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Poverty and Development: A Catholic Perspective

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"*While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or groups: these are some of the chief elements of poverty which need to be overcome*."
-Pope Francis, *Message for the World Day of Migrants and Refugees,* 5 August 2013

"*in order to achieve a just and lasting solution…It is not just a question of responding to immediate emergencies."* Rather, the solution requires *"an effort to ensure that an ever greater number of persons are economically independent*."
-Pope Francis, *Message for World Food Day,* 16 October 2013

"*Without* fraternity *it is impossible to build a just society and a solid lasting peace…This entails weaving a fabric of fraternal relationships marked by reciprocity, forgiveness and complete self-giving, according to the breadth and depth of the love of God offered to humanity*."
-Pope Francis, *Message for the World Day of Peace*, 1 January 2014

Introduction

The two-day conference of **Poverty and Development: A Catholic Perspective** on September 26-27, 2014, brought together Church prelates, international specialists, business professionals, and academics to highlight poverty and development issues raised by Pope Francis. The Fondazione Centesimus Annus - Pro Pontifice organized the conference in the spirit of the foundation's goal to help promote the study and diffusion of the social doctrine of the Catholic Church. To that end, the conference aimed to address the implications of the issues raised by the Holy Father and suggest specific responses in how the ideals might be realized. Three key themes served as the focus of the conference:

1- The world's response to immediate emergencies

2- From economic development to integral human development

3- Spirit of solidarity and fraternity

This report attempts to summarize the outcomes, discussions and conclusions reached in regard to these key themes. It aims to capture the spirit of the conference, which was infused with a sense of hope and optimism for the role that integral human development and solidarity play in reshaping global situations of poverty and violence. The summary of the conference can be framed in the image of Mary at the Annunciation. After the angel greeted her, Mary was greatly troubled. The angel spoke to her, "Do not be afraid" (Luke 1:30). There is much in our world that greatly troubles us: members of the conference offered firsthand accounts of the genocide in Rwanda, the earthquake in Haiti, and the violence in Syria. Yet the words of the angel prevailed during the conference: do not be afraid. Inspired and challenged by the words of Pope Francis, the conference was not gathered in fear or despair, but as a people of hope.

The problems of poverty and development are complex and can be characterized as "wicked problems" (Labonte). The problems are difficult to define and tend to be symptoms of other problems. While there are frequent explanations for wicked problems, the appropriateness of the solution is typically based on who defines the problem. Thus the authors of the solutions to the wicked problems, at the national and international level, need to take responsibility for their solutions. For these solutions are never just true and false, but also good or bad: there is a normative dimension (Labonte). The Church is called to embrace its role in defining the problems of our world and working towards creative and effective solutions. "Blindness to the mounting risks ignored long standing ethical and moral principles, trivialized the wisdom

enshrined in the precautionary principle and allowed hubris and greed to proliferate" (Tomasi). Self-interest is at the heart of these wicked problems. Short-term successes in the pursuit of wealth have been overly valued. As Pope Francis has observed, "We have created new idols. The worship of the golden calf of old has found a new and heartless image in the cult of money and dictatorship of an economy which is faceless and lacking any truly humane goal" (Pope Francis, *Evangelii Gaudium* No. 55).

We need change, and reason demands that morality be included. We need a radical revolution of values, at which the Church must stand at the forefront. There must be a shift from the thing-oriented culture to person-oriented culture (Labonte). This is at the heart of the call for integral human development. Solutions to these problems require participatory approaches that are inclusive in their involvement. It is this inclusivity which will bring legitimacy and authenticity to the solutions reached (Tomasi). This must be re-invigorated by the Church. Catholic Social Teaching offers clear value-added to seeking out the solution. It can serve as the "critical yeast" (Labonte). In the baking of bread, the yeast is not the mass. Likewise, the impact of Catholic Social Teaching does not need to be reflected in a groundswell movement of the masses. More importantly, it is about the critical placement of actors that promote the growth of long-term change. Catholic Social Teaching can be this critical yeast in developing solutions to the wicked problems we face in poverty and development.

I. The world's response to immediate emergencies

The suffering of the world cry for help in the face of immediate emergencies. The poor and marginalized are those who suffer most acutely and most severely. The Gospel calls us to the service of our neighbor. Tragedies in our world today are varied and complicated, but we will generalize the emergencies into two categories: natural disasters and man-made humanitarian crises.

A) Natural Disasters

In cases of natural disasters, we have the obligation not only to act in response to these emergencies, but also to act quickly. We do not have the luxury to hold back in deliberation when immediate lives are at stake. Urgency relates to both the scope and the scale of the crisis. Our action and our response must be done with a focus on the human person, and it is the dignity

of the human person that demands a quick response. We encounter Christ manifested both in the community affected and the response to the emergency (McCarrick).

Our response rises from attentiveness to the common good and our call to help our neighbor. After the typhoon in the Philippines, people were giving not only from profit, but also from their sustenance (McCarrick). We are all called to this great generosity. Careful concern must also be given to the use and distribution of these resources. It is not simply about rapid distribution in the urgency to respond. Our response must be tempered by intelligent planning, which services the greatest good with attention to the dignity of the human person. An anecdote was offered from the earthquake response in Haiti. An NGO was throwing huge bags of rice off a truck into a crowd to respond quickly to the immediate needs of the community. One such bag was thrown onto a pregnant woman in the crowd who was knocked unconscious under the weight of the blow (Ryscavage). This case marks an example of inattentiveness to human dignity in the urgency to respond. We must not only act quickly, but also act intelligently. In emergency situations, we are called to ask questions without presuming the answers. We must ask, "What are the needs of the community?" Our response must involve the community, which has an essential role in rebuilding, particularly in constructing long-term solutions to the destruction caused by large-scale disasters.

Oftentimes the aid given to provide assistance in the wake of natural disasters is poorly managed and improperly coordinated. Aid can come from a variety of places around the world and a vast diversity of organizations. A lack of collaboration on the ground among different responders can lead to a significant waste of finances. This often results in repetition of projects and reduplicating efforts. Organizations that arrive at the site of the emergency without adequate knowledge of the local reality are particularly prone to making mistakes in the immediacy of the response. Too often, these organizations are looking for results that are measureable and that illustrate the impact of the response. However, many projects that create sustainable change in the wake of natural disaster cannot be measured easily or quickly. After pressing human needs of food, water, and sanitation are met, the greatest needs can involve long-term investments and construction. The response in Haiti in the aftermath of the earthquake can help to illustrate this point. The United States Conference of Catholic Bishops (U.S.C.C.B.) collected a large amount of money for Haiti, much of which went to Catholic Relief Services to focus on social programs. Some of the money was earmarked for the reconstruction of churches, with the diocese's

intention to slowly open up this financing as projects arose. Too date, not many churches have been rebuilt through these efforts. In part, this is due to the time it has taken to create an organization that could coordinate these reconstruction efforts. The funds have been used for the purpose intended, but that has taken time (Langlois). When efficiency is preferred to sustainability, this can look problematic, but our focus cannot be so narrow.

In situations of immediate emergencies, the Catholic Church identifies and unifies the people in need. The Church works with political actors to move better towards development in answer to the needs of the people. In the face of great obstacles, the search is for solutions that are fair and honorable. The Church in Haiti, for example, focused its long-term response to the challenges facing the country on three primary sectors: education, agriculture and health (Langlois). This response was formulated with attentiveness to the needs of the community and a focus that went beyond the immediate needs after the earthquake and turned to lasting and sustainable change. Immediate emergencies are often indicators of underdevelopment: urgent responses must be accompanied by long-term commitments to development.

B) Man-made humanitarian crises

The obligation to intervene in man-made humanitarian crises requires greater nuance filtered through attention to international norms. The simultaneous timing of the tsunami in Southeast Asia (a natural disaster) and the genocide in Darfur (a man-made humanitarian crisis) illustrate the competing norms in the response to these generalized types of immediate emergencies. The international response to the tsunami involved extensive efforts to meet the needs of the crisis, reduce the immediate needs of the community, and ultimately rebuild lost infrastructure. Meanwhile, the violence in Darfur resulted in even more death, displacement and human rights violations, and yet gave rise to no global response. The attention of the international community to the tsunami recovery was extensive and enduring. One year later, there were continued efforts to track the recovery of communities affected by the tsunami, but still no attention or intervention for the crisis in Darfur. This provides a perspective on the impetus for intervention: unpacking when and why governments intervene, and the reluctance to intervene in man-made humanitarian crises (Dallaire).

The United Nations has built a capability towards genocide prevention: responsibility to protect. This framework was built, in part, in response to the Rwandan genocide. In 1995, an

international response to the genocide was entirely lacking. Information on the crisis was provided in the build-up and in the midst of the genocide, but there was no action or intervention. What nurtured the leadership to make this choice? What motivated the will to intervene? A close study of the political actors supports the response that the will to intervene is self-interest dominated (Dallaire). Major nations sent reconnaissance to Rwanda to gather information and the resulting reports recommended non-intervention based on a lack of strategic interests, resources, infrastructure and location (Dallaire). The drastic amount of human casualties was a non-factor; it did not weigh in on self-interested motivations. The formulation by the United Nations of the responsibility to protect is in response to this self-interest based approach. If a state is not protecting its people, then the international community has a responsibility for intervention (Dallaire). Perhaps what is needed is a reform of the idea of sovereignty. Presently, this is a principle that limits cases of intervention. In respect for the sovereignty of a nation, intervention is not pursued. Sovereignty could be reformed from the nation-state to the sovereignty of the individual, the human being (Dallaire). This is the sovereignty the international community has the responsibility to protect.

There are clouded answers to what intervention actually entails which contribute to the wariness of politicians. Intervention can be diplomatic; it can involve the military. Does intervention involve bringing the rule of law? Education? Does it entail a long-term commitment to rebuilding? We are part of a new era where these methods of intervention do not follow the sequential approach of the past, but must all happen at the same time: rebuilding while engaging diplomatically and perhaps militarily (Dallaire). How do these methods work together? Further reflection is necessary. Intervention often happens late, which increases the scope and scale of an emergency to the point that it becomes catastrophic. Nonetheless, earlier preventative intervention invokes greater hesitation, which translates into a lack of international statesmanship towards preventative intervention. It is too dangerous politically, bringing questions of the use of resources and the danger of fallout if greater catastrophe follows preventative intervention. While late intervention allows the crisis to exacerbate, there is still too much risk to give consideration to preventative intervention.

A lack of intervention entirely can be even more dangerous. The civil war in Syria, for example, might yet spill over to other neighboring countries. The Church in Syria is already facing a crisis of tragic proportions. There is a need for truth, particularly in the media (Jeanbart).

Acts are being done in the name of God, including acts of violence, destruction and terror. The country is now experiencing a general loss of history and culture. The crisis in Syria is not just a destruction of people, but a destruction of a civilization (Jeanbart). Greater dialogue is needed for peaceful resolution. Demonization and vilification of the opposition are not useful to the process or appropriate to our Catholic faith. A lack of intervention entirely could be the greatest danger facing the people of Syria as the civil war continues.

Our world today faces new dimensions that deepen our reflection on when to intervene. The introduction of new weapons has created new ethical and legal dilemmas. One such development is the increased use of child soldiers. Child soldiers are no longer being recruited as a last resort, but simply because they are children and thus viewed as a sophisticated and affordable weapons system (Dallaire). There have been some measures to curtail or advocate against the proliferation of child soldiers, but there has been no intervention and ultimately little success. Examples include the Central African Republic, where there are high levels of recruitment and use of child soldiers, and Nigeria where kidnapped children are turned into combatants. This crisis of child soldiers tests international policies for non-intervention and challenges our will to act. Does it create an obligation to intervene? Does it go so far as to meet the conditions of a just war?

Discussions over the application of intervention in international crises must be situated in the context of the United Nations. Pope Francis recently recalled, "It is licit to stop the unjust aggressor." The operative word is "stop," which is not to be equated with bombing or invading or other aggressive military actions. The means of any such intervention require proper evaluation. Intervention for the responsibility to protect is a duty that has shifted away from individual countries and has been entrusted to the international community (Parolin). The norms of the international community, codified in the United Nations, preclude justification for unilateral military action with the only exception being a case of self-defense. Policing actions undertaken unilaterally outside one's own borders constitute a violation of sovereignty of the state concerned. Should this view of sovereignty continue to be protected? The international legal framework provides the international community the ability to confront the changing circumstances of security in light of terrorism. The ultimate purpose of the United Nations was the creation of an alliance to avoid war and to sustain a mechanism for collective security. A

foundational pillar of this alliance is adherence to the principle that every act of war not sanctioned by the United Nations is illegitimate (Parolin).

The current operative norms of the United Nations were reached over time and adjusted to the changing circumstances of the world, especially with the current rise of terrorism. The United Nations has worked to define and develop the legal instruments to combat and prevent international terrorism, which includes updates to various conventions (Parolin). According to juridical procedure, the international conventions have been ratified by almost all of the United Nations member states and have produced positive results in the fight against terrorism in accordance with international law (Parolin). Identifying the ways to apply these norms affectively remains a challenge today. The dynamism of immediate emergencies calls forth a continual reflection on these norms and their application in the global arena. "The present situation, therefore, for all its gravity, is an occasion for the member states of the United Nations to actualize the spirit of the UN Charter, reforming, with the consensus of all, the norms and pertinent mechanisms, where necessary" (Parolin). There is a need for reformed norms built on international consensus, which will lend to its credibility and contribute to peace, security, and the defense of human dignity. There will be neither development nor the elimination of poverty without an environment of security (Dallaire).

II. From economic development to integral human development

"*The necessary realism proper to politics and economy cannot be reduced to mere technical know-how bereft of ideals and unconcerned with the transcendent dimension of man. When this openness to God is lacking, every human activity is impoverished and persons are reduced to objects that can be exploited. Only when politics and the economy are open to moving within the wide space ensured by the One who loves each man and woman, will they achieve an ordering based on a genuine spirit of fraternal charity and become effective instruments of integral human development and peace.*"

Pope Francis, *Message for the World Day of Peace*, 1 January 2014

The fundamental concern of all issues of poverty and development is the dignity of the human person. We cannot talk about development in economic terms without focusing ourselves on total integral human development. In his address to the World Economic Forum, Pope Francis reiterated the importance of economic activity, which should contribute to integral human

development. In every business activity, the personal and social virtues of honesty, integrity, fair-mindedness, generosity and concern for others should prevail over the maximization of profits (Parolin). As the Holy Father concluded, we are called "to ensure that humanity is served by wealth and not ruled by it" (*Message to World Economic Forum*, 17 January 2014).

Catholic Social Teaching calls us to look at the structural issues of development. Constructing the structural elements of development is fundamentally a task of politics, but the Church offers principles of judgment that help us to understand the truth about human beings that must lie at the heart of this:

"*Building a just social and civil order, wherein each person receives what is his or her due, is an essential task which every generation must take up anew. As a political task, this cannot be the Church's immediate responsibility. Yet, since it is also a most important human responsibility, the Church is duty-bound to offer, through the purification of reason and through ethical formation, her own specific contribution towards understanding the requirements of justice and achieving them politically*."

Benedict XVI, *Deus Caritas Est*, 28

Catholic social thought is about the structure of the human person, and this is the lens through which it brings to bear on political and economic life. The fullness of truth about human persons is necessary for the building up of the structural elements of development. A Catholic perspective suggests that any structure is, by itself, inadequate to create just, lasting solutions unless these structures take into account the need for a fully human dimension, including freedom, moral agency, goodness, virtue, and vocation (Carozza). Institutional structures will never be enough to achieve development:

"*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. Moreover, such development requires a transcendent vision of the person, it needs God*."

Benedict XVI, *Caritas in veritate*, 11

While the Church affirms the importance of political and economic structures, these do not encompass the total vision of development, nor are they even the primary focus, which must rest on the structural dimensions of the human person.

We have experienced a growth of positive trends in international development that are making significant contributions to the impact of development work and alleviation of poverty. However, these trends will remain incomplete and insufficient without a more integral understanding of human persons. For one, there has been a growing evolution in the understanding of what poverty is, with the many elements that must be taken into account. Development is moving beyond terms that were restricted to economic development, specifically GDP and economic growth. For example, the "Human Development Index" has brought into our thinking and policies attention to other aspects of human flourishing and social well being missed by economic growth, such as levels of education and access to health care (Carozza).

This trend towards a multi-dimensional approach to human development offers a positive first impression within the call of Catholic Social Teaching. John Paul II goes a step further and more explicitly calls our understanding of development to go beyond economic terms to the human level. This manner of development involves the building up of a decent life marked by creativity and dignity, but it also includes a person's ability to respond to his or her personal vocation. "The apex of development is the exercise of the right and duty to seek God, to know him and to live in accordance with that knowledge" (John Paul II, *Centesimus annus*, 29). We must adopt a substantive view of what it means to live a full human life. The anthropological theory of human flourishing is necessary, but it tends to be relentlessly individualistic and thus ignores the relational dimensions of the human person. The implicit view is that a good life is constructed

through isolated autonomy and that the definition of human flourishing is the maximization of individual choice (Carozza).

The Catholic Church takes issue with this multi-dimensional approach, which is not in fact an integral approach. Instead it becomes a fragmentation of approaches, which lack integration and causes practical issues. Multi-dimensional does not mean integral. The Catholic approach is integral precisely because it is centered on the human person and the human person is integral (Carozza). Important dimensions are systematically ignored in current practices. The words of John Paul II on personal vocation as the apex of development suggest that the religious structure of a person is part of integral human development. Yet religion is rarely discussed, considered or evaluated in practices of development.

Another positive trend in development is the strong move to rigorous application of quantitative analysis of development issues. This type of analysis, such as randomized controlled trials (RCTs), offers ways to assess and measure outcomes and the impact of development project. Development funding agencies are demanding more and more of these results, which is increasing accountability and transparency and leading to a better use of resources. Catholic social thought offers suggestions about the limitations of our increased dependence on quantitative analysis. Many elements of integral human development are not measureable: hope, desire, solidarity, and generosity. There have been some attempts to quantify these things, but this much is clear: human beings are beyond measure (Carozza). The vocational aspect of integral human development is not something that can be measured by a survey. Relationships to culture, to history, to context, to community: these dimensions grow over time, often over entire generations (Carozza). There is a need for caution in any approach that demands measureable outcomes that can be evaluated in short amounts of time. We recall the example of the response

to the earthquake in Haiti. The Church has received criticism from its slow use of funds earmarked for the reconstruction of churches. When efficiency is preferred to sustainability, and quantitative analysis fails to capture integral human development, then real change is hampered through an incomplete understanding of development.

Sustainability continues to be a focus of development practice when looking at the time needed for development to take root and grow. "Resilient development" has become the new buzzword for accounting for time-bound development. A Catholic approach toward total integral development likewise has a concern for inter-generational solidarity and care for the created environment (Carozza). Sustainability and resiliency cannot be achieved in structures alone. Rather, sustainability and resiliency in development must be generated by human beings who become "artisans of their own destiny" (Paul VI, *Populorum Progressio*, 65). Development is not about a mass-production process, but instead involves art, beauty, uniqueness, freedom, and moral agency (Carozza). Through promotion of this creative and vocational approach, the Catholic Church must inform the nature of long-term development.

We can look at the issue of migration as an example of the need for greater focus on the vocation of the human person towards their integral development. An important approach to begin with is to see the positive aspects of migration: the gifts it brings. Migrants need to be treated according to the principles of human dignity, and respected for the family values, religious faith and cultural diversity that they bring. A pervading misconception assumes that escaping from extreme poverty creates the largest amount of migration. In fact, the poorest countries have the lowest levels of migration. In order to migrate, you have to have some money because migration is not cheap (Ryscavage). The decision to migrate typically includes an economic calculus about the possibility for making more money. However, the decision is more

complicated than that. There are mixed motivations that go beyond economics. Usually, the decision to migrate is family-oriented, to escape unsafe social conditions or to increase educational opportunities for children (Rsycavage). Any remedy to issues of migration must start with the human person. The centrality of the human person is paramount, which includes helping and respecting individuals and not treating migrants as numbers or statistics. The issue of unaccompanied minors has become particularly acute in the United States. Children involved must not be treated as illegal or delinquent, but as children and human beings above all else. The legal issues can be dealt with secondarily. What is in the best interest of the child? This opens up many other questions with complicated answers, but the need for safety and security is clear (Ryscavage). The search for solutions must go beyond the seeking of justice. It is not only a question of a just solution, but also of a loving solution: "Charity is at the heart of the Church's social doctrine" (Benedict XVI, *Caritas in veritate*, 2).

To take a full understanding of human person into the world of development, we can identify themes that make such change possible. Education at all levels has continually proved to be an important motor of development. This includes primary, secondary and even higher education. The Catholic Church must continue in its rich history of the promotion of education. Educating women, in particular, has been closely linked to development, as this is where understanding emerges for prospects of the future. Given the vocational nature of integral development, greater attention is needed in the promotion of religious freedom. In active lives of faith, people discover that dimension of the human person that cannot be reduced to a number, measure or income figure. Faith fosters the conditions that bring the meaning of the human person to bear. The only forces capable of changing history are those capable of changing the human heart (Carozza). A comprehensive approach to development, "needs to find its motor in

order to move ahead: the human person as protagonist of change as she embraces inclusiveness of others" (Tomasi). Recent trends in development, while positive in several respects, are fragmented and partial, and this presses us towards the need for total integral development centered on the human person.

III. Spirit of solidarity and fraternity

"*Effective policies are needed to promote the principle of fraternity, securing for people- who are equal in dignity and in fundamental rights- access to capital, services, educational resources, healthcare and technology so that every person has the opportunity to express and realize his or her life project and can develop fully as a person.*"

Pope Francis, *Message for the World Day of Peace*, 1 January 2014

Economics can make a contribution to the Catholic perspective on poverty and development in the way that it highlights the importance of subsidiarity, solidarity, and the integration of both in service of the common good. Subsidiarity, commonly misunderstood, teaches that social problems should attempt to be solved at the lowest level from which they arise. This gives people the power to solve problems at the most local level. Subsidiarity allows people to give input on what needs to be done to find solutions. Economics, tracing back to Adam Smith's *Wealth of Nations*, highlights the importance of individual responsibility for innovation and individual responsibility for a well-governed society and an active civil life (Schwalbenberg). This emphasis on individual responsibility is contained in the idea of subsidiarity. Economics also stresses the integration between subsidiarity and solidarity, which work both for the purpose of each other and both for the common good (Schwalbenberg).

Subsidiarity is indispensible in achieving the common good, but it must be "harmonized with the combined efforts of society so that public and private actors may be supported in living out the cardinal virtues…and foster a worldwide mobilization of resources in favor of the poorest and marginalized" (Parolin). Economic systems provide incentives towards these ends, but this

is not where the moral value and effectiveness lie. This comes, rather, as a result of the lifestyles of different economic actors, from simple workers to politicians to business men and women, who reveal true dedication and responsibility (Parolin). Subsidiarity and solidarity are necessary for development in a structural sense, but also for human subjects to carry their own development forward. They are not merely about increasing efficiency or the devolution of authority. Rather, subsidiarity and solidarity provide assistance for people to control their own destiny and development, that people might be given a voice and accompanied as they realize their destiny (Carozza). Development grows through the virtue of integrated human beings working together in an economic system built on principles of subsidiarity and solidarity.

The financing of development has shifted in recent years as large aid projects have been replaced by private financing in the business sector and the growth of private-public partnerships. This shift has helped to avoid corruption and inefficiency that often marks state-driven aid. It fosters the involvement of business and leverages market forces to involve local communities (Carozza). The Church offers a caution over the reduction of development to a partnership between the state and the market alone: "The exclusively binary model of market-plus-State is corrosive of society…the market of gratuitousness does not exist" (Benedict XVI, *Caritas in veritate*, 39). In the binary model, where does civil society fit in? In particular, the Church calls attention to those forms of civil society often ignored, namely religious communities and the family. The family is too often an absent factor in development, evidenced by the lack of family-based approaches (Carozza). The participation of civil society in development works through increased solidarity.

The international community is called to greater solidarity both within nations and across the world. Solidarity, as Pope John Paul II writes, "is not a feeling of vague compassion or

shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good" (*Sollicitudo rei socialis*, 38). This points us in the direction of those with the greatest need in the human family. To this end, we are called to "work together in promoting a true, worldwide ethical mobilization which, beyond all differences of religious or political convictions, will spread and put into practice a shared ideal of fraternity and solidarity, especially with regard to the poorest and those most excluded" (Pope Francis, *Meeting with the UN System Chief Executives Board for Coordination*, 9 May 2014).

A plea for solidarity is one on behalf of the poor and excluded. It is not just a call to short-term assistance or action in post-disaster situations. The solidarity that Catholic Social Teaching calls us to must be new, sustainable, participatory and continued (Langlois). It must be new: profound changes must be brought to behavior and attitudes. It must be sustainable and not just focused on a short-term response to a crisis. It must be participatory and coordinated, with the involvement of local authorities and the reinforcement of local competencies. It must be continued: the international community should mobilize financial and human resources not only in cases of emergencies, but in a conscious aim at the growth of undeveloped countries. These continued efforts must be coordinated to achieve more lasting results. They must be active and proactive, with actors working together to define strategies for development with a focus on responsible citizenship (Langlois).

Solidarity calls us to greater consultation and collaboration between nations and through the working of international organizations. There are pitfalls when strategies are developed without consultation or relying too heavily on a "one-size-fits-all" approach to development. For example, the World Bank has rigid national policy agendas in order for countries to qualify for

international aid. Greater concern must be given to the local realities and issues facing particular countries. We must "rediscover how creative and effective multilateral and multi stakeholder activities can be when guided by a common vision and motivated by a moral and pressing imperative" (Tomasi). Subsidiary calls us to evaluate the appropriateness of policy. It serves as a reminder of autonomy, richness, and diversity in local communities. Subsidiarity shelters communities from centralized trends that disregard the dignity and diversity of communities.

We must look to the adoption of a new framework of development and the Church must play an active role in its formulation. Catholic Social Teaching "can be an important moral voice, a source of insightful analysis and innovative recommendations on the concept of integral human and sustainable development and a strong proponent for the kind of reforms that are needed in the global financial system to promote and support sustainable development" (Tomasi). Solidarity and subsidiarity, participation and transparency, attention to the transcendent nature of the human person, all of these serve as a valuable resource to the formulation of a new framework for development. We must work to increase the ability of all people to actively participate in the conversation. Institutions must be held accountable and called to transparency. An international mechanism of transparency must reinforce those on national, regional, and local levels. Innovations are required to explore new models that can achieve practical solutions. The vision and direction of Catholic Social Teaching can contribute to make the new framework creative and positive, to ensure a sustainable future of dignity for all, and contribute to the universal common good (Tomasi).

The spirit of solidarity and fraternity are rooted in God and futile without God. The problems with the current framework of development are found, first of all, in the will. The problems are rooted in self-centeredness and materialism. Social contract theory promotes the

autonomy of individual persons. Church teaching offers the answer to the problems that grow from this approach. The Church brings us back to our inherently social nature, in reflection of the Trinitarian God. "It is in this inherently social versus autonomous anthropology that Church teaching provides such a compelling answer to the multiple problems of modernity" (Nalewajek). Fraternity and solidarity are for our own good in the promotion of love of God and love of neighbor. Thus, these are not just ideological or political principles; they are Catholic principles, based on and emanating from faith (Nalewajek). The spirit of fraternity and solidarity echoes the radical charge from Jesus, "Love one another just as I have loved you" (John 13:34). This presents the absolute indispensability of fraternity and solidarity as a necessary response in our lives of faith in imitation of Christ.

Conclusion

The challenge of Catholic Social Teaching is the call to change our own lives first and then the world. "The social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action" (John Paul II, *Centesimus annus*, 57). The challenge for us is follow this call to action. We must work to implement Catholic Social Teaching in the world on a practical and immediate level. With the conclusion of the conference, the task is to go out from it. To return to the image of Mary at the Annunciation, we recall that after encountering the angel, Mary departed *cum festinatione* ("in haste"). Our call is to depart from the conference with a sense of urgency, in haste. The going out is often the greatest task of all. As the founder of the Society of Jesus, St. Ignatius of Loyola, wrote in the Spiritual Exercises, "love ought to manifest itself in deeds rather than words" (SE 230). Many powerful words were spoken at the conference. The call now is for us to go out and bring those words into action, in our own lives and in the world.

An element for creating this change is the development of a strong, committed group of lay and religious Catholic leaders to recapture and promote the Catholic vision. This is the goal of the Fondazione Centesimus Annus Pro Pontifice: "to help lay Catholic leaders form their consciences on Church teaching so they may change their own lives first, and then change the world" (Nalewajek). John Paul II urged the foundation "to spare no effort to ensure that the Foundation seeks to pursue these goals" (*Address to Participants in the Congress of Centesimus Annus Pro Pontifice*, 4 December 2004). This conference was conducted in the spirit of this urging, and this report was produced to continue the pursuit of the goals to which the Foundation is called. Members of the Fondazione Centesimus Annus Pro Pontifice are compelled to contribute to the change we are called to initiate in the world. The discussion begun at this conference is a starting point. Now it must be spread and continued in order to help create a movement of opinion. Participation includes influencing politicians and exercising solidarity through business practices and financial resources. Let the words of St. John Paul II draw us to respond in urgency to the signs of our times and bring the message of the Gospel and the principles of Catholic Social Teaching into action in our lives.

SPEAKERS

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His Eminence Chibly Cardinal Langlois
Bishop of Les Cayes, Haiti

His Eminence Theodore Cardinal McCarrick
Archbishop Emeritus of Washington DC

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