Promoting Integral Human Development

DICASTERIUM AD INTEGRAM HUMANAM PROGRESSIONEM FOVENDAM

www.humandevelopment.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 on 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.
What is Development (Wellbeing/FLOURISHING)?

• From Industrial Revolution, Development = traditionally, Economic growth & increase of production activities / processes ..... GDP growth

• For Church, Development = flourishing of Human Dignity
Integral Human Development

• Pope John XXIII: “people responsible for public authority must have a valid conception of the common good, to promote and implement "the sum of those conditions which permit and foster in human beings the integral development of their persons" (Mater et magistra, n.51).

• "Christian education must be integral, that is, it must extend to each series of duties; and therefore it must also engender and strengthen in the faithful a sense of carrying out duties with social and economic character in a Christian way" (n.210).
Integral Development: Pp. Paul VI

- *Populorum Progressio* (1967), Pope Paul VI, the “Advocate of the poor”, development indicates:
  - the goal of rescuing peoples, first and foremost, from hunger, deprivation, endemic diseases and illiteracy.
  - From the *economic* point of view, this = their active participation, on equal terms, in the international economic process;
  - From the *social* point of view, it = their evolution into educated societies marked by solidarity;
  - From the *political* point of view, it = the consolidation of democratic regimes capable of ensuring freedom and peace (Civ, 21).

- Therefore, for Paul VI, *integral development cannot be limited to mere economic growth alone. To be authentic, it must be well-rounded; it must foster the development of each person and of the whole man.*

  Fr. Lebret: What counts for us is man, each man and each group of men, including the whole humanity!
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

- Development which is merely economic is incapable of setting man free, on the contrary, it will end by enslaving him further. Development that does not include the cultural, transcendent and religious dimensions of man and society, to the extent that it does not recognize the existence of such dimensions and does not endeavor to direct its goals and priorities toward the same, is even less conducive to authentic liberation (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 .................
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...
Motu Proprio, Pope Francis, 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

Justice & Peace

Migrants & Itinerant people

Cor Unum

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“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
- Economics, ecology & governance (oikos)
- Culture, family life, and personal lifestyles
- Individual & Community dimensions of humanity
- All dimensions of a person

Integrating
Common dignity
common good
common home
Integral Human Development: core values

Values

Goods

Justice

Care for Creation

Peace

including

Health care

Charity activities
Mission
Promoting the SCIENTIFIC and PASTORAL RESPONSE of the HOLY SEE
to the questions related to:

[1] Human Dignity (Justice and Pace),
[2] Development (Poverty)
[4] Health Care
[5] Charitable Works
[6] Care of the Creation
[7] Stella Maris (apostolate of the Sea)
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...

• 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
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
- Victims: of armed conflicts, natural disasters, modern slavery, torture, exploitation, Stella maris, etc. (cf. Statutes).

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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)

“We aim at dialoguing on development issues at different levels.

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

Local Churches

Catholic Institutions

Caritas Internationalis

Pontifical Academy of Science

Secretary of State

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
- Foundations and Activities (Sahel, Populorum Progressio, Buon Samaritano, Justice & Peace (Mustard Seed))
- Emergency interventions
- Through the Charity of the Holy Father
- Eg. Conference on Arctic Circle, on Water, on the Oceans, on Biodiversity, etc.

CF. Dicastery Website
DICASTERIUM AD INTEGRAM HUMANAM PROGRESSIONEM FOVENDAM

LEADERSHIP

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

Holy Father
INTEGRATING WORKS & DEEDS
IHD into our structure

Management & Communication

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

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
- Financial Administrators
- Communication
- Services

**RESEARCH & Thought-dev.**
- Sottosegretario
- Theology & Social Doctrine
- Faith & Development
- Ecology/creation

**Diakonia** (Accompanying Church)
- Sottosegretario
- Health Care- M (health- ministries, & programs.)
- Charity , (Caritas & organisations)
- Itinerant People & Stella Maris

**MIGRANTS & REFUGEES**
- Sottosegretari
- Secretariat, Archive Protocol
- Comunication
- Coordinators Regional

**Americas**
- Europe/Africa
- Russia/CIS/Asia (west)
- Far East/Oceania

*Escluso superiori*
Celebrations to inspire IHD

World Days of Peace

Creation

The Sick

The Poor

Migrants

Others (e.g. social movements)

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Catholic Healthcare Mission

SOME DISTINGUISHING CHARACTERISTICS:

• Catholic Healthcare mission is rooted in the healing ministry of Jesus – in Fidelity to the mandate of Christ and after his Example (Lk 9:2-6; Mt 10:1-8; Mk 6:7-13) – Has a mission to further the ministry of Christ.

• Has a deep and profound calling to serve and provide quality care to all people, especially the most vulnerable – Advocacy and care for the poor and marginalized.

• Takes a holistic (physical, psychological social, spiritual) and compassionate approach, recognizing the whole person: his inalienable dignity, rights and needs.

• At the service of Human life: respect the sacredness of every human life from the moment of conception until its natural end. Respect, defend and promote.
Catholic Healthcare Mission

SOME DISTINGUISHING CHARACTERISTICS:
USCCB, *Ethical and Religious Directives for Catholic Health Care Services Directives*:

• “the mystery of Christ casts light on every facet of Catholic health care: to see Christian love as the animating principle of health care; to see healing and compassion as a continuation of Christ’s mission; to see suffering as a participation in the redemptive power of Christ’s passion, death, and resurrection; and to see death, transformed by the resurrection, as an opportunity for a final act of communion with Christ.”
Future of Catholic Healthcare Mission

SOME CHANGES THAT HAVE HAD A PROFOUND IMPACT ON CATHOLIC HEALTHCARE MINISTRY:

• Religious congregations have largely been responsible for Catholic Healthcare mission: inspired by their charisms (gifts of the Spirit) - developed a rich tradition that endowed them with healthcare institutions, projects and programs. Faced with a personnel problem due to dwindling vocations as well as financial constraints they have had to make difficult decisions – enter into partnerships, sell off their properties or choose the alternative of Catholic health sponsors- composed mainly by the laity.

• This also contributed to a fragmentation of responsibility for the healthcare ministry

• Technological advances that improve the quality of diagnosis and treatment also require enormous amounts of money and sometimes create ethical dilemmas.
Future of Catholic Healthcare Mission

INTEGRATE AND STEER THE MISSION INTO THE FUTURE:

• Challenges posed by the changes in medical care and those who lead the healthcare ministry are being addressed by efforts to call laity to assume greater responsibility for ministry within healthcare.

• Many Catholic men and women are embracing the opportunity to witness to their religious beliefs and commitment through Catholic healthcare leadership. These leadership positions are also assumed by non-Catholic leaders.

• New models of sponsorship are being implemented in order to ensure continuity and stability and maintain authority and accountability to the Church.
Future of Catholic Healthcare Mission

IN ORDER TO INTEGRATE AND STEER THE MISSION INTO THE FUTURE CATHOLIC HEALTH SPONSORS NEED TO:

• Articulate clearly the *mission* in the *mission statement* and *ensure fidelity to the mission* (ensure that healthcare ministry practises what we preach about human life, human dignity, the rights and common good – about *values like equality, compassion and justice*).

• Be in *communion with the ecclesiastical authority*. *Ordinaries* must participate to ensure the continuing Catholic identity, the commitment to the poor and connection to the Catholic community.

• Adhere to the *Health Ethics Guides* (*Charter for Health Care Workers, US-Ethical and Religious Directives for Catholic Health Care Services, Canada* – *Catholic Ethics Guide, Australia* - *Code of Ethical Standards*)
Future of Catholic Healthcare Mission

IN ORDER TO INTEGRATE AND STEER THE MISSION INTO THE FUTURE CATHOLIC HEALTH SPONSORS NEED:

• Proper leadership, good management and amalgamation (strategic alliances and cooperative arrangements – Catholic Health Associations, Sponsors) guided by Catholic moral principles on cooperation.

• Follow the example of the founding Sisters – upholding the values of their Charism and drawing on their legacy of faith, vision, and trust in Providence.

• All this requires continued education and formation of staff and leadership – foundational concerns that inform Catholic healthcare’s distinctive mission (Whole person care, Church relations, vocation, Heritage, Mission and values, Spirituality, Care for the poor, Social justice, Ethics, Leadership style).

• Promote and work closely with associations of Catholic Healthcare Professionals (physicians, nurses, pharmacists)
IN ORDER TO INTEGRATE AND STEER THE MISSION INTO THE FUTURE CATHOLIC HEALTH SPONSORS NEED TO:

- **Continuously search for the unmet healthcare needs of the vulnerable,** which may be much less obvious in some communities, and also have the **courage and faith to meet** them (the poor, the uninsured and the underinsured; children and the unborn; single parents; the elderly; those with incurable diseases and chemical dependencies; racial minorities; immigrants and refugees, those with mental or physical disabilities, those who need alleviation of pain, palliative care – a largely unmet need, which delivers compassion and ensures human dignity.

- **As Pope Francis emphasizes:** “The Church does not wait for the wounded to knock on her doors, she looks for them on the streets, she gathers them on the streets, she gathers them in, she embraces them, she takes care of them, she makes them feel loved.” in *The Name of God is Mercy*
CHALLENGES

• Obs & Gyn Doctors and objectionable procedures (Matercare)
• Global priority: accomplishment – Utilization – measurement & Being there!
• Addiction & throw away culture!
• Modern culture: suffering = aberration, hence, “fix” or “eliminate”, without moral compass eg. Selective reduction (in case of twins etc.) .... for price.
• Physician assisted suicide (cf. Campaign against “barriers to access”).
• ETC....etc.
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)
Thank you