

3.0. CHAPTER THREE: THE PRE-VATICAN II SOCIAL TEACHING OF THE CHURCH AND THE HOLISTIC UNDERSTANDING OF HUMAN DEVELOPMENT

3.1. Preamble

The rationale of the present chapter is to set the scene for the paradigm shift from the 19th century liberalist vision of an atomist “night-watchman state” to the recent 20th century understanding of a “welfare state.”³³⁴ In this preamble, a two-fold working hypothesis or presumption is made. On the one hand, it is understood that the individualist symbolism of a “night-watchman state” underlies the social economic and political background of the pre-Vatican II social teaching of the Church on the holistic understanding of human development as integral development. It highlights the *laissez faire* mentality, for instance, of letting entrepreneurs free from government intervention in making a wage-contract between them and their dependent workers. This is the central question of investigation in the present chapter four.

On the other hand, it is understood that the progressively critiquing or self-improving recent 20th century liberalist paradigm of a “welfare state” underlies in a fundamental way the post conciliar social teaching of the Church. It signifies government entitlements, for instance, to universal health care and free elementary as well as secondary public education. This is the central question of investigation concerning the post conciliar social teaching of the Church and integral development.

334 Harold J. Schulz, English Liberalism and the State, p. XI.

The *aliquid* commune or continuous thread of thought throughout the recent social teaching of the Church as a whole (1888-2009) entails in an important sense as a two-fold gospel mandate (a) a human needs-based spiritual renewal of a person and (b) reconstruction of a development conscious social order.³³⁵ In sum, the working hypothesis of the social teaching of the Church presupposes that to achieve the two-fold social ethical goal, it is necessary to practice social justice, i.e., the overall rationale of the present and the next chapters is to critically assess and creatively evaluate how the Church's holistic understanding of human development entails over time integral development in the recent social teaching of the Church.

335 Perry J. Roets, Pillars of Catholic Social Teaching: A Brief Social Catechism (Lanham: International Scholars Publications, 1999), p.5. The rationale of splitting the recent social teaching of the Church is to highlight the underlying idea of change in historically conscious perspectives within the same enduring or perennial apostolic tradition.: "Go, therefore, and make disciples of all nations... teaching them to observe all that I have commanded you" (Matthew 28: 19ff). That means that there is an intrinsic link or continuous thread of thought between evangelization and working for justice in promoting human development and liberation. As Pope Paul VI taught in his Apostolic Exhortation "Evangelii Nuntiandi 31" in Michael Walsh, *et al.*(eds.) Proclaiming Justice and Peace: Documents from John XXIII-John Paul II (Mystic, CT: Twenty-Third Publications, 1984), p. 216: "between evangelization and human advancement--development and liberation-- there are profound links." Similarly, from the aforementioned historical consciousness and background understanding, William Murphy explains the main two characteristics of the recent social thought that justify its division into the pre-Vatican I and post conciliar teaching in his article "Rerum Novarum," in George Weigel, et al., (eds.), A Century of Catholic Social Thought: Essays on Rerum Novarum and Nine Other Key Documents (Washington, D.C.: Ethics and Public Policy Center, 1991), p.23: "First, it is historical. It develops in time. The principles become clear through experience and reflection on that experience. For example, Leo placed a strong emphasis on the natural right to private property and its importance as a way of guaranteeing human dignity. Subsequent pontiffs in no way deny or contradict that point. However, a certain shift* comes about with Paul VI and is further developed by John Paul allows us to see not only the legitimacy but also the limitations of private property." *(The underlining is mine)".

To realize the foregoing rationale of the following chapters, the purpose of the above stated preamble is to make a moral attempt to identify the gospel values of integral development. This development is viewed as an integral part of social justice. The rationale of the social teaching of the Church is, in other words, to connect Christian faith with social justice. It is in this theological light of Christian faith that the Synod Fathers in 1971 taught how working for justice, for instance, in a fair distribution of wealth, is an integral part of evangelization.³³⁶ To be more specific, the overall rationale of the present and next chapters is to give a theological grounding of the evangelical vision of a holistic human development. This development is understood as integral development. It is, in part, to be understood as the universal biblical call³³⁷ to social justice and fraternal love.

As already mentioned, it is such a theological grounding of human development that forms a continuous thread of thought in the recent social teaching of the Church. For the purposes of the present study, this teaching ranges from Leo XIII to Benedict XVI. In articulating the ecclesial holistic understanding of human development as an intrinsic part of integral development, the popes have something in common. This continuous thread of thought is captured in the Old Testament warning to the nation of Israel “unless the lord builds the house, they labor in vain who build”³³⁸

The common factor in the Church’s holistic understanding of human development during the recent Catholic social teaching is the religious awareness underlying the meaning of complete individual and social well being or human development. Such a development would be incomplete in its comprehensive meaning without a relevant reli-

336 “Justice in the World ,” 10, in Walsh and Davies, Proclaiming Justice and Peace, p. 270. References to Justice in the World will be given by citing the paragraph number preceded by the initials JW.

337 Joseph A. Komonchak *et al*, (eds.), The New Dictionary of Theology (Collegeville, Minnesota: The Liturgical Press, 1987), p. 549.

338 *Psalms 127:1.*

gious awareness of God and one's fellow human persons. It would be lacking in the holistic understanding proper to the value-laden concept of human development. For example, the Supreme Pontiffs Gregory XVI, Pius IX, and Leo XIII all blamed, in part, the religiously indifferent theories of naturalism, rationalism, and liberalism for the nineteenth century decline in human development. This decline took the form of the prevalent socio-political and economic upheavals culminating in the industrial revolution.

The reductionist view of human development as mere satisfaction of material needs was conditioned, in part, by the religious errors of the times. In this connection, Pope Gregory XVI lamented that owing to the rising religious indifference in the modern world, it was becoming increasingly difficult for the Church to play its part hand-in-hand with the state in human development. In his encyclical Mirari Vos³³⁹ (1832), the pope continued to complain that the emerging sense of religious indifference had turned to hostility toward the Church, in general, and toward the supreme pontiff since the early years of his papacy, in particular. This spirit of religious indifference made it difficult for the Church and the state to be partners in human development understood in a holistic sense as the self-fulfillment and salvation of the whole person and all peoples in this life and the next.

Gregory XVI mourned for the past social order and for peace between the Church and the state. He compared the lost peace to the present malfunctioning of civil society because of structural injustices and sin against the divine institution denied of its natural and rightful

339 "Mirari Vos" I, in Carlen, The Papal Encyclicals, 33 [1:235]. See also Utz, Die Katholische Sozialdoktrin, p. 136. This encyclical letter is on the ecclesial concern of the teaching authority of the Church concerning the preservation of Christian faith in an emerging secular society with regards to erroneous popular views on liberty of conscience, freedom of opinion as well as the press, and the separation of church and state. The encyclical Mirari Vos will be given by the initials MV followed by the paragraph and page numbers. The text The Papal Encyclicals Vols. I-V (Salem, New York: Consortium Books, MacGrath Pub. Co., 1981) will be given by the initials PE followed by the paragraph and page numbers.

contribution toward the common good and integral human development. The Pope Gregory XVI concluded his introductory remarks on the concern of the ordinary magisterium for the emerging religiously indifferent modern world with sorrowful words:

We come to you grieving and sorrowful because we know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat. The earth mourns and fades away . . . and the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant.³⁴⁰

In his Syllabus (1864) or summary statement of errors, Pius IX similarly assessed the prevalent religious errors of his time as opposed to a holistic understanding of human development on the part of the Church. They were grounded on a false philosophical anthropology of the human reality and gave rise to a reductionist view of human development. This reductionist view does not consider the human being in his or her entirety as infinite in dimension and inestimable in dignity: *homo est quodammodo omnia*.³⁴¹ This anti-religious, absolute, ratio-

340 MV I, in Carlen, PE, [1:235].

341 For more detailed Thomistic explanation of the philosophico-anthropological doctrine of the infinitism of human reality see Bogliolo, Ontologia Entis Communis pp. 6, 110: “Doctrina S. Thomae de veritate entis innitur in conceptu quem Angelicus doctor habet de ente quod ab esse desumitur. Esse est enim forma formarum et ideo maxime intelligibile et radix omnis ‘intelligibilitatis.’ Intelligendo ergo ens in quantum est intelligimus quodammodo omnia. Ideo S. Thomas asserit cum Aristotele: “intellectus est quodammodo omnia” (cfr. Comm. In de Anima, III, Lect. 13, n. 787 ssq.). . See also the English translation of the text by Myroslaw A. Cizdyn, Metaphysics, pp. 22-23: “The spirit, not having qualitative limits has no closures, and is all-open. There exists nothing outside the spirit that is not also within it in a spiritual way. The more perfect and stronger a spirit is, the more capable it is of communion with other existents; indeed, it is in structural and actual communion with others. It is precisely this that occurs in man, insofar as he is a person. If fact, it is the person in the measure in which he is spiritual - and thus it is in communion in the measure in which he is a person, capable of communion-who is structurally in communion with the whole and with all.” *The underlining is mine. As we shall see in this study, it

nalistic naturalism, especially in the hostile form of the current moral indifferentism, had been earlier on addressed:

Now we consider another abundant source of evils, with which the church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care . . . A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed Augustine would reply to such a man: “the branch has the same form when it has been cut off from the vine, but of what profit for it is the form if it does not live from the root?”³⁴²

In the same way Leo XIII continued to critique in a negative way the anti-religious views behind the nineteenth century socio-economic upheavals as a setback against any holistic understanding of human development. In his social encyclical on human freedom, Libertas Praesentatissimum (1888), the pope started where his predecessor Pius IX had left off in 1864 concerning errors that refer to modern liberalism:

This shameful font of indifferentism gives rise to that absurd and erroneous proposition, which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. “But the death of the soul is worse than freedom of error,” as Augustine was wont to

is furthermore noted that Saint Augustine is reputed to have taught that our souls are restless until they come to find their rest in the Lord. The main reason why our souls are restless in this world and its material goods is, according to Saint Thomas Aquinas, I-II, 9, 1-5, because of the infinitude of the human soul. The later is a spiritual entity. It is an omni-opening to the universal and total good. This good is God himself. That is why mere material benefits are not enough to satisfy the infinite human soul completely. As Aloysius Bogliolo puts it in his masterpiece, Metaphysics (Bengaluru: Theological Publications in India, 1987), p.26 ff., “More profoundly there exists in the intellectual knower a natural and necessary desire of good, insofar as it is good.”

342 MV 13, in Carlen, PE, 33 [1:237].

say. When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly “the bottomless pit” is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, and contempt of pestilence more deadly to the state than any other. Experience shows, even from earliest times, those cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.³⁴³

Concerning the religious errors inherent in the socio-economic and political theory of liberalism, Leo XIII had this to say. The denial of objective truth in favor of a culturally conditioned relative or subjective truth is a religious error of mind. The modern man has also to

343 MV 14, in Carlen, PE, 33 [1:238]. What we are decrying here is not the liberty of conscience. This is what the Church retracted at Vatican II. At stake is the excessive individualism leading to moral relativism or absolute freedom of choice. For instance, if a person led by such a conscience is asked why he was doing what he had chosen to do, his answer would be simply because his conscience told him to do so. If asked again why his conscience had told him to do what he did, the answer would similarly be because his conscience told him to do so. The vicious circle of such an exaggerated subjective conscience is what is being decried. This is because such an excessively individualistic conscience is not grounded upon or informed by the objective truth as a reflection of natural law or right reason. In the second corrective comment concerning the extent to which it may be naïve to think the cause of war is the lack of faith in God, the following clarification is made: It should be clear that the causes of war are variable. For instance, the Second World War was waged by the Nazi and Fascist regimes, in Germany and Italy, which had in the first place, manifested their indifference and hostility toward religion. As they showed also, in the second place, disregard or hatred to other races, it appeared logical to think that the denial of the common fatherhood of God may lead, among other known causes, to the refusal of universal brotherhood of the entire humankind. Without such a distinction, it seems naïve to think that the cause of war is lack of faith in God, when there have been multiple wars and indignities to humans sometimes practiced by the Church. Among such wars, we may think of the Crusades, which the Church deemed a just cause to redeem the Holy Land from its Moslem occupation in the middle ages.

act as ever before freely but always in the light of the natural law of reason. The modern view of freedom as unbounded even by the natural law as a reflection of the eternal law of God is religiously erroneous:

From what has been said it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship, as if these were so many rights given by nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty. It like-wise follows that freedom in these things may be tolerated wherever there is just cause, but only with such moderation as will prevent its degenerating into license and excess. And, where such liberties are in use, men should estimate them as the church does; for liberty is to be regarded as legitimate in so far only as it affords greater facility for doing good but no further.³⁴⁴

John Paul II concurred with the Leonian view that truth is not

344 “*Libertas Praestantissimum*” 42, in Carlen, PE, 103 [2:180]. References to the encyclical *Libertas Praestantissimum* will be given by the initials LP followed by the paragraph and page numbers. If properly understood the liberty of conscience as an important aspect of human liberty is, as such, according to Leo XIII in his encyclical letter “The Nature of Human Liberty,” Claudia Carlen, *The Papal Encyclicals*, Vol. 2 (Salem, NIA: Consortium Books, McMillan Pub. Co., 1981), p. 169: “...the highest of natural endowments, being the portion only of intellectual or rational natures, confers man this- dignity- that he is ‘in the hand of his counsel’ and has the power over his actions.” What the pre-Vatican II popes rebutted was the dominant enlightenment idea of conscience as a free arbiter or caprice without any further reference to the natural law. This law is to be properly understood as an active participation in the eternal law of God. It is for the above stated reasons that the Vatican Council II and the post conciliar popes taught that the liberty of conscience is important in the life of society and that it is intrinsically connected with the freedom of religion. This type of reason-based and God-fearing liberty of conscience is incompatible with the unconditional liberalist freedom of conscience underlying relativistic subjective morality which the pre- Vatican II popes combated. That means that the liberalist freedom of conscience is the untenable claim that John Murray put in Kenneth L. Grasso, “*Dignitas Humanae*”, George Weigel, *et al*, (eds.), *A Century of Catholic Social Thought* (Washington, D.C.: Ethics and Public Policy Center, 1991), p. 101ff.: “I have the right to do what my conscience tells me to do, simply because my conscience tells me to do so.”

necessarily democratic. In his centenary social encyclical Centesimus Annus (1991) he said,

Those who are convinced that they know the truth and firmly adhere to it are considered unreliable from a democratic point of view, since they do not accept that the majority determines truth, or that it is subject to variation according to different political trends. It must be observed in this regard that if there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power. As history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism.³⁴⁵

The true foundations of genuine freedom, which is one of the necessary conditions for human action and therefore human development, are then the natural law, divine grace, and positive law of reason. This kind of authentic freedom is a reason-guided form of enlightened freedom. It is enlightened by the natural law. The natural law or right reason is a participation in the eternal law of God.³⁴⁶ As Leo XIII concluded:

For, to reject the supreme authority to God, and to cast off all obedience to him in public matters, or even in private and domestic affairs, is the greatest perversion of liberty and the worst kind of liberalism; and what we have said must be understood to apply to this alone in its fullest sense³⁴⁷

Furthermore, in his inaugural manifesto Rerum Novarum, he indicated that an adequate answer to the prevalent social question of the lack in providing for the common good and integral human development entails all sectors of the civil society. That means, it includes also its religious dimension or the Church's contribution in the search after

345 John Paul II, On the Human Person Centesimus Annus 46 (Nairobi: St Paul Publications- Africa, 1991), 97ff. This text is also available in Walsh, Proclaiming Justice and Peace, Revised and Expanded, (Mystic, CT: Twenty Third Publications, 1994), p.179.

346 LP 36, in Carlen, PE, 103 [2:179].

347 LP 37, in Carlen PE, 103 [2: 179].

the public well being.³⁴⁸ Similarly, the social reform called for in civil society to provide for the common good and integral human development can have lasting meaning and durable importance if and only if it is grounded in the interior or moral renewal of heart. This renewal entails a turning back to God and to fellow human persons in their need for love, worth, and acceptance, as well as autonomy and respect, over and above the basic material needs for food, shelter, and clothing.³⁴⁹ Similarly Gregory XVI had recommended a morally sound social reconstruction following the nineteenth century social upheavals as the indicated way toward an understanding and actualization of holistic human development.³⁵⁰ In following in the footsteps of his predecessors, Pius XI saw in the same way the distributive justice as the key to achieving due social reconstruction and integral development.³⁵¹

However, as the Synod of Bishops in 1971 realized, to preach social justice in the arrangement of distributive shares of social goods, such as income, wealth, and productive property, the religious institution called the Church must itself know and practice social justice for the actualization of a holistic meaning of human development to start with.³⁵² Pius XII also saw the religious root causes of the Second

348 “Rerum Novarum” 13-16, in Carlen, PE, 115 [2:244-253]. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, pp. 21-25. See also Utz, Die Katholische Sozialdoktrin, pp. 508-553. References to the encyclical Rerum Novarum will be given by the initials RN followed by the paragraph and page numbers.

349 RN 4, in Carlen, PE, 115 [2:242].

350 MV 22-23, in Carlen PE, 33 [1:239-241].

351 QA 15, in Carlen, PE, 203 (3:417) and Utz, Die Katholische Sozialdoktrin, p.561.

352 JW 40. See also JW 35-39 and 41-45. This text is also available in Walsh and Davies, Proclaiming Justice and Peace. The concluding chapter of this study is a contributive attempt to answer the logical question arising from the 1971 Synod recommendation: “The Church must practice justice itself.” And the question is what to say, for instance, when the Church refuses to allow its workers to unionize or when it restricts women from full participation. With reference to the first part of the question concerning church workers we may in the first place refer to

World War, which was such a setback in development, in the modern indifference to or denial of the natural law of God.³⁵³ Without such faith recognition of God, everything else, including the Church's holistic understanding of human development, becomes equivalent. So the whole religious question of moral motivation or the ultimate reason why one should strive after a holistic understanding of human development along with the call to the relevant action remains unresolved.

With the *aggiornamento*, Pope John XXIII, opening the windows of the Catholic Church to the winds of change in the modern world,

our own experience in Kenya. Because of the social instability and high rates of unemployment, there is much movement in search of jobs. Since applicants may then join the workforce in the church which offers higher pay and better working conditions than other private or civil employers, they are not required to disown their membership in trade unions. The Church in Kenya allows even entry level candidates fresh from a training institution a chance to unionize. Such workers are, for instance, teachers in Catholic schools, secretaries in parish offices, and cooks and drivers. We may also refer, in the second place, to central Texas in the USA, where I am a resident. In this region church workers are not usually members of trade unions. Also, workers in other sectors of society in the rural and agricultural setting of the region are not unionized. This is because of the small scale of family firms and other private enterprises, as well as large ranches and farms employing only a few workers. The small scale of the workforce does not make membership in trade unions feasible. However, Church workers' wages per hour are generally higher than in the private sector. With regards to the second part of the question concerning the restriction of women to full participation, which is outside the proper scope of this study, the Church in Kenya does well to borrow a page from the civil society. In case of disputes in a doubtful case, recourse is to be had to the High Court, which settles the issue with reference to the Constitution and precedent in related cases. In a similar case of a disputed question in the Church, the recourse is to be had to the inspired word of God or Holy Bible and the living tradition of the Church. For instance, when an important issue such as the priestly ordination of women was taken to the highest forum of the Church or the Apostolic See of Rome, it was deemed in the light of the Holy Bible and the living tradition of the Church to be out of discussion: *Roma locuta causa finita*, (i.e., When Rome has spoken the dispute is over.)

353 Pius XII, *Summi Pontificatus*, October 20 1939, in Philip Hughes, *The Popes' New Order* (New York: The Macmillan Company, 1944) p. 34ff.

saw that a universalized concept of the common good was needed for the holistic understanding and proper realization of human development.³⁵⁴ This development is viewed later by Paul VI as the self-realization of the whole person, i.e., mind, body, and soul, as well as all peoples and entire nations.³⁵⁵ A universalized concept of the common good is conducive to integral development, i.e., a contemporary characteristic proper to the integral development is socialization or the advancing modern technical and scientific progress in bringing worldwide social relations closer together.³⁵⁶ In our view, socialization is a way of promoting mutual understanding and growth through reciprocal social influence. In sum, then, the Church's role in the holistic understanding as well as the ensuing ecclesial commitment to human development at the universal level of cooperation in international justice and world peace is again, according to the Synod of Bishops in 1971 and Pope Paul VI's Evangelii Nuntiandi (1975), an integral religious part of evangelization.³⁵⁷ Again Pope Paul VI in his encyclical letter Populorum Progressio (1967) spoke of a holistic understanding of the concept of human development as a religious part of God's plan for the human universe. This is the integral development of the whole person in his mind, body, and soul, as well as of all peoples and entire nations worldwide,³⁵⁸ i.e., God's desire for man or woman is *épanouissement* or human flourishing of well being. Irenaeus is reputed to have said that the glory of God is man fully alive: "It is God's glory that man should live but it is man's life that he sees God. (Haer. IV, 20, 7)."³⁵⁹ John Paul II added a religious as well as socio-economic and politico-cultural value to the holistic ecclesial understanding of human devel-

354 MM 80, in Walsh and Davies, Proclaiming Justice and Peace, p. 16.

355 PP 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 92.

356 MM 59, in Walsh and Davies, Proclaiming Justice and Peace, p.12.

357 JW 6 and EN 31, in Walsh and Davies, Proclaiming Justice and Peace, p. 270 and 296ff.

358 PP14, in Walsh and Davies, Proclaiming Justice and Peace, p. 146.

359 Hans Von Compénhausen, The Fathers of the Church, (New York: Patho University Press, 1964), p. 21.

opment. The value-added qualification of the Church's holistic understanding of human development is a religious transcendence over the reductionist or liberalist contemporary economism. This economism reduces the human development to mere material satisfaction. "One does not live on bread alone, but by every word that comes from the mouth of God."³⁶⁰

The above stated religious transcendence of human development is proposed at the concluding chapter of the study as an integral part of the transformative process of social conscientization. The process concerns the original meaning of the civil state as a custodian of human development. In addition to the foregoing common religious awareness underlying the Church's holistic understanding of human development, the pre-Vatican II individual popes in their various encyclicals, exhortations, and allocutions paid more particular attention concerning such a phenomenon or social process as follows.

3.2. Leo XIII and the Church's Holistic Understanding of Human Development

3.2.1. Background

In the methodological form of a brief introductory biographical note the following information is given. Vincenzo Gioacchino Pecci, as he was named on the day of his birth on March 2, 1810 entered the prestigious Jesuit College of Viterbo.³⁶¹ He furthered his education in Rome. This is where he obtained his doctorate degree in theology in 1832. He entered the diplomatic service of the Holy See. The reigning Pope Gregory XVI, his spiritual and intellectual mentor, sent him to the besieged papal state of Benevento. This was an enclosure within

360 Mt 4:4. See also CA 29, in John Paul II, On the Human Person, Centesimus Annus (Nairobi: St Paul Publications. Africa 1991) p. 61ff. This text is also available in Walsh, Proclaiming Justice and Peace, p. 454.

361 http://atheism.about.com/library/glossary/western/bldef_leoxiii.htm,p1

the Kingdom of Naples. Later he was sent to Brussels as nuncio in Belgium. He was sent there after being ordained as an archbishop of Damietta. It is here that Pecci gained precious pastoral experience in religious tolerance and socio-cultural pluralism. That means that by the time Pecci was appointed nuncio to Belgium the newly reviewed constitution of this modern industrializing nation guaranteed in 1832 the freedom of religion. He was elected pope on February 20, 1878. He was the first supreme pontiff to open Vatican Archives to outside scholars. This was part of his effort to bring the Church into dialogue within the modern world. Pope Leo XIII proposed new democratic reforms in labor rights and industrial relations. He had “a desire to bring about social and cultural as well as religious development among people.”³⁶²

3.2.2. Church’s Holistic Understanding of Human Development

In the inaugural encyclical Inscrutabili (1878), Leo XIII started his consideration of the above stated understanding by way of reviewing the fundamental causes of world unrest as they undermine human development properly or holistically understood on the part of the Church. The causes of the social evils are the suppression of the whole truth about human reality and a general disdain of the natural law of reason as a reflection of the eternal law of God.

Along with that comes the consumerist mentality underlying “an insatiable craving for the things perishable and neglect of things eternal.”³⁶³ The pope mentioned political mismanagement, economic waste, and corruption or theft of public money among the social evils,

362 William Murphy, “Rerum Novarum “ in George Weigel (ed) A Century of Catholic Study Social Thought (Washington, D.C. Ethics and Public Policy Center, 1991). p 166.

363 Leo XIII, “Inscrutabili Dei Consilio,” AAS 10 (1877-1878) 585-592. in the Hughes, The Popes’ New Order, p. 4. The encyclical is on the Catholic Religion as a foundation of authentic civilisation. References to Inscrutabili, Dei Consilio will be given by citing the paragraph number preceded by the initials IDC.

whose end result is the malfunctioning of the civil society as a whole in its inability to conceive and to realize a holistic understanding of human development. In part, the explanation for the stunted human development or the lack of it altogether is the denial of the religious liberty of the Church to do all that appertains to it without any unwarranted legal hindrances by the civil authority of the state. If given the fair chance or opportunity to pursue her freedom of choice and action, the Church proves herself in collaboration with the state as Mater et Magistra, that is, mother and teacher of true human progress, underlying, in part, the Church's holistic understanding of human development.³⁶⁴

In order to realize the proposed new social order of human development, the Church and its members are entitled to the free exercise of their fundamental human rights of religious affiliation and the academic right to the pursuit of truth in education and research work, as well as the right to choose a family way of life in a monogamous marriage.³⁶⁵ In this context, we will show how Leo XIII understood human rights as legitimate means to desirable ends. For instance, the labor right of collective bargaining serves to negotiate a just wage toward a fair distribution of income and wealth in a nation state. These are some elements of the Church's holistic understanding of human development. To be genuinely human, the concept of progress or improvement must be grounded in the virtue-ethics of truth and justice. The quintessence of the socio-ethical virtues is clearly distinguished in the popular saying "to all men their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, to everyone his or her due rights."³⁶⁶ That means that the Church has a right to contribute in educating people to know the truth for their own self-liberation as an integral part of the holistic ecclesial understand-

364 Hughes, The Popes' New Order, p.5ff.

365 Hughes, The Popes' New Order, p.3.

366 Anton C. Zijderveld, The Waning of the Welfare State: The End of Comprehensive State Succor (New Brunswick: Transaction Publishers, 1999), p. IX ff.

ing of human development. The Church has an inalienable right to the restoration of man or woman to his or her own original or God-given dignity as a human being. Such a restoration is yet another salvific aspect of the Church's holistic understanding of human development.³⁶⁷ In sum, the contribution of the Church toward the conceptualization as well as the realization of a holistic understanding of human development is obvious to all sympathetic observers of good will. As Leo XIII asked rhetorically:

Who will deny the service of the Church in bringing truth to the peoples sunk in ignorance or superstition? Or its service in the abolition of slavery and the restoration of man to his original dignity as a human being? Or its care for the sciences and the arts, for education and for works of charity? If we compare the ages when the Church was universally revered as a mother with our own age, is it not 'beyond all question that our age is rushing wildly along the straight road to destruction'? Again, if we compare the civilization of peoples who have accepted the Church's ideals, with that of those 'on whom the Gospel light has never shone,' we see at once the benefit of the Church to civilization and progress.³⁶⁸

The supreme pontiff reiterated again the indispensable role of religion in a holistic understanding of human development. He lamented, "How many revolutions, civil wars and social catastrophes would the world not have been spared! For the civil power would not have lost, 'that venerable and sacred glory, the lustrous gift of religion, which alone renders the state of subjection noble and worthy of man.'"³⁶⁹ The Church's holistic understanding of human development is a call to action on the part of the civil governments "not to refuse the Church's valuable aid proffered them in a season of such need but on the contrary, to unite them more closely with an institution that is the source of so much good for states."³⁷⁰

367 Ibid.

368 Ibid. See also IDC 5, in Carlen, PE, 78 [2:6].

369 Hughes, *The Popes' New Order*, p.6. See also IDC 8, in Carlen, PE, 78 [2:7].

370 Ibid. See also IDC 12, in Carlen, PE, 78 [2:7-8].

In conclusion, with a moral note of individuality, i.e., self-actualization in the ethical form of personal responsibility or self reliance as an essential element of human well being underlying the concept of a holistic ecclesial understanding of human development, Leo XIII ultimately turned his attention to three fundamental human rights and duties concerning men and women “not as grouped in the political societies called states, but as individual souls.”³⁷¹ These are related to the free practice of one’s faith or adherence to a religious affiliation of his or her own choice without undue interference or hindrances from the state. This free practice of one’s faith entails the religious duty of the individual Catholic believer to adhere freely and responsibly to the teaching of the Holy See in Rome. It also entails the duty to educate himself or herself in matters of faith and morals and to observe God’s plan in what relates to marriage and the family, especially with regard to the character training of youth. We will conclude that the enjoyment of the foregoing human rights along with the corresponding fulfillment of appropriate duties constitutes a main ingredient of a holistic ecclesial understanding of human development according to Pope Leo XIII in his inaugural encyclical Inscrutabili.

The above mentioned aspect of personal individuality is proposed, at the conclusion of the present study, as the hallmark of genuine social progress as well as rights based integral development in the capitalist spirit of new liberalism. In another social encyclical, Quod Apostolici Muneris (1878), Leo XIII again critically assessed some erroneous solutions to the prevalent social question or the historically significant issue of the maladjustment and failure of the civil state to promote the common good as an integral part of a holistic ecclesial understanding of human development. This letter was written just eight months after the inaugural encyclical Inscrutabili, so the former bears similarity to the latter in the restatement of the intrinsic relationship between a holistic understanding of human development, on the one

371 Ibid. See also IDC 15, in Carlen, PE, 78 [2:9].

hand, and the concept of religion on the other. The encyclical letter Quod Apostolici Muneris is a social analysis of Europe in terms of the prevalent main erroneous views of socialism and communism as variants of absolute or exaggerated rationalism. This social analysis of the prevalent main erroneous views is given in so far as these views have a negative impact on the Church's holistic understanding of human development.³⁷² The religious focus of the human development is its proposed primacy of the spiritual well being over the material welfare in such a holistic ecclesial understanding of human development. In the encyclical, Leo XIII made a renewed call to co-operative action by the civil government to strengthen the moral foundations of civilization and social order. We contend that the moral foundation of a civil society is in this way, an integral part of the public prosperity of nations. We suggest that this is also another important aspect of the holistic understanding of human development according to Leo XIII.

The above stated supremacy of the soul over matter is proposed, at the concluding chapter of this study, as the social-pedagogical premises or methodological starting point of ethical formation and public opinion among other beliefs, for the so called whistle blowers so as to deter abuse of human rights in Kenya. The abuse of human rights leads to underdevelopment in Kenya. The social context within which Leo XIII examined the prevailing erroneous views of rationalism was in part also characterized by the emerging political and economic systems of socialism and communism. In his critique of the rationalist erroneous views of rationalism and communism, Leo XIII emphasized the religious foundations of the state, marriage, and property as integral parts of the Church's holistic understanding of human development. In this connection, the pope spoke, above all, against the socialist levelization of the egalitarian relationship between the citizen and the state. This is because, according to Leo XIII, the nation-state would be deprived of its natural right to demand the submission of the

372 Leo XIII, QAM, in Hughes, The Popes' New Order, p.53. See also QAM 2, in Carlen, PE, 79 [2:12].

citizenry. The ensuing anarchical absence of a rule of law is not ideal for the facilitative role of the state to cater for the common good toward the conceptualization as well as the actualization of the Church's holistic understanding of human development.

However, as Leo XIII continued to observe, the main anti-religious reason of the socialist stance of mind is the emerging rationalism as the “ever widening acceptance of the theory that public authority, with its power of ruling, originates not from God but from the mass of the people—and this mass refusing to be bound by any law that it has not itself passed of its own freewill.”³⁷³

Similarly, the lack of social stability in the basic unit of society, i.e., the family, would result in the absence of social cohesion. This social cohesion of the family is another necessary element in the Church's holistic understanding of human development. In the same way as the family would lose moral stability or social cohesion, similarly the moral sense of human dignity owing to the value-laden concepts of self-esteem and personal initiative or self-reliance would be lost to the socialist idea of the abolition of the right to private ownership. These concepts are key elements in the holistic ecclesial understanding of human development. This is because, in our view, it behooves the head of a regular family to lay food on the table. It is his or her moral responsibility also to support all the other members of the family in pursuit of social, economic, and cultural goods, such as sufficient clothing, decent housing facilities and education of children.³⁷⁴

373 Ibid. See also QAM 2, in Carlen, PE, 79 [2:12].

374 ⁴¹ As the popes contend a mother in a family should not be forced by economic factors or hardships to find a job. This is because she would accomplish a noble social mission in the raising and education of her children. She can equally work much in the same way as her husband and earn also a just wage. However, I have seen an American mother of nine children who freely stayed jobless at home until her last child joined college. Then she also joined college and graduated as a teacher to earn her wages. She pooled together her financial resources with her husband to provide food and education for her family members. Kenya is mainly an agricultural country. People also practice mixed farming. They are also en-

The ability for the head of the family to fulfill his or her duties derives, in part, from a just wage. This wage is enough not only to enable the father or mother to provide for the material needs of all the members in a household but also to enable him or her to save enough money to buy productive property or to invest in income generating assets. With the accruing interest or monetary gain from such a property, the father or mother of the family can fend for himself or herself and all members of his household. This enhances his or her self-esteem or his or her moral sense of importance because it is otherwise undignified for an able-bodied adult to depend on others or even on the state machinery for his daily bread as it happened in the communist countries.

The underlined role and religious significance of the regular family is proposed, at the conclusion of the present study, as an ideal pastoral agent. This agent is viewed as a moral catalyst of change by way of education for justice in Kenya. Leo XIII found the religious root causes of the socialist and communist revolutionary movement in the rationalist “subversion of the supernatural order and the enthronement of the unaided reason as man’s sole guide.”³⁷⁵⁴²

gaged in animal husbandry as they also practice farming. In the past, men and young boys used to take the cows and goats to different places in search of pasture. Women and young girls remained at home to till the land and prepare food. After the introduction of job-employment and urbanization during the colonial days, men were forced to migrate to distant white farmers’ large estates and urban centers to earn money to pay government tax and tuition fees as well as buy household goods such as furniture, dishes, and clothing together with footwear. Women tilled the ancestral land to provide food and nurturing for the children at home. Nowadays, couples generally live together either in urban centers doing same jobs for equal pay or in rural areas equally sharing in the farming and household tasks.

375⁴² Ibid. See also QAM 2, in Carlen, PE, 79 [2:12]. For instance, at page 112ff. in this work, the reference to people living in communist states as being “spoon fed from state coffers” is made, in particular, in connection with the subversion or abolition of the right to the ownership of private property as necessary condition for a life of dignity. This right guarantees self-reliance. It safeguards the

The supreme pontiff saw in philosophical rationalism and liberalism the invisible hand of competitive market economy, which can result in unbridled economism. This market economy is socially divisive and politically oppressive in a way that would not conveniently facilitate the Church's holistic understanding of human development. As the pope concluded on the influential issue of exaggerated liberalist rationalism, "it has been a popular movement because it flatters and stimulates the eagerness to outstrip others, which is interwoven with man's nature."³⁷⁶⁴³

For the rest, Leo XIII depended on his predecessor's descriptions of the three revolutionary movements, which, because of their anti-religious bias against the Church, failed to appreciate the latter's holistic

individual against undue dependence on the state. That means that it is unbecoming of an able-bodied adult to be unduly dependent on the state for his upkeep or maintenance of his own family. In general, there is obviously more to the nature and scope of socialism/communism than the abolition of the right to ownership of private and consequent adverse effects. A comprehensive study or general review of the strengths of socialism/communism, which is outside the scope of this study, would include such ideas as human solidarity and universal destination of all created goods. The popes, especially the later ones, i.e., John XXIII, Paul VI, and John Paul II as well as Benedict XVI, are good at saying what the potential strengths of such socialist ideas are in their original contribution for the social teaching of the Church. In critiquing the socialist and communist regimes, we should not forget that there is untold human degradation in capitalist, liberal societies as well. For instance, John Desrochers confined himself to the social issue of child labor during the Industrial Revolution as follows in his book The Social Teaching of the Church (Madras, Bangalore: John Desrochers, C.S.C., 1982), p.38: "During the Industrial Revolution children of 4 and 5 years of age were made to work underground in the mines 12 to 16 hours a day and paid scandalously low wages....The working day varied from 14 to 18 hours for children under 14 in other areas of employment."

As conclusively, Anthony J. Tambasco gives special reference to the present day negative by-products of the liberal capitalist economy at the international level of world trade in his article "Option for the Poor", The Deeper Meaning of Economic Life, p. 46: "...dependencies created by multinational corporations which tend to compound the disadvantages of the poor in the Third World."

376 ⁴³ Ibid. See also QAM 2, in Carlen, PE, 79 [2:12].

understanding of human development. In his Syllabus, the preceding Pope Pius IX described the erroneous religious views of rationalism and socialism as well as communism as follows.

1. In the first place, the absolute rationalism is an erroneous distortion of right reason “from which almost all other errors have their origin.”³⁷⁷⁴⁴
2. In the second place, concerning socialism and communism, Pius IX gave reference to his encyclical letter Nostis et Nobiscum (1849).³⁷⁸⁴⁵ He gave here the following warning against the dangers of socialism and communism as hindrances to the Church’s holistic understanding and implementation of integral human development, underlying spiritual values, e.g., social justice and the mutual respect of personal integrity:

You are aware indeed that the goal of this most iniquitous plot is to drive people to overthrow the entire order of human affairs and to draw them over to the wicked theories of this socialism and communism, by confusing them with perverted teachings. But these enemies realize that they cannot hope for any agreement with the Catholic Church, which allows neither tampering with truths proposed by faith, nor adding any new human fictions to them. This is why they try to draw the Italian people over to Protestantism, which in their deceit they repeatedly declare to be only another form of the same true religion of Christ, thereby just as pleasing to God. Meanwhile they know full well that the chief principle of the protestant tenets, i.e. that the holy scriptures are to be understood by the personal judgment of the individual, will greatly assist their impious cause. They are confident that they can first misuse the Holy Scriptures by wrong interpretation

³⁷⁷⁴⁴ „Quanta Cura,“ in Carlen, PE, 63 [1:382]. See also, Utz, Die Katholische Sozialdoktrin, p. 34. The encyclical Quanta Cura will be given by the initials QC followed by the paragraph and page numbers.

³⁷⁸⁴⁵ Pius IX, Nostis et Nobiscum, On the Church in the Pontifical States December 8, 1849, AP IX., I 1 198-223. This text is available in Utz, Die Katholische Sozialdoktrin, pp. 2-33. It is also available in Carlen, PE, 44, [1:295-303]. References to the encyclical Nostis et Nobiscum will be given by the initials NN followed by the paragraph and page numbers.

to spread their errors and claim God's authority while doing so. Then they can cause men to call into doubt the common principles of justice and honor.³⁷⁹⁴⁶

379⁴⁶ NN 6, in Carlen, PE, 44[1:296]. See also Utz Die Katholische Sozialdoktrin, p. 17. As mentioned under foot note number 42 in this chapter a similar reference to the harm that the liberal capitalist societies have done may be traced back to the nineteenth century Industrial Revolution. In the first place, it was greed of the employers, which made them insensitive to the basic needs of workers. The low wages and poor working conditions had reduced the alienated employees almost to the state of slavery. Philip Hughes, in The Popes' New Order: A Systematic Summary of the Social Encyclicals and Addresses from Leo XIII to Pius XII (New York: The Macmillan Company, 1944), p. 208 referred to Leo XIII's Rerum Novarum: "The hiring of labor, and the conduct of trade are concentrated in the hands of competitively few so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself." In the second place, in its classical liberal theory of *laissez faire*, the Manchester School of Economics had alienated workers from each other. It did so by denying workers their natural right of association for the purposes of collective bargaining. Without the latter, the isolated workers were helpless and liable to exploitation by their employers. As Schapiro said in his book Liberalism: Its Meaning and History (New York, Cincinnati: Van Nostrand Reinhold Company, 1958), p.43: "the school upheld the doctrine of *laissez faire* and strongly opposed the intervention of the state on behalf of the workers, especially in the field of social legislation." In the third place, nowadays the harm that the liberal capitalist societies have done may be subsumed, among other factors, under pollution of the environment and ecological degradation from their industrial emissions and waste. In the fourth place, on the level of human development, we may note the dependence mentality that the welfare state instills among able-bodied adults unwilling to work for themselves. They realize that the state is there to help them meet their basic human needs. The welfare state in the liberal capitalistic societies also tends to diminish the moral sense of the social responsibility of individuals to take charge of their common good. An example of such a public good is the environmental care of the neighborhood. The responsibility over such environmental matters as maintaining the surrounding area clear of garbage or keeping the neighborhood drug free is thought of as a duty of the municipality or the state. In the last place, excessive capitalist economic power tends to corrupt and gradually indulge egotistic greed. Such greed is detrimental to the socio-political stability as it brings about economic recession in liberal capitalistic societies such as USA with adverse effects all over the world.

According to Leo XIII and his predecessor Pius IX, therefore, the Church's holistic understanding of human development entailed the rule of law and order in a civil society as well as the religious awareness of God, without whom everything would be equivalent or morally indifferent, that is to say, value-neutral.

Finally, in his social manifesto on labor rights, i.e., Rerum Novarum, Leo XIII indicated further the social economic and political indices of the Church's holistic understanding of human development.

In continuity with what he had said about the erroneous socialist ideas concerning ownership and marriage in Quod Apostolici Muneris, Leo XIII critically assessed the social conflict arising from the labor relations between the few wealthy capitalist employers and the vast majority of unpropertied workers or the proletariat. The profit motive of employers betrayed their greed and unchecked competition as the pope lamented in Rerum Novarum: "the hiring of labor, and the conduct of trade are concentrated in the hands of comparatively few, so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself."³⁸⁰⁴⁷ This means that the Church's holistic understanding of human development cannot be just reduced to the liberalist model of economic growth regardless of how the accumulated wealth is evenly or fairly distributed, for instance, in terms of a just wage. Distributive justice in moral terms of a fair share in the national income, in the mind of Leo XIII, is an important ethical requirement for the Church's holistic understanding of human development.

The needs of social justice do not have to follow the erroneous socialist attempt to solve the labor question with the abolition of private property so as to make everyone equally indigent! According to Leo XIII, such a radical solution is not worthy of the human dignity as standing in intrinsic need for self-love and self-reliance. This basic hu-
380⁴⁷ RN 3, in Carlen, PE, 115 [2:242]. See also QAM, in Hughes, The Popes' New Order, p. 208ff

man need for self-reliance can be adequately met when the individual has the maintenance of his or her own family. And this maintenance of one's family would be by means of a fair living wage, i.e., a wage which would enable an employee to lead a diligent life style. This means that the individual worker is furthermore entrusted with his or her own self-keep through his or her own freely chosen economy of life style instead of being spoon-fed from the state coffers in a totalitarian state without enjoying the right of ownership of private property. Such a property-ownership contributes to the economy of life and a moral sense of savings.

The entrepreneurial idea of self-reliance is proposed, at the concluding chapter of the study, as key to the virtue ethics underlying the suggested communitarian idea of integral development. The Church's holistic understanding of human development according to the Catholic social teaching, as propounded by Leo XIII, entails the satisfaction of the physical needs of food, clothing, and decent shelter, on the one hand, and the nourishing of the basic human needs for love, worth, acceptance, and autonomy by means of full employment and just wage on the other. A dignified or self-sufficient and self-rewarding way of life is, in part, the quintessence of the Church's holistic understanding of human development in the light of the Leonian Catholic social teaching.

The primary right to earn one's own living empowers one, consequently, to enjoy the full right to marry and to found a family as well as to maintain it. This social life of a marriage and founding a family as well as its maintenance are achieved by means of the individual ownership of productive property. Such an individual ownership of productive property would not be the case if the property ownership was a monopoly of the state. The property ownership by the state thus reduces the family to mere dependence on assistance from the civil government. According to Leo XIII, this undue dependence on state assistance is an affront to human dignity. An expanded meaning of the

Church's holistic understanding of human development is the entitlement to what Pius XI called a family wage to enable each and every member of the basic social unit to lead a life of dignity.

Furthermore, according to Leo XIII, to lead a dignified way of life means to enjoy the social insurance or protection of life from such natural misfortunes as accident at one's place of work and sickness as well as old age. These social benefits were to be negotiated through the collective bargaining power of trade unions. The lack of the trade unions at the onset of the industrial revolution was the main handicap on the part of the workers in the civil society. As Hughes conceded, "the pope sees the beginning of trouble in the destruction of the old working men's guilds. No other protective organization took their place; hence by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hard heartedness of employers and to the greed of unchecked competition."³⁸¹⁴⁸ An important aspect of the Church's holistic understanding of human development includes, therefore, the social insurance of workers' lives against misfortune through collective bargaining between the employer and the employees. In sum, then, through the collective bargaining of trade unions, workers will, "in their own small ways, develop into owners."³⁸²⁴⁹ In this way, distributive justice will prevail and society will be better off. And this is, truly, one of the authentic meanings of the Church's holistic understanding of human development. It is the self-development of the small scale workers rising to the ranks of self-made medium scale owners by means of a just wage and the moral sense of savings of the diligent individual worker.

As we will indicate, in the concluding chapter, Leo's social vision of integral development as self-reliance corresponds adequately to the overall rationale of this study in its interdisciplinary method and

381 ⁴⁸ RN, in Hughes, The Popes' New Order, p. 208. See also RN 3, in Carlen, PE, 115 [2:242].

382 ⁴⁹ RN, in Hughes, The Popes' New Order, p.223.

logical attempt to apply its findings from the social teaching of the Church to the nation-state of Kenya against the immediate historical background of the country. This background is identified as a colonial legacy of the utilitarian philosophy of a social economic political liberalism, on the one hand, and traditional African socialism on the other. And both are commonly understood as being grounded on the core concept of self-reliance (i.e., *Harambee*). As the American author Philip Hughes again summed up the Leonian holistic understanding of human development as the self-reliance entailed in the concept of self-development toward a decent and happy lifestyle:

Property will certainly become more equitably divided. The present evil state of things will tend to disappear, i.e., the division into two 'widely differing casts . . . the one holding power because it holds wealth; which has in its grasp the whole of labor and trade; . . . manipulating for its own benefit . . . all the sources of supply; . . . and the other, a needy and powerless multitude, sick and sore in spirit, ever ready for disturbance.' There will be, also, a greater abundance of the fruits of the earth; for 'men always work harder and more readily when they work on that which belongs to them.' Then, too, 'men would cling to the country in which they were born, for no one would exchange his fatherland for a foreign country, if his own afforded him the means of a decent and happy life.'³⁸³⁵⁰

The moral sense of partnership in development by means of co-responsibility or co-management in running the means of production in a true spirit of self-motivation and human solidarity as well as distributive justice is ultimately, then, also a significant aspect of the genuine meaning of the Church's holistic understanding of human development in the context of industrial relations.

Leo XIII wrote his encyclical Rerum Novarum within the local context of industrial relationship in Italy in particular and Europe in general. However, sixteen months before his death, he wrote a silver jubilee letter to celebrate his twenty-fifth anniversary as a successor

383 ⁵⁰ Ibid.

of St. Peter. The silver jubilee letter, *Pervenuti*, (1902), was on the international problem of world peace. This is an international problem because of the excessive nationalism of civil states led by competitive jealousy against each other. They do so even to the point of war preparedness for fear of being caught unawares or unarmed according to the old Roman mentality: *si vis pacem para bellum*.³⁸⁴⁵¹ This mentality had it that if you want peace prepare for war. However, for Leo XIII such war-minded peace is no peace at all. In this way, the supreme pontiff anticipated what the Fathers of Vatican II also realized: peace is not just the mere absence of war.

Peace is the observance of the natural law principles of morality and justice in international relations. Otherwise, it will be maintained only by the force of war or at least the deterrent threat of the force of war. In that case, the law of the jungle or the survival of the strongest would reign supreme. The proverbial saying would be true that might is right. In the military might of the strongest, the weakest are ignored. Needless to say, this is to the detriment of world peace without which there would be no lasting integral development. Leo XIII judged the principle to be, in this way, dangerously fatal. He proposed what would be called by the Vatican II Council Fathers the preferential option for the poor or the marginalized members of a society in the light

384⁵¹ We observe here furthermore that Leo XIII was correct in judging the Roman war-mentality--i. e., *si vis pacem para bellum*---dangerously fatal, especially in the recent nuclear arms race. The latter took place during the cold war between the superpowers of the world. The escalation of nuclear weapons led to the menace of annihilation of almost all humankind in a retaliatory use of the deadly weapons. Such a suicidal attitude or military approach to peace is then dangerously fatal. No responsible nuclear ethics would justify such a worldwide *periculum commune* or social menace. David Hollenbach states the justification for this absolutist approach to the use of nuclear weapons in his book, Nuclear Ethics: A Christian Moral Argument (New York) Ramsey: Paulist Press, 1983), p.47: "... nuclear weapons are weapons of mass destruction which are necessarily indiscriminate. Their use is judged greater than necessary to repel an enemy attack. The harm they cause is disproportionate to any good attainable by their use."

of the natural law principles of morality and justice. According to this alternative version of peace, “When there is a question of defending the rights of individuals, the poor and badly off have a claim to special consideration. The richer class has many ways of shielding themselves and stands less in need of help from the state; whereas the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the state.”³⁸⁵⁵²

The new understanding of peace implies that development is the new name for peace.³⁸⁶⁵³ Pope Paul VI laid it down that if you want peace, work for development.³⁸⁷⁵⁴ This is, also, another clear case of the historical consciousness or the developing understanding of human development and social progress as they relate to social economic well being over time.

At a time when the issue of a legitimate self-defense involved only bows and arrows or at most cannon gun powder, it made some sense to allow relatively few casualties or collateral damages. But when it comes to the present-day danger of mass destruction of human lives, the justification of nuclear weaponry for legitimate self-defense is self-defeating. The call for peace by working for peace at any cost was for that reason made by the popes in the recent social teaching of the Church.

As Saint James reminded us, the root causes of overt belligerent behavior are deep-seated in people’s inordinate desires.³⁸⁸⁵⁵ This is true so long as such destructive desires and subsequent plan of life dominate peoples’ hearts and motivate them as groupings of individuals, terrorists, or nations. On the other hand, the aggrieved or endangered state is morally entitled to the legitimate defense of its national sover-

385 ⁵² RN 37, in Carlen, PE, 115 [2:251].

386 ⁵³ PP 87, in Walsh and Davies, Proclaiming Justice and Peace, p. see also Weigel, A Century of Catholic Social Thought p. 5.

387 ⁵⁴ Ibid.

388 ⁵⁵ Jas 1:14-15

eignty and the prevention of injury to its subjects or other threatened innocent people on the others. It is worth noting, in this connection, that as it was the case with the right of the trade unions to call for a strike as a last resort, similarly, the legal use of weapons in defense is legitimate only as a last resort.

In sum, according to the last will of the aging pope, there is no better way of visualizing the Church's holistic understanding of human development than to work for justice and peace in the light of the natural law of human reason as well as the law of Christ. This law entails social love or the preferential option for the less fortunate members of society. This would bring about mutual trust in interpersonal and international relations so as to create the enabling conditions for universal brotherhood or sisterhood of all men and women of goodwill or human solidarity as the best form of the Church's holistic understanding of human development.

As an overview of Leo XIII's lifelong *Weltanschauung*, we will conclude that since early in his priestly ministry, as well as his service as bishop and cardinal at Perugia, his own vision of the Church's holistic understanding of human development was one that included not only material well being but also and above all the spiritual and socio-ethical values of culture and religion. For the supreme pontiff, a holistic understanding of human development meant above all a state of being more human rather than just having more possessions. It is what Pope John Paul II called the priority of being over having.³⁸⁹⁵⁶

389⁵⁶ "Centesimus Annus" 11 and PP14, in Walsh, Proclaiming Justice and Peace, p. 440ff. "from this point forward, it will be necessary to keep in mind that the main thread in a certain sense the guiding principle of Pope Leo's encyclical and of all the Church's social doctrine is a correct view of human person and of his unique value inasmuch as "man ... is the only creature on earth which God willed for itself. God has imprinted His own image and likeness on man (cf. Gn1:26) conferring upon him an incomparable dignity as the encyclical frequently insists in effect beyond the rights which do not correspond to any work he performs but which flow from his essential dignity as a person."

As Murphy observed well, “Peccis’ pastoral ministry as a bishop was marked by . . . intellectual curiosity and wide-ranging interests and a desire to bring about social and cultural as well as religious development among the people.”³⁹⁰⁵⁷

The overriding motive of humanization or simply the state of being more human than just having mere possessions is proposed, at the conclusion of this study, as an integral element of social conscientization. It is thereby suggested that such a process would best serve as a moral type of remedy or antidote against corruption or maladjustment and failure of civil society to deliver goods in Kenya.

3.3. Pius XI and the Church’s Holistic Understanding of Human Development

3.3.1. Background

A brief biographical note is given as follows. Achille Rotti was born a person of strong determination to a prosperous textile manufacturer in Milan in 1857. After his sacerdotal ordination in 1879, Rotti spent thirty years as a professional librarian. He served in the capacity at the Ambrosian library in Milan for seven years and then at the Vatican. It is here that he did scholarly research and acquired international recognition in library studies. Benedict XV appointed him the archbishop of Lepanto near Rome in 1921. He was elected in 1922 as Pope Pius XI to lead the Catholic Church out of the post-war period.

3.3.2. Church’s Holistic Understanding of Human Development

The above stated holistic understanding of human development is found in Pope Pius XI’s social encyclical letter Quadragesimo Anno (1931). The supreme pontiff issued the encyclical to celebrate the fortieth anniversary of Pope Leo XIII’s social manifesto Rerum Novar-

390 ⁵⁷ Weigel, A Century of Catholic Social Thought p. 9.

um. This encyclical was written *sub aspectu moralitatis* to seek for a religious integration between the individual moral ways of life at the personal level and one's work ethics at the place of employment on the social level of human development.

The moral approach to the issue of a holistic understanding of human development was inspired by the then spiritual and intellectual mentor of Leo XIII, German Bishop Wilhem Emmanuel von Ketteler, with his faith-conviction that the human condition can be improved. This faith-conviction entails also the religious belief or socio-philosophical doctrine that humankind has a God-given power to aid in its own improvement here on earth. This biblical optimism is according to the gospel mandate in the Book of Genesis "fill the earth and subdue it."³⁹¹⁵⁸ In effect, the above mentioned biblical meliorism is the ecclesial self-awareness that the Church is an expert in humanity. This ecclesial expertise is gained from its long experience on issues relating to human nature over time. The Church's expertise on issues of human nature can contribute to the growth in knowledge necessary for a virtuous way of life. Such a virtuous way of life is key to socio-ethical economic development. According to Weigel, Leo XIII was honest enough to acknowledge his intellectual indebtedness to the German social reformer von Kettler: "my great predecessor, the man from whom I learned."³⁹²⁵⁹

In the theological and moral context of Quadragesimo Anno, the Church's holistic understanding of human development means the integration of the universal demands of social justice and the existing social order in a particular community of persons. In this case the integration of the universal demands of social justice and the existing social orders signified the excessive economic might with which the few propertied people wielded an unjustified political might that alienated the proletariat or the great majority of unpropertied people

391 ⁵⁸ Gn 1: 28.

392 ⁵⁹ Weigel, A Century of Catholic Social Thought p.9

from the fundamental right to participate actively in public affairs.³⁹³⁶⁰ According to Pope Pius XI, a program of social reconstruction for a fair redistribution of wealth in a new order of social relationships was called for. The pope's new order was a religious vision of a new person in a new human society.

As we have indicated, the new order was to be realized through the integration of individual virtue as well as through spiritual renewal at the personal level of human development on the one hand. The new order was also to be realized through the value-laden social reconstruction of economic development at the community level on the other hand. The socio-ethical economic development reform was to be a reflection of the virtue ethics underlying the spiritual or moral renewal entailed in the personal transformation of the new man or woman in a new society. In this way, Pius XI concurred with his immediate predecessor Leo XIII that the key to social reform was the faith renewal of morals in the Christian practice of virtues. As the intellectual mentor of the latter pope was said to have argued well, "A person cannot be a Christian . . . if his convictions do not flow into social action, and if his social action is not guided by the Christian principles that shape his personal life."³⁹⁴⁶¹

We have already illustrated how the social reconstruction proposed in Quadragesimo Anno also involved what eventually Pope Paul VI would call a reversal in the order of priorities in the relationship between economics and politics. It would no longer be the case, as the materialist liberalists and Marxists would have us believe, that the ultimate determinant of a political system is necessarily its economic base. The priority of economics over politics was reversed in the pope's new order to mean the priority of politics over economics.³⁹⁵⁶²

393 ⁶⁰ QA 3-6, in Carlen, PE, 209[3:415-416]. See also in Utz, Die Katholische Sozialdoktrin, pp. 554-557.

394 ⁶¹ Weigel, A Century of Catholic Social Thought, p. 11.

395 ⁶² OA 46, in Paul VI, On the New Social Problems, Octogesima Adveniens (St. Paul Publications Africa), pp. 35-37.

This new understanding of the priority of politics over economics underlines the indeterministic freedom of human action. The freedom is situated, to be sure, within a particular social economic environment and culture. However, the ultimate determinant of human action is self-initiative or free personal choice.³⁹⁷⁶³ The indeterministic freedom of action underlies what in the social teaching of the Church is known as ethical personalism or the centrality of the human being in the universe.³⁹⁷⁶⁴ This centrality of man in the universe is the moral mediation point of reference between the concept of individuality and the idea of sociality in the personal dimension and the communitarian aspect of the holistic understanding of human development respectively.

The key concept of the ethical personalism or new individualism is proposed in the concluding chapter of this study, as the moral mediation point in the cross-cultural encounter between the African philosophy of communitarianism and the Western liberalist idea of individuality. Furthermore, in his encyclical letter Divini Redemptoris (1935) on communism as a social menace to the well being of the entire humanity, Pius XI indicated the concept of integral well being as the quintessence of the Church's holistic understanding of human development.

The ethical perspective from which Pius XI attempted a devastating critique of communism as a public danger to the common good and to the holistic ecclesial understanding of human development was the social institution of the family. The pope viewed the family as the mediation structure between the manifest image of the human person

396 ⁶³ K. Wambari, Readings in Introduction to Critical Thinking, (Kijabe: AIC Kijabe Printing Press 1992), p. v ff.

397 ⁶⁴ CA 34, in Pope John Paul II, On the Human, The Social Teaching of the Church Series, 10, p. 38, on the centrality or priority of the human person over everything else, including profit-oriented business transactions: "Even prior to the logic of fair exchange of goods and the forms of justice appropriate to it, there exists something which is due to the persons because they are persons, by reason of their lofty dignity." This text is also available in Walsh and Davies, Proclaiming Justice and Peace.

and the idea of a civil society. As the basic unit of society, the family is the groundwork of the national well being and the common good. The family helps to meet natural needs for love, worth, belonging, and autonomy. It is not, therefore, a mere cultural artifice or socio-economically conditioned institution, as the communists would have us believe. Rather, it is derived from the social nature of man.

That means that the family is founded on permanent marriage or an indissoluble contract of love between one man and one woman for a lifelong partnership of mutual help and nurturing of life born out of love through some form of sexual cooperation. This is according to the inherent nature of the marital act of love; willingly open to life out of the personal desire to ensure future generations.³⁹⁸⁶⁵ It involves, therefore, responsible and economically able parenthood. As such the marriage contract is sealed between one man and one woman, who are not deprived of their moral freedom of choice. Otherwise the couple would be non-persons or not subjects or bearers of human rights. As A.F. Utz indicated, “wo keine Wahlmöglichkeit gibt dort gibt es auch keine Sittlichkeit.”³⁹⁹⁶⁶

The open and apostolic family is therefore proposed at the conclusion of this study as an appropriate subject matter of a suggested matrimonial ethics. Such a virtue-ethics is geared toward an ecumenical or worldwide family life education as a catalyst of social change. The manifest symbolism of the human person within the communitarian society is the image of an organism like the human body as a whole in relationship to its parts or members. The part-whole relationship is the idea of the Church’s holistic understanding of human development. It is hereby that the human being is not seen as just a cog in the machine, which is the state monopolizing the economic means of production, i.e., capital under the communist regime. The idea of moral

398 ⁶⁵ Gn 1:28.

399 ⁶⁶ Utz, *Ethik* (Heidelberg: Lowen, 1970), p. 71: “Where there is no possibility of choice to do otherwise there is no morality”.* *The translation is mine.

personalism is then replaced by the ethical notion of atheism in such a collectivistic society. This leads the way to moral relativism, as the existentialists saw it clearly: “If God does not exist then everything is possible.”⁴⁰⁰⁶⁷

In a communist system, where people are reduced to state slavery, this subjugation of people would not augur well with the Church’s holistic understanding of the development of the whole person, i.e., mind, body, and soul, all persons without discrimination as well as entire nations. The communist economic social order is, in this way, a totalitarian system of moral collectivism promising paradise or integral human development here on earth. But as history proved up to the fall of the Berlin wall in 1989, instead of the preached paradise on earth there emerged untold dehumanizing degradation of the acting person. As the work of social reconstruction of the former communist states began, the starting point of the Church’s holistic understanding of human development was again well vindicated. It is the truth of things in general—*veritas rerum*—and the truth to oneself—*humilitas*—as a creature before his or her Creator. As such, he or she is, therefore, a person or bearer of God-given inalienable human rights.

The truth about the human person as a subject or holder of God given inalienable human rights is an essential element in the Church’s holistic understanding of human development against the theoretical background of atheistic communism. This truth was reflected in the encyclical letter of Pius XI on atheistic communism, Divini Redemptoris, in 1937.

In sum, we can say that Pope Pius XI’s systematic critique of the Marxist view of the human person and the family as well as civil society is anchored in the Church’s holistic understanding of ethical personalism or the centrality of man or woman in the universe, i.e., everything in the universe is meant for the good of the human person.

400 ⁶⁷ J. P. Sartre, Existentialism and Human Emotions, p. 22

It underlies, then, the biblical optimism of creation in which God saw everything he had made to be not just good but very good for the human person: “God looked at everything he had made, and he found it very good.”⁴⁰¹⁶⁸ It is in the same gospel light that Pius XI again undermined the collectivist doctrine of private property. While the universal destination of all created goods is a primary expectation for every man or woman, the truth of its very nature demands a rational order of distributive justice and public safety as well as world peace. This rational order of distributive justice is realized by means of the social institution of private property. In contradistinction to the Marxist claims, according to Leo XIII and Pius XI, men work best at what they consider their own. The institution of property would, in this way, better cater for the rational order of distributive justice than the Marxist thought would have us believe.

Part of the above stated order of distributive justice is God’s will for a fair share of what a person has justifiably appropriated to himself or herself by the legitimate means of one’s labor.⁴⁰²⁶⁹ This is true, for instance, with regard to the effective occupation of a piece of land. For instance, it is the case with a farmer owning a piece of land by means of transforming it through his or her diligent agricultural industry and animal husbandry. In doing so, the farmer imprints, as it were, the transformed soil and developed land with his or her personal character.

Moreover, as we have already indicated, it is an affront to human dignity for an able-bodied man or woman to be dependent on the state largesse for his or her basic needs notwithstanding his or her own ability to provide the same on one’s own self-initiative. This dependency on the state largesse is not according to the natural demands of social

401 ⁶⁸ Gn 1:31. We clarify that the biblical optimism of creation means that when God declares creation good, the reference is not made to the intrinsic goodness of the human person alone. The biblical teaching is that all creation is very good, not one creature alone. That means that biblical optimism of creation is not reducible to an egoistic or self-centered anthropological optimism.

402 ⁶⁹ Gn 3:19.

justice or in line with the ethical and holistic understanding of the principle of subsidiarity. This principle requires that the members of a given civil society be afforded the fair and equal opportunity to exercise fully their own right to participate actively in public affairs. The principle of subsidiarity stipulates that the state should not in any way usurp or reserve to itself any service that the public ranking groupings of citizens or an individual could do as well. According to this principle, the state is then left with what it alone is best placed to do according to the social ethical needs of the common good and the natural demands of social justice.⁴⁰³⁷⁰ The subsidiarity principle applies also to other larger institutional groupings of people, such as corporations, Churches, and clubs.

As above stated, the overall objective of the Church's holistic understanding of human development is then an attempt to work out an effective harmony between the rights and duties as well as the freedom and authority of citizens and the state in the immanent order of human reality. The freedom of individual citizens transcends the state. But the common good transcends the individual. As Leo XIII warned, "There is no need of positioning the state before the individual." Hence, the Church's holistic understanding of a human development as an effective harmony between human freedom and civil authority of citizens and the state is ultimately a supernatural faith-understanding of the harmonious relationship between nature and grace, creature and creator, and time and eternity.⁴⁰⁴⁷¹

For the purposes of the overall rationale of this study as, in part, an intellectual attempt to implement the social teaching of the Church in an African context, we will show how the holistic understanding of human development applies in a cultural African context as follows. The

403 ⁷⁰ QA 79, in Utz, Katholische Sozialdoktrin.p.603. See also QA 79, in Carlen, PE, 209 [3:428].

404 ⁷¹ David F. Kelly, The Emergency of Roman Catholic Medical Ethics in North America: An Historical Methodological-Bibliographical Study (New York: The Edwin Mellen Press, 1979), p.449.

way through which the holistic understanding applies, for instance, in its methodological understanding of the cultural African context, may be briefly illustrated in the following manner. Above all, this African social context is about some cultural barriers on the way to social economic progress in Africa today, such as the anachronism of significant elements of the African traditional heritage. An example is the tradition of marginalization of African women in education and development as well as some superstitious beliefs in magic and witchcraft.⁴⁰⁵⁷² The aim or goal of the Church's holistic understanding of human development is, in this connection, to facilitate an interdisciplinary educational or transformative approach to the social question of progress for the human person on the one side and the civil society on the other.

The working hypothesis of the Church's holistic understanding of human development is again the faith conviction that only in the universal brotherhood and sisterhood of all men and women, or more simply in human solidarity and world peace, could such a social renewal of both the personal and social life of individuals and entire communities be achieved for the cultural and the politico-economic progress of all. However, the latter progressive understanding would be incomplete if it was reduced to the liberal or Marxist economism, i.e., rank materialism. This economic materialism in both the liberalist and communist theories of ownership of productive property is overcome by the inherent religious dimension of the Church's holistic understanding of human development. Such an understanding is, among other demands, manifested by the ascetic ecclesial effort to give a living faith-witness to the universal call to holiness in everyday affairs or ordinary work and usual interpersonal relationships.⁴⁰⁶⁷³

The religious call to everyday sanctity is a divine invitation to rise above the ordinary meaning of the normal things we deal with in

405 ⁷² Kwasi Wiredu, "What can Philosophy Do For Africa?" in Wambari, Readings in Introduction to Critical Thinking, pp. 98-111.

406 ⁷³ "Lumen Gentium" 13, in Flannery, Vatican Council II, p.364ff.

life, such as private property that is to be held with an understanding of biblical stewardship as well as poverty of spirit or ascetic moral detachment: “Blessed are the poor in spirit for theirs is the kingdom of heaven.”⁴⁰⁷⁷⁴ According to Pope Pius XI, the biblical meaning and purpose of the first beatitude in the Sermon on the Mount is to set the priority of spiritual well being over material well being: seek first the kingdom (of God) and his righteousness and all these things will be given to you besides.⁴⁰⁸⁷⁵

The priority of spiritual well being over material well being entails the faith-understanding that we pursue the latter in the gospel light of the universal principles of God’s commandments. The peak moment of the commandments is social love. This is seen above all in the voluntary spiritual and bodily works of mercy, much in the same way as the biblical good Samaritan did.⁴⁰⁹⁷⁶ In this way, we may view the Church’s holistic understanding of human development as an ecclesial initiative to connect Christian faith with social love and justice as well as world peace. It is a conscientious or prophetic warning that, without the fulfillment of the moral duties demanded by strict justice owing to others, our social love for them would be vacuous of any meaning whatsoever.

Here we call to mind the famous words of Saint Augustine to the effect that social love cannot be genuine if it is consistently lacking in social justice.⁴¹⁰⁷⁷ The needs of social justice include the human right

407 ⁷⁴ Mt 5:3.

408 ⁷⁵ Mt 6:33.

409 ⁷⁶ Lk 10:29ff

410 ⁷⁷ Concerning the Early Father’s insistence that social love cannot be genuine if systematically lacking in social justice, see St. Augustine, *City of God*, p.75 “the republic cannot be governed --- without the most absolute justice.” The “social love” mentioned by Augustine in the same text referring to “perfect justice” means the human solidarity ensuing from the common experience of empathy (i.e., *Einfuehlung* or entering the mind or spirit and even feeling of another person or simply feeling like the other person is feeling with a view to helping him or her to meet adequately the felt need. Similarly, for instance, according to

to a just or living family wage. Such a wage empowers the individual to enjoy the ownership of productive or income-generating private property. A just wage also involves public or private insurance and social security against old age, illness or physical and mental disabilities as well as bodily incapacitation. It entails again the promotion of a noble cultural lifestyle consistent with the *Lebenswelt* of the individual or social grouping concerned. Lehman gives the example of throwing birthday parties as a felt cultural need in England.⁴¹¹⁷⁸ Furthermore, it means the universal right to education for effective self-improvement and community development.

Above all, the Church's holistic understanding of human development also requires the transcendence of the common ethical dichotomy. This common dichotomy consists of the unwitting double-dealing with which we relate to each other. For instance, we carry out our religious duties of Sunday worship and payment of tithes while at the same time we exploit others or defraud the civil society in corrupt dealings in our public places of work. Many Christian employers or owners of industrial firms deny their employees a just payment of wages without any bite of moral conscience. Most of the time they do so out of the profit motive of economic gain at the expense of the welfare of the income-generating working class. In this connection, the Church's holistic understanding of human development entails a search after a moral methodological groundwork of a sound business ethics. This ethics is meant for an effective entrepreneurial management in the biblical light of the social teaching of the Church.

Gustavo Gutierrez, to be in solidarity with the poor means to identify oneself with them in their view of reality. To be in solidarity with the poor, as Gutierrez says in a quote from his article "Liberation, Theology and Proclamation," Bruce Douglas, *The Deeper Meaning of Economic Life*, p. 38: "...is to enter the world of the oppressed race, culture and social class, to enter the universe of their values and cultural categories."

411 ⁷⁸ Seers, "The Meaning of Development" in Lehman, *Development Theory*, p.12.

The above stated search after a moral methodological ground-work of a sound business ethics is then consistently proposed, at the conclusion of this study as a moral cure for the prevalent corrupt ways of marketing economy or *magendo* in Kenya. Ultimately an important aspect of the Church's holistic understanding of human development comprises the preferential option for the poor. This is achieved in concerted efforts of the ecclesial community to be a voice for the voiceless and to fight for the human advancement of all. This is achieved inasmuch as these rights are one's due simply as a human person regardless of social status and without any discrimination whatsoever. But again the worshipping community, called the Church, came to realize that those who preach justice must first practice justice themselves. The Church came to realize so, for instance, in the Synod of Bishops in 1971.⁴¹²⁷⁹ This call to a life-witness of justice and peace is, therefore, a challenge to the Church, among other requirements, to empower the Christian laity. The empowerment of the Christian laity is according to the principle of subsidiarity. This principle of subsidiarity entails the spirit of human solidarity enabling the laity to grow deeper in the moral theological knowledge of the Catholic social teaching.

The overall goal of the social teaching of the Church is the common search after the light of truth, for instance, to assist the workers meet their spiritual and material needs. They would do this, of course, in effective collaboration with other professional bodies and trade unions in the common pursuit of brotherly human solidarity. This solidarity is grounded in the knowledge and fear of God. The latter reverence is the beginning of human and divine wisdom. This is, in part, the quintessence and final goal of the Church's holistic understanding of human development or *salus populi* and the universal common good of humankind as indicated in the encyclical Divini Redemptoris of Pope Pius XI. We contend that the empowerment of the Christian laity is devoid of any practical significance in the face of the widespread

412 ⁷⁹ JW 13-28, in Walsh and Davies, Proclaiming Justice and Peace, pp. 272-275

Church policy of underemployment and underpayment of catechists, among other pastoral agents, in many parts of the local Churches in the African context under consideration here in the concluding chapter.

In an earlier social encyclical, Ubi Arcano Dei (1921), on the aftermaths of the First World War (1914-1918) and its adverse effects on a holistic ecclesial understanding of human development, Pope Pius XI indicated in a similar way how the latter development consists of the charitable works of social love to the desolate people and helpless victims of the international conflict. Such a conflict can be avoided in the future through concerted efforts toward the international improvement of world peace.⁴¹³⁸⁰ The aforementioned world peace can be achieved, as one of the main elements in the Church's holistic understanding of human development, by nurturing social love especially among the youth for effective learning and practicing of religious life and good morals.

The process of inculcation of the culture of learning and social love for religious life is known as humanization of social progress, "humankind advancing toward the height of its perfection."⁴¹⁴⁸¹ It means universal brotherhood and sisterhood sealed with *Pax Christi* (Peace of Christ) in the hearts of all men and women of good will. As part of the Church's holistic understanding of human development, this is again the social process of interpersonal relationships of "man being a brother to his fellow man, as Christ our Lord commanded."⁴¹⁵⁸²

As already mentioned, the transformative ethical process of humanization is proposed, in the concluding chapter of this study, as a moral catalyst of socio-cultural change for a more effective or holistic understanding and realization of rights-based human development. Again, we will indicate in the concluding chapter how nationalism, tribalism, and nepotism had over time a negative impact on the hu-

413 ⁸⁰ Hughes, The Popes' New Order, p.19.

414 ⁸¹ Hughes, The Popes' New Order, p.21.

415 ⁸² Ibid.

man development in the African context of Kenya. This is because the overall rationale of this study is, in part, an intellectual attempt to implement the social teaching of the Church within the African context. The rationale is sought with a view to realizing integral development. This development is achieved by means of a holistic understanding actualization of human development as integral development. The moral requirement for the holistic understanding and actualization of human development as integral development is then, in part, the realization of universal brotherhood and sisterhood of all men and women of goodwill. That means, in part, self-restraint with regard to excessive or discriminatory nationalism or tribalism and nepotism. Such a form of self-discipline as a type of self-education is accordingly proposed also at the conclusion of the present study as the true meaning of genuine education (i.e., *ex ducere*) or effective leadership of people from negative solipsism to positive altruism. The latter is thereby suggested as a moral antidote against the narrow tribalism in Kenya today.

The above stated holistic ecclesial understanding of human development as racial and tribal integration would pave the way toward the universal aspiration to human prosperity. This universal aspiration is the human desire for happiness in the absence of which the human heart is restless. True happiness means the knowledge and fear of God without whom our hearts remain restless according to the theological-anthropological teaching of Saint Augustine.⁴¹⁶⁸³ In our view, lasting happiness in union with God is, above all, the peak moment of human development.

Besides the major encyclicals, such as the above stated ones, Pope Pius XI wrote apostolic letters relevant to the issue of world peace and friendly cooperation as key elements in the Church's holis-

416 ⁸³ St. Augustine, The Confessions, in John E. Rotelle(ed.),The Works of Saint Augustine, A Translation for the 21st. Century. (Hyden Park, NY: New City Press, 1990), p.39 “ You arouse us so that praising you may bring us joy, because you have made us and draw us to yourself, and our heart is unquiet until it rest in you.”

tic understanding of human development. One of these letters is Con Vivo Piacere (1922) in which the pope spoke about the pacification of the world by means of self-sacrifice in mutual charity of friendship and trustfilled self-control with regard to concupiscence and other passions against neighbors.⁴¹⁷⁸⁴ This is a continuation of some thoughts in Ubi Arcano Dei. In this apostolic letter Pius XI speaks of the fellowship of men as an integral part of the Church's holistic understanding of human development, "the peace men need to possess is something which will penetrate their hearts, calm their souls, and induce them to real brotherly feelings."⁴¹⁸⁸⁵

Another letter is entitled Quando nel Principio (1923), stressing the need to overcome the divorce of juridical justice from social love. For social love the latter is the moral basis of the perfection of the legal system of states.⁴¹⁹⁸⁶ In yet another letter, Benedetto il Natale (1930), Pius XI, addressing himself to the College of Cardinals on the Christmas Eve of the year in question, expressed the Church's desire for peace as one of the means of satisfaction of the needs of the times in the 1930s. Another need is the gospel peace of mind, body, and soul in the transcendence of evil carnal desires. This gospel of peace is born more out of social love than strict justice.⁴²⁰⁸⁷ However, to be effective, it requires the friendly and harmonious cooperation in a moral form of human solidarity. The solidarity would be best directed by means of distributive justice guaranteeing the equality of opportunity for all to exercise their inherent right to take an active part in public affairs so as to emphasize again the Church's holistic understanding of human development. Such an active participation in public affairs is possible only where there is the rule of law based on the orderly exercise of one's freedom.

417 ⁸⁴ Hughes, The Popes' New Order, p.22.

418 ⁸⁵ Ibid.

419 ⁸⁶ Hughes, The Popes' New Order, p.28.

420 ⁸⁷ Hughes, The Popes' New Order, p.289.

Following the apostolic letters, Pius XI wrote another social encyclical, Caritate Christi Compulsi (1932),⁴²¹⁸⁸ against false individualism. The false doctrine is fostered by an inordinate love for money out of the exaggerated profit motive of economic gain in productive property management. The ensuing capitalist acquisitive mentality had it that enormous wealth was concentrated in just a few hands. So the reiterated call by Pius XI is justified in the case of the income redistribution by means of a corresponding social reconstruction as he had already indicated in Quadragesimo Anno, as an integral part of the Church's holistic understanding of human understanding, "that unjust distribution of goods whose effect is to concentrate the riches of the nations in the hands of a small group of private citizens who, as noted in Quadragesimo Anno, regulate the markets of the world to the great damage of the mass of humankind."⁴²²⁸⁹

To counteract the negative effects of the accumulation of wealth in the hands of just a few proprietors or owners of productive property and to ensure an effective ecclesial holistic understanding of human development, there is the ethical need for transcendence or self-denial with regard to "the too great love of self and one's own."⁴²³⁹⁰ The excessive or inordinate self-love, for instance, love of one's own motherland, degenerates into the false patriotism in the form of hostile brotherhoods against perceived non-brothers. This is to the detriment of world peace and, in part, as already indicated, the Church's holistic understanding of human development. An integral aspect of the development, as Pope Paul VI later said, is the ethical perception and

421 ⁸⁸ Pius XI "Caritate Christi Compulsi," in Hughes, The Popes' New Order, p. 290ff., giving a striking warning against sordid selfishness like false patriotism and inordinate love of money as causes of International structural injustice, i.e., "that wicked disorder, that unjust distribution of goods, whose effect is to concentrate the riches of nations in the hands of a small group of private citizens... who regulate the markets of the world according to their fancy, to the greater damage of the mass of mankind."

422 ⁸⁹ Hughes, The Popes' New Order, p. 291.

423 ⁹⁰ Ibid.

genuine faith conviction that everyone is my brother or sister.⁴²⁴⁹¹ The faith perception of a universal brotherhood and sisterhood of all men and women of good will is another integral part of the Church's holistic understanding of human development. This fellowship is a moral exhortation to overcome racial or tribal hatred "so ruinous to all as it takes the place of the divine law of loving brotherhood."⁴²⁵⁹²

In an important concluding ethical note, Pius XI underlined the all-important need for moral formation and a clear faith understanding of the basic concepts of right and wrong according to the long-term or altruistic interests and short-term or selfish desires of one's choice of a course of one action rather than another. It is in this question of the true knowledge of good and evil that the issue of religious liberty to learn more about God so as to serve Him and to worship Him becomes all important in the Church's holistic understanding of human development. That means, as we have indicated, the right to religious life and divine worship is the key to understanding the equality of liberty or the complete system of basic human rights. It is, then, basically a constitutive part of the Church's holistic understanding of human development. This is a moral call for recognition of the sacred rights of the natural law. Examples of such rights of the natural law are the right to life as well as the establishment of the moral law in the economic field itself. The establishment of the moral law in the economic field constitutes in this way the interdisciplinary study of professional ethics in the noble cause of promotion of the Church's holistic understanding of human development.

As previously mentioned, the underlined need for the moral formation of individual conscience is consequently proposed at the conclusion of this study as a key element of professional economic ethics. It is suggested that such an ethical system would contribute a moral insight towards a more competent delivery of goods as well as trans-

424 ⁹¹ PP, 12, in Walsh and Davies, Proclaiming Justice and Peace, p. 12ff.

425 ⁹² Hughes, The Popes' New Order, p. 291.

parent service by public functionaries in Kenya today.

The divine gift of human life underlies, for instance, the moral call or God's commandment not to kill. This is because He is the source of and sovereign Lord over the life of every man or woman. We concur with the overall social teaching of the Church that the pro life attitude of the worshipping ecclesial community signifies the Church's most basic holistic understanding of human development as underlying the divine willed absolute value or sanctity of human life. That means that without the absolute or sacrosanct right to life all other rights, e.g., the human rights to food, clothing and shelter would not have a foundation in reality, .i.e., *sine fundamento in re*.

3.4. Pius XII and the Church's Holistic Understanding of Human Development

3.4.1. Background

Pope Pius XII was named Eugenio Maria Giuseppe Giovanni Pacelli on the day of his birth. He was born on March 2, 1876. He was pope during the period of the Second World War (1939-1945). He attributed the cause of the war to the negligence of the natural law and its moral imperatives. Pius XII was the first pope to address the modern world by radio message. He sent such a message, i.e., La Sollenita della Pentecoste, to commemorate the fiftieth anniversary of the publication of the first encyclical letter (Rerum Novarum) supporting the rights of workers and of the proletariat in 1941. His ability to speak foreign languages helped him to have a generally positive image before the modern world.⁴²⁶⁹³

3.4.2. Church's Holistic Understanding of Human Development

During the first Christmas Eve of the Second World War, Pope

426 ⁹³http://atheism.about.com/library/glossary/western/bldef_piusxii.htm,p1

Pius XII made his address In Questo Giorno (1939)⁴²⁷⁹⁴ to the College of Cardinals. He then set down his famous five peace points as a moral basis of ecumenical cooperative work toward the Church's holistic understanding of human development. In line with the religious dimension of the development, the value-laden notion of peace entails the divine grace of a trust-filled harmonious relation between God and man as well as peace on earth in a loving social relationship among all men and women of good will.⁴²⁸⁹⁵ This peace on earth is the human experience of joy as a result of meeting adequately the basic spiritual needs of love, worth, acceptance, and autonomy over and above the inescapable material needs of food, shelter, and clothing, as well as others related to social politico-economic well being. It is the adequate satisfaction of the spiritual and the material needs as well as the others related to the socio-political well being, which, in part, underlie in a fundamental way the Church's holistic understanding of human development.

The social virtues such as justice and love are necessary elements in any Church's holistic understanding of human development. Justice without love is not a genuine social virtue. It can even end up being inhuman or inconsiderate and cruel. According to Pope Benedict XVI, love is a self-sacrificing energy. The energy is necessary for the practice of justice. This justice is properly understood as an openness of mind and heart to the needs of others as well as the demands of the common good in order to realize a religiously grounded social economic and political vision of integral development:

The church cannot and must not take upon itself the political battle to bring about the most just society possible. She cannot and must not replace the state. Yet at the same time, she cannot and must not

427⁹⁴ Pius XII, In Questo Giorno, 24 December 1939, in Hughes, The Popes' New Order. p. 193ff. This was a papal address on the first Christmas Eve of the Second World War. It sets out the "Five Peace Points" for lasting harmonious relationship between nations of the earth.

428⁹⁵ Hughes, The Popes' New Order, p. 294.

remain on the sidelines in the fight for justice. She has to play the part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to demands of the common good is something which concerns the Church deeply.⁴²⁹⁹⁶

For the purposes of the topic on the Church's holistic understanding of human development, we will conclude that, on the personal level, the above stated moral understanding would entail steadfast love or fidelity. This theological virtue, i.e. *hesedh* or steadfast love, signifies conformity to the fundamental truth underlying such a moral vision of right and wrong, followed by the consistent behavior to act accordingly. This is especially the case in the practice of charity so as to strengthen the bond of love in a civil society come what may. On the international level of the Church's holistic understanding of human development, the moral vision demands faith and trust in the efficacy and goodwill of promises made between nations as an external gesture of the felt need for mutual self-obligation in all truth to do what one or the other civil state says it will do.

In the process of this trust filled mutual self-obligation and reciprocal fidelity, there will grow mutual understanding and good will among nations for the promotion of world peace. As we have already indicated, this peace is a key element in the Church's holistic understanding of human development. The understanding is given by way of defining clearly the fundamental five points of reference toward the establishment of a just and honorable or lasting peace as follows.

In the first place, the main element in the Church's holistic understanding of human development with reference to world peace is

429 ⁹⁶ Benedict XVI, Deus Caritas Est (Nairobi: Paulines Publications Africa, 2005), p. 33.

the “assurance of the right to life and independence.”⁴³⁰⁹⁷ However, this actually means the equality of human rights among the citizenry. It calls for justice in reciprocal equity: *unicuique suum*. In this ethical context of the equality of liberty as a system of basic human rights, the social good of independence or moral autonomy features among such equal rights as the natural right to life or to own property. In its basic meaning of personal autonomy, such independence enhances self-esteem. This personal worth of the individual is central to the moral concept of human dignity as an ethical basis upon which the concept of human rights is grounded.

In the second place comes the important moral point of détente or psychological relaxation from constant fear of material force. The ethically significant point here is that lethal force is not meant to serve the legitimate right to self-defense as it is daily bearing witness to the tyrannical law of the jungle: “might is right.” The moral call here is to dialogue and live. It is the coherent and vital movement toward disarmament or restraint from the mutually destructive arms race.⁴³¹⁹⁸ That means that the concept of independence connotes Kantian type of kingdom of ends and Gewirthian community of rights.⁴³²⁹⁹ These concepts entail a basic equality of all citizens before the law. This law safeguards the equality of liberty or the indiscriminate enjoyment of human rights among the citizenry. Chief among these rights is the right to life and other rights relating to the enjoyment of a high standard of living. Examples of such rights to quality life are the right to a just wage, the right to health care, and the right to a value added education.

Similarly, the third important point relates to the need for human solidarity in learning from effective success stories of model or exemplary economic development. But this requires the expertise in the

430 ⁹⁷ Hughes, The Popes’ New Order, p. 296.

431 ⁹⁸ Ibid.

432 ⁹⁹ Alan Gewirth, Community of Rights (Chicago: The University of Chicago Prem, 1966), p. 34.

transfer of technology and it involves also the need to learn from the enabling juridical institutions of law and order that promote the political stability of progressive civil societies. And this is with a view to recommending constitutional review for a more holistic or balanced human development if need be.⁴³³¹⁰⁰

In our view, what the stated recommendation really means is that, for instance, in Kenya, the last four decades since the political independency of the nation state were characterized “by the reality of the iron-fisted rule of the Moi and Kenyatta regimes.”⁴³⁴¹⁰¹ This was the political inspiration behind the convocation of a Peoples Assembly for the constitutional review process inaugurated after the defeat of the oppressive Moi regime in the dramatic victory of the new government under NARC (National Alliance of Rainbow Coalition) in December 2002. The most felt need for the review was to reinforce the neglected constitutional checks and balances setting the separation of judicial and executive powers of the civil government on an equal footing. The post-colonial constitution had been repeatedly tampered with to suit exaggerated executive powers for the office of the president. Everyone served at the pleasure of the president. This often meant the hiring and firing of civil servants even to the rank of government ministers without notice.

The fourth key point for a holistic ecclesial understanding of human development with reference to world peace is what the Fathers of the Second Vatican Council called the preferential option for the poor and marginalized members of society, such as the racial or tribal minorities in a nation. This is the case because of their inherent social position of weakness. They stand, then, in need of special help from the state and Church as a prophetic voice for the voiceless, because they have nobody to turn to in their desperate moments of suffering.⁴³⁵¹⁰² In

433 ¹⁰⁰ Daily Nation Newspaper, Thursday, January 22, 2004, p. 8.

434 ¹⁰¹ Ibid.

435 ¹⁰² Hughes, The Pope's New Order, p. 297.

sum, according to Pius XII, the fourth key point for a holistic understanding of human development consists of, in part, the respect due to racial or tribal minority in a nation state. According to the supreme pontiff, this will contribute to world peace.

The fifth and last socio-ethical point underlies the special need for the virtuous inculcation of moral sense and professional ethics in business enterprise and politico-economic transactions. It is, in our view, the social question of public formation of a generalized moral conscience or ethical accountability before oneself, others, and before God.

Ultimately, as a logical consequence of the above stated fifth or last point, the Church's holistic understanding of human development is, in part, the moral matter of connecting faith with justice as a way of everyday holiness in doing ordinary things in an extraordinary or exemplary and transparent way. That means that the way of love and faith inspired obedience to God's commandments. According to Pius XII, this moral matter of connecting faith with justice is an ecclesial mandate to instill a supportive virtue-ethics of justice and peace in the gospel light of the Sermon on the Mount.

As already mentioned, the above stated need for a virtue-ethical public formation of a generalized moral conscience is proposed, in the concluding chapter of this study, as a deterrent measure against fraud in business transactions and corruption in public services in Kenya.

Pope Pius XII delivered a Christmas radio broadcast, *Nell' Alba* (1941),⁴³⁶¹⁰³ lamenting one of the worst pitfalls in the Church's holistic understanding of human development. This was in the ugly form of darkness over the earth occasioned by the heightened Second World War. In truth and justice, the powers of darkness and death can be overcome by means of the re-establishment of the rule of law and so-

436¹⁰³ This is one of the pontifical addresses of Pius XII. It was a special Christmas Eve, 1941. It conveys a message of hope in final victory and lasting peace.

cial order as intrinsic elements of the Church's holistic understanding of human development.

However, victory is above all assured through the renewal of moral consciousness of good and evil against any ethical form of the existentialist moral relativism: "everything is possible."⁴³⁷¹⁰⁴ Spiritual renewal in terms of moral reform and ethically sensitive social reconstruction is another means of overcoming the forces of darkness as a way of committing ourselves afresh in our faithful following of Jesus Christ and his teaching. This spiritual, moral, and social reform is, in part, the actual meaning of the Church's holistic understanding of human development. It is a religious renewal of faith and morals in loyal service to God and fellow human persons in a rule of law underlying the pope's new order of common life among human beings.⁴³⁸¹⁰⁵ In sum, the ecclesial view of holistic human development is, in the above stated manner, the all-inclusive order of social economic life in which there is place enough for the contemplation of the supernatural realities as well as the experience of the natural events. The religious challenge is, accordingly, the spiritual and moral conversion with which to commit oneself to the cause of serene lasting peace, well being, and prosperity among equals in what Hughes calls "the new order"⁴³⁹¹⁰⁶ as the quintessence of the Church's holistic understanding of human development. Pius lists furthermore five conditions for the realization of such a peaceful co-existence as one of the chief components of the Church's holistic understanding of human development.

First and foremost in the pope's proposed new order underlying the Church's holistic understanding of human development is the all important moral foundation of human rights for the equal protection of freedom, integrity, and security of all states or nations. This mor-

437 ¹⁰⁴ Sartre, Existentialism and Human Emotions, p. 22. See also Hughes, The Popes' New Order, p. 300.

438 ¹⁰⁵ Hughes, The Popes' New Order, p. 302.

439 ¹⁰⁶ Hughes, The Popes' New Order, p. 303.

al foundation is a necessary social condition for the realization of a worldwide peaceful co-existence among civil states regardless of the small size of their area of national sovereignty. The social condition for the realization of a worldwide peaceful co-existence among nations stands, for example, against interference in their domestic affairs, except in extenuating circumstances. Examples of such extenuating conditions are crimes against humanity such as state-instigated genocide. The rationale here is to give an equal chance for the present day competitive economic development to all nation-states alike as their way of adequately achieving the common good. This transnational good is holistically understood as the material and spiritual well being of all people at large.

Special reference is given to the second cornerstone or social condition in building the pope's new order of a civil society. This is the papal condition in favor of the special rights of the national minorities. The papal condition means, for instance, the right to use the national language of the minority. It demands their human right to the respect of cultural pluralism and freedom of expression as well as association toward the enhancement of their economic resources. In our view, the noble idea of social justice involved herein underlies the important issue in this chapter on the Church's holistic understanding of human development. It is the socio-economic and political notion of the fundamental human right to take an active part in public affairs for a fair share of all in the natural resources of mother earth in conformity with the natural law of equity.⁴⁴⁰¹⁰⁷

The third important condition for the fulfillment of the proposed social order of international relations is the universalization of the concept of the common good in the Church's holistic understanding of human development. At stake here is the right of all nations to share the world's natural resources from the moral perspective of the common destination of created goods. The socio-ethical economic relevance

440 ¹⁰⁷ Hughes, The Popes' New Order, p. 304.

here is the economic as well as the moral challenge to the mercantilist “monopoly of the resources of economic life, in such a way that nations less favored by nature remain shut from them.”⁴⁴¹¹⁰⁸

Here we make a clear distinction. In other words, it is important to observe that although both condition numbers two and three are stressing the same need for an all-inclusive holistic understanding of human development, they do so from different perspectives. The second condition takes into consideration national minority within a nation state, such as the Kurds in Iraq. The third condition refers to what may be lacking in even one of the biggest countries in the world, like the United States, such as uranium, diamonds, and gold. Whereas the second condition deals with the equality of human rights in a harmonious race-relationship at the national level of a sovereign state, the third condition refers to a fair distribution of natural and mineral resources, such as oil, diamonds, uranium, and gold, regardless of their different geographical sources of origin at an international level.

The fourth significant condition for permanent and peaceful co-existence among nations is the ethical issue of the moral disarmament or *détente*, i.e., relaxation in the arms race, according to a mutually agreed upon pact or treaty following a gradual or progressive national limitation of armaments. Again, the moral challenge in question here is the ethical issue of political maturity. This maturity is the moral fidelity with which the contracting nations are called to oblige themselves to fulfill what they promise to do: *pacta sunt facienda* (promises are to be fulfilled).⁴⁴²¹⁰⁹ Thus, the way is open toward mutual trust among nations as partners in a holistic development toward social justice and world peace. The end result of the common efforts toward the integral development of the whole person and all peoples as well as entire nations would be, in this way, the goal proposal of the Church’s holistic understanding of authentic human development.

441 ¹⁰⁸ Hughes, The Popes’ New Order, 303.

442 ¹⁰⁹ Hughes, The Popes’ New Order, p. 305.

The last but not least condition for meaningful and peaceful social or international relations, and therefore fundamental to the Church's holistic vision of human development, is the freedom of worship as well as freedom of conscience. That is to say this is the well-known life-spring of "a sincere and unyielding moral strength which informs the whole course of life."⁴⁴³¹¹⁰ It is, in such a way, an important ecclesial challenge toward the faith-formation of strong or principled moral personalities to lead their own lives in the gospel light of justice and peace as well as charity.⁴⁴⁴¹¹¹ We contend that such an ecclesial mission or faith formation of a moral character is best understood as a religious call to the Church to take the heroic courage to form a new human person in a new human society. This is the culmination or peak moment of its own holistic understanding of human development.

However, the Church would be in a better position to promote or implement its holistic understanding of human development as moral education if it enjoyed the religious liberty to put its supernatural gifts at the service of justice and peace without any hindrance or undue interference by the civil state. In its holistic understanding of human development, the Church's original contribution is above all its moral influence over individuals and society. But this is made evident in its life-commitment to the ecclesial mission to work for justice and peace. It would not be the case merely through imparting Catholic social teaching. In point of fact, the latter has been well described as the best kept secret of the Church.⁴⁴⁵¹¹² As Hughes conceded, "yet experience seems to show that of the encyclicals of Leo XIII, for example, comparatively few copies have really got into circulation, and that of

443 ¹¹⁰ Hughes, *The Popes' New Order*, p. 306.

444 ¹¹¹ Hughes, *The Popes' New Order*, p. 307.

445 ¹¹² Peter J. Henriot (ed.), *Catholic Social Teaching: Our Best Kept Secret* (MaryKnoll, NY: Orbis Books, 1988), p.3 "The best secret in the United States, that is how the Church's social teaching has frequently been described. That the Church has a developed body of teaching on social, economic, political, and cultural matters and what that body says seem to have been forgotten – or were never known – by a majority of the Roman Catholic Community..."

the later, more elaborate letter of Pius XI there are more who buy and begin to read than ever finish.⁷⁴⁴⁶¹¹³

According to Pius XII, the pastoral contribution of the Church in its holistic understanding of human development is its life commitment to the cause of social justice and world peace. This commitment is, as Paul VI said later, a life witness of the faith conviction that working for justice is an integral part of evangelization. The call to such a commitment is the biblical message conveyed by the Synod of Bishops in 1971. Pope Paul VI reiterated the same message in his Apostolic Exhortation *Evangelii Nuntiandi* (1975).⁴⁴⁷¹¹⁴ This is a developing understanding of human rights along with a holistic understanding of human development as underlined by Pius XI. As we have already demonstrated, according to this wartime pope, in its holistic understanding of human development, the Church's original contribution is above all its moral influence over individuals and society at large. In his view, this is made possible in the Church's life-commitment to its ecclesial mission to work for justice and peace.

The recommended ecclesial role to give a living witness to its gospel message of justice and peace as well as charity is illustrated at the concluding chapter of this study, as a methodological way to indicate how the Catholic Church in Kenya made over time concerted efforts to implement locally the recent social teaching of the universal Church of Christ on earth.

3.5. Conclusion

We have so far in this chapter reviewed the Church's holistic meaning of human development, i.e., in part, in the aftermath of the industrial revolution, Leo XIII's empowerment of the proletariat.⁴⁴⁸¹¹⁵ In

446 ¹¹³ Hughes, *The Popes' New Order*, p. V.

447 ¹¹⁴ JW 6 and EN 31, in Walsh and Davies, *Proclaiming Justice and Peace*, pp. 190 and 216.

448 ¹¹⁵ Among other supreme pontiffs, e.g., Leo XIII and John Paul II, Pope Pius XI

this way, these unpropertied or poor workers could own private property by means of a just wage. Other human working conditions were also catered to along with the just or living wage. Such conditions included Sunday rest. The holistic dimension of the right to ownership was then seen in the spiritual form of moral renewal. This renewal was a key to the social reform called for in Rerum Novarum. The implied ethical personalism or the centrality of the human person in the universe runs through all the recent social teaching of the Church, i.e., the human being is a microcosmic reflection of the macrocosmic world of interpersonal and international relations. In sum, the moral message that the individual level of development is reflected at the social level of development runs through all the recent social teaching of the Church.

In Quadragesimo Anno Pius XI was faced with the problem of concentration of wealth in the hands of just a few trustees. The trustees were able to wield political might by the unfair means of their economic might. The holistic understanding meant, in part, the need for the social reconstruction of the nation-state.

This reconstruction would reassert the correct priority of politics over economics. The priority would then be directed toward the redistribution of wealth along with the just or family wage. This wage facilitates self-actualization and property ownership. The religious

used the word “proletarian” to refer to the unpropertied wage-earning workers. The pope underlined the need for a better or just wage to enable the proletarian to acquire property in his encyclical letter On Social Reconstruction, 61, p.23: “Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workers. The purpose is...by thrift they may increase their possessions andbeing freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life’s changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those they leave behind”.

holistic understanding of human development was underlined in Pius XI's restatement of the human need for ownership of private property. Other elements highlighting the religious dimension of human development are the freedom of conscience and worship. These elements were highlighted in the fight against atheistic communism in Divini Redemptoris.

For the wartime Pope Pius XII, the Church's holistic understanding of human development meant above all the restoration of world peace. This peace would endure by means of the religious renewal of the natural law morality. It would be a lasting peace through the re-establishment of the universal brotherhood or sisterhood of all men and women of goodwill.