St Patrick's Pontifical University
Maynooth

The Concept of the Integral and Catholic Social Teaching

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A dissertation submitted to the Faculty of Theology
in partial fulfilment of the requirements for the
degree of Doctor in Theology

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December 2023

DECLARATION

I, Pius Ameh Faruna, declare that this research is my original work and that I have never been presented to any institution or University for the award of a degree. Also, I referenced literature and other sources used in this work. Finally, I bear the responsibility that this work complies with the guidelines of St Patrick's Pontifical University, as contained in the Student Handbook of Academic Honesty and Policy.

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ABSTRACT

This dissertation explores the concept of 'integral' in the context of Catholic Social Teaching and its crucial methodological role in developing this rich doctrinal tradition. It examines the concept's historical evolution and philosophical underpinnings, drawing from the influence of Jacques Maritain's *Integral Humanism* (1936). The research investigates the implicit and explicit use of the term 'the integral' in Catholic Social Teaching's pre-Vatican II and Vatican II eras. Subsequent chapters analyse the concept's significance in the social teachings of Pope Paul VI, John Paul II, Benedict XVI, and Francis, highlighting its role in promoting a holistic vision of development that encompasses the spiritual, material, and ecological dimensions. The significance of this research lies in shedding light on the capacity of Catholic Social Teaching to develop in meeting new social challenges while remaining consistent with its precedent. To this end, the concept, it is argued, plays a designative, hermeneutical, phenomenological, and normative role. In light of the concept's ambiguity and complexity, seven connotations of the term are identified: transcendental anthropology, epistemological coherence, historical continuity, social cooperation, mutually constitutive and comprehensive interconnectedness, wholeness, and authenticity.

ACKNOWLEDGEMENT

I appreciate God's love, wisdom, guidance and protection throughout this program. I also wish to acknowledge the human instruments he used to make my dream a reality. Words are inadequate to appreciate the generosity of the Pontifical University for granting me the rare privilege of undergoing this program and for taking care of the financial obligations for the period of study.

My profound gratitude to my bishop, his Excellency Dr Anthony Ademu Adaji MSP Catholic Bishop of Idah Diocese, Nigeria, for giving me the permission and opportunity to pursue my doctoral studies at the prestigious Saint Patrick Pontifical University Maynooth and for his unwavering support and encouragement throughout my program.

I sincerely thank my dissertation supervisor, Dr Michael Shortall, for his care, scholarly guidance, inspiration, and insights that contributed much to making this work a reality. I also appreciate Catherine Hally MSHR, for painstakingly proofreading the manuscript and for her inspiration. I am indebted to the postgraduate department, especially the faculty and students of the theology department of St. Patrick's Pontifical University, for sharing their wealth of knowledge with me and their friendship.

The Archdiocese of Dublin deserves special thanks for offering me residence and pastoral placement in the Lucan/Esker-Dodsboro-Adamstown/Lucan South group of parishes.

I appreciate the support of Revs. Philip Curran, John Hassett and the good people of Saints Mary, Patrick and Divine Mercy parishes. I especially acknowledge the kind and generous support of Kathleen O'Connor, Dan McCarthy, Nuala Dunne, Breda Hand, Margaret Sloan, Columba Faulkner, Marie King, Philomena O'Brien, and Fr Drs. Abuh Emmanuel, Timothy Mejida, Umamah Michael and Cornelius Acholo.

To my parents and siblings, I thank you for your unwavering love, prayers and support. I acknowledge the encouragement and support of Drs. Negedu Isaiah, Solomon Ojomah and Ogu Johnmark. To my friends, benefactors and benefactresses whose support, love and friendship I have come to enjoy and appreciate, I thank you.

DEDICATION

This work is dedicated to the memory of my beloved mother, Mrs. Martha Kaka Abuh, who was my pillar of strength. May she rest in the peace of Christ.

ABBREVIATIONS

IHM Integral Human Development

CST Catholic Social Teaching

UNESCO United Nations Educational, Scientific and Cultural Organization

USA United States of America

GS *Gaudium et Spes*

DH *Dignitatis Humanae*

PP *Populorum Progressio*

SRS *Sollicitudo rei Socialis*

CV *Caritas in Veritate*

EG *Evangelii Gaudium*

LS *Laudato Si'*

OA *Octogesima adveniens*

CA *Centesimus Anus*

LG *Lumen Gentium*

RH *Redemptor Hominis*

LE *Laborem Exercens*

ST *Summa Theologiae*

Note: Citations of church documents are made by indicating the abbreviation followed by the paragraph number.

TABLE OF CONTENTS

GENERAL INTRODUCTION

'This quest for wholeness': Introducing the Integral

1. Introduction

Matthew A. Shadle, in a post for the *Political Theology Network,* observed that "The quest for wholeness represented by the term "integral" runs through the modern tradition of Catholic social thought, a unifying thread amidst quite different perspectives."[1] He goes on to say that the integral points to issues of secularization, alimentation, fragmentation and a "lack of a unifying vision that makes sense of the different aspects of modern life," concluding that this "thread, this quest for wholeness, has never been explicitly developed in Catholic social teaching".

This study is a response to Shadle's invitation to further examine and develop the concept of the integral in Catholic Social Teaching. He describes the integral as a rope of many threads. Using the image, this project follows that rope diachronically to tease out the many smaller threads that make the rope and synchronically to better understand the threads that comprise the definition. The intended result is to highlight the centrality and significance of the concept of integrality in the continued development of Catholic Social Teaching.

The concept of the integral has become commonplace across many fields of study, especially in contemporary times. At the same time, as Shadle noted, minimal scholarly attention has been given to the meaning of the concept itself in theological ethics. There is a presumed consensus on the meaning of the concept of the integral, as meaning wholeness. Sometimes, it is used in an adjectival or designative way to indicate the author's broader vision of wholeness. Elsewhere, it is often unsystematically used to refer to the call for integration or simply as a drive towards inclusivity.

[1] Matthew Shadle, "The Concept of the 'Integral' in Catholic Social Thought," *Political Theology Network*, accessed, June 11, 2020, https://politicaltheology.com/the-concept-of-the-integral-in-catholic-social-thought-matthew-a-shadle/.

2. Research Question and Hypothesis

The concept of 'integral' has experienced a resurgence in recent years across scientific,[2] social,[3] cultural,[4] religious, and political realms.[5] This renewed interest in the integral can be partly attributed to the growing awareness of the world's interconnectedness fostered by the positive effects of globalization. Despite the considerable attention given to applying integrality in various fields, theology has yet to explore it extensively.

This prompts the research question which states: what role does the concept of 'the integral' play in the development of Catholic Social Teaching? This central inquiry gives rise to several subsidiary questions: what are the sources of the term in the development of Catholic Social Teaching? How has integrality found application in the different phases of Catholic Social Teaching? How does our comprehension of integrality enhance our grasp of the development Catholic Social Teaching and its real-world relevance? It is the contention of this dissertation – its research hypothesis – is that 'the concept of the 'integral' is vital because it plays a critical methodological role in the development of Catholic Social Teaching.' The following methodology is proposed to substantiate this hypothesis.

3. Research Methodology, Scope and Strategy

This exploration follows two methodological axes: the historical (diachronic) and the analytical (synchronic). It follows a diachronic approach, analysing the historical progression and evolution of the concept 'integral' as employed in Catholic Social Teaching. This method deepens our understanding of how 'integral' has been construed and applied in diverse socio-political and ecclesial contexts, illuminating its significance in addressing contemporary social challenges. This exploration of the diachronic evolution of 'integral' enhances our comprehension of the dynamic nature of Catholic Social Teaching and its capacity to adapt to evolving societal needs.

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[2] Turabian Jose Luis, "Concept of Integrality in General Medicine," *Archives of Family Medicine and General Practice* 3, no. 1, (2018) 54

[3] Haridas Chaudhuri, *Integral Yoga: The Concept of Harmonious and Creative Living* (London: Unwin Paperbacks, 1990); Ken Wilber, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (Boston: Integral Books, 2006).

[4] Josef Wolf, "The Concept of Integral Study of Man," *Anthropologie* 14, no. 3, (1976): 251; J. V. Ferreira, *Integral Anthropology: Selected Writings of J. V. Ferreira,* eds. Bernd Pflug and S. M. Michael (New Delhi: Jawat Publication, 2012)

[5] Ken Wilber, *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality* (Boulder: Shambhala Publications, 2000)

The diachronic approach leads to a synchronic examination, that attends to the various definitions, justifications, and uses of the term. The key resources are the documentary heritage of the Magisterium, providing a critical and close reading of the canon of Catholic Social Teaching. As a result it pays less attention to other expressions of the tradition, such as documents of local episcopal conferences, statements of Catholic social justice organisations, and praxis. This synchronic examination of the concept of 'integral' unpacks the many layers to the meaning of the term in Catholic Social Teaching.

The significance of the study may be said to be twofold: academic and practical. To the first, it identifies the concept of integrality as pivotal and essential within Catholic Social Teaching, unveiling a unifying element to the tradition and the doctrinal corpus, weaving together its diverse principles and teachings into a dynamic whole. An exploration of this concept and recognizing its role in Catholic Social Teaching can help moral theology appreciate how the tradition continues to address individual well-being and the common good of society. To the second, a greater attention to the integrality would help advocates of Catholic Social Teaching promote a holistic approach to social justice, recognizing that all aspects of human life are intertwined and thus must be considered to achieve true human flourishing.

The primary scope of the study marked out by the documentary heritage of Catholic Social Teaching of the Papal Magisterium. Commonly, the origin of the Encyclical tradition (and apostolic exhortations) is identified with the publication of *Rerum Novarum* (1891) by Leo XIII. Kenneth Himes writes:

> Without doubt, it was the 1891 encyclical that inspired a deeper and broader commitment by church members to the social question of the time. It is for that reason – its impact on the wider church as well as its subsequent commemoration by later popes – that an informal designation of *Rerum Novarum* as the initial text of modern Catholic social teaching has risen.[6]

At the same time, Michael Schuck in *That They be One: The Social Teaching of the Papal Encyclicals, 1740-1989* identifies three major divisions of Catholic social teaching: Pre-Leonine Period from 1740 to 1877; Leonine Period from 1878 to 1958 and Post-Leonine Period from 1959 to date.[7] To some degree then this study requires tracing roots beyond *Rerum*

[6] Kenneth R. Himes et al, ed, *Modern Catholic Social Teaching* (Washington DC: Georgetown University Press), 3.
[7] Michael J. Schuck, *That They be One: The Social Teaching of the Papal Encyclicals, 1740-1989* (Washington, D.C: Georgetown University Press, 1991), x.

Novarum. However, the study is weighted towards the documents in which the term comes to the fore or to prominence, which is from the Second Vatican Council (1963 – 1968) onwards.

Focusing on the Papal Magisterium is, in part, a practical decision. It is possible to broaden out Catholic Social Teaching to what might be described as Catholic Social Thought.[8] At the same time, it may be narrowed to what has been called Catholic Social Doctrine. Of social thought, Kenneth Himes, citing examples of theologians and philosophers like Tertullian, Thomas Aquinas, Jacques Maritain, Dorothy Day, and others, concludes: "Catholic men and women have contributed insightful and even brilliant ideas to the history of political, economic, and cultural thought."[9] Catholic Social Teaching (CST), while it develops from social thought, is limited to the deliberation of the magisterium. It is "an effort by pastoral teachers of the church to articulate what the broader social tradition means in the era of modern economics, politics, and culture."[10] The documentary heritage of Catholic Social Teaching often includes other magisterial authorities such as Episcopal Conferences.[11] To include all or even some of these sources would have made this study unwieldy. However, and more importantly, the study focuses on the Papal Magisterium because it will stress and underscore how the term 'integral' will operate in the development of the tradition. Himes also notes that "social teaching" and "social doctrine" have sometimes been used synonymously.[12] *The Compendium of the Social Doctrine of the Church* defines social doctrine as "a complete overview or framework of the body of Catholic social teaching (CSDC, 9). Or in the words of Joseph M. de Torre it is "sometimes called "doctrine" when focusing on principles, and

[8] Martin Schlag, *Handbook of Catholic Social Teaching: A Guide for Christians in the World Today* (Washington, D.C: The Catholic University of America Press, 2017), 1. William O'Neil makes a distinction between Catholic with capital 'C' and catholic with small 'c'. Capital 'C' Catholic refers to a distinctive religious body of belief while small "catholic" refers universal. In this case, while it is the Catholic church that is the particular religious body, the social teaching is universal because it seeks to promote and protect the dignity and rights every human person especially the poor or vulnerable. See, William O'Neill, *Catholic Social Teaching: A User's Guide* (New York: Orbis Books, 2021), 6. Himes draws attention to the reference of 'Catholic' to 'Roman' Catholic since there are other branches of Catholicism but "it is Roman Catholicism, the largest of the Catholic churches, that has produced a substantial body of literature on social questions." Himes, *Modern Catholic Social Teaching*, 3.
[9] Himes, *Modern Catholic Social Teaching*, 4.
[10] Himes, *101 Questions & Answers on Catholic Social Teaching* (Mahweh, NJ: Paulist Press, 2013) 3. Schlag also delineates the sources by saying: "The teaching consists of documents published primarily by the popes, but also by episcopal conferences on the consequences of the faith for our life in society."[10] Schlag, *Handbook of Catholic Social Teaching*, 1.
[11] A good example are the editions on Catholic Social Teaching by Donal Dorr.
[12] Himes, *Modern Catholic Social Teaching*, 4.

"teaching" when applying those principles to specific existential areas."[13] For the purposes of this study, the term will remain the generally accepted Catholic Social Teaching.

The strategy or schema of this dissertation is broken into six chapters. This present section is a general analysis of the concept of the integral. It begins with a statement of the research question and hypothesis, methodology and strategy. It then provides a working definition of the term (synchronic axis), and its role in the early development of Catholic Social Teaching against the backdrop 'Integralism' (diachronic axis).

Chapter one begins with the historical development of the 'integral', primarily as it evolved through the neo-scholastics. Central to this chapter is Jacques Maritain. The Aristotelian-Thomistic roots of personalism, especially as Maritain reawakened and promoted it, shall constitute the background for the investigation of Catholic Social Teaching. This chapter argues that the integral in the humanism of Maritain exercises a four-fold role: designative, hermeneutical (interpretative), phenomenological, and normative role. Maritain is significantly influential: understanding the role of the integral in the humanism of Maritain is fundamental to understanding his contribution to Catholic Social Teaching and how he influenced the documents of the Second Vatican Council. Importantly, the four-fold role will become a framework by which to analyse the term throughout the rest of the dissertation.

The second chapter focuses on Catholic Social Teaching from its formal beginnings in *Rerum Novarum* (1891) to the Second Vatican Council (1962-1965). The chapter argues that although there was no explicit use of the integral in the pre-Vatican II era, its usage was embedded in its early evolution. It further contends that the personalist and communal approach of Jacques Maritain's *Integral Humanism* significantly influenced the emergence of the integral in the Magisterial teaching before and during the Council. To this end, this chapter will concentrate on the dynamics or influence of the integral in *Dignitatis Humanae* (The Declaration of Religious Freedom) and *Gaudium et Spes* (The Pastoral Constitution on the Church in the Modern World).

Chapter three shall probe the significance of the concept in the social teaching of Pope Paul VI. To facilitate the goal of this chapter, two critical documents will be of interest: his

[13] Joseph M. de Torre, 'Maritain's "Integral Humanism" and Catholic Social Teaching', *Reassessing the Liberal State: Reading Maritain's Man and State*, edited by Timothy Fuller and John P. Hittinger (Washington DC: CUA Press, 2001), 203. The use of the term Catholic Social Doctrine is mostly associated with Pope John Paul II. For example: *Ecclesia in America* (1999), 54.

encyclical letter *Populorum Progressio* (On the Development of Peoples, 1967), and the apostolic letter *Octogesima Adveniens* (Call to Action, 1971). It is at this point that the term enters explicitly into the lexicon of Catholic Social Teaching, with the term 'integral human development'. There are two aspects of note: first, the integral allows for the multifaceted dimensions of the development of the human in its vocation to transcendence, freedom, dignity and solidarity; and second, it facilitates the claim of continuity with the previous social tradition.

The fourth chapter explores the instances and implications of the concept of the integral in Karol Wojtyla's/John Paul II's social teaching. To facilitate this investigation, a brief overview of his earlier philosophy is essential as a backdrop to his theological work. Hence, the chapter shall first attend to his influences. Along with Max Scheler, Martin Buber and Emmanuel Mourier, it will return to the long impact of Jacques Maritain. The primary documents to be analysed are *Solicitude rei Socialis* (On Social Concern, 1987) and *Centesimus Annus* (Hundredth Year, 1991). The investigation shows up a particular type of personalism that emphasises integrality as wholeness of the person, and at the same time, as interdependence, giving ground to the principle of solidarity.

Chapter five turns to Pope Benedict XVI. It concentrates on Benedict's only social document, the encyclical letter *Caritas in Veritate* (Charity in Truth, 2009). Written in commemoration of *Populorum Progressio* it returns to the theme of integral human development, placing it within a theological discourse of charity and truth. In particular it will highlight how Benedict utilises the integral to reinforce the coherence and continuity of tradition.

The sixth chapter examines the recent social teaching of Pope Francis. It will especially dwell on his ecological concern in *Laudato Si'* (On Care for Our Common Home, 2015). It emphasises his distinctive contribution to the Church's engagement with theological anthropology and nature. The chapter elaborates on the role of the integral in his reconstructed and expansive vision of ecology as it engages on social justice and intergenerational solidarity.

The conclusion shall draw together the insights of the study, in order to answer the research question and demonstrate the research hypothesis. It is a presumption of this thesis that the concept of the integral is multi-layered. It will involve both roles and meanings. The conclusion will be organised according to the four-fold role identified in the opening chapter

and traced through the work. The various meanings of the term will be categorised according to the four-fold structure. Therefore, the conclusion shall also explore the implications, limitations, and prospects of the integral, especially in the evolving Catholic Social Tradition in a multicultural, socio-political and religiously diverse world.

4. A Brief Survey: Towards a Working Definition

Identifying the term within a corpus as large as Catholic Social Teaching requires an initial working definition, a provisional definition that initially identifies the contours of an idea to be further delineated. There are many terms that associate themselves with the word 'integral'.[14] Broadly, they can be put into two categories: the first relates to 'wholeness,' that is, 'complete,' 'constituent,' 'include,' 'being-part-of' and so on; the second concern 'value' that is 'importance' or 'significance'. The etymology of the term integral is from the Latin word:[15] healing, wholeness, holiness (has the same origin as wholeness), salvation (*salvus, salus*: Lat. = healed or whole), *religion* (*relegare*, to bind together or integrate). The verb to integrate has connotations to bring together, to join, to link, to embrace not in the sense of uniformity, but in the sense of unity-in-diversity.[16] An integral part of something, therefore, is that which is essential for completing the whole. To this end, integrality denotes the state of being complete or necessary. If a person is an integral part of a team, it means that the team cannot function well without the one who is integral to the team. He or she then is also key or

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[14] *The Cambridge Dictionary* defines as follows:
Integral. *Adjective*.
necessary and important as a part of a whole.
- Integral part. "He's an integral part of the team and we can't do without him."
- Integral to. "Bars and terrace cafés are integral to the social life of the city."

contained within something; not separate:
- All rooms have a flat-screen TV with integral DVD-player.
- The integral garage had been converted to make another bedroom.

The Oxford English Dictionary provides the following definition as an adjective:
1. Of or pertaining to a whole. Said of a part or parts: Belonging to or making up an integral whole; constituent, component; spec. necessary to the completeness or integrity of the whole; forming an intrinsic portion or element, as distinguished from an adjunct or appendage.
2. Made up of component parts which together constitute a unity; in Logic, said of a whole consisting of or divisible into parts external to each other, and therefore actually (not merely mentally) separable. Now rare or Obsolete except in technical use.
3.a Having no part or element separated, taken away, or lacking; unbroken, whole, entire, complete. Now somewhat rare. [= modern French intégral.]

[15] late 15c., "of or pertaining to a whole; intrinsic, belonging as a part to a whole," from Old French intégral (14c.), from Medieval Latin integralis "forming a whole," from Latin integer "whole" (see integer). Related: Integrally. As a noun, 1610s, from the adjective. Also from late 15c. https://www.etymonline.com/word/integral

[16] T. Macelli, 'The concept of integral human development,' *Journal of Educational Affairs*, 3 (1) 1977: 44-57, 44.

valuable, pointing to the second broad category of importance. This aspect of the term can also be used to highlight the something is better or truer, that is, authentic or real.

These aspects can be demonstrated in a brief survey of its uses in other fields: philosophy, science, psychology, anthropology, spirituality.[17] Across these fields, Tony Macelli initially observes that when considering the

> human psyche (or mental space or whatever) human social organization, culture, and ecological patterns, the first or *holistic* connotation of the word *integral* forces us to think to some extent in terms of the theory of complex systems. At the very least, one has to be aware of all the reality that one is trying to 'develop', not only by looking at all the relevant parts and their interactions but also at the whole itself.[18]

The term holistic etymologically comes from the Greek word '*holos*', which means 'whole', 'entire', or 'everything'. To begin with an example from philosophy, Jan Smuts coined the term Holism in his work *Holism and Evolution.* Highlighting interconnectedness, he refers to holism as:

> The ultimate synthetic, ordering, organizing, regulative activity in the universe which accounts for all the structural groupings and syntheses in it, from the atom and physicochemical structures, through the cell and organisms, through the Mind in animals, to Personality in man. The all-pervading and ever-increasing character of synthetic unity or wholeness in these structures lead to the concept of holism as the fundamental activity underlying and co-ordinating [*sic*] all others and to the view of the universe as a Holistic Universe.[19]

The integral for Smuts entails completeness, or the quest for an all-encompassing model that necessarily paves the way for understanding the diverse influences and patterns operational in the workings of the universe and human consciousness. Writing of holism, Shane Ralston comments: "the notion that all of the elements in a system, whether physical, biological, social or political, are interconnected and therefore should be appreciated as a whole. Consequently, the meaning or function of the total system is irreducible to the meaning or function of one or more of the system's constituent elements."[20] He argues that the historical

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[17] Fariba Bogzaran and Daniel Deslauriers identify four streams, namely, (a) holism and (b) general systems theory, (c) integralism and (d) integralism within an epistemological context. *Integral Dreaming* (New York: State University of New York, 2012), 3 – 5.
[18] Macelli, 'The Concept of Integral Human Development', 44.
[19] Jan Christiaan Smuts, *Holism and Evolution: By J.C. Smuts* (London: Macmillan and Co, 1927), 317.
[20] Shane J. Ralston, "Holism" (August 15, 2011). *Encyclopaedia of Political Thought*, Forthcoming, Available at SSRN: https://ssrn.com/abstract=1910274 or http://dx.doi.org/10.2139/ssrn.1910274

root of the concept of holism is traceable to Aristotle, who held that "the whole is more than the sum of the parts."[21]

The previously mentioned Hegel influenced Jean Gebser, in *The Ever-Present Origin*, who introduced the term integral to describe his version of the evolution of human consciousness. It built on Hegel's science of dialectic, and a metaphysics, whose conception of the unfolding of spirit resonates with the idea of transcendence in the multifarious of self-understanding. He gave the following description of the concept of integral:

> An integral is not a fusion of discrete material parts; if it were, it would be only an amassment or sum. Nor is an integral the fusion of material parts with one of the possible temporal aspects as in totalitarianism. True integrals are constituted only where we assist spatial and temporal components in their own way to form a mutual, enduring efficacy. A true integral in this sense is "man as the integrality of his mutations". Integrals, therefore, are not summations of parts but occur where parts—which are always spatially bound—are consciously perceived with the powers which actualize them.[22]

To attain the required basis for the mutations he mentioned, he presented five distinct structures of consciousness – archaic, magic, mythical, mental, and integral. In his view, these structures are not merely past but are, in fact, still present in more or less latent and acute form.[23] These distinct structures of consciousness occur through an evolutionary process, building one upon the other in personal and human history. A new structure is formed once one distinct structure has become ineffective in solving life's challenges. All of these structures have their edifices in the timeless, divine origin of everything. The culminating stage is integral

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[21] Ibid. The idea of holism became more prominent in the Philosophy of Baruch Spinoza, who buttressed the idea in the seventeen century by his antagonism to reductionism and his opposition to Descartes' mind-body dualism. With Plato, Hegel and Marine, the idea of holism is associated with organicism, "the view that the state is a living whole (the so-called "body politic") and therefore studies of its structure and functions should be treated systematically rather than piecemeal." (Ibid) Mindful of Spinoza and his dialectics, Hegel also used the idea of unity in his antagonism to reductionism. "The 'reality' to Hegel is only in the 'whole,' and nothing less than whole is real." (Bogzaran and Deslauriers, *Integral Dreaming*, 6.) The idea of holism in Hegel's philosophy is summarized as follows: "The whole is more than the sum of the parts, the whole defines the nature of the parts, the parts cannot be understood by studying the whole, and the parts are dynamically interrelated or interdependent." Lars Skyttner, *General Systems Theory: Problems, Perspectives, Practice* (Toh Tuck Link (Singapore): World Scientific, 2010), 49 – 50. Hegel's dialectic idealism has greatly influenced social philosophy across many systems. The concept of holism has its prior modern appraisal through 'structuralism', a scientific ideology formed by the Swiss linguist Ferdinand de Saussure. "Structuralists studied 'wholes' that could not be reduced to parts. Society was not regarded as a conscious creation; it was considered to be a series of self-organizing structures overlapping each other, with a certain conformity to law. This wholeness regulated the personal and collective will." (Ibid) Although there are several kinds of holism, it is the firm conviction of holists that the whole or system has priority over the parts or elements.

[22] Jean Gebser, *The Ever-Present Origin* (Athena: Ohio University Press, 1985), 289 – 290.

[23] Ibid, 42.

consciousness, a horizon whose development only looks transcendent from the ordinarily held mental view. Gebser described this stage of consciousness as follows: "By integration, we mean a fully completed and realized wholeness—the bringing about of an i*ntegrum*, i.e., the re-establishment of the inviolate and pristine state of origin by incorporating the wealth of all subsequent achievement."[24]

Bogzaran and Deslauriers propose that an: "Alternative formulation of the same idea (holism) is that of a system, defined as a set of interacting or interdependent entities forming an integrated whole."[25] General Systems Theory is transdisciplinary, utilised across a range of disciplines from physics to human social organisation and ecology. The concept of 'order' largely defines the General Systems Theory, entailing the general need for imaging a world as an ordered cosmos surrounded by unordered chaos. Lars Skittner asserts "traditional science is unable to solve many real-world problems because its approach is too often narrow and inclined toward the abstract. Systems science, in contrast, is concerned with the concrete embodiment of the order and laws which are uncovered."[26] From a general systems perspective, phenomena are viewed as a network of relationships: "All systems—whether informational, biological, or social—share common patterns, behaviours, and properties. Understanding these patterns brings insight into complex phenomena."[27]

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[24] Gebser, *The Ever-Present Origin*, 99. At the integral stage, all structures are integrated into perceiving the exterior world and oneself; the world is no longer merely an object. As a substitute, we establish a close relationship between ourselves and the world, which by our perception, confirms its very existence.

[25] Bogzaran and Deslauriers, *Integral Dreaming*, 6.

[26] Skyttner, *General Systems Theory: Problems, Perspectives, Practice,* 51. The concept of 'order' as the defining component of the General Systems Theory buttresses wholeness as the essential component of the concept of integral. In the view of Kenneth Boulding, there are five fundamental postulates of General Systems Theory. These postulates are summarized as follows:

• Order, regularity and non-randomness are preferable to lack of order or irregularity (chaos) and randomness.
• Orderliness in the empirical world makes the world good, interesting and attractive to the systems theorist.
• There is order in the orderliness of the external or empirical world (order to the second degree) — a law about laws.
• To establish order, quantification and mathematization are precious aids.
• The search for order and law necessarily involves the quest for those realities that embody these abstract laws and order — their *empirical referents.* Kenneth Boulding, General Systems Theory (1956)

[27] Bogzaran and Deslauriers, *Integral Dreaming*, 6. With the work of Austrian biologist Karl Ludwig von Bertalanffy, general systems theory is applied in many fields like ecology, cybernetics, psychology, medicine, anthropology, and organizational theory. Bertalanffy presents the essence of general systems theory: "It is the beauty of systems theory that it is psycho-physically neutral, that is, its concepts and models can be applied to both material and nonmaterial phenomena." (quoted in Skyttner, *General Systems Theory: Problems, Perspectives, Practice*, 56.) For instance, it can advance and deepen the theory evolution based on the central idea of systems theory that humans are open systems. To quote Lars Skyttner at length: "Spontaneous general evolution from the uncomplicated to the complex is universal; simple systems become differentiated and integrated, both within the system and with the environment outside of the system. Evolution reaches society and

The background of philosophical holism and scientific general systems theory is in the secular humanism of the Enlightenment, which reclaimed the ancient adage: "man is the measure." By doing so, it looked to give a complete account of the human person as such based on evolutionary and scientific paradigms. According to Ken Wilber this type of "holism seems overly reliant on "horizontal" (material) explanations and leaves out the aspects that would give it "vertical" (existential or spiritual) depth."[28]

In contrast, a further stream of the use of the concept integral relates to its inclusive meaning, especially of the spiritual. Examples of this stream include the integral philosophy and lifework of Indian philosopher Sri Aurobindo, later developed by Haridas Chaudhuri and later by Ken Wilber.[29] They believe that the material universe that science preoccupied itself with unfolds as an expression of an unlimited spirit, and evolution is seen as an intelligent process that relies on human consciousness.[30] These ideas have become influential in certain strands of psychology, that combine insights of West and East, viewing each as complementary towards an integral whole. Western psychology fosters the healing of psychological fragmentation that results from psychological wounding and the relational deficits and defensive structures that make up the unconscious. On the other hand, Eastern psychology helps us find a psychic centre, so becoming a guiding influence in life. Sri Aurobindo called

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culture from elementary particles, via atoms, molecules, living cells, multicellular organisms, plants, animals, and human beings. Interpreted in terms of consciousness, the evolutionary paradigm implies that all matter in the universe — starting with the elementary particle — moves up in levels of consciousness under the forces of evolution. The evolution *per se* thus points in a direction from the physical to the psychical. With this background, cosmological thinking sometimes states that man is the center of the universe because he is its meaning. (Skyttner, *General Systems Theory: Problems, Perspectives, Practice*, 56.)

[28] Bogzaran and Deslauriers, *Integral Dreaming*, 7 – 8.

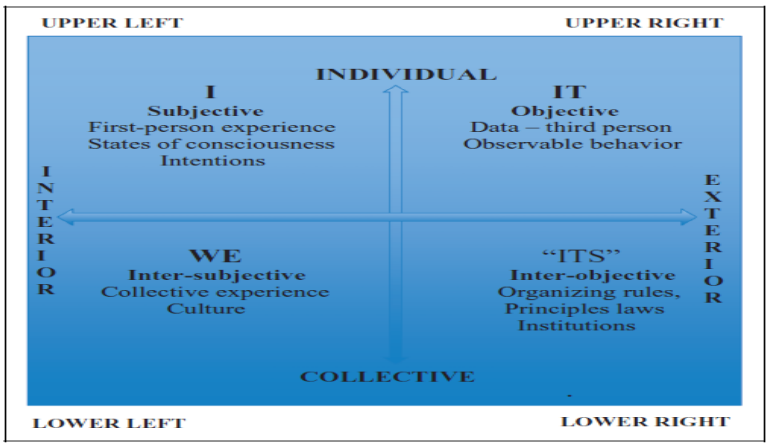
[29] Haridas Chaudhuri, *Integral Yoga: The Concept of Harmonious and Creative Living* (London: Unwin Paperbacks, 1990); Ken Wilber, *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality* (Boulder: Shambhala Publications, 2000), Ken Wilber, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (Boston: Integral Books, 2006).

[30] Ibid, 8 In Sri Aurobindo's philosophy, the spiritual and material are inextricably related; ultimately, nothing is secular. Brainerd Prince, *The Integral Philosophy of Aurobindo: Hermeneutics and the Study of Religion* (London and New York: Routledge, Taylor et Francis Group, 2017), 16. His view on integrality grew out of his inhabitation of two distinct historical traditions – European secularism and Indian spiritualism – the particular claims of each he sought to integrate through his philosophy. Brainerd Prince, *The Integral Philosophy of Aurobindo: Hermeneutics and the Study of Religion* (London and New York: Routledge, Taylor et Francis Group, 2017), 16. It seeks to bring to full self-realization the omnipresent reality, not by leaping from this world into another, but by developing all the capacities of man and integrating them for a total transformation. Pratap Kumar, "Sri Aurobindo's Integral Philosophy," *Journal of English Language and Literature* 4, no.3 (2017): 103. The integral philosophy of Aurobindo also ruminates the evolution of consciousness, both individual and collective, as one of its fundamental concerns. Susil Kumar Maitra explains: "The fundamental idea upon which the whole structure of Sri Aurobindo's philosophy rest is that Matter, as well as Spirit, is to be looked upon as real." Susil Kumar Maitra, *Introduction to Sri Aurobindo's Philosophy* (Pondicherry: Sri Aurobindo Ashram, 2000), 1.

the latter process *psychic transformation.* Integral psychology thus sees the two movements—psychological healing and psychic transformation— as interconnected and inseparable.[31]

Ken Wilber is a prime example of the proposed complementarity of the East and West, in his widely read works *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality* (2000) and *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (2006). His impact has been to chart the diversity of the various fields of knowledge by charting them in a simple epistemological structure: the four-quadrant model. He coined the acronym AQAL ("All Quadrants, All Levels") to summarize this complex epistemological integral idea. Another idea that buttresses the epistemological component of the integral in Wilber is the notion of Integral Methodological Pluralism (IMP). The two notions come together for a complete understanding of what has been described as integral epistemology.

Wilber's integral view describes all life situations as separated through four major irreducible epistemological perspectives originating from one of the 'inside versus outside' (that is, subjective, intersubjective, objective, and inter-objective perspectives) and 'singular versus plural' perspective. Any circumstance in life can be described within the above epistemological perspective from which the four quadrants are established: one cannot understand one of these realities via the lens of any of the others, and all four perspectives offer a partial and



[31] Ibid. Integrality in its psychospiritual perspective has been summarized as follows:
• As valuing cultural diversity, syncretism, and reciprocal integration of Western and non-Western approaches to the self and being.
• As understanding psychological development and moral/spiritual advancement as complementary and interconnected.
• As fostering a diversity of practices that address the multiplicity of our being.

complementary perspective (rather than contradictory perspectives).[32] The four epistemological perspectives or broad categories of knowledge encompass the four quadrants, summarized as follows.

The quadrants all reflect reality in their own distinctive and valuable way. What is unique about the quadrants is that all quadrants are prerequisites to having a comprehensive view of reality. Considering reality from one quadrant would necessarily mean an incomplete perspective of reality. The Integral Theory elucidates why things can only be successful when everything and everyone is included. The second dimension of the epistemological perspective of the integral in Ken Wilber's philosophy, known as integral methodological pluralism (IMP).[33]

There are three essential claims of Integral Methodological Pluralism. The first is that "everyone is partially right."[34] This first claim is often regarded as the principle of non-exclusion; it is called so because "truth claims must be allowed to pass the validity tests of their own fields of inquiry and in any paradigms within their essential frames of reference."[35] The second claim of the IMP often referred to as the principle of enfoldment, asserts that some practices within their respective domains are more inclusive and comprehensive than others in their realms.[36] The third claim of the IMP is that different directions of inquiry reveal varied phenomena based on the particular developmental position, that is, the inquirer's levels, lines, and states. This third claim is encapsulated in the principle of 'enactment', which speaks of the degree or capacity of the observer or participant to appropriate the range of practices and

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[32] James D. Duffy, "A Primer on Integral Theory and its Application to Mental Health Care," *Global Advances in Health and Medicine* 9 (2020): 4.

[33] Wilber's definition of integral methodological pluralism "'involves, among other things, at least eight fundamental and apparently irreducible methodologies, injunctions, or paradigms for gaining reproducible knowledge (or verifiably repeatable experiences)."[33] Ken Wilber, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (Boston: Integral Books, 2006), 33.These are the eight methodologies: structuralism, phenomenology, autopoiesis (Wilber equates this with cognitive science), empiricism, hermeneutics, ethnomethodology, systems theory, and social autopoiesis. Similarly, Wilber also includes what he calls 'eight primordial perspectives.'[33] (Ibid, 33 – 36.) IMP considers all obtainable truths 'more or less as they are found and 'alters their claim to absoluteness.'[33] by viewing it through the lens of AQAL.

[34] Scan Esbjorn-Hargens and Ken Wilber K, "Toward a Comprehensive Integration of Science and Religion: A Post Metaphysical Approach," in Philip Clayton and Zachary Simpson, eds., *Oxford Handbook of Science and Religion* (Oxford: Oxford University Press, 2006), 529.

[35] William S. Schmidt, "Integral Theory: A Broadened Epistemology?" *American International Journal of Humanities and Social Science 3 No. 1* (February 2017), 57.

[36] Ibid.

paradigms revealed in the realm of the inquiry.[37] The primary content of the integral concept based on the epistemological perspective is that no one is 100% right or 100% wrong:

> This inclusion of various methodologies and perspectives is based on the idea that no human mind can be 100% wrong … Furthermore, this means that when it comes to deciding which approaches, methodologies, epistemologies or ways of knowing are 'correct', the answer can only be "all of them".[38]

However, despite the ubiquity of the AQAL theory, there seems to be no comprehensive quantitative data analysis of its efficacy.[39]

The various streams of thought concerning the concept of integral have given attention to the scientific perspective of the concept of integral (inherent in the first stream, that is, holism and systems theory), the second focus on the psychological and spiritual viewpoint of the concept of integral, the third aspect is on the epistemological views of the concept.

A working definition is one that is tentative, in order to devise a more delineated or authoritative definition. Arising from the brief survey above, and for the purposes of this study, the following initial working definition is offered. The concept of the integral refers to

(a) wholeness, understood as completeness; and interconnectedness, in which the parts are linked in an ordered manner;

(b) value, significance or importance, or indeed, necessity; that which is key to making the whole; and authenticity or that which is really and truly the case.

This definition relates to the synchronic axis of the methodology of this dissertation. It now turns to the diachronic axis.

5. A Context: Integralism

The dissertation is tracing a term through the tradition of Catholic Social Teaching, which, as noted, is commonly accepted to have begun in 1891, with the publication of *Rerum Novarum* by Leo XIII. However, the integral, or more correctly 'Integralism', has a much longer history in the Catholic tradition. Indeed, this dissertation will contend that the development of the term in modern Catholic Social Teaching can be read, in part, as a reaction to and so evolution of this longer history.

Of integralism, Edmund Waldstein argues that it came to be

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[37] Ibid.

[38] Esbjorn-Hargens and Wilber, "Toward a Comprehensive Integration of Science and Religion: A Post Metaphysical Approach," 529.

[39] Ibid, 314, 319.

> associated with a defence of pontifical teachings against the separation of Church and State and the claim that the Social Kingship of Christ demands an explicit subordination of all areas of human social and political life to God through His Church. But the roots of the Catholic Social teaching that integralism defends reach much further back than the anti-liberal teachings of the 19th-century popes. They reach back to the counter-reformation political theology to which those popes appealed and even further to the development of Gelasian dyarchy in the teaching of the medieval popes.[40]

While defending against social movements, what the stance positively held was that "only Catholicism provides a satisfactory basis for the ordering of society, and it was the preferred structure of political organization throughout Church history until the Reformation."[41] Walter Ullmann has outlined how in the Middle Ages the description of the Church as *Corpus Christi*, justified not merely a spiritual body, "but also an organic, concrete and earthy society," a body of dual nature — spiritual and physical.[42] The name 'integralism' derives from the desire to preserve the integrity of Catholic tradition as the only sufficient basis for ordering human society, where religion is not a private entity but a public body that determines the ethical values for all social conduct.

By implication therefore, the State as an institution should actively defend the interests of the Church.[43] According to Waldstein, its remote roots stretch as far as Pope Galasius I (492 – 496 AD) who proposed the doctrine that subsume the secular society under the authority of the Church to the point of regarding the temporal secular authority as an appendage of the ecclesiastical authority. In his 494 letter *Famuli vestrae pietatis*, to Byzantine Emperor Anastasius I Dicorus, also referred to as *Duo Sunt* ("There are two"), expressed what is now termed the Galacian dyarchy, that is, the doctrine of the spiritual and the temporal powers in these words:

> There are two august Emperor by which this world is chiefly ruled, namely, the sacred authority (*auctoritas sacrata*) of the priests and the royal power (*regalis potestas*). Of these, that of the priests is weightier since they have to render an account for even the kings of men in the divine judgment... In the reception and proper disposition of the heavenly sacraments, you recognize that you should be

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[40] Edmund Waldstein, "Integralism and Gelasian Dyarchy," *The Josias*, accessed May 25, 2019, https://thejosias.com/2016/03/03/integralism-and-gelasian-dyarchy/, 11.
[41] Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," *Brigham Young University Law Review* 47, 4 (January 6, 2022), 1180.
[42] Walter Ullmann, *The Growth of Papal Government in the Middle Ages: A Study in the Ideological Relation of Clerical to Lay Power* (London: Routledge, 2010), 3.
[43] Christopher van der Krogt, "Catholic Fundamentalism or Catholic Integralism?" in *To Strive and Not to Yield: Essays in Honour of Colin Brown*, ed. James Veitch (Wellington: Victoria University, 1992), 124.

> subordinate rather than superior to the religious order and that in these things, you depend on their judgment rather than wish to bend them to your will. If the ministers of religion, recognizing the supremacy granted you from heaven in matters affecting the public order, obey your laws, lest otherwise, they might obstruct the course of secular affairs by irrelevant considerations, with what readiness should you not yield them obedience to whom is assigned the dispensing of the sacred mysteries of religion.[44]

The Gelasian doctrine holds that secular, temporal power (*potestas*) is inferior to priestly spiritual authority (*auctoritas*), which is responsible for the eternal condition of all subjects. Walter Ullmann elucidates the subordination of the States' *regalis potestas* to the *auctoritas sacrata* of the Church inherent to the Gelasian doctrine: "Since the Pope alone has the *principatus* over the Christian body, the emperor, according to Gelasius, must be directed by the *sacerdotium*. The secular power has not only no right to issue decrees fixing the faith, since the emperor is no bishop, but he also must carry out his government according to the directions given to him by the priesthood."[45]

The doctrine of the subordination of secular, temporal power is further affirmed by Pope Gregory the Great (540 – 604AD) when he held that "power over all people has been conceded from on high to the one who governs, such that the earthly kingdom would be a service which subordinates itself to the heavenly kingdom".[46] The teaching here is not based on the idea that temporal power is merely mediated through spiritual power; instead, he is stating that temporal power has its source directly from God, and its legitimacy can only be established by total submission to the spiritual power, which has the responsibility of the final end, to participate in the City of God positively. In this, he is drawing on the influence of St Augustine.[47] In

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[44] Gélase, Bronwen Neil, and Pauline Allen, *The Letters of Gelasius I (492-496): Pastor and Micro-Manager of the Church of Rome* (Turnhout: Brepols, 2014), 67. Brian Tierney, *The Crisis of Church and State: 1050-1300* (New York: Prentice Hall, 1988), 69.

[45] Walter Ullmann, *The Growth of Papal Government in the Middle Ages: A Study in the Ideological Relation of Clerical to Lay Power,* 2nd ed. (London: Methuen, 1962), 20.

[46] Gregory I, *Epistle.* III, 65; translated in Martin Rhonheimer, *The Common Good of Constitutional Democracy: Essays in Political Philosophy and on Catholic Social Teaching,* ed. William F. Murphy (Washington, DC: The Catholic University of America Press, 2013), 7.

[47] Arquillière, *L'augustinisme politique,* 40; citation and translation in Michael JS. Bruno, *Political Augustinianism: modern interpretations of Augustine's political thought* (Augsburg: Fortress Publishers, 2014), 37. He writes: [Gregory the Great] speaks of the pontiff who, with the help of princes, is concentrated on the restriction of the reign of sin and the promotion of the action of grace. The mission of the religious king had, by its very nature, become paramount in a Christianized society. It captures, from the beginning, the confusion of powers which would mark the Middle Ages, the essentially spiritual character of pontifical intervention. […] [By] inculcating the duty of kings with the discipline of the Church, Gregory opened an unlimited opening for the interventions of the Holy See.

Augustine's view, temporal power is necessary to restrict sin. However, the confusion of power implies the extreme enforcing of the spiritual by temporal power.

> This dynamic between the powers of the dyarchy is *ratione peccati*, a consequence of sin: only in a fallen world wounded by sin are temporal matters a distraction from sacred matters, so that spiritual power must be relieved from the burden of having to care for earthly matters. This is thoroughly a dyarchical dynamic; it is not monarchical and certainly not theocratical since it never advocates for the Church to rule the State.[48]

Pope Innocent III (1161 – 1210 AD) further elucidates the relationship between the two powers in his analogy of two powerful luminaries, the sun and the moon, while regarding the sun as the major one, the moon is seen as the minor luminary. The sun is symbolic of spiritual power, while the moon is symbolic of temporal power. A comparison of the two luminaries further presents the dynamism of the dyarchy.

> Just as God, founder of the universe, has constituted two large luminaries in the firmament of Heaven, a major one to dominate the day and a minor one to dominate the night, so he has established in the firmament of the Universal Church, which is signified by the name of Heaven, two great dignities, a major one to preside—so to speak—over the days of the souls, and a minor one to preside over the nights of the bodies. They are the Pontifical authority and the royal power. Thus, as the moon receives its light from the sun and for this very reason is minor both in quantity and in quality, in its size and its effect, so the royal power derives from the Pontifical authority the splendour of its dignity, the more of which is inherent in it, the less is the light with which it is adorned, whereas the more it is distant from its reach, the more it benefits in splendour.[49]

The above position does not contradict the Gelasian dyarchy because the source of temporal power is inherent in the pontifical authority. Since the source of spiritual power is God, the origin of power is God. In God, the two luminaries are integrated. Innocent III further teaches that the purpose of the spiritual power is to intervene in earthly matters based on '*ratione peccati*,' by reason of sin:

> No one, therefore, may suppose that we intend to disturb or diminish the jurisdiction or power of the illustrious king of the French just as he himself does not want to and should not impede our jurisdiction and power; as we are insufficient to discharge all our jurisdiction, why should we wish to usurp that of someone else? […] For we do not intend to render justice in feudal matters, in

[48] Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," 1184.

[49] Innocent III, *Sicut universitatis conditor*, November 3, 1198, in Sidney Z. Ehler and John B. Morrall (ed. and trans.), *Church and State Through the Centuries: A Collection of Historic Documents with Commentaries* (London: Burns and Oats, 1954), 73.

> which the jurisdiction belongs to him, unless something may be detracted from the common law by some special privilege or contrary custom, but we want to decide in the matter of sins, of which the censure undoubtedly pertains to us and we can and must exercise it against anyone. In this, indeed, we do not lean on human constitutions but much more on Divine law because our power is not from man but from God.[50]

Pope Boniface VIII (1294 – 1303) affirmed the Gelasian dyarchy that temporal power is justly instructed by spiritual power, clarified in his dogmatic letter titled *Unam Sanctam* (One Holy), elucidating the necessity for the temporal power to be subordinate to the spiritual power:

> [The] spiritual power surpasses in dignity and nobility any temporal power whatever, as spiritual things surpass the temporal. This we see very clearly also by the payment of tithes, by benedictions and consecrations, by the reception of power itself and by the very government of things. For truth bears witness that the spiritual power must institute the earthly power and judge if it be not good; thus with the Church and the ecclesiastical power is accomplished, the prophecy of Jeremiah: Behold, I have set thee today over nations and kings.[51]

Further understanding of the dyarchy is inherent in the theology of St. Thomas Aquinas's distinction between two kinds of happiness attainable by man; the natural order and the supernatural order: "One is proportionate to human nature, a happiness, to wit, which man can obtain by means of his natural principles. The other is a happiness surpassing man's nature, and which man can obtain by the power of God alone, by a kind of participation of the Godhead, about which it is written (2 Peter 1:4) that by Christ we are made 'partakers of the Divine nature'".[52] The real message of the distinction by Aquinas is that both spiritual and temporal power is established by divine power. To this end, in matters concerning the salvation of the soul, obeying the spiritual power of the Church would be the best option before the temporal power of the State, but in matters related to the civil good, obeying the temporal power would be necessary. It is based on the focus on Aquinas's idea of the human person that tends towards the supernatural based on the spiritual component of human beings that further magisterial documents recommended the revival of St. Thomas Aquinas as the basis of human integrality.

Historically, Catholic integralism is equated with the Galasian doctrine. In modernity, the Galacian dyarchy – and so Catholic integralism – is antithetical to the modern liberal

[50] Innocent III, *Novit ille,* 1204, in Ehler and Morrall, *Church and State Through the Centuries,* 69-70.
[51] Boniface VIII, *Unam Sanctam* Quoted in Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," 1186.
[52] Thomas Aquinas, *Summa Theologica* (Christian Classics Ethereal Library, 2014), 1938.

situation by which politics and religion are viewed as representing two very distinct spheres, without subordination. The previously mentioned Walstein, on his website *Josias*, offers a summation of integralism on a post entitled 'Integralism in Three Sentences'. He states:

> Integralism is a tradition of thought that rejects the liberal separation of politics from concern with the end of human life, holding that political rule must order man to his final goal. Since, however, man has both a temporal and an eternal end, integralism holds that there are two powers that rule him: a temporal power and a spiritual power. And since man's temporal end is subordinated to his eternal end, the temporal power must be subordinated to the spiritual power.[53]

While this Catholic integralism recognizes the dualistic existence of power, one must surpass the other. The major component of the definition is that political rule must mandate humans to their end; and that this end of human life is fully integrated with politics, because human beings' temporal end is subordinate to their eternal end. To this end, the world must take shape as a subject of the Church, either directly or indirectly.[54] In this regard, Catholic integralism aims to recognize the Church politically because the wholeness and balance of human society is more fully achieved in deference to the Church as the *summum bonum*.

Thomas Crean and Alan Fimister argue that Catholic integralism supposes that "politics, like moral philosophy, must be instructed by divine revelation. This is because, in contrast to speculative reason, the first principle in moral and political philosophy is the final end; before deciding what to do, we must first know what we aim at."[55] The vision of the Church then provides a more satisfactory basis for the ordering of human society. Integralism, in this regard, espouses the Aristotelian view that politics is based on the highest good as *telos* (the final end). Subsequently, the final end of human beings necessitates the common good, shared by all members of the community, devoid of division, and the political venture thus aims at a *societas perfecta* (perfect society) which is the ultimate arbiter of good and bad.[56]

Thomas Pink defends Catholic integralism by holding that religion is a supernatural good that transcends the authority of the state.[57] As such, the state ought to be subject to the authority

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[53] Edmund Walstein https://thejosias.com/2016/10/17/integralism-in-three-sentences/ Accessed April 24, 2022.
[54] Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," *SSRN Electronic Journal*, 2021, https://doi.org/10.2139/ssrn.3768764, 8 – 9.
[55] Thomas Crean and Alan Fimister, *Integralism a Manual of Political Philosophy* (Neunkirchen-Seelscheid: Editiones Scholasticae, 2020), 9.
[56] Menard and Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," 10.
[57] Thomas Pink, "In Defense of Catholic Integralism," *Public Discourse,* August 12, 2018. Accessed July 1, 2022. https://www.thepublicdiscourse.com/2018/08/39362/

of the Church as the custodian of human salvation through Christ. Integralists insist that fallen man requires Christ's grace to restore human nature, and so, "unless we commit ourselves to Christ as a political community, a vital part of human reason will remain untransformed by grace."[58] The function of the state in the integralist view is to guide society adhering to the authority of the Church as *societas perfecta*.

In *A Clarification on Integralism*, Edward Feser proposes that the fundamental question is what sort of integralism should be adopted: soft, moderate, and hard integralism. Hard integralism consists of the idea that the Church should try to implement integralism as much as possible. Soft integralism, on the other hand, holds that in theory the state should ideally favour the Church, but in practice, fails to do so. Moderate integralism lies between the two extremes.

> Whereas the soft integralist thinks it is never or seldom a good idea to try practically to implement integralism, and the hard integralist thinks it is always or almost always a good idea to do so, the moderate integralist thinks that there is no "one size fits all" solution and that we have to go case by case. In some historical and cultural contexts, getting the state to favour the Church might be the best policy; in others, it might be a very bad policy, and in yet others, it might not be clear what the best approach is. We should not assume a priori that any of these answers is the right one but should treat the question as prudential and highly contingent on circumstances.[59]

The example of a moderate integralist is evident in the writing of Heinrich Rommen's *The State in Catholic Thought*, who that: "A union between Church and state, or better a cooperation in concord and unity of both, would mean mutual respect for the independence of each in *suo ordine*. … It needs no proof that such a union is possible as a practical policy only where the people of the state are in great majority Catholics. Yet under this condition, the union is actually no problem at all, but simply a truism."[60] A moderate to soft integralism has gained attention in very recent times. As Kevin Vallier writes, "I do not think integralism can be so easily dismissed. The reason is that integralism has a certain elegance and simplicity,

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[58] Ibid.
[59] Edward Feser, "A clarification on integralism," January 1, 1970.
Accessed February 12, 2023 http://edwardfeser.blogspot.com/2019/06/a-clarification-on-integralism.html.
[60] Heinrich Albert Rommen. *The State in Catholic Thought: A Treatise in Political Philosophy*. (London: Herder Book, 1950), 595. In support of the moderate integralist view, Rommen quoted St. Robert Bellarmine's view that the state and Church may live in union or separation because, fundamentally, each can exist without the other. Ibid, 596.

and even obviousness. It tells us that states should help people achieve their ultimate good."[61] To the critique that Catholic integralism is incompatible with the contemporary separation of Church and state, Adrian Vermeule replies: "Catholic integralism rightly holds out hope for a political regime ordered proximately to the common good and ultimately to the Divine, [but] also allows for compromises with non-ideal orders."[62] In other words, some separation between Church and state might be acceptable to a Catholic integralist.

Micah Schwartzman and Jocelyn Wilson in their article, *The Unreasonableness of Catholic Integralism*,[63] that Catholic integralism is not compatible with contemporary liberal order and, as such dangerous because it fundamentally rejects the requirement of reasonableness which is a component inherent in contemporary liberal political philosophy:

> Reasonableness plays out in liberal thought in two dimensions: first, people are said to be reasonable when they accept the idea of society as a fair system of social cooperation between free and equal citizens. That means the system is not hierarchical or characterized by domination; rather, people act in a relation of reciprocity and everyone is deemed to have the freedom… This is related to the second dimension of reasonableness: all are considered equal and free to subscribe to whatever conception of the good and to be able to revise it as they see fit without affecting their basic rights and liberties.[64]

This study will return to this tradition at the end of the next chapter, which will chart the development of a new understanding of the relationship between church and state in the twentieth century, and so from 'integralism' to 'integrality'.

6. Conclusion

This general introduction began by drawing on the image of threads in a rope utilised by Mathew Shadle. He goes on to write: "The term 'integral' repeatedly emerges in the tradition to convey a sense of wholeness, of stitching back together things that have been fragmented or torn apart. This quest for wholeness is central to the Catholic social tradition."[65] It articulated

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[61] Kevin Vallier, "Diversity Destabilizes Integralism," Kevin Vallier, December 6, 2019. Accessed June 12, 2022. https://www.kevinvallier.com/tag/catholic-integralism/.
[62] Edmund Waldstein, O.Cist, "What Is Integralism Today?"
Church Life Journal, October 31, 2018, http://churchlife.nd.edu/2018/10/31/what-is-integralism-today/
[63] Micah Schwartzman and Jocelyn Wilson, "*The Unreasonableness of Catholic Integralism," San Diego Law Review*, 56, 1039 (2019).
[64] Quoted in: Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," 6.
[65] Matthew Shadle, "The Concept of the 'Integral' in Catholic Social Thought," Political Theology Network, June 11, 2020, https://politicaltheology.com/the-concept-of-the-integral-in-catholic-social-thought-matthew-a-shadle/.

the methodology of this dissertation with the same analogy. On one hand it will trace the threads that make up the rope in a diachronic study of the tradition of Catholic Social Teaching. On the other hand, it will cut through the cord in a synchronic study of particular documents of the tradition and influential theorists. Three further points may also be drawn from our brief interdisciplinary survey and historical investigation.

Firstly: an initial definition of the integral goes beyond the 'wholeness' rightly identified by Shadle, and, as will be argued by this thesis, commonly accepted by theologians and commentators. The working definition of this thesis argues that the integral also refers to an ordered interconnectedness, value, and authenticity.

Secondly: the term integral has a longer history in the Catholic tradition in the theory of integralism and the relationship of church and state. Rooted in the early Medieval Era, it advocates for the superiority of the Church over the state on the basis of the unity of society in a common spiritual end. It will be contended in the next chapter that it is the reimagining of this church-state relationship that the term integral takes on its significance. Catholic Social Teaching may be read as a new means of articulating the church's engagement with the state and society, and so the integral is key to its development.

Thirdly: it is argued that there is a need for this study. To recall the research question: what role does the concept of 'the integral' play in the ongoing development of Catholic Social Teaching? It is the central contention or research hypothesis that there is an implicit drive for integrality – made explicit in the use of the concept 'integral' – which allows Catholic Social Teaching to develop and respond to new challenges, while remaining consistent its tradition and overall framework of principles.

CHAPTER ONE

JACQUES MARITAIN AND INTEGRAL HUMANISM

1.0 Introduction

Julie Kernan in *Our Friend Jacques Maritain* describes Jacques Maritain as "a man whose writings and teaching had made almost as much impact on the secular as on the religious world"[1]. This opinion was further reaffirmed by Gerald McCool who referred to him as a modern man that was well versed with the literature, music, art, and science of his age. He was drawn to Thomism not simply because it was medieval but because he believed that "intelligently extended and applied, it could become, in capable hands, the philosophy which the modern world needed to integrate twentieth century experience. In his own effort to do so, Maritain made a good case for his claim."[2]

Maritain's reflection on humanism transcends the boundaries of many contemporary movements like secular humanism, totalitarianism, socialism and so on. At the core of Maritain's socio-political, philosophical, anthropological and theological enterprise is the concept of integral humanism, a framework that is geared towards incorporating the spiritual and the temporal, the individual and the communal, and so encompass the totality of human experience. Central to this comprehensive vision is the overarching idea of 'integral,' which functions as a guiding principle, a unifying force. It emphasizes the indivisibility of the vertical and the horizontal dimensions of the human person and experience.[3] These two dimensions of human life are to be treated integrally since the horizontal dimension is inscribed in the vertical one. Accordingly, Maritain teaches that humanity shaped by integral humanism "does not look for a merely industrial civilization, but for a civilization integrally human and of evangelical inspiration.[4]

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[1] Julie Kernan, *Our Friend Jacques Maritain* (New York: Doubleday and Company Inc., 1975), 188.
[2] Gerald McCool, *The Neo-Thomists* ((Milwaukee: Marquette University Press, 1994), 92.
[3] J. Maritain, *Scholasticism and Politics* (Indianapolis: Liberty Fund, 2011), 9, 10.
[4] Jacques Maritain, "Christian Humanism", *The Social and Political Philosophy of Jacques Maritain: Selected Readings*, eds., J. W. Evans and L. R. (Garden City: Image Books, 1965), 168.

This chapter aims to unravel the intricacies of the concept of the integral in Maritain's humanism, shedding light on its role as a fulcrum around which his thought turns. By understanding the nuanced meaning of the integral, we are better able to discover how Maritain's humanism can embrace the richness of human existence. It is a contention of this dissertation that Maritain is the key central figure to the evolution of the term in Catholic Social Teaching.

1.1 Jacques Maritain

Jacques Maritain (1882-1973) was baptised into the Roman Catholic Church along with his wife Raissa in 1906, after a period of philosophical searching that led to a rejection of the predominantly positivist philosophy of the period in France. It led them to an intensive study and defence of the thought of Thomas Aquinas, which marked Jacques Maritain's philosophy for the rest of his life. His attention turned to social issues in the latter half of the 1920s, developing principles of Christian humanism and the defence of natural rights. This was partly under the influence of Emmanuel Mounier (1905-1950). Although he published a series of books on various topics, his work in time focused on political philosophy by the late 1930s and into the 1940s. It may be said that the most influential of Maritain's texts – *Humanisme intégral* (1936) and *La personne et le bien commun* (1947) and *Man and the State* (written in 1949, but published in 1951) bookend this period.[5] Therefore, the chapter will primarily focus on these, while make reference to other texts: *De la justice politique* (1940), *Les droits de l'homme et la loi naturelle* (1942), *Christianisme et démocratie* (1943), *Principes d'une politique humaniste* (1944).

As noted already, Maritain's thought was both influential and criticised. Gaining an international profile, he moved to the USA with the occupation of France during World War II, where he continued to publish and contribute the work effort. After the war he was named the French ambassador to the Holy See until 1948. He was also a member of the French

[5] Maritain's work is widely disseminated in English, partly due to his academic life in the United States and reception by the English speaking world. These texts were published in English as follows: *The Rights of Man and Natural Law*, trans., Doris C. Anson (London: Geoffrey Bles, 1944); *Christianity and Democracy*, trans., Doris C. Anson (London: Geoffrey Bles, 1945); *The Person and the Common Good*. trans., John J. Fitzgerald (Notre Dame: University of Notre Dame Press, 1966); *Integral Humanism: Temporal and Spiritual Problems of a New Christendom,* trans. Joseph W. Evans (Notre Dame: University of Notre Dame Press, 1973); *The Social and Political Philosophy of Jacques Maritain: Selected Readings*, trans., in Joseph W. Evans and Leo R. Ward, eds. (Notre Dame, Indiana: University of Notre Dame Press, 1976).

delegation to United Nations Educational, Scientific and Cultural Organization (UNESCO), where he was heavily involved in the drafting of the United Nations Universal Declaration of Human Rights (1948). Afterwards, he lectured at Princeton and several other American universities, continuing his extensive publication output.[6]

Maritain was a central figure in the development of Catholic social thought, due to the breadth of his work, engagement with modernity and defence of human rights. Pope Paul VI – who translated two of Maritain's books into Italian – presented him with the "Message to Men of Thought and Science" as a representative of all, at the close of the Second Vatican Council (8 Dec 1965). He said: "Hence for you also we have a message and it is this: continue your search without tiring and without ever despairing of the truth. Recall the words of one of your great friends, St. Augustine: 'Let us seek with the desire to find, and find with the desire to seek still more'."[7]

This encouragement may be read as a summary of Maritain's own work. To illustrate, he is worth quoting at length from his diaries:

> After all, who am I actually, I asked myself at that time. A professor? I don't think so; I taught out of necessity. A writer? Perhaps. A philosopher? I would hope so. But also, a kind of romantic defender of justice, too ready to imagine, with each battle he waged, that justice and truth would have their day among men. And perhaps too a kind of water diviner putting his ear to the ground to catch the sound of hidden springs, and of invisible germinations. And also perhaps, like any Christian, in spite of and in the midst of the miseries and shortcomings, and of all the graces betrayed that I am beginning to realize more and more now in the evening of my life, a beggar for heaven disguised as a man of the world, a kind of secret agent of the King of Kings in the domains of the Prince of this world, taking his risks like Kipling's cat, who made his own way all alone.[8]

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[6] For instance: Jacques Maritain, *The Peasant of the Garonne: An Old Layman Questions Himself about the Present Time.* trans., Michael Cuddihy and Elizabeth Hughes (New York: Holt, Rinehart and Winston, Inc., 1968); *Three Reformers: Luther, Descartes, Rousseau* (New York: Thomas Y. Crowell Company, 1970); *Freedom in the Modern World,* trans., Richard O'Sullivan, K.C. (New York: Gordian Press, Inc., 1971).

[7] Paul VI, Address of Paul VI to Men of Science: Closing of the Second Vatican Council, 8 December, 1965, accessed January 6, 2023, https://www.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651208_epilogo-concilio-intelletuali.html. Cf. Augustine, *De Trinitate* IX 1: "Sic ergo quaeramus tamquam inventuri; et sic inveniamus, tamquam quaesituri". As Brian Daley has pointed out, a similar notion is found near the end of the first chapter of Anselm's *Proslogion*: "Quaeram te desiderando, desiderem quaerendo. Inveniam amando, amem inveniendo." The text of the message has been translated into English by Richard Lemp and John P. Hittinger in Timothy Fuller and John P. Hittinger, *Reassessing the Liberal State: Reading Maritain's Man and the State* (Washington, DC: American Maritain Association / Catholic University of America Press), 245.

[8] *Carnet de notes* (Paris: Desclée de Bronwer, 1965), 10, trans., Bernard Doering, *Jacque Maritain, Notebooks* (Albany, NY, Magi Books, 1964), 3 (quoted in de Torre, 208)

The "desire for more" as a mark of searching for the truth, it may also be said, is a key insight to his philosophy and integral anthropology.

Joseph M. de Torre in an article entitled 'Maritain's Integral Humanism and Catholic Social Teaching' begins by asserting that it is essential to evaluate Maritain's major works in "the full context of all his related works, both before and after them."[9] Significant criticism of Maritain during his lifetime were due to this failure to contextualize his work, which was the very task undertaken by those who defended him afterwards.[10] Bernard Doering makes a similar point about the reception of Maritain since his death.[11] In a review of his life and work entitled "A Beggar for Heaven on the Byways of the World", he writes:

> Such assaults have not ceased as liberals and conservatives, especially among Catholics, contend in appropriating Maritain's legacy; but the methods of attack have changed to quoting him out of context to bolster ideological positions, or to outright denigration when this is not possible.[12]

The reaction to Maritain speaks to his influential place in the development of twentieth century Catholic thought, particularly by way of the Second Vatical Council.[13] Doering goes on to quote Marie-Joseph Nicolas, OP who wrote rather effusively:

> [T]he work of Maritain within the vast and complex movement of ideas expressed in the Council, [makes clear] that he, and almost alone among all the others, rooted the most innovative of ideas, the most fruitful, the most revolutionary (this is his own expression) in the most traditional, the most exacting, the most rigorous of philosophies, which alone explains man in his *integrality*, in his openness to the divine, in his need and in his possibility to be saved.[14]

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[9] Joseph M. de Torre, Maritain's "Integral Humanism" and Catholic Social Teaching. In *Reassessing the Liberal State. Reading Maritain's Man and State*, eds., Timothy Fuller and John P. Hittinger (Washington: Catholic University Press, 2001), 202.

[10] de Torre, Maritain's "Integral Humanism", 202. Those who criticised him included Joseph Desclausais, Louis Salleron, Julio Alleinvielle, and A. Massineo. Defenders: Etiene Borne, M.D. Chenu, Etienne Gilson, Oliver Lacombe, Charles Journet, Reginald Garrigou- Lagrange, Alicde de Gasperie, Cornelio Fabro and Adriano Gallia, among others.

[11] For an overview of the criticisms and controversies in response to the work of Maritain see, Joseph Amato, *Mounier and Maritain* (University, Alabama: The University of Alabama Press, 1975); Brooke W. Smith, *Jacques Maritain: Antimodern or Ultramodern?* (New York: Elsevier Scientific Publishing, 1976); Bernard Doering, *Jacques Maritain and the French Catholic Intellectuals,* (Notre Dame, Indiana: University of Notre Dame Press, 1983).

[12] *Theology Today* 62 (2005): 306-1/. The quote goes on to give the example of Ralph Mclnerny, quoting: "Almost all of Maritain's excursions into the practical order were disastrous.... He should not be taken seriously in his Walter Mitty guise.... He careened from Right to Left and back again; his gyroscope worked only when he was in his study or on his knees." "Le Petit Troupeau," *The Review of Politics* (Winter 1998): 196-9, quoted in Doering, *Theology Today*, 310.

[13] The impact of Maritain can be clearly felt in the Vatican II documents, renowned for their endeavors to embrace the world within the Church, particularly evident in *Gaudium et Spes* and *Dignitatis Humanae*.

[14] Italics added. "Jacques Maritain et le Magistère de ΓÉglise,"

Brooke Smith also acknowledges Maritain for his significant influence on the Second Vatican Council. More than any other Catholic, Brooke Smith wrote:

> It was Maritain who prepared the way for the Roman Catholic renewal. Following the lead of Pope Leo XIII, Maritain's social writings appeared to many, before the council, to be revolutionary. He developed a philosophy of Christian openness to the world that was significant in creating the intellectual condition that led to Vatican II.[15]

Again, Joseph Evans asserts, "In my view, *Humanisme Intégral*, – in conjunction with subsequent Maritain books like *Principles d'une Politique Humaniste* and *Man and the State*, and with numerous 'little essays' of Maritain – did much of the spadework for Vatican II."[16] In similar manner, the previously mentioned Smith opined that "Indeed, if there be any point on which his critics agree, it is that the influence of his writing on Vatican II was overwhelming."[17] Little wonder, De Torre concludes that the most significant context for understanding Maritain's work is Catholic Social Teaching, stating: "the decisive key for the interpretation of [Maritain] is the development of the social doctrine of the Church … Martian's notion of "integral humanism" has played a pivotal role in the development of this social teaching."[18]

1.2 Integral Humanism

L'humanisme intégral was first published in 1936 (translated as *True Humanism* in 1938). It is comprised of six lectures first delivered at the University of Santander, Spain, in 1934, on what Bernard Doering describes as 'the role of the Christian in the temporal order and the nature of the new Christian society.'[19] They were first published separately as articles

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[15] Smith, *Antimodern,* 25. "It is impossible to assess Maritain's lasting contribution to Catholic Thought. Paul VI called Maritain his teacher and cited him in *Popularum Progressio* (1967). Yves Simon, a student when Maritain taught at the *Institut Catholique*, acknowledged his mentor's influence as he developed his political philosophy. So too did John Courtney Murray when speaking of the role of religion in society and the relationship of the Church to the state." Dougherty, *Jacques Maritain*, 4. See also Schenk, "Maritain and Vatican II," 79-106.

[16] Evans, "Introduction" in *Integral Humanism,* 148.

[17] Smith, *Antimodern,* 25. See also, Patrick Brennan, "Jacques Maritain," in *The Teachings of Modern Christianity: On Law, Politics, and Human Nature*, vol. 1, eds. John Witte Jr. and Frank S. Alexander (New York: Columbia University Press, 2006): 75-114, 106.

[18] Joseph M. de Torre, Maritain's "Integral Humanism" and Catholic Social Teaching. In *Reassessing the Liberal State. Reading Maritain's Man and State*, Eds., Timothy Fuller and John P. Hittinger (Washington: Catholic University Press, 2001), 203

[19] Bernard Doering, 'Jacques Maritain and the Spanish Civil War,' *The Review of Politic*s, 44, No. 4 (Oct., 1982), 489-522, 493.

in various French journals during 1935, before they were supplemented with an added chapter and reflection.[20] In the forward to the English edition, Martian admits that he

> makes no claim to speak with the authority of St. Thomas in dealing with questions whose major complexities below to our own day: all I would claim is that I have striven to draw my inspiration and principles from the ever-living spring of his doctrine and spirit.[21]

However, Thomas Aquinas is certainly Maritain's model for an ideal humanism, which he was to term 'integral humanism'.

Maritain begins by presenting an open-ended operative notion of humanism, rather than a strict definition. After all, he is obliged to admit from the beginning that "the word humanism is ambiguous".[22] Therefore, he proposes:

> … let us say that humanism (and such a definition can itself be developed along very divergent lines) essentially tends to render man more truly human, and to manifest his original greatness by having him participate in all that which can enrich him in nature and in history ...[23]

He quickly follows this descriptive or speculative outline with a normative or practical implication.

> It at once demands that man make use of all the potentialities he holds within him, his creative powers and the life of the reason, and labour to make the powers of the physical world the instruments of his freedom.[24]

Maritain rejects a reductionistic approach that focuses solely on the material from the outset because, as pointed out by Aristotle: "To propose to man only the human … is to betray man and to wish his misfortune, because by the principal part of him, which is spirit, man is called to a better than purely human life."[25] In other words, the composite nature of the human person ought to be duly considered as a way of doing justice to what being human entails. Utilising the example of Aristotle's *Nichomachean Ethics*, Maritain draws on the philosophical

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[20] These lectures were first published in Madrid under the title *Problemas Espirituales de Una Nueva Chrisitianidad*.
[21] Maritain, *True Humanism*, viii [note: this links to the water diviner image used by Maritain.]
[22] Humanism is necessarily ambiguous because much depends on the conception of the person. It is clear that whoever uses it brings into play thereby an entire meta physic, and that, according as there is or is not in man something which breathes above time, and a personality whose most profound needs surpass the whole order of the universe, the idea that one forms of humanism will have very different resonances.
[23] *True Humanism*, xii See also Jacques Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom,* trans. Joseph W. Evans (New York: Scribner, 1968 [French edition, 1936]), 2.
[24] *True Humanism,* xii.
[25] *True Humanism*, xi.

tradition's warning "not to define humanism by the exclusion of all reference to the superhuman and by the denial of all transcendence."[26]

As pointed out by David J Klassen, the initial definition of humanism provided by Maritain does not make any explicit reference to a divine being. It is not then strictly speaking theocentric. It does however have within it a certain orientation or openness of humanity towards the transcendent. Therefore, it is neither a fully anthropocentric definition. Rather it is what Klassen calls an "*open definition of humanism*."[27]

Maritain rejects the idea that "an authentic humanism can by definition only be one that is anti-religious".[28] He does so for two reasons. Firstly, the tradition of western humanism has its source in classical and Christian traditions which are necessarily transcendental. To deny that aspect is to render them "incomprehensible, even to itself".[29] Secondly, he argues that contemporary concepts of human dignity, freedom, values have transcendental attributes.

1.3 Integral Humanism as Theocentric

In Maritain, there are two central notions of humanism, the theocentric or Christian humanism and the anthropocentric. Apologetically, Maritain held that the term anthropocentric is not particularly appropriate but uses it in the absence of a better term "to express a concept which shuts man up in himself and separates him from Nature, Grace and God."[30] The limitation inherent in anthropocentric humanism is separation, negation and denial. The law of separation, the opposition between nature and grace, faith and reason, are the hallmarks of anthropocentric humanism. In this regard, Maritain held that the "ultra-pessimist conception of human nature held by Calvin and Jansenius resulted in an anthropocentric position."[31] On the contrary, theocentric humanism, in Maritain's view, is the authentic humanism exemplified in St. Thomas Aquinas. Because theocentric humanism is integrated into Christianity, it becomes another name for integral humanism. It is also the humanism of the Incarnation because it is essentially linked with the Christian Gospel.

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[26] *True Humanism*, xii; Cf Aristotle, *Nichomachaean Ethics* 10.8.
[27] Klassen, 226. Italics in original text. Klassen goes on to argues "that this open definition of humanism leaves open a fruitful middle ground between integral humanism, in its full Christian sense, and extreme anthropocentric humanism …" He sources this open definition in Maritain's early work in Henri Bergson.
[28] *True Humanism*, xiv.
[29] *True Humanism*, xiv.
[30] Jacques Maritain. *The Twilight of Civilization*, trans. Lionel Landry. (New York: Sheed and Ward, 1943), 4.
[31] Jacques Maritain. *True Humanism*, trans. Margot he Adonson. (New York: Charles Scribner's Sons, 1938), 16.

Anthropocentric humanism is of no benefit to humanity in Maritain's view; this is because it is associated with two significant deficiencies:

> In the first place, it begins with a process humanly disastrous; to enrich humanity, it must first renounce the heritage to which its whole history is linked; secondly, since it is impossible to establish an integral humanism without integrating it into a religion, and since all the theocentric religions, that is to say, all the existing religions, must by hypothesis be eliminated, there remains for anthropocentric humanism only the founding of a new religion.[32]

An example of the new form of religion embedded in the anthropocentric humanism cited by Maritain is August Comte's idea of religion for humanity and the Russian Communist view.

It was in defence of a true religion antithetical to the new form of religion devoid of God that made Maritain focus on integral humanism. The integral humanism defended by Maritain was to counteract the prevailing atheistic humanism of his time. In contrast, atheistic humanism postulated that one needs to negate God to affirm the human person. On the contrary, integral humanism entails the recognition of the spiritual and material perspective of being human.[33]

There are divergent views between theocentric humanism and anthropocentric humanism; in anthropocentric humanism, the focus is on man as the measure of all things and, as such, the centre of the universe, in theocentric humanism, the centre for man is God, to this end it is uniquely human. Anthropocentric humanism refutes the human element and, as such, becomes 'inhuman humanism'.[34] The hallmark of genuine humanism entails the recognition of the supernatural above the natural and the temporal. On this note, Maritain held that each of us belongs to two states: a terrestrial state with the common temporal good as its end and the universal state of the Church with eternal life. The distinction between the spiritual realm associated with the Church and the temporal realm associated with the secular society precludes any misunderstanding between religion and temporal realities like nation, race, or culture.[35] Following this reason, "for the Christian, the true religion is essentially supernatural

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[32] Jacques Maritain, *Some Reflections on Culture and Liberty* (Chicago: University of Chicago Press, 1933), 4.
[33] Maritain, *Integral Humanism,* 4-7.
[34] Anthropocentric humanism can be tagged as inhuman because it is reductionistic and can easily lead to the undermining of human dignity by creating opportunities for people to be objectified and used as economic tools.
[35] Jacques Maritain, *The Things That Are Not Caesar's*, trans. J. F. Scanlan (New York: Charles Scribner's Sons, 1931), 5.

and, because it is supernatural, it is not of man, nor of the world, nor of a race, nor of a nation, nor of a civilization, nor of a culture – it is of the intimate life of God."[36]

Despite the distinctiveness of the two realms, there is a hierarchical relation between them. Maritain presented the relationship between the two realms as follows:

> The state being the most perfect natural community . . . which mankind can form in this world, it is of supreme importance to draw the distinction and define the relations of subordination between politics, which are ordered to the whole of the terrestrial state as to their proximate and specific end, and ethics which are ordered to the divine transcendent whole. The subordination of politics to ethics is absolute and even infinite, being based on the subordination of ends; for the good of the state is not God Himself, and remains far, far inferior to the supreme beatitude of man.[37]

Based on the above understanding, Maritain criticized those who viewed Catholicism as a terrestrial state or civilization. Therefore, theocentric humanism is neither based on separating religion from culture nor identifying religion with culture. Anthropocentric humanism, on the other hand, is based on separatism. The idea of theocentric humanism in Maritain's thought has its root in Thomas Aquinas. In Thomism, Maritain finds the ideal of a new Christendom, which is the basis of integral or theocratic humanism.

The open definition is given further clarification by an explicit reference to the divine or the transcendent. Integral humanism is defined by a necessary orientation towards what 'is more than human' that is part of the essential structure of being human. Maritain goes on to distinguish two broad divergent lines of humanism. The first is the integral humanism he wishes to propose and defend. Its source and orientation is theocentric in that it recognizes that 'God is the centre of man'. This differs from anthropocentric humanism, which places "man himself [at] the centre of man, and therefore of all things".[38] Klassen also refers to it as exclusive humanism, as it excludes within the definition any reference to the divine. To quote Maritain:

> This first kind of humanism recognizes that the centre for man is God; it implies the Christian conception of man as at once a sinner and redeemed, and the Christian conception of grace and freedom, whose principles we have already called to mind. The second kind of humanism believes that man is his own centre, and therefore

[36] Maritain, *Integral Humanism*, 97.
[37] Maritain, *The Things That Are Not Caesar's*, 2–3.
[38] David Klassen compares this favourably with the observation of Charles Taylor in the Secular Age. See D. Klassen, "Integral humanism or exclusive humanism? Reconsidering Maritain's political philosophy," in *Philosophy, Culture, and Traditions* 7 (2011), 87-101, Maritain, *True Humanism*, 28-34, *Integral Humanism,* 169.

> the centre of all things. It implies a naturalistic conception of man and of freedom.[39]

Central to Maritain's argument is that authentic or true humanism cannot be separated from transcendence, from the sense that something greater than the person must be considered. At the same time, humanism cannot be divorced from the civilization and culture, which would be seen as expressions of humanism, according to his initial open definition. Therefore, any true humanism must be 'integral,' that is, it must incorporate all aspects of being human – social, economic, cultural, and of course religious.[40] This indicates that, Maritain's "integral humanism" integrates the human and divine. Maritain referred to this brand of humanism as "a theocentric or truly Christian humanism," in contrast to anthropocentric humanism, which has dominated the modern era, with roots in the Renaissance and Reformation, and which tends towards naturalism and atheism.[41] The following chapters of *True Humanism* go on to outline a philosophy of history to show the development of these two types of humanism: anthropocentric humanisms, such as bourgeois liberalism and Marxism, and pure theocentric humanisms, such as traditions within Protestantism, exemplified by Karl Barth.[42] A key turning point in history is the shift, at the end of the Middle Ages and at the Reformation, from a theocentric or integral humanism to an anthropocentric one.

According to Randall Poole, the integral humanism of Maritain can be characterized by five significant principles:

> First, the essential principle of integral humanism is the human capacity for self-determination toward and integration into the divine. Second, that capacity is the ground of human dignity, a paramount principle for both philosophers. Third, and closely related to the principle of human dignity, is their Christian personalism: the idea that human beings are persons because they are created in the image and likeness of God and are called to progressively realize the divine likeness in themselves, in society, and in the world. Fourth, the transcendent fulfilment of human self-determination toward and integration into the divine is *theosis* or deification[43]. Fifth is a social philosophy of historical progress oriented toward the suprahistorical ideal of the kingdom of God. [44]

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[39] Maritain, *True Humanism*, 19.
[40] Maritain, *True Humanism*, xvii.
[41] Maritain, *Integral Humanism*, 169.
[42] Maritain, *True Humanism*, 62 -64
[43] In *Integral Humanism*, Maritain does not use the term deification. He writes rather of the conquest of freedom, spiritual perfection, and attainment to the very life of God. However, in his seminal 1940 article "The Conquest of Freedom", he defines that conquest as deification.
[44] Randall A. Poole, "Integral Humanisms: Jacques Maritain, Vladimir Soloviev, and the History of Human Rights," *Vestnik of Saint Petersburg University. Philosophy and Conflict Studies* 35, no. 1 (2019), 92-106, 97.

Integral humanism is the "humanism of the Incarnation".[45] To return to it "is to save the 'humanist' truths disfigured by four centuries of anthropocentric humanism."[46] It is in the new Christendom that the humanism of incarnation is made manifest. This manifestation is climaxed in St. Thomas Aquinas.

1.4 Integral Humanism as the Foundation to New Christendom

Randall A. Poole, in an article entitled "Integral Humanisms: Jacques Maritain, Vladimir Soloviev, and the History of Human Rights," argues that the roots of integral humanism are

> in medieval Christendom, which "embodied in its sacral forms a virtual and implicit humanism." This implicit humanism began to manifest itself in the twelfth and thirteenth centuries, especially with St. Thomas Aquinas, but the modern era displaced it. Maritain's project is the revival of integral humanism, but in a modern form — "no longer sacral but secular or lay".[47]

Maritain is convinced that, in the face of contemporary inhuman ideologies such as fascism and communism, integral humanism would necessarily meet the pressing Christian need for "a sound social philosophy and a sound philosophy of modern history." [48] He saw it as providing the basis for a New Christendom.

The idea of the New Christendom serves as the locus for articulating integral humanism. By it, he integrates the temporal and the spiritual, which is noticeably distinguishable from the old Christendom. In his presentation, there is a mature acceptance and greater recognition of the temporal order; worldly life is not simply a means to the end of spiritual fulfilment but, instead, has its own "intermediate" or "infravalent" end.[49] Even though the temporal and the spiritual orders have separate ends, Maritain considers it a mistake to separate them completely. Even though civilization and culture already represent a certain elevation of social life through the labour of reason and moral virtue, they are essentially the products of the temporal order. They must be "superelevated" by the spiritual. Maritain is uncompromising in insisting that even though the temporal order is infused with the spiritual, the spiritual should

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[45] Maritain, *Integral Humanism,* 197.
[46] Maritain, *Integral Humanism*, in Maritain, J., *Integral Humanism, Freedom in the Modern World, and a Letter on Independence*, ed. Bird, O., trans. Bird, O., Evans, J. and O'Sullivan, R., (Notre Dame: University of Notre Dame Press, 1996), 197.
[47] Randall A. Poole, "Integral Humanisms: Jacques Maritain, Vladimir Soloviev, and the History of Human Rights," 98.
[48] Maritain, *Integral Humanism*, in Maritain, J., *Integral Humanism, Freedom in the Modern World, and a Letter on Independence*, 155.
[49] Maritain, *Integral Humanism*, 176 -177

not be considered part of the temporal. By his distinction between the temporal and spiritual orders, he consents to a form of secularity in which the temporal and the spiritual represent distinct "orders of human activity". The temporal community subordinates itself to the spiritual by creating room for the spiritual in society, which entails recognizing itself as a community of persons.[50]

The novelty of the New Christendom lies in its refusal to yield to the theocratic temptation, the temptation to regard the spiritual as immediately and directly ruling over the temporal.[51] The it acknowledges that "the modern world, the temporal realm has attained a proper integrity and autonomy and therefore can no longer be trampled upon in pursuit of the ends of the higher, spiritual plane."[52] In this regard, the ideal accords the temporal end a rightfulness or authority that prohibits its instrumental use. The vision of New Christendom takes on an evolving understanding of the temporal, which entails eliminating the blatant opposition between the secular and the sacred analogous to the impure to the pure.

At the same time, the secular and sacred establishes a vital relationship unity. On one hand, the sacred vivifies, or to use Maritain's term, superelevates the temporal; on the other, the temporal serves the sacred by providing the conditions for the attainment of the supernatural end.[53] In this regard, the Church is no longer erroneously to be considered a secular institution or power. Indeed, because the Church's end is eternal and transcends all temporal matters, to this end the Church is ill-fitted to the realm of temporal affairs.[54] Realistically, the Church, as a manifestly spiritual entity, exercises an indirect influence on the temporal realm through supra-political counsels and directions. To this end, the Church is relieved of administering and directing the temporal and the world. Hence, "the vision of New Christendom… clearly advocated the withdrawal of the Church from the temporal realm of politics. The Church is an apolitical entity – the trans-cultural, mystical body of Christ – that only indirectly relates to the social, political world."[55] In Maritain's view, it is evident that the

[50] Matthew Shadle, *Interrupting Capitalism: Catholic Social Thought and Economy* (Oxford: Oxford University Press, 2018), 64.
[51] Maritain, *Integral Humanism*, 105.
[52] Daniel Bell, *Liberation Theology After the End of History: The Refusal to Cease Suffering* (New York: Routledge, 2005), 48.
[53]Maritain, *Integral Humanism*, 97–98.
[54] Maritain, *Scholasticism and Politics*, 209, 211–212. See also *Integral Humanism,* 241
[55] Daniel Bell, *Liberation Theology After the End of History*, 48.

secular or temporal is not tantamount to absent Christian faith but an indication of a pluralist social order.

Maritain upholds that the New Christendom cannot be a copy of the old as envisioned in the Holy Roman Empire (800-1806); rather, while remaining similar it must evolve because of a difference in time and place, which requires a distinct concrete realization of the same unity of faith.[56] The substantial historical ideal of the Holy Roman Empire corresponds to what may be called a 'Christian consecrational conception of the temporal.'[57] While the ideals of the New Christendom are essentially distinct from the Holy Roman Empire of the medieval time, Maritain, in his philosophy of integrality presents five characteristics of the Holy Empire, which are by means of analogy related to his conceptualization of New Christendom.

The first is organic unity and pluralism. Integral or theocentric humanism is the basis of the New Christendom, whose first ideal is an organic unity in pluralism. Medieval Christendom was inclined towards an organic unity at its height, a unity which omits neither diversity nor pluralism.[58] He claims it is pluralist because medieval society was based on understanding of society based on the multiplicity of associations. This contrasts with contemporary pluralism based on multiple affiliations, the absence of which was an obstacle preventing medieval society from having democratic control.[59] For Maritain, a return to an organic unity in a new Christendom must contain "a much more developed element of pluralism than that of the Middle Ages."[60] Medieval Christendom was based on maximal consecrational unity. On the contrary, the New Christendom would contain only minimal unity and maximum civil tolerance. He contends that "we must give up seeking in a common profession of faith the source and principle of unity in the social body."[61] Conversely, the minimal unity is substantially organic, not mechanical, and as such, supersedes the liberal-individualistic order. Maritain proposes that temporal or cultural unity does not involve a unity of faith and religion because the pluralist commonwealth is substantially temporal. Nonetheless, civil tolerance is not tantamount to dogmatic tolerance. The unity of a secular order must be pursued in compliance with the common good and reason because the Christian

[56] Maritain, *Integral Humanism,* 132, 139.
[57] Maritain, *True Humanism*, 140.
[58] Ibid, 140.
[59] William Kornhauser, *The Politics of Mass Society* (London: Routledge, 2010), 78 - 81.
[60] Maritain, *True Humanism*, 157.
[61] Ibid, 168.

commonwealth is a temporal order only vivified and impregnated with Christianity.[62] In a new pluralistic order inherent in New Christendom, Maritain gave much attention to economic pluralism and juridical pluralism. Contrary to the medieval order, he takes cognizance of modern economic development and technical and mechanical innovation of the modern epoch, which must conform with the communal and personalist conception of society.

The second characteristic of the medieval order was the predominance of the ministerial role of the temporal order concerning the spiritual; that is to say, the temporal order was subsumed in the spiritual one. The temporal order in the new Christian order is a Christian conception of 'the lay or secular state.' Hence, in its realm, the authority of the state is supreme. Its instrumental and ministerial duties to the spiritual order are rendered ineffective: "The secular order has in the course of the modern age built up for itself an autonomous relation with regard to the spiritual or consecrational order which in fact excludes the notion of instrumentality."[63] This may be regarded as a historical gain that ought to be preserved by the New Christendom and not be misinterpreted as abandonment of the spiritual primacy in Maritain's ideal of a new Christendom. In contrast, the modem lay state is recognized as a principle agent on a lower plane, that is to say, it has ceased to be purely instrumental to the spiritual order. Although the new (secular) Christian order remains a real end, it must recognize the final spiritual end or 'the highest principal agent' of the spiritual order.[64]

The third characteristic is linked to the second, and concerns medieval Christendom use of secular means for a spiritual end. Corresponding with the ministerial function of the state, the institutional forces of the state were utilized for the spiritual good and the spiritual unity of the social order itself. To this end, "the heretic was not only a heretic, but one who attacked the life spring of the socio-temporal community as such…"[65] However, the New Christendom is devoid of the concept of the instrumentality of the state. Maritain held that a New Christendom would essentially be a corporative, authoritative and pluralist society.[66]

Diversity of social orders is the fourth characteristic of the medieval ideal. It relates to the hierarchy of social functions and authority and is epitomized in the notion of family:

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[62] Ibid, 161.
[63] Ibid, 170.
[64] Ibid, 142, 170-71.
[65] Ibid, 144.
[66] Jacques Maritain, *Freedom in the Modem World*, trans. Richard O'Sullivan (New York: Charles Scribner's Sons, 1936), 55.

> It may be said that in the Middle Ages, temporal authority was primarily conceived on the lines of a father's authority in accord with a consecrational conception of the family, conceptions of which we have an example in the Roman idea of the paterfamilias, an idea which Christianity was able to sublimate in attaching it to that of the universal fatherhood of God.[67]

The hierarchical notion of authority was the basis of the economic system of feudalism in medieval times. In New Christendom, family authority is viewed in the new context of democracy. Authority resides in these forms of government only by a certain consensus, by a free and vital determination of the multitude or the populace. Furthermore, authority is periodically renewable concerning the holders of power and is one who has the right of command over others who are his equals or companions.[68]

The fifth characteristic of the medieval Christian ideal is based on common work: building an empire for Christ.[69] One of the cardinal aims of medieval Christendom was to build a symbolic image of God's kingdom on earth. This aim for Maritain is naïve. To this end, the New Christendom is a secular order vivified and impregnated with the Christian Spirit; its ideal is guided by the Gospel of Christ, which encompasses the dignity of personality, a spiritual vocation and fraternal love. The dynamic standard of the New Christendom is its positioning "in its entirety towards a socio-temporal realization of the Gospel".[70] Contrary to the medieval ideal, the New Christendom is not consecrational but secularly Christian. It takes into consideration the existence of people of other faiths. The conception of the lay Christian in New Christendom is similar to the conception of the movement of Christian Democracy. However, it is more integrative than such movements.

Maritain's proclamation of the New Christendom is predominantly internal rather than external, a transformation whose edifice is the integral or theocentric humanism epitomized in Thomas Aquinas. The New Christendom is fundamentally a systemic civilization. Maritain paid much attention to economics and politics. He was not opposed to the economic or political orders but railed against, what he terms politicism and economism: politicism has to do with the corruption of politics, as advocated by Machiavelli, while economism relates to the materialist philosophy of Marxism, which regards economics as the main factor in society.

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[67] Maritain, *True Humanism*, 144.
[68] Ibid, 145, 147, 194.
[69] Ibid, 146.
[70] Ibid, 197, 199.

The idea of the New Christendom, which dwells on integral or theocentric humanism, is not primarily a Catholic affair. Even though its principal source is Thomism, a philosophy and theology associated with the Catholic Church, it is not Catholic. Hence, it is not a political movement or an economic system but a system of civilization.

There are two main foundations for Maritain's approach. The first is the communal, which focuses on the common good as the proper moral and material life for the whole community. The second feature is personalism, with a transitional goal based on the need for the community's common good to "respect and serve the spiritual ends of the human person."[71] In this regard, the Church is responsible for providing the lay Christians with the motivation and social teaching needed to establish a just society. To this end, the autonomy of the secular society would be preserved without construing it as a mere instrument for the service of the Church.[72]

Despite the attractiveness of Maritain's vision of the New Christendom, critiques abound. To give one example, Gustavo Gutierrez, in his important work *A Theology of Liberation*, rejects Maritain's New Christendom because he perceives it to entail some level of ecclesiastical narcissism. The privileged position attached to Christianity in the 'Public Square' will remain as long as the goal is to build a society inspired by Christian principles.[73] He further notes that Maritain's New Christendom entails an unintentional dualism, as evident in his distinction between the secular (world) and the spiritual (Church) planes[74]. Even though there was an effort to differentiate the two spheres without separating them, Maritain only succeeded in paving the way for "a timorous and ambiguous" effort to justify lay Christians' involvement with the social order. Maritain is not radical enough. It is worth quoting Gutierrez at length:

> This position represents an initial effort to evaluate temporal tasks with the eyes of faith and to situate the Church in the modern world better. This approach led many Christians to commit themselves authentically and generously to constructing a just society. Those Christians who supported this position often had to endure the enmity of the faithful and Church authorities, both of whom were of a conservative mentality. Nevertheless, this approach amounted only to a timid and ambiguous

[71] Maritain, *Integral Humanism*, 133 -134.
[72] Victor I. Ezigbo, *The Art of Contextual Theology: Doing Theology in the Era of World Christianity* (Eugene, OR: Cascade Books, 2021), 160.
[73] Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation* (New York: Orbis Books, 1988), 36.
[74] Gutierrez, *Theology of Liberation,* 39.

> attempt. It gave rise to fundamentally moderate political attitudes—at least in the beginning— which combined a certain nostalgia for the past (reestablishment of guilds, for example) with a modernizing mentality. Therefore, it is long from a desire to become oriented towards radically new social forms.[75]

Gutierrez further contends that Maritain's New Christendom is still entrenched in the traditional mentality portrayed by St. Thomas Aquinas's understanding of the grace-nature relationship in which the primary duty of grace is perfecting nature. However, this theological approach ends up being responsible for "a more autonomous and disinterested political action."[76] Hence, it is not by subsuming the State to the Church's principles that the ideal society can be established.

1.5 Maritain and Neo-Scholasticism

As noted above, St Thomas was the intellectual inspiration for Maritain. Accordingly, he could write "woe is me should I not thomistize."[77] Even though all Thomists are scholastics, not all scholastics are Thomist. Gerald A. McCool observes the new appreciation of Thomas: "The term Neo-Thomism is generally employed to designate the movement in philosophy and theology which assumed a leading place in Catholic thought in the latter portion of the nineteenth century and retained its dominance until the middle of the twentieth…"[78] In many ramifications, Maritain was the neo-Thomist's best-known representative.[79]

According to Waldemar Gurian, Maritain accepts Thomism because it is the substance and expression of universal truth that can incorporate the truth of all times and so liberated purely from historical elements and additions.[80] Maritain insists that it "does not wish to destroy but to purify modern thought, and to integrate everything true that has been discovered since the time of Saint Thomas."[81] In addition, it "is neither of the right nor of the left; it is not situated in space, but in the spirit."[82] To this end, Maritain viewed it as an open system;

> Thomism is not a closed system but rather an expression of the perennial philosophy. He chastises those in the Church who have tried to confine Thomism

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[75] Ibid, 36.
[76] Ibid.
[77] Quoted in Thomas Albert Howard, *God and the Atlantic: America, Europe, and the Religious Divide* (Oxford: Oxford University Press, 2013), 239.
[78] Gerald A. McCool, *The Neo Thomists* (New York: Marquette University Press, 2001), 7.
[79] Ibid, 77.
[80] Waldemar Gurian, "On Maritain's Political Philosophy," *Thomist* V (January 1943), 9.
[81] Jacques Maritain, *St. Thomas Aquinas*, trans. Joseph W. Evans and Peter O'Reilly (New York: Herldian Books, 1958), 18.
[82] Ibid, 19.

> within the framework of a system. He asserts that Thomism is open and capable of development. Its approach can light up truths as they appear in the course of history precisely because this approach means playing by the rules of the game.[83]

It is this ideal approach of playing according to the game's rules that Maritain acclaimed the genius of Aquinas as the model of harmonized truth. Referring to his approach, Maritain held that "…his principles, his doctrine, and his spirit will enable us to change from discord into harmony."[84] In his adherence to Aquinas, Maritain sought to imitate the philosophy and theological writings of Aquinas by harmonizing the various knowledge of his time, which has the concept of personalism as its climax.

Maritain shares similar approaches to other neo-scholastics. For example, in 1893, Maurice Blondel, in his book *Action* argued that our account of reality is incomplete without an acknowledgement of the supernatural.[85] His ultimate goal was to philosophically proof that "no natural ethic, no separate philosophy, could be grounded apart from the religious and the supernatural".[86]

Generally, neo-scholasticism acknowledges the existence of two realms of knowledge: the natural and the supernatural. Natural knowledge is an unaided natural reason, while the supernatural comes only through divine revelation. It is within the realm beyond the grasp of natural reason, but once given by God, it can be essential, although never completely understood by reason. Faith is required, therefore, to access supernatural knowledge. This faith does not consist in a 'blind leap'; its assent can be aided and encouraged by rational arguments, including those drawing evidence from the 'supernatural facts' of prophecy and miracle.[87] It was imperative, the neo-scholastics argued, to differentiate nature from super-nature. Such a distinction backdrop Maritain and the neo-scholastics' notion of integrality.

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[83] Walter Schultz, *Jacques Maritain in the 21st Century: Personalism and the Political Organization of the World* (Newcastle: Cambridge Scholars Publishing, 2022), 5.
[84] Jacques Maritain, *Untrammelled Approaches*, trans. Bernard Doering, *The Collected Works of Jacques Maritain*, 20 (Notre Dame: University of Notre Dame Press, 1997), 53.
[85] Maurice Blondel, *Action (1983): Essay on a Critique of Life and a Science of Practice* (Notre Dame: University of Notre Dame Press, 2021), xv, xxiv. See also, John Milbank, *Theology and Social Theory: Beyond Secular Reason* (Malden: Blackwell Publishing, 2013), 210.
[86] Blondel, *Action,* xv.
[87] Darrell Jodock, *Catholicism Contending with Modernity: Roman Catholic Modernism and Anti-Modernism in Historical Context* (Cambridge: Cambridge University Press, 2011), 10 - 11.

1.6 Personalism and Integrality

Personalism is often defined broadly as any philosophy or theology that considers the person as the supreme value and the key to measuring reality. Furthermore, personalism is also defined as a broader "worldview because it represents more than one school or doctrine".[88] At the same time, the most effective forms of personalism do display some central and essential harmonies. Most important among them is the general assertion of the centrality of the human person for philosophical and theological thoughts.[89] One factor that is common among personalist philosophers and theologians is that of making distinctions at various levels. For instance, they distinguish "…between persons and animals and the rest of the natural world, the dignity of the human person, persons as possessing an interior/subjective life (persons as conscious subjects rather than merely objects), the realities of freedom and self-determination, and the social/relational nature of human persons".[90] Maritain's idea of personalism stems from the distinctions of Thomas Aquinas.

Recalling the working definition of integral as wholeness or balance in the previous chapter, the climax of Maritain's political theology reflects this initial definition. He is making the solid claim that this personalism is based on the vision of Thomas. He declares: "Our desire is to make clear the Personalism rooted in the doctrine of St. Thomas…"[91] Another name for Thomistic personalism is Christian humanism, which Maritain holds:

> Such a humanism, which considers man in the wholeness of his natural and supernatural being, and which sets no *a priori* limit to the descent of the divine into man, we may call the *humanism of the Incarnation.* It is an 'integral' and 'progressive' Christian position, which I believe conforms to principles representative of the genuine spirit of Thomism."[92]

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[88] Maritain asserts that "nothing can be more remote from the facts than the belief that 'personalism' is one school or one doctrine. It is rather a phenomenon of reaction against two opposite errors [totalitarianism and individualism], which inevitably contains elements of very unequal merits." He adds that there are at least "a dozen personalist doctrines, which at times have nothing more in common that the word 'person'". See, Maritain, *The Person and the Common Good,* trans. John J. Fitzgerald (Notre Dame, Ind.: University of Notre Dame Press, 1985), 12-13.

[89] James Beauregard, "Homo Amans: A Personalist Response," *Relational Anthropology for Contemporary Economics: A Multidisciplinary Approach*, eds. Jermo van Nes, Patrick Nullens and Steven C. van den Heuvel, 61 (Cham, Switzerland: Springer, 2022), 51-76, 54.

[90] Ibid, 54.

[91] Jacques Maritain, *The Person and the Common Good*, trans. John J. Fitzgerald (New York: Charles Scribner's Sons, 1947), 13.

[92] Maritain, *Scholasticism and Politics,* 9-10.

Juan Manuel Burgos presented one of the key features of this idea, namely, integration. "It must offer us a comprehensive notion of personhood that stands against attempts at reductionism or fragmentation, and that takes into account all dimensions of the person: physical, psychological, spiritual, cognitive, affective, dynamism…"[93] In like manner, Maritain's furtherance of Thomistic personalism conceives the person as a whole. He writes of the Angelic Doctor. "It is a fundamental thesis of Thomism that the person as such is a whole. The concept of part is opposed to that of a whole."[94] There is then a strong relationship between the concept of integrality and personalism.

The fundamental thesis of Thomism upon which Maritain established his political theology dwells on the Thomistic metaphysics of the human person that has its foundation in analogical analysis concerning God. Based on this, Maritain held that "the human person is ordained directly to God as to its absolute ultimate end. Its direct ordination to God transcends every created common good—both the common good of the political society and the intrinsic common good of the universe."[95]

Thomistic personalism is deeply rooted in Maritain's metaphysical distinction between person and individual. The distinction also extends to the Western metaphysical conception of person as distinct from the individual that defines the person as independence "as a reality which, subsisting spiritually, constitutes a universe unto itself, a relatively independent whole within the great whole of the universe, facing the transcendent whole which is God…the concept of personality is related not to matter but to the deepest and highest dimensions of being."[96] This distinction extends to his social and political philosophy.

> The word "person" is reserved for substances which possess that divine thing, the spirit, and are, in consequence, each by itself, a world above the whole bodily order, a spiritual and moral world which, strictly speaking, is not a part of this universe … The word "individual," on the contrary, is common to man and beast, and to plant, microbe, and atom … So that in so far as we are individuals, we are only a fragment of matter, a part of this universe, distinct, no doubt, but a part, a point in that immense network of forces and influences, physical and cosmic, vegetative and animal, ethnic, atavistic, hereditary, economic, and historic, to

[93] James Beauregard, "Homo Amans: A Personalist Response," 55. See Randall A. Poole, "Integral Humanisms: Jacques Maritain, Vladimir Soloviev, and the History of Human Rights," 97.
[94] Maritain, *The Person and the Common Good*, 56.
[95] Ibid, 15.
[96] Ibid, 40.

> whose laws we are subject. As individuals, we are subject to the stars. As persons, we rule them.[97]

The crux of Maritain's distinction is inherent in his adoption of Thomas's notion that the human soul and body are systematically ordered so that the soul is superior to the body. The superiority of the soul is based on the subsistent nature of the soul, which is the basis for union with God. The soul is associated with rationality and referred to as the person or personality. In adopting Aquinas's view of the active intellect, often regarded as the soul, Maritain insists on the metaphysical reality of the human soul. "Our whole being subsists in virtue of the subsistence of the spiritual soul, which is in us a principle of creative unity, independence and liberty."[98] Equally, Maritain refers to the individual as the matter or the bodily constituent of the human being. Patrick Lafon elucidates the difference between individual and person in Maritain as follows:

> Maritain explains the difference between the individual and the person in clear metaphysical terms. The individual, he says, is a member of a species and, as such, is individuated by matter. The diversity of individuals depends on the quantitative division of matter. Designated quantified matter (*materia signata quantite*) is crucial to individuality in such a way that individuality has its first ontological roots in matter. On the other hand, a person is a spiritual whole.[99]

In buttressing the primacy of the concept of person, Maritain made recourse to St. Thomas Aquinas's view that "person signifies what is most perfect in all nature – that is a subsistent individual of a rational nature."[100] Personality denotes the spiritual. Hence the personhood of a human being is primarily due to the presence of the spiritual soul, which is the principle of independence, creative impulses and charity.[101]

The bond between person and individual mirrors the relationship between the Aristotelian and the Thomistic categories of form and matter, soul and body. Matter individuates form. Following these categories, integrality becomes the coordinates of distinct parts to form a unified whole. Implicitly, the soul becomes the core of the human person, which

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[97] Jacques Maritain, *Three Reformers: Luther, Descartes, Rousseau* (New York: Charles Scribner's Sons, 1929), 20–21.
[98] Maritain, *The Person and the Common Good*, 38.
[99] Patrick Lafon, *Virtue in Political Life: Yves Simon's Political Philosophy for Our Times* (Mankon, Bamenda, Cameroon: Langaa Research Publishing CIG, 2017), 76.
[100] Thomas Aquinas, *Summa Theologiae*, 1a, q. 29, a. 3, in Maritain, *The Person and the Common Good*, 32
[101] Lafon, *Virtue in Political Life*, 77.

revolves around every other characteristic, attribute or quality. Maritain's description of individuality is as follows:

> A kind of non-being, a mere potency or ability to receive forms… In every being made of matter this potency bears the impress of a metaphysical energy – the 'form' or 'soul' – which… determines this unit to be that which it is … By the fact that it is ordained to inform matter, the form finds in itself particularized in such and such a being which shares the same specific nature with other beings.[102]

The person (rational soul) forms matter in a particular way for each individual (human body). It is worth noting that the distinction between individual and person presupposed the human being as a bipolar being. As Walter Schultz writes:

> One pole, which Maritain calls the person, is concerned with the spiritual and intellectual dimension of the human being… The other pole, which Maritain calls the individual, is associated with the material dimension of the human being. Matter individuates human beings in space and time. It is the basis for a single human being's participation as a part of the whole, which is the species.[103]

It is worth noting that Maritain pointed out that the distinction between individual and person is not a new idea per se, "a classical distinction belonging to the intellectual heritage of mankind".[104] Concerning the distinction between person and individual, Eric L. Mascall held that the idea of personality is neither restricted to Christianity nor the Judeo-Christian tradition; nonetheless its importance is traced to "when it entered into theology, through the controversies in the early Church about the nature of God, that its full content and implications became manifest… The idea of personality was present in Greek thought only in embryo, and to this day, it is practically absent from Hinduism and Buddhism."[105]

At the same time, Maritain also warns against misunderstanding this distinction as a separation: "Others misunderstand the distinction between the individual and the person; they mistake it for separation. These believe that there are two separate beings in each of us, the one – the individual, the other – the person."[106] On the contrary, the wholeness of the human person entails the fact that a person is a spiritual whole. Maritain affirmed this by reference to

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[102] Maritain, *The Person and the Common Good*, 35-36.
[103] Schultz, *Jacques Maritain in the 21st Century*, 8-9.
[104] Maritain, *The Person and the Common Good*, 33-34.
[105] Eric Lionel Mascall, *The Importance of Being Human: Some Aspects of the Christian Doctrine of Man* (New York: Columbia University Press, 1958), 38-39.
[106] Maritain, *The Person and the Common Good*, 45.

St. Thomas Aquinas, who says that a "person signifies what is most perfect in all nature – that is a subsistent individual of a rational nature."[107]

This partition of the human being into person and individual can be confusing because it is the same human being that is categorized. Michael Smith has responded to this concern as follows as follows:

> The distinction does not place enough emphasis on being a body-soul unity. To call only part of us 'person' is to create an artificial division between our bodies and minds. These two parts of ourselves are distinct, but at no time are they separate. If we are called persons, as we should, then 'person', to do justice to the unity of body and spirit, must refer to the whole human being in whom the spirit is embodied. Such an approach would avoid the apparent parcelling-out of a person with language that sounds too much, as though our bodies belong to the state and our souls to God. God has an ultimate, absolute claim on the whole person, body and soul. The problem is determining the limits of the proximate, relative claim the political community has on each person. [108]

Similarly, Maritain, in *Scholasticism and Politics*, sought to clarify the uncertainty in the relationship between the individual and the person. He writes: "I am wholly an individual, by reason of what I receive from matter, and I am wholly a person, by what I receive from spirit: just as a painting is in its entirety a physicochemical complex, by reason of the colouring materials out of which it is made, and a work of beauty, by reason of the painter's art."[109] Hence, by analogy, the ambiguity of the relationship between individual and person is elucidated, and the integrality of the human person is also made unambiguous.

In the same vein, Charles A. Fetcher in his study of Maritain entitled *The Philosophy of Jacques Maritain*, buttresses the significance and meaning of his distinction. He holds:

> It is perfectly licit to regard man purely from the standpoint of individuality, with all the limitations that that implies; it is just as licit to consider him purely from the standpoint of the person, with all of the freedom and relative perfections that personality carries in its train. Confusion and difficulty can arise *only when the properties of one are mistaken for the properties of the other*. However, this confusion has become commonplace in modern philosophy. It has resulted in such enormous errors in psychology, sociology and politics that if Maritain had made

[107] Saint Thomas Aquinas, *Summa Theologiae*, 1a, q. 29, a. 3, in Maritain, *The Person and the Common Good*, 32.
[108] Michael A. Smith, *Human Dignity and the Common Good in the Aristotelian-Thomistic Tradition* (Lewiston: Mellen University Press, 1995), 24 - 25.
[109] Jacques Maritain, *Scholasticism and Politics* (London: G. Bles, 1954), 52.

> no other contribution to the thought of our time than this one, we would still owe him a great deal for the light he has shed on a most vexing problem.[110]

To this end, bipolarity is not equivalent to duality. Fetcher's view makes it clear that a double perspective presupposes that the human being may be viewed from either the perspective of individuality or personality. In all, the wholeness of the human being is shown through the basic understanding of the distinction as a synthesis and not as an antithesis. Conversely, "it is the whole human being who either collapses inward toward individuality or expands through loving communication toward personality."[111] With the above clarification, it is evident that, as presented by Maritain, there is complementarity between the notion of person and individual.

1.7 The Common Good and The Human Person

Maritain's notion of the human person and the common good reconfirms Aquinas's idea that "the person is that which is most noble and most perfect in all nature".[112] It is the position of Maritain that personality by nature tends towards communication. By implication, the common good is simultaneously personalist and communalist; it is the good of the person in the community and the good of the individual. Later in this study, it will be observed that Maritain's usage of the common good is re-echoed in *Gaudium et Spes,* where it defined as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment".[113]

In reference to the distinction between the individual and the person, there is a spiritual undertone to personality which is absent in individuality, "the adage of the superiority of the common good is understood in its true sense only in the measure that the common good itself implies a reference to the human person."[114] By this, the link between the common good and the human person is established on the basis that the human person is superior to the individual:

> There is a correlation between this notion of the person as a social unit and the notion of the common good as the end of the social whole. They imply one another, the common good is good because it is received in persons, each of whom is as a mirror of the whole. Among the bees, there is a public good, namely, the good

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[110] Charles A. Fecher, *The Philosophy of Jacques Maritain* (Westminster, MD: The Newman Press, 1953), 164. Quoted in Schultz, *Jacques Maritain in the 21st Century*, 9
[111] Schultz, *Jacques Maritain in the 21st Century*, 9.
[112] Thomas Aquinas, *Summa Theologiae*, 1, 29, 3, in Maritain, *The Person and the Common Good*, 33.
[113] *Gaudium et Spes*, 26.
[114] Maritain, *The Person and the Common Good*, 29-30.

> functioning of the hive, but not a common good, that is, a good received and communicated. Therefore, the end of the society is neither the individual good nor the collection of the individual goods of each person who constitutes it."[115]

In Maritain's usage, the common good is an ordering principle for a society of human persons and the good. To this end, it is ethically good.[116] The common good is not conceived simply in terms of the provision of public services like roads, schools and military power for the protection of the state. It transcends such services in terms of justice, friendship, truth, beauty, and the promotion of moral rectitude. Since the spiritual constituent in the human person, the common good must exceed the conditions of secular society.[117] In his book, *The Person and the Common Good* Maritain insists that,

> Only on condition that it is according to justice and moral goodness is the common good what it is, namely, the good of a people and a city, rather than of a mob of gangsters and murderers. For this reason, perfidy, the scorn of treaties and the sworn of oath, political assassination and unjust war, even though they be useful to a government and procure some fleeting advantages for the peoples who make use of them, tend by their nature as political acts . . . to the destruction of the common good.[118]

It is pertinent to recognise how Maritain on the one hand avoids individualistic liberalism and on the other, totalitarian collectivism. To take the latter first, Maritain avoids the idea of the common good based on collectivism. By his view that personality is a spiritual totality transcending the collective individual, he concluded that a single human soul is worth more than the whole material universe. Hence, there is nothing higher than the soul – except God. To turn to the former, Maritain evades individualistic liberalism by the view that the end of the society is neither individual good nor the collection of individual goods of the persons who establish that society:

> The end of the state is the common good, which is not only a collection of advantages and utilities but also a rectitude of life, an end good in Itself, which the old philosophers called *bonuna honestum*, the intrinsically worth good. For, on the one hand, it is a thing good in itself to ensure the existence of the multitude. And on the other hand, it is the just and morally good existence of the community which may thus be insured. It is only on this condition, of being in accordance with justice

[115] Ibid, 49 – 50.
[116] Ibid, 53.
[117] Ibid, 52.
[118] Ibid, 53.

> and with moral good, that the common good is the good of a people, the good of a city, and not the good of an association of gangsters or murderers.[119]

By this, the end of human society constitutes its common good based on the notion of the human person and not that of the individual, as shown in the distinction between the two above. Based on the understanding of the notion of the person, the common good entails the goodness of the whole. The whole is not all about the sum of its parts but the worth inherent in the human person in the similitude of the divine person. In this way, being a member of a society does not mean that one should be treated as part of a whole but must be treated as 'a whole' in the society.[120]

Writing on both individualism and collectivism, Maritain held that "anarchical individualism denies that man, by reason of certain things which are in him, is engaged in his entirety as a part of political society. Totalitarianism asserts that man is a part of political society by reason of himself as a whole and by reason of all that is in him... The truth is that man is engaged in his entirety—but not by reason of his whole self— as a part of political society, a part ordained to the good of the society."[121] Martin Buber makes the very same point, stating that,

> But if individualism understands only a part of man, collectivism understands man only a part of man, collectivism understands man only as a part: neither advances to the wholeness of man, to man as a whole. Individualism sees man only in relation to himself, but collectivism does not see man at all, it sees only 'society'. With the former, the man's face is distorted, with the latter it is masked.[122]

Maritain criticized political and materialistic philosophies such as bourgeois liberalism, communism and anti-communistic as well as anti-individualistic reactions of the totalitarian or dictatorial type: "All three disregard the human person in one way or another, and, in its place, consider, willingly or not, the material individual alone."[123] It is worth noting that, for Maritain, the materialistic notion of life is devoid of the human's spiritual and eternal elements. To this end, such an idea cannot capture the wholeness of the human person and, as such, cannot understand what human society entails:

> … the atomistic and mechanistic pattern of bourgeois individualism which destroys the organic social totality, or after the biological and animal pattern of the

[119]Maritain*, Scholasticism and Politics*, 73.
[120] Maritain, *The Person and the Common Good*, 48
[121] Ibid, 72
[122] Martin Buber, *Between Man and Man* (London: Routledge, 2006), 237.
[123] Maritain, *The Person and the Common Good*, 91.

> statist or racist totalitarian conception which swallows up the person, here reduced to a mere histological element of Behemoth or Leviathan, in the body of the state, or after the biological and industrial pattern of the Communistic conception which ordains the entire person, like a worker in the great human hive, to the proper work of the social whole.[124]

In the final analysis, the ideal social and political philosophy should be personalist and communalist. The spiritual component of human person cannot be neglected without a faulty conception of the human being. On this note, Maritain insists on integral humanism, which considers the various components of the person. "Above the level of civil society, man crosses the threshold of supernatural reality and enters into a society that is the mystical body of an incarnate God—a society, the proper office of which is to lead him to his spiritual perfection and his full liberty of autonomy, to his eternal welfare."[125] Even though it sounds encouraging that man's individual good must be subject to the common good of political society, man is however a creature of God before he becomes a member of human society. The human's spirituality has its origin in God.

Any society cannot achieve wholeness by adherence to secular society alone because it is devoid of the balance and the integrality required of the wholeness of the human person. This is why, as against the anthropocentrism of secular humanism, Maritain opted for an integral humanism wherein the common good of the person is not just personalist but communalist, an approach that recognizes the human person as an integral being.

1.8 The Four-Fold Role of the 'Integral' in the Humanism of Maritain

This study is now able to consider the role of the concept of the integral in the humanism of Maritain. In sum, it plays a four-fold role: firstly, as a designative that qualifies the term humanism; secondly, a hermeneutic role that interprets the content of humanism; and thirdly, a phenomenological role that puts humanism in a bracket in order for its essence and uniqueness to manifest; and finally, a normative role that guides human behaviour. Accordingly, the term differentiates humanism from other forms of humanism. These four-fold roles of the integral are further elaborated below.

Firstly, as designative, the term 'integral' specifies Maritain's brand of humanism. There are other forms of humanism, such as secular humanism of the type espoused by Paul

[124] Ibid, 101 – 102.
[125] Ibid, 80.

Kurtz.[126] At the same time, it also tells of his worldview. It differentiates it from others, as well as qualifies it. It is a type of humanism that is holistic. It constitutes that which makes a whole. As understood in Maritain, integral could also mean that which is necessary to understand the whole. Hence, integral humanism in Maritain lacks a prefix, which makes it possible to embrace humanism holistically without qualifications. This does not necessarily mean that this (designative) way views humanism from an objective perspective but a holistic perspective that seeks to unite and segregate various aspects of the human person.

Secondly, the 'integral' interprets the humanism of Maritain. From the point of interpretation, it is relevant to the study on the meaning of the spiritual and material used by Maritain to explain this holistic humanism. Here, it also resolves the dilemma of the designative role of integral because holistic serves as a prefix that also qualifies the suffix (humanism); in this case, it accords to humanism, a religious colouration. However, this qualification does not seek to create a dichotomy in humanism but to amplify the concept of unity. It shows it as a Christian and morally influenced humanism, geared towards the whole man who is inseparably a composite (material and spiritual) being. It follows then, that any form of humanism that does not take care of the human person's material and spiritual aspects is deficient. Hence, the hermeneutical role of the integral in Maritain's humanism places the total aspects of the human person – material and spiritual, body and spirit – in proper perspective. He considers this as the metaphysical import of being 'integrally humanistic'. Our knowledge of the transcendental properties of being in metaphysics indicates that whatever is, insofar as it is, is one. Hence this explains the type of unity that exists in a being. So integral humanism attends to the oneness of being of the human person.

Thirdly, from the phenomenological perspective, it seeks to study humanism and ensures its applications within different contexts, making it flexible to the experiences of every age, time and society. As a result, from a phenomenological or conceptual perspective, Maritain believes that humanity, when put in the bracket of spirituality and materialism, would manifest itself as it true reality. It would find meaning through an integral humanism that could show the very essence of the person as an image of God and, as such, a theocentric being. Consequently, the human person becomes a being towards the good and capable of the good

[126] Paul Kurtz, *In Defense of Secular Humanism* (New York: Prometheus Books), 1983.

and, by so doing, makes the world a better place, where God, persons and morality thrive, without distinction or separation.

Fourthly, integral humanism is geared towards the good and well-being of the human person by considering the whole person without any reservation. It is then necessarily normative. Maritain believes that through the wholistic meaning of the integral he has brought about a workable and practicable humanism that engages the modern world and incorporates man, religion, state and the public in one unified sense – the common good.

While it could be argued that the designative perspective cannot be qualified because it lacks any prefix, it is worth noting that the hermeneutic perspective qualifies it with 'holistic' to prove the significance of the designative. By implication, unlike other forms of adjectives that segregate (e.g. Secular Humanism), 'holistic' as an adjective desegregate, unites or opens out. Therefore, it is not tautological to say holistic humanism because both holistic and humanism are not mutually inclusive. Besides, one cannot say holistic and necessarily mean humanism. Nevertheless, one can say humanism (without qualifications), and that includes 'holistic'.

1.9 Conclusion

This chapter set out to investigate the usage of the concept of 'integral' by Jacques Maritain. The idea of the integral is primarily presented in the notion of integral humanism, which holds that wholeness in the human person cannot be devoid of a relationship with God. It is in God that the human person's wholeness can be achieved. Hence, the following points were established in this chapter:

Firstly, Maritain was influenced by scholastics, specifically by Thomas Aquinas. Such influence was foundational to his integral humanism. His advocacy for integral humanism both transcends and counters the ideology secular humanism. Beyond the opinion of Catholic integralism, which sought the integration of the whole system of human endeavours under the authority of the Church, integral humanism promotes the recognition and integration of the corporeal and transcendental dimension of the human being. To this end, Thomism served as the model of ideal integral humanism for Maritain.

Secondly, this chapter established that the focus of Maritain on Thomism as the model for integral humanism was because of its inherent capacity to redirect humankind towards God. The importance of this redirection from secular humanism is that the hallmark of genuine

humanism is its ability to incorporate the natural and the supernatural while at the same time emphasizing the supernatural as the end to which all must aspire. Hence, our study shows that while anthropocentric humanism focuses on humanity, the focus of integral humanism is God in whom humankind finds wholeness and fulfilment. As such, while authentic humanism cannot be separated from transcendence, it also cannot be divorced from civilization and culture. This ability to integrate the human and the divine forms the basis for the respect of the dignity of the human person. It is further established that since integral humanism transcends secular humanism, its locus is the New Christendom that integrates the temporal and the spiritual. The temporal serves the sacred by aiding the attainment of the supernatural end, which was not recognized in secular humanism.

Consequently, and thirdly, this personalist foundation and its call for respecting the human person's dignity naturally reveals a relationship between Maritain's notion of the human person and the common good. This relationship follows St. Thomas Aquinas's idea that the person is that which is most noble and perfect in all nature. The common good is the good of the person in the community and the God of the individual. The common good served as the basis for wholeness, and the Common Good is an ordering principle for a society of human persons.

Fourthly and finally, it is established that the concept of integral in Maritain plays a four-fold role. Firstly, as a designative that specifies Maritain's humanism; secondly, a hermeneutic role that interprets his humanism; and thirdly, a phenomenological role that puts humanism in a bracket for its essence and uniqueness to manifest.

This chapter shows that the dynamic approach to the concept of integral in Maritain transcends the limitations inherent in secular humanism. The role of the integral in the humanism of Jacques Maritain is fundamental to understanding his contribution to Catholic Social Teaching and how significantly he influenced the documents of the Second Vatican Council, which the next chapter will address.

CHAPTER TWO

THE SECOND VATICAN COUNCIL AND THE CONCEPT OF INTEGRALITY

2.0 Introduction

Although there was no explicit use of the integral in the pre-Vatican II era of Catholic Social Teaching, two basic approaches existed for the concept to evolve. On the one hand, we have the dominant idea of integralism, which emphasizes the superiority of the Church over the State. On the other hand, we have the implied sense of the integral, which is based on the tradition of St. Thomas Aquinas's philosophy and theology, rearticulated in the work of Jacques Maritain.

2.1 Jacques Maritain and Leo XIII on the Church-State relationship

Pope Leo XIII's encyclical letter *Aeterni Patris* (subtitled On the Restoration of Christian Philosophy) marked a turning point by advocating for Thomistic philosophical and theological ideas mandatory for the whole Church. Leo XIII's advocacy initiated a revival and return to the legal sources of Catholic political thought, prompting further reflection on natural rights as understood since the Enlightenment.[1] The encyclical *Aeterni Patris* applauded the view that "the best way to philosophize is to unite the study of philosophy to obedience to the Christian faith."[2] This encyclical's content clarifies that philosophy's primary purpose is to defend faith or religion. Accordingly, Thomism is viewed by Leo XIII as well furnished with the required knowledge to fulfil the purpose of philosophy in respect to theology, specifically Thomism. However, the encyclical *Aeterni Patris* has a broader vision than the enthronement of Thomism in the Catholic Church. As Etienne Gilson observed, the broader vision is "in defining the method of Christian philosophy or, rather, the Christian way of philosophizing. Pope Leo XIII was therefore laying down the doctrinal foundation of the social and

[1] Leonard Taylor, "Catholic Cosmopolitanism and the Future of Human Rights," *Religions*, 2020, 11, 4.
[2] Etienne Gilson, *The Church Speaks to the Modem World: The Social Teachings of Leo XIII* (New York, Image Books, 1954), 30.

philosophical order."[3] The significance of this observation is that this encyclical has laid the doctrinal edifice beyond the philosophical order and extends to the Catholic social, political and economic order. Etienne Gilson further writes that "the teaching of the Christian philosophy of the scholastics, especially that of St. Thomas Aquinas, is considered by the Pope a necessary prerequisite to any practical scheme in view of restoring the social order."[4] Thomism is, therefore, an essential masterpiece of Catholic social teaching. Pope Leo XIII declared, "Let carefully selected teachers endeavor to implant the doctrine of Thomas Aquinas in the minds of students and set forth clearly his solidity and excellence over others."[5] Based on this turning point in Leo XIII's call for the revival of Thomistic philosophical and theological ideas, Jacques Maritain established his ideas of political theology entrenched in his integrality.

Concerning the Church-State relationship, Maritain, in his book titled *Man and the State,* held that the "complete differentiation and full autonomy" of the temporal sphere found in the modern, secular age fulfilled the "very distinction between God's and Caesar's domains" found in the Gospel.[6] According to Thomas Pink[7], Maritain's analogy of what belongs to God as the spiritual power and what belongs to Caesar as temporal power is incompatible with the 'Leonine model'. The Leonine model hinges on Pope Leo XIII's idea of the Church-State relationship, which is analogous to the body-soul relationship. Pink's conclusion has been criticized by Michael D. Breidenbach on two grounds: "Firstly, his conclusion overlooks critical qualifications in *Man and the State* that saves Maritain's theory from advancing a strict separationist view of Church-State relations. Secondly, Pink ignores one of Maritain's early works, *The Things that are Not Caesar's* (1931), which reveals his full support of the 'Leonine model' in the tradition of St. Thomas Aquinas."[8] It is the contention here that Pope Leo is a primary influence on Maritain, by way of his rejuvenation of Thomism and example of *Rerum Novarum*.

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[3] Ibid.
[4] Ibid, 6-7.
[5] Leo XIII, *Aeterni Patris*, August 14, 1879, accessed April 19, 2023, http://w2.vatican.va/content/leoxiii/en/encyclicals/documents/hf_l-xiii_enc_04081879_aeterni-patris.html.
[6] Jacques Maritain, *Man and the State* (Washington, D.C.: The Catholic University of America Press, 1998), 159.
[7] Thomas Pink, "Jacques Maritain and the problem of church and state," *The Thomist: A Speculative Quarterly Review* 79, no. 1 (2015), 1-42.
[8] Michael D Breidenbach, "Jacques Maritain and Leo XIII on the Problem of Church-State Relations." Ed. Heidi Marie Giebel in *The Things That Matter: Essays Inspired by the Later Work of Jacques Maritain* (Washington, D.C.: American Maritain Association, 2018), 274.

Important views of the 'Leonine model' of the Church-State relationship are expressed in Leo XIII's 1885 encyclical, *Immortale Dei*. In this encyclical letter, he held that the Church and the State have distinct powers and purposes. The divine sphere is driven by ecclesiastical power, which is ordered for the spiritual good of the community. On the other hand, the human sphere is driven by the civil power, which is ordered to their temporal good. It is pertinent to note that Leo XIII's view concerning the two spheres is divinely ordained and sovereign in their respective orders. He argued that because the spiritual good of the community transcends the material good, the Church's purpose is to be considered higher than that of the State. As a means of achieving these purposes, Leo XIII avers that:

> There must, accordingly, exist between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as we have laid clown, by having regard to the nature of each power, and by taking account of the relative excellence and nobleness of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life; the other the everlasting joys of Heaven.[9]

Ever since the fourteenth century, theologians, historians and canonists from the conciliarist tradition have divergent views regarding the version of Church-State. The conciliarist theologians and canonists objected to the position that the Pope had any power in the temporal affairs of other nations. On the contrary, they opted for a juridical view of the ecclesiastical and temporal powers that maintains separation between the two powers so that none is subject to or directed by the other in their respective spheres. In this regard, John of Paris, a fourteenth-century jurist, in his *Tractatus de potestate regia et papali* (*A Treaties on Royal and Papal Power*), held that "the secular power is greater than the spiritual in some things, namely in temporal affairs, and in such affairs it is not subject to the spiritual power in any way."[10]

There are arguments on the extent to which Maritain's ideas of the Church-State relationship are consistent with that of Leo XIII's. In his theory regarding the Church-State relationship, Maritain developed three principles which he regards as immutable but with

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[9] Pope Leo XIII, *Immortale Dei* (1885), 13–14, in Ehler and Morrall, *Church and State Through the Centuries,* 306.

[10] John of Paris, *Tractatus de Potestate Regia et Papali*, 1302–1303, in *Jean de Paris et l'ecclésiologie du XIIIe siècle*, ed. Jaques Leclercq (Paris: Librairie Philosophique, J. Vrin, 1942), 184. Quoted and translated in Tierney, *The Crisis of Church and State*, 209.

considerations of historical condition in their application. These principles are the freedom of the Church to teach and preach and worship; the superiority of the Church – that is, of the spiritual – over the body politic and the State; the necessary cooperation between the Church and the body politic and the State. He explicates and supports each one in turn.[11] Concerning the first principle, Maritain presented multiple reasons for the freedom of religion, consistent with his general account of the transcendence of the human person. The comprehensive development of the human person is characterized by the perfections of the intellect and the will with a terminus that transcends the political life and dwells on spiritual higher values: "These spiritual values are part – in actual fact the most important part, as history shows it – of those supra-temporal goods with respect to which, even in the natural order, the human person transcends political society, and which constitute the moral heritage of mankind, the spiritual common good of civilization or of the community of minds."[12] In these values lies the metaphysical ground for the freedom of religion, which also entails understanding the Church as the Body of Christ supernaturally made up of the human race. In this regard, the freedom of the Church goes beyond the freedom of association that does not permit state interference; "freedom of the Church appears as grounded on the very rights of God and as identical with His own freedom in the face of any human institution."[13]

On the political ground, Maritain also presented arguments for the freedom of religion based on freedom of association upon which the freedom of the Church is established. Churches remains one of the primary, intermediate groups to which the human person is a member and, as such, entitled to rights in the same way other societies derived their benefits. In the likeness of other societies or groups within the State, the Church has the right to appeal to freedom of conscience. This Maritain considered this as the "most basic and inalienable of all the human rights".[14]The superiority of the Church is therefore based on the metaphysical ground for the freedom of the Church, which derives from the mandate to preach the Gospel from Jesus Christ, the incarnate Word.

The second principle concerning the Church-State relationship, which is based on the superiority of the Church over the State, originates from a historical and theological claim.

[11] Maritain, *Man and the State*, 151-154.
[12] Ibid, 150.
[13] Ibid, 151.
[14] Ibid, 150.

Before the emergence of Christianity, the political society established the superiority of itself or its ruler by the claim to divine authority. The turning point of this claim is inherent in the advent of Christianity: "From the advent of Christianity on, religion has been taken out of the hands of the State; the terrestrial and national framework in which the spiritual was confined have been shattered; its universality together with its freedom have been manifested in full bloom."[15] In buttressing the superiority of the Church with the advent of Christendom, Maritain relied on the distinction made by Christ Jesus on "what is Caesar's and what is God's" (cf. Mt 22:15-22; Mk 12:13-17; Lk 20:20-26) on this note, he inferred that there is no distinction without reference to an order value: "If the things that are God's are distinct from the things that are Caesar's, that means that they are better."[16] The superiority of the Church over the State lies in the argument that the Kingdom of God is better and higher than the kingdom of man. Following Leo XIII's teaching, Maritain insists that de-divinizing the State does not harm the State; "the State, the modern State, is under the command of no superior authority in its own order. But the order of eternal life is superior in itself to the order of temporal life."[17] It is the view of Maritain that the Church-State union is "a dead letter in our age."[18] Therefore, Leo XIII was out of sync with the modern secular age; which Maritain attempted to right.

Maritain's understanding of the modern era is based on the distinction between the sacral *vis-à-vis* the lay state. His description of the medieval era dwells on the distinction between the temporal and spiritual powers. However, it presents a unification of the two through faith for the unity of the body politic. Religious creed was used as the basis for unity in the body politic, so a rupture in belief was seen as a rupture in the body politic. The heretic, therefore, was seen as a threat to the political order. The inquisition methods were tools for the Church and the State; for the State, it was an instrument for unity, but for the Church, it was an instrument for achieving its goals. The subordination of the temporal to the spiritual served as an instrument for a spiritual end.[19]

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[15] Ibid, 152.
[16] Ibid.
[17] Ibid, 153.
[18] Ibid, 163.
[19] John P. Hittinger, "The Cooperation of Church and State: Maritain's Argument from the Unity of the Person," in *Reassessing the Liberal State: Reading Maritain's Man and the State,* eds., Timothy Fuller and John P. Hittinger (Washington, DC: American Maritain Association, 2001),184.

The third principle concerning the relationship between the Church and State hinges on the cooperation between the Church and the State. This principle seems to be the most controversial; it dwells on the mutual benefit between the Church and the State. The Church requires freedom as an impetus to render the State her moral influence. However, the primary argument for the cooperation is that since the two institutions concern the human person, their cooperation is unavoidable. "It would be unnatural for the Church and State to ignore each other because it would amount to splitting the person in two halves - for the sake of the integrity of the person there must be cooperation between Church and State."[20] Considering the kind of cooperation required between the Church and the State entails the historical climate of medieval times and that in which we now live. The medieval epoch experienced a religio-political kind of cooperation called *respublica Christiana*, but ideal cooperation is inherent in the very unity of the human person.[21]

Following Maritain's argument that the soul-body union is not an ideal Church-State model in a secular age, Thomas Pink inferred that Maritain's approach is antithetical to the Leonine model and, as such, rejected it as an error:

> In Maritain's view, a soul-body union of Church and State was simply not feasible in the modern age, such that it could no longer be proposed, even as an ideal. He very carefully avoided any claim that the soul-body union model involved doctrinal error on the Church's part, at least in regard to the period for which that model had been appropriate.[22]

He further argued that Maritain's admiration for Leo XIII made him devise ways to avoid criticizing his magisterial teaching. To this end, Maritain sought to establish a middle ground between accusing the Church of error in her past teaching and descending to a brute relativism embedded in the Leonine model as a 'then' teaching that perfectly suited the sacral age.[23] Pink further argued that Leo XIII's soul-body model of the Church-State relationship was an embarrassment in Maritain's view.[24]

It was Thomas Pink's conviction that the Leonine model was seen as a damaging error because inherent in the model is the truth of the Church-State distinction: "On Maritain's

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[20] Ibid, 183.
[21] Maritain, *Man and the State*, 160.
[22] Thomas Pink, "Jacques Maritain and the Problem of Church and State," *The Thomist: A Speculative Quarterly Review* 79, 1 (2015), 4.
[23] Ibid.
[24] Ibid, 8.

theory, it seems that Leo XIII was not only teaching error but damaging error too. For on Maritain's view, the Pope's teaching, when given in the secular age, could only tend to hold back clearer understanding of the distinction between God and Caesar—a distinction that Maritain thought to be best displayed by a fully secular state that refused juridically to privilege the Church."[25]

If Thomas Pink's criticisms are accurate, it can be concluded that Maritain and modern Church-State relations would need a reassessment for revalidation of Maritain's theory as portrayed to favour magisterial teaching. However, the fundamental question remains; does Maritain's view on the Church-State relationship contradict that of Leo XIII? Contrary to the view that Maritain's view on the Church-State relationship contradicts Leo XIII's magisterial teaching, Michael D Breidenbach argued that such a position does not capture the entirety of Maritain's view. In conformity with the fact that Maritain cited Leo XIII's *Immortale Dei* satisfactorily in *Man and the State* and also recognized Leo XIII as a prominent propagator of the Thomistic tradition that served as the basis of his political theology, it is therefore inevitable that a reasonable case may be made that both are reconcilable provided one takes into cognizance the earlier works of Maritain and specific footnote of *Man and the State*.[26] Critics who viewed both as contradictory are scholars who in their writings ignored salient components of Maritain's work that established the conformity inherent in their work.

The comprehensive text of Maritain reads that the modern temporal society has attained complete differentiation and full autonomy within its temporal sphere:

> The modern age is not a sacral but secular. The order of terrestrial civilization and of temporal society has gained complete differentiation and full autonomy, which is something normal in itself, required by the Gospel's very distinction between God's and Caesar's domains. But that normal process was accompanied - and spoiled - by a most aggressive and stupid process of insulation from, and finally rejection of, God and the Gospel in the sphere of social and political life.[27]

Considering the component of Maritain's complete text, it is evident that the perceived contradiction between Leo XIII and Maritain is based on misrepresentation and reading both texts out of context.

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[25] Ibid, 10.
[26] Breidenbach, "Jacques Maritain and Leo XIII on the Problem of Church-State Relations," 278-279.
[27] Maritain, *Man and the State*, 159.

The main argument in Maritain's work regarding the Church-State relationship is that, while the medieval approach may be admirable in favour of the Church, the union cannot be feasible in the modern epoch because the Church no longer performs the ordinary functions of the political order. In the modern epoch, the State in its sphere has attained complete differentiation and full autonomy within its jurisdiction:

> Maritain's statement appears no different than what Leo XIII wrote in *Immortale Dei*: "Each [power, ecclesiastical and civil] *in its kind* is supreme." Maritain's footnote, in which he qualified "full autonomy" with "its own sphere and dominion", referenced his earlier citation of *Immortale Dei*. With this reference, Maritain intended the passage on the Church-state distinction to align with Leo XIII's teaching.[28]

Furthermore, that the Church-State union is no longer feasible is a point of agreement between Maritain and Leo XIII. The argument for the non-feasibility of the Church-State union offered by Maritain is that the immutable principle that adheres to the supremacy of the spiritual over the temporal remains active even in the secular age in a different dimension. To this end, the supremacy of the spiritual, the Church, is not limited to the sacral age but extends to the secular age in a new dimension.[29] Leo XIII argued in his 1892 encyclical *Au milieu des sollicitudes* that the strict separation of Church and State is "absurd" and "false"; however, the practical separation of Church and State – in which the Church is "reduced to the liberty of living according to the law common to all citizens" – may be tolerated in light of the worse alternatives.[30] Given the above position establishing the Church-State relationship, it is evident that the soul-body model is not acceptable by either Maritain and Leo XIII as the ideal model for the Church-State relationship in the modern age: "While Maritain might have expressed more optimism about the good spiritual effects of a practical separation but the cooperation of Church and state, neither Maritain nor Leo XIII thought that a soul-body union is practical in a secular society or that anything less is outside of Magisterial toleration."[31]

The adherence to Thomistic tradition remains the primary connection between Maritain and Leo XIII. This point is inherent in Thomistic personalism as the basis for the integral human person:

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[28] Breidenbach. "Jacques Maritain and Leo XIII on the Problem of Church-State Relations," 280.
[29] Maritain, *Man and the State*, 162 – 163.
[30] Pope Leo XIII, *Au Milieu des Sollicitudes* (1892), 28. Quoted in Breidenbach. "Jacques Maritain and Leo XIII on the Problem of Church-State Relations," 280
[31] Breidenbach. "Jacques Maritain and Leo XIII on the Problem of Church-State Relations," 280.

> Maritain's analysis derived principally from Leo XIII and the Thomistic tradition. As Maritain noted, Aquinas argued that since humans are ordered to their final end, civil society must pursue the common temporal end so far as it enables humans to obtain eternal life. Since the end of temporal power is subordinate to the end of spiritual power, the latter can direct the former by counsel and, if the interests of the soul require it, control the temporal power through orders.[32]

Despite the similarity between Maritain and Leo XIII, there are points of divergence between their approaches to the Church-State relationship as the basis for their integrality. The main point of divergence is presented by Michael D. Breidenbach as follows:

> Maritain departed from Leo XIII, however, by viewing religious pluralism as not something simply to be tolerated, but as a phenomenon that should be integrated with an authentic Christian spirit as much as possible. One of the advantages of evaluating proposals for the practically attainable ideal, such as Maritain's political theory, is that the inability to implement the "most ideal" theory can reveal goods that would otherwise have been overlooked.[33]

In all, the fundamental point of Maritain's integrality expressed in conformity with the magisterial teaching is the belief in the dignity of the human person that has Thomistic philosophical theology. The dignity of the human person encompasses the equal right to religious freedom, the edifice upon which the State affirms and protects the supremacy of the human person's spiritual responsibility to God and the pursuit of religious truth to the point of avoiding actions that intentionally undermine the spiritual and moral operation of the human being on earth.

2.2 Two Sources of Integrality

Leo XIII's encyclical presents a turning point in the concept of integrality. Despite his presentation on the Church-State relationship, the contents of integrality expressed in his teaching remain the edifice upon which Catholic social teaching was established.

2.2.1 Neo-Thomism

On Thomism, Leo XIII's encyclical *Aeterni Patris* is often considered the magna carta of Neo-Thomism for its advocacy for the return to the philosophy of St. Thomas Aquinas as a rejoinder to the difficulties and errors of modernity. Leo XIII argued that the Church was established to teach religion and contend with errors.[34] The encyclical *Aeterni Patris* is vital for its aim at restoring "the golden wisdom of St. Thomas, and to spread it far and wide for the

[32] Ibid, 283.
[33] Ibid, 286
[34] Pope Leo XIII, '*Aeterni Patris:* On the Restoration of Christian Philosophy, August 4 1879, no 1

defence and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences."[35] The restoration of St. Thomas Aquinas's ideology is a solution tool for its errors. Furthermore, it was also argued by Leo XIII that the Angelic Doctor attained the climax of human perfection in philosophical reasoning; the works of Thomas Aquinas, by reason of his place within Catholic teaching, should be regarded as a doctrine.

In his influential history of moral theology, *The Making of Moral Theology*, John Mahoney gave much attention to Leo XIII's restoration of the theology of Aquinas, with much preference for his theory of natural law. On this note, he argued that Leo's fundamental impact on contemporary theological advancement is in his *Aeterni Patris*, followed by other encyclicals like *Libertas* and *Rerum Novarum*. He argued that Leo XIII understood the natural law as a "particularly apt instrument in the development of Church's social and political teaching in a world which might listen to reason if it would not heed the revealed word of God."[36] In Mahoney's view, the primary influence of Leo's Thomistic restoration was that it gave the natural law doctrine first place in the Catholic moral tradition.

Writing about Leo XIII's vision of the restoration of Aquinas's philosophy and theology, Joe Holland argues that Thomism was a fundamental philosophical instrument that Leo used in correcting modern culture and liberalism in their essence through the act of addressing the fragmentation of the subject, that is the person or the community, and the object, that is the common good or the ultimate which lies in the beatific vision.[37] Eventually, Aquinas's view on the political community became the edifice of all of Leo XIII's philosophical writings. He depends very much on the Thomistic perspective of civil society as the first principle of Christian societies. The civil society sphere, as such, depends on the supremacy of the divine law over human or secular law, which depends on the legitimacy of the state authority and the rights and duties of citizens. In this regard, divine law is inevitably the source and summit of all authority because of its origin in an omnipotent divine being. As such, divine law takes precedence as human law has to depend on the truth of the immutable

[35] Ibid, no.31
[36] John Mahoney, *The Making of Moral Theology: A Study of the Roman Catholic Tradition* (New York: Oxford, 1990), 81.
[37] Joe Holland, *Modern Catholic Social Teaching: The Popes Confront the Industrial Age* (Mahwah, N.J.: Paulist Press, 2004), 122.

excellent nature of the divine.[38] To this end, obedience or disobedience to secular law among Catholics, in line with Leo's writing, is based on the level of the conformity of secular law to divine law.

In all, the restoration of St. Thomas Aquinas's philosophy and theology as stipulated by *Aeterni Patris* achieved a fundamental approach that Thomas C. Behr describes as follows: "What Leo accomplishes for modern Catholic Social Teaching with *Aeterni Patris* is the establishment of a Catholic approach to modernity that advances on the twin pillars of faith and reason, from the wisdom of scripture and tradition to the insights of natural reason, of philosophy and natural law."[39] Leo XIII's *Aeterni Patris* may be regarded as the preamble to Catholic Social Teaching.

Among his achievements, Leo is considered the founding father of modern Catholic Social Teaching based on his 1891 encyclical *Rerum Novarum* (On the Condition of the Working Classes), which was made possible by reference to Thomism. Suffice to mention that according to John Finis, this foundational role of the document was sourced in *Aeterni patris* (1878) where "nearly twelve years earlier, Leo XIII had urged the whole Church to study the philosophy and theology of Aquinas".[40] *Rerum Novarum* was issued in the context of revolutionary changes involving the economy, society, and politics and provoking the Church –State conflict. There is no mention of social teaching in Aquinas's writing:

> Aquinas did not speak of "social" teaching. What since *Rerum Novarum* has been described as "Catholic Social Teaching" is a set of principles that Aquinas would have regarded as falling within the Church's doctrine on faith and morality (de fide et moribus), insofar as morality – the living out of that faith which consists in true beliefs about the Creator – embodies the principles, precepts and virtue(s) of justice.[41]

2.2.2 Origins of Catholic Social Teaching

Rerum Novarum was a clarion call to restructure human society according to the teaching of Thomas Aquinas. Leo XIII's interchange of 'natural justice' and 'social justice' is of great

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[38] Rose Luminiello, "'Ireland Is Not Going to Take Her Orders from Rome': Leo XIII, Thomism, and the Irish Political Imagination," Taylor & Francis,
accessed September 4, 2022, https://cogentoa.tandfonline.com/doi/full/10.1080/01916599.2020.1747228.
[39] Thomas C. Behr, "The Nineteenth-Century Historical and Intellectual Context of Catholic Social Teaching," in *Catholic Social Teaching: A Volume of Scholarly Essays*, eds., Gerard V. Bradley, and E. Christian Brugger. (Cambridge: Cambridge University Press, 2019), 60.
[40] John Finis, "Aquinas as a Primary Source of Catholic Social Teaching," in *Catholic Social Teaching: A Volume of Scholarly Essays,* 14.
[41] Finis, "Aquinas as a Primary Source of Catholic Social Teaching," 11.

importance. This opinion of Leo buttressed his adherence to Thomas Aquinas, which translated into a belief that all that is must follow from and accord with natural law, as captured by Thomism.[42] More importantly, Leo's lasting contribution to Catholic social teaching is inherent in his use of natural law and the re-establishment of Thomism:

> By founding moral norms on nature (natural law)—that is, on a meta-historical foundation—he *Leo XIII* avoided the romantic wish of reinstalling historical models of the past. Natural law expresses what always is good and evil, independently of varying historical circumstances. Additionally, by declaring Thomism the relevant theological system to be taught in the Catholic seminaries and schools, he opened the way for a future rediscovery of the Thomist unity of nature and grace, a central element of Christian humanism.[43]

Rerum Novarum served as a new dawn that espoused Catholic Social Teaching, which "includes a variety of encyclicals and apostolic exhortations, as well as some documents of the Second Vatican Council. This teaching provides broad principles for understanding politics and economics, as well as somewhat more specific commentary on modern social conditions, events, ideologies, issues, and policies."[44] As the first document of Catholic Social Teaching, *Rerum Novarum* indicates that an appropriate answer to the ubiquitous social question of lack of providing for the common good and integral human development encompasses all spheres of civil society. In this regard, the religious perspective or the Church's contribution to humanity's well-being is part of the development. In like manner, the clamour for social reform in civil society to provide for the common good and integral human development can only be meaningful and of durable importance if and only if it is grounded in the interior or moral renewal of the heart. This renewal necessitates a turning back to God and fellow human persons in their need for love, worth, acceptance, autonomy, and respect, over and above the basic material needs (*Rerum Novarum*, 4).

Following the Thomistic perspective, *Rerum Novarum* placed divine law above human law; hence, whenever there is a conflict between the two, the Church, the custodian of divine law, should be obeyed. In this, we see the Church-State relationship from another perspective.

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[42] Piotr H. Kosicki, *Catholics on the Barricades: Poland, France, and "Revolution", 1891-1956* (New Haven: Yale University Press, 2018), 25.
[43] Martin Schlag, "The Formation of a Catholic Concept of Christian Humanism and of Inclusive Secularity," in *Re-Envisioning Christian Humanism: Education and the Restoration of Humanity*, ed., Jens Zimmermann (Oxford: Oxford University Press, 2017), 200.
[44] Christopher Wolfe, "Are Some Men Angels? Modern Catholic Social Thought and Trust in Government," in *Catholic Social Teaching: A Volume of Scholarly Essays,* 347.

The duty of the State in *Rerum Novarum* is that of protecting the common good and the right of the people: "rights must always be religiously respected wherever they exist … it is the duty of the authority to prevent and punish injury against these rights" (*Rerum Novarum,* 7). Human rights in *Rerum Novarum* is further presented in a Thomistic perspective by conceiving them in terms of natural rights. It avows that workers have natural rights in private societies, which the State cannot prohibit because the State is meant to protect natural rights and not destroy them (*Rerum Novarum,* 51). Human rights and human development are intertwined in *Rerum Novarum* as the basis lies in the Thomistic perspective of personalism. It was in this regard that Rosen held that: "The idea of the 'dignity of labor' [...] should be understood less as an assertion of equality [of persons] than an expression of the view that labor should be given its proper place within a social order, all of whose members are 'necessary to each other, and solicitous of the common good'".[45] In this way, Rosen's depiction of Leonine human dignity illuminates the inevitability of placing much value on how Leo conceives of the human person considered in social relations.

Staf Hallemans believes there was no Catholic Social Teaching before the publication of *Rerum Novarum*. He avows that it gave Catholics a frame of reference in social teaching in the sense of an ecclesiastically systematized, approved, and propagated set of principles and statements on social and economic matters.[46] To this end, the primary significance of the document is the fact that the teaching authority of the Church gave attention to issues affecting the lay faithful and modernity regarding Scripture and St. Thomas Aquinas's moral teaching as a tool for fighting injustice in the process of upholding the dignity of the human person.

Emphasis placed on the importance of Thomism, as established by Leo XIII, remains one of the key influences for the development and establishment of Catholic Social Teaching before the Second Vatican Council. "Thomas Aquinas had a strong notion of the social character of humans. In the twentieth century, Catholic theologians and philosophers developed Thomas's notion into what has been known as personalism … If one reflects on the growth and development of Catholic social thought, one can see that it is Maritain's understanding of human person that is so significant."[47]

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[45] Michael Rosen, *Dignity: Its History and Meaning* (Cambridge, Mass.: Harvard University Press, 2012), 49.
[46] Staf Hellemans, "Is There a Future for Catholic Social Teaching After the Waning of Ultramontane Mass Catholicism," in Boswell et al. *Catholic Social Thought: Twilight or Renaissance?* 13-32, 14.
[47] Bernard V. Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis Books, 2017), 99.

2.3 An Implied Integrality

The 'integral' is not explicitly utilised at this point of the documentary heritage of Catholic Social Teaching. Rather it is to be gleaned from how the texts exhibit the features of integrality, which has been identified already.

2.3.1 John XXIII

Pope John XXIII, in his encyclicals, presented several implications of an implicit concept of integrality, which conform with that of Leo XIII. His two great social encyclicals bookend the Second Vatican Council. John XXIII's first social encyclical, *Mater et Magistra* (Mother and Teacher), was meant to commemorate the 70th anniversary of *Rerum Novarum*. Central to his social encyclical letter is the concept of *aggiornamento*, which indicates the adaptation of the church to the changing realities of the time. It also indicates that a universalized concept of the common good was required for an all-inclusive understanding and appropriate realization of human development. Hence, the authenticity of being human lies in the form of development that is integral, integrating all dimensions of human activity. Economic growth is not a sufficient entity for integral human development. In this regard, he avows in *Mater et Magistra* that "efforts should be made to ensure that improved social conditions accompany economic advancement. And it is very important that such advances occur simultaneously in the agricultural, industrial, and various sectors." (*Mater et Magistra,* 168).

John XXIII presented a relatively new concept of international aid. He worries about the approach of economically developed countries in concentrating on "material well-being" while ignoring the spirituality of 'developing' countries which often preserved in their ancient traditions an acute and vital awareness of the more important human values on which the moral order rests (*Mater et Magistra,*176). This is one of the foremost messages that has evolved into integral human development. This development advocates personal well-being in just and peaceful relationships and a thriving environment. It is the process by which a person achieves this well-being and the common good. Hence, true integral human development is a long-term dynamic process based on human dignity and right relations: that is, each person's relations with God, self, others and all of creation.[48] This document first introduces the term of the

[48] Grassl, "Integral Human Development in Analytical Perspective: A Trinitarian Model," 136.

integral following the *aggiornamento* principle. The act of openness further establishes the universalization of the common good as the medium for the integral understanding of human development. The common good is "all those social conditions which favour the full development of human personality". (*Mater et Magistra,* 65). In this definition, it is evident that the ethical personalism of Thomas Aquinas influenced John XXIII's understanding of integrality.

Pacem in Terris (Peace on Earth), the second encyclical of John XXIII was published during the Second Vatican Council, which has fragments of ideas on the concept of integrality. The dynamism of this encyclical regarding the social teaching of the Church is that its contents go beyond the title to generate a strong relationship between peace and human rights. In this regard, peace is an outcome of upholding human rights in all their ramifications. Hence, it "no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice." (*Pacem in Terris,* 126-127). Linked to the concept of rights is the concept of the dignity of the human person. The notion of rights in *Pacem in Terris* reaffirms the inviolability of the dignity of the human person. Rights and obligation are further connected in the encyclical, which contends that demanding rights to the detriment of obligation is compared to 'building a house with one hand and tearing it down with the other." (*Pacem in Terris,* 30).

Evolving with the previous magisterial teachings, John XXIII presented his teaching regarding integrality in the relationship between the individual person and civil authorities. Brian Singer-Towns observes that:

> The primary reason for the existence of civil authorities is the achievement of the common good. A legitimate authority is committed to the common good of society and also acts morally in its work for the common good. The Pope makes clear that this does not mean protecting only what is good for some people; rather, every civil authority must strive to promote the common good in the interest of all without favoring any individual citizen or category of citizen'. He goes on to teach that the best way to protect the common good is for civil authorities to recognize, respect, defend, and promote the individual citizen's rights and to protect an individual's freedom to pursue these rights.[49]

John XXIII demonstrates how integrality entails a linkage and union of several concepts by teaching about peace, which is linked to a network of several elements. In all, Pope John

[49] Brian Singer-Towns, *Catholic Social Teaching: Christian Life in Society* (Winona, MN: Saint Mary's Press, 2012), 106.

XXII and "The Second Vatican Council was decisive, and it is still relevant for the Catholic perspective on Christian *humanism*."[50]

2.3.2 Vatican Council II

The Second Vatican Council (1962-1965) has several documents which addressed the concept of integrality in different forms. Two key documents have significantly more to offer concerning integrality than other documents: *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World) and *Dignitatis Humanae* (Declaration on Religious Liberty). In these documents, the Church is viewed through the lens of her ministry of serving society, human dignity, the common good of the human person and human rights as integral to the Church's mission and life.

2.3.2.1 *Gaudium et Spes*

Gaudium et Spes (1965) is a document that originated from the Council itself; it was in response to John XXIII's speech before the Council in which he called for the Church to address the modern world. The document is divided into a preface, an introduction, and two parts which are unified organically. The first part of the document contains the Council's statement on the vocation of humanity, a statement meant to give attention to the world outside the Church. "There are two things that one cannot help noticing about the first part almost immediately if one comes to it from reading the previous documents. One is its self-conscious concern with modernity itself... The second distinctive feature – likely related to the first – is the relative paucity of references to the natural law."[51] The conspicuous aspects of the first indicate a motivation for social teaching initiated by Leo XIII, and the second aspect portrays the role of *Pacem in Terris* following its role in natural law. Furthermore, the first part of the document presented some ideas from John XXIII's writings on socialization which pay much attention to the human person and the formulation of the common good as the end of society. The emphasis on socialization incorporates the concept of integral. *Gaudium et Spes* asserts that the Christian faith is social "not merely in its applications to the institutions of this-worldly

[50] Schlag, "The formation of a Catholic Concept of Christian Humanism and of Inclusive Secularity," 204. Italics added.

[51] Bradley Lewis, "Development in Catholic Social Teaching: John XXIII to Paul VI," in *Catholic Social Teaching: A Volume of Scholarly Essays,* eds., Gerard V. Bradley and E. Christian Brugger (Cambridge: Cambridge University Press, 2019), 152.

life, but in itself and its essence".[52] The discussion of the common good is highly relevant to the instance of the integral in this *Gaudium et Spes*. Article 26 formulates it thus:

> Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result, the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups and even of the general welfare of the entire human family (*Gaudium et Spes,* 26).

The phrase 'human interdependence' and the description of the common good as the 'sum of those conditions of social life' and the fulfilment of the human person in the above formulation of common good presents the locus of integrality in *Gaudium et Spes*.

In addition, the common good is considered in terms of rights and duties:

> At the same time, however, there is a growing awareness of the exalted dignity proper to the human person since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom even in matters religious (*Gaudium et Spes,* 66).

The above account accentuated the purpose of putting political institutions at the service of the good of persons; paying no attention to individualism makes the constitutive conditions of the common good for individuals and groups and as such, integral to the human person.

The second part focused on different aspects of modern life and human society by giving attention to diverse elements of permanent and transitory values. However, the notion of the common good is continued as the crux of integrality. The vast inequalities between those who enjoy "an abundance of wealth, resources and economic well-being" and "the huge proportion of the people of the world …plagued by hunger and extreme need" (*Gaudium et Spes,* 166), is of concern in the second part of the document; the inequality is not just in opposition to the common good but also contrary to human dignity in terms of necessities of life and antithetical to the dignity of the human person created in the image of the Trinitarian God, an image of

[52] David Hollenbach SJ, "Commentary on *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)," in Himes et al., 269.

creativity, interdependency, total empathy and self-giving love. The subject and object of society are not economics but the "integral perfection of the human person" (*Gaudium et Spes*, 59), which ought to incorporate Christian faith with the subject and object of social life. The importance of the dignity of the human person is based on the understanding that the dignity of the person provides a basis for discussing the relationship between the Church and the world and the dialogue between them (*Gaudium et Spes,* 40). Therefore, the dignity of the human person serves as the basis for integral human development stipulated in the Second Vatican Council.

The foundation upon which *Gaudium et Spes* establish its stand on the common good is its rejection of the extremes inherent in integralism. From the medieval to the nineteenth century, integralism was entrenched in integrating the secular cum religious sphere. The dynamic nature of the Second Vatican Council's document on this matter is its pronouncement of autonomy in the different spheres, which is embedded in its repudiation of integralism: "*Gaudium et Spes* affirmed the rightful creaturely autonomy of the world."[53] The novelty in the foundation of *Gaudium et Spes* is made evident by considering the content of the medieval Christian approach, for example, "medieval Latin Christendom… did not always avoid the integralist temptation of excluding the temporal community those who did not profess the true faith. Religious integralism, which makes no distinction between the proper spheres of faith and civil life..."[54] The Second Vatican Council's document accurately established the distinction between the two spheres of life. Tracey Rowland quoted Walter Kasper's idea, which acutely captured the *Gaudium et Spes* edifice:

> A motivating force behind *Gaudium et Spes* was the rejection of 'integralism', which he defines as the idea that it is possible for the Church to 'provide the answers to secular questions directly from the faith'. He further construes *Gaudium et Spes* as the Church's recognition of the 'autonomy of secular fields of activity'… 'the Council accepted the fundamental concept of the modern age', that 'secular matters are to be decided in a secular fashion, political matters in a political fashion, economic matters in an economic fashion' and, further, that none of these issues are to be decided 'magisterially theologically.[55]

[53] William L. Portier, *Divided Friends: Catholic Modernist Crisis in the United States* (Washington DC: Catholic University of America Press, 2013), 48.
[54] Luigi Accattoli, *When a Pope Asks Forgiveness: The Mea Culpas of John Paul II*, trans. Jordan Aumann, (Boston: Pauline Books and Media, 1998), 178.
[55] Tracey Rowland, *Culture and the Thomist Tradition after Vatican II* (London: Routledge, 2005), 27.

In *Gaudium et Spes* lies the distinction between the various spheres of life. As such, the autonomy and the integrity of the various spheres stipulate the purpose of the dynamism of the Church in the modern world. "The document accepts the basic modern disembedding of the secular from the sacred. It also accepts the differentiation of the distinct spheres of social life from one another, including the differentiation of the religious sphere from the others... *Gaudium et Spes* maintain a public role for the Church and Christian witness by insisting that Christians (and in particular the laity) live out their vocations in the secular spheres."[56] The affirmation of the autonomy of the secular world is also in tune with the Council's acknowledgement of the prominent role of the lay people. For example, the Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, insisted that "the penetrating and perfecting of the temporal order through the spirit of the Gospel." (*Apostolicam Actuositatem*, 2). is the vocation of the laity, also the Dogmatic Constitution on the Church, *Lumen Gentium*, held that "What specifically characterizes the laity is their secular nature." (*Lumen Gentium* 31). These quotations and many others have made it clear that there is a relationship between the secularity of the world and the mission of lay people.

Since it is evident that clerics are not experts in many realms of the secular world, *Gaudium et Spes*'s acceptance of the world's autonomy agrees with the fact that the world is made up of distinct experts that transcends the cleric's realm of operations. For example, in paragraph 36 of *Gaudium et Spes*, respect for the autonomy of the natural and human worlds encompasses mastery of the scientific disciplines appropriate to each. Paragraph 43 of the document affirmed the challenge posed by the lay secular expertise to traditional systems of clerical authority because clerics are not always experts in the secular sphere.

In all, the concept of integral espoused by *Gaudium et Spes* is that in which everything is not necessarily 'churchified.'[57] Everything as it was common in medieval times, hence, its focus on integrality is based on the autonomy of the different spheres of life, the exercise of expertise and the dignity of the human person expressed in integral human development.

[56] Matthew A. Shadle, "Economic Activity in *Gaudium et Spes*: Opening to the World or Theological Vocation?" in *Catholicism Opening to the World and Other Confessions: Vatican II and its Impact,* eds., Vladimir Latinovic, Gerard Mannion and Jason Welle (Switzerland: Palgrave Macmillan, 2018), 70.

[57] Churchified is a term coined by Karl Rahner in his definition of 'Integralism' as a belief everything should be churchified.

2.3.2.2 *Dignitatis Humanae*

The Council's declaration on religious freedom, *Dignitatis Humanae* (1965) presented the key components of the development of the concept of integral. This document arose from a complex process, beginning at the preparatory stage leading to the Council and ending at the final stage of the Council with its promulgation: "The reception and interpretation of the Declaration on Religious Freedom, *Dignitatis Humanae*, began with the solemn ceremonies of December 8, 1965, marking the end of the Second Vatican Council."[58] In his speech to mark the end of the Council, on behalf of Paul VI, Cardinal Lienart referred to *Dignitatis Humanae* as one of the crucial documents of the Council. In like manner, Nicholas J. Healy has described this document as the "cornerstone of the social doctrine of the Catholic Church."[59] John Paul II held that "the Church in our time attaches great importance to all stated by the Second Vatican Council in its Declaration on Religious Freedom. Religious freedom … is at the basis of all other freedoms and is inseparably tied to them all."[60] One of the fundamental areas of freedom addressed by *Dignitatis Humanae* is the relationship between the Church and the State, a relationship around which the debate on integrality revolves. In this regard, the document has continued to be a source of debate and controversy.

Reasons abound why *Dignitatis Humanae* remains a significant source of controversy; one such reason is its claims in the development of doctrine. Concerning this, John Courtney Murray is of the view that it

> was the most controversial document of the whole Council, largely because it raised with sharp emphasis the issue that lay continually below the surface of all the conciliar debates — the issue of the development of doctrine. The notion of development, not the notion of religious freedom, was the real sticking point for many of those who opposed the Declaration even to the end.[61]

Another reason for the controversial nature of the document is the first place of freedom in the discussion regarding modernity. In this regard, Joseph Ratzinger (Benedict XVI) held that "the era we call modern times has been determined from the beginning by the theme of

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[58] Nicholas J. Healy, "Dignitas Humanae," in *The Reception of Vatican II,* ed., Matthew L. Lamb and Matthew Levering (New York: Oxford University Press, 2017), 368.
[59] Ibid.
[60] Quoted in Healy, "Dignitas Humanae", 368.
[61] John C. Murray, "Religious Freedom," in *The Documents of Vatican II*, ed., Walter M. Abbott (London: Geoffrey Chapman, 1966), 673.

freedom, the striving for new forms of freedom."[62] Religious freedom is one of the new forms of freedom being referred to in the above quote, and it is this freedom that permeates debates on the concept of integral. However, *Dignitatis Humanae* is aimed at discerning and deepening a new awareness of human dignity in light of God's revelation in Christ, which has been entrusted to the Church.[63] The frontier of the Church's entrusted mission is based on the debate on the concept of integral.

To better understand the evidence of the concept of the integral and the debates around *Dignitatis Humanae*, it is pertinent to present an overview of the document. The document ascribed the establishment of the Church by God and the duty of men to proclaim the Gospel of Christ to the world as the source of truth, and all men are obligated to seek the truth: "God Himself has made known to mankind the way in which men are to serve Him and thus be saved in Christ and come to blessedness." (*Dignitatis Humanae,* 1). In affirming that the Church position of the Church as the way men ought to serve God, the Council held that religious freedom "has to do with immunity from coercion in civil society" (*Dignitatis Humanae,* 1), to this extent, the Council "leaves untouched traditional Catholic doctrine on the moral duty of men and societies toward the true religion and toward the Church of Christ" (*Dignitatis Humanae,* 1).

The source of religious freedom originates in the human person's dignity as known by both reason and the revelation of God. This source originated in man's nature, and the right to religious freedom "continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it." (*Dignitatis Humanae,* 2) However, the document affirmed that justice demands the protection of rights by limiting the exercise of the same right in some instances. Even so, forcing man to act contrary to his conscience, which is the basis for perception and acknowledgment of the imperatives divine law, is an aberration. To this end, man has the right to share his religious faith with others in the society as well as to live by its internal religious beliefs in their external expressions (*Dignitatis Humanae,* 3). In this regard, religious communities should be supported in their proclamation and expressions of faith. Also, the family has the right to religious freedom under the mentorship and authority of the

[62] Joseph Ratzinger, *Truth and Tolerance: Christian Belief and World Religions*, trans. Henry Taylor (San Francisco: Ignatius Press, 2004), 236.
[63] Healy, "Dignitas Humanae", 370.

parents. The parents "have the right to determine in accordance with their own religious beliefs, the kind of religious education that their children are to receive" (*Dignitatis Humanae,* 5).

Despite the entitlement to religious freedom in society, it is "subject to certain regulatory norms" (*Dignitatis Humanae,* 7), for the purpose of protecting the common good and society itself. As an imperative, "the freedom of man is to be respected as far as possible and is not to be curtailed except when and insofar as necessary." (*Dignitatis Humanae,* 7). Hence, the claim to religious freedom is never a platform for disobeying the rightful authority.

The ideal of religious freedom should be disconnected from coercion: "It is one of the major tenets of Catholic doctrine that man's response to God in faith must be free: no one therefore is to be forced to embrace the Christian faith against his own will." (*Dignitatis Humanae,* 10). Considering that not all men will opt for the truth and live according to God's law, those unwilling are to be left to await God's judgement on their choice. Despite the freedom of choice, the faithful must never neglect the divine mandate to go "out into the whole world and preach the Gospel to every creature." (*Dignitatis Humanae,* 13). This mandate reveals the fundamental principle of the ideal relationship model between the Church and civil society. In this regard, the Council insist that the Church should "enjoy as much freedom in acting as the care of man's salvation may demand." (*Dignitatis Humanae,* 13). To this extent, harmony exists between religious freedom and the freedom of the Church. In the final analysis, *Dignitatis Humanae* concludes with an exhortation for "all men and women to consider carefully how necessary religious freedom is, especially in the present condition of the human family … men and women of different cultures and religions are being bound to one another with closer ties, and there is a growing consciousness of the responsibility proper to each person." (*Dignitatis Humanae,* 15).

Discussions on the document ruminate around the different interpretations of theologians and scholars. Nicholas J. Healy has categorized these interpretations into three basic forms. The first category is presented in questions captured by Hermínio Rico in his book *John Paul II and the Legacy of Dignitatis Humanae*. He states that: "the basic issue at the level of the foundation of the right to religious freedom has to do with the kind of definitive answer to the following question: Where does human dignity ultimately rest in the person? … [Does it rest in] the freedom inherent in every person? … Or is it the person's relationship with

transcendent truth?"[64] The fundamental question here focuses on interpret*ing Dignitatis Humanae* as embedded in a relationship between truth and human freedom. This interpretation is common with theologians like John Courtney Murray, Pietro Pavan, Hermínio Rico, and many others.[65] According to Rhonheimer, "the Declaration on Religious Freedom, in fact, dissolves on the doctrinal level, the link between truth and the right to religious freedom."[66] In like manner, Pavan believes that Religious Freedom is not based on one's relationship to truth.[67] The common characteristic of the theologians that link truth and human freedom is the connection established between the links as the edifice for human dignity that further delineates the right to religious freedom.

The second category borders on the limit of religious freedom; it relates to political authority's nature, scope and purpose. Just public order remains the limiting benchmark for the right to religious freedom. This right encompasses care for public peace and the proper guardianship of public morality, as captured in the seventh chapter of *Dignitatis Humanae*. This category takes into cognizance the importance of the common good and just public order in determining the limits of religious freedom.

The third category is embedded in a dilemmatic concern of the document's capacity for the development of doctrine. The question is whether the link between *Dignitatis Humanae* and previous papal encyclicals is a continuation of the previous documents or a turning point in the magisterial teaching. The dilemma is summarized by Thomas Pink as follows:

> In the nineteenth century, in encyclicals from Gregory XVI's *Mirari Vos* in 1832 to Leo XIII's *Libertas* in 1888, the Catholic Church taught that the State should not only recognize Catholic Christianity as the true religion but should use its coercive power to restrict the public practice of, and proselytization by, false religions— including Protestantism. Nevertheless, in its Declaration on religious freedom, *Dignitatis Humanae*, the Second Vatican Council, declared that the State should not use coercion to restrict religion— not even on behalf of the true faith. Such coercion would be a violation of people's right to religious liberty. This position of Dignitatis Humanae looks like an apparent change in Catholic doctrine.[68]

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[64] Hermínio Rico, *John Paul II and the Legacy of* Dignitatis Humanae (Washington, DC: Georgetown University Press, 2002), 142.
[65] Healy, "Dignitas Humanae" 372.
[66] Martin Rhonheimer, *The Common Good of Constitutional Democracy*, ed. William F. Murphy (Washington, DC: Catholic University of America Press, 2013), 387– 88.
[67] Quoted in "Dignitas Humanae" 372.
[68] Thomas Pink, "Conscience and Coercion," *First Things* (August/ September 2012), 45– 51, at 45.

Even though there is an apparent change in the direction of the doctrine of the Church, one must understand that the change is only in the letters of the doctrine and not the spirit of the doctrine. Conversely, the crux of the third category is whether the perceived change in the Church's doctrine is authentic development or a rupture with the Church's teaching. Traditionalist theologians, such as Marcel Lefebvre and Michael Davies, and the progressives, such as Charles Curran, Richard McCormick, and John T. Noonan, share the view that *Dignitatis Humanae* expressed a change in the Church's teaching. While the traditionalists uphold the document as an unwelcomed rupture with past teaching and, as such, a corruption of the Church's doctrine, the progressivists believe that the development is a welcome one.[69]

In comparison, other interpreters such as John Courtney Murray, Basile Valuet, Avery Dulles, Brian Harrison, Russell Hittinger, Martin Rhonheimer, and David Schindler are optimistic about *Dignitatis Humanae.* Hence, they regard it as a genuine development of doctrine despite diversities in their explanations of the nature of this development. For instance, in acknowledging Murray's significant contribution to the debate, Peter McDonough remarked that "Murray's renown rested on his capacity to persuade Catholics and non-Catholic alike that religious tolerance and political pluralism were acceptable and even praiseworthy".[70] These varied interpretations of the document leave one to wonder, "what kind of hermeneutic is appropriate for the interpretation of a conciliar text?"[71]

The position that insists there is a rupture or contradiction in the Catholic teaching on religious freedom is associated with advocates of Catholic integralism, often defined as "the position that politics should be ordered to the common good of human life, both temporal and spiritual, and that temporal and spiritual authority ought therefore to have an ordered relation…"[72] The defenders of this theory often argued that integralism was taught and required by previous Catholic social teaching…"[73] Conversely, the integralist view is antithetical to other authorities outside the Church. To this end, religious freedom is an aberration because individual citizens have no right to religious liberty. According to James

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[69] Hütter Reinhard, *John Henry Newman on Truth and Its Counterfeits: A Guide for Our Times* (Washington, D.C.: The Catholic University of America Press, 2020), 145.
[70] Peter McDonough, "Clenched Fist or Open Palm" Five Jesuit Perspective on Pluralism," *Studies in the Spirituality of Jesuits* 37, no. 2 (Summer 2005), 7.
[71] Healy, "Dignitas Humanae," 374
[72] Edmund Waldstein O.Cist, "Integralism and the Logic of the Cross," *Church Life Journal*, accessed March 19, 2019, https://churchlifejournal.nd.edu/articles/integralism-and-the-logic-of-the-cross/.
[73] James Rooney, "An alleged Contradiction in Dignitatis Humanae," *Angelicum* 97, 2 (2021) 104.

Rooney, what is unique about the integralist position, and the source of contradiction with *Dignitatis Humanae*, involves three specific policies:

> Specifically, the integralist [1] denies that it is permissible for a State to fail to establish the Catholic Church, taking "establishment" in a sense particular to integralism that goes beyond financial support or legal privileges. The integralist holds that the State has an obligation to publicly recognize a legal competence of the Catholic Church's hierarchy in matters of religion, where those decisions would impact State policy, and to obey the laws of the Church in promoting the true faith…The integralist claims [2] it is impermissible for the State to recognize freedom of religious activity or of speech as a fundamental right of its citizens, whether non-Catholic or Catholic. The State should also limit the activities of non-Catholic bodies in order to further the Church's mission. Similarly, then, [3] the State has a corresponding positive, but defeasible, duty to sanction all non-Catholic religious views in their public expression.[74]

The concept of 'permissibility' here originates from the idea of distributive justice. Hence, any State which has policies supporting things termed impermissible is unjust.

> Permissibility is here applied to States, not individuals. That is, the integralist does not claim that *individuals* are obliged in every country to *pursue* all of these proposals. The integralist consequently holds that it is permissible in a broader sense (i.e., morally) for a politician or leader to compromise on these policies in the current pluralist situation of many contemporary countries. Nevertheless, to be an "ideal" or rightly ordered State requires these measures because these are constitutive of distributive justice, rightly conceived.[75]

Dignitatis Humanae is incompatible with some of the integralist positions on the following grounds: "…it is at the same time imperative that the right of all citizens and religious communities to religious freedom should be recognized and made effective in practice…" (*Dignitatis Humanae,* 1). This implies that it is not the government's duty to establish a Catholic religion. Also, "…the right to religious freedom has its foundation in the very dignity of the human person… Injury, therefore, is done to the human person and to the very order established by God for human life if the free exercise of religion is denied in society, provided just public order is observed." (*Dignitatis Humanae,* 2). This implies that religious freedom is a fundamental right that governments have an obligation to ensure is not infringed upon. Furthermore, "Religious communities also have the right not to be hindered in their

[74] Ibid, 107
[75] Ibid, 107 - 108

public teaching and witness to their faith, whether by the spoken or by the written word."[76] This implies that religious rights extend to religious communities.

Based on the above, it is evident that there is no necessary contradiction in the continuity of the Church's tradition. Thomas Pink recently rectified the common misconception about *Dignitatis Humanae* by shunning the drawbacks inherent in the "hermeneutic of discontinuity and rupture", which remains the major source of misunderstanding of the Second Vatican Council. "Pink instead argues that there is in *Dignitatis Humanae* a continuity of principles but discontinuity of Church policy toward the State."[77] In all, the required hermeneutic for *Dignitatis Humanae* is Benedict XVI's "Hermeneutic of Reform", not the hermeneutics of discontinuity upheld by the integralist. The above analysis of the document shows that while the term integral did not appear explicitly, its content presents issues central to the concept of integral.

The preceding analysis notwithstanding, one would admit that *Dignitatis Humanae* stands as a living text under continuous debate with various interpretations coloured by the scholar's stance. The current debates encapsulate wide-ranging discussions about the role of religion, the sanctity of conscience, and the arenas of personal and collective freedoms. It entails a continuous insight that treads thoughtfully between tradition and innovation. It is an unfolding narrative that invites perpetual engagement and rational contemplation. The publication of significant work by David Schindler and Nicholas Healy in 2015 brought new clarity to one of the most disputed aspects of the interpretation of *DH*. Scholars of the Second Vatican Council were inclined towards the sufficiency (or otherwise) of John Courtney Murray's juridical understanding of religious freedom as immunity from coercion in the conduct of one's religious life.[78] Murray's account of juridical freedom, especially religious freedom, is focused on natural law.

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[76] Ibid, 3

[77] Quoted in Xavier Foccroulle Menard and Anna Su, "Liberalism, Catholic Integralism, and the Question of Religious Freedom," *SSRN Electronic Journal*, 2021, accessed May 19, 2023, https://doi.org/10.2139/ssrn.3768764, 1199. Suffice it to state here that the researcher is aware that the debate on the teaching and proposal of the *Dignitatis Humanae* is quite complex and ever-evolving. However, the nitty-gritty of the document is not the core of this research. Hence, the researcher has only tried to situate the overarching theme of the document within the scope of his study – how it relates to the concept of the integral in the development of the documentary heritage of Catholic Social Teaching.

[78] James Martin Carr, *Catholicism and Liberal Democracy: Forgotten Roots and Future Prospects* (CUA Press, 2023), 4

> The juridical approach, which is the hallmark of the liberal state . . . remakes any and all possible natural truths about man before God into voluntary claims. . . . [It] builds freedom of indifference into the law, such that this freedom becomes the single truth in and through which all other truths claimed in society have their legal-juridical relevance.[79]

The legal-juridical relevance is seen much in the contemporary world, where freedom of religion is interwoven with global conflicts and humanitarian crises. *Dignitatis Humanae's* principles are challenged in contexts where religious intolerance and persecution persist. Furthermore, its teachings on religious pluralism are tested in democracies grappling with accommodating diverse faiths in the public sphere.

2.4 Conclusion

This chapter aimed at presenting and analysing the usage of the concept of integral in the early tradition of Catholic Social Teaching, that is, from the late nineteenth century to the Second Vatican Council. The following are the claims of this chapter:

Firstly, there is a historical move from integralism to integrality. Within this era – the Pre-Vatican II era of Catholic Social Teaching – there is no explicit use of the concept of the integral. However, its usage is embedded in the doctrine of integralism, whose history was outlined in the chapter. The ecclesial position of integralism was based on a concept of the 'integral', that is, an 'integrating' vision of church and State. It promoted the superiority of the Church over the State, in which the *wholeness* of the human person and the *unity* of society can only be achieved by subjecting the temporal authority to the spiritual authority and where the Church serves as the custodian.

Secondly, this chapter claims that the origins of the developing concept of integral during the Pre-Vatican II era are sourced from Pope Leo XIII's encyclical letter *Aeterni Patris* and the revival of Thomistic philosophy. In this restoration, the foundation of the ideal social order represented by Catholic Social Teaching was laid. Of special import, was the influence of Thomism on Jacques Maritain, who established his political theology ideas on an articulation of 'integrality'. The adherence to Thomistic tradition remains the primary connection between Maritain and Leo XIII. In particular, the integral humanism explicit in

[79] David L. Schindler and Nicholas J. Healy, *Freedom, Truth, and Human Dignity: The Second Vatican Council's Declaration on Religious Freedom* (Grand Rapids, Mich.: Eerdmans, 2015). 65 – 66.

Maritain and implicit in the early tradition of Catholic Social Teaching is inherent to Thomistic personalism. This point will become more relevant in later chapters.

Thirdly, despite the relationship between Maritain and Leo XIII in the pre-Vatican II era, Maritain departed from him by viewing religious pluralism as not something to be tolerated but as a phenomenon that should be integrated as much as possible with an authentic Christian spirit. Maritain's claim of conformity with the Catholic tradition and magisterial teaching is based on the belief in the dignity of the human person realised in a Thomistic philosophical theology. The dignity of the human person encompasses the equal right to religious freedom, the edifice upon which the State affirms and protects the supremacy of the human person's spiritual responsibility to God and the pursuit of religious truth to the point of avoiding actions that intentionally undermine the spiritual and moral operation of human beings on earth.

Fourthly, the development of the term is linked to the development of modern Catholic Social Teaching, first given impetus by Leo XIII. This tradition is based on engagement with modernity and, therefore, the ubiquitous social question of providing for the common good and respect for all people and all spheres of civil society. It was perhaps inevitable that the relationship of church and state would be reconceived in the light of this engagement.

Fifthly, and following the previous point, Pope John XXIII's concept of *aggiornamento* is a culmination of this transformation from integralism to a framework that makes the integral explicit. It may be said that the framework is established by a reappraisal of the common good, human development, rights and responsibilities and above all the dignity of the human person, captured in *Pacem in Terris*.

Finally, and sixthly, the Second Vatican Council documents established the concept of integral in different dimensions. The foundation upon which *Gaudium et Spes* establish its stand on 'integral perfection' of the human person is its rejection of the extremes inherent in integralism through a reassertion of the common good. *Dignitatis Humanae* gave further foundation to the newly emerging articulation of the concept of the integral in its sourcing of religious freedom in the dignity of the human person, known by both reason and the revelation of God. According to Gaudium et Spes, society is a component of an integral view of the person; freedom becomes a further component intrinsic to the integrality of the human person in *Dignitatis Humanae*.

This gradual evolution of the understanding of the concept of integrality within the Church's teaching comes to the fore in the social teaching of Pope Paul VI. This will be further explored in the next chapter. The above points will be amalgamated into the four-fold roles of how the term can be used, identifiable in the work of Maritain, and outlined in the previous chapter. It will be given final configuration in the General Conclusion, when our study is drawn together.

CHAPTER THREE

THE INTEGRAL IN THE SOCIAL TEACHING OF POPE PAUL VI

3.0 Introduction

Pope Paul VI was the first to directly incorporate the concept of the 'integral' in explicating his developmental vision. This innovative development is central to this chapter, which explores the term's precise definition and implications and considers the broader questions surrounding his use of the concept. Moreover, it seeks to unravel the influences shaping his adoption of the concept and the insights it offers. It further probes what discernible patterns and characteristics emerge from his usage and how it aligns with the evolution of Catholic Social Teaching.

To provide a comprehensive context, the first section explores the historical backdrop influential on the Social Teaching of Paul VI.[1] Subsequently, it will examine how *Populorum Progressio* (On the Development of Peoples, 1967) and *Octogesima Adveniens* (Call to Action, 1971) address the concept of the 'integral within the framework of Catholic Social Teaching and the pressing issues of the time.

3.1 Paul VI

Giovanni Battista Montini (1897-1978) was born to a wealthy, aristocratic, respected family of ancient heritage. The family was known for their professionals, intellectuals and profoundly Catholic background. His father, Giorgio Montini, was a professional lawyer and "a principal editorial writer and reporter …".[2] Gorgio's vast knowledge of the happenings of his time was the earliest influence on young Battista Montini. According to John G. Clancy:

> The latter's gifts as an organiser, his involvement in social questions, his charity, his intense interest in art and philosophy, his love of writing, his commitment to all the aspects of modern life - these were to come to him from his father, as in his home he received the most modern educations [sic] free from narrowness and

[1] This study provides some attention to the biographies of Paul VI and John Paul II because they pay particular emphasis to the role of the integral in CST.
[2] Alden Hatch, *Pope Paul VI* (New York: Random House, 1966), 15.

> provincial flavor which characterised so many homes in those years before the First World War.[3]

It is not surprising then, that Montini's great interest in social concerns reflects the earliest influence of his father. Montini and Andrea Trebeschi founded a student magazine, *La Fionda,* which he diligently served as an editor, with organisational dexterity and academic ingenuity.[4] During his training for the priesthood, he devoted most of his spare time to studying the socio-political history of his time. It was a way of keeping himself abreast with philosophical, social and political trends.[5]

Montini rapidly rose through the ranks of the priestly ministry and was appointed the Papal Undersecretary of State in 1936 when the Vatican struggled against external and domestic forces, especially during the climax of the holocaust and the World Wars.[6] He was Secretary of State to Pius XII from 1944-1954. The busyness of the office was no hindrance to Montini's love and passion for social concerns. He discreetly used the radio to communicate with the prisoners of war and organised their resettlement. His active involvement in assisting many such people and Jews living in fear at that historical time of 1942 made him their source of hope.[7] Montini was appointed Archbishop of Milan in 1954.[8] He sought peace and persuaded people by translating Christian social principles into reality, maintaining the dignity of people and labour and providing hope and vision.[9] Traces of his concern for integral human development were already evident in his episcopacy, as Clancy succinctly recalled him saying:

> I should like to see the workers given every assistance - social, professional, religious. I should like them to realise not only the wrong done them by forcing on them the materialistic view of life, but that our own spiritual view of life has far more respect for them as persons and recognises in them the boundless treasure of a soul that thinks and prays and believes. I should like to see technical schools helping them to realise that there can be a vocation, a redemptive value, a religious dignity in human work...[10]

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[3] John G. Clancy, *Apostle for Our Time: Pope Paul VI* (New York: P.J. Kennedy and Sons, 1963), 7.
[4] Alden Hatch, *Pope Paul VI* (New York: Random House, 1966),25, Peter Hebblethwaite (New York: Paulist Press, 1993), 46-47.
[5] John G. Clancy, *Apostle for Our Time: Pope Paul VI* (New York: P.J. Kennedy and Sons, 1963), 21. See William E. Barrett, *Shepherd of Mankind: A Biography of Pope Paul VI* (New York: Doubleday and Company, 1964), 63.
[6] Barret, 142, 144-45.
[7] Clancy 53.
[8] Clancy, 93-4.
[9] Clancy, 97-8.
[10] Clancy, 102-3.

Montini was responsible for preparing for the Holy Year in 1950 in the Archdiocese of Milan. He articulated a notion of authentic peace, which later became one of the requisite conditions for integral human development in his encyclical *Populorum Progressio*.[11]

Further evidence of Montini's passion for socioeconomics is his establishment of an institute for the ongoing formation of priests, especially in sociology and economics. This institute aimed to equip priests to interpret social doctrines. It also helped keep them abreast with the happenings in the broader world to enable a better engagement with their time's socioeconomic and political issues.[12] More interestingly, in 1957, he established an 'integral mission' to enhance interaction with the different groups of people within the Archdiocese of Milan. The integral mission catered especially for hospitals, clinics, homes of the sick and the elderly, women and men, and education.[13] In the same year, Montini founded an overseas college to cater to needs of Catholic students from undeveloped countries and to offer free education opportunities. This college cared for students from Africa, India, South America, Syria and Indonesia.[14] The motivation behind the integral mission, as well as the Overseas College, is already indicative of the vision of the future Pope Paul VI. He underlined the importance of simultaneously safeguarding, addressing traditional Christian teaching, and promoting social action. He contends that both are vital for the holistic development of the individual. Hatch bolstered this assertion: "But for all his progressive ideas, Montini was firm in preserving the deposit."[15]

In the atmosphere of the imminent Vatican II Council, Montini was created a cardinal in 1958. He contributed significantly towards the preparation for the Council. He was particularly expectant of a post-Vatican II church that would be admissive to dialogue with the modern world.[16] Montini was elected Pope on June 21, 1963, following the death of John XXIII. By taking the name Paul VI, Montini was sending a message to the world that he would be an activist like the Apostle Paul, who proclaimed the Gospel mission throughout the

[11] Clancy, 74.
[12] Clancy, 108-112. See Hatch, 110-111, Barret, 257-258.
[13] Clancy, 116-7, 124.
[14] Clancy, 126.
[15] Hatch, 111.
[16] Clancy, 144-145; 147; 149-151 and 202. See Hatch, 119-20. Both Hatch, Barrett, and Clancy recorded that from the earliest part of his ministry as Pope, Paul VI emphasised the significance of dialogue between the Church and the modern world. See Hatch, 147; Barrett, 207 and Clancy, 202.

world.[17] He brought the Second Vatican Council to completion in 1965 and implemented the deliberations and the acts of the Council up to his death in 1978.

3.2 Influences

Paul VI is a product of his time within the context of the then-contemporary socio-cultural, socioeconomic and religious climates. Amidst the diverse influences behind the vision and goal of Paul VI in *Populorum Progressio*, the focus will be on those influences mentioned in the encyclical: Louis Joseph Lebret and Joseph Cardijin and the previously studied Jacques Maritain.

3.2.1 Jacques Maritain

Maritain's influence on Paul is the pope's appropriation of Maritain's anthropology, that is, his humanism.[18] In the wake of the unbridled secular humanism of his era, Maritain used his concept of 'integral humanism.'[19] as a counteractant to emphasise the interconnectedness and inseparability of the spiritual and material, the vertical and the horizontal dimensions of human life.[20] Accordingly, Maritain taught that man shaped by integral humanism "does not look for a merely industrial civilisation, but for a civilisation integrally human and of evangelical inspiration".[21] These thoughts of Maritain find great

[17] Allan Figueroa Deck, "Commentary on Populorum Progressio (On the Development of Peoples)," in *Modern Catholic Social Teaching: Commentaries and Interpretations,* Second edition, eds. Kenneth R. Himes, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, and Thomas Shannon (Washington D.C.: Georgetown University Press, 2018), 295.

[18] Jacques Maritain is explicitly referenced twice in *Populorum Progressio.* See PP, 17, 44.

[19] While by 'integral' Maritain meant the interplay of the material and spiritual needs of man, by 'humanism' he refers to that which "tends essentially to render man more truly human, and to manifest his original greatness by having him participate in all that which can enrich him in nature and in history."[19] Furthermore, the integral refers to the inner desire of every human to perfect the self in three distinct but interconnected dimensions: firstly, in the spiritual world as they strive to nurture their faith in God; secondly, in the physical or temporal world as they seek to facilitate the common good through enhancing their social, political and economic wellbeing; thirdly is the human drive towards perfection by "acting as a Christian," that is, in achieving in the temporal world what the essence of being a human— Christianity, its humanist and social doctrine— prescribed.

[20] J. Maritain, *Scholasticism and Politics* (Indianapolis: Liberty Fund, 2011), 9, 10.

[21] Jacques Maritain, "Christian Humanism", *The Social and Political Philosophy of Jacques Maritain: Selected Readings*, eds., J. W. Evans and L. R. Ward (Garden City: Image Books, 1965), 168.

resonance in *Populorum Progressio*[22] and other subsequent documents of Catholic Social Teaching.[23]

Maritain promotes a personalism that seeks to differentiate between a social philosophy that emphasizes the primacy of the human person and that which focuses on and promotes the dignity of the human person. For Maritain, the person is not the measure of all things but an open whole whose survival revolves around communality and mutual interdependence.[24] Through his idea of integral humanism, Maritain projected a new and valuable ideological alternative to the increasing wave of liberalism and socialism based on the fact that it charted a new course for social and Christian anthropology – a way of understanding the human person in relation to his/her material and spiritual components.

Maritain argued that integral humanism, with its openness to the other, allows Christianity to become actively involved in social discourses with the hope of positively influencing socioeconomic and political policies amidst the challenges of a modern pluralistic society. His anthropology, which emphasized the role of the community in aiding the self-fulfilment of the individual finds resonance in *Populorum Progressio.*

The preceding explanation reveals that Maritain's concept of integrality revolves around his concept of the person in society, and his approach to the idea of the person inherently reveals his understanding of integrality. This is because his approach is both theistic and personalist as communal and pluralist. It further reveals the many similarities between Maritain's projection of the notion of the human person and society and that of Paul VI in *Populorum Progressio.*

Paul VI proposed that the goal of the Church is to support all peoples "to attain to their greatest fulfilment and for this reason offers to them what she alone possesses, that is, a view of man and of human affairs in their totality" (PP 13). Hence *Populorum Progressio* accords integral human development the goal of promoting a "complete humanism" (PP 42), or a "new

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[22] At the final public meeting of the Council, Paul VI spoke of the advent of a new humanism, one of the true man, the entire man, to face the challenges of secular humanism, clearly making reference to Maritain's *Integral Humanism.* (Quoted in Philippe Chenaux, *Paul VI et Maritain* (Brescia/Rome: Istituto Paolo VI, 1994), 63. Again, after the council, Pope Paul VI acknowledged Maritain for being inspirational to the 1967 encyclical *Populorum Progressio* – On the Development of People, a document whose concluding paragraph of the first part reads: "What must be aimed at is complete humanism," and then the Pope cites *Integral Humanism* in a footnote. See Pope Paul VI, *Populorum Progressio,* Part I, 42.

[23] Deck "Commentary on *Populorum Progressio*," in Himes, 298-99.

[24] Jacques Maritain, *The Person and the Common Good,* 13, 59; *The Rights of Man and Natural Law, 7.*

humanism" (PP20). The document further describes a "transcendent humanism" (PP 16). Again, his constant references to the human person, human rights, and human dignity suggest that his understanding of the human person facilitates an understanding of his use of the integral. He taught that "man is a man only in so far as being the master of his own actions and the judge of their importance, he himself is the architect of his progress, and this must be in keeping with his nature which the Creator gave him and the possibilities and demands of which he freely assumes" (PP 34). Paul VI underscored the role of freedom and autonomy in defining the human person without undermining the social dimension of the person. By exercising human freedom, the person can interact with other members of creation.

He further advocated that persons should be defined individually because of an exclusively social definition of the human person, typical of "ancient social institutions" of the "developing regions" (PP 16, 36) impairs fundamental human rights. He mentioned the individual's right to marry and to procreate. Paul VI suggested that the person should be recognised as a distinct entity and always as such, even if he/she lives in and is a part of society. He cited social structures such as the institution of the family in developing nations as an example (PP 16, 37). Such rights as to form a family should be protected. Paul VI encouraged that old social and institutional definitions and arrangements are temporarily necessary.

According to Paul VI, "excessive force" from ancient social institutions in developing regions "must gradually be diminished" (PP 16, 36). Though he was not explicit, his contention suggests that he opposed an inflated community spirit which would cause the individual to dissolve or be an insignificant component of human society. He encouraged the exercise of individual freedom must be permitted. This means the individual's identity must be intact, yet the individual should be seen as part of the human family dependent on it for personal fulfilment. He advocated for family ties that define initial human identity and forge unity and mutual assistance leading to the acquisition of wisdom and harmony in personal rights. However, he further argued that social family values are instrumental for humane living. Family is fundamental, and the first enriching school "with other social requirements constitutes the foundation of society" (GS 52, PP 36). True solidarity starts in the family. This implies that solidarity based on family relations has positive effects. It leads to harmony and a better understanding of the human person, rights and relationships and builds a solid community. This assertion is realistic for four reasons. First, it suggests that human dignity is

universal and equal for all people. Secondly, as a consequence of the assertion, the human person and human rights can be recognised as having universal value. Thirdly, it facilitates unity and mutual respect for human dignity and rights. Finally, it suggests a typically communitarian element of the human person, dignity and rights.

The above discussions also suggest the following conclusions: First, Paul VI's vision of the human person incorporates both a communitarian and liberal notions of the human person. This assertion is confirmed by his vision of human rights, especially the right to private ownership of property. He affirmed that the individual has the right to own private property, but this is not an absolute right in the face of ardent need. When there are people or individuals in dire need, one should relinquish the right to private ownership to save or promote the right to life. The individual's right to ownership of private property is subordinate to the demands of the common good or the needs of the community or its members, especially in moments of ardent need. Secondly, Paul VI defined the human person as an individual endowed with qualities such as intellect and freedom or autonomy exercised within the context of fellow humans and the rest of creation. Finally, he asserted that a human person is not a thing and is different from the rest of creation, which is meant to serve human needs. In sum, the humanism of Paul VI presents the human person as one who is not closed-in on oneself but a dynamic being that is open to growth both materially, intellectually and spiritually while simultaneously exercising personal freedom.

3.2.2 Louis Joseph Lebret

Louis Joseph Lebret was a French developer, priest, philosopher, activist, and contemporary of Montini.[25] Louis' father was a fisherman from Minihicsur-Rance near Saint-Malo, a vital port of Britany. As a naval officer, he was decorated with the rank of a Naval Instructor in 1922. However, at twenty-six, Lebret ended his military career for a priestly vocation in the Dominican Order. After his priestly ordination, Lebret was appointed a chaplain to a convent in Sain-Malo, a position that he soon abandoned in pursuit of his greater

[25] Donal Dorr, "Solidarity and Integral Human Development" in *The Logic of Solidarity: Commentaries on John Paul II's Encyclical On Social Concern*, eds., Gregory Baum and Robert Ellsberg (New York: Orbis Books, 1989), 154. Here Dorr quotes Francois Malley, *Le Pere Lebret: l'economie au service des homes* (Paris: Cerf, 1968), 99. See also Dorr, *Option for the Poor and for the Earth: From Leo XIII to Pope Francis* (New York: Orbis Books, 2016), 135. It is commonly accepted that Msgr. Pavan drafted the text of *Populorum Progressio*. However, it is clear that "the inspiration of Lebret pervades *Populorum Progressio*, and some of the statements in the encyclical are taken almost word for word from Lebret's writings" (Cf. Malley, p.99). See Dorr, *Option for the Poor*, 180.

passion for the social emancipation of the fishermen in the northern coast of Britany who were undergoing an occupational crisis due to the industrialisation of their trade. Lebret believed that structural malpractices were accountable for various forms of exploitation and the attending miseries, further motivating his passion for development and social action.[26] To further his vision of genuine development, Lebret established the Institute for Research and Training in Development (IRED) in 1958. The institute aimed to prepare "future leaders of the Third World for the difficult tasks of development".[27]

This idea of a collaborative approach to development will be later reflected in *Populorum Progressio*, where Paul VI emphasised the necessity of solidarity and subsidiarity in the developmental process, especially regarding aid to developing nations from the more developed ones. Montini and Lebret shared a common vision of society. Their meeting and deliberations in the process of the Second Vatican Council further strengthened the connection between them. They are acknowledged for their role in drafting *Gaudium et Spes* (The Pastoral Constitution on the Church in the Modern World).[28] Little wonder, Paul VI would employ the services of Lebret in drafting *Populorum Progressio*. He died in 1966, barely a year before publishing the document's final draft.

Although the authorship of the papal encyclical is attributed to the Pope, often he is not the main redactor. In this case, it was Lebret who wrote drafts in 1964 and 1965.[29] Lebret is cited by name in *Populorum Progressio* in footnote 15 on necessary interconnections of the person. Development, Paul writes, if "To be authentic, it must be well rounded; it must foster the development of each man and of the whole man." Here a direct link being made to the vital

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[26] Denis Goulet, *A New Moral Order: Studies in Development Ethics and Liberation Theology* (New York: Orbis Books, 1974), 24.
[27] Goulet, *New Moral Order*, 31.
[28] Dorr, *Option for the Poor and for the Earth,*135.
[29] Marvin Mich Krier attributed this role of Lebret to the French influence on Paul VI. According to him. "Because he was something of a Francophile already, it wasn't hard for Pope Paul VI to side with the French school. So, he asked the French Dominican economist Louis Lebret O.P., to be the primary editor. Lebret served admirably in that capacity until his untimely death in 1966. Msgr. Paul Poupard, another Frenchman, picked up the reins and brought the process to its conclusion." See Marvin L. Mich Krier, *Catholic Social Teaching and Movements* (Connecticut: Twenty-Third Publications, 1998), 155-156. In his speech to mark the presentation of *Populorum Progressio,* Mgr. Poupard officially acknowledged Lebret's contribution thus: "However, considering the exceptional gifts of intellect and experience that were his, I have been authorised to declare that Pere Lebret, who died on July 20 last, has been one of the experts consulted." (Extract from the press conference by Mgr. Poupard 28.3.67 in presenting the encyclical *Populorum Progressio* to the world). See also Roger, Aubert, and David A. Boileau *Catholic Social Teaching: An Historical Perspective* (Milwaukee: Marquette University Press, 2003), 232.

consideration of the wholeness of the human person, that is, the integral view. He continues, in what might be regarded as the core of the document, Paul VI directly refers to Lebret:

> an eminent specialist has very rightly and emphatically declared: 'we do not believe in separating the economic from the human, nor development from the civilisations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity.'[30]

This idea resonates with Lebret's preferred development model as one that "promotes community, spiritual fulfilment, and enhancement of creative freedom over mere material abundance, technological prowess, or functionally efficient institutions".[31] Accordingly, Donal Dorr observed that "the inspiration of Lebret pervades *Populorum Progressio* and some of the statements in the encyclical are taken almost word for word from Lebret's writings."[32]

Lebret proposed five essential attributes of development that must be present to prove its authenticity: finality, coherence, homogeneous, self-propelling, and indivisible. Firstly, by finality, Lebret taught that for development to be worth the name, it "must serve the basic ends – that is, build a human economy and satisfy all human needs in an equitable order of urgency and importance".[33] However, the final basic goods can be vague and lack a set of criteria by which to order what is important or to be preferred. Secondly, by "coherent", Lebret taught that development ought to address "all problem sectors in a coordinated fashion" without focusing on one aspect at the expense of another. According to this criteria, genuine development must neither be segmented nor fragmented but wholistic. Thirdly, authentic development is "homogeneous." By being homogeneous, Lebret means that development must not be imposed but be respectful and cognizant of a people's cultural heritage, aspirations, and abilities. Again, this resonates with the call for solidarity, subsidiarity and respect for cultures

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[30] *Populorum Progressio*, 14, citing L. J. Lebret, *Dynamique concrete du developpement* (Paris: Ouvrieres, 1961), 28.

[31] Denise Goulet, "The Search for Authentic Development," *The Logic of Solidarity: Commentaries on John Paul II's Encyclical On Social Concern*, eds., Gregory Baum and Robert Ellsberg (New York: Orbis Books, 1989), 129. Here Goulet is quoting L.J. Lebret, *Montee Humaine* (Paris; Ouvrieres, 1958); Erich Fromm, *To Have or To Be?* (New York: Harper and Row, 1976).

[32] Donal Dorr, "Solidarity and Integral Human Development," in *The Logic of Solidarity: Commentaries on John Paul II's Encyclical On Social Concern*, eds., Gregory Baum and Robert Ellsberg (New York: Orbis Books, 1989), 154. Here Dorr quotes Francois Malley, *Le Pere Lebret: l'economie au service des homes* (Paris: Cerf, 1968), 99. See also Dorr, *Option for the Poor*, 391. It is commonly accepted that Msgr. Pavan drafted the text of *Populorum Progressio*. Nevertheless, it is clear that "the inspiration of Lebret pervades Populorum Progressio, and some of the statements in the encyclical are taken almost word for word from Lebret's writings" (Cf. Malley, 99). See Dorr, *Option for the Poor*, 180.

[33] Goulet*, A New Moral Order*, 44–45. See Goulet, "The Search for Authentic Development", 134–135.

and contexts in *Populorum Progressio* (PP 13, 29-30). Fourthly, development is "self-propelling". It supposes that authentic development empowers people and works for their independence rather than their perpetual subordination, "dependence, parasitism, passivity and inertia."[34] This also reappears in *Populorum Progressio* (PP 14). Lastly, genuine development is "indivisible." Being indivisible means that development should benefit all people, facilitate the attainment of the common good, and bridge gaps between rural and urban populations. Lebret's claim that authentic development is indivisible is re-echoed in Paul VI's core statement in *Populorum Progressio* about authentic human development and other similar statements spread throughout the document (PP 14, 17, 19, 23, 30, 47-48, 55, and 82).

For Lebret, authentic development involves all people. He advocated participation as a necessary principle for integral development. Hence, Lebret contended that integral development is complex even for the wisest person because it calls for "a collective will" and understanding.[35] Paul VI expressed this idea in *Populorum Progressio*, where he indicated that "every person and all peoples are entitled to be shapers of their own destiny" (PP 15, 17, 20, 27-28, 65).[36] Everybody is an agent of human development on a personal, local, national and international level.

3.3 *Populorum Progressio*: The Inbreaking of the Integral

Pope Paul VI's third encyclical letter, *Populorum Progressio* was published in 1967, a little over a year after the end of the Second Vatican Council. It was an era of rebuilding the ruins of two World Wars. The United Nations designated this historical time (1960s) the "Decade of Development".[37] Hence *Populorum Progressio* was the Pope's response to "what was clearly the socio-political and economic problem of his age – the division between the rich and the poor nations".[38] The social conflicts he saw were having a worldwide dimension. Allan Figueroa Deck, amongst others, referred to the document as "Catholic Social Teaching's

[34] Goulet, *A New Moral Order*, 44–45.
[35] Lebret, 211.
[36] See Dorr, 198-199.
[37] UNICEF, "The Decade of Development," in The State of the World's Children 1996, (United Kingdom: UNICEF, 1995); available from http://www.unicef.org/sowc96/about.html. President John F. Kennedy announced in January 1961 at the United Nations that the entering decade would be the "Decade of Development". He stated, "To those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves".
[38] Julian Filochowski, "Looking Out to the World's Poor: Teachings of Paul VI," in *The New Politics: Catholic Social Teaching for the Twenty-First Century,* ed., Paul Valley, (London: SCM Press, 1998), 61.

Magna Carta on Development".[39] *Populorum Progressio* was first written in French and later translated in the same year by two different publishers, revealing the French influence on the ideas and vision of the encyclical.[40]

Unlike the previous documents "written from a predominantly European perspective, *Populorum Progressio* had an international overtone."[41] According to Donal Dorr, the document "represents a remarkable advance on the previous teaching about human development."[42] Dorr further asserts that its contribution to the understanding of human development is as relevant for contemporary times as it was for his immediate historical situation.[43] He offers a more elaborate and all-encompassing definition of development than previously in the Church's social teaching on development, extending the questions of justice to a global perspective.[44]

The core of *Populorum Progressio* is the teaching that the complete development of the individual in and through the community and the development of the community through the collaborative efforts of its various components. Hence, starting from a thorough examination of the concrete life situations of people, the encyclical concerned itself with issues bordering on the dignity of the human person. It also re-emphasised the role of the Church in

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[39] Allan Figueroa Deck, "Commentary on Populorum Progressio (On the Development of People)," in *Modern Catholic Social Teaching: Commentaries and Interpretations* (Washington D.C.: Georgetown University Press, 2005), 296. Mary Synder Hembrow, "Development," in *The New Dictionary of Catholic Social Thought,* ed. Judith A. Dwyer, (Minnesota: Liturgical Press, 1994), 280. See also Peter J. Riga, *The Church of the Poor: A Commentary on Paul VI's Encyclical on the Development of Peoples* (Illinois: Divine Word Publications, 1968), vii.

[40] *Populorum Progressio* (*PP*) was first written in French. Two English translations are widely used, both published in 1967: one by the Catholic Truth Society in the UK and the other by Paulist Press in the USA. See also Robert Royal, "Reforming International Development: *Populorum Progressio* (1967)," *Building the Free Society: Democracy, Capitalism, and Catholic Social Teaching,* eds., George Weigel and Robert Royal (Washington D.C.: Ethics and Public Policy Center, 1993), 133.

[41] Julian Filochowski, "Looking Out to the World's Poor: Teachings of Paul VI," in *The New Politics: Catholic Social Teaching for the Twenty-First Century,* ed., Paul Valley, (London: SCM Press, 1998), 61. See also Marvin L. M. Krier, *Catholic Social Teaching and Movements* (Connecticut: Twenty-Third Publications, 1998), 155.

[42] Donal Dorr, "Solidarity and Integral Human Development," in *The Logic of Solidarity: Commentaries on John Paul II's Encyclical On Social Concern*, eds. Gregory Baum and Robert Ellsberg (New York: Orbis Books, 1989), 144. See also Peter J. Henriot, "Who Cares about Africa? Development Guidelines from the Church's Social Teaching," in *Catholic Social Thought and the New World Order: Building on One Hundred Years*, eds., Oliver Williams and John H. Houck, (Notre Dame: University of Notre Dame Press, 1993), 210.

[43] Dorr, "Solidarity and Integral Human Development" 143. Also see John Paul II, *Sollicitudo Rei Socialis: On Social Concern* (India: Carmel International Publishing House, 2005), 41, 77.

[44] Judith A. Merkle, *From the Heart of the Church: The Catholic Social Tradition*, (Minnesota: Liturgical Press, 2004), 122. Also see Donal Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching* (New York: Orbis Books, 1992), 134.

human development, promoting a new humanism and furthering the common good.[45] The new humanism is marked by transcendence towards the divine, underscoring that the person "far from being the ultimate measure of all things can only realise himself by reaching beyond himself" (PP 42). With this presupposition, Pope Paul VI unequivocally adopts Jacques Maritain's precept of "integral humanism." It is precisely the opening toward the absolute that is a prerequisite for humane development.[46]

According to Paul VI, the humanism proposed by the Church differs from the secular humanist's model. It is a humanism that is transcendent yet social. It is not focused on isolated, individual development but thrives through solidarity and the interconnectedness of every member of the human family. This brand of humanism promotes a developmental perspective that is at once personal and communal (PP 43).[47] A vision firmly rooted in the Christian understanding of the human person as *imago Dei* and his orientation towards God as his destiny. Consequently, each individual man, each human group, and humanity constitute the locus of development. Separating economic development from the civilisation within which it occurs will lead to a development that is anything but integral. Accordingly, Paul VI stated in *Populorum Progressio*:

> Economics and technology have no meaning except from man, whom they should serve. And man is only truly man in as far as master of his own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which was given to him by his Creator and whose possibilities and exigencies he himself freely assumes (PP 34).

This reflects the Thomistic principle of individuation that was re-echoed by Maritain's metaphysical differentiation between personality and individuality. To facilitate this vision of a well-rounded development, Paul VI taught that "the world requires the concerted effort of everyone, a thorough examination of every facet of the problem – social, economic, cultural and spiritual" (PP 12). This collaboration is required for humankind's personal and collective fulfilment (PP 16). There can be no integral development that is not based on mutual respect and a complete understanding of the nature of the human person, as epitomised in Christian

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[45] Peter J. Henriot et al, ed. *Catholic Social Teaching: Our Best Kept Secret* (New York: Orbis Books, 2003), 68

[46] Jacques Maritain, *Humanisme Integral: Problemes temporels et spirituals d'une nouvelle chretiente* (1936; repe., Parish: French and European, 1968).

[47] According to John Paul II, the originality of *Populorum Progressio "*consists in the basic insight that the very concept of development, if considered in the perspective of universal interdependence, changes notably". See *Solicitudo rei Socialis,* 9.

anthropology. Differently put, development issues go beyond mere economics; it is a moral issue that must be addressed, placing all aspects of Christian anthropology and the hierarchical relationship among them in proper perspective. This model of development subordinates material goods, as crucial as they are, to the transcendental goods/ends of human anthropology.

3.4 The Methodology of *Populorum Progressio*

The first part of *Populorum Progressio* reveals an adaptation of the See-Judge-Act methodology. In this regard, a further influence was Joseph Cardijin (1882-1967).[48] Cardijin, a Belgian Priest, was of modest family background. His experience of the relational gap between the church ministers and workers in the factories, especially those who were his former schoolmates, propelled him to promise at his father's deathbed that he was going to dedicate his entire life to ending "the scandal which brings death to millions of young workers, separating them from Christ and the Church".[49] In keeping with his promise, Joseph formed a group of young workers with the collective aim of helping one another to advance in the Christian vocation. This little group soon evolved into the Association of Young Christian Workers (YCW) in 1920 and rapidly gained international recognition. According to Cardijin, the mission of the YCW is a continuation of the action of Christ, who is ever alive in the world and especially in the young Christians.[50]

Unlike Maritain and Lebret, whose socio-political philosophy greatly influenced the thoughts of Paul VI, Cardijin's significant influence on the drafting of *Populorum Progressio* and other subsequent documents of Catholic Social Teaching is in the area of methodology. He is credited with the historical genesis of the See-Judge-Act methodology as employed in addressing the socioeconomic situations of the young workers of his time. This methodology will later gain more significant popularity in the works of the Latin American Liberation Theologians.

Traces of this methodology abound in most of the document. The bottom-up approach to considering poverty and underdevelopment also speaks to this method. Paul VI neither started by proffering solutions to the global economic challenges nor focused solely on the "…

[48] Edmund Arbuthnott, *Joseph Cardijin: Priest and Founder of the Y.C.W.* (London: Darton, Longman and Todd, 1966).
[49] Arbuthnott, *Joseph Cardijin: Priest and Founder of the Y.C. W.,* 10.
[50] Arbuthnott, *Joseph Cardijin,* 41.

current conception of economic development".[51] Instead, he observed the lived experiences of the peoples of his era, took a historical-critical examination of the global situation at that time, in continuity with the Church's undying social concerns, and highlighted possible ways forward from a global perspective.

A more explicit manifestation of the See-Judge-Act methodology is seen in the first part of the document, where he begins his discourse on "Man's Complete Development" with an empirical overview of the historical situation (PP 6-11), continuing by offering a developmental idea deeply rooted in Scripture and other theological and philosophical resources (PP 12-21) and ending by presenting practical recommendations highlighting areas where actions needed to be taken especially as they pertained to the rights to private property, the challenges of industrialization, the role of families as well as demographic issues (PP 22-42). According to Dorr, this deliberate historical approach distinguishes Populorum Progressio as a remarkable furthering of the Church's social teaching on human development.[52] This adaptation of the See Judge and Act methodology is in tune with the Second Vatican Council and its call to the Church to examine itself concerning the need for greater openness to dialogue with the world, and to be more attentive to and examine the signs of the time and interpret them in the light of the Gospel (GS 4, PP 13). This is an invitation away from abstract or conceptual theology to one more in touch with the people's historical, cultural and society lived experiences.

Another methodological feature of *Populorum Progressio*, which is also an offshoot of the See-Judge-Act methodology, is the dialogical approach demonstrated in the entire document, notably its invitation to all categories of people to collaborate in advancing the goal of integral development. Of particular mention in terms of dialogue is Paul VI's warm reminiscence of his dialogue "with various non-Christian individuals and communities in Bombay" (PP 82). The Pope's admittance of the influences of economists, philosophers and theologians in the drafting of *Populorum Progressio* further speaks to this reality. Even though we are called to be responsible actors in our individual development, integral development

[51] Filochowski, 62. See also Donal Dorr, "Solidarity and Integral Development," in *The Logic of Solidarity: Commentaries on John Paul II's Encyclical On Social Concern* (New York: Orbis Books, 1989), 145.
[52] Donal Dorr, *Option for the Poor and for the Earth from Lea XIII to Pope Francis* (New York: Orbis Books, 2016), 136; See also Gregoire Catta, *Catholic Social Teaching as Theology* (New York: Paulist Press, 2019), 19.

connotes the development of one for the sake of all and the development of all for the sake of one.

3.5 Integral Human Development

The overarching theme around which every other concern revolves is integral development – the development of the whole man. Hence, the multidimensional need of the human person poses several urgent issues, especially regarding "the gap between rich and poor to the differences and tensions between wealthy and impoverished countries,"[53] at the core of the document. This widening gap between richer and poorer nations has a lot of negative consequences on the dignity of the human person. Of particular concern are those who are constantly "trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilisation and a more active improvement of their human qualities; of those who are consciously striving for fuller growth" (PP 1).

Hunger, poverty, and even bodily infirmities are widespread human realities. However, the most affected are people in less developed countries who lack the basic structural amenities to cope with the challenges of living a dignified life. For Paul VI, wealthier nations are responsible for the predicaments of the poorer nations they colonised. He remarked that:

> While today we see that men are seeking to find a more secure food supply, cures for diseases, steady employment, increasing personal responsibility with security from oppression and freedom from degradation endangering the dignity of man, and better education, in a word while men seek to be more active and consequently to enhance their value, we see at the same time that great numbers are living in conditions which frustrate their just desires. . . . (PP 7-8, 10)

Genuine development cannot be achieved amid such militating factors. In his commentary on the document, Peter Riga re-echoed these concerns:

> The social encyclical of Paul VI, *Populorum Progressio* – "On the Development of Peoples" – is the culmination of the voice of the modern popes on the problems and agonies of the men of our day. A note of urgency is one of the letter's outstanding characteristics; Pope Paul obviously considers the problem of poverty and underdevelopment the most pressing and dangerous issue of our day. On the

[53] Richard P. McBrien et al., eds., "Populorum Progressio," in *Harper Collins Encyclopedia of Catholicism* (San Francisco: Harper Collins Publishers, 1989), 1033. See also Riga, 15-16 and 18, and Kevin E. McKenna, *A Concise Guide to Catholic Social Teaching*, (Notre Dame: Ave Maria Press, 2002), 65.

> resolution of this issue will hang the balance of peace and, indeed, the future of human race.[54]

It must be noted that all the causes of the imbalances between the rich and developing nations border directly on the question of the dignity of the human person. Riga further buttresses this point when he remarked that Paul VI's analysis of *Populorum Progressio* reveals that the crux of all social thought must be "man – every man and all men".[55] Hence, every developmental agenda that fails to place the human person and dignity in proper perspective fails the test of authenticity.

The socioeconomic context into which *Populorum Progressio* was published was saturated with a notion of exclusively economic-oriented development. It was a period of rebuilding the ruins of the World Wars, and many nations of the West were reconstructing their socioeconomic and political structures. It was also an era of decolonisation and independence for most third-world countries; hence, the global atmosphere was building and rebuilding developmental structures. As a result, many developmental ideologies viewed growth and progress mainly from the material and economic perspective with little or no regard for the social and spiritual dimensions of the human person.[56] As a result, Paul VI advocated a broader definition of human development to emphasise the integral development and fulfilment of "every man, the whole man" (PP 13).

While acknowledging the necessity of development in the broadest sense, he cautioned that development is like a two-edged sword – it can be a good servant and a bad master depending on how it is understood and approached. While development can positively contribute to the human person's growth, it can also enslave the human person, especially when development is seen as "the highest good beyond which one is not to look" (PP 19). By implication, development is judged inauthentic when it is regarded as an end rather than a means to man's ultimate finality. Integral development should not be too engrossed in the past or be solely preoccupied with the present to the point of neglecting the future. In essence, the past, the present and the future must be brought into proper perspective for any development model to pass the test of integrality.

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[54] Peter J. Riga, *The Church of the Poor: A Commentary on Paul VI's Encyclical On The Development of Peoples* (Illinois: Divine Word Publications, 1968), viii.
[55] Riga, 29.
[56] Economic theories like socialism, capitalism, and Marxism will not be addressed in detail in this work.

True development is not merely national domestic product (GDP) growth or technological advancement. It consists of social progress and economic growth, an increase in the capacity of an economy proportionate to its people, and equitable distribution of socioeconomic and political wealth. This helps promote more social situations of meaningful human life and dignity. This is what Paul VI meant when he stated:

> When we speak of development, care must be given both to social progress and economic growth. The increase of national wealth is not sufficient for its equitable distribution; the progress of technology is not enough to make the earth a more suitable place to live in as if it had been made more humane. . . . The predominance of technologists, or technocracy, as it is called, if it gains the upper hand in the next generation will be able to bring on evils ... Economics and technology lack meaning if they are not turned to the goal of man whom they must serve (PP 34).

True development goes beyond meeting people's physical or material needs to meeting their spiritual needs. Complete and authentic humanism consists of provision for the development of whole persons without limits to material provisions to exclude God and spiritual values. Full development is achieved only in self-transcendence because "there is no genuine humanism except that which reaches out to God as the absolute, while the duty to which we are called is acknowledged and by which true meaning is given to human life. By no means, therefore, is man his own final measure, he only becomes what he must be if he transcends himself" (PP 42). This line resonates very strongly with the 'true humanism' of Jacques Maritain. True development therefore is human advancement without discrimination, segregation, or injustice, where human rights are respected, and charity and a radical preferential option for the poor are shown to everyone.

Populorum Progressio suggests the following conclusions regarding Paul VI's notion of true development. First, complete development is integral. This means the development of the whole person because each person has dignity, rights and an obligation to attain self-fulfilment. Secondly, it is not self-centred or fragmented; it has a social dimension. Every individual is part of a community and civilisation with its relational history. All people are bound in solidarity. Each person has to care for the well-being of others in the human community, including generations yet to come. Thirdly, it is economic and includes cultural, psychological, ecological, political and religious or spiritual dimensions of the human person and all people. Fourthly, the document offered a novel description of "development". Paul VI linked and equated development to peace. He asserted that "development is the new name for

peace" (PP 31-32, 35, 76, 87).[57] This view suggests that development engenders peace, and a mutual exchange between development and peace exists. The development of all people creates a peaceful atmosphere because the dignity of each member is cared for and respected. When an atmosphere of peace prevails, it is conducive to development. Therefore, the relationship between the two is intimate and mutually indispensable. Peace is the consequence of charity and justice, just as integral human development is the consequence of charity and justice exercised in solidarity.

3.5.1 The Significance of Culture

According to Paul VI, for development to be integral, it must simultaneously enhance the concrete life situation of the individual and community. Cultural development constitutes a significant component of authentic development (PP 17, 40, 72). Lebret had earlier advocated for the same in *The Last Revolution: The Destiny of Over-and Underdeveloped Nations*. He noted:

> Each group has its roots in a certain part of the earth and must find its own formula for collective progress. If it uses Western values as its yardstick, the underdeveloped parts of the world can only lose their zeal for life and lapse into despair.[58]

Paul VI re-echoed a similar opinion thus:

> Since the traditional civilisation is in conflict with recently introduced industrial civilisation, it happens without fail that social structures not corresponding to modern needs are almost shattered. Consequently, while adults think that the life either of individuals or families is to be centred as it were in the framework, often times narrow, of this civilisation and believe that it is not to be abandoned; the young at the same time consider it a kind of meaningless barrier which keeps them from eagerly advancing to new ways of life in society (PP 10).

Ordinarily, it may lead to a choice: either support the young and forfeit the rich cultural values and heritage in exchange for novel cultural values or to remain with the conservative adults and forgo progress. Nonetheless, Paul VI believes that the perceived tension can be either eradicated or eased. The rich and poor countries have historical and cultural values consistently handed down through various forms from one generation to another and serve human life and dignity. It is, therefore, a grave mistake to disregard the cultural heritage of the poor nations in the interest of the rich nations because the cultures of the poor nations also

[57] Riga, *The Church of the Poor,* 143.
[58] L. J. Lebret, *The Last Revolution: The Destiny of Over-and Underdeveloped Nations*, trans. John Horgan (New York: Sheed and Ward, 1965), 151.

"contains genuine human values" (PP 17, 40). Richard Rousseau considered this quest for novelty a fundamental "breakdown of traditional customs and attitudes".[59] This is because rather than integrating the old and the new, the agitation of the young will amount to the total absorption of their cultural heritage. Authentic development is not a situation of complete discontinuity with the old; it is a continuity of the positive and valuable elements of the old in the new.

While advocating for the civilisation of cultures to be part of the developmental process, Paul VI called for carefully examining innovative cultures to determine what should be embraced as coherent with the status quo (PP 41). Although the desire for development must be welcomed and promoted, it must also be cognizant of and respectful of a people's historical context and culture in a way and manner that their openness to change and development does not engender a discontinuity with their cultural heritage.

3.5.2 Development and Solidarity

Solidarity is one of the core principles of Catholic Social Teaching that Paul VI emphasises. The introduction to the encyclical *Populorum Progressio* reads: "Today, it is most important for people to understand and appreciate that the social question ties all men together, in every part of the world" (PP 3). By this, the Pope advocated for the broadening of solidarity to a global perspective. He further cautioned that such solidarity must be established through respectful dialogue.[60] It should also be intergenerational because:

> We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations (PP 17).

This general advocacy may also be applied to the corpus of Catholic Social Teaching in that the immediacy of history does not overtake it. Rather, it enriches itself with lessons from the historical past by integrating them with the reality of the present while keeping the future in view. In effect, any developmental model that is neither cognizant of the past nor attentive to the future does not count for integrality. Intergenerational solidarity requires human interdependence in the process of growth and development. Hence the Pope's appeal for a

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[59] Richard W. Rousseau, *Human Dignity and the Common Good: The Great Papal Social Encyclicals from Leo XIII to John Paul II* (Connecticut: Greenwood Press, 2002), 265.

[60] Filochowski, "Looking Out to the World's Poor: Teachings of Paul VI," 63. See also *Populorum Progressio*, 48-49, 20-21; 50-52, 21-22; 54, 22-23; 60-61, 25; 64, 27; 73, 30; 76-77, 31-32. Also see Henriot, *Catholic Social Teaching: Our Best Kept Secret*, 55, and Walsh and Davies, 223.

concerted effort from all people of goodwill in the bid for the complete development of every individual and of all people (PP 3, 5).

While Paul VI taught that it is more dignifying for people to be allowed to participate and be responsible for their individual development, he also affirmed that development could be integral only if it occurs in solidarity (PP 17). "There can be no progress toward a complete human development of a person without the simultaneous development of all humanity in the spirit of solidarity" (PP 43).[61] Authentic development does not occur in isolation; hence, "the complete development of the individual must be joined with that of the human race and must be accomplished by mutual effort" (PP 43). This model of development is characteristically focused and broad: focused because it emphasises the development of individuals in their uniqueness; broad because it promotes the development of humanity. It is the development of all, by all, and for the sake of all. The affirmation here is that in all generations, true development is progressive and dynamic, not retrogressive or static. More emphatically, Paul VI stated that "each man is a member of society and therefore belongs to the entire community of men. Consequently, not merely this or that man, but all without exception are called to promote the full development of the whole human society" (PP 17).

Jacques Maritain had earlier addressed this same question. According to him, the deficiencies that accrue from the person's material individuality propels the person to enter into a relationship with others. These relationships are necessary to realise his dreams and purposes fully.[62] This point is corroborated by James Hanigan, who observed that "to recognise the nature of the human person is to recognise that human beings need one another in order to be what they are – human. Human life is not possible in isolation … Human development cannot take place apart from a human community."[63]

3.6. *Octogesima Adveniens*

Three years after the publication of *Populorum Progressio*, Paul VI wrote *Octogesima adveniens* (Call to Action) to commemorate the eightieth anniversary of *Rerum Novarum* and

[61] See Rousseau, *Human Dignity and the Common Good*, 269.
[62] Jacques Maritain, *The Person and the Common Good* (Notre Dame: University of Notre Dame Press, 2015), 48.
[63] Hanigan, *As I Have Loved You*, 77. This also mirrors the *Ubuntu* African philosophical worldview, *I am because you are* – a worldview that emphasizes interconnectedness and ties the essence of being human to communality even though there may be some variations between this bond. See Mogobe B. Ramose, *African Philosophy Through Ubuntu* (Harare: Mond Books, 2002), 40.

the tenth anniversary of *Mater et Magistra.* Unlike its predecessor, this document was an apostolic letter addressed to "Cardinal Maurice Roy, President of the Council of the Laity and of the Pontifical Justice and Peace Commission".[64] It was a response to the Medellin Conference of the Latin American bishops in 1968, which was itself triggered by the Second Vatican Council's *Gaudium et Spes*.[65] The generally perceived theme of *Octogesima adveniens* is "the historically constituted nature of the social teaching of the church, the role of the local community and the difficulty as well as the undesirability of a single universal papal message or solution to problems".[66] Like most post-Vatican II documents, it evidenced a significant shift from a church that is socially euro-centric to a concretely worldwide concern, "from the model of a monarchical church to that of the Church as a servant of humanity, and from the idea of a laity dutifully following papal initiatives to the notion of laity and clergy as co-innovators in the social order."[67]

Octogesima adveniens, as the name of the document entails, is an invitation by Paul VI for a concerted effort for justice on a global scale. This invitation revolves around four cardinal points. The first is an invitation to a renewed understanding of Catholic Social Teaching:

> In the face of such widely varying situations, it is difficult for us to utter a unified message and to put forward a solution that has universal validity. Such is not our ambition, nor is it our mission. It is up to the Christian communities to objectively analyse the situation that is proper to their community, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgement and directives for action from the social teaching of the Church (OA 4).[68]

This is an incarnational approach to Catholic Social Teaching, which like *Populorum Progressio,* reflects the See-Judge-Act methodology that was developed in the 1920s. Because the Church is addressing a global issue, it cannot judge with the orientation of one continent;

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[64] Curran, 11. See also O'Brien and Shannon, 263, 265. The Pontifical Commission on Justice and Peace was established by Paul VI to "bring the People of God to full awareness of its role at the present time," to promote the development of people, and to encourage "international social justice". See Paul VI, *Populorum Progressio,* 5; *Apostolicam Actuositatem* (Decree on the Apostolate of the Laity, 1965), 1; Apostolic letter *Muto propio, Catholicam Christi Ecclesiam*: AAS 59 (1967), 27.

[65] Michael Walsh and Brian Davies, eds., *Proclaiming Justice and Peace: Papal Documents from Rerum Novarum through Centesimus Annus*. (Connecticut: Twenty-Third Publications, 1994), 245. See also Dorr, *Option for the Poor and Option for the Earth: From Leo XIII to Pope Francis,* 206

[66] Mary Elsbernd, "Whatever Happened to *Octogesima adveniens?" Theological Studies* 56 (1995), 39-60.

[67] James Finn, "Beyond Economics, Beyond Revolution: *Octagesima adveniens*," in *Building the Free Society: Democracy, Capitalism, and Catholic Social Teaching,* eds., George Weigel and Robert Royal (Washington D.C.: Ethics and Public Policy Center, 1993), 150.

[68] See Henriot et al, 11

it must be both pluralist in approach and accommodating of the plurality of contexts that constitutes the universal Church. As such, Paul VI employs the dialogical approach in empowering people to seek an understanding of the principles of Catholic Social Teaching within their peculiar socioeconomic, political and cultural contexts.[69] It is the position of *Octogesima adveniens* that "Catholic social teachings had been worked out in history, i.e., that Catholic social teachings are historically constituted, that the local Christian community contributed to the development of Catholic social teachings, and that a single universal message is not the papal mission."[70]

Secondly, *Octogesima adveniens* addressed issues of equality and participation. Curran notes: "This document emphasises the human aspirations to equality and participation; recognises some legitimate aspects in Marxism, especially as a tool of sociological analysis, condemns liberal ideology, discusses urbanisation and mentions environment for the first time."[71] While not undermining the role of political power in realising human aspirations, the Pope calls on the more privileged members of society to develop greater love and solidarity with the poor. Wielding political power though necessary for realising these human aspirations, "genuine development is to be found in the development of moral consciousness". (OA, 48)

He maintained his interest in the social question in *Octogesima adveniens* because development tended to be limited only to the economic sphere. He emphasises liberation because the political question is part of the economic agenda, and this suggestion shifted emphasis from economics to politics (OA 20).[72] He made this move because he was convinced that political action should check the power of multinational corporations that create economic difficulties due to their magnitude and power, outpacing small corporations and private enterprises. There was a need for a body that moderates socioeconomic relations. Paul VI "acknowledged the significance of the political dimension",[73] but also knew and

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[69] See Walsh and Davies.
[70] Mary Elsbernd, "Whatever Happened to *Octogesima adveniens?" Theological Studies* 56 (1995): 39-60. As Paul VI affirmed in *Octogesima Adveniens,* the nature and scope of encyclical letters and papal documents are general and universal in their orientation and meaning. The local Churches are then expected to apply them variously according to the particular circumstances and felt needs. See *Octogesima adveniens,* no. 4.
[71] Charles E. Curran, *Catholic Social Teaching, 1891-Present: A Historical, Theological and Ethical Analysis* (Washington, D.C.: Georgetown University Press, 2002), 12.
[72] See Dorr, *Option for the Poor and for the Earth,* 163-164.
[73] Walsh and Davies, 245.

acknowledged that politics is not an end in itself; it is a means to help achieve human development in different forms.

The third is his dramatic "call" to action. For Paul VI, the involvement of Christians in social reforms constitutes a part of the Christian vocation. "It is not enough to recall principles, state intentions, point to crying injustice and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action." (OA, 48)

According to O'Brien and Shannon, "*Octogesima adveniens* emphasised that action for justice was a personal responsibility of every Christian. This responsibility rested on Christian organisations and institutions, but that it involved both the effort to bear witness to the principles of justice in personal and community life and acting to give those principles life in society."[74] Similarly, Henriot and others remarked, "Paul VI acknowledged the difficulties inherent in establishing a just social order and pointed to the crucial role of the local Christian communities in meeting this responsibility" (OA 4).[75] However, it is problematic how applicable Catholic Social Teaching principles, norms and directives can be to varied socio-cultural and religious contexts globally. This necessitated the turn to the indispensable role of the local people and their peculiar contexts in establishing a just societal structure. Charles Curran attested to this reality when he observed that Paul VI in *Octogesima adveniens* urged "Christians to participate and contribute to solving the many problems facing individual countries and the world."[76] Participation and cooperation or collaboration are necessary prerequisites to resolve the problem of injustice. Christian communities are, in particular, urged to be involved in critically examining the contexts in which they live. This is necessary because of the existing variable contexts in the different countries.[77] Herein lies the re-echoing of Paul VI's teaching in *Populorum Progressio,* wherein he emphasised the centrality of individual countries in solidarity with the world community in promoting integral human development. It further reiterates the argument about individual and social dimensions of

[74] David J. O'Brien, and Thomas A. Shannon, eds., *Catholic Social Thought: The Documentary Heritage* (New York: Orbis Books, 2001), 263.
[75] Peter J. Henriot et al, ed. *Catholic Social Teaching: Our Best Kept Secret* (New York: Orbis Books, 2003), 10-11.
[76] Curran, *Catholic Social Teaching,* 11-12.
[77] O'Brien and Shannon, *Catholic Social Thought,* 263.

authentic human development, a development in solidarity. It is a development model that places people's development and progress in their own hands.

In *Populorum Progressio*, Paul criticised models of development that focused exclusively on one dimension of human personality to the exclusion of others (PP, 21). This is more evident in *Octogesima adveniens* (OA, 32-35), where the document criticised forms of "both Marxism and liberalism, which programmatically deny the fullness of integral development whether on ideological or strategic grounds."[78] Paul acknowledged that if either of these ideological systems ever becomes a complete social system, they would deny elements integral to human development. Although Marxist thought helps to explain scientific structural and economic conflict, and liberal thought helps provide insights into economic and political means for protecting personal self-determination and initiative, independently, they fail to provide an adequate and comprehensive vision of the human person. Paul believed that the human person transcended any one particular ideological system. As Hollenbach says, "This concrete transcendence is precisely the dignity of the human person: fully rooted in social and historical conditions, yet always surpassing and judging them."[79]

Even though Paul VI emphasized the reality of contexts and encouraged the local Church to take up the responsibility to read the signs of the time and adapt the Church's universal principle to their particular context in the light of the Gospels (OA, 4), he clearly manifests the integral and dynamic nature of the entire corpus of Catholic Social Teaching. He writes:

> If today the problems seem original in their breadth and their urgency, is man without the means of solving them? It is with all its dynamism that the social teaching of the Church accompanies men in their search. If it does not intervene to authenticate a given structure or propose a ready-made model, it does not thereby limit itself to recalling general principles. It develops through reflection applied to the changing situations of this world, under the driving force of the Gospel as the source of renewal when its message is accepted in its totality and with all its demands. It also develops with sensitivity proper to the Church, characterised by a disinterested will to serve and pay attention to the poorest. Finally, it draws upon its rich experience of many centuries, which enables it, while continuing its permanent preoccupations, to undertake the daring and creative innovations that the present State of the world requires (OA, 42).

Paul VI restates the position that social teaching develops through reflection on the changing situations of each era in the light of the Gospel. The Gospel is unchanging;

[78] Hollenbach, *Claims in Conflict*, 83.
[79] Ibid, 84.

contemporary situations are changing; social teachings are the historically constituted responses emerging from the dialogue between the Gospel and contemporary situations.

The theological anthropology upon which the concept of the integral thrives in Paul VI revolves around the questions of the person, the origin, and the destination of mankind. It is insufficient to speak about the human person without adequate recourse to its origin. Similarly, human life/existence is bereft of meaning if lived without a future towards which it aspires. Suffice to say that Paul VI does not clearly define the concept of the integral *per se*. Rather, he employs the values of liberty, responsibility and openness to the transcendent as core determining features of what can be considered integral. Hence, he continues in the line of the humanism of Maritain and the developmental schema of Lebret that was manifest in *Populorum Progressio.*

3.7 The Meanings of the 'Integral' in Human Development of Paul VI

The integral development of Paul VI is directly sourced in the anthropology of Maritain and the development theory of Lebret – both of which are further sourced in the retrieval of neo-Thomism, and engagement with the modern world.

Although it is in *Populorum Progressio* that the 'integral' was explicitly used, a close reading of the entire document reveals some further implications of the term 'integral' in Pope Paul's "integral development". In his discourse on the inevitable role of culture in the developmental process, Paul VI offers some sense of what the integral connotes. The key relationship, of course, is to the term development and the designative role the integral plays in 'integral human development'. To understand the integral is also to understand what he means by development.

Contrary to the prevalent secular, economic-oriented notions of development of the time, *Populorum Progressio* proposed a more balanced notion, especially its characteristic of inclusivity, which was novel because it ushered in a "fresh approach to the understanding of development".[80] Authentic and integral human development is a progressive process involving all. As Pope Paul argued, it "consists in each and everyone's passing from less human to more

[80] Donal Dorr, *Option for the Poor and Option for the Earth: From Leo XIII to Pope Francis* (New York: Orbis Books, 2016), 134. Also see James P. Hanigan, *As I Have Loved You: The Challenge of Christian Ethics* (New York: Paulist
Press, 1986), 158.

human living conditions" (PP 20).[81] He advocated the development of the potentialities that are within the individual, but this demands an atmosphere where there is love, friendship, prayer and contemplation, all of which indicate that the human person is in a progressive process. Development is authentic if all productive activities are directed to the service of the human person, that is, if they lessen inequalities, remove discrimination, free people from the bonds of servitude and enable them to improve their conditions in the temporal order, achieve moral development, and perfect their spiritual endowments or protect the dignity of the human person (PP 6, 15, 21, 34).[82] These assertions show the gravity of Paul VI's vision of development as "liberation" and his introduction of the term in human development. However, he did not use it liberally because it would fall short of his supposition of what integral human development entails, which looks "to the absolute God."[83]

Paul VI proposed what he termed 'integral', or sometimes 'complete' or 'authentic' human development, as the ideal form of development. In this approach, *integral human development* considers everyone as the subject and object of development. Borrowing from the thoughts of Lebret, Paul VI summarizes development as not restricted to economic growth alone but whose authenticity requires that:

> It must be well-rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question has rightly said: "We cannot allow economics to be separated from human realities, nor development from the civilisation in which it takes place. What counts for us is man—each individual man, each human group, and humanity as a whole (PP 14).[84]

Therefore, 'integral' refers to 'being inclusive of all dimensions of human life'. The integral refers to the 'totality of the human person,' providing a holistic account of individuals and their communities. As such, it is proposed as the true criterion for social development. At the same time, the 'integral' is also the concrete; it is the real context in which people fully actualise themselves and strive for development. Finally, the 'integral' is that which is true, real or authentic, in comparison to that which is reductionistic. The authenticity of

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[81] Denis Goulet, *A New Moral Order*, 39 and 43. Also, see Denis Goulet "The Search for Authentic Development," 134.
[82] See the National Conference of Catholic Bishops. Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy (Washington, D.C.: United States Catholic Conference, May 3, 1986), 13, ix.
[83] Julian Filochowski, "Looking Out to the World's Poor: Teachings of Paul VI," 80- 81.
[84] See *Dynamique concrete du developpement,* (Paris: Economie et Humanisme, Les editions ouvrieres, 1961), 28. See Denis Goulet, *A New Moral Order: Studies in Development Ethics and Liberation Theology* (New York: Orbis Books, 1974), 40.

development is demonstrated by being integral; that is, it must occur in solidarity and look beyond economics to place the socioeconomic, political, cultural and spiritual life of the human person in proper perspective.[85] Donal Dorr concisely rendered Paul VI's notion of authentic development when he stated:

> It does not give a privileged place to the economic dimension of human development any more than to cultural, psychological, political, ecological, or religious dimensions. Rather it challenges Christians to take full account of the noneconomic elements, for instance, to recognise the value of different cultures and of basic human rights.[86]

The threefold division outlined above resonates with Albino Barrera's three basic identifiable features of authentic development in Paul VI: firstly, it is primarily geared towards the perfection of the human person; secondly, it is holistic; and finally, it is inclusive.[87]

To these distinctions, other senses of the term may also be discerned. One: the 'integral' involves continuity in time and culture. This point is brought out in response Pope Paul's anxieties about culture. He acknowledged that bridging the gap between traditional cultures and industrial civilization creates tension, especially between the conservative older people and the progressive younger generation (PP 10). In his own words:

> For the older generation, the rigid structures of traditional culture are the necessary mainstay of one's personal and family life; they cannot be abandoned. The younger generation, on the other hand, regards them as useless obstacles, and rejects them to embrace new forms of societal life (PP 10).

What is at stake is that development can facilitate an agitation for a radical discontinuity with the people's tradition in preference for a vaguely understood modern culture. It is inimical to integrality. Accordingly, he held that a characteristic of authentic growth, and therefore 'the integral' is to positively bridge the gap between the old and the new while adequately preparing for the future. By implication, the integral exercises a hermeneutical role as it examines the link between what was and what is to be (coherence) and the possible adaptation from both sides to maintain continuity despite seeming discontinuity. This indicates the need for a synergy between the old and the new since the old "contains genuine human values" (PP 40)

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[85] Henriot, *Catholic Social Teaching: Our Best Kept Secret,* 212-213.
[86] Donal Dorr, *Option for the Poor and Option for the Earth: From Leo XIII to Pope Francis* (New York: Orbis Books, 2016), 136. See Dorr, "Solidarity and Integral Human Development," in *The Logic of Solidarity: Commentaries on John Paul II's Encyclical on Social Concern*, 146.
[87] Albino, Barrera. *Modern Catholic Social Documents and Political Economy* (Washington D.C.: Georgetown University Press, 2001), 34.

and the new is not devoid of possible flaws. While development moves on from the past, the authenticity of the new is proven by its consistency or coherency with the past (PP 41).

Two: the 'integral' involves cooperation across communities and cultures. Observing contemporary development, Paul VI remarked that "social question has become worldwide" (PP 3). By implication, the issues of social and economic justice and the structures to adequately address them have gone beyond the capacity of a single nation or continent. Hence the need for an international approach to addressing the global problem. This acknowledgement of moving beyond the earlier Eurocentric approach to a global one implies the drive towards inclusivity, which is one of the components or tools of integrality.

Three: this characteristic of cooperation is based on a fundamental openness, that is captured by term 'integral.' The openness meant here is one that positively engages, including that which provides a fuller, or more authentic, "global vision of man and of the human race" (PP 13). *Populorum Progressio* was published within the historical context of a church opening itself up to the broader world in the post-Vatican II era. In the spirit of Vatican II, Paul VI remarked:

> With an even clearer awareness, since the Second Vatican Council, of the demands imposed by Christ's Gospel in this area, the Church judges it her duty to help all men explore this serious problem in all its dimensions, and to impress upon them the need for concerted action at this critical juncture (PP 1).

This openness is also an impulse to include, that is, to take on board that which helps further understand the totality of the person and upbuilds the concrete reality of people. This dynamic is linked to the church that was reawakening its mission mandate and putting its theological anthropology in new perspective. Suffice to mention that the ecclesiological context of *Populorum Progressio* was characteristically driven by the quest for inclusivity, as evidenced in the idea of the Church as "the people of God".

The integral in Paul VI was used as a designative to qualify his vision of a development that "cannot be restricted to economic growth alone" (PP 14), but one whose authenticity is proven by its well-roundedness and ability to "foster the development of each man and the whole man" (PP 14). Because of the centrality of its concern for each individual man, each human group, and humanity as a whole, separating economics or politics from other human realities or separating developmental issues from the civilization in which it occurs will amount

to a compartmentalization of human concerns and hence counteractant to the vision of integrality.

Taking all the above into account, it is argued that *Populorum Progressio* employs the concept of the integral both as a vision and a process. While, as a vision, the integral it entails a broadened consideration of the many dimensions of the being of the human person *ad intra* and his relationships *ad extra*, as a process, it entails some form of reflections and discernment that positively preserves the past (continuity), impacts the present (coherence) and prepares for the future (cooperation).

3.8 Conclusion

This chapter explored the significance of the concept of the integral in the social teaching of Pope Paul VI with a particular focus on *Populorum Progressio* and *Octogessima adveniens.* Our exploration began with the biography of Paul VI and an examination of the various influences that shaped his thought processes. The study revealed Paul VI as a multifaceted individual and a compassionate shepherd whose life was greatly influenced by the diverse personalities he encountered and interacted with, both within and outside his familial circles. By analyzing these influences, we gained insight into the motive behind the documents under consideration, particularly emphasizing the essential nature of integral and authentic development. *Populorum Progressio,* with its focus on integral human development as well as the issues and factors that militates against its actualization, uncovers Paul VI's deep-seated concern for the well-being of both the individual and the community, recognizing the intrinsic connection between them in the pursuit of holistic development.

It is proposed that a close reading of the texts leads to the following conclusions: Firstly, it is in *Populorum Progressio* that the term integral makes its first clear articulation in Catholic Social Teaching. What was implicit is now explicit. The chapter sourced the immediate influence of Louis Lebret and, especially, Jacques Maritain on Paul VI. The previous chapters identified the roots of their neo-Thomism in the Thomistic revival and the historical engagement of the church-state in the modern world in the late nineteenth century. However, Paul VI did not explicitly define the term itself. Instead, it can be teased out through its functions and its relatedness to other terms, such as development.

Secondly, Paul VI's vision of development serves as the primary exemplar of what is occurring with the term 'integral.' His model offers a comprehensive understanding

encompassing many perspectives, especially the transcendent or spiritual. These can all be held by the term 'integral human development'. While his development model may appear paradoxical, combining both practical and idealistic elements, and may seem challenging and impractical, it holds to a constant, namely the centrality and totality of the human person. The common thread of Catholic Social Teaching, within which *Populorum Progessio* is so important is the shared concern for the dignity and well-being of the individual, situating the human person as the focal point of all development endeavours and the core element in addressing development challenges. The integral is connected to the centrality of the human person.

Thirdly, our investigation reveals Paul VI's understanding of the human person, an anthropology that facilitates his drive for integral development. To be human is not merely a dormant state of existence but a constant journey towards greater humanity and fulfilling our innate calling. It encompasses the dynamic growth process across various dimensions: physical, intellectual, spiritual, personal, and social. This endeavour necessitates nurturing the conditions for individuals to expand their capabilities, acquire knowledge, and experience abundance. However, the ultimate purpose is not simply to possess more in a material sense but to become more whole and to foster solidarity and brotherhood within the human community. According to *Populorum Progressio*, being human entails embracing our inherent vocation to transcendence, freedom, and solidarity.

Fourthly, the term 'integral in *Populorum Progressio* carries a threefold significance. One, it signifies continuity in time and culture, emphasizing the need to bridge the gap between traditional and modern elements, fostering coherence and adaptation for sustained development. Two, the 'integral' denotes cooperation across diverse communities and cultures, responding to global social and economic justice issues by advocating for inclusive, international approach beyond Eurocentrism. Three, the 'integral' embodies a fundamental openness, contributing to a more global vision of humanity. This openness extends to the Church's commitment to exploring global issues and taking concerted action.

Finally, this study has identified a fourfold role of the term integral: designative, hermeneutical, phenomenological, and normative. It is proposed that Paul VI employs the integral in these four ways: in a designative sense to qualify his brand of development; in an interpretative sense to facilitate the process of responding to new challenges while remaining

faithful to the tradition; in a phenomenological sense to portray the substance or content of authentic development, which at its depth is the human person in its totality; and finally in a normative manner, in that, the integral is providing a basis to guide human action and behaviour. The conclusions of each chapter will be synthesised in the overall findings by arranging them according to these four-fold roles in the General Conclusion, when the study is drawn together.

Overall, Paul VI's humanism and vision of integrality in development highlight the importance of the human person, human dignity, solidarity, inclusivity, and the harmonious integration of different dimensions of human life in promoting holistic and sustainable progress. This point will be central to the social teaching of John Paul II in the next chapter, wherein his blend of personalism and phenomenology helps to better portray the needed anthropology for a fitting integral and sustainable development.

CHAPTER FOUR

THE CONCEPT OF THE INTEGRAL AND POPE JOHN PAUL II

4.0 Introduction

John Paul II's concern for social issues begins with a concern for the individual person and then moves into the broader realm of the community.[1] This assertion reveals that the promotion of the dignity of the human person constitutes the overarching theme of his social thought. His view of the human person is thoroughly personalistic, and his methodology is phenomenological, an insight that imbues the various elements of his thought.

This chapter explores the instances and implications of the concept of the integral in Karol Wojtyla's/John Paul II's social teaching.[2] It will begin with a short overview of his life and a brief overview of his early philosophy, and influences. This is an essential as a backdrop to his theological work.

4.1 John Paul II

Karol Wojtyla was born in Wadowice, Poland, on 18th May 1920. Having lost his mother at a very tender age, he was raised by his father, a non-commissioned military officer. His university experience was interrupted by the Nazi invasion of 1939. He began training for the priesthood in 1942, but due to the war, he had to start his studies underground until the war ended. After his ordination, Wojtyla went to the Angelicum in Rome to pursue his doctoral degree in theology under the supervision of Garrigou-Lagrange. A few years after obtaining his doctorate in theology, he studied for another doctorate in philosophy. During this philosophical exploration, Wojtyla encountered Roman Ingarden, a contemporary of Husserl who first introduced him to the works of Max Scheler. With heightened interest in Scheler's phenomenology, Wojtyla wrote his second doctoral dissertation on Scheler's ethics of values and made its presentation in 1953. Having previously received an Aristotelian-Thomistic

[1] John Paul II, "The Social Concerns of the Church," *Origins.* March 3, 1988. Vol. 17: No. 38, 654.
[2] This chapter shall refer to him as Karol Wojtyla, before his election to the papacy on the 16th October 1978, and John Paul II afterwards.

formation, Wojtyla drew from his studies of the phenomenological method to develop his personalistic synthesis, which is a blend of Thomistic metaphysics and anthropology with a touch of phenomenology.[3] His encounter with the phenomenology of Max Scheler and its usefulness for the development of Catholic ethics will eventually become the core of his lifelong socio-political, philosophical, and theological thoughts.

Wojtyla became a professor of moral theology at the Catholic University of Lublin until 1958, when he was appointed auxiliary bishop of Krakow and subsequently made the Archbishop of Krakow on 13th January 1964. After the sudden death of John Paul I in 1978, he was elected the first-ever non-Italian Pope in Catholic history. Even amid his episcopal duties, Wojtyla never parted from his passion for academia. His many writings as a professor and Pope attest to this reality. For instance, the 1980 biography of his pre-papal corpus, published by Libreria Editrice Vaticana, listed 635 items.[4] Similarly, Woznicki noted that Wojtyla's pre-papal writings consist of about five major books and 120 articles, his homilies, pastoral letters and addresses.[5]

As a man of diverse interests, Wojtyla's pattern of thinking and writing was influenced by several personalities and circumstances he encountered during his studies. Although these influences are not of the same degree, they all contributed to forming his worldview. According to George Weigel, his earliest influence came from his contact with a metaphysics textbook in 1942.[6] Weigel quoted a conversion between Wojtyla and André Frossard on how this text impacted the worldview of Wojtyla thus:

> My literary training, centred around the humanities, had not prepared me at all for the scholastic theses and formulas with which the manual [Wais's book] was filled. I had to cut a path through a thick undergrowth of concepts, , analyses, and axioms without even being able to identify the ground over which I was moving. After two months of hacking through this vegetation, I came to a clearing, to the discovery of the deep reasons for what until then I had only lived and felt. When I passed the

[3] In relation to the influence of Aquinas and especially Scheler, Wojtyla remarked in the introduction to *The Acting Person,* that, "The author of the present study owes everything to the systems of metaphysics, of anthropology, and of Aristotelian-Thomistic ethics on the one hand, and to phenomenology, above all in Scheler's interpretation… on the other hand." See Wojtyla, *The Acting Person,* ed., Anna-Teresa Tymieniecka, trans., Andrzej Otocki (Dordrecht, Holland: D. Riedel Publishing Co., 1979), xiv.

[4] W.Gramatowski, and Z. Wilinska, *Karol Wojtyla w swietle publikacj/Karol Wojtyla negli scritti: Bibliografia.* (Karol Wojtyla in the Light of His Writings: Bibliography). (Vatican City: Libreria Editrice Vaticana, 1980).

[5] A.Woznicki, *A Christian Humanism: Karol Wojtyla's Existential Personalism* (New Britain, Conn.: Mariel, 1989)

[6] Wojtyla's contact with K. Wais's, "*Ontologia czyli metafizyka ogólna* (*Ontology or General Metaphysics*)." *Biblioteka Religijna, Lwów* (1926). Made great impact on his worldview.

> examination, I told my examiner that… the new vision of the world which I had acquired in my struggle with that metaphysics manual was more valuable than the mark which I had obtained. I was not exaggerating. What intuition and sensibility had until then taught me about the world found solid confirmation.[7]

Avery Dulles lends credence to this view, stating that this metaphysical text was instrumental in Wojtyla's coming to terms with the transcendental philosophy that was much discussed at the time. This school of thought emanating from Louvain revolved around the thoughts of Cardinal Mercier and was focused on reconciling the approaches of Thomas Aquinas and Kant. This encounter was revelatory for Wojtyla as he "was able to see that reality is intelligible and that an all-embracing realist philosophy is possible".[8] Little wonder, Weigel referred to Wojtyla as a Thomistic realist who sought "for a different method to get at the truth of things".[9] This different method of his, according to Weigel, consists of his blending of the metaphysical realism of Thomas Aquinas with phenomenology, especially that of Max Scheler.[10] Attesting to this reality, as he reflects on the gift of his priestly ministry John Paul II wrote:

> My previous Aristotelian-Thomistic formation was enriched by the phenomenological method, and this made it possible for me to undertake a number of creative studies. I am thinking above all of my book *The Acting Person*. In this way I took part in the contemporary movement of philosophical personalism, and my studies were able to bear fruit in my pastoral work.[11]

From 1962 to 1965 and spanning through the Second Vatican Council, Archbishop Wojtyla played an active role in the preparation of the Council documents on Christian Revelation, the Church, the Place of the Church in the Modern World, the Liturgy, Religious

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[7] George Weigel, "Wojtyla's Walk Among the Philosophers," paper presented at the Proceedings of the Second Annual Fall Conference of the Simon Silverman Center, 'The Phenomenology of Karol Wojtyla/John Paul II,' December 1-2 Duquesne University, Pittsburgh, PA, 2006, 3.

[8] Avery Cardinal Dulles, "The Metaphysical Realism of Pope John Paul II," paper presented at the Proceedings of the Second Annual Fall Conference of the Simon Silverman Center- "The Phenomenology of Karol Wojtyla/John Paul II," December 1-2 Duquesne University, Pittsburgh, PA, 2006, 3.

[9] Weigel, "Wojtyla's Walk Among the Philosophers," 5

[10] George Weigel, *Witness to Hope,* 128. In the preface of his central and most influential philosophical piece, The Acting Person, Karol Wojtyla acknowledged the influence of Scheler on his worldview and approach to the question of anthropology. Despite his acquaintance with traditional Aristotelian and Thomistic thoughts, Wojtyla declared it was "the work of Max Scheler that has been a major influence upon his reflection". He continued, "in my overall conception of the person envisaged through the mechanism of his operative systems and their variations, as presented here, may indeed be seen the Schelerian foundation studied in my previous work. See *The Acting Person,* Preface, xiv.

[11] John Paul II, *Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination* (New York: Doubleday Books, 1996), 93-4.

Freedom.[12] Accordingly, Dulles submits that "Wojtyla's experience as a young bishop at the Second Vatican Council confirmed and deepened his personalism. He was particularly involved in writing the Pastoral Constitution on the Church in the Modern World" (*Gaudium et Spes),* Article 26, which speaks of the exalted dignity proper to the human person.[13] This article is also hugely credited to the influence of Maritain. It speaks to an earlier point that through his work at the Council – especially *Gaudium et Spes* and *Dignitatis Humanae* – Wojtyla appropriated Maritain's personalism, and concern for the dignity of the human person and the vital role of the social aspect of the person. From his early work, there is evident "evolution of the Holy Father's thought has been continuous, coherent, creative and profound".[14] For example, Curran, Himes and Shannon assert that there "exists great continuity … with his writings as a philosopher before he became pope."[15]

4.2 Influences

To better understand his philosophy, theology and social teaching, a basic understanding of the key influences on his intellectual history is required, highlighting the works of Max Scheler and, again, Jacques Maritain. It will also make recourse to the influence of Martin Buber and other personalist philosophers such as Emmanuel Mournier.

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[12] Basil Hume, "Forward to the British Edition," in Karol Wojtyla, *Sign of Contradiction* (New York: The Seabury Press, 1979), x. See also, Walter M. Abbott, ed. *The Documents of Vatican II* (New York: American Press, 1966) 336ff and 672ff.

[13] Avery Cardinal Dulles, "John Paul II and the Mystery of the Human Person," *America*. February 2, 2004. Reprinted *Church and Society: The Laurence A. McGinley Lectures, 1988-(2007),* 414-429. Accessed January 18, 2023 http://americamagazine.org/content/article/cfmarticle_id=3389. Article 26 has become the classic definition of the common good in the catholic tradition: "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment …"

[14] John M. Grondelski, "The Social thought of Karol Wojtyla/Pope John Paul II: A Bibliographical Essay," *Social Thought,* xiii (Spring/Summer, 1987), 151.

[15] Some of his pre-papal publications are listed thus: Karol Wojtyla, *Love and Responsibility,* trans., H.T Willetts (London: Harper Collins, 1981); *The Acting Person,* ed., Anna-Tersa Tymieniecka. trans., Andrzej Otocki (Dordrecht, Holland: D. Riedel Publishing Co., 1979); *Sources of Renewal* (1972); *Person and Community: Selected essays* (New York: Peter Lang, 1993). Over twenty-six years of pontificate, John Paul wrote 14 encyclical letters, 15 Apostolic Exhortations, 11 Apostolic Constitutions, and 45 Apostolic Letters that borders on social issues.

Sign of Contradiction, trans., Mary Smith (Middlegreen: St. Paul Publication, 1977).

In relation to the reality of continuity between the pre-papal and papal writing of John Paul II, see Charles E. Curran, Kenneth R. Himes, Thomas A. Shannon, "Commentary on *Solicitudo rei Socialis* (On Social Concern)," in *Modern Catholic Social Teaching: Commentaries and Interpretations.* second edition, eds., Kenneth R. Himes, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, and Thomas Shannon (Washnigton DC: Georgetown University Press, 2018), 443.

4.2.1 Max Scheler

Max Scheler (1874-1928) was born in Munich, Germany. He received university training in Jena, where he met Edmund Husserl, then a Privatdozent at the University of Halle.[16] Scheler was considered a genius of his time and a prominent figure in the German school of personalism and the Catholic revival in Munich.[17] In Robert Harvanek's opinion, "Scheler can best be described as a phenomenologist, but he developed a style of phenomenology which must be characterized as his own and which helped to locate him in the Augustinian tradition."[18] His theory of values constituted the core of his philosophy. Scheler's most productive years were between 1910-1921, during which he produced his major works such as *Phenomenology and Theory of the Feeling of Sympathy and of Love and Hate* (1913), *Formalism in Ethics and Non-Formal Ethics of Value* (Part 1 1913, Part 2 1916), and *On The Eternal In Man* (1921).

Max Scheler belonged to the school of Edmund Husserl, who himself was popularly referred to as the father and founder of phenomenology. In opposition to the Kantian ethics of pure duty, Scheler promoted an ethical system that was established on an ethical emotional value.[19] At the core of his philosophy of ethics lies his conceptual distinction between value

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[16] Frings offers some essential background information on Scheler in Manfred S. Frings, *Max Scheler: A Concise Introduction into the World of a Great Thinker* (Milwaukee: Marquette University Press, 1996). Although Scheler was initially a disciple Edmund Husserl, the founder of phenomenology, he eventually moved away from Husserl when in his later years Husserl tilted towards idealism with which Scheler was not comfortable. Scheler however remained faithful to the phenomenological method of inquiry.

[17] Robert F. Harvanek, "The Philosophical Foundations of the Thought of John Paul II," *The Thought of John Paul II: A Collection of Essays and Studies* (Rome: Editrice Pontificia Universita Gregoriana, 1993), 2. Suffice to mention here that there are two basic versions of personalism: the United States' version developed by (among others) Borden Parker Browne (1847-1910) and centered at Boston University; and the French version, first attributed to Maine de Biran, Felix Ravisson-Mollien, and Henri Bergson ("vitalism"), and later developed by and/or influencing Emmanuel Mounier (who drew from Pascal, Bergson, Kierkegard, and Marcel), Maurice Blondel, Hans Urs von Balthasar, Romano Guardini, Jean Danielou, Henri de Lubac, Etienne Gilson, Jacques Maritain, John Courtney Murray, Karl Rahner, Bernard Lonergan, and others (including non-Catholics such as Paul Ricoeur (Protestant) and Martin Buber and Emmanuel Levinas (Jews)). John Paul II was influenced by the latter anthropological project, which sought to defend human dignity and freedom against collectivism and defend human relationality/sociality against certain forms of individualism.
Not all European-style personalists are phenomenologists (and vice versa). For example, Gilson and Maritain, stimulated by Pope Leo XIII's call in 1879 for a revival of Thomism in *Aeterni Patris*, were part of the broad Neo-Thomist movement that catalyzed the used of Thomistic thought to defend personalistic assertions (in addition to exploring the possibility of reconciling Aquinas and Kant, i.e., transcendental Thomism). But what became known as the Polish school of personalism—centered at the Catholic University of Lublin and involving Wojtyla—employed phenomenological methods in order to buttress personalistic themes, many of which were consistent with or developments of Thomistic notions.

[18] Harvanek, "The Philosophical Foundations of the Thought of John Paul II," *The Thought of John Paul II*, 3.

[19] Scheler was among several of Husserl's students—including Adolph Reinach, Edith Stein, Roman Ingarden, and Dietrich von Hildebrand—who regarded Husserl's later thought as moving away from realism, broke with

and good: "values are not things; goods on the other hand are things which possess values". By this distinction, Scheler rejects or, at least modifies the scholastic philosophy of the good. According to Scheler, values are in a way, an autonomous sphere that governs the whole ethical realm. Scheler upheld that it is through the phenomenological method that value and hence ethical order emerges from one's experience of things in themselves, including other persons. He used his theory of value to emphasize the centrality and significance of the human person. He maintained the person as the highest value in so far as the person constitutes the core of all other values.[20]

Although Scheler, like Husserl, was interested in establishing philosophy as the mother of all sciences, he focused more on the person's reality rather than Husserl's consciousness-centeredness. Scheler was concerned with "the being of man, here and now, in his biological, social, ethical, metaphysical, and religious dimensions – and ultimately, man as the bearer of love".[21] He envisioned a harmonization of the mental and emotional aspects of the human person and discarded the notion of the person as an object or thing. Hence, for him, "the person is not a thing; nor does the person possess the nature of thingness…"[22] Frings further elaborated on this vision of Scheler thus:

> all these notions [of man] designate only single aspects from which man's being is understood. None of them [Nietzsche's Dionysian man, Freud's libido man, Marx's economic man] is adequate to man's extreme flexibility as well as the complexity of the whole of his spiritual, social, voluntary and emotional being. All these notions are, for Scheler, ideas of things, but man is not a thing.[23]

This subject-object differentiation will be critical to Wojtyla's philosophical and theological writings. For instance, Wojtyla re-echoed in *Love and Responsibility* that it is "a person's rightful due is to be treated as an object of love, not as an object for use".[24]

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their mentor and— like Wojtyla/John Paul—employed phenomenology to support realist metaphysical and ethical conclusions.

[20] Schindler, D. C., "Catholic Personalism up to John Paul II," *Oxford Handbook of Catholic Theology* eds., Lewis Ayres and Medi Ann Volpe (Oxford: Oxford University Press, 2019), 745. This is foundational to Wojtyla's/John Paul II's brand of phenomenology, which sought to establish, among other things, the value of certain personal qualities and persons as a whole.

[21] Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values*, trans. Manfred S. Frings and Roger L. Funk (Evanston: Northwestern University Press, 1973) xiv.

[22] Scheler, *Ethics* 29.

[23] Manfred S. Frings, *Max Scheler: A Concise Introduction into the World of a Great Thinker* (Milwaukee: Marquette University Press, 1996) 22-23.

[24] John Paul II, *Love and Responsibility,* 42.

4.2.2 Jacques Maritain

The influence of Jacques Maritain continues with John Paul II. One of the primary reasons for this influence is the personalistic undertone characteristic of the entire corpus of CST. When Paul VI referred to Maritain as his teacher, Dougherty supposes that Wojtyla/John Paul II, his immediate successor, "may well be a second-generation student".[25] While studying in Rome in the mid-1940s, Wojtyla lived in a Belgian college where French was the predominantly spoken language. There is every possibility that Wojtyla may have engaged in discussions about Maritain, who was one of the most famous Catholic French philosophers of the era.

In his investigation of the influences of Jacques Maritain's integral humanism on CST, Joseph De Torre highlighted several occasions when John Paul II used the term "integral humanism," or some very similar variation of the term, starting with his first encyclical *Redemptor Hominis*, published in 1979.[26] In a similar way, Russell Hittinger noted that "one can discern the stamp of [Maritain's] mind on the encyclicals of John Paul II, who, if anything expounds the instrumentalist conception of the state more aggressively than did Maritain himself".[27] In *The End and the Beginning,* George Weigel noted, amongst others, that:

> Many of the signature themes and initiatives of the pontificate of John Paul II were drawn from the renewal of Catholic theology that took place, primarily in continental Europe, in the decades prior to the second Vatican Council. ... John Paul II's social doctrine assumed even as it extended, the thinking of theologians dating back to Augustine, Aquinas, and Suárez; the thought of such modern exponents of Catholic social theory as Wilhelm Emmanuel von Ketteler, Heinrich Pesch, Oswald von Nell-Breuning, S.J., Jacques Maritain, and John Courtney Murray, S.J.; and the social Magisterium of Popes Leo XIII and Pius XI.[28]

Weigel's submission traces Maritain's influence on the pontificate of John Paul II to his time as professor at the Catholic University of Lublin, Poland. He further buttresses his assertion by stating that it was "through faculty colleagues at KUL (Catholic University of Lublin), and

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[25] Jude P. Dougherty, *Jacques Maritain: An Intellectual Profile* (Washington, D.C.: The Catholic University of America Press, 2003), 99.

[26] Joseph M. de Torre, Maritain's "Integral Humanism" and Catholic Social Teaching," in *Reassessing the Liberal State. Reading Maritain's Man and State*, eds., Timothy Fuller and John P. Hittinger (Washington: Catholic University Press, 2001), 206-08.

[27] John P. Hittinger, *The First Grace*: *Rediscovering the Natural Law in a Post-Christian World* (Wilmington: ISI Books, 2003), 268.

[28] George Weigel, *The End and the Beginning,* 480. See Samuel Moyn, "Personalism, Community, and the Origins of Human Rights," in *Human Rights in the Twentieth Century: A Critical History*, ed., Stefan-Ludwig Hoffman |(Cambridge: Cambridge University Press, 2010), 26-27.

especially Stefan Swiezawski, Wojtyla had his first serious encounter with Etienne Gilson's historical re-reading of Thomas Aquinas and with Jacques Maritain's moral defence of democracy as the modern method of government reflective of human dignity. It was Sweizawski, for example, who introduced Wojtyla to Maritain's *Integral Humanism,* a key 1936 text that later influenced the Second Vatican Council and its approach to the modern world."[29]

Other traces of the influence of Maritain's thought in the works of Wojtyla are identifiable. For instance, in *The Acting Person* and his many philosophical treatises, Wojtyla developed an idea of integrated personalism. This notion emerged from his fidelity and normative adherence to Maritain's Thomistic personalism. Wojtyla's integrated personalism aligns with the need for openness to the exigency of contemporary existential phenomenological personalism in the prevailing philosophical mindsets of Max Scheler and Mounier.[30]

Furthermore, like Maritain, Wojtyla's integration of Thomism and personalism, marked by phenomenology, constitutes the core of his social, philosophical and theological enterprise.[31] Avery Dulles states, "in his philosophy, he combines personalist phenomenology with a strong Thomistic metaphysics."[32] Dulles adds that "[i]n his continuing struggle against Marxism in Poland after the Second Vatican Council, Cardinal Wojtyla identified the doctrine of the person as the Achilles' heel of the Communist regime. He decided to base his opposition on that plank".[33]

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[29] George Weigel, *Witness to Hope* (New York: Harper Perennial, First Perennial Edition, 2005), 139.

[30] Bernard A. Gendreau, "The Role of Jacques Maritain and Emmanuel Mounier in the Creation of French Personalism," *The Personalist Forum*. 8, no. 1, Supplement: *Studies in Personalist Philosophy*. Proceedings of the Conference on Persons (Spring 1992): 97-108, especially 104 http://www.jstor.org/pss/20708626. Accessed March 15, 2023.

[31] Curran, Himes, and Shannon, 429. Phenomenology emphasizes the consciousness and experience of the human person as rich and meaningful cores for the person's physical and spiritual development. Karol Wojtyla wrote *Person and Action,* a treatise on Phenomenology, published in 1969. People debated if he was a Thomist or a Phenomenologist [after his elevation to the papacy]. His writing on human development in *Sollicitudo Rei Socialis* rightly prioritizes the experiences and actions of the human person in relation to authentic human development. See Miguel Acosta and Adrian J. Reimers, *Karol Wojtyla's Personalist Philosophy: Understanding Person and Act* (Washington DC: Catholic University Press, 2016), 1-125.

[32] Avery Cardinal Dulles, "John Paul II and the Mystery of the Human Person," *America*. February 2, 2004. Reprinted *Church and Society: The Laurence A. McGinley Lectures, 1988-(2007),* 414-29. Accessed March 23, 2023. http://americamagazine.org/content/article.cfm?article_id=3389. Thomistic personalism "is based on the view that the individual good of a person must, as a matter of principle, be subordinated to the common good, but… such subordination cannot, in any event, erase and devaluate the person." See Szulc, *Pope John Paul II,* 151.

[33] Dulles, 414-29.

The influence of Maritain becomes even more apparent in his pontificate, where the phrase integral humanism or similar terms becomes very evident. However, Maritain is not categorically mentioned. Beginning from *Redemptor Hominis,* Joseph de Torre outlines the many instances of the term "integral humanism" or its similitudes in the works and writings of John Paul II.[34] Without undermining the novelty in his philosophical and theological approach, de Torre further remarked that "John Paul II serve [d] as a sentinel in the tradition of Maritain: he continues Maritain's efforts to build the intellectual basis for a personalist theory of democracy, or an "integral humanism."[35] Russell Hittinger further re-echoed this opinion when he stated that "one can discern the stamp of [Maritain's] mind on the encyclicals of John Paul II, who, if anything, expounds the instrumentalist conception of the state more aggressively than did Maritain himself."[36]

This initial investigation shows that although John Paul II developed his own brand of personalism with a blend of phenomenology, there is a thin line dividing the actual thought of Maritain from John Paul's. However, Maritain's influence is often subsumed in John Paul's regard for the Second Vatican Council, which as was seen in the previous chapter, was heavily indebted to Maritain.

4.3 Thomistic Personalism

Although Wojtyla was significantly influenced by Scheler's phenomenology, his personalist and Thomistic orientation motivated his choice of neither Kant's duty for duty's sake nor Scheler's emotional experience of value. This is because, on the one hand, Kant failed

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[34] Joseph M. de Torre, "Maritain's 'Integral Humanism' and Catholic Social Teaching." *Reassessing the Liberal State: Reading Maritain's Man and the State,* eds., Timothy Fuller and John P. Hittinger, 202-208.

[35] de Torre, "Maritain's 'Integral Humanism' and Catholic Social Teaching.", 202-208. "The humanist thrust of Catholic social thought, however, in later years received a powerful boost from the wide and deep application of the anthropological concept of culture in John Paul II's writings. Pope John Paul gives his predecessor's orientation a Christological and incarnational twist and expands on it in his first encyclical, *Redemptor hominis*, where he makes the remarkable statements "for the Church all ways to God lead to the human person" and "the human person is the primary route the Church must travel in fulfilling its mission". Allen Figueroa Deck, S.J. "Commentary on *Populorum Progressio* (On the Development of Peoples)" in *Modern Catholic Teaching: Commentaries & Interpretations*, ed. Kenneth B. Himes, O.F.M. (Washington, DC: Georgetown University Press, 2005), 309.
"John Paul II, *Redemptor hominis,* number 14. The personalist and phenomenological currents in John Paul II's humanism are clearly revealed in *The Acting Person*, a work of phenomenological anthropology, the fruit of his teaching at the Catholic University of Lublin. His thought is an intensification of and a wider development of Pope Paul VI's humanism with similar, if less explicit, underpinnings in the Catholic intellectual culture of pre- and post-World War II Europe. See Karol Wojtyla, *The Acting Person*, trans. Andzej Potocki (London: D. Reidel, 1969)." Deck, "Commentary on *Populorum Progressio*," 313, note 56.

[36] John P. Hittinger, *The First Grace: Rediscovering Natural Law in a Post-Christian World* (Wilmington, DE: ISI Books, 2002), 268.

to account for the emotional dimension of the human person, while on the other hand, Scheler lacks clarity in the human aspiration to value.[37] Hence, Wojtyla started to work on integrating a self-sufficient Christian ethic, "a reformed phenomenological approach [which] could be integrated with the faith and would greatly aid in bringing the much-needed stamp of subjective experience to the normative science of ethics".[38] Consequently, he undertook the project of establishing what he referred to as "Thomistic personalism".[39] In *Person and Community,* Wojtyla maintained that his brand of personalism (existential)[40] must not "be confused with individualism. The human being is not a human person on the one hand, and a member of society on the other. The human being as a person is simultaneously a member of society."[41]

Wojtyla's primary work, *The Acting Person* embodies the core of his philosophy and theology.[42] In what might be considered the thread that binds all his intellectual thoughts together, Wojtyla showcased how the structure articulating experience reveals the human person as an objective/subjective unity whose self-fulfilment is achieved morally by praxis. Conscious of the Boethian-Thomistic definition of the person as "an individual substance of a

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[37] See, "The Problem of the Separation of Experience from the Act in Ethics," in Wojtyla, *Person and Community*, trans., Theresa Sandok (New York: Peter Lang, 1993), 27, 30-31, 40.

[38] Christopher West, *Theology of the Body Explained: A Commentary on John Paul II's" Gospel of the Body"* (Leominster: Gracewing Publishing, 2003), 36.

[39] See Karol Wojtyla, "Thomistic Personalism," in Karol Wojtyla, *Person and Community: Selected Essays,* trans. Theresa Sandok, (New York: Peter Lang, 1993), 165–175. "Thomistic personalism stresses the metaphysical distinction between individuality and personality." See also Jacques Maritain, *The Person and the Common Good*, trans. John J. Fitzgerald (Notre Dame, IN: University of Notre Dame Press, 1996), 13. For an outline of the history of personalism and the main ideas that are characteristic of Thomistic Personalism, see Thomas D. Williams, *Who is My Neighbor?: Personalism and the Foundations of Human Rights* (Washington, D.C.: CUA Press, 2005), especially 105–145.

[40] "'Personalism' can legitimately be applied to any school of thought or intellectual movement that focuses on the reality of the person (human, angelic, divine) and on his unique dignity, insisting on the radical distinction between persons and all other beings (nonpersons)." See Thomas D. Williams, *Who is My Neighbor?: Personalism and the Foundations of Human Rights* (Washington, D.C.: CUA Press, 2005),105–145.
Jacques Maritain further elaborated that "nothing can be more remote from the facts than the belief that 'personalism' is one school or one doctrine. It is rather a phenomenon of reaction against two opposite errors [totalitarianism and individualism], which inevitably contains elements of very unequal merits." He adds that there are at least "a dozen personalist doctrines, which at times have nothing more in common than the word 'person'". See Maritain, *The Person and the Common Good*, trans. John J. Fitzgerald (Notre Dame, Ind.: University of Notre Dame Press, 1985), 12–13.

[41] Karol Wojtyla, "The Problem of the Theory of Morality," in *Person and Community,* 146.

[42] According to James A. Donahue, "the most developed statement of John Paul II's fundamental philosophical and theological insights can be found in *The Acting Person.* Most scholars agree that this work represents the most comprehensive summary of Wojtyla's thoughts. This work marks the culmination of his academic publication as a scholar before becoming Pontiff." James A. Donahue, "The Social Theology of John Paul II and His Understanding of Social Institution," *Social Thought,* 13 (Spring/Summer, 1987), 33.

rational nature", Wojtyla sought a harmonization of this definition with his view on unity of the acting person. Hence, his philosophy combines metaphysics and phenomenology. This synthesis emphasized and integrated the personalist features of both approaches rather than undermining their uniqueness. Accordingly, as the objective and subjective elements of the person supplement and complete one another, so do metaphysics and phenomenology supplement and complete each other. Wojtyla establishes this needed complementarity within his personalist framework.

Wojtyla may be considered a Thomist, a phenomenologist, and a personalist. This is because "the person is the touchstone for Wojtyla's thought and the only basis upon which the integration of the objective philosophy of being and the subjective philosophy of consciousness can occur."[43] His existential personalism is characteristically anthropological, ethical and practical. While indebted to the Aristotelian-Thomistic tradition, he also utilises Scheler's accounts to resolve "the problem of the subject, namely, the problem of the person,"[44] because the person's freedom and freewill is foundational and key to re-establishing an objective ethics.[45] But this also marks the difference between Scheler and Wojtyla for, reacting against Scheler's position, he noted that:

> the person as a casual originator finds no place in the framework of phenomenological intuition…. The whole dynamic character of the person is lost… the person remains only the subject of experiences, and indeed is strictly a passive subject…. [For Scheler], the person is not the originator of action, he does nothing.[46]

The following subsection analyses John Paul II's theological anthropology and his more developed ideas of the human person, community, and solidarity and how these key interwoven elements help unravel the implications of the integral in the three selected encyclicals.

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[43] Jameson Taylor, "Karol Wojtyla's Development of the Traditional Definition of Personhood," *The Review of Metaphysics,* vol. 63, no. 2, Dec. 2009, 415-54, especially 416.
[44] *The Acting Person,* xiii.
[45] Karol Wojtyla, *Love and Responsibility*, trans. H. T. Willetts (San Francisco: Ignatius Press, 1993), 24.
[46] Wojtyla, *Lubliner Vorlesungen*, p. 45. See also "The Problem of the Separation of Experience from the Act in Ethics," in Wojtyla, *Person and Community*, trans., Theresa Sandok (New York: Peter Lang, 1993), 38-39.

4.4 Theological Anthropology

As we noted in the introduction to this chapter, John Paul II's social teaching revolves around the promotion of the dignity of the human person.[47] This preoccupation is manifested in the dedication of his first encyclical letter *Redemptor Hominis* (The Redeemer of Man) to Christian anthropology. With this publication, he unveiled the central theme of his pontificate. In *Witness to Hope,* George Weigel recorded that the Pope acknowledged this vision and mission, stating that this "was a subject I had brought with me to Rome".[48]

John Paul II's notion of the human person is personalistic.[49] At the core of his anthropology is the disclosure of the human person not through the consciousness of the "I think" of Rene Descartes but through "I Act." Hence for Wojtyla/John Paul II, action not only reveals a person's relationship with the concrete world, it unites the subjective with the objective, the individual and the social, the immanent and the transcendent. Also, through action, we experience ourselves experiencing the external world that leads to self-consciousness and the possibilities of self-transcendence. John Paul II taught that the person is a synthesis of different activities, namely, thought and action (and experience). Accordingly, Wojtyla also argues that, although man always acts "within a rational framework of reference," the person is essentially a spiritual being whose essence is revealed not "in only thinking" but "in the actual enacting of his existence".[50]

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[47] In the quest to grasp the core concept underlying Wojtyla's thinking, Avery Dulles opines that Wojtyla devoted his entire career trying to unlock the concept of "the mystery of the human person". See Avery Dulles, "John Paul II and the Mystery of the Human Person," *America,* (February 2004).

[48] George Weigel, *Witness to Hope,* (New York: Harper Collins Publishers, 1999), 288.

[49] "'Personalism' can legitimately be applied to any school of thought or intellectual movement that focuses on the reality of the person (human, angelic, divine) and on his unique dignity, insisting on the radical distinction between persons and all other beings (nonpersons)." See Thomas D. Williams, *Who is My Neighbor?: Personalism and the Foundations of Human Rights* (Washington, D.C.: CUA Press, 2005),105–145.
Jacques Maritain further elaborated that "nothing can be more remote from the facts than the belief that 'personalism' is one school or one doctrine. It is rather a phenomenon of reaction against two opposite errors [totalitarianism and individualism], which inevitably contains elements of very unequal merits." He adds that there are at least "a dozen personalist doctrines, which at times have nothing more in common than the word 'person'" (*The Person and the Common Good*, trans. John J. Fitzgerald [Notre Dame, Ind.: University of Notre Dame Press, 1985], 12–13).

[50] Wojtyla, *The Acting Person,* vii, 47-48. More elaborately, Wojtyla asked whether man "reveals himself in thinking (as Descartes thought), or, rather, in the actual enacting of his existence?" affirming that he reveals and actualises himself in the actual enacting of his existence. Thus, Wojtyla manifests the overarching concern of his entire book.

His anthropology mirrors the leitmotivs of the theological anthropology projected by the Second Vatican Council, especially as highlighted in *Gaudium et Spes*.[51]. While the document teaches that Christ is the perfect revelation of the true meaning of the human person, it also emphasizes the theme of self-gift and models the human person's identity and mission after the pattern of the Trinity (GS 22, 24; RH 14). He re-echoes this understanding of the human person in *Redemptor Hominis,* stating that:

> What is in question here is man in all his truth, in his full magnitude. We are not dealing with the 'abstract' man, but the real, 'concrete', 'historical' man. We are dealing with 'each' man, for each one is included in the mystery of the Redemption and with each one Christ has united himself forever through this mystery. (RH 10, 13).

This incarnational dimension to a Christian's self-understanding further portrays the centrality of promoting human dignity in Pope John Paul's social teaching.[52] Hence, the person's uniqueness, the value of each person, and the love that the person deserves constitute the overarching theme of his social outlook. A careful examination of his pre and post-pontifical writings speaks to this reality.[53] In 1968, in an atmosphere of Soviet political repression and Western cultural upheaval, Wojtyla wrote to his Jesuit friend, the future Cardinal Henri de Lubac:

> I devote my very rare free moments to a work that is close to my heart and devoted to the metaphysical significance and the mystery of the PERSON. It seems to me that the debate today is being played on that level. The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person. This evil is even much more of the metaphysical than of the moral order. To this disintegration, planned at times by

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[51] The theological anthropology, as envisioned by the Second Vatican Council revolves around GS no. 22 and 24. John Paul II is acknowledged as "a major reviser of portions of *Guadium et Spes,"* see Williams, *The Mind of John Paul II*, 179-82. For a detailed explication of the role of John Paul II in the drafting of GS, See Thomas McGovern, "The Christian Anthropology of John Paul II: An Overview," in *Josephinum Journal of Theology* (Winter/Spring 2001): 132-147, who notes specific sections of *Gaudium et Spes* that Wojtyla was involved in writing.

[52] See Vincent G. Potter, "Philosophical Correlations among Wojtyla, C.S. Pierce, and B. Lonergan," *The Thought of John Paul II: A Collection of Essays and Studies* (Rome: Editrice Pontificia Universita Gregoriana, 1993), 210-11. See also George Weigel, *Witness To Hope,* 289, 348.

[53] Commentators naturally look for lines of continuity between the work of the individual thinker and the universal teaching issued during his pontificate—despite the differences in genre and authorship. In the case of Wojtyla/John Paul II, such a unifying theme or idea is supplied by his recurring focus on the person. Even at the beginning of his pontificate, commentators from around the globe pointed to the concept of person as the overarching focus of Wojtyla's philosophical project. See, for example, Abelardo Lobato, "La Persona en el Pensamiento de Karol Wojtyla," *Angelicum*56 (1979), 207. Cf. John Hellman, "John Paul II and the Personalist Movement," *Cross Currents* 30 (1980-81), 409-19; Elzbieta Wolicka, "Participation in Community: Wojtyla's Social Anthropology," *Communio* 8 (1981), 108-18; and P. Gilbert, "Personne et Acte: À Propos d'un Ouvrage Rècent," *Nouvelle Revue Téologique* 196 (1984), 731-37.

> atheistic ideologies, we must oppose, rather than sterile polemics, a kind of 'recapitulation' of the mystery of the person.[54]

This crushing of the uniqueness of each human person was a consequence of the pressures of communism at that historical time. It becomes apparent here that besides his personalist philosophical background, personal experience also played a significant role in his philosophical and theological worldview. John Paul II later acknowledged this reality in his encyclical letter *Centessimus Annus:* "The fundamental error of socialism is anthropological in nature. Socialism considers the individual person simply as an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socioeconomic mechanism" (CA 13). As a result, personalism became, for Wojtyla, not just a philosophy but a form of activism in defence of the dignity of the human person. He further re-echoed his vision of the human person in his 1980 address to UNESCO:

> All the same there is ... one fundamental dimension, which is capable of shaking to their very foundations the systems that structure mankind as a whole and of freeing human existence, individual and collective, from threats that weigh on it. The fundamental dimension is man, man in his *integrality*, man who lives at the same time in the sphere of material values and in that of spiritual values. Respect for the inalterable rights of the human person is at the basis of everything.[55]

John Paul II sought to synthesize and further develop the heritage and values of the historical past. Rather than being individualistic in his approach, he situated his treatment on personhood within the community context because the community provides the locus for the individual's self-fulfilment and authenticity. Prudence Allen noted that John Paul II teaches that it is necessary for a person to be in a relationship with God and others to fulfil one's own essence.[56] This is further re-echoed by Koterski, who noted that "the Pope has spent a lifetime

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[54] Dulles, "John Paul II and the Mystery of the Human Person," *America,* (February 2004), 414-29. See also, Andrew N. Wozinicki, *A Christian Humanism: Karol Wojtyla's Existential Personalism* (New Britain: Mariel Publication, 1989).

[55] Italics in the origional. Pope John Paul II, Address to UNESCO, Paris, France, June 1980. http://www.vatican.va/holy_father/john_paul_ii/speeches/1980/june/documents/hf_jpii_spe_19800602_unesco_fr.html. Accessed February 22, 2023.
In English http://www.disf.org/en/documentation/12-800602_unesco.asp. Accessed February 22, 2023. John Paul reiterates what he considers the key to peace, echoing Maritain, like his predecessor, Paul VI. This one paragraph includes the notion of man's inalienable rights, the element of man's integrity, and Maritain's elements of personhood – man living in the realm of the material and the spiritual.

[56] Allen, Prudence, "Person and Complementarity." In *The Two Wings of Catholic Thought: Essays on Fides et Ratio,* edited by David Ruel Foster and Joseph W. Koterski, 36-68. Washington D.C.: The Catholic University of America Press, 2003.), 36-68, especially 41.

arguing for dignity that essentially emanates from the human person, but he does so within the context of community".[57]

4.4.1 Person in Participation with Community

Even though John Paul II disagrees with the characteristic spirit-person, life-body dualism of the Cartesians as adapted by Scheler, it is pertinent to state that the existential personalism of Scheler also impacted the anthropology of John Paul II. This is because Scheler "emphasized the importance of the person and community, the need to discover the right order of values, social justice in his philosophy of solidarism, the religious dimension".[58] Propelled by these influences, he sees the acting person as a social being whose primary fundamental right revolves around the freedom to participate in a community. He believed the human person is both corporeal and spiritual – man is more than reason. Hence:

> Human fulfilment comes only in moral acts where the individual acts with responsibility to and for oneself, but also in communion with other like-minded actors. Responsibility to oneself, i.e. to one's best self, can only be achieved when it is simultaneously responsibility to the neighbour, to truth, and, family, to God.[59]

By implication, the human person lives in the community as both an integrated and integrating force. Wojtyla's assertion rests on the fact that "in the performance of the action man also fulfils himself shows that action serves the unity of the person, that it not only reflects but also actually establishes this unity".[60] Differently put, Ronald Modras paraphrased the thought of *The Acting Person* thus: "we exist and act together with others not only usually but universally so that participation is a 'specific constituent' of the human person. We realize ourselves as persons by fulfilment of our obligations".[61] This opinion of John Paul II reflects the position of the document of the Second Vatican Council *Lumen Gentium*: "In virtue of this catholicity each part contributes its own gifts to other parts and to the whole Church, so that

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[57] Koterski, "The Challenge to Metaphysics in *Fides et Ratio*," 25.
[58] John H. Nota, "Phenomenological Experience in Karol Wojtyla," *The Thought of John Paul II: A Collection of Essays and Studies,* ed., John M. McDermott (Rome: Editrice Pontificia Universita Gregoriana, 1993), 198.
[59] See George H. Williams, *The Mind of John Paul II: Origins of His Thoughts and Action* (New York: Seabury Press, 1981). See also, Karol Wojtyla, *Sources of Renewal,* 19-34, 114-21. Samuel Gregg, *Challenging the modern world: Karol Wojtyla /John Paul II and the Development of Catholic Social Teaching* Kindle edition (London: Lexington Books, 1999), 2606-2610; John Paul II, *Redemptor Hominis,* 9 and *Centesimus Annus* 41, Vatican Council II, *Gaudium et Spes* 24.
[60] Karol Wojtyla, *The Acting Person,* 184. See also Karol Wojtyla, *Towards a Philosophy of Praxis: An Anthropology* (New York: Crossroad, 1981), 41.
[61] Ronald Modras, "Karl Rahner and Pope John Paul II: Anthropological Implications for Economics and the Social Order," *Proceedings of the Catholic Theological Society of America* ed. J. Gower (1985).

the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to attain to fullness in unity" (LG 13). Similarly, "as individuals find themselves in self-giving, through the interpersonal relationship which we call *communio,* so too the individual 'parts' find and affirm themselves in the community of the Church in so far as they 'bring their own gifts to the other parts and to the whole church'".[62]

Personal self-fulfilment, therefore, requires a responsible and loving commitment to the community in which one lives. According to John Paul II, this constitutes the personalist norm: "a person is an entity of a sort to which the only proper and adequate way to relate is love."[63] Love as the greatest of the commandments of Christ places on the human person the "task of actually participating in the humanity of others, of experiencing the others as I, as a person".[64] This relationship between persons as an I and thou in the community is fully realized as a symbiotic relationship that is at the service of the common good.[65] Wojtyla further explained that even when the I-thou relationship allows room for intimacy, particularly in marriage, the uniqueness or individual identity of the I's are not subsumed.[66] Suffice to mention that this position of his flows from the influence of Martin Buber, for whom human beings are communal in nature. This communal nature of the human being hinges on Buber's belief in the revelation of God to humanity in the Scripture. In Wojtyla's words:

> Where did the philosopher of dialogue learn this? Foremost, they learn it from their experience of the Bible. In the sphere of the everyday, man's entire life is one of "co-existence" – "thou" and "I" – and also in the sphere of the absolute and definitive: "I" and "THOU." The biblical tradition revolves around this "THOU," who is first the God of Abraham, Isaac, and Jacob, the God of our faith.[67]

Hence in his anthropology, one readily finds a synthesis of communalism and individualism because, while he teaches that the full realization of the person as an 'I' is in the communion of persons, "self-transcendence is achieved by the individual *I* apart from this

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[62] Karol Wojtyla, *Sources of Renewal,* 135.
[63] Karol Wojtyla, *Love and Responsibility*, trans. H.T. Willetts (San Francisco: Ignatius Press, 1981), 41.
[64] Wojtyla "Participation and Alienation," *Karol Wojtyla, Person and Community: Selected Essays*, trans. Theresa Sandok (New York: Peter Lang, 1993), 203.
[65] Wojtyla, "The Person: Subject and Community," 245–246.
[66] Wojtyla, 247-248. The influence of Martin Buber (1878-1965) on John Paul II is evident here because in *Crossing the Threshold of Hope,* John Paul II acknowledged the contribution of two Jewish thinkers, Martin Buber (whom he referred to as "the philosopher of dialogue") and Emmanuel Lévinas (1906-1950), who built upon the personalist tradition of the Old Testament influenced his own thinking. According to Buber, man is a being designed for relationship at three levels – with fellow man, with the world and with God.
[67] Karol Wojtyla, *Crossing the Threshold of Hope* (New York: Knopf, 1994), 36.

participation"[68] in communion. It is not surprising then that in relation to the community and the human person, Wojtyla asserts: "how easy it is to think and judge on the basis of people *en masse*. And yet we must transvalue every numerical aggregate of people according to the principle of the person and the dignity of the person".[69] When John Paul II uses communion or participation, it differs from mere living together because, like Maritain, the idea of a person connotes relatedness while retaining autonomy. In the same way, while the relationship between person and community is dialectical, it does not undermine the role of hierarchies.

It is the contention of this work that that an implied sense of the concept of the integral as utilised in the social teaching of John Paul II follows from his theology of the person and community. In *Sources of Renewal*, he pointed to a similar reality in his discourse on the practicality and concreteness of faith, opining that "the Church existentially lives her faith as a single whole while it is gradually enriched through history in her self-realization."[70] This idea of person in participation with the community offers credence to John Paul II's understanding of solidarity as "the attitude of a community in which the common good properly conditions and initiates participation".[71] Having established that the individual is part of the community and that the community is the environment within which the person thrives and operate, the next section explores the place of solidarity in the social teaching of John Paul II.

4.5 The Principle of Solidarity

His first document, *Redemptor Hominis*, reveals the centrality of solidarity and interdependence.[72] It is worth quoting at length:

> The principle of solidarity, in a wide sense, must inspire the effective search for appropriate institutions and mechanisms . . . in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively. This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will and heart.

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[68] Roland Millare, "Towards a Common Communion: The Relational Anthropologies of John Zizioulas and Karol Wojtyla," *New Blackfriars* 98, no. 1077 (2017), 609. Accessed December 9, 2023. http://www.jstor.org/stable/45095765.
[69] Wojtyla, *Person and Community,* 179.
[70] Karol Wojtyla, *The Sources of Renewal,* trans., P. Falla (London: Collins, 1980), 15, 18, 20, 39-41.
[71] Karol Wojtyla/John Paul II, *The Acting Person* (Dordrecht: D. Reidel, 1979), 334.
[72] Johan Verstraeten, "Solidarity and Subsidiarity," in *Principles of Catholic Social Teaching* ed. D. A. Boileau (Milwaukee: Marquette University Press, 1998), 133-147, especially 140.

> The task requires resolute commitment by individuals and peoples that are free and linked in solidarity (RH 16).

It appeared 11 times in *Laborem Excersens*, 28 times in *Solicitudo rei Socialis* and 15 times in *Centesimus Annus*. There are also instances of the concept in most of his other documents and speeches. In *Solicitudo rei Socialis*, John Paul II mirrors peace as a consequence of solidarity (SRS 39).

Notwithstanding the significance of this concept, its usage in Pope John Paul's encyclicals and letters reveals some fluidity and ambiguity. In some instances, solidarity appears as an equivalent of a social movement that resists the oppression and degradation of the human person (LE 34-5). In other instances, it designates the mutual support of a group of oppressed people in seeking social justice (LE 37). Furthermore, it denotes interdependence (SRS 38-9), communion (SRS 40), Christian charity (SRS 40), forgiveness and reconciliation (SRS 40), commitment to the good of one's neighbour and total self-gift in the service of others (SRS 38), preferential option for the poor (CA 10), and some terms (used by previous popes) such as: "friendship", "social charity", and "a civilization of love" (CA 43, 46). It relates to participation (CA 61, SRS 38), the spirit of cooperation, the absence of oppression (CA 10, 35), defence of the poor and helpless (CA 10, 35), the pursuit of the 'common good,' and the readiness to offer complete life fulfilment to both persons and communal groups.[73]

These varied interpretations of solidarity, both in John Paul's treatment and in the social sciences, underscore an altruistic lifestyle and purport to prescribe individuals' moral and political responsibilities to a network of communal relationships.[74] In *The Acting Person*, John Paul teaches that to be human is to act together with others.[75] In *Laborem Excersens*, solidarity is motivated by the injustice against workers. In *Solicitudo rei Socialis*, it is inspired by the image of the Triune God and a correction of the "structure of sin". In Paragraph 39 of SRS, John Paul II noted:

> The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess. Those who are weaker,

[73] J. Boswell, "The Scope of Solidarity in an Advanced Mixed Economy: Towards a New Model," in *Things Old and New: Catholic Social Teaching Revisited* eds. Francis P. McHugh, Samuel M. Natale et al (Lanham: University Press of America, 1993), 202-23, especially 203.
[74] N. Capaldi, "What's Wrong with Solidarity," in *Solidarity* ed. Kurt Bayertz, 39-55, especially 39.
[75] Karol Wajtyla, *The Acting Person,* trans. A Potocki (Dordrecht-Holland: Reidel, 1979), 276.

> for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric but, while claiming their legitimate rights, should do what they can for the good of all (SRS 39).

In essence, John Paul II promoted a vision of solidarity that commits persons to producing a human society that values the dignity of all participants to create a common good that is established on equality and reciprocity.[76] There is a synergistic relationship between the personalism of John Paul II and his idea of interdependent solidarity. This is because, according to John Paul II, "respect for the human person goes beyond the demands of individual morality. Instead, it is a basic criterion, an essential element, in the very structure of society itself, since the purpose of the whole of society itself is geared to the human person."[77] The Pope further highlighted that "in order to be genuine, development must be achieved within the framework of solidarity and freedom, without ever sacrificing either of them under whatever pretext" (SRS, 33).

The foregoing general overview of the influences on John Paul II's philosophical and theological orientation places us in a better position to advance into a close reading of three of his social encyclicals: *Laborem ecxercens, Sollicitudo rei Socialis,* and *Centesimus Annus.*

4.6 *Laborem exercens*

In *Laborem exercens,* John Paul II's first social encyclical, written to mark the 90th anniversary of Leo XIII's *Rerum Novarum*, he offers a comprehensive treatment of the dignity of human labour as emanating from the dignity of the human person itself.[78] The document emphasizes continuity with the documentary heritage of Catholic Social Teaching. While highlighting its historical context, the first paragraph accentuates this continuity and underscores its dedication to:

> Human work… to man in the vast context of the reality of work… man's life is built up every day from work, from work it derives its specific dignity, but at the same time work contains the unceasing measure of human toil and sufferings, and also of the harm and injustice which penetrates deeply into social life within individual nations and on the international level (LE, 1).

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[76] David Hollenbach, *The Common Good and Christian Ethics,* 188.
[77] John Paul II, *Christifideles Laici* "Apostolic Exhortation on the Laity," 39, *Origins*. Feb. 9, 1989. Vol. 18: No. 35, 580.
[78] Johan Verstraeten, "Solidarity and Subsidiarity," in *Principles of Catholic Social Teaching* ed. D. A. Boileau (Milwaukee: Marquette University Press, 1998. 133-147), 140.

The Pope admits that the concern of the document was not to offer a scientific analysis of the changing conditions of the time and their influence on the life of human society but to speak in the name of the Church, whose mission is to call attention to the dignity and rights of workers, to denounce the violations of that dignity and those rights, and to facilitate the current changes towards authentic progress for man and society (LE, 1). By calling for authentic progress, John Paul II re-echoes the goal of integral development already introduced by Paul VI. It is worth quoting at length that two years before the publication of this encyclical, the Pope, in a sermon at Mogilia, offered both the context, the concern and the overarching theme of his notion of work. He stated:

> Christianity and the Church have no fear of the world of work. They have no fear of the system based on work. The Pope has no fear of men of work. They have always been particularly close to him. He has come from their midst. He has come from the quarries of Zakrzowek, from the Solvay furnaces in Borek Falecki, and then from Nowa Huta. Through all these surroundings, through his own experience of work, I make bold to say that the Pope *learned the Gospel anew.* He noticed and became convinced that the problems being raised today about human labour are deeply engraved in the Gospel and that they cannot be fully solved without the Gospel. The problems being raised today—and is it really only today?—about human labour do not, in fact, come down in the last analysis—I say this with respect for all the specialists—either to technology or even to economics but to a fundamental category: *the category of the dignity of work,* that is to say, of *the dignity of man.*[79]

Hence, from this personalist background, John Paul II committed to explaining the meaning and dignity of human work and considered any form of development, be it social, political, economic or technological, that fails to draw from the category of the dignity of work of the human person as not only erroneous but harmful and anti-humanity. This connection between the dignity of the human person and human work stands as the most elaborate in the corpus of CST. With firm roots in the scriptures, *Laborem exercens's* reflections projected work as the key to social questions and presented it as a participation in the mystery of creation and redemption. Buttressing this assertion, John Paul II described " a spirituality of work" that related the moral value of labour to the human desire to come closer to God. According to him, work is a vocation to which God calls all human beings:

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[79] John Paul II, *Homily of his Holiness John Paul II,* at the Shrine of the Holy Cross, Mogilia, 9 June, 1979. Accessed January 9th 2024
https://www.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19790609_polonia-mogila-nowa-huta.html

> Work is a good thing for man – a good thing for his humanity – because through work, man not only transforms nature, adapting it to his own needs but also achieves fulfilment as a human being and indeed, in a sense, becomes 'more a human being' (LE, 9).

At the core of this spirituality of work also stands the fundamental moral question of "whether work is for people, or people are for work."[80] As the Pope observed, "there is always a danger of regarding the worker as a special kind of merchandise or as a force ('the work force') needed for production."[81] John Paul II argues that since the human person realizes, expresses, and fulfils the self through work, work ought to be at the service of humans. This position promotes and ensures that "each person, regardless of the type or nature of work, is the fundamental value around which work processes are organized."[82] He emphasized two significant ways in which work enhances human dignity. First, he believed that through labour, individuals could attain self-fulfilment and contribute to collective well-being. Work enables people to practice virtue, develop morally good habits, and promote their own growth and the betterment of society. Second, he regarded the hardship involved in work as a reflection of human participation in the suffering and redemption symbolized by the cross of Christ. He opined:

> By enduring the toil of work in union with Christ crucified for us, man, in a way, collaborates with the Son of God for the redemption of humanity. He shows himself a true disciple of Christ by carrying the cross in his turn every day in the activity that he is called upon to perform (LE, 27).

John Paul II further buttresses this Christological dimension to the dignity of labour, emphasizing that "Jesus is one with humanity through the suffering and toil that accompany human labour."[83] This divine participation in suffering reveals and enhances the dignity of labour and the human person. His thoughts on the priority of labour over capital further manifest his belief in the dignity of human labour as a vocation from God.[84] Consequently,

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[80] Walsh, Michael J., and Davies, Brian. *Proclaiming Justice and Peace Documents from John XXIII-John Paul II* (Mystic, CT: Twenty Third Publications,1985), 392.
[81] Walsh and Davies, Proclaiming Justice and Peace, 392.
[82] Patricia A. Lamoureaux, "Commentary on Laborem exercens (On Human Works)," in *Modern Catholic Social Teaching: Commentaries and Interpretations,* eds., Kenneth R, Himes, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, and Thomas Shannon (Washnigton DC: Georgetown University Press, 2018), 397.
[83] Patricia A. Lamoureaux, "Commentary on Laborem exercens (On Human Works)," 404.
[84] Capital in Laborem exercens refers to the machines and natural resources that the capitalists own and use in production and the collection of means by which natural resources are appropriated and transformed. He also speaks about what is commonly referred to as "human capital" in *Laborem exercens* 12, which are those entrepreneurs, owners, or holders of the means of production.

John Paul II argues that owning goods and resources must serve human labour. Since human labour expresses human subjectivity, capital must serve persons because it results from human work. His reason for the superiority of labour over capital is worth quoting at length:

> In view of this situation we must first recall a principle that has always been taught by the Church: the principle of the priority of labor over capital. This principle directly concerns the process of production: In this process, labour is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument or instrumental cause. This principle is an evident truth that emerges from the whole of man's historical experience (LE, 12).

John Paul II's anthropology, deeply rooted in the doctrine of creation, places capital at the service of labour. Hence, it maintains that "each person, regardless of the type or nature of work, is the fundamental value around which work processes are organized."[85]

By prioritizing labour over capital, *Laborem Exercens* acknowledged the legitimacy of labour unions and the importance of workers' involvement in shaping policies, management, and ownership of the means of production (LE 12-13, 15-16, 20). Again, John Paull II's anthropology emphasizes the value and dignity of human labour, directly impacting his teaching regarding private property ownership. For him, acquiring property through work is geared towards service to the workers (LE 14). Here, the Pope recognizes the inalienable value of the labourer in the production process and subordinates the right to private property to the right of common use. By so doing, he promotes the priority of labour over capital. He teaches that the right to private property is "a right common to all to use the goods of creation for the fulfilment of persons."[86] Differently put, private property "is a right to the extent that it serves a social function, in that it helps to promote right order in society and the stewardship of resources".[87] This assertion further implies that no individual can lay absolute claims upon material resources because the earth's goods are common to all.

In LE, John Paul II presented the meaning of work in both the 'objective' and 'subjective' dimensions. While the objective meaning focuses on the objects produced by labour, ranging from manufactured goods to agricultural products and technology, the subjective dimension refers to the centrality of the human persons who utilize their labours as

[85] Lamoureaux, "Commentary on Laborem exercens (On Human Works)," 397.
[86]William Werpehowski, "Labor and Capital in Catholic Social Thought," in *The New Dictionary of Catholic Social Thought*, ed. Judith A. Dwyer (Collegeville, Minn.: Liturgical Press, 1994), 526.
[87] Lamoureaux, "Commentary on *Laborem exercens* (On Human Works)," 398.

a channel of self-realization. Hence, recognizing the centrality of the human person in production, the encyclical reiterates that the person:

> . . . a subjective being capable of acting in a planned and rational way, capable of deciding about himself and with a tendency to self-realization. As a person, man is, therefore, the subject of work. As a person, he works, he performs various actions belonging to the work process; independently of their objective content, these actions must all serve to realize his humanity, to fulfil the calling to be a person that is his by reason of his very humanity (LE, 6).

The human person, therefore, is the yardstick for determining the effectiveness and the quality of work since "the basis for determining the value of human work is not primarily the kind of work being done, but the fact that the one doing it is a person. The sources of the dignity of work are to be sought primarily in the subjective dimension, not in the objective one" (LE, 6). By implication, the objective dimension of work ought to be at the service of the subject, the human person. The goods manufactured, the agricultural products, and technology are meant to help the human person in the process of self-actualization and not to take over the subject. This assertion has significant implications for the lack of integrality, especially for an age overwhelmed by artificial intelligence, replacing humans with machines. It fails the test of integrality, for it is neither theocentric nor anthropocentric; it is a technocratic age which, rather than promoting the self-actualization of the human person, demeans the dignity accruing to the human person through productive labour.

As the encyclical rightly observed: "…in some instances technology can cease to be man's ally and become almost his enemy, as when the mechanization of work 'supplants' him, taking away all personal satisfaction and the incentive to creativity and responsibility" (LE, 5). This development violates the agelong principle of subsidiarity and human dignity as it not only objectifies the human person but deprives them of being actively and productively involved in the developmental process that enhances and sustains their being. Little wonder, the encyclical unequivocally states that "… work is 'for man' and not man 'for work'" (LE 5). Reaffirming the personal worth that the human person derives from work and its ethical implication, the document taught that "work is a good thing for man – a good thing for his humanity because through work man not only transforms nature, adapting it to his own needs but also achieves personal fulfilment and in some sense becomes "more a human being" (LE, 9). Consequently, there is the need to replace the ". . . system of excessive bureaucratic centralization, which makes the worker feel that he is just a cog in a huge machine moved from

above, that he is for more reasons than one a mere production instrument rather than a true subject of work with an initiative of his own" (LE, 15).

Concerning the significance of the integral in John Paul II's *Laborem exercens,* one can say that his subjective notion of work aligns with integrality as it facilitates and promotes the building of a healthy civil society that is aware of the interrelationships among social groups in a community and the productive enterprises that enrich and actualizes them. Besides being a means towards the person's self-fulfilment and actualization, work is also a unifier of persons, for as the Pope remarked: "It is characteristic of work that it first and foremost unites people. In this consists its social power: the power to build a community" (LE, 20). By affirming the value of every individual and advocating for just and humane working conditions, *Laborem exercens* offer timeless principles that continue to resonate in contemporary discussions about labour rights, social justice, and the dignity of work.

4.7 *Sollicitudo rei Socialis* – Continuity and Interdependence

Pope John Paul II issued his seventh encyclical, "*Solicitudo rei Socialis"* (The Social Concern of the Church), on February 19, 1988, to commemorate the 20th anniversary of Paul VI's social encyclical, *Populorum Progressio.* The purpose of the document was to address the issues of the widening gap between the world's rich and the poor, which threatens the dignity of the human person and compromises the unity of the human race[88] (SRS, 14). It offered that the solution lies in emphasizing the moral dimension of human interdependence in the developmental process. It re-echoed the position of *Populorum Progressio* that integral development means much more than economic growth. He emphasized "the need for a fuller and more nuanced concept of development", reiterating the position of Paul VI that "development is the new name for peace" (PP 87). John Paul II proposed the concept of solidarity as a "path to peace", insisting that "world peace is inconceivable unless the world's

[88] At the press conference marking the presentation of SRS, Cardinal Roger Etchegaray echoed the document's continuity with the teachings of PP thus: "The Encyclical *Solicitudo Rei Socialis* thus hinges on the notion of development, in so far as this notion was developed by the Encyclical *Populorum Progressio,* in its many dimensions – cultural, moral and universal, as well as economic. It is in the light of the ever-valid teaching of the Encyclical that the Pope has wished to examine twenty years later the world situation under this aspect. His intention has been to bring up to date and to study still further the notion of development. But his main purpose has been to point out to everyone, both Christian and others, the urgent moral need for solidarity and commitment to a development worthy of man. This is the only way which individuals and peoples will realize the vocation to which they are called from the beginning of creation and for which we are all responsible before God." Cited in Kleetus K. Varghese, *Personalism in John Paul II, An Anthropological Study of His Social Doctrine* (Bangalore: Asian Trading Corporation, 2005), 138-139.

leaders come to recognize that interdependence in itself demands the abandonment of politics of blocs, the sacrifice of all forms of economic, military or political imperialism and the transformation of mutual distrust into collaboration" (SRS 39). Along with the stance that integral human development goes beyond mere economic growth, he emphasised, in continuity with previous social documents, that upholding human rights is key to respecting the dignity of the human person; the centrality of the option for the poor in the developmental process, the link between liberation and development, as well as the relevance of international organizations and cooperation.

The introductory paragraphs offer the rationale for beginning with an analysis of Paul VI's *Populorum Progressio.* By so doing, he reveals the vision of the encyclical:

> The social doctrine of the Church, … beginning with the outstanding contribution of Leo XIII and enriched by the successive contributions of the Magisterium, has now become an updated doctrinal "corpus." … reads events as they unfold in the course of history…. I wish to principally… to reaffirm the *continuity* of the social doctrine as well as its constant *renewal*…. The aim of the present reflection is to emphasize… the need for a fuller and more nuanced concept of development (SRS 1, 3, 4).

This excerpt from the encyclical reveals the goal of the entire document and so situates its teaching in continuity with its preceding documents. Sustainable continuity is only possible through the corpus's openness to constant renewal through "necessary and opportune adaptations" (SRS 3, 4) to changing historical contexts. In this way, *Solicitudo rei Socialis* portrays Catholic Social Teaching as an interpretative corpus within the Church's evangelizing mission, one that includes genuine "ministry of evangelization in the social field, which is an aspect of the prophetical function of the church" among others (SRS 41). Hence, the Church develops and transmits its social teaching through its alertness to the signs of the time as a way of helping people to "respond to their vocation as responsible builders of society" through the aid of "rational reflection and the human sciences" (SRS 1). While the corpus's formulating, interpretative and supportive role constantly evolves, its core identity endures. The corpus "remains identical in its fundamental inspiration, in its "principles of reflection", in its "criteria of judgement", in its basic "directives for action", and above all in its vital link with the gospel of the Lord" (SRS 3). By implication, continuity and renewal are proof of the perennial value of the teaching of the Church. (SRS 3).

In paragraph 48, John Paul II further re-echoed the relevance of the present and its conditioning effects on the future, particularly of the organic continuity between history, however imperfect and provisional, and eschatology: "however imperfect and provisional, nothing that can and should be realized. By way of an effort of universal solidarity, with the divine grace, at a given moment of history, that the life of human beings may be rendered more humane, will have been lost or in vain" (SRS 48; GS 39).

Again, in his discourse on authentic human development in the fourth section of *Solicitudo rei Socialis*, John Paul emphatically taught that authentic structural changes and development are not to be carried out in discontinuity from what has preceded Christian life through the ages but in continuity. He highlighted the unique and coherent nature of the corpus of Catholic social teaching and its characteristic continuity thus:

> The Church's social doctrine is not a 'third way' between liberal capitalism and Marxist collectivism…, it is a category of its own. Nor is it an ideology, but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to *interpret* these realities, determining their conformity with or divergence from the lines of the gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to *guide* Christian behaviour. Therefore, it belongs to the field, not of *ideology* but of theology, particularly moral *theology* (SRS 41).

Herein lies the multi-faceted and integral nature of Catholic social teaching. This will become a more explicit point in the next chapter. It is not only a consistently coherent body of teachings, but a corpus that is cognizant of concrete lived human experiences. Its interpretative role is exercised more closely by actively participating in the human story and history. In essence, the corpus participates in the concrete historical realities of human existence while simultaneously interpreting the evolution of the sociocultural, political and religious norm that enables mutually-enriching human interdependence. In sum, the purpose of the encyclical was to offer "'principles for reflection,' 'criteria of judgement,' and 'directives for action'" (SRS 8).

In paragraph 38 he asserts the reality of growing interdependence among people in contemporary society as central to any analysis so one that requires reflection at the level of meaning. He noted that "above all a question of interdependence, sensed as a system determining relationships in the contemporary world in its economic, cultural, political and religious element, and accepted as a moral category" (SRS 38). The pope observed that "it is

already possible to point to the positive and moral value of the growing awareness of interdependence among individuals and nations" (SRS 18). He perceives "the conviction growing of a radical interdependence and consequently of the need for a solidarity which will take up interdependence and transfer it to a moral plane" (SRS 26). Accordingly, John Paul II opined that "interdependence must be transformed into solidarity, based on the principle that the goods of creation are meant for all" (SRS 39). Indeed, in a commentary, Charles Curran *et al* remarked, "interdependence becomes a moral category when we are aware of it as a system determining relationships in the contemporary world in its economic, cultural, political, and religious elements."[89] John Paul II finds the virtue of solidarity as a correlative response to interdependence as a moral category. This is because the individual is a part of the community and the community is the locus within which the person functions.

Reflecting on the reality of interdependence in an era of globalization and especially on the debts incurred by the developing countries, John Paul II calls for "the interdependence between developed and less-developed countries…. These observations should make us reflect on the ethical character of the interdependence of peoples." (SRS 45). He further highlighted "the perspective of universal interdependence … to take into consideration in personal decisions and in decisions of government this relationship of universality, this interdependence which exists between their conduct and poverty and underdevelopment of so many millions of people" (SRS 9). Interdependence then is a moral category designating a system determining relationships among the economic, cultural, political, and religious elements found in the modern world.

4.8 *Centesimus Annus*

In general, John Paul II sets out in *Centesimus Annus* to commemorate the centenary of *Rerum Novarum* and to examine the events of 1989-90: the break-up of Eastern Europe, the weakening of oppressive regimes in Africa, Asia, and Latin America with the hope for "new things," the teachings of *Rerum Novarum* within the social order.[90] The Pope urged all people

[89] Charles E. Curran, Kenneth R. Himes, Thomas A. Shannon, "Commentary on *Solicitudo rei socialis* (On Social Concern)," in *Modern Catholic Social Teaching: Commentaries and Interpretations.* Second edition, eds., Kenneth R. Himes, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, and Thomas Shannon (Washnigton DC: Georgetown University Press, 2018), 441.

[90] John Paul II attributed this break-up to the fundamental anthropological errors inherent in communism, especially its denial of the centrality of the transcendent as well as the centrality of individual freedom in the operations of the social, economic and political realms. See, John Sneigocki, *Catholic Social Teaching and*

of good will to dialogue and to cooperation for justice as a way of overcoming the alienation and poverty so extensive throughout the world.

As with SRS, *Centesimus Annus* began by acknowledging the foundational role of *Rerum Novarum.* He indicated how subsequent papal documents have maintained continuity and further developed the roots of Catholic Social Teaching as established in *Rerum Novarum*. Accordingly, he stated that the purpose was "to show that the *vital energies* rising from that root have not been spent with the passing of the years, but rather *have increased even more*" (CA 1). The increasing significance of Catholic Social Teaching over the years is due to its characteristic re-reading of its historical antecedents and consciousness of the present and projections into the future.[91] Hence he proposed a form of looking back that is motivated by a genuine looking around with the invitation to better launch into the future (CA 3, 62). This form of re-reading or looking back, according to John Paul II, "will not only confirm *the permanent value of such teaching,* but will also manifest *the true meaning of the Church's Tradition* which, being ever living and vital, builds upon the foundation laid by our fathers in the faith, and particularly upon what "the Apostles passed down to the Church" in the name of Jesus Christ, who is her irreplaceable foundation (cf. 1 Cor 3:11) (CA 3). This is indicative of some implied sense of the role of the integral in the development of the corpus of CST, as it showcases the integral as a binding cord between the past, the present and the future through a critical, but mutually enriching reading and re-reading of the deposit of the Church's social teaching. The dissertation will return to this important aspect in a later chapter.

He buttresses this opinion by alluding to the biblical account of "the scribe who brings out of his treasure what is new and what is old" (Mt 13:52). He further enunciated that "the treasure is the great outpouring of the Church's tradition, which contains "what is old" – received and passed on from the very beginning – and which enables us to interpret the "new things" in the midst of which the life of the Church and the world unfolds" (CA 3). Another implication of the re-reading of the corpus' historical past, according to John Paul II, is that it is revelatory of the beauty of the reality of continuity in the development of the entire corpus. (CA 11).

Economic Globalization: The Quest for Alternatives (Milwaukee: Marquette University, 2009),145. See also CA, 13.

[91] This document has a strong sense of historical consciousness, referencing the term history 22 times.

The document discusses the dialectical relationship between the person and his concrete socio-historical conditions. Through this discourse, John Paul II purposes preserving the personalistic dignity of the acting person in a free and virtuous society, and indeed the personalistic undertone of the entire corpus of CST by admitting that "a correct view of the human person and his unique value, inasmuch as "man ... is the only creature on earth which God willed for itself" (CA 11, 13, 14; GS 24). It is on this personalist orientation that he speaks in Paragraph 9 to the reality of the foundations for religious freedom in the entire corpus of CST and its subsequent reflections in *Dignitatis Humanae.* It is even more interesting to note that Leo's agitation for the rights of workers to be allowed a day to attend to their religious/spiritual obligations is consequent upon the perceived relegation of religion to the private sphere. This agitation embodies the agenda of the integral humanism of Jacques Maritain, because it promotes the notion of the human person as an integrated whole, whose corporeal and spiritual components must be duly considered a matter of fundamental rights. In the same vein, John Paul II re-echoed Paul VI's invitation to shun a one-sided notion of human development when he advocated that, for a wholistic understanding of man:

> It is not possible to understand man on the basis of economics alone, nor to define him simply on the basis of class membership. Man is understood in a more complete way when he is situated within the sphere of culture through his language, history, and the position he takes towards the fundamental events of life, such as birth, love, work and death. (CA 24)

As the concept of the integral may not be explicit in the corpus of CST prior to the publication of Paul VI's *Populorum Progressio*, so, in parallel, solidarity has developed within the corpus. John Paul II notes in *Solicitudo rei Socialis*, that the concept had already been used by Leo XIII, Pius XI, and Paul VI, respectively, as "friendship", "social charity", and "civilization of love" (CA 10).

John Paul II applies a personalistic approach to a consideration of work.[92] He taught, "by means of his work man commits himself, not only for his own sake but also for others and with others. Each person collaborates in the work of others and for their good" (CA 43). He further explains that man "collaborates in the work of his fellow employees, as well as in the work of suppliers and in the customers' use of goods, in progressively expanding a chain of solidarity"

[92] For the purpose of answering the research question, this dissertation does not dwell on *Laborem Exercens* (1981) – On human work – another contribution of John Paull II to the corpus of Catholic Social Teaching.

(CA 43). In essence, John Paul sees the great level of interconnectivity between the employee of labour, the employer, the goods, as well as the consumers of their produce. He narrows down the integral development of the whole human person through work to an interdependence or better put, "a progressively expanding chain of solidarity" (CA 43). One can easily be tempted to state that John Paul II sees in solidarity, what Paul VI saw in integrality. This close link between the concept of integrality and solidarity in John Paul II is further buttressed in paragraph 39 of *Solicitudo rei Socialis* where the Pope taught that 'interdependence must be transformed into solidarity, based upon the principle that the goods of creation are meant for all" (SRS 39).

Although John Paul sees the continuous development of a people's culture and values as constantly evolving through a critical but mutually enriching and future-oriented interactions between the past, and the present; he acknowledged that "the heritage of values which has been received and handed down is always challenged by the young" (CA 50). He further highlighted the positive role that this challenge of the historical past poses to the enrichment of both the tradition and its adherents thus: "to challenge does not necessarily mean to destroy or reject *a priori,* but above all, to put these values to the test in one's own life, and through this existential verification to make them more real, relevant and personal, distinguishing the valid elements in the tradition from false and erroneous ones, or from obsolete forms which can be usefully replaced by others more suited to the times" (CA 50). This critical evaluation further enhances the fact that the Church's social concern is not merely consistent, logical, theoretical or an abstract formulation but a foundation and motivation for concrete and practical human action (CA 57, 59).

According to John Paul II, the social teaching of the Church is not a closed circuit. It allows, amidst changing socioeconomic and political contexts, for interdisciplinary engagements as a way of facilitating the incarnation of true theological and human anthropology. Hence, Catholic social teaching "enters into dialogue with the various disciplines concerned with man. It assimilates what these disciplines have to contribute and helps them to open themselves to a broader horizon, aimed at serving the individual person who is acknowledged and loved in the fullness of his or her vocation" (CA 59). Again, this indicates the open-mindedness characteristic of the entire corpus of Catholic social teaching. A feature that enables the corpus to operate not as a closed whole but one that interacts

constructively with other fields of human endeavour to motivate the right actions to promote the dignity of the human person and the common good.

4.9 The Basis of the 'Integral' in John Paul II

Although John Paul II, like Paul VI, never directly explained what he meant by the integral. The concept appears four times in *Centesimus Annus* (CA 25, 26, 43, 47); in *Solicitudo rei Socialis*, alongside the concept of human development, it also appears four times (SRS 10, 21, 32, 38). In all his uses of the concept of integral, one underlining component is the Church's position as the guarantor of humanism in modernity. In sum, Pope John Paul II points out the growing awareness of interdependence and the need of such awareness, speaking of the relationship of interdependence to solidarity: awareness of the dependence of peoples and nations leads logically to the awareness of the need for solidarity.

As noted, the central preoccupation of John Paul II in *Solicitudo rei Socialis* was to address the widening gap between the rich and poor. He acknowledged the global nature of this gap by contrasting the abundant wealth of the northern hemisphere with the dire poverty in the southern hemisphere. Like *Populorum Progressio,* the document preoccupies itself with the Church's holistic understanding of human development. Surveying the document, the word "development" occurs 141 times in *Solicitudo rei Socialis*, alongside instances of terms such as "under-development", "super-development", and related expressions.[93] It focuses primarily on integrating economic growth and social progress directed towards a just and sustainable distribution of the wealth of creation. Hence, for John Paul II, holistic human development entails proper understanding and practice of these dual dimensions. He draws inspiration from the activities of the early Christians who, in unity, sold their individual property or possessions and equitably redistributed the proceeds according to the needs of each (Acts, 4).

According to John Paul II, holistic development demands a critique of the moral dimension of development, a commitment from individuals and States, and some recognition of nature's limited resources. He advocates for adequately using the twin principles of solidarity and subsidiarity as the medium of carrying everyone along. As a result, John Paul II maintains that without these principles, the world would be subject to rigid ideologies and different forms of imperialism. In his words: "it is important to note therefore that a world

[93] L. Magesa, "Sollicitudo Rei Socialis," in *The Answer of the Church to Economic Situations: Towards African Christian Liberation* (Nairobi: St. Paul Publications Africa, 1990), 211.

which is divided into blocks, sustained by rigid ideologies and in which instead of interdependence and solidarity different forms of imperialism holds sway, can only be a world subject to structures of sin" (SRS 36). According to him, "the obstacles to integral development are not only economic but rest on more profound attitudes which human beings can make into absolute values" (SRS 38).

With his concentration on solidarity in addressing development, John Paul II is colouring the notion of holistic or integral development. While he remains in consistent with *Populorum Progresso*, the document that inspires SRS, he provides a new nuance and emphasis. In Paul VI the 'integral' in integral human development primarily refers to an account of the human person. It is giving a richer understanding of the individual as a person, orientated towards the divine. In John Paul II, the 'integral' points to the interdependence of people. It is important to note that this distinction should not be overdrawn. On one hand, Paul VI – and Jacques Maritain before him – asserted the essential sociability of the human person. On the other, John Paul II is building on the central insight of Paul VI. However, this thesis is claiming that the 'integral' can be utilised in slightly different ways. In John Paul II, the inclusivity that the concept of the 'integral' implies is turned towards and emphasises the including of the other in any complete and moral account of development.

Little wonder John Paul II viewed holistic human development as the effective practical awareness of the oneness of the whole human race. It also connotes a corresponding moral consciousness of the ethical and judicious use of the wealth of creation for the common good of all members of creation. Accordingly, this much-needed moral consciousness of humankind's unity and mutual interdependence is made manifest through solidarity. Because:

> Solidarity helps us to see the "other"- whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbour," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and people (SRS 39).

The ethical implications of solidarity are, among others, the exclusion of exploitation, oppression, and annihilation of some by others (SRS 39). In the mind of John Paul II and continuity with successive Catholic Social Teaching on development, holistic human development entails the promotion of interpersonal and international human interdependence.

This understanding emphasizes the centrality principle of solidarity to any genuine developmental process. Hence Paragraph 38 of SRS opined that "true development must be based on the love of God and neighbour, and must help to promote the relationship between individuals and society." By implication, human solidarity raises our moral consciousness of being our sisters' and brothers' keepers. It further commits all members of creation to promote the cause of social justice and the common good. What is evident from John Paul II's idea of holistic human development is that peace in the world can only be sustainable through a holistic and authentic development that places both economy and ethics in the proper perspective. John Paul II's approach to modernity is central to the use of the concept of integral in his social teaching. For Daniele Hervieu-Leger, his relationship to modernity is a subtle form of integralism. He writes:

> It endorses the modern promises that the Western world fails to keep or only partly fulfils—solidarity, human rights, justice, and so on—in order to turn the tables on modernity. This integralism comes not to bury, but to praise, the illusory grandeur of the modern ideal of freedom in order to reaffirm the inevitable subordination of that ideal to the liberation that comes from God alone, but which the Church. . . alone knows how to attain.[94]

The right to life is paramount in John Paul II's social teaching, and is a good example of this dynamic. While stressing the importance of the right to life concerning the fetus, he showed that rights encompass the defence of the integrity of the human person against several emerging variables like environmental degradation, medical technologies, political repression, capital punishment, and poverty. In his social teachings, he held that: "There is no better word than 'life' to sum up comprehensively the greatest aspirations of all humanity. Life indicates the sum total of all the goods that people desire, and at the same time, what makes them possible, obtainable and lasting."[95] The general aim is to develop a "global civilization of love and peace" that is "inspired by feelings of tolerance and universal solidarity".[96] The phrase 'a civilization of love and peace' has deep meaning that requires interpretation; it is, however,

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[94] Daniele Hervieu-Leger, "Faces of Catholic Transnationalism: In and beyond France," in *Transnational Religion and Fading States*, eds. Susanne Hoeber Rudolph and James Piscatori. Boulder (New York: Routledge, 1997), 115 – 116.

[95] "Message of the Holy Father John Paul II for the eighth World Youth Day," Vatican, August 15, 1992, https://www.vaatican.va/content/john-paul-ii/en/messages/youth/documents/hf_jp-ii_mess_27111988_iv-world-youth-day.html. Accessed March 11, 2023.

[96] John Paul II, *Agenda for the Third Millennium* (London: Fount, 1997), 211.

characterized by a "culture of life" that entails "respect for the natural world and protection of the work of God's creation".[97]

> In particular, it means respect for human life from conception until its natural end. A culture of life means serving those who enjoy no privileges, the poor and the oppressed, since justice and freedom are inseparable and only exist if they exist for all. The culture of life means thanking God every day for the gift of life, for our value and dignity as human beings, and for the friendship he offers us as we perform the pilgrimage to our eternal destiny.[98]

The essential constituent in building and nourishing a civilization of love and peace supported by a culture of life is what John Paul II calls an "openness to transcendence and the realm of the spirit".[99] Respect for nature and all its creatures is the product of understanding these components as an integral part of a divine design. To this end, John Paul II's notion of the integral is rooted in an integral vision of the human person, characterized by human rights and freedom, subjectivity-objectivity of the person, unity of body and soul, and the reciprocal gift of the man-woman relationship.

4.10 Conclusion

This chapter explored the instances and implications of the 'integral' in Karol Wojtyla's/John Paul II's social teaching**.** The chapter began by contextualising Wojtyla within his historical and cultural milieu to facilitate this aim. It is upon this foundation that the following findings can be made.

First is his understanding of the human person. The initial investigation shows that Wojtyla/John Paul II was influenced by scholars such as Max Scheler, Thomas Aquinas, Jacques Maritain, Martin Buber, and Emmanuel Mournier. Despite these influences, he strove to establish his unique approach to philosophy, anthropology, and theology without completely discarding the elements of the approaches of those who influenced him. The synergy that emerged qualifies him as a Thomist, a phenomenologist, and an existential personalist. In this, he shares an understanding of the human person that is multi-faceted, holistic, and orientated towards the transcendent. This is the primary meaning of the term integral.

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[97] Ibid, 202.
[98] Ibid, 202–203.
[99] John Paul II, "Message of the Holy Father John Paul II for the Eighth World Youth Day."

Along with transcendental anthropology, the next points follow on from the three connotations or meanings identified in the previous chapter: cooperation, coherence, and continuity.

Second is the importance of solidarity. Alongside his personal lived experience and, consequently, deep commitment to serving the impoverished, three key elements inform his contribution to Catholic Social Teaching: the existential person, the interconnected and interdependent community, and the longstanding social principles. Out of his examination of the interdependence of the existential person, solidarity emerges as an inherent and logical outcome. This understanding emphasizes the importance of unity accompanied by responsibility, where the principle of 'one for all and all for one' naturally arises.

Third is the characteristic of coherence. From the investigation of the pre-papal and papal writings of Wojtyla/John Paul II, it is clear that the coherence of his ideas extends beyond individual concepts, such as existential personalism and interdependent solidarity, to encompass a harmonious alignment with other aspects of his teachings. His personalism seamlessly integrates with the concept of solidarity, forming a cohesive whole. Notably, both of these concepts align well with the longstanding teachings of the Church and remarkably remain pertinent to the integrity of the corpus. Solidarity naturally complements the virtues of justice and love, fostering a meaningful association between them.

Fourth is the value of continuity. John Paul II's social encyclicals invariably begin and are sourced in connection to their predecessors, emphasising continuity in the development of the Church's social teaching over time. The documents do not simply reminisce about the past but actively apply the wisdom gleaned from history to address present-day needs. Consequently, they not only commemorate the past but also serve as a crucial instrument for applying past wisdom and ethical principles to the complex issues of the present. Again, in establishing this reality of the interconnectedness and continuity within the corpus of the Church's social teaching, John Paul II makes more visible its integrality.

At this point in the study, the categories of our study are taking firmer shape. In the General Introduction, two meanings were identified in the working definition of the term: 'wholeness,' and 'authenticity'. From the above can be added four further meanings: theological anthropology, coherence, continuity, and cooperation. The discoveries from each chapter will be synthesised and arranged in the Findings of the General Conclusion, according

to the four roles that have already been identified – designative, hermeneutical, phenomenological and normative.

In the next chapters these meanings will be further developed and expanded in the tradition. First, it turns to Pope Benedict XVI who further develops the notion of integrality as holistic, continuity and interdependence identified in John Paul II.

CHAPTER FIVE

THE USE OF THE INTEGRAL IN POPE BENEDICT XVI

5.0 Introduction

This chapter turns to Pope Benedict XVI, who examines the concept of integral from a dual perspective. The first repeats the designative usage of his predecessors. His only social encyclical letter, *Caritas in Veritate* (Charity in Truth), is devoted to the idea of 'integral' human development. The second use of the term supports his defence of the consistent development of the doctrine of the Church. It is with the second perspective that the chapter begins.

5.1 The Reception of the Second Vatican Council

The Second Vatican Council, which ended on December 8, 1965, is agreed by all commentators to be a historical watershed for the Church. Debates after the Council turned to and on debates about the Council itself, such as: What was the Council's original intent? To what extent did the Council satisfactorily accomplish the purpose of its formation? Are the supposed successes of the Council worth its formation? What could be the appropriate hermeneutics or interpretation of Vatican II? At base, many interpretations of the Council presented a narrative that it was creating something new. However, Benedict insists that what is new in the Second Vatican Council should not be viewed as a rapture with previous teachings of the Church. It is against this backdrop that the Church after the Second Vatican Council is significantly different from the pre-conciliar Church that Benedict XVI posits the notion of hermeneutics of reform, which insists that true reform is found in the interplay that exists between the Conciliar and the pre-conciliar Church.[1]

[1] Martin Rhonheimer and William F. Murphy, *The Common Good of Constitutional Democracy Essays in Political Philosophy and on Catholic Social Teaching* (Washington, D.C.: Catholic University of America Press, 2013), 430.

Therefore, Benedict's hermeneutics of reform has often been termed hermeneutics of continuity. Many observers have accused Benedict XVI of wanting to negate the renewal at the centre of the Council. Summing up the reactions to Benedict's approach, Mark Brumley writes:

> Some observers behave as if Benedict XVI saw Vatican II as a problem and proposed a "hermeneutic of continuity" to overcome the problem. Some people who act this way think Benedict XVI's approach has failed. Benedict XVI, as Joseph Ratzinger contributed to the Council as a theological advisor, insists on the value of Vatican II to the Church's mission. His approach to interpreting the Council is neither a failure nor an attempt to make the most of a bad situation. Instead, it is a straightforward, theologically cogent way to respond to those who misinterpret the Council so they can further a different agenda from the one upon which the Church embarked in concluding Vatican II and promulgating its teachings.[2]

Benedict XVI considered renewal to be a vital purpose of Vatican II. However, he was cautious of many of the developments that occurred afterwards, especially those he considered to be antithetical to the purpose of the Council. He identified two schools of thought addressed in two significant addresses: the first in a 2005 Christmas address to the Roman Curia; the second in a Wednesday audience on October 10 2012, on the occasion of the fiftieth anniversary of the opening of the Second Vatican Council. Both texts offer a detailed summary of the vision of the Council and the potential the Council holds in future.

The first school of thought is the so-called progressive wing, "'a progressive process of decadence,' that insists on absolute or near absolute separation of Vatican II from other Councils considered outdated, particularly Vatican I (1869) and the Council of Trent (1545-63). By stressing 'a presumed spirit of the Council', Benedict insists that the school tarnishes the understanding of the Council itself. Notably, he does not, as such, deny the spirit of the Council. Instead, his standpoint is that the final texts should be the starting point of interpreting the Council."[3] In the Christmas message, he maintains that much of the post-conciliar ecclesiology is devoid of correct interpretation and application of the Council. "The problem in its implementation", the Pope argues, "arose from the fact that two contrary hermeneutics came face to face and quarrelled with each other. One confused, the other silently but more

[2] Mark Brumley, "Benedict XVI, Vatican II and the hermeneutic of reform" in *The Catholic World Report*. June 29, 2020. Accessed April 22, 2023. https://www.catholicworldreport.com/2020/06/29/benedict-xvi-vatican-ii-and-the-hermenuetic-of-reform/

[3] Ibid, 281.

and more visibly, bore and is bearing fruit."[4] The Pope's position is that the Council's final text remains the accurate source of interpretation. The second school of thought, the conservative wing, opposes the first. Its standpoint is a rejection of Vatican II in favour of Vatican I and the Council of Trent. The scholars that uphold this position often "place the Church exclusively in the scope of the pre-conciliar *selected* traditions without considering the change of circumstance. Pope Benedict calls such an approach *illogical.*"[5] Despite the sharp contrast between the two positions, the common denominator exists in these positions: the vision of Vatican II as a fundamental break with tradition; one side favours the transformation, another laments it.[6] Benedict XVI insisted, "There is no 'pre-' or 'post-' conciliar Church: there is but one, unique Church that walks the path toward the Lord, ever deepening and ever better understanding the treasure of faith that he has entrusted her. There are no leaps in this history, there are no fractures, and there is no break in continuity. In no wise did the Council intend to introduce a temporal dichotomy in the Church."[7]

These two schools of thought then have doctrinal relativism as their common denominator. The First Vatican Council outrightly denounced doctrinal relativism in its document *Dei Filius*:

> The doctrine of faith that God has revealed has not been proposed like a philosophical system to be perfected by human ingenuity; rather, it has been committed to the spouse of Christ as a divine trust to be faithfully kept and infallibly declared. Hence also that meaning of the sacred dogmas is perpetually to be retained, which our Holy Mother Church has once declared, and there must never be a deviation from that meaning on the specious ground and title of a more profound understanding. "Therefore, let there be growth and abundant progress in understanding, knowledge, and wisdom, in each and all, in individuals and in the whole Church, at all times and in the progress of ages, but only within the proper limits, i.e., within the same dogma, the same meaning, the same judgment.[8]

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[4] "Christmas greetings to the Members of the Roman Curia and Prelature (December 22, 2005): Benedict XVI." Accessed April 23, 2023.
https://www.vatican.va/content/benedict-xvi/en/speeches/2005/december/documents/hf_ben_xvi_spe_20051222_roman-curia.html

[5] Edward Mushi, "Benedict XVI's Hermeneutics of Reform and Its Implication for the Renewal of the Church," *Pacifica: Australasian Theological Studies* 26, no. 3 (2013), 281, quoting from Ratzinger and Messori, *The Ratzinger Report*, (San Francisco: Ignatius Press, 1985), 31-32.

[6] Ratzinger and Messori, 27-28.

[7] Ibid. 35.

[8] Quoted in Lawrence Feingold, *Faith Comes from What Is Heard: An Introduction to Fundamental Theology* (Steubenville, OH: Emmaus Academic, 2018), 245.

The Congregation for the Doctrine of Faith, in its 1973 document *Mysterium Ecclesiae*, stated clearly its position against doctrinal relativism and insisted on dogmatic irrevocability in favour of the teaching of Vatican I in the following terms:

> As for the *meaning* of dogmatic formulas, this remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed. The faithful, therefore, must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify truth in a determinate way but can only offer changeable approximations to it, which to a certain extent distort or alter it; secondly, that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations. Those who hold such an opinion do not avoid dogmatic relativism, and they corrupt the concept of the Church's infallibility relative to the truth to be taught or held in a determinate way.[9]

It is against the doctrinal relativism background that Benedict asserts the integrality of the doctrine of the Church, a characteristic of the term which will be further identified later in the chapter. It is to answer the fundamental question is how to accurately interpret Vatican II in the context of widespread doctrinal relativism. His approach is an interpretation in continuity with the past, which ought not to be confused with a simple return to the past or a negation of the challenges of the Church today. As a result, what he often terms 'a hermeneutic of reform' is also termed 'a hermeneutic of continuity'. To this end, he held that: "There is, instead, a continuity that allows neither a return to the past nor a flight forward, neither anachronistic longings nor unjustified impatience. We must remain faithful to the *today* of the Church, not the *yesterday* or *tomorrow.* And this today of the Church is the documents of Vatican II, without *reservations* that amputate them and without *arbitrariness* that distorts them."[10] Two standpoints inherent in the two schools are countered by Benedict XVI's position. The first standpoint buttressed traditionalism which amputates the positive progress of Vatican II; the second is liberalism, which tends to adjust perennial Church teaching to the demands of contemporary society to the detriment of the truth. Benedict XVI's vision of Vatican II aimed at establishing a base on which to build solidly.[11]

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[9] Congregation for the Doctrine of the Faith, *Declaration in Defense of the Catholic Doctrine on the Church against Certain Errors of the Present Day.* 1973. Accessed November 18, 2022. https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19730705_mysterium-ecclesiae_en.html

[10] Ratzinger and Messori, 31.

[11] Ibid. 34.

5.2 The Use of the Integral in Benedict XVI

The above recap of the development of Benedict XVI's hermeneutics of reform presents the importance of his position on the integrality of the doctrine of the Church. To this end, he "seeks to hold together both the fact of change and something of the dynamic integrity of Catholic identity."[12] The fundamental point is that authentic reform should be founded on a notion doctrinal and therefore historical coherence. The reform must be a fundamental reform that is also in compliance with the perennial richness of the Church's doctrine and its mission given by Christ, the Church must uphold, insist on, and proclaim the truth in all its ramifications. Hence, the world needs to open up to the Church and not the Church to the world; this remains one of the primary messages of Benedict XVI's hermeneutics of reform against the two standpoints presented above.

As noted in a previous chapter, the doctrine of integralism was prevalent before the Second Vatican Council. The Gelasian Dyarchy of the seventeenth, eighteenth and nineteenth-century papacies insisted that the State should adhere to the Catholic faith and serve as a type of secular arm of the Church. On the contrary, the Second Vatican Council taught that all human beings have the right to religious freedom, and the State cannot be regarded as a secular arm of the Church. The apparent contradiction in the Church's position over time raises the question of the integrity of the teaching of the Church. The various positions on this matter may be summed as follows:

> Eventually, three major camps emerged. "Liberals" saw Vatican II as the first step in a program of sweeping change. They proposed radical revisions to the Church's teachings on the interpretation of Scripture, the role of Christ and the Church in salvation, and numerous moral doctrines, appealing to "the spirit of Vatican II". At the other extreme, "traditionalists" saw the Council as an illegitimate break with the past, proclaiming their loyalty to the pre-1962 Church rather than the "conciliar" Church. Between these two extremes lay the position often called "conservative." The conservatives held that Vatican II must be interpreted according to its documents, not according to its nebulous "spirit." They argued that the documents contradicted no dogmatic (infallibly proclaimed) teachings of the pre-conciliar Church, even if the Council changed many other things.[13]

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[12] Paul D. Murray. "The Reception of Vatican II in Systematic Theology," essay, in *The Oxford Handbook of Vatican II* Ed. Catherine E. Clifford and Massimo Faggioli, (Oxford: Oxford University Press, 2023), 396–417, 402.

[13] Lawrence King and Robert T. Miller et al., "On Integralism, Religious Liberty, and the Authority of the Church: 19th Century Popes and 20th Century Popes Disagreed," *Public Discourse*, July 30, 2020, accessed April 23, 2023. https://www.thepublicdiscourse.com/2019/02/49141/.

Benedict XVI believed Vatican II was a development of the Church's continuing tradition and not necessarily a radical break away from the past. To this end, the Pope warned against a prevalent interpretation of the Second Vatican Council that posits that the Church after the Council differs from the "pre-conciliar" Church. On the one hand, Benedict called this inaccurate understanding of the Council a "hermeneutic of discontinuity and rupture." while on the other hand is a hermeneutic of continuity, which Benedict XVI saw no opposition between the two hermeneutics. Contrary to the hermeneutic of discontinuity is hermeneutic of reform which is the true nature of reform as it encompasses the interplay between continuity and discontinuity on different levels.[14] Appropriate identification and accurate distinction between these hermeneutics define the hermeneutic of reform.

The development of doctrines is often established on the dogmatic formulation of the past without a change in substance of their meaning. "No dogmatic formulation, like no biblical formulation, may ever be cast aside as outdated and irrelevant, on the other hand, there is no theology-free or concept-free formulation of doctrine, immune from refinement and development."[15] Some misinterpretations suggest a kind of radical discontinuity with the previous Church teachings; the idea is presented by creating a dichotomy between the spirit of the Council and the actual texts. The hermeneutic of discontinuity has the danger of disintegrating Vatican II from other magisterial teachings and, as such, viewing the Church only within a specific season. Benedict XVI explains as follows:

> The hermeneutic of discontinuity …asserts that the texts of the Council as such still need to express the true spirit of the Council. It claims that they are the result of compromises in which, to reach unanimity, it was found necessary to keep and reconfirm many old things that are now pointless. However, the true spirit of the Council is not to be found in these compromises but instead in the impulses toward the new that are contained in the texts. … In a word: it would be necessary not to follow the texts of the Council but its spirit. In this way, a vast margin was left open for how this spirit should be defined, and the room was consequently made for every whim. The nature of a Council as such is, therefore, basically misunderstood.[16]

The misinterpretation of the nature of the Council necessarily buttressed a negative connotation on the integrality of the Church's teaching. In order to sustain the integrity of the

[14] Martin Rhonheimer, "Benedict XVI's 'Hermeneutic of Reform' and Religious Freedom," *Nova Et Vetera* 9, no. 4 (2011): 1030.
[15] Richard Lennan, *An Introduction to Catholic Theology* (New York: Paulist Press, 1998), 130 - 131.
[16] Ibid, 248.

Church's teachings, Benedict XVI in his address to the parish priests and clergy of Rome on February 14, 2013, highlights a juxtaposing of the real Vatican Council and the Council as perceived by the media. While the real Council hinges on the Holy Spirit in continuity with the Church and, as such, integrally established, the media, on the other hand, depicts the tension between liberals and conservatives for power in the Church:

> There was the Council of the Fathers, the real Council, but there was also the Council of the media. It was almost a Council apart, and the world perceived the Council through the latter, through the media.… And while the Council of the Fathers was conducted within the faith … the Council of the journalists, naturally, was not conducted within the faith but within the categories of today's media. … It was a political hermeneutic.[17]

In order to have a proper understanding of the Second Vatican Council, the political hermeneutic must be disregarded, and the focus must be on the hermeneutic of reform. The media approach carries a dangerous notion of what the Vatican II is not:

> For the media, the Council was a political struggle, a power struggle between different trends in the Church. It was obvious that the media would take the side of those who seemed to them more closely allied with their world. … We know that this Council of the media was accessible to everyone. Therefore, this was the dominant one, the more effective one, and it created so many disasters, so many problems, so much suffering: seminaries closed, convents closed, banal liturgy … and the real Council had difficulty establishing itself and taking shape; the virtual Council was stronger than the real Council. But the real force of the Council was present and, slowly but surely, established itself more and more and became the true force which is also the true reform, the true renewal of the Church. It seems to me that, 50 years after the Council, we see that this virtual Council is broken, is lost, and there now appears the true Council, with all its spiritual force.[18]

The danger of depending on the media perspective of Vatican II is that it presents the Council as an autonomous entity devoid of any connectivity with the church's rich past doctrines and teachings.[19]

Benedict XVI's approach to a hermeneutic of reform requires synthesis of the two categories of hermeneutics, where continuity and discontinuity are operative at different levels. For example, in terms of the relationship between the Church and the State the hermeneutic of

[17] Benedict XVI, "Address of February 14, 2013," in *Origins* 42, no. 38 (February 28, 2013), 607.
[18] Ibid, 608.
[19] Catherine E. Clifford, *Decoding Vatican II: Interpretation and Ongoing Reception* (New York: Paulist Press, 2014), 28.

discontinuity became necessary. Rhonheimer captures Benedict XVI's intent. To quote him at length:

> The Council had to define anew the relation between the Church and modernity - and in two regards. First, regarding the modern natural sciences. Secondly, the relation between the Church and the modern State had to be newly defined: a state which gave space to citizens of different religions and ideologies, acting with neutrality toward those religions, and which assumed responsibility only for guaranteeing the orderly and tolerant cohabitation of citizens, and the freedom to practice their own religion. It is clear, Benedict continued, that regarding the Council's teaching, in all of these areas, which as a whole represent a single problem, there could seem to be a certain discontinuity; and in a certain sense, there was discontinuity. At the same time, it can be said that, in principle, nothing of continuity was given up. Thus: Precisely in this interplay on different levels between continuity and discontinuity lies the nature of true reform.[20]

The hermeneutic of reform is exemplified in the Vatican II teaching on religious freedom. Referring to Gregory XVI's teachings and Pius IX's, through the lens of contemporary teaching, is devoid of freedom.

> …considered that the modern fundamental right to freedom of religion, conscience, and worship was necessarily joined to the denial of the existence of a true religion. They thought this because they could not conceive that, since there was religious truth and there was a true Church, these should not also receive the support of the state-political order and the civil legal order. It is also true that many of their liberal opponents used precisely the opposite argument to defend religious freedom: such a freedom must exist because there is no true religion.[21]

In all, it is necessary to state that the teaching of Vatican II on religious freedom does not suggest a new dogmatic perspective. However, it encompasses a new orientation for the Church's social doctrine—precisely, a correction of its teaching on the mission and function of the State. The Council provided the same immutable principles with a novelty in its application with cognizance of the historical setting. The substance of the notion of reform used by Benedict XVI in his explication of the integrality of the Church aligns with his understanding of reform as a spiritual process. Hence, the integrality of the Church's teaching lies not in metamorphosis but in the spirit of Christ, the head of the Church. This he demonstrated in his encyclical letter.

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[20] Benedict XVI's address to the Roman Curia in 2005, quoted in Martin Rhonheimer, "Benedict XVI's 'Hermeneutic of Reform' and Religious Freedom," *Nova et Vetera* 9, 4 (2011): 1030.
[21] Ibid, 1031.

Key to Benedict XVI's proposition that continuity is not just conformity is his commitment to the coherence of church teaching. This understanding was given impetus by the response of Pope Francis to the two hermeneutics, though there is a difference between Francis and Benedict to some extent on the various hermeneutics. "Despite their differences, Francis and Benedict agree that fidelity to the Gospel has required the Church to change – and not merely reformulate – some of its teachings."[22] The fundamental aspect of the reformulation is coherence.

> Francis's recent decisions have greatly intensified accusations that he has repudiated the so-called "hermeneutic of continuity" often attributed to Pope Benedict. In truth, Francis and Benedict are in basic agreement regarding the nature of continuity and change at Vatican II. Despite popular belief, Benedict did not advocate for a stagnant hermeneutic of continuity that seeks to explain away all discontinuity. Rather, he taught that Vatican II should be understood through a "hermeneutic of reform" that includes both continuity and discontinuity, albeit "on different levels.[23]

The connection between the reform and continuity lies in coherence.[24] It is the coherence in the teaching of the Church that matters most when it comes to the infallibility of the magisterium.

Caritas in Veritate was published against the backdrop of the greatest economic downtown since the Great Depression of the 1930s in June 29, 2009. It is Benedict XVI's only social encyclical. The second perspective on the concept of integral as coherence is also very much evident within the document. He opens *Caritas in Veritate* by re-echoing the unity of the corpus of Catholic social teaching. By recourse to every social Encyclical since Leo XIII's *Rerum Novarum* in 1891, the Pope Benedict XVI refutes the misinterpretation of Catholic social teaching that posits two functional typologies of the church, one pre-conciliar and one post-conciliar. Charles Curran observes:

> *Caritas in Veritate* opposes abstract divisions between pre– and post–Vatican II social teaching. There is only a single teaching consistent and at the same time ever new. Benedict's insistence on continuity between pre–Vatican II and post–Vatican II approaches is totally consistent with his continual emphasis on Vatican II's continuity with what went before in the life of the Church. The Pope recognizes

[22] Shaun Blanchard, "The Reform Was Real," *Commonweal Magazine*, January 4, 2023. Accessed March 12, 2023. https://www.commonwealmagazine.org/reform-was-real,20.
[23] Ibid, 21.
[24] Gregory A. Ryan, *Hermeneutics of Doctrine in a Learning Church: The Dynamics of Receptive Integrity* (Leiden: Brill, 2020), 80.

> that coherence does not mean a closed system but a dynamic faithfulness. The social teaching illuminates with an unchanging light the new problems that are constantly emerging. This is a living tradition.[25]

There is no doubt that Benedict XVI intended *Caritas in Veritate* to be part of the tradition of papal social teaching. Possibly even more so than his predecessors, he insists upon the continuity of social teaching, which is certainly open to debate.[26]

5.3 *Caritas in Veritate* – Coherence

Benedict XVI's fundamental source in articulating an integral view of development also served as a further development of the ideas found in *Populorum Progressio* of Paul VI and *Sollicitudo rei Socialis* of John Paul II. Pope Benedict XVI contextualized this core idea within the contemporary developments of globalization and its crisis.[27] The usage of integral in *Caritas in Veritate* is in the designative dimension of the concept. In this section of this chapter, the focus is on a close reading of Benedict XVI's *Caritas in Veritate*, his *magnus opus* on integral human development.

He refers to several arguments for a more "person-based and community-oriented cultural process of worldwide integration that is open to transcendence in his development paradigm (CV 42). At the heart of Benedict XVI's idea of development is a Christian anthropology which insists that the human person must be treated not as an object of charity but "as the objects of God's love ….subjects of charity" (CV 5). As such, the human being must be treated as subject of charity demanding the acknowledgment of the fact that 'God… stimulated the concept person.'[28] Justice and the common good are vital ingredients of moral action and, therefore, are inseparable from one another since charity demands that the rights of people be respected, and it "completes" justice in acts of giving and forgiving (CV 6). A relationship is therefore established between justice and love, resulting in the reunion of individuals and society.

While establishing the link between truth and charity and its practical implications for human existence, Benedict XVI teaches that truth and charity are not abstract concepts but

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[25] Charles E. Curran, *Catholic Social Teaching and Pope Benedict XVI* (Washington D.C.: Georgetown University Press, 2014), 9; SRS 3; see also CV, 12.
[26] Ibid, 10.
[27] Curran, *Catholic Social Teaching and Pope Benedict XVI*, 9.
[28] David L. Schindler and Nicholas J. Healy (Ed), *Joseph Ratzinger in Communio* (Grand Rapids, MI: Eerdmans Pub. Co., 2010), 107.

"the principal driving force behind the authentic development of every person and of all humanity" (CV 1). Hence, for Benedict XVI, the care and defence of human life constitute the actual test of authentic development. For, in the Pope's view, economic concerns cannot be divorced from what concerns mankind ultimately: God's economy of salvation. Therefore, *Caritas in Veritate* offers a persuasive argument for Christian humanism. It places the human person and his dignity from being created in the image and likeness of God at the centre of economic development. Accordingly, the document opines that authentic economic reforms and development should be measured by their impact on persons, relationships, and communities.

5.3.1 The Theocentric Foundation

In Paragraph 12 of *Caritas in Veritate,* Pope Benedict revealed the ecclesiological foundation of Catholic Social Teaching and implicitly portrayed the bases of the elements of continuity that characterize the entire corpus. Paul Caserella writes of the document's vision that "not only the commitment to social justice is integral to the preaching of the gospel but that, even more fundamentally, such commitment is integral to the very reception of the gospel and a condition of the possibility of that reception."[29] Benedict writes: "Social doctrine is built upon the foundation handed on by the Apostles to the Fathers of the Church and further explored by the great Christian doctors. This doctrine points definitively to the New Man, to the 'last Adam who became life-giving spirit' (1 Cor 15:35), the principle of the charity that 'never ends' (1 Cor 13:8)" (CV 12). Similarly, re-echoing the position of Paul VI, he further affirms the Christological bases of the church's social teaching thus: "life in Christ is the first and principal factor of development" and that "in promoting development the Christian faith does not rely on privilege or positions of power nor even on the merits of Christians but only on Christ [...] the Gospel is fundamental for development" (CV 18). This Christological underpinning further reflects the position of the Second Vatican Council's *Gaudium et Spes*, which asserts, "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light... Christ, by the revelation of the mystery of the Father and his love, fully reveals man to man himself and makes his supreme calling clear" (GS 22; CA 18). This demonstrates that the Church's social teaching is firmly rooted in and is interpreted in the light

[29]Peter J. Casarella, *Jesus Christ - the New Face of Social Progress* (William B Eerdmans Publishing, 2015), 56.

of Revelation. It in this regard that Curran opined that "this doctrine of freedom has roots in divine revelation, and for this reason Christians are bound to respect it all the more conscientiously."[30] The doctrine of freedom is synonymous with the social teaching of the Church.

Drawing on the doctrine of the Holy Trinity, described as a "revealed mystery", *Caritas in Veritate* further explains the transcendent conception of "development" proposed by Paul VI and John Paul II. This notion of development can be identified with the inclusion-in-relation of all individuals and peoples within the one community of the human family, built in solidarity based on the fundamental values of justice and peace" (CV 54). The doctrine of the Trinity-in-Unity shows that for the human being too, "true openness does not mean loss of individual identity but profound interpretation"; hence God desires (John 17:22) "that they may be one even as we are one" (CV 54). Therefore "the Christian revelation of the unity of the human race" (CV 55). "does not submerge the identities of individuals, peoples and cultures, but makes them more transparent to each other and links them more closely in their legitimate diversity" (CV 53).

Little wonder, Benedict indicated in the concluding section of *Caritas in Veritate* that "development requires attention to the spiritual life, a serious consideration of the experience of trust in God, spiritual fellowship in `Christ, reliance upon God's providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace. All this is essential if 'hearts of stone' are to be converted into 'hearts of flesh' (Ez 36:26), rendering life on earth "divine and thus more worthy of humanity" (CV 79). This invitation to a transcendent understanding of the dignity of the human person is anchored on Benedict XVI's anthropology.

5.3.2 Theological Anthropology

Following the footsteps of his predecessors, Benedict XVI places the promotion of the dignity of the human person at the heart of his social doctrine: Mark Bell writes, "dignity is intrinsic to every human person, but it is simultaneously relational in nature: as a spiritual being, the human creature is defined through interpersonal relations."[31] Reiterating the position

[30] Charles E. Curran, *Catholic Social Teaching, 1891 - Present a Historical, Theological, and Ethical Analysis* (Washington, D.C: Georgetown Univ. Press, 2008), 231.
[31] Mark Bell, *Catholic Social Teaching and Labour Law: An Ethical Perspective on Work* (Oxford: Oxford University Press, 2023), 39.

G*audium et Spes*, Benedict states: "I would like to remind everyone, especially governments engaged in boosting the world's economic and social assets, that the *primary capital to be safeguarded and valued is man, the human person in his or her integrity: '*Man is the source, the focus and the aim of all economic and social life'" (CV 25, GS 63).[32]

Benedict further reaffirmed the teaching of Paul VI that "the social question has become a radically anthropological question*,* in the sense that it concerns not just how life is conceived but also how it is manipulated, as bio-technology places it increasingly under man's control" (CV 75). Consequently, true development must be such that enables the human person to thrive in his entirety, a development that places the social, cultural and spiritual dimensions of the person in their proper perspective. This is because "Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good" (CV 71). This conscientious effort towards the promotion of the common good and developmental goals that possess a more humane and humanizing goal is facilitated "only in charity, illumined by the light of reason and faith" (CV 34). Differently put, "social and political development, if it is to be authentically human, needs to make room for the principle of gratuitousness as an expression of fraternity" (CV 34). Consequently, *Caritas in Veritate* proposes a recourse to an integral vision of the human, one whose concern embraces "the good of every man and of the whole man" (CV 18, PP 14). This "truly integral humanism" (CV 78) weaves into a seamless garment the individual and the social, body and soul, effective concern for the earthly city and fervent hope for the heavenly city.

5.3.3 Charity and Integral Human Development

Benedict XVI upholds the centrality of charity in human development.[33] On this note, he avows that "charity reflects the personal yet public dimension of faith in the God of the Bible, who is both Agape and Logos: Charity and Truth, Love and Word" (CV 3). The link with love and truth as an expression of the centrality of charity buttressed charity as a theological virtue. Charity "can be recognized as an authentic expression of humanity and as

[32] According to Pope Benedict XVI, the human person is not merely the sum of his or her part but an integral whole. Hence, throughout the document, the Pope uses the word 'whole' to connote the social, physical, psychological, emotional and religious aspects of the human person adequately considered.
[33] Simeon Tsetim Iber, *The Principle of Subsidiarity in Catholic Social Thought Implications for Social Justice and Civil Society in Nigeria* (New York: Peter Lang, Publishing Inc., 2012), 74.

an element of fundamental importance in human relations, including those of a public nature" (CV 3). In this regard, establishing integral human development must consider charity as its edifice because of its relevance in micro-relationships with friends, family members and small groups. Charity must also be the principal sustaining factor in the economic, social, and political macro-relationship (CV 2). Despite the misrepresentation and misinterpretation of what charity is at various levels, its centrality and importance cannot be over-emphasized; it remains the pivot around which every good thing depends (DCE 2).

Even though many vital players of human development do not see charity as a real instrument, charity remains the best prevailing instrument for authentic human development. As a theological virtue and act of generosity in the face of needs, no other instrument can do better than charity when conceived appropriately as the best possible tool for integral human development. Despite the relegation of charity as immaterial and disconnected from life in the world, it remains the principal hope for good ethical living. Not minding the relegation of charity as irrelevant and not universally accepted by all or not having a generally accepted definition in all spheres of human endeavours does not endanger its centrality as the only uniting factor for humanity. The primary reason for this is charity's connection to the Creator of the world, the Originator of development, and the Author of human life (God) is love itself. This love shapes everything, and everything is directed towards this love (CV 2).

Since God is love, it is in his love that the source and summit of human existence subsist. In compliance with the love of God, which is based on his grace which is given irrespective of human frailty, love can no longer be conceived appropriately as a mere command. However, due response to the gift of love bestowed on humanity, God, the giver of this gift, draws us closer to himself. Benedict XVI emphasizes that charity remains the greatest hope and the most sublime gift for the entire human race. Irrespective of the centrality of charity, many in social, political, economic, juridical and cultural fields operate to the detriment of the reality and necessity of charity for adequate human development. Conceivably, the multiplicities of voices clamouring for a universally acceptable language of love make it challenging to articulate this phenomenon (love) accurately. The reality of this problem of language is not disputable in the contemporary context.[34] Indeed, "the term "love"

[34] Daniel Patte, *Global Bible Commentary* (Nashville, TN: Abingdon, 2006), 465.

has become one of the most frequently used and misused of words, a word to which we attach quite different meanings" (CV 2).

Charity is deeply rooted in grace because it is love received and given. Its origin lies in the triune God, the Father's love for the Son, and the Holy Spirit. This love is extended to humanity through Jesus Christ.[35] This love is creative and redemptive; as creative, it is the source of our being, and as redemptive, it is the source of our redemption in Christ Jesus.[36] St. Paul gives the gratuitous gift of love credence in his *Letter to the Romans*: "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rm 5:5). In this regard, the human person is a product of God's love and a subject of charity whose existence dwells in God as the source of love.[37] Being a product of God's love, it is our vocation to extend this love to others and, as such, serve as the instrument of the gratuitous gift of love. Everyone is called to make himself or herself an instrument of grace so that he or she can pour forth God's charity to others and weave networks of charity (CV 5). To this end, the task of human development is not devoid of grace. Charity ought to be understood, confirmed, and practised in the light of truth for the proper development of the human persons and groups (CV 2). Charity is an authentic manifestation of humanity and an element of utmost importance in human relations, including those of a public nature (CV 3). In different ramifications, human development has not always been centred on this charity. To attain this centrality of charity in human development, the place of truth as support to charity remains a necessity.

Truth is a necessity that affirms the credibility of charity; without truth, one can easily delve into extremes that are destructive and contrary to authentic love. Hence, truth "frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing space" (CV 16). Truth is a source and object that expedites objective dialogue and communication among people. It paves the way for people to forego their prejudices and preunderstandings to engage others in honest

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[35] Center, Paul, *The Hermeneutic of Continuity: Christ, Kingdom, and Creation*. Steubenville, (Ohio: Emmaus Road Publishing), 68

[36] Tibor Horvath, *Thinking about Faith: Speculative Theology* (Montreal: McGill-Queen's University Press, 2014), 145.

[37] Elsa Tamez, *The Amnesty of Grace: Justification by Faith from a Latin American Perspective* (Eugene, OR: Wipf and Stock Publishers, 2002), 153.

discussions. Such discussions are tools and driving forces in the effort for authentic and integral human development.

Truth is vital because it is a unifying force that helps us move beyond our cultural and historical limitations. Doing this unites us in an objective assessment of the values and substances of things that transcends our prejudices. Accordingly, with truth, our minds are opened and integrated into the *lógos* of love which is the "Christian proclamation and testimony of charity" (CV 4). Contrary to truth is a clamour for relativism seen in different ramifications of life. In social and cultural milieus, the application of charity in truth assists people in authentic, unbiased developmental efforts to build up the entirety of humanity. Aligning the values of charity and truth is valuable and indispensable for building a good society and for proper integral human development. With truth, charity points the way to the true presence of God in human endeavours and developments.

5.3.4 Human Development as Vocation

In *Caritas in Veritate*, vocation is a dominant notion for its anthropological vision. Hence, charity in truth, as the motivating force for authentic human development, is a "vocation planted by God in the mind and heart of every human person" (CV 1). Human development as a vocation in papal encyclicals emanate from the truth derived from Paul VI's *Populorum Progressio* (1967) on integral human development. *Caritas in Veritate* revisited the truth of *Populorum Progressio* as follows; "integral development", which concerns "the whole of the human person in every single dimension", is "primarily a vocation" (CV 11). The implication is that a dynamic vision of the human being having aspiration and desire to develop and grow humanly entails solidarity with others.

One major prerequisite of human development as a vocation is openness to God. The transcendent facet of the human person is necessary. To this end, *Caritas in Veritate* avows that,

> Such development requires a transcendent vision of the person; it needs God: without him, development is either denied or entrusted exclusively to man, who falls into the trap of thinking he can bring about his salvation and ends up promoting a dehumanized form of development. Only through an encounter with God are we able to see in the other something more than just another creature, to recognize the divine image in the other, thus genuinely discover him or her and to mature in a love "that becomes concern and care for the other (CV 11).

The direction for the dynamism at work in the development of the human person – and of human societies – is towards God. It is concerned with and rooted in God. Any attempt to reject this connection implies thinking that we, as human beings are the source of who we are and are able to save ourselves. Such an attempt rejects the creative and redemptive facet of the gratuitous gift of the love of God. Such an attempt also hampers the development of true relations of love and care among human beings acknowledged as bearing the image of God.

At the close of the encyclical, Benedict reiterates his central claim that authentic development cannot be devoid of God. He counsels that "ideological rejection of God and an atheism of indifference, oblivious to the Creator and at risk of becoming equally oblivious to human values, constitute some of the chief obstacles to development today" (CV 75). The intention is that "*a humanism which excludes God is an inhuman humanism*" (CV 75). On the contrary, "awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples" (CV 75). Hence, God is the focal point of integral human development because, being a vocation that encompasses love and truth, its source is in God.[38] To this end, Benedict XVI avers, "The Christian vocation to this development therefore applies to both the natural plane and the supernatural plane; which is why 'when God is eclipsed, our ability to recognize the natural order, purpose, and the good begins to wane" (CV 18).

One of the fundamental aspects concerning the achievement of the contents of Catholic Social Teaching is the heart condition:

> Both logically and historically, one can show that a document written from a coherent and integrated Christian theological perspective emphasizes the change of heart and gives it central importance in social teaching…. Thus, the basic change of heart as found in one who tries to live by charity and truth is necessary to fully achieve true development even in the natural sphere. By starting from charity in truth and seeing its necessity and ramifications for total integral development, Benedict recognizes the central importance of the new heart in the work of transforming the world.[39]

The above assertions were given further credence at concluding part of the encyclical in the following terms: "Only if we are aware of our calling, as individuals and as a community, to be part of God's family as his sons and daughters, will we be able to generate a new vision

[38] Ambrose Mong, *Power of Popular Piety: A Critical Examination* (Eugene, OR: Cascade Books, 2019), 17.
[39] Charles E. Curran, *Catholic Social Teaching and Pope Benedict XVI* (Georgetown: Georgetown University Press, 2014), 20.

and muster new energy in the service of a truly integral humanism. The greatest service to development, then, is a Christian humanism" (CV 78). In order to generate a new vision and new energy for true integral humanism, change of heart is key to such move. Historical evidence of the importance of change of heart is found in Paul VI's apostolic exhortation *Evangelii nuntiandi* often translated in English as 'On Evangelization in the Modern World'. It avows for the need of change of heart in the following terms: "The purpose of evangelization is precisely this interior change, and if it had to be expressed in one sentence, the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs" (EN 18). In reference to the importance of change of heart in development, Benedict XVI acknowledged that Paul VI's document is not directly linked to Catholic social teaching but evangelization is closely associated with development. "Evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of human concrete life, both personal and social. Between evangelization and human advancement—development and liberation—there are, in fact, profound links" (CV 15). To this end, a change of heart is a necessary element required for development.

Besides a change of heart and the ethical responsibility inherent in it as elements needed for integral development, Benedict XVI did not see institutions and structure in this regard. "No structure can guarantee this development over and above human responsibility" (CV 17). Hence, he perceived institutions themselves as not being sufficiently capable of ensuring integral human development because, being a vocation primarily it encompasses a free assumption of responsibility in solidarity on the part of everyone (CV 11). Bernard Laurent is of the view Benedict XVI side-lined the relevance of the institution by giving priority to moral reform as the solution to the problem while neglecting institutions and structures.[40] Contrary to Laurent's view about the position of Benedict XVI, Johan Verstraten argues that Laurent is too forceful in his criticism, while admitting that Benedict XVI does narrow down the role of institutions and structures in his effort to bring about integral human development.[41]

[40] Bernard Laurent, "*Caritas in veritate* as a Social Encyclical: A Modest Challenge to Economic, Social, and Political Institutions," *Theological Studies* 71 (2010): 534.
[41] Johan Verstraten, "Toward Interpreting Signs of the Times, Conversation with the World, and Inclusion of the Poor: Three Challenges for Catholic Social Teaching," *International Journal of Public Theology* 5 (2011): 328.

Benedict XVI's understanding of human development as a vocation entails the notion of vocation not just a mere call but a call that encompasses a free and responsible answer. It is on this note that Charles Curran held that "Integral development presupposes the response and freedom of the human person, but integral human development as a vocation also demands respect for the truth."[42] The concept of freedom used in this regard is in accordance with the traditional Catholic concept which does not entail license to do whatever one wants, rather it entails responsible freedom whose edifice is the truth, for it is truth that presupposes freedom. "Fidelity to the truth…alone is the guarantee of freedom" (CV 9). With freedom, our responsibility for successes and failures both at the individual and collective level to live up to the standard of our vocation for human development is assured, because it is our responsibility towards our freedom that determines development and underdevelopment. In human development, history or chances are not necessarily objects of failure or success, it is human responsibility that determines it. The responsibility is inherent in human freedom, that is, a freedom to answer the call of God and that of fellow humans in need. It entails the call to take into cognizance our shared responsibility as the human family. God's call to human beings towards the vocation of integral human development is a continuous one.

Benedict XVI recognized the development of the human person to be relationship-based because, "human person in her development is not an isolated monad but exists in relationship with God and many others".[43] It is interpersonal relationships that defines the human person reaffirming the traditional Catholic teaching that the human person is a social being by nature. It is on this note that he referred to the concept of solidarity in accordance with its usage by John Paul II. To this end, Curran held that, "relationship and solidarity remind us that human beings are not just isolated individuals who depend only on themselves".[44] One of Benedict XVI's reasons for his strong opposition to individualism is based on his teaching that the human person is made for gift. The human person being a gift from God and a gift to fellow man, God continues to call his gift (the human person) to the vocation of integral development. To this end, a response is required from human person to the call of God for the promotion of

[42] Curran, *Catholic Social Teaching and Pope Benedict XVI*, 48.
[43] Curran, *Catholic Social Teaching and Pope Benedict XVI*, 48.
[44] Curran, *Catholic Social Teaching and Pope Benedict XVI*, 48.

each individual person, group of humans, and the entire humanity to genuinely live up to the vocation of integral human development.

The highpoint of human development for Benedict XVI is inherent in the goal which encompasses liberating people from hunger, endemic, diseases, illiteracy, deprivation, and spiritual obscurity sum up the goal of human development in Paul VI's teaching on human development. His teaching on human development extends to the economic, social and political viewpoints. Liberating people from the economic viewpoint entails aiding in their international participation in the economic process on equal grounds with others (CV 19, 21). Liberating people from the social view point entails assisting them into being educated societies embedded in solidarity (CV 21). On the political platform, liberating people entails the consolidation of democratic regimes that are totally devoid of totalitarianism and with high capacity to guaranteeing freedom and peace among people (CV 21). Integral human development is freedom-based. In terms of religious freedom, the relationship between religious freedom and human development is fully established in the social teaching of Benedict XVI. When practical atheism is promoted by the state to the detriment of people's moral and spiritual strength that is required for integral human development, it deprives people of their life given vocation.

In all, Benedict XVI's concept of integral development is multifaceted, ranging from family life, education, rights-based development, to bioethics, and freedom of religion. With regards to family life education and rights-based development, it entails the moral teaching and technical knowledge as it relates to responsible parenthood. On this basis, the social teaching of the Church does not promote teachings such as euthanasia, abortion, the right to take life from conception to death, "especially in cases where it is impeded in a variety of ways" (CV 28). Right to life can easily be appreciated from economically deprived parts of the world. In his treatise on the right to life, it is firmly established that the right to life is fundamental to the realization of development:

> The acceptance of life strengthens moral fiber and makes people capable of mutual help. By cultivating openness to life, wealthy people can better understand the needs of the poor ones, they can avoid employing huge economic and intellectual resources to satisfy the selfish desires of their own citizens, and instead, they can promote the virtuous action within the perspective of production that is morally sound and marked by solidarity, respecting the fundamental right to life of every people and every individual (CV 28).

Concerning bioethics and rights-based development, Benedict XVI opposed the use of technology to manipulate the ideal perspective of human nature and the possible negative impact on integral human development in the following terms:

> The development of peoples is intimately linked to the development of individuals. The human person by nature is actively involved in his own development. The development in question is not simply the result of natural mechanisms, since as everybody knows we are all capable of making free and responsible choices. Nor is it merely at the mercy of our caprice, since we all know that we are a gift, not something self-generated. Our freedom is profoundly shaped by our being, and by its limits (CV 68).

In all, moral integrity is of high importance in determining true development. With regards to religious freedom rights-based development, for the effective development of the human person integrally religion must not be a tool of the political system. Benedict XVI however concludes that, "When the state promotes, teaches, or actually imposes forms of practical atheism, it deprives its citizens of the moral and spiritual strength that is indispensable for attaining integral human development and it impedes them from moving forward with renewed dynamism as they strive to offer a more generous human response to divine love" (CV 29). Overall, the place of faith in God in integral human development cannot be overemphasized; integral human development in the teachings of Benedict XVI remains a compendium of different facets of development aimed at establishing the ideal humanism centred on Christ.

5.4 Conclusion

The chapter presented the concept of the integral as used by Pope Benedict XVI, demonstrating its use in his work in several ways. It is contended that the five key points of his approach can be arranged under the following headings: designative, hermeneutical and phenomenological, and normative.

First, the designative: the term the integral categorises other ideas such as humanism and development, to delineate these terms as a type (eg Christian, Catholic, true) different from reductionistic accounts (eg secular, economic, technological and so on). In this way, he is continuing to use the term like his predecessors, as evident mostly in *Caritas in Veritate*.

The concept of the integral also plays a hermeneutical role, that is, it is providing a means of interpretation, including norms for what makes for a truer interpretation. In

particular, these principles can be broken into further two points: coherence and continuity. To take each in turn:

Second: the concept of the integral captures for Benedict the coherence of Christian teaching and belief. It defends the inherent wholeness of the Church's teaching. To recall a central assertion of *Caritas in Veritate*:

> Coherence does not mean a closed system: on the contrary, it means dynamic faithfulness to a light received. The Church's social doctrine illuminates with an unchanging light the new problems that are constantly emerging. This safeguards the permanent and historical character of the doctrinal "patrimony" (CV 12).

Third and following on from the previous insight, the intra-connected wholeness of the church's teaching necessarily implies that the historical development of doctrine be understood as a process of continuity. This point is worth dwelling upon because it reflects Benedict's character. It was observed that his hermeneutics must takes into cognizance the dynamics of history and the context of the interpretations at different levels, thereby including both a sense of continuity and reform. This is inherent in his advocacy for the ideal renewal notion entrenched in the Second Vatican Council. *Dignitatis Humanae,* the final text of the Council in his teaching, remains the accurate tool for interpretation, and, as such, there is no room for doctrinal relativism. An interpretation of continuity with the past ought not to be confused with a simple return to the past or a negation of the challenges of the Church today. It is neither a return to the past nor a flight forward, neither anachronistic longings nor unjustified impatience. The hermeneutic of discontinuity has the danger of disintegrating Vatican II from other magisterial teaching and, as such, viewing the Church only within a specific season. To this end, the Pope warned against a prevalent interpretation of Vatican Council II that posits that the Church after the Council differs from the "pre-conciliar" Church. For him, contrary to the hermeneutic of discontinuity is the hermeneutic of reform, which in its true (or integral) nature encompasses the interplay between continuity and discontinuity on different levels.

Finally, the concept of the integral is a phenomenological category, that is, it is providing a thick understanding of the human person, or a concrete set of ideas on what makes for a complete, total, fuller, or richer – or integrative – account of the human person. This necessarily includes the transcendent and social, which are characterise point four and five: theological anthropology and social cooperation.

Fourth: the concept of integral entails a focus on the person. It demands that any account of the person be total and concrete. In doing so it provides a space for a rich Christian anthropology. Benedict makes full use of this by offering a very rich theological approach, that utilises doctrines of the trinity and grace (principle of gratuitousness) in grounding the dignity of the human person. Human dignity is, to this extent, central to the social doctrine of the Church. *Caritas in Veritate* offers a persuasive argument for Christian humanism, by deepening its theological foundations. He provides a wider theological canvas by which to articulate what it means to be human. It places the human person and his dignity from being created in the image and likeness of God at the centre of economic development.

Fifth: the integral also points to the reality of relationships and the necessity for social cooperation to address concrete issues. Benedict establishes a relationship between justice and love by integrating them under a logic of the gift. Truth and charity are not abstract concepts but the principal driving force behind the authentic development of every person and of all humanity. Accordingly, the document argues that authentic economic reforms and development should be measured by their impact on persons, relationships, and communities. This connects to the normative role of the term.

The findings this far in this dissertation indicate that integrality is a *sine qua non* to development, the key object of social analysis of the church in all ramifications: human dignity, justice, love and peace cannot be separated from human wholeness. While the concept of integrality connotes doctrinal and social coherence, continuity and wholeness in Benedict XVI, it is worth noting the anthropocentric nature of his social outlook. In the next chapter, Pope Francis introduces a shift, not in the sense of discontinuity but away from an anthropocentric approach to one that emphasizes the interconnectedness between polity and ecology.

CHAPTER SIX

THE EXPANSION OF THE INTEGRAL IN POPE FRANCIS

6.0 Introduction

The aim of this chapter is to explore the instances and significance of the concept of the integral in the social teaching of Pope Francis. Francis has written two contributions to the Catholic Social Tradition: *Laudato Si'* (2015) and *Fratelli Tutti* (2020). This chapter will focus primarily on the former because it is an exemplary and consummate instance of how the term integral is an operative idea in Catholic Social Thought. That is, the concept allows the tradition to develop while remaining consistent and coherent to its central anthropology.

It begins with a general overview of *Laudato Si'*, highlighting its major ecological themes and emphasizing its distinctive contribution to theological anthropology in the Church's engagement and the environment. In this way, it shall elaborate on Francis's reconstructed and expansive vision of integral ecology as it interacts with social justice and intergenerational solidarity. By 'integral', Francis emphasizes the interconnectedness of humanity, environment, evangelization, and poverty. To provide a broader understanding of his thought, the chapter will also attend to *Evangelii Gaudium* (2013) and briefly take account of *Fratelli Tutti*.

6.1 Influences

On 13 March 2013, Jorge Bergoglio was elected Pope, becoming the first Pope from the Americas, the first to take the name Francis, and the first member of the Society of Jesus founded by St Ignatius of Loyola.

6.1.1 St Francis and St Ignatius

He chose the name in honour of St Francis of Assisi, desiring to pattern his papacy after the saint. To emphasize his influence, it is worth quoting the Pope at length:

> I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was

> elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God's creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace (LS 10)

St Francis of Assisi was named patron saint of ecologists by Pope John Paul II in 1979 because of Francis' love for God's creation. In the Canticle of the Creatures, St Francis of Assisi's opening remark: "praise be you, my Lord" (*Laudato Si', mi signore*) became an inspiration for the encyclical of Pope Francis as it became the title of his work, '*Laudato si'*. In the canticle of the creatures, St Francis of Assisi used humanizing attributes to refer to aspects of nature, "sir brother sun", "sister moon and stars", "brother wind", and so on. He enjoined everyone to praise God, who creates and sustains creation.[1]

The Franciscan intellectual tradition is prominent among the influences on Pope Francis's understanding of the integral. Many of the works consulted were scholars and writers of that tradition. Beginning with St Francis of Assisi, the patron saint of ecologists, we encounter his disciple (St. Bonaventure of Bagnoregio), who developed a relational theology of the Trinity, Christology and cosmology. From Francis of Assisi to Pope Francis, we see the chain of thoughts that necessarily influenced Pope Francis's understanding of the integral.[2] Why is all this important? It is necessary because the life of St Francis of Assisi shaped the papacy of Pope Francis. This Franciscan influence is particularly manifested in Francis's multifaceted encyclical letter, *Laudato Si', which is* discussed in the next section.

Again, one can only adequately write about Pope Francis with recourse to his Jesuit background and how much that has impacted his life and worldview. The Ignatian influence on Pope Francis is profound and pervasive, shaping his worldview, spirituality, and approach to leadership. Rooted in the spiritual exercises developed by St. Ignatius of Loyola, the Ignatian

[1] Brian Roewe, "Why is Francis of Assisi the patron saint of ecology?" in *National Catholic Reporter*, October 2 2020. Accessed 16/01/2023. https://www.ncronline.org/news/earthbeat/why-francis-assisi-patron-saint-ecology
[2] Dawn M. Nothwehr, "The 'Brown Thread' in Laudato Si'. Grounding Ecological Conversion and Theological Ethics Praxis," in *Integral Ecology for a More Sustainable World Dialogues with Laudato Si'* eds. Dennis O'Hara, Matthew Eaton and Michael Ross. (Lanham: Lexington Books, 2020), 112.

spirituality emphasizes discernment, prayerful reflection, and a commitment to finding God in all things. Following his Jesuit background, Pope Francis has consistently demonstrated a deep commitment to these Ignatian principles throughout his papacy. His emphasis on discernment, particularly in the Synods of Bishops, reflects a desire to engage the Church in thoughtful and prayerful decision-making processes. He frequently calls for a discerning attitude in addressing complex issues, encouraging individuals and communities to seek God's guidance in their choices.

Furthermore, the Ignatian influence is evident in Pope Francis's pastoral approach, which is marked by a strong emphasis on mercy, humility, and a preferential option for the poor. These values align closely with the Ignatian call to be "men and women for others," reflecting a commitment to social justice and the well-being of marginalized communities. He often speaks about the importance of encounter and accompaniment, echoing Ignatian spirituality's emphasis on walking with others in their journey of faith and life. In sum, the Ignatian influence on Pope Francis is a guiding force that permeates his leadership style, fostering a spirituality deeply attuned to the needs of the contemporary world.

6.1.2 Romano Guardini

Romano Guardini (1885-1968), a priest-preacher, writer, teacher and lecturer, was one of the prominent figures of European thought in the twentieth century, with over 75 books and 100 publications.[3] Robert A. Krieg in *Romano Guardini: A Precursor of Vatican II* noted that from the start of his career, Guardini "collaborated with such great minds as Martin Buber, Martin Heidegger, and Max Scheler."[4] Through his lectures and writings, Guardini significantly influenced prominent catholic philosophers and theologians of history. Krieg went on to highlight Guardini's influence on the pontificates of Pius XII, Paul VI, and John Paul II, and outline his influence on documents of the Second Vatican Council, *Lumen Gentium* and *Gaudium et Spes*.[5] His publications, essays and articles were featured in *Jubilee*

[3] *Essential Guardini,* 10.
[4] Robert A. Krieg, "Romano Guardini's Theology of the Human Person," *Theological Studies,* 59 (1998), 460. See also Krieg *Romano Guardini: A Precursor* 192-201. It is likely that Guardini's writing influenced Karol Wojtyla (Pope John Paul II) whose philosophy of the human person is grounded in a phenomenology similar to Guardini's.
[5] Krieg, "Romano Guardini's Theology of the Human Person," 460. See also Krieg *Romano Guardini: A Precursor* 192-201. It is likely that Guardini's writing influenced Karol Wojtyla (Pope John Paul II) whose philosophy of the human person is grounded in a phenomenology similar to Guardini's.

Magazine, where it gained wide readership. In North America, Guardini's writings influenced Virgil Michel, George Shuster, Dorothy Day, Avery Dulles, Thomas Merton and Flannery O'Connor; while in Germany, his views had an impact on Karl Rahner, Hans Urs von Balthasar, Walter Kasper, Joseph Ratzinger, Karl Adam and Hannah Arendt.[6] According to Guardini:

> To be a human person is to be one who relates to oneself and, at the same time, enters into mutual relationships with other human beings and God. These two aspects of human life are united, Guardini said, as a person lives in an "I-Thou" relationship with God. Each human being, he asserted, is called to discover that "my being an 'I' has come about because God is my 'thou'.[7]

This excerpt is an overarching theme of Guardini's theological anthropology, which plays out in the anthropology of Popes Paul VI and John Paul II, and finally Francis.

Addressing the members of the Romano Guardini Foundation during a Conference organized by the Pontifical Gregorian University to mark the 130th anniversary of Guardini's birth, Francis remarked: "I am convinced that Guardini is a thinker who has much to say to the men of our time, and not only to Christians,"[8] Francis went further to highlight what he considered to Guardini's vision of the unity that exists between God and his creatures: by "humbly accepting existence from the hand of God, personal will transform into divine will and in this way, without the creature ceasing to be only a creature and `God truly God, their living unity is brought about."[9]

The influence is further highlighted by Bonaventure Chapman when commenting on the third chapter of *Laudato Si'*. In an article titled "Technology and Vision," he alludes to the influence of two modern philosophers: "(one implicitly, one explicitly) backing him up. The beguiling vision: the technological paradigm. The philosophers: Martin Heidegger (1889–

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[6] Robert A. Krieg, *Romano Guardini: A Precursor of Vatican II* (Notre Dame, University of Notre Dame Press, 1997), 194-6. See also, Krieg, Robert A. "Romano Guardini: Forerunner of Vatican II." *America,* Feb 05, 1994, 24-25, https://may.idm.oclc.org/login?url=https://www.proquest.com/magazines/romano-guardini-forerunner-vatican-ii/docview/2067828802/se-2.

[7] Guardini, *World,* 141.

[8] Pope Francis, Address of his holiness Pope Francis to the Participants in the Conference sponsored by the "Romano Guardini Stiftung" November 13, 2015. See https://www.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151113_romano-guardini-stiftung.htmln

[9] Romano Guardini, *The Religious World of Dostoyevsky*, (Morcelliana, Brescia), 32.

1976) and Romano Guardini (1885–1968)".[10] The criticism of the technocratic paradigm and the indiscriminate increase of uncontrolled power are themes that Guardini developed in his books *The End of the Modern World* (1950) and *Power and Responsibility* (1951).[11] As Massimo Borghesi observes, "Bergoglio found in Guardini a "synthetic," "integral" model, a "catholic" paradigm similar to his own, capable of explaining and embracing the principal personal, social, political contrasts that tend to crystallize into dialectical contradictions that fuel dangerous conflicts."[12] Pope buttresses this assertion in his conversation with Antonio Spadaro thus:

> Opposition opens a path, a way forward. Speaking generally, I have to say that I love oppositions. Romano Guardini helped me with his book *Der Gegensatz,* which was important to me. He spoke of a polar opposition in which the two opposites are not annulled. One pole does not destroy the other. There is no contradiction and no identity. For him, opposition is resolved at a higher level. In such a solution, however, the polar tension remains. The tension remains; it is not cancelled out. The limits are overcome, not negated. Oppositions are helpful. Human life is structured in an oppositional form. And we see this happening now in the church as well. The tensions are not necessarily resolved and ironed out; they are not like contradictions.[13]

Guardini's cautionary approach finds resonance in paragraph 105 of Pope Francis' *Laudato Si'* which decrues the human tendency to misinterpret every increase in power for selfish purposes. In Guardini's words

> an increase of 'progress' itself", an advance in "security, usefulness, welfare and vigour; …an assimilation of new values into the stream of culture", as if reality, goodness and truth automatically flow from technological and economic power as such. The fact is that "contemporary man has not been trained to use power well.[14]

From an ecclesiological perspective, James T. McHugh in his article, "Eternal Law and Environmental Policy: Pope Francis, *Laudato Si',* and Thomistic Approach to Climate Change," remarked that Pope Francis was influenced by Guardini "whose approach to Church

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[10] https://www.dominicanajournal.org/technology-and-vision/. Romano Guardini is quoted five times in *Laudato Si'*

[11] Romano Guardini, *The End of the Modern World: A Search for Orientation* (Wilmington, DE: ISI Books, 1998); first Eng. Ed. New York: Sheed and Ward, 1957. Guardini, *Power and Responsibility: A Course of Action for the New Age,* trans., Elinor C. Briefs (Chicago: Henry Regnery, 1961).

[12] Massimo Borghesi, *The Mind of Pope Francis: Jorge Mario Bergoglio's Intellectual Journey,* trans. Barry Hudock Collegeville, Minnesota: Liturgical Press Academic, 2017), 105.

[13] Antonio Spadaro, "Le orme di un pastore: Una conversazione con Pope Francis," introduction to Jorge Mario Bergoglio- Pope Francis, *Nei tuoi occhi è la mia parola: Omelie e discorsi di Buenos Aires 1999-2013* (Milan: Rizzoli, 2016), xix. Quoted in Borghesi, *The Mind of Pope Francis,* 105

[14] Romano Guardini, *The End of the Modern World* (Wilmington, DE: ISI Books, 1998), 87. Further evidence of Guardini's influence can be seen in paragraphs 108, 115, 203, and 219 of *Laudato Si'*.

reform emphasized the desire to move beyond the ceremonial aspects of the faith towards an application of their meaning that would involve and transform the people who participate in them."[15]

Suffice it to mention that the impact of Guardini on Bergoglio remains fresh in his mind. Even though he never completed his dissertation on Guardini, the learnings from the process have not been abandoned. Bergoglio, Ivereigh noted, had desired a continuation of his Guardini research as part of his post-retirement agenda before he was elected Pope Francis.[16]

6.2 *Laudato Si'* – Interconnectedness

The title of Pope Francis' encyclical, *Laudato Si*' literary, means "praise be to you". It is the first encyclical not to be published in Latin. Officially released in 2015, it was made available in several translations, including Italian, German, Spanish, French, Polish, Portuguese, and Arabic, indicating a desire for immediate reception. Sean McDonagh states it is "one of the most important documents to come from a Pope in the past 120 years".[17] Christiana Zenner Pepard remarked that *Laudato Si'* was "the first to be promulgated through both standard ecclesial channels and globalized planetary social media platforms like Twitter."[18]

Leonardo Boff, among others, affirms that the encyclical's "structure obeys the methodological ritual … see, judge, act and celebrate".[19] Pope Francis begins by acknowledging the obviousness and universality of the modern ecological crisis (LS 3,7). The document is geared towards provoking a dialogical process through which sincere and conscientious engagement with all people of goodwill about the reality and causes of the

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[15] Romano Guardini "The Liturgical Act, Today," Letter of Romano Guardini to Johannes Wagner, April 1964, http://www.ecclesiadei.nl/docs/guardini.html

[16] Austen Ivereigh, *The Great Reformer: Francis and the Making of a Radical Pope* (New York: Henry Holt, 2014), 340.

[17] Sean McDonagh, "Caring can be Costly," *The Irish Times,* 26 June, 2015.

[18] Christiana Zenner Pepard, "Commentary on *Laudato Si'* (On Care for Our Common Home)," in *Modern Catholic Social Teaching: Commentaries and Interpretations* Eds., Kenneth R. Himes, Lisa Sowle Cahill, Charles Curran, David Hollenbach, and Thomas A. Shannon (Washington DC.: Georgetown University Press, 2018), 515.

[19] Leonardo Boff, "The Magna Carta of Integral Ecology: Cry of the Earth, Cry of the Poor," *LeonardoBoff.com* (blog), June 18, 2015, https://leonardoboff.wordpress.com/2015/06/18/the-magna-carta-of-integral-ecology-cry-of-the-earth-cry-of-the-poor/. The see, judge, act and celebrate is a theological methodological approach of the Latin American liberation theologians. See also CELAM, *Aparecida Concluding Document* (May 2007) http://www.celam.org/aparecida/Ingles.pdf.

world's ecological challenges can help to salvage our common home. He acknowledges the continued inspiration of St Francis of Assisi, describing him as the perfect model of comprehensive care and ecology, who showed special concern for the poor, the vulnerable and the abandoned (LS 10, 66).

With a thought-provoking question, "What is happening to our common home?" (LS 17) Francis presents his assessment of the current state of the world concerning the environment. The preliminary paragraphs demonstrate his concern for continuity with the Church's social tradition, which he sees as broader than the Encyclical heritage, and so draws significantly on the pastoral documents of Catholic Bishop Conferences, especially of developing nations, on the environment. The publication of *Laudato Si'* is an urgent invitation to people of all faiths, beliefs and ideologies to protect the earth and environment that sustains (LS 13). It further appeals for attentiveness to the earth's natural environment for the need to consider human life grounded in three fundamental and closely interrelated relationships: God, neighbours and the earth itself (LS 66). It addresses a range of environmental affairs, including, pollution and climate change, the issue of water, loss of biodiversity, deterioration of the quality of human life and social degradation, global structural inequality, violence and the threat to peace, as well as the weakness of reactions and diversity of opinions on how to respond to these realities. In this way, Francis asserts the interconnectedness of these multifaceted environmental issues and maintains that they cannot be analysed or explained in isolation (LS 61). What is required then is an 'integral ecology', where integral refers to interconnectedness.

The use of this term also allows Francis to address, in a very subtle manner, other ethical issues central to the Catholic tradition, especially concerning questions of the 'right to life,' 'people with disability,' poverty and so on. Since "everything is interrelated" (LS 117) he says, "concern for the protection of nature is also incompatible with the justification of abortion" (LS 120). The destruction of human embryos for whatsoever reason does not reflect a possible concern for the vulnerable in other aspects of life. Besides, the reality, as Pope Francis suggests, is that "we are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental" (LS 139). This presupposes that the same mindset that stands in the way of making radical

decisions to reverse the global warming trend also stands in the way of achieving the goal of eliminating poverty (LS 175).

The concluding chapters of the encyclical focuses on the pragmatic dimension of the *See-Judge-Act* methodology. He outlines several paths of dialogue, necessary for abating "the spiral of self-destruction which currently engulfs us" (LS 163) in: international policies; over new national and local policies; transparency in decision-making processes; on economic policies aimed at the fullness of human life; and on religion's interaction with the sciences. Citing *The Earth Charter*, Francis suggests that overcoming our self-destructive lifestyle entails a "new beginning" (LS 207) that emphasises less extreme individualism and more of the interdependence of all with all, which obliges us to "think of one world with a common plan" (LS 164).[20]

The all-embracing nature of the encyclical accounts for its wide reception by people of all faith and cultures well beyond ecclesiastical boundaries. Pope Francis humbly acknowledges the expertise and resourcefulness of "many scientists, philosophers, theologians and civic groups", enriching the Church's approach to ecological concerns (LS 7). He agrees that "science and religion, bringing different approaches to reality, can enter into an intense dialogue productive for both" (LS 62). Since most of those inhabiting the earth aligns with one religion or the other, the dialogue between science and religion should productively promote respect and protection of nature and the defence of the poor (LS 201). He humbly recognises that the Church does not have the final word and must listen to and respect the different views (LS 61).

6.3 Anthropocentrism and the Causes of the Ecological Crisis

The Industrial Revolution of the 18th and 19th century brought about an exponential growth of human-centred intervention and the use of the earth's resources. Indeed, the industrial development and exploitation of resources have gone hand in hand.

Some have traced the exploitative dominance of humans over creation to Christianity, that accuse interpretations of Genesis 1:28 of justifying what became known as a 'human superiority complex'. Lynn White, an early critic of anthropocentrism, argues that the mentality of the Industrial Revolution, which creates the impression that the earth's resources

[20] *The Earth Charter* is an international declaration of fundamental values and principles, for building a just, sustainable, and peaceful global society in the 21st century. For more see: https://earthcharter.org/

are meant for human consumption, has roots in the Judeo-Christian theology's emphasis on human/nature dualism. Tracing the roots of the ecological crisis back to the account of Genesis 1: 28 White goes so far as to state that "especially in its Western form, Christianity is the most anthropocentric religion the world has seen".[21] He concluded that applying more science and technology would not help the world's progress. Instead, humanity's fundamental idea about nature must change, abandoning "superior, contemptuous" attitudes that make them willing to use it for our slightest whim.[22]

The interpretation rested on two concepts: 'dominion' and 'domination'. While sounding alike, they have different meanings: domination "is the use of power without restraint and without regard for the integrity of that over which power is exercised."[23] *The Compendium of the Social Doctrine of the Church* explains that humans dominate creation when they "make arbitrary use of the earth, subjecting it without restraint to [their] will, as though it did not have its own requisites and a prior God-given purpose, which [humanity] can indeed develop but must not betray".[24] This quotation, however, betrays a type of anthropocentrism that is characteristic of the previous Catholic Social Teaching on the environment. The opening remarks of the papal representative at the 1992 United Nations Conference on Environment and Development ("Rio Conference") gives further demonstration. He rested his argument on the etymology of the word "environment", which means "that which surround", maintaining that every ecological and developmental initiative ought to respect not just the dignity and freedom of whomever it might affect but, it must also be cognizant that creation in its totality should be at the service of the human family.[25]

In line with the previous paragraph, Peter Harrison argues that the dominance and exploitation of nature does not necessarily stem from the Bible but from how the biblical passages "were interpreted and received. According to him, for over 1500 years, passages about dominion over nature were mainly interpreted allegorically as meaning dominion over

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[21] Lynn Townsend White, "The Historical Roots of Our Ecological Crisis," *Science* 15 (1967), 1205. Available at http://www.uvm.edu/~gflomenh/ENV-NGO-PA395/articles/Lynn-White.pdf
[22] Ibid.
[23] Christopher P. Vogt, "Catholic Social Teaching and Creation," in *Green Discipleship: Catholic Theological Ethics and the Environment,* ed. Tobias Winright (Minnesota: Anselm Academic, 2011), 236.
[24] Pontifical Council for Justice and Peace. *The Compendium of the Social Doctrine of the Church,* no. 460. (Libreria Editrice Vaticana, 2004).
[25] Archbishop Renato R. Martino, Apostolic Nuncio, Statement of the Head of the Holy See Delegation to The U.N. Conference on Environment and Development (June 4, 1992).

our rebellious animal nature."[26] Again, Granberg-Michaelson counters White's suppositions: First, White's description of biblical teaching regarding the environment is selective and highly distortive. Second, his argument that Christianity paved the way for scientific and technological revolutions is questionable. Furthermore, and thirdly, his assumption that environmental destruction has flowed solely from the mindset of Western culture and not from others is historically dubious.[27] Suffice to mention in support of the third assumption that "non-Christian Chinese, Greeks, and Romans all contributed to the deforestation, erosion and general devastation of nature".[28]

The ecological crisis is a social, cultural and even political issue for which a single entity cannot be held responsible (religious, social or political). There are indications of the drive towards the emergence of anthropocentric ethics in the writings of several Ancient and Medieval philosophers. Amongst others, Aristotle's 'instrumentalising' of non-human creatures and his insistence that nature is designed for the sake of humans naturally sets the stage for anthropocentrism.[29] By implication, if interpreted correctly, Christianity is not the sole cause of the environmental crisis but can offer ecological wisdom that may be crucial for responsible stewardship of creation. St Francis of Assisi, who inspired Francis's *Laudato Si',* remains an all-time model of the Christian attitude towards creation, for he saw nature as the manifestation of the sacred and could address the moon, the sun and stars as either brother or sister.[30]

Along with technocracy and anthropocentricism, Pope Francis describes the symptoms and explains the ecological crisis's human causes identifying a dichotomy that exists between two opposite extremes. While one pole sees no intrinsic value in lesser beings, the other sees no unique value in human beings (LS 118). The perils of the modern era go beyond questions of mere economics. It is an ethical and anthropological issue which necessitates a redefinition

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[26] Peter Harrison, "Subduing the Earth: Genesis 1, Early Modern Science, and the Exploitation of Nature." *The Journal of Religion* 79, no. 1 (1999): 86–109. http://www.jstor.org/stable/1207043.
[27] W. Granberg-Michaelson, *Ecology and Life: Accepting our Environmental Responsibility* (Waco: Word Book, 1989), 33. See also Leonardo Boff, *Cry of the Earth, Cry of the Poor* (Maryknoll: Orbis Books, 1997), 78ff.
[28] Barnette H. Henlee, *The Church and the Ecological Crisis,* (Grand Rids: Eerdmans Publishing Company, 1972), 29.
[29] *Aristotle Politics* Bk 1. Chapter 8 quoted in Andrew Brennan and Lo Yeuk-Sze, *Stanford Encyclopedia of Philosophy*. "Environmental Ethics." http://plato.stanford.edu/entries/ethics-environment/. (Winter 2016 Edition)
[30] St. Francis of Assisi, "The Canticle of Brother Sun," in *St Francis of Assisi: Omnibus of Sources,* ed. M. A. Habig (Chicago: Franciscan Herald Press, 1983), 130-31.

of the human relationship with the rest of creation. As Pope Francis remarked: "There can be no ecology without an adequate anthropology" (LS 188). There must be a greater awareness of the difference between the person and the individual. While the person obtains their identity from being in a relationship with others, too much emphasis on the individual breeds a kind of individualism that further complicates and boosts the throw-away culture.

Francis, therefore, denounces what he refers to as misguided anthropocentrism, which often leads to a misguided lifestyle (LS 8, 69, 119, 122). Coming from a view that sees nature as a mere given, devoid of any spiritual or transcendental value, this mentality sees the human person as creation's maximal point and as the measure of all things. This worldview is prone to practical relativism because it pays little or no attention to the intrinsic worth of other created realities except to the extent to which they benefit the human person (LS 118). However, care must be taken not to replace the extreme of anthropocentrism with bio-centrism, which robs humans of their unique values of rationality, free will and responsibility. As he suggests, it is only a fuller notion of human anthropology that can adequately promote integral ecology such that humans no longer see themselves as the be-all and end-all of the created order but as responsible stewards of God's creation to which they are but a part (LS 116, 118).

Francis acknowledges the positive impacts of technology and science, for they have brought "precious things to improve the quality of human life" (LS 103). However, he critiques the technocratic paradigm, which accepts every advance in technology intending to profit without concern for its potentially negative impact on human beings and wherein finance overwhelms the real economy of human flourishing (LS 109). In his opinion, these happen due to the erroneous supposition that there is an "infinite supply of earth's goods which has led to the planet being squeezed dry beyond every limit" (LS 106). Technocracy is also greatly limited because it leads to knowledge fragmentation, making it difficult to see and appreciate the larger picture (LS 110).

6.2.2 Care of Our Common Home

One of the essential features of Pope Francis' ecological vision is his emphasis on inter-generational and intra-generational solidarity (LS 162). In his inaugural homily, he remarked that it is the call of the Bishop of Rome and everyone "to protect the whole of creation, to

protect each person, especially the poorest, to protect ourselves".[31] Safeguarding the environment then becomes the vocation of all rational members of creation.[32] It is not surprising, then, that the Judeo-Christian tradition prefers to emphasise creation rather than nature because "the word 'creation' has a broader meaning than 'nature,' for it has to do with God's loving plan in which every creature has its own value and significance" (LS 76). Our love of God must therefore be manifest in our love of creation.

By implication, the gospel of creation, according to Francis, proposes a clear option for the vulnerable, the poor and the marginalised, which are also central in the ministry of the incarnate Christ. He attributes the world's social, economic and environmental crises to disordered anthropocentrism that is somewhat overwhelmed with immediate self-interest.[33] In this way, Francis focuses on the poor, who also demonstrates human and social ecology as they convert the overcrowding of the slums into living ties of belonging and solidarity with each other (LS 149). Quoting the Ecumenical Patriarch Bartholomew of the Orthodox Church, Pope Francis considers every crime against the natural world as a sin against our vocation to God's love, creation, and neighbours (LS 7). According to Francis, the vocation to take care of someone or something "is human, before being Christian, and affects all; we are called to care for creation, its beauty, and to respect all creatures of God and the environment in which we live".[34]

This ecological concern of the Church in the documentary heritage of Catholic Social Teaching was first significantly mentioned by John Paul II in *Solicitudo Rei Socialis*. He wrote: "Among today's positive signs we must also mention a greater realization of the limits of available resources, and of the need to respect the integrity and the cycles of nature and to take them into account when planning for development, rather than sacrificing them to certain demagogic ideas about the latter. Today this is called ecological concern" (SRS 26). The document warns against sacrificing the environment to some demagogic idea of development,

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[31] Pope Francis, "Homily of Pope Francis. Mass, Imposition of the Pallium and Bestowal of the Fisherman's Ring for the Beginning of the Petrine Ministry of the Bishop of Rome, Saint Peter's Square, Tuesday, 19 March 2013, Solemnity of Saint Joseph,"
Vatican City, accessed July 28, 2018, https://w2.vatican.va/content/francesco/en/homilies/2013/.

[32] Pope Francis views the human vocation to protect creation as a second-to-none-virtue and a very central part of the Christian experience (LS 217).

[33] See Anna Rowlands, *Towards a Politics of Communion: Catholic Social Teaching in Dark Times* (London: T&T Clark, 2021), 269.

[34] Pope Francis in *This Economy Kills: Pope Francis on Capitalism and Social Justice,* eds. Andrea Tornielli and Giacomo Galeazzi (Minnesota: Liturgical Press, 2015), 149.

insisting on a proper attention and respect ought to be given to the integrity of the cycle of nature. More emphatically, John Paul II, in his 1990 *World Day of Peace Message,* lamented the disregard and lack of respect for nature which allows for wanton plundering of the earth's resources as constituting greater threat to world peace than issues of injustice among nations, arms race and regional conflicts.[35] Benedict XVI was sometimes called the Green Pope.[36] *Caritas in Veritate* is worth quoting at length:

> *The Church has a responsibility towards creation* and she must assert this responsibility in the public sphere. In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction. There is need for what might be called a human ecology, correctly understood. The deterioration of nature is in fact closely connected to the culture that shapes human coexistence: *when "human ecology" is respected within society, environmental ecology also benefits*. Just as human virtues are interrelated, such that the weakening of one places others at risk, so the ecological system is based on respect for a plan that affects both the health of society and its good relationship with nature. (CV 51)

Building on this rich foundation, Francis draws from the wealth of scriptural traditions to show that there is no biblical justification for tyrannical anthropocentrism without concern for other creatures.[37] In this way, he intends to arouse human consciousness to the reality of their proper place in the order of nature, to a humble realisation of their humanness and to relate with the earth as a given rather than a right (LS 67).

6.2.3 Integral Ecology

The concept of 'Integral Ecology' constitutes the overarching idea of Pope Francis' call for our care for our common home. As observed in previous documents of CST, *Laudato Si'* does not offer an explicit definition of 'the integral'. As a result, Daniel P. Costello remarked that "the precise meaning of 'integral ecology' remains somewhat elusive".[38] However, Costello agrees that "Pope Francis offers signposts suggesting something of what the concept connotes."[39] Hence it is pertinent to explore what precisely the concept of integral ecology in Francis entails. Glimpses of Francis' notion of the integral can be gleaned from his

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[35] John Paul II, *Peace With God the Creator: Message for World Day of Peace 1990,* 1.
[36] Daniel Stone, "How Green was the Green Pope?" *The National Geographic*, Feb 28th 2013. https://www.nationalgeographic.com/history/article/130228-environmental-pope-green-efficiency-vatican-city
[37] Daniel G. Groody, *Globalization, Spirituality, and Justice,* (New York: Orbis Books, 2007), 117.
[38] Daniel P. Costello "Integral Ecology as a Liberationist Concept," *Theological Studies* 2016, 77(2) 353-376 (262-3).
[39] Costello, 263-4.

assertion that "we are not faced with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental" (LS 139). Implicitly, the integral in the ecology of Pope Francis showcases a broader complex of eco-social relationships that order the world. It connotes the interconnectedness and interrelatedness of the entire participants of creation.

Importantly, for the purposes of this study, the integral relates directly to necessary interrelatedness of the issues involved. He begins: "Since everything is closely interrelated, and today's problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an integral ecology, one which clearly respects its human and social dimensions" (LS 137). According to this definition of integral ecology, there are three important components: (1) the connectedness of everything; (2) the need for a comprehensive vision; and (3) addresses the human and social challenges.

Costello writes that when Francis refers to 'integral ecology', "his aim is to be prescriptive rather than merely descriptive. In other words, when Francis calls for the development of an integral ecology, he is calling for the right ordering of the eco-social networks of the world so that they may best serve the common good" (LS 23-26, 156-58).[40] A proper ordering of the eco-social network entails integrating the "questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor" (LS 49). In like manner, Francis teaches that "strategies for a solution [to arrive at an integral ecology] demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature" (LS 139).

Consequently, in "integral ecology,"[41] Francis is extending or expanding the perspective to the body of Catholic Social Teaching on the environment. Integral ecology covers all areas; the environmental, economic, social, cultural and everyday life (LS 147-8). It is not simply a moral principle but a way of seeing that opens us up to and seeks to be alert and attentive to the interconnectedness with the rest of creation that sustains us. Thus, Francis

[40] Costello, 262-3.

[41] There are many references to 'integral' describing development, education and ecology in *Laudato Si'*, see especially paragraphs 10, 11, 62. 124, chapter 4, paragraphs 137, 141, 147, 159, 197, 225, 230. It is worth noting that the phrase 'integral ecology' first appears in a 2009 document of the International Theological Commission which recognizes the need for Catholic 'natural law' tradition to be open to ecological perspective – and for these to recognize a fundamental natural law. See, *In Search Universal Ethics: A New Look at Natural Law,* paragraph 82.

repeatedly echoed throughout the document that "everything is connected, interrelated, interconnected" (LS 70, 92, 117, 120, 137, 142, 240). With this emphasis, he can stress the interconnectedness between the cry of the earth and the cry of the poor, challenging humanity to re-evaluate and reorder our values systems.

It is worth mentioning that the concept of 'integral ecology' is not exclusive or new. The concept is likely to have emerged in the late sixties in the work of Hillary B. More in *Marine Ecology*.[42] It was further developed in the 1990s by separate theorists and theologians such as Ken Wilber, Leonardo Boff and the cultural historian Thomas Berry.[43] Wilber employed integral ecology within the context of his all-quadrant, all-level (AQAL) model, outlined in the General Introduction to this dissertation.[44] This idea of Wilber was later developed and accord an explicit ecological connotation by two scholars, Sean Esbjörn-Hargens and Michael Zimmerman, in a book entitled *Integral Ecology: Uniting Multiple Perspectives on the Natural World* (2009).[45] However, its usage by Pope Francis is different. Although their usage of the concept of integral ecology is purely theoretical, Francis employs the concept in a practical and pastoral manner to rouse the public opinion in the world to engender responsible concern for all creation. They also differ in their notion of integrity. For Esbjörn-Hargens and Zimmerman, integrity connotes the holistic treatment of all material dimensions of reality. For Francis, however, integrity entails the inclusion of deep social concerns that connect concern for nature with option for the poor, commitment to the solidarity and for the preservation of peace (LS 69, 92).

The use of the 'integral' by Francis also allows him to move beyond the anthropocentricism that was often at the centre of ethical reflection on the environment in the Catholic Social Tradition. He insists that non-human creatures have intrinsic and undeniable values (LS 33, 69, 115, 118, 140, 190) which accords to a shift away from the anthropocentric view of his predecessors. Although Francis maintains continuity with his predecessor's use of 'human and natural ecology', they are now mutually embedded in each other. Everything in the universe is connected, and each must be cherished and respected because "all of us as living

[42] Hillary B. More, *Marine Ecology* (New York: J. Wiley, 1968).
[43] Sam Mickey, Adam Robert and Laura Reddick, "The Quest for Integral Ecology," *Integral Review* 9/3 (2013), 16.
[44] For a more detailed analysis of Ken Wilber's involvement with the concept of the integral see the first chapter of this study.
[45] Mickey, Robert and Reddick, "The Quest for Integral Ecology," 17.

creatures are dependent on one another" (LS 42). Pope Francis refers to this interconnectedness as a "mysterious network of relations between things" (LS 20), "the complex network of ecosystems" (LS 134), a network that we cannot fully explore and understand. According to Donal Dorr, the marked difference between Francis and his predecessors, especially John Paul II and Benedict XVI, is the fact that they were inclined to contrast on the one hand human ecology with nature ecology on the other. While they argued for mutual respect between the two, they did not press for integration, unlike Francis. It is, therefore, a development by Francis to link human and natural ecology. In taking an integral approach, Francis highlights two significant themes, according to Dorr: "first, that we share DNA with the animals and plants, and we should respect them as gifts; this is the similarity we share. Second, the difference is that we have a responsibility for them. We see God in them and this is the radical part of Pope Francis' integral ecology from a spiritual point of view, seeing God in nature."[46]

Wangari Maathai, in 2010 echoed this same vision of an integral approach to the world ecological crisis when she stressed that tackling climate change, poverty, and conflict requires holistic reasoning, which entails, as she remarked, the "need to think big, connecting the dots between poverty, energy, food, water, environmental pressure and climate change. Focusing on only one dot means we lose sight of the bigger picture."[47] However, the path to a genuinely integral ecology is always 'toward' and remains ever unfinished, capable of moving beyond scientific disagreements, ideological conflicts, and political differences for the sake of the present and ultimate well-being of all who rejoice in the beauty, wonder, and promise of this earthly life. This is the emphasis of *Laudato Si',* that the actions of integral ecological activity arise from intimate receptivity to the whole as something to belong to, live with, work for, and yield to, yet in a way that allows for the distinctive contribution that human beings bring to the realm of nature.[48]

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[46] Donal Dorr, "Option for the Poor and for the Earth." Accessed February 18, https://www.icatholic.ie/laudato-si-donal-dorr/?jwsource=cl

[47] Wangari Maathai, "Cancún Must Be About More Than Climate Change," *The Guardian,* November 26. Accessed August 18, 2022 http://www.guardian.co.uk/commentisfree/cif-green/2010/nov/26/cancun-climate-change-conference.

[48] Anthony J. Kelly, *Integral Ecology and the Fullness of Life: Theological and Philosophical Perspectives* (New York: Paulist Press, 2018), 47.

6.2.3.1 The Common Good

In *Laudato Si',* Pope Francis asserts that the climate constitutes a common good because it belongs to all and is meant for all (LS 23).[49] Although a very heuristic concept, the common good is classically defined in Catholic Social Teaching as "the sum total of social conditions which allows people, either as groups or as individuals, to reach their fulfilment more fully and more easily".[50] David Hollenbach defines the common good as "the good realised in the mutual relationships in and through which human beings achieve their well-being".[51] Genuine interdependence is essential to materialising the goals of the common good. Besides, the common good is only 'common' when it involves communal efforts and benefits. One can rightly say that devoid of the elements of interconnectedness and mutually enriching relationships among all members of creation, the common good falls short of its meaning. In this sense, Pope Francis's integral ecology is inseparable from the notion of the common good (LS 156).

Pope Francis moved beyond the anthropocentric approach to the common good adopted by his predecessors. The members of the community include not only those present but also those to come. Combining his emphasis on the common good and solidarity, Pope Francis states: "The notion of the common good also extends to future generations. The global economic crises have made the detrimental effects of disregarding our common destiny painfully obvious. We can no longer speak of sustainable development apart from intergenerational solidarity" (LS 159). Hence, his integral ecology seeks structures that allow for both human and environmental flourishing. Citing the works of the New Zealand bishops, he buttresses his position that "the natural environment is a collective good" (LS 95). The common good entails "a summons to solidarity and a preferential option for the poorest of our brothers and sisters" (LS 159). and solidarity in turn "must be lived as the decision to restore to the poor what belongs to them" (EG 189). For Francis, the common good places in proper

[49] Suffice also to note that the Fifth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC) clearly eschewed the implications of this assertion of Pope Francis and so failed to categorize the environment as a global common. See "IPCC: Summary for Policymakers," *Climate Change 2014: Mitigation of Climate Change. Contribution of Working Group III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change,* eds., O. Edenhofer, et al, (Cambridge: Cambridge University Press, 2014), 5.
[50] *Gaudium et Spes*, 26; Pope John XXIII, "*Mater et Magistra,* 65.
[51] David Hollenbach, *The Common Good and Christian Social Ethics*, (New York: Cambridge University Press, 2002),

perspective the intrinsic value of the dignity of the human person as well as the universal destination of the earth's resources.[52] In essence, even though "the common good is a social reality in which all persons should share through their participation in it,"[53] it is not realised by emphasising collectivism in the ownership of property but "with a form of caring and loving solidaristic individualism".[54] In his reflection on the Global Pandemic of Covid-19, Francis employs the concept of the integral to elaborate his drive for the re-awakening of "a new humanism that can harness this eruption of fraternity, to put an end to the globalization of indifference and the hyperinflation of the individual". He continued, "we need to feel again that we need each other, that we have a responsibility for others, including for those not yet born and for those not yet deemed to be citizens."[55]

Francis teaches that attaining the common good entails solidarity between the rich and the poor or with priority to the needs of the poor (LS 156-8). There is an urgent need, therefore, to adopt a dialogical approach which demands "patience, self-discipline and generosity, always keeping in mind that 'realities are greater than ideas'" (LS 201). The pursuit of the common good, founded on the dignity of the human person and the quest for integral development, he proposes, must form the core of all economic policies (EG 203); or as the United States Bishops suggested, "Decisions must be judged in light of what they do *for* the poor, what they do *to* the poor, and what they enable the poor to do *for* themselves."[56] Hence, the common good should lead us to acknowledge that a basic moral test of a society is how we treat the most vulnerable.

6.2.3.2 Option for the poor

Every facet of the ecological crisis is intimately connected with poverty and inequality. This presupposition runs through the various phases of *Laudato Si'*. The notion of integral ecology, already noted, makes it possible to establish the centrality of the option for the poor in the social teaching of Pope Francis. It provides the basis for justice and development. For

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[52] *The Social Doctrine of the Catholic Church*, 328.
[53] David Hollenbach, "Common Good," in *The New Dictionary of Catholic Social Thought*, ed., Judith A. Dwyer (Minnesota: Liturgical Press, 1994), 192- 193.
[54] Andrea Tornielli and Giacomo Galeazzi eds., *This Economy Kills: Pope Francis on Capitalism and Social Justice,* (Minnesota: Liturgical Press, 2015), 127. See also Lisa Sowle Cahill, *Bioethics and the Common Good* (Milwaukee: Marquette University Press, 2004), 8-9.
[55] Pope Francis *Let us Dream the Path to a Better Future: Pope Francis in Conversation with Austen Ivereigh* (London: Simon& Schuster, 2020), 46-7.
[56] The Catholic Bishops of the United States, Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the United States Economy, (Washington: NCCB, 1986), 22.

instance, Francis teaches that "concern for nature and justice for the poor is an inseparable commitment to society and internal peace" (LS 10). He proposes a new paradigm of development that integrates core principles of Catholic Social Teaching like solidarity, subsidiarity, the common good, and participation, that establishes a dialogical approach that allows every member of creation the opportunity to hear and be heard.

The virtues of compassion and solidarity are central to Francis' life and ministry. It is recorded that when Jorge Mario Bergoglio became a bishop, he adopted as his episcopal motto *miserando atque eligendo,* which, though originally translates as 'unworthy but chosen,' he preferred to translate as 'by having compassion and by choosing'.[57] No doubt, Pope Francis is an advocate of the preferential option for the poor. He points to the causes of poverty and the need to liberate the poor. From his biographical account, Philip Berryman noted that upon being made archbishop, Bergoglio "gave up the mansion in the leafy suburbs where his predecessors had lived, some miles away, and arranged his quarters in a set of four rooms in the chancery office. Dispensing with his car and driver, whom he placed in another job, he took public transportation for pastoral visits…. He did not have a secretary, kept his own agenda, and wrote in longhand or by typewriter, not using a computer."[58] Michael Collins corroborates Francis' concern for the poor thus: "On February 21 2001, Archbishop Bergoglio was created a cardinal in a consistory which took place at the Vatican. Learning of his promotion, Bergoglio requested the many people who wanted to accompany him to the ceremony in Rome to remain at home and donate the money to the poor."[59]

In his Apostolic Exhortation, *Evangelii Gaudium*, where 'option for the poor' appeared seven times, Francis noted that, "Without the preferential option for the poor, 'the proclamation of the Gospel … risks being misunderstood or submerged'" (EG 199). In this way, Francis links the fate of the poor to the fate of all Christians (and humanity at large), emphasising that "each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of

[57] Paul Vallely, *Pope Francis: Untying the Knots,* (London: Bloomsbury Publishing Plc, 2015), 20-21.
[58] Philip Berryman, "The Argentine and Latin American Background of Pope Francis," *American Catholic Studies,* Vol., 127, No. 2
(American Catholic Historical Society: Summer, 2016), 63 of [55-70] https://doi.org/10.1353/acs.2016.003. Accessed January 13, 2023. See also Michael Collins, *Francis, Bishop of Rome* (The Columba Press, 2013), 55, 56.
[59] Collins, *Francis, Bishop of Rome,* 59.

society" (EG 187). He described the option for the poor as a form of attentiveness to the suffering and the needs of others (EG 187). For him, the poor have a lot to teach us (LS 179). Referring to the biblical accounts of God's liberating role in the lives of the Israelites (Exodus 3: 7-8, 10), he emphasises the option for the poor as God's option for the created order giving it a Christological faith dimension and promoting it as an "ethical imperative essential for effectively attaining the common good" (EG 198 and LS 158).

Similarly, in *Laudato Si'* "the poor" is mentioned about 57 times with particular reference to the link between nature and the poor. Herein lies the distinctive contribution of *Laudato Si'*. It does not simply link ecological concerns with religion, but it broadens the idea of integral ecology to establish the inseparable connection between the poor and nature. The human and natural environments deteriorate together as weak and fragile (LS 48). Equating the mistreatment of the earth, and the damage inflicted on it with the life experiences of the poor, Francis establishes that; "the earth herself, burdened and laid waste, is among the most abandoned and maltreated of the poor" (LS 2). This attitude of disregard for the poor and vulnerable, according to him, manifests the "culture of indifference", which is not only the opposite of integral ecology but a "sin" (LS 7). A culture that breeds economic and social exclusion as well as militates against the spirit of solidarity and robs the excluded of the "right to have rights".[60] As activism of social, economic and ecological change, the option for the poor in Pope Francis includes both the present poor and vulnerable as well as the poor of the future to whom we are duty-bound as a matter of justice to hand on an environment conducive to their flourishing.

Herein lies the connection between the preferential option for the poor and safeguarding the natural environment. Men and women who are marginalised do not suffer independently from each other. Instead, the destruction of the environment exacerbates the suffering of the most vulnerable members of society. Little wonder Pope Francis acknowledged the world's problems as a two-sided issue that is both social and ecological and which cannot be addressed separately (LS 139). Using the model St Francis of Assisi, Francis insistently re-echoed: "Concern for nature and justice for the poor is an inseparable commitment to society and internal peace" (LS 10) to be the central and practical dimension of his call to integral ecology. The "complex problems of today's world, particularly those

[60] Kaitlin Campbell, "Gustavo Gutiérrez awarded President's Medal at Fordham," *Commonweal*, May 7, 2015.

regarding the environment and the poor … cannot be dealt with from a single perspective or a single set of interests" (LS 91).

Leonardo Boff established this connection between the poor and the earth when he referred to Mother Earth as "the Great Impoverished, crucified, and calling for its resurrection".[61] He proposed the liberation of the earth to be foundational to any other form of liberation. This is because the same logic of exploitation that unlimitedly favours and enriches the powerful minority at the expense of the masses, poor workers etc., with little or no ethical or social equity, also operates against Mother Earth.[62] In like manner, Pope Francis reiterates the invitation to "hear both the cry of the earth and the cry of the poor".[63]

Addressing the human poor and the poor of nature entails formulating policies and social structures that are evaluated through their effects on the poor, the powerless and the minorities (LS 53). Any analysis of social reality thus has to take the stand of the option for the poor and the integrity of God's creation very seriously. Therefore, there is every need to promote a theological perspective that focuses on empowering the poor.

6.2.3.3 Criticism of Neo-Liberal Concept of Growth

One of the economic structural issues that Catholic Social Teaching has consistently denounced is unbridled capitalism. Integrality for Pope Francis is also including his critique of uncontrolled capitalism, which is present from his first encyclical *Evangelii Gaudium* (2013), which often articulate the personal vision of a pontificate. He hinges his criticism of neo-liberal policies on the ideology of the market.[64] This market ideology prioritizes profit over human value and conscience. It is a brand of capitalism that is overly profit-oriented, so it 'instrumentalizes' and commodifies the human person (EG 53). For such an ideology of the market, the end justifies the means, and it is inconsequential even when such a mindset depreciates the lives of human beings. In his words: "Once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts

[61] Leonardo Boff, "*Laudato Si*' the Magna Carta of modern ecology in the broadest and deepest sense," Interview: Benjamin Forcano talks with the theologian of the Church and its challenges in the environmental field, *Religion Digital*, accessed June 20, 2018, http://www.periodistadigital.com/religion/america.
[62] Leonardo Boff, "*Laudato Si*' the Magna Carta of modern ecology in the broadest and deepest sense".
[63] *Laudato Si'*, 49. This is also a major title of Leonardo Boff, *Cry of the Earth, Cry of the Poor* (Maryknoll: Orbis Books, 1997).
[64] Bruce Duncan, "The Economics behind the Social Thought of Pope Francis," in *The Australian Catholic Record*, 148-166.

at risk our common home."[65] This is a system that considers profit before people and planet. How can it be, the Pope wondered, "that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion" (EG 53). Such an economy kills and, as such, we must hear the cry, 'thou shall not' kill. He frowns at the fact that some people naively defend a free market economy chiefly anchored on trickle-down economic theories of growth, presupposing that increased economic growth necessarily brings about greater justice and inclusiveness in the world. The dilemma of maintaining the quest and enthusiasm for unending economic growth further drives the poor into exclusion as it enthrones a "globalization of indifference" (EG 53). This is worth stating because neoliberalism is the driver of globalization/ Neoliberal policies champion removing restrictions and barriers in various forms of global transaction on the claim that the world is a global village. Globalization is, therefore, what occurs when the idea of free market is in force. Because of its geographical history, neoliberalism has the capacity to objectify humans, and this objectification has been a significant issue in capitalism.

Pope Francis referred to the economy of exclusion that characterizes the technocratic age. Under this scenario, industrial capitalism foists its lifestyle on the public, all to the benefit of the capitalists. When this happens, people are no longer pushed to the borders or relegated to second-class citizens; here, people become chattels. Again, Pope Francis continues his reiteration that it is not the free market in itself that is under attack but a kind of system that creates disequilibrium by deifying the free market to an absolutistic level. Moreover, under this absolutistic model, since the human person is a chattel, there is a shift "into a relativistic ideology which reduces human activity to selfishness, hedonism, and utilitarianism. In this way, man himself, being merely a portion of matter with the ability to think, ends up becoming just another resource to be thrown out when no longer materially useful."[66]

Accordingly, Anthony Annette stated that globalization further enhances the distancing of the rich from the common good because "it undermines civic duty, pushes the social classes further apart, and empowers corporations at the expense of governments".[67] This distancing

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[65] Pope Francis, *Speech at World Meeting of Popular Movements*, Bolivia, July 9, 2015.
[66] Paul R. Gallagher, "Caring for Our Common Home," *Horizons: Journal of International Relations and Sustainable Development*, 2016 (6): 12-25.
[67] Anthony Annette, "Inclusive Solidarity: the Ideology of the Market and the Reality of Inequality," *Inclusive Solidarity and Integration of Marginalized People,* eds. Stephano Zamagni and Marcelo S. Sorondo, (Vatican City: Libreria Editrice Vaticana, 2017), 49.

is further promoted by "the financialization of the economy—both in terms of an increasing disconnect between the world of high finance and the world of real economic activity. … At the other end of the scale, the poor—with a waning sense of belonging or connection to wider society—can easily get trapped in a cycle of exclusion and marginalization".[68]

These criticisms of unchecked capitalism have garnered a notable number of critics, especially from the West. Against those who criticize him, Francis stated in an interview with Andrea Tornielli of the Italian newspaper *La Stampa*, that his teaching is neither from a purely technical point of view nor contrary to the Church's social doctrine. He does not offer an unguarded critique of the market. Instead, he criticizes the ideologies that propel the market economies. In his words: "The promise was that when the glass was full, it would overflow, benefiting the poor. But what happens instead, is that when the glass is full, it magically gets bigger nothing ever comes out for the poor."[69]

Pope Francis perceives a gross misplacement of values in the modern market economy. Values here imply that although capitalism produces material wealth, it confuses means and ends. Paradoxically, unbridled capitalism is almost oblivious to the idea of the universal destination of goods to the point that it goes after maximizing production/profits at the expense of the dignity of the human person. He reiterated that the dignity of the human person and the common good is higher in rank than the very few people who have amassed more wealth than most of the world's poor population. Until people begin to renounce the privilege that makes them exploit the world only to their advantage, there will not be peace. Speaking of a just society does not mean that everyone alike in the world must possess the same wealth but that opportunities for development and decent living must be made available for all.[70] In addition,

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[68] Ibid, 49.

[69] Jonathan Capehart, "Pope Francis Turns the Other Cheek," *The Washington Post,* December 16, 2013. Accessed 19 June, 2023 https://www.washingtonpost.com/blogs/post-partisan/wp/2013/12/16/pope-francis-turns-the-other-cheek/?noredirect=on&utm_term=.ff0b9c1013d1

[70] Kate Ward uses the concept of hyperagency to explain how Pope Francis' critique of unbridled capitalism has a negative impact on integral human development. Through the exercise of hyperagency, the wealthy or those with economic privileges in the society exert control on people without such privileges. In the guise of charity, people use a form of uncontrollable capitalism to make people who are already disadvantaged subservient. See, Kate Ward, "Wealthy Hyperagency in the Throwaway Culture Inequality and Environmental Death" in *Integral ecology for a more sustainable world: dialogue with Laudato Si,"* eds. Dennis O'Hara, Matthew Eaton, and Michael T. Ross (Lanham: Lexington Books, 2020), 77-90.

those who have more should ensure that they use their resources for the good of other humans in a dignified manner.

In an interview granted before becoming Pope Francis, he offered a succinct description of globalization thus: "If we think of globalization as a uniform billiard ball, the richness of each culture is lost. The true globalization, that which we must defend, is like a polyhedron in which everyone is integrated but each player maintains his peculiarities, which, at the same, enrich the others."[71] Using this same image in *Evangelii Gaudium*, he proposes the polyhedron as a more appropriate integral and solidaristic approach to globalization, because it reflects the convergence of its part yet with each maintaining its distinctiveness (EG 236). It implies the need to re-examine the concepts and application of solidarity and subsidiarity such that internationalisation does not disguise itself as a form of neo-colonialism. As positive as the impacts of globalization might be economically, it has also brought in its wake a globalized dimension of environmental challenges, especially as it services a model of economic development that sacrifices ecology on the altar of short-term economic gains.[72] For instance, many of the less developed countries have become the dumping grounds of the technological leftover of the first-world countries, polluting their waters, their air and their lands. In the spirit of genuine solidarity, globalization should better encourage a culture of cross-border encounters that mutually enriches rather than submerges cultures.

Catholic Social Teaching continually affirms the starting point of human dignity which is sourced in God's creative act. Dignity is intrinsic to each and all. Therefore, development should be accessible to all, and so not privilege one group of persons over others, creating a stratified society. Instead: "True development must be universal and inclusive".[73] It must have the capacity to add value to everyone alike. Where development is only advantageous to some persons to the detriment of others, it is not integral. It is in continuity with the established integral developmental model of Paul VI, carried on and further developed by John Paul II and

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[71] Jorge Mario Bergoglio and Abraham Skorka *On Heaven and Earth: Pope Francis on Faith, Family, and the Church in the Twenty-First Century,* trans. Alejandro Bermudez and Howard Goodman (New York: Image, 2013), 157.

[72] In his observation, Thomas Berry buttresses the fact that "positive" advancement in medicine, democracy, technology, life expectancy, genome research and that which we call progress in the globalized society have come at the price of ecosystem devastation. See Thomas Berry, *The Great Work: Our Way into the Future* (New York: Bell Tower, 1999), 2.

[73] Peter K. A. Turkson, "Beyond Sustainable Development," *Horizons: Journal of International Relations and Sustainable Development* 4 (2015),194-213.

Benedict XVI, that in 2017 Francis created the Dicastery for Promoting Integral Human Development. This Dicastery is charged with the responsibility:

> to promote the integral development of the human person in the light of the Gospel,[74] 'to propose a humanism that is up to the standards of God's plan of love in history, an integral and solidary humanism capable of creating a new social, economic and political order, founded on the dignity and freedom of every human person, to be brought about in peace, justice and solidarity'.[75]

Anthony Mills asks if Pope Francis's thought is compatible with modernity, or if, it is, in a sense, pre-modern, because of his criticisms of many of the aspects of modernity such as capitalism? Mills defends Francis by distinguishing between two ideologies: modernity and modernism. Francis he argues rejects the latter and not the former.[76] Francis acknowledges the developments and achievements of modernity, such as science and technology which have brought basic infrastructure and reliable energy and contributed to alleviating human suffering to some extent. However, modernism, on the other hand, is an ideological drive within modernity that pushes to extremes many of its central insights to the point of undermining the progress it seeks. "Progressivism, individualism, and liberalism can be considered forms of political modernism. Subjectivism, positivism, and scientism can be considered forms of philosophical modernism."[77]

6.2.3.4 Ecological Education and Spirituality

As already observed, one of the significant obstacles to achieving structural change and practicable solidarity is human greed and selfishness. It is therefore essential to consider the problems of spiritual and moral poverty as they are vital to alleviating material poverty.[78] As Pope Francis notes: "We come to realize that a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change" (LS 218). Such conversion must consider how our actions and inactions have contributed to harming God's creation. In developing a deep spirituality of creation as an integral part of his drive for

[74] See www.humandevelopment.va/en/il-dicastero/motu-proprio.html, accessed 4 January 2023.
[75] Paragraph 19 of the Compendium of the Social Doctrine of the Church (PCJP 2005), quoted on the Dicastery's website; see www.humandevelopment.va/en/sviluppo-umano-integrale/fede-e-sviluppo-integrale.html, accessed 4 January 2023.
[76] Anthony M. Mills, "Is Pope Francis Anti-Modern?: Pope Francis on the Environment II," *The New Atlantis.* 2015, (47): 45-55.
[77] Anthony M. Mills, "Is Pope Francis Anti-Modern?: Pope Francis on the Environment II," 45-55.
[78] Andrea Tornielli and Giacomo Galeazzi eds., *This Economy Kills: Pope Francis on Capitalism and Social Justice,* (Minnesota: Liturgical Press, 2015), 122.

ecological conversion, he quotes Catholic mystics, such as Saint Therese de Lisieux (LS 230), and Saint John of the Cross (LS 234) and the ninth-century Muslim mystical writer Ali-al-Khawas, (LS 233) among others. Saint Francis of Assisi remains a constant reference point throughout *Laudato Si'*.

According to Charles Taylor, religious conversion is the experience where "One feels oneself to be breaking out of a narrower frame into a broader frame, which makes sense of things in a completely different way."[79] This definition mirrors the clarion call in *Laudato Si'* for a change of heart and attitude which must begin from the individual but must expand in its influence to others and to social, political and economic structures. It suffices to mention that the concept of conversion as used in *Laudato Si'* exhibits a universal connotation that goes beyond the borders and limitations of purely religious applications. As closely connected to societal and political renovation as it is to personal change, conversion, as Francis employs, is an "interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity" (LS 216; EG 261).

Thus, the last chapter of the *Laudato Si'* focuses on education and spirituality. It emphasizes the need to re-evangelize the social, political and religious dimensions of our existence to manifest radical change and ecological conversion both on the individual and societal levels. For Francis, this ecological conversion is a summon to a "loving awareness that we are not disconnected from the rest of creatures but joined in a splendid universal communion" (LS 220) that is founded on faith conviction but at the same time capable of nourishing our passion for caring for the world (LS 216).

Without moral conversion and attitudinal changes at both individual and collective levels, every attempt at structural change, as Pope Francis remarked, "will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual" (EG 189). Yes! Without a wholistic and conscientious personal conversion, "man's predatory spirit will only find new ways to plunder the earth".[80] We must work towards a re-orientation of values and goals, a shift from a 'thing-oriented society' to a 'person-oriented' and 'life-oriented' culture.[81] The dialogical approach adopted by *Laudato Si'* and the language it

[79] Charles Taylor, *A Secular Age,* (Cambridge: Belknap Press of Harvard University Press, 2007), 768.
[80] Ian Barbour, *Science and Secularity: The Ethics of? Technology* (New York: Harper, 1970), 7.
[81] Barbour, 141.

expresses showcases the call to conversion as a prerogative of every individual member of the human family, not only to control the escalation of environmental degradation and its attending consequences but, also to place in perspective, the position of humans in their relationship to creation (LS 219). This is because even though legislative bodies can formulate and change laws that border on adequate ecological concerns, they cannot change hearts. Change of hearts and interior personal conversion can only be engendered by a sense of community and solidarity.[82]

6.3 The Significance of the 'Integral' for Pope Francis

Vincent Miller maintains that integral ecology can be viewed from three levels: a set of beliefs; a way of seeing the world (transcendence); and a moral principle (consistency).[83] This threefold distinction relates to the themes discussed in this thesis. Understanding the first, that is, integral ecology as a set of beliefs, refers to human solidarity and cooperation. In this way, the integral refers to being made whole, not by isolation from the rest of humanity, but by working together with all others, including those who may have different faith beliefs or none. Coming together to work for the good of creation gives meaning to our faith as Christians since we are all enjoined to love one another. This clarion call is not only for Christians but must extend to everyone since people of other faiths are God's creation. This explains why in *Laudato Si'*, Pope Francis refers to an Islamic writer on the care of the earth. The ecological crisis we face affects all, and so is the contemplation of the problem and the possible solutions to rectify the crisis.

The second way of understanding integral ecology is as a way of seeing. Here, the proper word for it is 'gaze' because gaze goes beyond seeing. This relates to the theme of transcendence and seeing beyond any reductionistic account of the person or creation. Serene gaze involves the use of all the senses to behold creation. This is also partly responsible for using anthropomorphic terms to refer to non-human creation. Gazing involves deep admiration, which suggests that the person who gazes has some affection for the subject. Because of the deep intent in gazing, "[t]here is always more to someone or something than

[82] Kelly, *Integral Ecology and the Fullness of Life,* 14.
[83] Vincent Miller, "Integral ecology: Francis's spiritual and moral vision of interconnectedness," in *The Theological and Ecological Vision of Laudato Si': Everything Is Connected*. (London: Bloomsbury Publishing Plc. 2017), 11-12.

meets the eye."[84] This understanding of integral ecology differs from the first in that it transcends our relationship with fellow human beings and extends to the rest of creation, which are partakers in the world. Integral ecology as 'gazing.' Miller provides an illustration to grasp this aspect of gazing, referring to the soil as being more than dirt. Where others see dirt, a gazer can behold something that nourishes life in all ramifications. Even in such soil, other non-human lives support plants. It means that when we destroy the soil, we also destroy human life. This also goes to explain the meaning of the name of the first human, Adam (being of the soil), suggesting that without the soil, there is no life. This deep level of seeing that we achieve through gazing leads us to two conclusions; that everything is connected in some way and that this connection transcends seeing with the natural eyes of science. This leads us to the third understanding of integral ecology as a moral principle.

Gazing, to a large extent, determines what we value. Furthermore, because it transcends the eyes of natural science, we are therefore called to desist from exploiting the world. It is a moral principle that allows us to commit to caring for the earth even without legal actions that moderate our relationship with the world. This is why ecological and not environmental citizenship is used to explain the moral dimensions of integrality. To embrace this morality, attention should be paid to our responsibility towards other humans, especially the poor and vulnerable and non-humans alike. This is because the poor are the principal victims of the ecological crisis. This brings to bear Pope Francis' relationship between human life and moral law. It involves caring for one another in an altruistic way in the absence of state institutions to monitor our engagements. Here, it is more than a categorical imperative because of the angle of mercy attached to morality. That is why the idea of a common good is a moral ideal, not a legal one.

This chapter argues that integrality is essential to Pope Francis's vision, focusing on its use in the Catholic Social Teaching in *Laudato Si*. However, the vision is very much present in his Ignatian spirituality, evident in his opening Encyclical *Evangelli Gaudium* (2013) and his four recurring principles of discernment: "Time is greater than space" (EG 222-225), "Priority of unity over conflict" (EG 226-230)[85], "Realities are more important than ideas"

[84] Vincent Miller, "Integral ecology: Francis's spiritual and moral vision of interconnectedness," 15.
[85] This reflects the influence of his contact with Romano Guardini's work. See Romano Guardini, *Der Gegensatz: Versuche zu einer Philosophie des Lebendig-Konkreten,* 4th ed. (Mainz: Matthias-Grünewald, 1998). First published 1925 by Matthias-Grünewald (Mainz).

(EG 231-233), and "The whole is greater than the parts" (EG 234-237). They are important because they offer his understanding of the movement from theory to praxis. For the purpose of this chapter, greater attention is given to the last two principles, because they speak directly to the concept of the integral.

6.3.1 Realities are greater than ideas

This principle serves as a central guiding principle. Ultimately, it is grounded in his Christology, for God incarnated as Jesus Christ at a specific moment and location in human history reveals a priority for tangible realities over abstract notions (EG 231-233). Rather than perceiving grace and sin as abstract ideas, the pope advocates for Christians and individuals of goodwill to discover ways to live by God's commandments in the present time and context. Expressing this sentiment, he requotes the famous assertion by his predecessor: "Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction" (EG 7, quoting Benedict's *Deus Caritas Est* 1).

This principle of reality, essentially rooted in the Incarnation, is essential to the phenomenological role of the integral in the social teaching of Pope Francis. His dialogical approach to the ecological question aims to achieve real solutions that speak directly to the reality of our interconnectedness and the existential need to serve the common good. He cautioned against ideas disconnected from reality, as they "give rise to ineffectual forms of idealism and nominalism, capable at most of classifying and defining, but certainly not calling to action" (EG 232). This kind of disconnect allows for breeding a culture of indifference, further fueling a throw-away mentality.

6.3.2 The whole is greater than the part

The principle that the whole is greater than the part is based on the totality or integrity of the Gospel or Christian message. He writes: "The Gospel has an intrinsic principle of totality: it will always remain good news until it has been proclaimed to all people, until it has healed and strengthened every aspect of humanity until it has brought all men and women together at table in God's kingdom" (EG 237)

Interconnectedness or integrality in Francis connotes the involvement of all aspects of both human and natural components of creation. According to Francis, dialogue on integral

ecology entails interactions between individuals, nations, faiths and cultures not to subsume either of the components into the other but to advance solutions to ecological deterioration, which Francis rightly termed as our global common good. According to Juan Carlos Scannone, this principle of Pope Francis can be understood in relation to the Theology of the People. He finds justification for this claim in Francis' connection of the principle with the tension between globalization and localization (EG 234). As Scannone observes, this tension in Francis' principle "converges with the historical roots of TP (Theology of the People)".[86] He further remarks that "without using the word, the Pope points to interculturality, "which is an integral part of the Theology of the People".[87] In Francis' words, this convergence is "the convergence of peoples who, within the universal order, maintain their own individuality; it is the sum of persons within a society, which pursues the common good, which truly has a place for everyone." (EG 236). Thus, Francis invites us to reflect on the dialectical relationship between the local and the global.

From an ecclesiological perspective, Rourke mirrors this principle in the relationship of the local church to the universal Church. For him, "overemphasis on the part undermines the integrity of the whole, as when, for instance, local church movements begin to pull away from the universal Church (EG 234-37)".[88] As noted previously, Francis uses the image of a polyhedron to describe the kind of relationship that better services integral ecology and the common good. A polyhedron "reflects the convergence of all its parts, each of which preserves its distinctness" (EG, 236).[89] Gerald Schlabach further elucidates this imagery by differentiating it from a sphere:

> Both a sphere and a polyhedron can serve as metaphors for human equality, but the first is individualistic, and the second is communal. While a sphere seems to

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[86] Juan Carlos Scannone, "Pope Francis and the theology of the people," in *Theological Studies,* Vol. 77 (1), 2016, 130.
[87] Scannone, 130.
[88] Thomas R. Rourke, *The Roots of Pope Francis' social and political thought: From Argentina to the Vatican* (Maryland: Rowman & Littlefield, 2016), 95.
[89] A polyhedron is a solid figure that has many different faces that are connected one to another at the edges. Each surface preserves its uniqueness and identity, shows its differences with respect to the others, and yet, the whole polyhedron remains a single unit. The image of the polyhedron appears in the "Working Document on Inculturation" offered by the Thirty-Third General Congregation of the Jesuits, following the Father General's "Letter on Inculturation, to the Whole Society," signed by Fr. Pedro Arrupe on May 14, 1978. Point 10 of the preliminary section of that document affirms, "Inculturation, as one can see, is polyhedriac. It can take sometimes apparently contradictory expressions, which are nothing less than different aspects of the same Spirit, who wills for all people to hear the Word of God and incorporate it into their lives"
http://www.sufueddu.org/fueddus/inculturazione/0708/04_2_arrupe_inculturazione_oss_.pdf

> offer perfect equidistance from the center, the egalitarian justice of a sphere is deceptive, for its cost is the globalized smoothing out of all cultural differences. A polyhedron, in contrast, offers the image of a richer justice of equality through participation in local cultures that have not lost their distinctiveness.[90]

In his address to the participants in the International Forum on 'Migration and Peace', February 21 2017, Francis re-emphasized this principle stating that the response of the international community 'may be articulated by four verbs: *to welcome, to protect, to promote* and *to integrate*'. The final verb—integrating—concerns the opportunities for intercultural enrichment brought about by the presence of migrants and refugees: 'Integration, which is neither assimilation nor incorporation, is a two-way process, rooted essentially in the joint recognition of the other's cultural richness: it is not the superimposing of one culture over another, nor mutual isolation, with the insidious and dangerous risk of creating ghettoes'.[91] This model of interconnectedness implies that for Pope Francis, the whole cannot be sacrificed for the part, but the whole remains incomplete without the parts. This idea of distinct but whole, individually unique yet interconnected, offers a representation of integrality in the social teaching of Pope Francis. It also mirrors the broader picture of the internal dynamics of the entire corpus of Catholic Social Teaching.

6.4 Fratelli Tutti

The latest social encyclical of Pope Francis is entitled *Fratelli Tutti*. Published in 2022, it addresses the practical means and grand ideals for those striving to construct a just and fraternal world in daily interactions, societal structures, political realms, and institutions. Like the previous document, it draws inspiration from Saint Francis of Assisi's admonition to his brothers, depicting the call to fraternity and solidarity. *Fratelli Tutti* aims to instil a global yearning for fraternity and social harmony, a vision magnified by the unexpected emergence of the COVID-19 pandemic as the document was drafted. The encyclical underscores the reality of human interconnectedness as the pandemic reveals that life cannot be lived in isolation. It calls for a unified human family where all are recognized as brothers and sisters.

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[90] Gerald W. Schlabach, "Signs of That Peace: Peacemaking is Everybody's Business," *America*, December 11, 2014, https://www.americamagazine.org/issue/signs-peace

[91] Pope Francis, Address of His Holiness Pope Francis to Participants in the International Forum on "Migration and Peace." 21 February 2017. Accessed 22 June 2023. https://www.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170221_forum-migrazioni-pace.html.

In the first chapter of the document, Pope Francis reflects on the many factors that militate against genuine unity and interdependence of peoples. He points out the divisive forces of individualism, atomization, narrow nationalism, populism, racism, and xenophobia within contemporary communities, indicating how these negative ideologies distance us from the fundamental truth of our shared belonging as one human family. What they have in common is that they are anti-integral, compartmentalising, and so fragmenting humanity. Regardless of the continent, be it Europe, North America, or Africa, each is grappling with internal conflicts among opposing factions and further fragmenting and polarizing the human family.

Francis decried the errors of globalization as its characteristic openness to the wider world has been hijacked to serve transnational economic gains with little or no regard to the realities of local conflicts. According to Francis, instead of promoting the global common good, the economic-oriented unified cultural model initiated by globalization "divides persons and nations." Re-echoing the words of Pope Benedict XVI, Francis acknowledged the paradoxical nature of globalization, indicating that "as society becomes ever more globalized, it makes us neighbours, but does not make us brothers." (FT 12, CV 19). He further stated that globalization and technological advancements have created an environment where "we gorged ourselves on networking and lost the taste of fraternity" (FT 33).

Building on the narrative initiated by *Laudato Si'* with Pope Francis reemphasizing that "we need to think of ourselves more and more as a single family dwelling in a common home" (FT 17). Each individual possesses equal dignity, value and worth in this common home. The earth's resources are a collective heritage belonging to all, and no state or individual has the right to monopolise them. A closer reading of the document reveals that while *Laudato Si'* underscored the interconnectedness of all things, *Fratelli Tutti* accentuates the interconnectedness of all people. It articulates our fundamental truth that we belong to one another and collectively form a single family bonded by our shared humanity. Consequently, Francis noted, "no one is saved alone – we can only be saved together." (FT 32).

The term 'integral' in *Fratelli Tutti* is multifaceted. It is used sixteen times in the document and once in the footnote. This repeated reference speaks to its centrality to the essence of the document. Another word closely linked with the notion of integral in Fratelli *Tutti* is 'encounter', which occurred forty-nine times. It portrays the pope's drive for the "culture of encounter" as a counteractant to the ruptures and fissures facilitated by the culture

of individualism and social fragmentation. We can build communities of belonging and solidarity by encountering the 'other' in their concrete existential situations.

In summary, the concept of integral development in Pope Francis's *Fratelli Tutti* has profound implications for contemporary society. It signifies a comprehensive, relational, and inclusive approach to human development, challenging societal values, structures, and institutions to realign from an individualistic perspective and become more conscious of the reality of interconnectedness. The encyclical seeks to cement a unified global society that comprehensively respects human dignity and worth.

6.5 Integrality and Synodality

Integrality is also manifest in Pope Francis' recently in the synodal pathway for the church's future. According to Francis,

> The term comes from the Greek *syn-odos,* "walking together," and this is its goal: not so much as to forge agreement as to recognize, honour, and reconcile differences on a higher plane where the best of each can be retained. In the dynamics of a synod, differences are expressed and polished until you reach, if not consensus, a harmony that holds on to the sharp notes of its differences.[92]

Francis further compares the goal of synodality to the harmonious end of the combination of musical notes. "with seven different musical notes with their sharps and flats a harmony is created that allows for the better articulation of the singularities of each note. Therein lies its beauty: the harmony that results can be complex, rich, and unexpected. In the Church, the one who brings about that harmony is the Holy Spirit."[93] This drive for synodality further reveals Francis's faithfulness to the ecclesiology of Vatican II's *Gaudium et Spes*.

It is still this deep-seated notion of integrality that accounts for "why Christianity has never been confined to a particular culture but has been enriched by the cultures of the peoples where it has taken root. Each of these peoples experiences the gift of God according to its own culture, and in each of them, the Church expresses its genuine Catholicity, the beauty of its many different faces".[94] Hence, Francis perceives the people as "a category capable of generating symphony out of disconnection, of harmonizing difference while preserving distinctiveness".[95] Again, "to speak of the people is to appeal to unity in diversity: *e pluribus*

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[92] Pope Francis, *Let us Dream the Path to a Better Future: Pope Francis in Conversation with Austen Ivereigh* (London: Simon& Schuster, 2020), 81.
[93] Pope Francis, *Let us Dream*, 81.
[94] Pope Francis, *Let us Dream,* 82.
[95] Pope Francis, *Let us Dream*, 102.

unum. For example, the twelve tribes of Israel were gathered into one people, harmonized around a common axis (Deuteronomy 26:5), yet without giving up the distinctive characteristics of each one. The people of God, in this case, take up the tensions which are normal in any human grouping, but without needing to resolve them by one element prevailing over the others."[96] Further still, this notion of integrality channelled through synodality is also mirrored in Pope Francis's idea of human fraternity:

> To dream a different future, we need to choose fraternity over individualism as our organizing principle. Fraternity, the sense of belonging to each other and to the whole of humanity, is the capacity to come together and to work together against a shared horizon of possibility. In the Jesuit tradition, we call this *union de ánimos,* union of hearts and minds. It's a unity that allows people to serve as a body despite differences of viewpoint, physical separation, and human ego. Such a union preserves and respects plurality, inviting all to contribute from their distinctiveness, as a community of brothers and sisters concerned for each other.[97]

As a people, rather than being blinded by our indifference towards others, integrality mirrored in interconnectedness, interdependence, synodality, and fraternity in Pope Francis calls us to be present to others.

6.6 Conclusion

This chapter focused on the role and significance of the concept of the integral in the social teaching of Pope Francis. It started by investigating the critical influences on his thoughts and worldviews, giving greater attention to *Laudato Si'*. This is because it exemplifies the role of integrality in unpacking his thought and how the tradition of Catholic Social Teaching can develop.

The thesis utilised a four-fold categorisation of how the term may be used (roles): designative, hermeneutical, phenomenological and normative. This final chapter adds one final connotation, namely connectedness, which is mutually constitutive and comprehensive. The thesis is now able to draw together, in a more coordinated way, the roles and the connotations of the term. The Findings in the General Conclusion will summarise the points that conclude each chapter, configuring them under a framework that combines the roles and connotations.

From the overview of this document and other relevant materials, the following conclusion are offered, making reference to the framework:

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[96] Pope Francis, *Let us Dream*, 102.
[97] Pope Francis, *Let us Dream,* 68.

Firstly, the publication of *Laudato Si* is a clearly a new development in the tradition of Catholic Social Teaching. While these issues of climate change and the environment were acknowledged in earlier documents, as noted in the chapter, this is the first document directly addressing these challenges. It is the contention of this thesis, that the term integral is key to how such development can take place, while claiming to remain consistent with the earlier tradition. As such, it is playing a hermeneutical role.

Secondly, there is a notable development in the underlying anthropology. The earlier tradition placed an emphasis on the stewardship of creation by humanity, which placed the human person at the centre. Such a theology could be accused of being a type of anthropocentricism, which is often sourced as the primary cause of the environmental crisis. The term integral allowed for a transcendental anthropology that could situate the human person in a more organic relationship with the rest of creation. This point is reinforcing the phenomenological role played by the term.

Like the preceding documents of CST, Pope Francis does not offer a clear definition of the integral. However, we can glean it from his overall approach. Implicitly, the integral in his ecology showcases the broader complexity of eco-social relationships that order the world, connoting the interconnectedness and interrelatedness of the entire members of creation. Therefore, and as a third point, the integral in the 'integral ecology' primarily refers to 'connectedness'. As he says twice over: "Everything is connected" (LS 91, 117). The connectedness of which he speaks is not simply being linked. Rather, each part is mutually constitutive of each other part – whereby all upbuild and support all – not as a polished sphere but an ordered yet multi-layered polyhedron. The connectedness, which is evident in other doctrines of Catholic Social Teaching, such as solidarity, is made far more comprehensive and all-embracing, thereby including creation, and resituating humanity. Such comprehensive and mutually constitutive connectedness informs the spirituality of both his social documents. It is not simply a moral principle but a way of seeing that seeks to be alert and attentive to interconnections. This point refers to how the hermeneutical role is carried out.

Fourthly, the connectedness also links the concerns for the environment with traditional concerns of CST for the poor. As he states unambiguously: "we are not faced with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental" (LS 139). The cry of the earth is the cry of the poor and *visa-versa*.

This integral approach involves 'integrating' that is joining together questions of justice, combating poverty, and protecting nature. This speaks to the normative aspect of the term, whereby it is directing practical action.

Therefore, and fifthly, when Francis refers to 'integral ecology', his aim, in the words of Daniel Costello writes is to be prescriptive rather than merely descriptive. In other words, when Francis calls for the development of an integral ecology, he calls for the right ordering of the eco-social networks of the world so that they may best serve the common good" (LS 23-26, 156-58).[98] The integral then has a normative intent. This is to name something that is evident in many of the other points, that is, the integral is meant to guide human action. It comes across strongly when used as a designative qualifier to terms such as 'integral human development' and now 'integral ecology'. It is a call to practical action, and social cooperation.

Sixthly, the integral for Pope Francis shares similar traits to the tradition. For example, the whole must also have coherence and continuity. This is to return to the hermeneutical role of the term, which when fully understood, also has a normative component. It refers to an imperative towards unity of thoughts and purpose but never an invitation to rigid uniformity. His reflections on the uniqueness of diverse cultures interacting without subsuming each other speaks to this reality. It is unity that is not uniformity, an ordered and yet relational and allowing for difference. Hence, his discourse on the role of the Spirit of discernment in reading the signs of the time reveals that "where the Spirit is present, there is always a movement *versus in unum* (towards unity), but never toward uniformity. The Spirit always preserves the legitimate plurality of different groups and points of view, reconciling them in their diversity."[99]

Little wonder Francis considers the truth of the Church's tradition as something that is ever-evolving, not "closed to new possibilities", but encompassing both "an element of assent and an element of continuous searching".[100] This has been according to Francis, "the tradition of the Church: her understanding and beliefs have expanded and consolidated over time in openness to the Spirit, according to the principle enunciated in the fifth century by Saint Vincent of Lérins: 'They strengthen with the years, develop with time and become deeper with

[98] Costello, "Integral Ecology as a Liberationist Concept," 262-3.
[99] Pope Francis, *Let us Dream,* 65.
[100] Pope Francis, *Let us Dream,* 56.

age,'"[101] and elsewhere, "Tradition is not a museum, true religion is not a freezer, and doctrine is not static but grows and develops, like a tree that remains the same yet which gets bigger and bears ever more fruit".[102] Francis corroborates this assertion by making reference to Gustav Mahler's saying: "tradition is not the repository of ashes but the preservation of fire".[103]

[101] *Ut annis consolidetur, dilatetur tempore, sublimetur aetate* is a famous formula of Saint Vincent of Lérins, died c. 450, who was chief theologian of the Abbey of Lérins in France.
[102] Pope Francis, *Let us Dream,* 57.
[103] Pope Francis, *Let us Dream,* 57.

GENERAL CONCLUSION

1. Introduction

This dissertation was motivated by the desire to examine the centrality of the concept of the integral within the corpus of Catholic Social Teaching. The primary thesis is that 'the concept of the 'integral' is vital because it plays a critical methodological role in the development of Catholic Social Teaching.' To evaluate this contention, the research question of the study was to ask: what role does the concept of 'the integral' play in the development of Catholic Social Teaching? It further dictated corollary questions: what are the historical sources of the concept of 'integral'? How has the concept been applied in the various phases in the development of CST? How does our understanding of integrality help to facilitate a more nuanced understanding of the corpus of CST and its practical application in contemporary society?

To answer these questions, the methodology of the dissertation followed two axes: the historical (diachronic) and the analytical (synchronic). The first surveyed the historical progression and evolution of the concept 'integral' as employed in Catholic Social Teaching. The second examined the various definitions, justifications, and uses of the term by way of a critical and close reading of the canon of Catholic Social Teaching. Importantly, the scope of the study was limited to the documentary heritage of Catholic Social Teaching of the Papal Magisterium.

It is my contention that the research hypothesis does indeed hold, and so I argue that the concept of 'the integral' plays a multi-layered, nuanced and sophisticated methodological role in the continued development of the corpus of Catholic Social Teaching. The General Conclusion outlines the central findings of the work, limitations of the study, and names some future avenues for research.

From my study of the documentary heritage of CST, I can observe differing dimensions of integrality emphasized at different phases in the development of the tradition. At the same time, the central role of integrality, in its explicit and implicit senses, anchors on the desire that

different popes emphasize different aspects in a manner not to establish any form of radical discontinuity from historical antecedents but with an openness for an adaptation to changing historical contexts.

Sequentially, the first chapter on Jacques Maritain presented integrality as a sense of wholeness of the human person orientated towards the transcendent, which was utilised explicitly by Paul VI as a term for what is authentic and all-embracing. In an implied sense, John Paul II explicates integrality as interconnectedness to the community as a way of finding fulfilment (solidarity). In Benedict XVI, integrality connotes continuity, consistency, and coherence, buttressing the integrity of the corpus of CST. Re-echoing its use by his predecessors, Pope Francis utilised the term to shift from an overly anthropocentric approach to emphasize the interconnectedness of all things.

The various stages of my findings reveal integrality in a trio-dimensional relatedness of the human person, namely, as a sense of wholeness of the human person oriented towards the transcendent (Jacques Maritain), as authentic and all-embracing in coherent and solidarity with others (Paul VI, John Paul II, Benedict XVI), and as interconnected with all of creation (Pope Francis); I contend that it is not possible to talk about relations without personhood. Hence, concerning the self, integrality connotes that the self is not fragmented but a unified whole, which implies that relation with the self involves balance and harmony between one's physical, mental, and spiritual dimensions. As such, the critical elements of this relationship will be self-awareness, self-care, and self-compassion. Therefore, the genuine self is an integrated, interconnected being whose identity, worth and fulfilment are not found in isolation but in relationship - to God, others, and creation. Integrality in relationship to the self involves:

- **Wholeness** and a sense of unity between the physical, spiritual, emotional, and intellectual dimensions of life (Maritain, Paul VI).
- **Authenticity** - where all aspects of the self are embraced and lived out in harmony with one another (Paul VI).
- **Solidarity** – recognizing that personal identity and fulfilment are deeply tied to relationships with others and the common good (John Paul II).
- **Integrity** – where one's beliefs, values, and actions are consistent and aligned, leading to a coherent and unified life (Benedict XVI).

- **Interconnectedness** with creation – acknowledging that the self is part of a larger ecological and cosmic reality (Pope Francis).

For the self to find its true meaning and fulfilment, the relationship to the self ought to be inseparable from relationships with others, God, and the created world. This encourages a person to see self-awareness, growth, and care as crucial for engaging fully in these broader connections.

2. Findings

This dissertation defends the research hypothesis by identifying a fourfold role and seven connotations of the term 'integral' as used in Catholic Social Teaching.

The methodological approach utilised by the dissertation gives rise to two different aspects of the term. The first is its role in the ongoing development of the tradition (diachronic), that is, how does it function, what part is being played by the term, or what is its purpose? I argue that it is feasible to identify, from an examination of the sources, 'a four-fold role' of the term 'integral', namely, designative, hermeneutical, phenomenological, and normative. The second aspect is the meaning of the term as it is being used in the documents (synchronic). This, it is contended, gives rise to 'seven connotations' of the term, namely, transcendental anthropology, epistemological coherence, historical continuity, social cooperation, comprehensive and mutually constitutive connectedness, alongside the initial meanings of 'wholeness or completeness,' and 'authentic or true'. To use the image of the thread of Shadle outlined at the beginning, we could say the four-fold role follows the rope, and the seven connotations cut across or through the cord, revealing its inner threads.

In many ways, these roles and connotations are difficult to separate apart, speaking to the dynamic nature of the concept. For the purposes of this study, the findings – including the connotations – will be categorised under the four-fold roles.

2.1 A Designative Role: Wholeness, Authentic

One: There is no specific and clear definition of 'the integral' in the corpus of Catholic Social Teaching. Rather it must be gleaned from how it is utilised within the texts and contexts. While implicit in the earlier tradition, the use of the term comes to the fore in *Populorum Progressio* (1967). Afterwards it remains a significant component in the tradition, becoming central again in *Laudato Si* (2015).

Two: At its simplest, the concept is a designative term. It correlates with another idea, term, or title, to distinguish it apart from alternatives: for example, 'integral humanism,' 'integral human development' and 'integral ecology'. The next two points draw on the definition of integral as 'wholeness' and 'valuable' identified in the initial working definition, outlined in the survey in the General Introduction.

Three: The term is intended to be a positive pre-fix – it adds 'value'. As a designate, it categorises another term in a way that it now associates that term with the Catholic tradition. The first – or certainly most influential – use of the term in this way was by Jacques Maritain who separated out 'integral humanism' from other forms of humanism, thereby reclaiming the term 'humanism' and what it could represent for Christianity. The clearest example of this dynamic in CST is 'integral ecology'. What is a widespread term (ecology) is now given a new meaning that relates to the tradition. It is possible to see the same dynamic in recent theological discourse in the term 'integral peace.'[1] It implies a fuller account, and therefore that which is better, or more the case, and so more real. That the first title of Maritain's text *Integral Humanism* was *True Humanism* is revealing. The pre-fix infers what is authentic – and ultimately, what is truly Catholic. It is not a term that equates with Catholic but aligns with it.

Four: At the same time, the term may also be said to a negative pre-fix. If, as suggested in the previous point, the pre-fix categorises, it must also then rule out other ideas. Because of an initial meaning of 'wholeness,' it necessarily rules out that which is contrary to it – compartmentalisation, fragmentation, incomplete, and so on. In Catholic Social Teaching, I would argue that the primary opposition is to reductionism. To be integral is to be anti-reductionistic. The term is meant to provide a vision that counters identified modes of thinking and acting that reduce the social problems to limited answers or a limited anthropology. There are many examples: to take just one integral human fulfilment counters development that is based on economic growth alone (*Populorum Progressio*), or political ideologies (*Centissimus Annus*), or technologism (*Caritas in Veritate*) or anthropocentricism (*Laudato Si*). Indeed, it may be said that the integral buttresses any '-isms' because they always fall short of the standard or criteria of 'wholeness' or 'totality' implicit in the term.

[1] One example is the recent publication of Caesar A. Montevecchio, Gerard F. Powers, eds, *Catholic Peacebuilding and Mining: Integral Peace, Development, and Ecology* (London: Routledge, 2022).

2.2 A Hermeneutical Role: Coherence and Continuity

Five: It is my primary contention that the term 'integral' infers an implicit 'integrality' that is key to how development can take place in Catholic Social Teaching, while claiming to remain consistent with the earlier tradition. In other words, it is playing a vital hermeneutical role. It is the central contention or research hypothesis that there is an implicit drive for integrality – made explicit in the use of the concept 'integral' – which allows Catholic Social Teaching to develop and respond to new challenges, while remaining consistent its tradition and overall framework of principles.

The tradition of CST is a hermeneutical one – it is continually involved in a process of interpretation. By this is not simply meant a 'reading of the signs' or a 'judge, see, act' methodology; although, interpretation is certainly part of these approaches. Rather, the culminative point of this thesis is that tradition of CST is continually presenting new interpretations of itself in order to face new and urgent social challenges. It is the process of being faithful to the Gospel message while being creative in the face of real social questions faced by people.

The ways in which the Encyclicals of CST are each introduced is indicative. Each document takes time to dwell on documents and principles in the previous tradition. This continual reference to previous documents is not just a nod to or an act of respect to the past. Rather it is an act of legitimation. The Encyclical is authoritative, not simply because it is an expression of the Papal Magisterium, but more importantly, because it is claiming to be faithful to the tradition. Integrality then is a key part of each Social Encyclical. It is affirmed in the continued practice of each document to discuss what went before, with their variety of tones and subject matters, to be discussed as an organic whole. It is 'the quest for wholeness' central to the Church's missionary mandate, to adhere to a coherent anthropological, ethical, theological and contextual view of humanity and history. The primary reason for this drive is 'fidelity' to what has been received, while new social challenges need to be addressed 'creatively'. In essence, the 'integral' in CST is not present by accident. It makes sense that it is present.

The integral implies two important connotations or meanings: epistemological coherence and historical continuity. These act as key principles to the hermeneutic process. While they go together, let me separate them out in the following two points.

Six: The integral necessarily involves epistemological coherence. The sense of 'wholeness' implied by the term, as used by the tradition, does not mean a haphazard 'collecting' or 'gathering in'. Rather, when it is presenting itself – and so interpretating the tradition in the face of new challenges – it is doing so in a way the parts must fit. These parts include a wide range of concerns: the Gospel vision, a rich anthropology, sociological analysis, geo-politics to name but a few. This whole must cohere together or make sense – or at least, not be self-contradictory. Integrality is then an epistemological coherence. Such coherence is an important principle that buttresses against doctrinal syncretism or relativism.

Seven: The integral also implies the principle of historical continuity. It is an implication of the previous point: to cohere well (or at least not contradict itself), the process of interpretation must also include what has already been previously provided or transmitted. Importantly, this process rules out mere repetition of the past or to repeat past formulations. To do so would not take the new social challenges that people face seriously. At the same time, not to take account of what has been handed on in the tradition is to risk becoming unfaithful or, at least, inconsistent. The recourse to earlier documents does not rule out the reality of changes in tone or approaches as the different backgrounds, influences, contexts and personalities of the popes. The interpretative exercise means that Catholic Social Teaching in not a closed system. Integrality is then dynamic, implying an open system. It involves a dialectical engagement with the historical tradition as articulated in the preceding documentary heritage. These last two points are explicitly made in *Caritas in Veritate*, 12.

2.3 A Phenomenological Role: Transcendental Anthropology

Eight: the integral plays a phenomenological role, that is, the concept of the integral as used by CST implies a substantive account of the human person. I have termed this role 'phenomenological' because the term 'integral,' when it used in this way, is descriptive of reality as a lived experience. Underpinning this sense of the integral is a transcendental anthropology.

In particular, the term draws attention to the human person taken in its totality. This includes two key traits: to be human is to be necessarily spiritual or orientated towards the transcendent, and to be social, that is already embedded within social connections, with its all its consequent responsibilities. In other words, this point deepens point three above that the

integral speaks of a type of humanism that rejects any reductionism, and so prioritises an account of the person over that of an individual.

A true humanism cannot be devoid of a relationship with God because it is in God that the human person's wholeness can be achieved. Any full account of the human person must include the supernatural. The integral, it may be said, has a metaphysical import. Our knowledge of the transcendental properties of being in metaphysics indicates that whatever is, insofar as it is, is one. Hence this explains the type of unity that exists in a being. So integral humanism attends to the oneness of being of the human person.

Alongside the metaphysical level, the integral implies the necessity of a rich description of the human experience, insisting on an account of transcendental experience, social embeddedness, and concrete realities in which the human person lives to flourish. As such it includes a certain evaluative component. It may be argued then that it necessarily implies a thick understanding of the human person.[2] A thick understanding is one that has a significant degree of descriptive content, and as a result, it is evaluatively loaded (a point to which we will return in the next category). It contrasts with a thin concept that remains quite neutral of content.

Relating back to the point five, it may also be observed that the integral has allowed for the theological anthropology which underpins it to develop, while drawing upon the resources of previous reflection. In *Laudato Si*, for example, the 'integral' in 'integral ecology,' which emphasises interconnectedness, takes account of human realities when engaging ecological concerns without succumbing to an anthropocentricism that could be discerned in the earlier tradition of CST.

Nine: The primary influence for the use of the concept of the 'integral' is Jacques Maritain. It is his work – explicitly recognised by Paul VI – that is directly impactful on the development of the Catholic intellectual thought in the first half of the twentieth century. It is he who provides a contemporary reading of the Thomist tradition that can engage with concerns of the modern world.

Ten: The philosophical tradition that facilitated the development of the concept, as used in CST, is neo-Thomism and Personalism. I sourced the development of the term to the

[2] For the classic distinction between thick and think concepts, see: B. Williams, *Ethics and the Limits of Philosophy* (Cambridge, Mass.: Harvard University Press, 1985).

intellectual context, created by the Pope Leo XIII's encyclical letter *Aeterni Patris* (1879). The revival of Thomism – such as that of Louis Lebret – and new philosophies, that we may broadly categorise as personalism – such as the work of Martin Buber, Max Scheler and Romano Guardini – allowed for a new articulation of the theological anthropology that supported an integral vision. Along with the previously mentioned Maritain, it also influenced key architects of CST, such as John Paul II.

Eleven: The integral can provide space for a richer theological account of anthropology. It is commonly observed that the tradition of CST utilises the natural law tradition to buttress its anthropology. Because the integral necessarily includes the spiritual in its anthropology, it opens a space to use the resources of Revelation, thereby emphasising the Christian aspect of Christian humanism. It provides a warrant for the wider theological canvas when painting the picture of what it means to be human.

2.4 A Normative Role: Co-operation and Connectedness

Twelve: The concept of the integral as used in CST is ultimately practical. Of course, the documents and the tradition itself are meant to motivate and guide practical action in addressing urgent social challenges in the light of the Gospel. Yet, integrality has its own internal imperative. There is an internal drive that demands a response in action (as well as interpretation). Following on from previous points, the integral is unavoidably normative, inferring that there are some actions or outcomes that are good, desirable, or permissible, and others as bad, undesirable, or impermissible. It is then prescriptive rather than just descriptive, demanding a living out of the right-ordering that it expresses. In my work, this aspect refers to two important meanings of the term: social cooperation and mutually constitutive and comprehensive connectedness in which humanity must live.

Thirteen: the integral as a lived reality entails social co-operation. This is due to the assertation that the human person is social. But it is also a requirement of integrality, in that, it implies unity. Accordingly, it may be argued that integrality is, by definition, anti-individualist. When applied to social questions, it therefore argues for social cooperation in addressing those questions. In the Catholic tradition, justice may be described as a the right-ordering of these relationships, and solidarity as the commitment to that right-ordering. It has then a political aspect, which takes me to the next point.

Fourteen: the primary context for the integral is CST is the church-state relationship. The historical survey in the General Introduction and the first chapter identified what may be described as a move from integralism to integrality. Integralism is the theory that advocated for the superiority of the Church over the state on the basis of the unity of society in a common spiritual end. The move away from such an approach in the twentieth century culminated in the Second Vatican Council's engagement with modernity, exemplified in *Gaudium et Spes*. It is Catholic Social Teaching, it was argued, that represents a new articulating the church's engagement with the state and society. Jacques Maritain was identified a key influence in this dynamic, with a vision of a New Christendom to replace the Medieval Christendom that dominated the imagination of Integralism. The key insights that informed aspects of integralism remained, such as: the distinction of church and state, and the wholistic conception of the human person. The integral still calls on the State and Society to make a real public space for religious belief and practice, not afforded by the privatisation of faith by secular humanism. In other words, it continues to recognise the connectedness of the private and public, or personal discipleship and common good.

Fifteen: the integral implies a mutually constitutive and comprehensive interconnection. The right relationship at the heart of justice and so the continued navigation of church-state engagement in the previous points is more than just a relationship based on the association of individuals. Rather, it reflects the necessary interconnectedness of everyone and indeed everything. As observed in the point regarding the underlying anthropology (point eight) the human person is already always embedded in a serious of relationships, including social, spiritual, and ecological. This connection is mutually upbuilding or constitutive. It is only by way of a right-relationship that any of its members may truly flourish. Furthermore, it is expansive, to include the whole human family and all of creation.

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In sum: The ever-evolving interpretative role of the integral serves as a unifying and foundational principle, within the corpus of CST. It joins its principles – every human person's inherent dignity and worth, the pursuit of the common good, solidarity, subsidiarity, and the preferential option for the poor – by recognizing that human beings are complex and

interconnected, and so the well-being of one is intimately tied to the well-being of all. In this sense, the integral calls for a holistic approach to spiritual and social issues, considering economic, political, cultural, and environmental dimensions. It underscores the need for an inclusive and comprehensive understanding of human flourishing, where all aspects of life are considered and addressed to promote justice and build a more just and compassionate society. By emphasizing the integral development of all individuals and advocating for justice and solidarity, the integral principle provides a framework for understanding and implementing other principles of CST, such as the preferential option for the poor, the common good, and the dignity of work.

Integrality is both a process and a destination. As a process, integrality is an approach that is accommodating of ongoing social challenges and plural social situations as a way towards positively discerning the right course of action as it interacts with the past and the present with the view of projecting a future that is enshrined in the common good of all. Here, the coherency and continuity of successive teachings of the popes is emphasised as both a display of integrality and a product of integrality. As an end, it keeps in mind the totality of the human person, embedded in creation and social relations, and orientated towards the transcendent.

3. Further questions

Further questions are opened by this dissertation that may be points of departure for further study.

This study traces the term across the Encyclical tradition. Further research could be taken on any one text or pontificate. Otherwise, the tradition could be widened to include the non-papal documentary heritage that now regularly appears in canonical lists of CST, such as documents of episcopal conferences like The Conference at Medillin (1968) or the United States Bishops.

This dissertation widened the term ‘integral’ to ‘integrality’, that is, the characteristics of the state of being integral: coherent, consistent, cooperative and so on. It raises the question of consistency of personal or communal action, in other words, the virtue of ‘integrity’? How might the ‘integrality’ and ‘integrity’ relate or inform each other?

May the term ‘integral’ or the implied sense of ‘integrality’ be useful in theological reflection beyond Catholic Social Teaching? I made the point that the term developed in the

changing context of the church-state relationship. May it then have a role in other ecclesiological discussions. For instance, may it support the theological reflection on the current synodal pathway and how the church engages with contemporary society? Indeed, it is possible to go further and see the quest for wholeness – that is coherent and comprehensive – as central to the dynamic of theology and how it operates.

The next point refers to further research on its methodological role. As already concluded, this dissertation contends that 'the integral' has at least four methodological roles: designative, hermeneutical, phenomenological, and normative. However, the methodology of CST is regularly described as inductive or deductive, with commentators often observing the former or the latter in different texts.[3] Broadly, the inductive approach begins with experience and moves toward principle, while the deductive approach begins with principle and moves towards experience. It raises the question: is the methodological role(s) of 'the integral' inductive or deductive?

It is inclusive of both and may be said to go beyond both. It includes both experience and principle (or reason and faith) because of the central drive for epistemological coherence and historical continuity, the inescapable recognition of the interconnectedness of all and the imperative for social cooperation. These aspects of the integral create a framework by which both the inductive and the deductive must be considered, even if different texts or pontificates stress one or the other. In other words, there is always a 'to-and-fro' movement. The connotations may be called principles that make up a framework. The principles of CST have been described as heuristic.[4] They do not provide an exact blueprint but rather 'rules of thumb' or a set of orientations. The methodology role of the integral is similar. The implied principles of epistemological coherence and historical continuity are heuristic principles. As a reflection towards a normative guidance on concrete lived reality two further principles are also at work, namely social cooperation, and mutually constitutive and comprehensive connectedness. Supported by a rich theological anthropology, these principles provide a set of criteria by which to guide reflection. Further research is required to analyse how such principles might operate in detail.

[3] An example is C. Curran, 'The Teaching and Methodology of *Pacem in Terris*', *Journal of Catholic Social Thought*, 1:1 2004, 17-34.
[4] Donal Dorr, *Option for the Poor and for the Earth: Catholic Social Teaching* (New York: Orbis Book, 1992).

This is particularly true when trying to work through the limits of the integral. To be holistic means to include everything with scrutiny. It would lead to doctrinal and practical syncretism. Integrality proposes inclusivity but not at the expense of coherence. How might we unpack the methodology and principles of what makes for coherence, thereby ruling in what is to be considered legitimate and true and ruling out the unfitting and wrong?

4. Conclusion

The opening paragraph of this dissertation began with an observation by Matthew Shadle. His article finished by saying, "This thread, this quest for wholeness, has never been explicitly developed in Catholic social teaching …"[5] I hope that this dissertation may offer two contributions: academic and practical. It provides a study of integrality as pivotal to Catholic Social Teaching, a unifying element to the tradition and the doctrinal corpus that weaves together its diverse principles and teaching. It can help explore and justify how the tradition can continue to address current and future individual well-being and the common good of society while remaining consistent with its rich heritage. However, it is also hoped that greater attention to integrality may also help advocates and practitioners of social justice promote a holistic approach to social justice, attending to the interconnectedness of all aspects of human life necessary for true human flourishing and ecological sustainability.

[5] Matthew Shadle, "The Concept of the 'Integral' in Catholic Social Thought," Political Theology Network, June 11, 2020, https://politicaltheology.com/the-concept-of-the-integral-in-catholic-social-thought-matthew-a-shadle. He completes the sentence: "however, although one might consider Pope Francis's Laudato Si' to have done so. Therefore, it is worth pointing attention to this thread so that it can be further examined and developed."

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