An in depth study of the Bible and church related literature shows that development was a genuine concern of the church and development for the church is basically communitarian. The development concept of the church is mainly drawn from two sources. They are, a) Bible, b) Church documents. The Bible is divided into two parts. Old testament and New Testament. Old testament describes the history of Israel, the chosen community of God before the coming of Christ. The New Testament narrates the life and teachings of Jesus and the new Israel established by Jesus, i.e. the church. The church documents include, Encyclicals of the Popes, Apostolic exhortation and the decisions of the Bishop conferences.

The encyclicals are the decrees of the popes, which state the official stand of the church on different political, social and economical issues. However the church is not giving any readymade solutions to any of these problems or blindly supports any socio-political systems. Church is basically a pastor and moral teacher. She responds to different issues in the light of the gospel message as per the changing situations.
The popes also give guidelines through the official documents on specific issues and problems of a particular continent or region, which may have a universal application. They are known as apostolic exhortation. Here the popes do not give any novel ideas or solutions, which deviate from the official stand; rather they explain the official stand in vivid terms in the given context. However there may be shift of emphasis as per the diversity of the situation.

There can be purely local issues and problems for which a universal and unified solutions cannot be given. The local church is given the freedom to objectively analyze the situation of their particular country or region in the light of the gospel message and the guidelines given by the social teachings of the church, in communion with the bishop's conference of the area. The bishop's conference of the area deals with these situations and explains the official stand of the church in the given situation.

Here we have made an analysis of the selected encyclicals and documents, which directly or indirectly deal with the topic.
1. DEVELOPMENT IN BIBLE

1.1 DEVELOPMENT IN THE OLD TESTAMENTS

a) Creation

The concept of development in Bible in general and Old Testament in particular is Theocentric. God is the centre of whole development. It begins with the creation of the universe. God creates the whole universe and mankind. The book of Genesis narrates the creation account. (Ge, 1:2) God created the whole universe with six days (Ge, 1:31) and created man as the crown of creation. There was perfect order and harmony in the universe. Man is given the stewardship of the universe (Ge, 21:15).

The harmony in the universe is violated when man disobeys God. (Ge, 3:18) Troubles begin when man forgets God (Ge, 6:5-8) and considers himself as the centre of creation. (Ge, 11:3) So God purifies the world through flood (Ge 7)

b) Organized community

The book of Exodus describes how God organized His people as a community. They are liberated from Egypt and led to Canaan, the land of prosperity. (Ex, 12-15) He appointed leaders for them (Ex, 18:13-27) and gave them laws and covenant, (Ex, 20) to be governed. God intervenes in their miseries and protect
them from all dangers. The people of Israel felt that they are a community specially chosen by God. God ensures fairness and Justice among them (Ex, 23: 1-9) He was eternally present among them (Ex, 40: 34-38) and guided them as his people.

c) Social Justice

God wants to makes sure that the community he chose must be based on equality and justice. In an ideal community there should not be rich and poor, big and small, but everybody should have everything for a decent living. To maintain equality and justice he asks them to observe 'seventh year' and 'year of restoration'. Every seventh year the land should be kept barren so that the poor and landless take advantage of it (Ex, 25 4-7) Every 50th year should be maintained as the year of restoration. In this year all the property has been sold should be restored to the original owner and slaves should be returned to the family. (Levi, 25) Whatever is taken from others in an unfair manner is to be returned. The kernel idea was that the land belongs to God, and people are given only stewardship (Ex, 25: 23). This was a social mechanism, which ensured social justice and thereby maintained social cohesion.
d) Prophetic age

Whenever the Israel community goes astray, God corrects them through prophets. The prophets admonish the people in strong terms for their religious and social misbehavior. Prophets Isaiah, Jeremiah and Amos speak against social injustice in powerful language. Prophet Amos is worth quoting “Hear this, you trample upon the needy, and bring the poor of the land to an end, saying: “When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?” The Lord has sworn by the pride of Jacob: “Surely I will never forget any of their deeds” (Am, 8: 4-7).¹

In short OT idea of development is basically Theo centric and communitarian with an emphasis on social justice. It was not merely economical, but integral, i.e., economical, social and spiritual.

1.2 DEVELOPMENT IN THE NEW TESTAMENT

a) Jesus’ community

When Jesus came to the scene, Israel community was divided under the Roman colonial rule. As a result of foreign rule
the community was divided into different groups, religious and otherwise. There were zealots; a radical revolutionary group resorted to violence, in order to free the community from Roman domination. There were legalists who see everything in the law point of view. There was Kumran community who resorted to escapism. They wanted to get away from the problems of the society and led a secluded life. so Jesus wants to create a new community which is radically fraternal, service oriented, reconciliatory and tolerant (Mt, 5:41-48, 6:9, 24:12, Lk, 6:32-36, 7:37-37, 44-48, 15:1-7, Jn., 13:34-35) The manifesto of Jesus is declared in explicit terms when he says “The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Lk, 4:18-19)

b) The first Christian community

After the death of Jesus the first Christian community practiced communism in its literal sense. There was no poverty among them. “All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions and distribute the
money among all, according to what each one needed” (Acts: 2:43-47) Saint James in his letter argues strongly for fraternal charity. "My brothers and sisters, what good is it for people to say that they have faith, if their actions do not prove it? Can that faith save them? Suppose there are brothers or sisters who need clothes and don’t have enough to eat what good is there in your saying to them God bless you, keep warm and eat well-if you don’t give them the necessities of life” (James 2: 14-16)

2. DEVELOPMENT IN ENCYCLICALS

2.1 Rerum Novarum (On the condition of workers)

The first papal encyclical, which meaningfully deals with human and social problem are Rerum Novarum by pope Leo XIII. It is written in the historical context of industrial revolution and its adverse consequences, such as, slums, capitalism, poverty and pathetic and miserable conditions of the workers etc. Marxism together with protestant revolution was a matter of great concern for the pope. So it was imperative for the church to clear its stand on different social, political economical issues.

Rerum Novarum does not deal with development as such. However it speaks about the vital social and economical problems of the time such as conditions of the working classes, private
property, socialism etc. Private property is considered necessary for the maintenance of the individual and the development of his personality as well as for the fulfillment of his personal responsibilities. It is therefore a human right, "with reason then, the common opinion of mankind... has found in the careful study of nature, and in the laws of the nature, the foundations of the division of property and the practice of all ages has consecrated the principle of private ownership as being pre-eminently in conformity with human nature and as conducing in the most unmistakable manner to the peace and tranquility of human existence."\(^{118}\)

However the encyclical is firm on the proper use of private property. "It is one thing to have a right to the possession of money, and another to have right to use money as one wills. Private ownership is the natural right of man and to exercise that right especially as members of the society, is not only lawful, but absolutely necessary ... But of the question be asked, how must one's possessions be used? The church replies... Man should not consider his material possession as his own, but as common to all, so as to share them without hesitation when others are in

\(^{118}\) Pope Leo XIII, *Rerum Novarum*, No.8
need." So the encyclical, while strongly defending the private property, emphasizes the social and communitarian nature of it.

2.2  *Mater et magistra* (On social progress)

In *Mater et Magistra* pope John XXIII makes a thorough economic and social analysis of the time. It envisages the possibility of various economic systems and only affirms broad principles that condemn the two extremes of mere liberalism and total collectivism.

"In economic affairs first place is to be given to the private initiative of the individuals." "Whatever be the economic system, the state should not only avoid restricting the freedom of private citizens, but also increase it, so long as the basic rights of each individual person are preserved inviolate."

But the state must intervene "to increase output of goods and further social progress for the benefit of all citizens. It should also prevent economic fluctuation and mass unemployment and reduce imbalances between various sectors of economy as well as various regions and nations."
Mater et Magistra goes a step forward in emphasizing the social and communitarian dimension of economic growth. "A strict demand of social justice explicitly requires that with the growth of the economy, there occurs a corresponding social development. Thus all classes of citizens will benefit equitably from an increase in national wealth... class differences must not be increased, but lessened so far as possible." 123

The pope underlines the necessity of people's participation in economic, political and social life. Employees should moreover play an active role in the affairs of the medium-size and large enterprises where in they work whether they be private or public. "This means that the workers may have a say in and make a contribution toward the efficient running and the development of the enterprise... Beyond doubt, an enterprise truly in accord with human dignity should safeguard the necessary and efficient unity of administration. But it by no means follows that those who work in such an enterprise are to be considered merely as servants, whose sole function is to execute orders silently and who are not allowed to interject their desires and interest, but must conduct themselves as idle standbys when comes to assignments and direction of their tasks." 124

123 Ibid, No.73
124 Ibid, No.92
Pope argues for true human fellowship. "It is of the utmost importance that productive enterprises assume the character of a true human fellowship whose spirit suffuses the dealings, activities and standing of all its members. This requires that mutual relation between employers and directors on the one hand and employees of the enterprise on the other be marked by mutual respect, esteem and good will. It also demands that all collaborate sincerely and harmoniously in their joint undertaking and that they perform their work not merely with the objective of deriving income but also of carrying out the role assigned them and of performing a service that results in benefit to others."\(^{125}\)

* Mater et Magistra* makes a significant variation in the concept of private property namely, Private property for all, but basic good for all before private property. "The right of every man to use them (material goods) for his own sustenance is prior to all other rights in economic life and hence is prior even to the rights of private ownership... It is the will of God the creator, that this right to own property should in no wise obstruct the flow of material goods created by God to meet the needs of all men, to all equitably as justice and charity require..."\(^{126}\) "The right to private property does not either preclude ownership of goods

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\(^{125}\) *Ibid*, No.98

\(^{126}\) *Ibid*, No.116
pertaining to production of wealth by state and public agencies.\footnote{127}

2.3 *Pacem in terris* (Peace on earth)

This encyclical also does not tell anything specific about development. However it emphasizes the need of common good. It is the duty of the government machinery to ensure common good. Moreover, if we carefully consider the essential nature of the common good on the one hand, and the nature and function of public authority on the other, everyone sees that there is an intrinsic connection between the two. And, indeed, as the moral order needs public authority to promote the common good in civil society, it likewise demands that public authority actually be able to attain it. From this it follows that the governmental institutions, on which public authority depends and through which it functions and pursues its end, should be provided with such structure and efficiency that they can lead to the common good by ways and methods which are suitably adapted to various contingencies.\footnote{128}

2.4 *Gaudium et spes* (Pastoral constitution on the church in the modern world)

\footnote{127}{Ibid, No.118}
\footnote{128}{Pope John XXIII, *Pacem interris*, No.54}
The second Vatican council document *Gaudium et spes* clearly speaks out the individual and the communitarian character of economic development. "In the socio-economic realm, too, the dignity and total vocation of human person must be honoured and advanced along with the welfare of society as a whole. For man is the source, centre and the purpose of all socio-economic life."\(^{129}\)

"The fundamental purpose of productivity must not be the mere multiplication of products. It must not be profit or domination. Rather it must be the service of man, the whole man, viewed in terms of his material needs and the demands of his intellectual, moral, spiritual and religious life. And when say man, we mean every man whatsoever and every group of men of whatever race and from whatever part of the world."\(^{130}\)

Besides being at the service of man "economic development must be kept under the control of mankind. It must not be left to the sole judgment of a few men or groups, possessing excessive economic power or of the political community or certain powerful nation. It is proper on the contrary, that at every level, the largest possible number of people have active share in directing

\(^{129}\) Vatican Council II, *Gaudium et Spes*, No.63

\(^{130}\) *Ibid*, No.64
that development, question of international development, all nations should... participate."\textsuperscript{131}

The document advocates participatory management "The active participation should be promoted. This participation should be exercised in appropriately determined ways. It should take into account each person's function, whether it be one of ownership, hiring, management or labour. It should provide for the necessary unity of operation. However decisions concerning economic and social conditions, on which the future of the workers and their children depends, are often made not within the enterprise itself. But by institutions at a higher level. Hence the workers themselves should have a share also in controlling this institutions either in person or through freely elected delegates."\textsuperscript{132}

Gaudium et spes presents a turning point in the church teaching with regard to the common good, for it constantly emphasizes the dynamic aspect of social life. "Common good today takes on an increasing 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 aspiration of other groups and even of the general

\begin{flushleft}
\textsuperscript{131} Ibid, No.65  \\
\textsuperscript{132} Ibid, No.68
\end{flushleft}
welfare of the human family."\(^{133}\) There is indeed great danger if individuals and groups pay heed solely to their own interest and not to those of others. Thus it happens that world to be a place of true brotherhood... Our own way the magnified power of humanity threatens to destroy the race itself."\(^{134}\)

The document points out that even the defense of one's right should take common good into consideration. "Where public authority over steps its competence and oppresses the people, there people should nevertheless obey to the extent that the objective common good demands. Still it is lawful for them to defend their own rights and those of their fellow citizens against any abuse of authority provided that in doing, they observe the limits imposed by nation law and gospel."\(^{135}\)

### 2.5 Octagessimo Adveniens (A call to action)

Pope Paul VI in his encyclical *Octogesimo adveniens* asserts the values of fraternity and equality in the context of the growth of modern science and technology. "While scientific and technological progress continues to overturn man's surroundings, his pattern of knowledge, work, consumption, two aspirations persistently make themselves felt in this new context, and they

\(^{133}\) Ibid, No.26
\(^{134}\) Ibid, No.37
\(^{135}\) Ibid
grow stronger to the extent that he become better informed and educated, the aspiration to equality and the aspiration to participation.\textsuperscript{136} "It is everybody's but especially that of Christian, to work with energy for the establishment of universal brotherhood, the Indispensable basis for authentic justice and condition for enduring peace.\textsuperscript{137}

2.6 \textit{Populorum progressio} (On the development of the people)

The encyclical, which deals entirely on development, is \textit{populorum progressio}. Here the pope gives his views on development in clear terms. For the church development is the integral development of the human kingdom. "The development we speak of here can not be restricted to economic growth alone. To be authentic, it must be well rounded. It must foster the development of each man of the whole man. As an eminent specialist on this question has rightly said it: 'we can not allow economies to be separated from human realities, nor development from the civilization in which it takes place. What count for us is man - each individual man, each human group and humanity as a whole"\textsuperscript{138}

\textsuperscript{136} Pope Paul VI, \textit{Octagessimo Adveniens}, No.22
\textsuperscript{137} \textit{Ibid}, No.33
\textsuperscript{138} Pope Paul VI, \textit{Populorum Progressio}, No.14
Together with the development of the individual in his totality, the church emphasizes the social dimension of development. "Each man is also a member of the society: hence he belongs to the community of man. It is not just certain individuals, but all men who called to further the development of human society as a whole.\textsuperscript{139} So church advocates for a united and collective endeavor for development with precise planning and well defined vision. "Individual initiative alone and the interplay of competition will not ensure satisfactory development. We cannot proceed to increase the wealth and power of the rich while we entrench the needy in their poverty and add to the woes of the oppressed. Organized programmes are necessary for directing, stimulating, co-coordinating, supplying and integrating the work of the individuals and intermediary organizations. It is for the public authorities to establish and lay down the desired goals, the plans to be followed and the methods to be used in fulfilling them: and it is also their task to stimulate the efforts of those involved in this common activity. But they must also see to it that private initiative and intermediary organizations are involved in this work.\textsuperscript{140}

\textsuperscript{139} \textit{Ibid}, No. 15
\textsuperscript{140} \textit{Ibid}, No. 33
2.7  *Redemptor hominis* (On the redeemer of man)

In his encyclical *Redemptor hominis* pope John Paul II states that development of technology and ethical development should go hand in hand. Otherwise the very purpose of development will be defeated. "The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last development seems unfortunately to be always left behind. Accordingly, in spite of the marvel of this progress, in which it is difficult not to see also authentic signs of man’s greatness, signs that in their creative seeds were revealed to us in the pages of the book of Genesis, as early as where it describes man’s creation, this progress cannot fail to give rise to disquiet on many counts. The first reason for disquiet concerns the essential and fundamental question: Does this progress, which has man for its author and promoter, make human life on earth ‘more human’ in every aspect of that life? Does it make it more ‘worthy of man’? There can be no doubt that in various aspects it does. But the question keeps coming back with progress, man as man, is becoming truly better, that is to say, more mature spiritually,
more open to others, especially the neediest and the weakest, and readier to give and to aid all.\textsuperscript{141}

2.8 \textit{Sollicitudo rei socialis} (On social concern)

Pope John Paul II further develops the idea of integral development, when he emphasis the Old Testament concept of Theo centrism, in his encyclical \textit{Sollicitudo rei socialis}.

"Development which is not only economic, must be measured and oriented according to his interior dimension... in trying to achieve true development, we must never lose sight of that dimension which is in the specific nature of man who has been created by God in his image and likeness (cf. Ge, 1:26). It is a body and a spiritual nature, symbolized in the second creation account by the two elements: the earth, from which God forms man's body, and the breath of life which he breaths into man's nostrils.(cf. Ge, 2:7).

Thus man comes to have a certain affinity with other creatures: he is called to use them. As the Genesis account says (cf. Ge, 2:15) he is placed in the Garden with the duty of cultivating and watching over it, being superior to the other creatures placed by God under his dominion (cf. Ge, 1:25-26). But at the same time man must remain subject to the will of God,

\textsuperscript{141} Pope John Paul II, \textit{Redemptor Hominis}, No.15
who imposes limits upon his dominion over things (cf. Ge, 2: 16-17), just as he promises him Immortality (cf. Ge, 2:9, wis, 2:23). Thus man being the image of God has a true affinity with him too.

On the basis of this teaching, development cannot consist only in use, dominion over and indiscriminate possession of created things and the products of human industry, but rather in subordinating the possession, dominion and use of man's divine likeness and to his vocation to immortality. This is the transcendent reality of the human being, a reality which is seen to be shared from the beginning by a couple, a man and a woman (cf. Ge, 1:27) and is therefore fundamentally social.

According to sacred scripture, therefore, the notion of development is not only not "lay" or "profane" but is also seen to be, while having a socio-economic dimension of its own, the modern expression of a essential dimension of man's vocation. 

So development cannot be seen as individual endeavor. It is the collective endeavor of the whole human kingdom, irrespective of religion and denominations. "The obligation to commit oneself, to the development of the peoples, is not just an

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142 Pope John Paul II, Sollicitudo Rei Socialis, No.51
individual duty and still less an individualistic one as if it were possible to this development through the isolated efforts of each individual. It is an imperative, which obliges each and every man and women, as well as societies and nations. In particular it obliges the Catholic Church and the other churches and ecclesial communities, with which we are completely willingly to collaborate in this field.

In this sense just as we catholic invite our Christian brothers to share in our initiatives, so too we declare that we are ready to collaborate in theirs and we welcome the invitations presented to us. In this pursuit of Integral human development we can also do much with the members of other religions as in fact being done in various places.

Collaboration in the development of the whole person and of every human being is in fact a duty of all towards all and must be shared by the four parts of the world: East and West, North and South, on the contrary people try to achieve it in only one part or in only one world, they do so at the expense of the others: and precisely because others are ignote, there on development become exaggerated and misdirected”\(^{143}\)

\(^{143}\) Ibid, No.59
Development must be value based. It should be humane and based on the fundamental human rights and the rights of the nation. “True development, in keeping with specific needs of the human being, man or woman, child, adult or old person implies, a lively awareness of the value of the rights of all and each person. It likewise implies a lively awareness of the need to respect the right of every individual to the full benefits offered by science and technology.”

The church emphasizes human freedom and solidarity in development. It should also be based on fraternal love and charity. “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. The moral character of development and its necessary promotion are emphasized when most rigorous respect is given to all the demands, deserving from the order of truth and good proper to human person. Further more, the Christian who is taught to see that man is the image of God, called to share in the truth and the good, which is God himself does not understand a commitment to development and its application which regards and respect for the unique dignity of this image. In other words true development

\[144\text{ Ibid}\]
must be love of God and neighbor and must help to promote between individuals and society."^{145}

3 APOSTOLIC EXHORTATIONS

3.1 Ecclesia in Africa (Church in Africa)

In this apostolic exhortation, pope John Paul II states that the very purpose of evangelization is the integral human development, "Integral human development--the development of every person and of the whole person, especially of the poorest and most neglected in the community--is at the very heart of evangelization. Between evangelization and human development--development and liberation--there are, in fact, profound links. These include links of an anthropological order, because man who is to be evangelized is not an abstract being but is subject to social and economic questions."^{146}

3.2 Ecclesia in Asia (Church in Asia)

In the apostolic exhortation Ecclesia in Asia, pope John Paul II states the official stand of the church on development, in unambiguous terms "Human beings, not wealth or technology are the prime agents and destination of development. Therefore, the kind of development that the church promotes reaches far

^{145} Ibid, No.64
^{146} Pope John Paul II, Ecclesia in Africa, No.68
beyond the questions of economy and technology. It begins and
ends with integrity of human person created in the image of God
and endowed with a God-given dignity and human rights. The
various international declarations on human rights and the many
institutions which they have inspired are a sign of growing
attention on a world wide level to the dignity of the human
person."\textsuperscript{147}

3.3 Catechism of Catholic Church

Catechism of Catholic Church defines the term common
good, which is mentioned in \textit{mater et magistra, Pacem in terris}
and \textit{Gaudium et spes}. "By common good we mean the sum total
of social conditions which allow people, either as groups or as
individuals to reach their fulfillment more fully and more easily.
The common good concerns the life of all. It consists of three
essential elements.

First the common good, presupposes respect for the person
as such. In the name of the common good, public authorities are
bound to respect the fundamental and inalienable rights of the
human person. Society should permit each of its members to
fulfill his vocation. In particular, the common good resides in the
conditions for the exercise of the natural freedoms indispensable

\textsuperscript{147} Pope John Paul II, \textit{Ecelesia in Asia}, No.33
for the development of the human vocation, such as “the right to act according to a sound norm of conscience and to safeguard...privacy, and rightful freedom also in matters of religion” (Gs, n. 26)

Second, the common good requires the social well being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense.\textsuperscript{148}

\textsuperscript{148} Ibid, No.82
4 BISHOP'S CONFERENCES

4.1 Asian Bishop's conference

Asian Bishop's conference in 1979, in its meeting at Manila, Philippines, demanding structural change for integral development makes an important observation on development. "It is clear to us that the overall effect of the models of economic development at present operative in our region is to widen the gap between the few rich and the many poor and to strengthen unjust political and social structures. We resolve to assist our people to design and operate alternative models of development.

a) Which places economic growth in the context of total human development.

b) In which the loss and rewards of production are more equitably distributed.

c) Which allow workers and the consuming public to participate more fully with the owners and managers of capital in the decision vitally affecting the economy.

d) And which will move as rapidly as possible toward self-sufficient national economies and the economic arrangement within the region that shall be complementary and mutually
supportive. In this connection, we consider the implementation of a just and realistic programme of agrarian reform to be of the highest priority and urgency. \(^{149}\)

4.2 Catholic Bishop’s conference of India

The general meeting of the Catholic Bishop conference of India made explicit observation on development in 1974 in its document on Evangelization. In their special session on ‘Justice and Development’ the bishops demands a drastic change in the very orientation of development in the Indian context. They even demand structural changes in the grass root level “Today the Church clearly recognizes that the salvation is not restricted to spirituality and pure eschatology but includes the renewal, liberation and fulfillment of the human person and the human society. … Material aid and economic growth must be built on principles of equality and must lead to a wholeness of life for the individual and a better social order. It must also be based on initiatives coming from the grass root levels and on a social organization that over comes the gap of the donor and the beneficiary giving the people a share in the decision making powers in keeping with their dignity. This broad vision of development embraces the whole person and the whole

community. It is a liberation from the effects of sin, from all forms of oppression and Injustice even those caused by policies and structures that indirectly, perpetuate the gap between the haves and the have-nots."  

The church should not satisfy itself with charity, but it should actively involve in the developmental activities. "The task of the church, then, is not merely to make a material contribution to the problems of poverty and economic injustice but to give the right orientation to development work so that in keeping with the value of local self reliance, development becomes less a work of benevolent giving and more of making people aware of their rights, a work of participation with people who are struggling for a genuine human existence. Above all the specific role of the church is to point out that liberation on material and social levels will not be complete without the fulfillment of mankind’s spiritual destiny."  

In their recommendations the bishops emphasize both the role of clergy and laity in development. According to the bishop’s, the priest and laity have distinct and specific roles to play in development. The priests should give leadership in developmental activities in active collaboration with the laity. "The priest is not

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150 Ibid, P.420
151 Ibid
confronted by a dilemma between two mutually exclusive alternatives, viz., either evangelization proper or development, either christianisation or humanization, but he is expected to embrace both as integral part of the church's global mission. In the fulfillment of this double task of the church, the role of the priests and laity are specific and complementary. In the field of development the laity should have greater involvement, especially in matter of technical nature, while the priest's role will be to inspire, guide and support the laity in their work. However in regions where the Christian community is not yet existent or is unable to take an active part in development, it will be the priests' role to undertake such works on a provisional basis in order to hand them over to the laity and other agencies at the earliest opportunity. When this is done the priest will look upon the Christian animation of the community as his primary and permanent task.\textsuperscript{152}

\textbf{CONCLUSION}

From the above analysis of the church related literature we draw the following basic features of the concept of development according to church.

\textsuperscript{152} \textit{Ibid, No.421}
1) Development is communitarian. It is a collective endeavor and not an individual affair. It is not a few individuals but the entire community should develop. Development should reduce the gap between the haves and have-nots.

2) Development should be integral. It is the integral development of the human kingdom, so it should not be restricted to economic growth alone. It should be social, political, moral and cultural as well.

3) Development must be value based. It should foster fraternity and tolerance. It should be based on fundamental human rights.

4) Development must be man centered. It is not the structure, but man in his totality must be the centre of development.

5) Development becomes effective only when there is total and voluntary participation of the people. So, church demands freedom and solidarity in development.

6) Church emphasizes the role of laity in development. So church is for the development of leadership qualities of the people.
In brief, the concept of development can be summed up in the following words of pope John VI. "The ultimate goal is a full bodied humanism. And does this not mean the fulfillment of the whole man and of every man?" For the church development involves the total and integral development of man as an individual and as a member of the society. In short the concept of community development and the concept of development according to the church converge.

\(^{153}\) Populorum Progressio, No.30