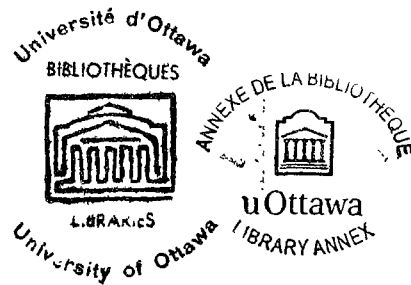


MATER ET MAGISTRA AND QUADRAGESIMO ANNO

A study in the two encyclicals

by Alexander Motanyane, O.M.I.

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ABBREVIATIONS

A.A.S.	Acta Apostolicae Sedis
F.A.O.	Food and Agriculture Organization
M.M.	Mater et Magistra
Q.A.	Quadragesimo Anno
R.N.	Rerum Novarum
U.N.	United Nations

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CHAPTER I

HISTORICAL INTRODUCTION

It is not our intention to write the history of papal pronouncements, but we believe it is necessary for the understanding of our study to say a few words about the development of this doctrine. The social teaching of the Church is not a doctrine which can be compared with Liberalism, Capitalism, or Communism. It is an answer to a need of a given period. It is not a philosophy which was conceived outside a concrete situation. On the contrary, it has been progressively developed and enriched in the course of these seventy years since the appearance of Rerum Novarum. Based firmly on its own principles, but constantly facing new problems, it has adapted itself to changing ideas and methods of thought and in particular to those of economic thinking. This resulted in the progress of the expression, the enrichment of the content, and the deepening of certain aspects of the doctrine.

As in many other problems, when the official doctrine appeared many tentative solutions had already been given by Catholics. The term "Social Question" was first used just before the middle of the Nineteenth Century. It was at this time that the effects of individualistic capitalism were felt, namely, the growing excessive inequality

in distribution of wealth, the increasing poverty and misery of the working classes, the employment of children in physically and morally unhealthy conditions, the growth of the proletariat; all these things were the effects of the Social Question.

"

The Social Question therefore consists in the failure of the social order to actualize the essential end of the society, that is, the common good, inasmuch as a considerable part of the members of society fail to share proportionately in the fruits of the social cooperation of all.¹ The labour question is an important part of it, but the social question as such is of wider perspective and concerns not merely the economic and ideological causes of present day evils, but it is also a problem of social institutions, of laws and customs.

Social doctrine was a reply to these problems. The doctrine is older than its name. While we can go as far back as Rerum Novarum for the name, the doctrine goes still further back for its origin. Leo XIII says the sources of the social doctrine are Christian Philosophy and teachings drawn from the Gospel.

In 1931, Pope Pius XI used the term "Social Philosophy" which seems to cover wider fields than did the

¹ Joseph Messner, Social Ethics, St. Louis, Herder, 1949, p. 250.

"Christian Philosophy" of Leo XIII.² Pius XII used the expression "Social doctrine of the Church."³ He said of Rerum Novarum that it became the source of a Catholic social doctrine providing the Children of the Church, priests and laity, with directions and means for a social reconstruction rich in fruit.

In both the problem and the answer to the problem we have the term "Social." What then does the adjective "Social" signify? The word "Social" is used to characterize whatever concerns relations between men, or all that pertains to a society..] "Social" here means all that has to do with those human relationships which grow out of economy[.] This restricted use of the word "Social" finds an historical justification in the name given to the troubled relations between capitalists and proletarians caused by the Industrial Revolution of the late Eighteenth and early Nineteenth Centuries."

As for Pius XII, he used the expression in a very wide sense sometimes, including in it considerations of peace and harmony within nations.

It was a long time before the social changes brought about by the Industrial Revolution were noticed. In fact,

2 Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, London, Burns and Oates, 1961, p. xiii.

3 Iidem, op. cit., p. 442.

all social change needs men of clear observation, more informed by experience in order to see the change that is taking place. It is no surprise then to see that when the official doctrine of the Church was taught by the popes, many socially-minded Catholics had already done something in this sphere. Thus it would not be correct to think that Catholic social doctrine began with Rerum Novarum in 1891. What Rerum Novarum did was to bring the whole Church "through her authoritative voice, into line with efforts which were coming from here and there. There was a need for this since men like Gibbons, Ireland, Manning, Ketteler, or Count Albert de Mun had their outspoken opponents among the socially conservative Catholics.⁴ Again, at that time, it was not so easy to distinguish between what was reform and what was revolution.

The History of the Church in the Nineteenth Century was linked to the History of France. It is not a surprise, then, that the first leaders of many social movements were found in France. It was around 1830 that many of them accepted squarely the principle that for Catholics in a threatening world the unity and authority of the Church is the one rock upon which freedom can safely be built. The most promising of these early Catholic liberam movements was

⁴ E.E.Y. Hales, The Catholic Church in the Modern World, London, Eyre & Spottiswoode, 1958, p. 210. — 24

that associated with the paper L'Avenir, founded in 1830 by the Count de Montalembert, Fr. Lacordaire, Professor Charles de Caux, and Fr. Lamennais who was the inspiration of the whole group. Historians agree as to the brilliance with which Lamennais analyzed the problems of the Church in the society of his time, and the breadth and persistence of his influence. The grandiose programme of L'Avenir anticipates in point after point that of Democracy. Lamennais defended freedom of religion, education, the press, and association along with universal suffrage. This went beyond the usual demand of liberals of his time. He called for the separation of Church and State, not indeed as desirable in itself, but as the relationship safest for both in modern conditions.

Lamennais ran into difficulties, and in some cases fought for theses, in themselves acceptable, in forms which the Catholic Church then and later has been unable to approve. But the decisive factor in his case seems to have been not unorthodoxy but incompetence in Church politics. He failed to build himself a solid base among the leaders of Catholic life in France, and L'Avenir came to an end as a result of both lack of money and of an unnecessary, ill-timed, and unsuccessful attempt to force the reigning Pope to issue a declaration in its favour. A declaration was issued in the form of the encyclical Mirari Vos, in 1832.

It was the condemnation of Lamennais' position. Lamennais ended cut off from the Church.⁵

Charles de Caux became the first occupant of the chair of political economy at Louvain in 1834. He continued his critique of Economic Liberalism and welcomed evidence among Catholics of democratic tendencies that would protect the workers.

The second source of social Catholicism came from Aristocrats, whose lack of sympathy with bourgeois sentiments made them responsive to injustices. Thus Villeneuve-Bargemont produced the first treatise on this question. He argued for workers' organizations to redress the social balance, and for the intervention of governments when the moral law proved inadequate.

Christian Socialism was the third source of the Catholic social movement in France. Buchez who was the most dedicated representative of this group totally rejected Liberalism and demanded that the State develop a social policy. The most important apostle of Social Catholicism was Frédéric Ozanam. In his course at the University of Lyons, in 1838, he outlined a doctrine that was later to form the substance of the social encyclicals. He declared that economic liberalism was a materialistic system which degrades the

5 Michael Fogarty, Christian Democracy in the Western Europe, London, Routledge Kegan Paul Ltd., 1958, p. 128.

dignity of the human person. Man becomes a means, even a machine rather than an end. The system of production is basically unjust for it leaves wages to be determined by the law of supply and demand instead of adjusting them to ensure decent conditions of human life. Workers must not be treated as commodities whose price rises and falls with the market. Charity may bind the wounds, but it is not an adequate remedy. Only justice can establish a true human relationship between employer and laborer.

Next comes Germany. The first person we meet is Franz von Baader, who in 1835 wrote an essay entitled, "The Proletariat, its plight and misery." The aim of the essay is given at the beginning of the essay itself, namely, "to draw the attention of students of law and public affairs to the great problem which confronts society in our day." He goes on to describe the situation of the working classes. He shows that the position of the people is even worse in those countries where production is greater.

Von Baader advocates the right of individuals to cooperate in order to demand their own good.

It is necessary to understand that an individual does not become entirely free merely by the fact that his individual liberty is established versus all other individuals. He needs at the same time to possess some corporate liberties within society.⁶

6 Joseph N. Moody, Church and Society, Catholic Social and Political Thought and Movement (1789-1950), New York, Arts Inc., 1950, p. 538.

He admits that once individuals have some sort of corporation they may use it even to have their rights. If consequent to the setting-up of these associations, revolutions occur, it is to the government to examine their causes. When the cause is just or when the revolutions are partly set in motion by legitimate grievances the government must isolate these legitimate roots and acknowledge them.

Von Baader was not alone in this kind of work. There was also Ritter von Buss, whose interest^{||} was dedicated primarily to the middle classes and to private welfare work in the spirit of Christian^{||} charity. In social policies, Buss looked to the past. He was attracted by the medieval corporative organization. Though he had a vision of how the social question should be solved which was different from those of men like Von Baader or Ketteler, Buss merits special interest, because^{||} he was the first German Catholic to defend through practical parliamentary action^{||} the political and social interests^{||} of Catholics. He proposed the bill of social reforms. This bill contained no revolutionary traits. There were no special labour privileges as Baader had already demanded in 1835, [but] only a limitation of working hours to a maximum of fourteen hours a day with no work at all on Sundays. It was just the first step towards government interference in labour problems.

The year 1848 was a turning point in many events of world history. It was the year of revolution in France: it was then that Louis-Philippe was overthrown. In Germany, Karl Marx had published his Communist Manifesto. It was the year William Emmanuel von Ketteler reached his peak by his social sermons. Ketteler defended property rights:

Full and genuine property rights are God's only, man has been merely granted the right of usufruct; when making use of his property, man has the duty of bowing to the God-given order of things.⁷

Attacking the communists, Ketteler said:

The distorted doctrine of property rights has been the origin of the false doctrine of communism. But this false doctrine itself is a sin against nature; bottomless disaster, by destroying devotion to work, order, and peace on earth, by turning men into a struggle of all against all and thus threatening the very foundations of human existence.⁸

All the later achievements of Ketteler in social criticism and Church programmes must rank second in their historical consequences and importance to these sermons.

Ketteler was attacked on all sides. Some dubbed these sermons as "communistic." Karl Marx was disturbed by them. Bishop Ketteler understood the dangers of communism. It was in 1869 that he addressed this warning to the assembled hierarchy of Germany at the Fulda Conference:

7 Joseph N. Moody, Church and Society, Catholic Social and Political Thought and Movement (1789-1950), p. 541.

8 Idem, ibid.

Interest yourself in the laborers, or others will do it in your stead who are hostile to the Church and Christianity. [...] the Church must help to solve the social question because it is indissolubly bound up with her mission of teaching and guiding mankind.⁹

With clear historical perception, Ketteler traced the evolution of the working classes in the course of the ascent and triumph of the liberal society.

In England, one who distinguished himself as a militant propagator of the Church's social gospel was Cardinal Manning. He defended the rights of workers. Man has a right to sell his strength. This carries with it also the right to say whether he can subsist upon certain wages.¹⁰

In Italy, the social movement was very slow to take root. This was because of the preoccupation of the Italian Catholics with their fight against the new government of their country. However, in 1877, the Congress of Bergamo devoted itself to the social question, pleading that children under twelve should not be employed in the factories, that women and children should not work more than a nine-hour day, and that women should continue to be paid their wages during their periods of confinement.

⁹ Joseph N. Moody, Church and Society, Catholic Social and Political Thought and Movement (1789-1950), p. 416.

¹⁰ Henry Edward Manning, Miscellanies, Vol. 2, London, Burns and Oates, 1877, p. 65-100.

To all these has to be added the influence of Cardinal Gibbons, Archbishop of Baltimore, who defended at Rome a working men's association, the Knights of Labour, which some Canadian bishops suspected of being a secret society.

The pontificate of Leo XIII was of exceptional significance, not only in the field which interests us here, but also in many others which touch the relations between the Church and the world. At the time of his election there were many who thought that there had been dug a ditch which could not be filled in, between the Church and the modern world.

At the beginning of his reign the pope discussed general topics which bear on the relations between individuals and the State. That is the reason why Pius XI, writing forty years later, said that Rerum Novarum was prepared by other pronouncements of Leo XIII. Mater et Magistra also mentions this fact.

In April 1878, Leo XIII, in the encyclical "Inscrutabilis," analyzed the evils affecting modern society. Among these evils he mentioned the wide-spread subversion of the primary truths, the obstinacy of mind that would not brook any authority however lawful, and wars. The source of these evils was the attack the enemies of the Church made against it. They said that the Church was opposed to genuine progress. Civilization, the pope went on, was a fiction

of the mind if it did not rest on the abiding principles of truth and the unchanging laws of virtue and justice. The pope spoke of the real human progress which could not be brought about by false principles whose object was to corrupt men.

In December of the same year, in Quod Apostolici Muneris, the pope discussed individualist philosophy. This kind of philosophy was directed against authority. The pope spoke in favour of the stability of the legitimate regimes. He did not forget the equality of men, who all share the same nature and are all called to the dignity of the sons of God. Equality before the law was also a principle which was not to be questioned. But that did not demand the disappearance of all inequality of rights, nor of all inequality of function in the organization of civil society.

The merit of Leo XIII on the social question was to attack it at the roots. This he did in the encyclical "Aeterni Patris." He saw that the real issue was justice and that the true principles of justice were the heart of that scholastic philosophy which was so dear to him.

He sought to combat false social philosophies by a return to the reassessment of St. Thomas Aquinas. He gave guidance to the seminaries with this view. He believed that if men were well grounded in a sound philosophy of the State, they would not so easily be misled. To turn to Aquinas was

peculiarly appropriate; for he too had faced an age in which the inherited Christian tradition and way of thought had been threatened by the revival of Aristotelian learning and logic. Unafraid of the new intellectual forces while retaining unqualified allegiance to the historic precepts of Christian thought, Aquinas had accomplished what was to be considered a revolution in theology and philosophy. To revive this philosophy in the Nineteenth Century was in itself almost as revolutionary a development as had been the construction of that philosophy, for an intellectual venture without parallel in the intellectual history of the West was herewith inaugurated.¹¹

Leo did not have only a negatively slanted answer to the social question. In 1885, he published the encyclical "Immortale Dei;" He sought to reconstruct the nature of man in terms which demanded for their fulfillment the communal life. With the fundamental character of social organization so conceived, Leo reiterated the principle that the only just and proper end of government was the securing of the welfare and the fulfillment of the social needs of the whole people. Three years later there appeared another pontifical document, namely, Libertas. In these two documents Leo stated that the Church did not reject any particular form of

¹¹ E.E.Y. Hales, The Catholic Church in the Modern World, p. 205.

government. Here again, the pope laid down the indispensable distinctions which have permitted the re-establishment of a reasonable relationship between the Church and many modern States.

The various social movements having prepared the way, "Rerum Novarum" appeared on the 13th of May, 1891, after having been redacted with minute exactitude. The immediate occasion of this papal document was the increasing influence of Socialism. Rerum Novarum embraced the whole social problem in its context as part of religion, politics and the right ordering of society, [It] was not only the most important pronouncement of Leo XIII, but has provided the basis for Catholic teaching on social justice ever since[.] Sensitive to the economic realities of his own day, [he] treated these matters on the highest level with serenity and authority; [at the same time, he showed warmth and sympathy, which makes it one of the great documents of history.

The subject is introduced with a breadth of vision proper to its magnitude. The ruthlessness of modern exploitation in Leo's view has been accentuated by the abandonment of the ancient Christian order. Thus, the work of secularist 'enlightened despots' of the Eighteenth Century, and of the Malthusian economists are implicitly condemned. But the remedy proposed by the Socialists is no answer. The worker will be the first to suffer under such socialism. The Pope

goes on to consider the question of ownership of land and its relation to the family.

Proceeding to show where the remedy to be sought for must be found, the Pope first draws attention to the primacy of the Church in the matter. Next, the natural inequality of men must be accepted as a fact. He then outlines the requirements of religion in the sphere of social relations.

Religion teaches that labour must respect agreements freely entered into... Labour must not injure property nor outrage the person of his employer. On the other hand, religion also teaches that the wealthy owners must respect every man, his dignity and worth as a man and as a Christian. "It is shameful and inhuman to treat men like chattels by which to make money."

Turning from the Church to the State, the encyclical outlines the limited role of the latter. "It is the poor more than the rich who need the defense of the State. Concerning the question of strikes, the encyclical accepts them as an inevitable, though regrettable last resort. However, violence must be resisted."

On the question of wages, the encyclical comes out quite clearly against the classical economists, who taught that wages could be fixed only in accordance with the laws of supply and demand. The pope recommends the principle of sufficient wage.

Rerum Novarum had influence on the organization of the Catholic workers' movements. Moreover, with it there began an intense activity in doctrinal research, which constituted a point of departure for later developments of papal teaching.

Leo XIII wrote what we could call a supplementary encyclical, Graves de Communi, in 1901. In it he applauds the efforts that have been made, in the form of societies for mutual help and the like to give effect to his teaching, and he notes with pleasure that even non-Catholics are impressed. But the historical importance of this encyclical lies in the use of the name "Christian Democracy."

Christian Democracy¹¹ must insist that the right to have and to hold be kept inviolate, it must maintain such distinction between classes as properly belongs to a well-ordered state; in short, it must assert that human society should have that form and character which its divine Author has imposed upon it.¹² Its aim should be 'to make the lives of labourers and artisans more tolerable, to enable them gradually to make some provision for themselves, to make it possible for them at home and in the world freely to fulfill the obligations of virtue and religion. Christian Democracy must let the workers feel themselves to be men and not merely animals and so enable them to strive with more facility to attain that one thing needful, that is, happiness.

Forced though he was, on many occasions, to correct the exaggerations of "Christian Democracy," Leo XIII remained to the day of his death the faithful friend of all those who had drawn inspiration from his social and political teaching.

From Pius X to John XXIII

Scarcely three years after his election, Pius X issued a Motu Proprio on the social question. This was caused by the heated discussion during the 19th Congress of Italian Catholics in Bologna. Pius X summarized his predecessor's teaching, at the same time stressing that Christian Democrats should not, as a party, mix in politics; that they must be strictly bound to dependence on ecclesiastical authority.

Before long, however, the rapid growth of socialism was becoming so marked, and the Social Democratic Party was making such progress that Pius X started to grant exceptions in the matter of the "non expedit."

The second of the four important popes who developed the social teaching of the Church was Pius XI. It was not until the time of the great economic crisis of 1929 that he turned his attention to the problems which had occupied Leo XIII. Economic and social problems coming from depressions became for him an unceasing preoccupation. The mounting

tide of political totalitarianism and the success of Communism added to his cares.

The crisis made the pope aware of the great change which had come over the economic system since the turn of the century. The encyclical, Quadragesimo Anno, bore other traces of the new problems of the time. The level of wages is considered in its bearing on the entire national economy.

Another trait is Socialism. Socialism had changed since the time of Leo XIII. After the Russian October Revolution, Communism had split away from the main trunk, while socialism had been given new interpretation and often a narrower scope. Consequently, Pius XI was led to examine anew the attitude of the Church towards Socialism.

" Pius XI proposed a complete reorganization of the social order which would give proper place to international bodies.¹²) → *Calver & Perry p. 19* — *= intermediate*

For some time after 1932, the pope's attention was directed principally to the question of armaments and the new danger of war which weighed on Europe. Despite all these, the pope issued two other great encyclicals dealing with economic and social questions. They both appeared in 1937 at five days interval. They were Mit Brennender Sorge

¹² Georges Jarlot, S.J., "L'encyclique 'Mater et Magistra' et les documents antérieurs," in Études, 311 (1961), p. 8.

and Divini Redemptoris. The former was the general condemnation of National-Socialism and the latter was directed against Communism, the nature of which was insufficiently realized by many people at the time. He devoted an important part of the encyclical to a contrast between the social principles of communism and the requirements of the natural law and of Christian teaching. It was the pope's view that Communism had been assisted in its spread by the contempt shown in practice of social justice.

Then came the Second World War. All the efforts made for good relations between peoples came to a standstill. While this happened in the free world, communism developed both in Europe and in Asia.¹³

The encyclical Summi Pontificatus struck the dominant note of the whole pontificate of Pius XII. Peace must doubtlessly be restored, but more important was the establishment of a true international order which would make peace possible. There must be a reform of consciences, the restoration of a sense of justice and of law.

At the same time as he denounced the causes of war, Pius XII sought to help towards the reconstruction of this new order. He set out on many occasions what the essential

¹³ Georges Jarlot, S.J., "L'encyclique 'Mater et Magistra' et les documents antérieurs," in Etudes, 311 (1961), p. 10.

prerequisites for true peace were. Nothing must be left to arbitrary choice, everything must be subjected to right and justice. One of the conditions for peace was an effort "to arrive at a situation which gave to all states the opportunity of assuring to all classes of their citizens a decent way of life."¹⁴

In 1941, on the occasion of the 50th anniversary of Rerum Novarum, the pope issued a document. Although this document is important, it seems to have considered conditions as they were before World War II, and as a result, from the point of view of this study, it can be passed over. It was only in 1944 that problems were considered in a different way. The reason for this was the Russian victories. Communism had a new prestige; Italy offered a field favourable to it in the effects of the defeat of Fascism; and indeed, the whole of Europe seemed to admire the Russians as victors.

In a speech to the whole world on September 1st, 1944, Pius XII set out to explain at some length the social doctrine of the Church. He paid special attention to the right to private property, which had become the object of violent attacks, as well as of misunderstandings. The

¹⁴ Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 93.

Church's defense of private property must not be confused with a defense of the actual state of affairs.

With the end of the war, the problems of economic and social reconstruction came to be seen in more concrete terms. Nevertheless, just as during the war, the social teaching of Pius XII must be seen in a wide context. Pius recommended moderation to the conquerors, asking them to seek for moral victories. In 1945 and 1946, he insisted on the reconstruction of the family. This is to be understood in the context of the post-war situation. But the problem which often engaged the pope's attention was nationalization. Nationalization of industrial undertakings, is legitimate when it serves the common good. Enlarging on the requirements of a true community spirit, the pope warned against excessive nationalization [or socialization,] which would not be at all beneficial to a real community.

After 1950, the scene changed. The chances of peace became more and more uncertain. Also at this time, the movement for social reform lost some of its vigour and more conservative elements in society regained control. This is clear when we look at Britain and the United States, where the more conservative governments took power. At the same time, another spirit appeared. The question of coexistence and disarmament were being put forth.

In the social sphere, while the first wave of enthusiasm for reform had subsided, economic and technical changes began to be sketched out. There was a growing movement in favour of a reorganization of international relations. In Europe, there were the European Community for coal and steel, later the Common Market, to symbolize this search for economic and technical roads to salvation.

The serious problem of the last part of reign of Pius XII was that of the independence of colonial countries. The Church saw new political and social questions which called for its doctrinal intervention arising in the new countries. The preoccupation of Pius XII with underdeveloped countries first appeared in the encyclical Evangelii Praecones. The pope gave real pride of place to the social problem; the missionary Church ought to work for the establishment of conditions of justice and charity so as to have a decent standard of living.

In 1957, he issued a new encyclical on the missions, Fidei Donum, in which he dealt explicitly with the missionary problems posed by the progress towards independence of former "colonial" peoples. In that very same year in a speech to Jocists, he touched on the question of overpopulation, the unequal division of natural resources and the underdevelopment of certain regions.

In concluding the period of the reign of Pius XII, let us mention the contribution he made in technological problems. He discussed the presuppositions of a general approach to life which made his contemporaries see all of the world's problems as no more than questions of technical organization. He insisted that ideas and values were part of reality. The pope spoke against the dangers of de-personalization which were likely to follow from the mechanization of modern society. Humanity could not "expect salvation from organization, men, and production engineers."¹⁵

Summary

It was in a world of technology that Pope John XXIII had to consider the social question. Mater et Magistra is the answer to this present world. Though the principles remain the same, the application has to be adapted to the needs of the time.

¹⁵ Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 95.

CHAPTER II

MAN SUBJECT AND END OF SOCIAL RELATIONSHIPS

Our historical introduction was to show us the main dates of the social doctrine of the Church as it is now known. Now our interest is to compare this doctrine of the Church as it is found in Q.A. and M.M. Let us first see the reasons why "Mater et Magistra" was issued so that it may guide us in our study. Pope John says that he issued "Mater et Magistra"

in the light of changed conditions to confirm and explain more fully what our predecessors taught and to set forth the Church's teachings regarding the new and serious problems of our day.¹

So that in the first part of our work we shall deal with the common problems in both Q.A. and M.M., the concrete cases are different but the principles are the same. In the second part, we will study the new aspect of the problem. [Here, however, we do not expect to find any explicit doctrine in Q.A.]

¹ "Verum etiam ut, pro mutata rerum facie, pariter quae praecepta Decessores Nostri tradiderint, confirmemus subtiliusque explicemus, pariter quae sit Ecclesiae doctrina de novis gravibusque huius temporis causis distincte constituamus." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 413.

Man: Cornerstone of the Christian View of Society

That man is the reason for society, is the fundamental principle of the whole Christian conception of society. The source of this belief in the dignity of the human personality lies not in man, but in God Himself who is the author of all society. We should not try to see the difference under this aspect in the two encyclicals.

In Q.A. Pius XI says:

According to Christian doctrine, man, endowed with a social nature, is placed here on earth in order that he may spend his life in society and under an authority ordained by God; that he may develop and evolve to the full his faculties to the praise and glory of his Creator; and that, by fulfilling faithfully the duties of his status he may attain temporal and eternal happiness.²

Pope John XXIII also affirmed the social nature of man when he says:

The cardinal point of this teaching is that individual men are necessarily the foundation, cause, and end of all social institutions. We are referring to human beings insofar as they are social by nature.³

2 "Nam secundum Christianam doctrinam homo, sociali natura praeditus, in his terris collocatur, ut in societate et sub auctoritate a Deo ordinata, vitam ducens, omnes suas facultates in laudem et gloriam Creatoris sui plene excolat evolvatque, atque artis abusive vocationis suae munere fideliter fungendo temporalem simul et aeternam sibi comparet felicitatem." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 215.

3 "Cuius doctrinae illud est omnino caput, singulos homines necessarie fundamentum, causam et finem esse omnium socialium institutorum; homines dicimus, quatenus sunt natura congregabiles, et ad ordinem rerum evecti, quae naturam exsuperant et vincunt." John XXIII, "Mater et Magistra," loc. cit., 53 (1961), p. 453.

Let it be remarked that Pope John considers this point important. Looking at the way he formulates it, "The cardinal point... We are referring." In Q.A. there is no such insistence at least as far as the formulas are concerned. However both popes affirm that man by his very constitution is ordained to live in society. Man, that is to say a being made up of body and soul, has to live in society if he is to lead a life demanded by his nature.

In both texts from Pius XI and John XXIII, we saw that they used the term "by nature." Then the question is to show that the very intimate nature of man demands that he lives in society and that an individual has no choice in this. In speaking of the nature of man we said that because of individuality, man was limited. It is a fact that man depends on society all his life. He is born in society and is materially dependent on it as well as intellectually and morally. Materially, we see that the young could not live at all without the help of their parents, while for irrational animals nature has provided that it does not take long that they are on their own. For a man it is a matter of years before he can provide himself with what is necessary for life. If we consider our mode of knowledge, this still becomes clearer. One man could not realize all the knowledge necessary; the culture which was bequeathed by preceding generations is the one which helps our scientists

today to be able to go around the earth in a matter of hours. The way we acquire ideas, is from one person to another. Morally also a child acquires virtue by being in society. In M.M., man is considered more profoundly than in Q.A. Thus we see why the two letters say that man "by nature" is the foundation of social relations.

In M.M. we find much insistence on the notion of responsibility. Man cannot be moved like a machine; a free being, he is responsible for what he does and M.M. says that

there is in fact an innate need of human nature requiring that man engaged in productive activity have responsibility to perfect themselves by their efforts.

This is a deep insight into the psychology of human personality. A work which one does willingly enriches his personality, more than what a person does just because he has to do it.

Here again, John XXIII typically goes into concrete details. Another element of the psychological approach M.M. has, is the practical suggestion. The aim of this letter is to reform rather than to describe the world. The pope adopts the Jocist method; namely, see, judge, act.

The teachings in regard to social questions for the most part are put into effect in the following three stages: first, the actual situation is examined; then, the situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norms may be adapted to circumstances of time

and place. These three steps are at times expressed by the three words: observe, judge, act.⁴

This shows the pastoral preoccupation of this letter when compared to Q.A. Admitted that Pius XI wanted his encyclical put into practise. However, there was no such detailed description of how to go about it.

Common Good

Society in which a man has to live is a unity of order of human persons who are united in purpose and act in common, that is to attain a certain end. This end is what is known as common good. The popes affirm the existence of common good in society and that those who are in authority should promote this common good.

It follows from the twofold character of ownership which we have termed individual and social, that men must take into account in this matter not only their own advantage but also the common good. [...] Provided that the natural and divine laws be observed, the public authority in view of the common good, may specify more accurately what is licit and

⁴ "Jamvero doctrinae praecepta, quae sunt de rebus socialibus plerumque per tres hos gradus ad effectum adducuntur: primum quae sit vera rerum condicio circumspicitur; deinde his rerum status diligenti aestimatione cum praeceptis iisdem confertur; tum demum quid suscipi possit quidve suscipi debeat statuitur, ut normae, quae traditae sunt, pro temporum locorumque habitu, ususpentur. Qui tres procedendi gradus tribus hisce verbis: aspicere, judicare, agere." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 456.

what is illicit for property owners in the use of their possession.⁵

The importance of Mater et Magistra on what concerns the common good is that it gives a clear notion of it. Without a clear notion of the common good, relations of men in economic matters is difficult to appreciate. Public authority is the guardian of common good, as Pius XI cited above testifies. Pope John XXIII gives us this notion of common good:

This embraces the sum total of those conditions of social living, whereby men are enabled more fully and more readily to achieve their own perfection.⁶

In putting "the condition" as the essential element of common good, Mater et Magistra has really touched the core. The common good consists in the availability to the citizens of those conditions, material, spiritual and cultural,

5 "Affinché la vita sociale, quale voluta da Dio attenga il suo scopo, è essenziale un ordinamento giuridico, che le serva di esterno appoggio, di riparo, e protezione; ordinamento la cui funzione non è dominare ma servire, tendere a sviluppare e accrescere la vitalità della società nella ricca molteplicità dei suoi scopi, conducendo verso il loro perfezionamento tutte le singole energie in pacifico concorso e difendendole, con mezzi appropriati, ed onesti, contro tutto ciò che è svantaggioso a loro pieno svolgimento. Un tale ordinamento, per garantire l'equilibrio, la sicurezza e l'armonia della società [...]." Pius XII, "Il Radiomessaggio Natalizio al Mondo," in Discorsi e Radiomessaggi di sua Santità Pio XII, 4 (1943), p. 332-333.

6 "[...] quae summam complectitur earum vitae socialis condicionum quibus homines suam ipsorum perfectionem possint plenius atque expeditius consequi." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 417.

which are necessary for the leading of a good life; namely, peace.⁷

Common good is better understood by opposing it to individual good. We must deny that the common good is the sum total of individual goods; it is rather the general condition which allows the realization of the individual goods. It is something actual, so that the members may actually perfect themselves. It is also the good of the person; the individual is personal good. However, although the common good can perfect a person as such, it is necessary that the material aspect of this common good be found in such a way that the members can really participate in its usage.

The common good is not an established situation which must be conserved; that is to say, common good is not static but dynamic. It includes the projects for the future, and from this point of view, expressions like "preserve the common good" may lead to error. The common good of the society then appears as an ensemble of riches, of services, and conditions, of situations and projects which interest the group and each and every member of that group.

When Mater et Magistra gives these conditions, it makes a distinction between national level and the whole of human society.

⁷ Br. de Solages, "Bien commun et pouvoir politique," in Semaine Sociale de France, 41 (1954), p. [129]-149.

Considering the common good on the national level, the following points are relevant and should not be overlooked: to provide employment for as many workers as possible; to take care lest privileged groups arise even among the workers themselves; to maintain a balance between wages and prices; to make accessible the goods and services for a better life to as many persons as possible; either to eliminate or to keep within bounds the inequalities that exist between different sectors of the economy -- that is between agriculture, industry, and services; to balance properly any increase in output with advances in services provided to citizens, especially by public authority; to adjust, as far as possible, the means of production to the progress of science and technology; finally, to ensure that the advantages of a more humane way of existence or merely subserve the present generation but have regard for the future generations as well.⁸

Mater et Magistra has come up with another distinction, that of international common good. For societies, a yardstick for measuring social progress is the common good.

In discussing the means for ensuring the steady realization of the common good, it is necessary always to

⁸ "Quarum rerum si altera spectetur, ad communem civitatis utilitatem haec pertinere putanda sunt: opifices quam plurimos in operas mittere; cavere ne in civitate atque etiam in ipso opificum ordine coetus coalescant, qui ceteris civibus anteferantur; mercedis modum ad mercium pretium congruenter referre; itemque ad bona et ad cultioris vitae comoda aditum quam plurimis patefacere; vel omnino depellere vel saltem certis continere finibus inaequalitates, quae inter varias rei oeconomicae provincias intercedunt: id est inter culturam agrorum, machinales industrias et communia ministeria; opum incrementa cum incremento ministeriorum civibus praestandorum, praesertim operâ publicae auctoritatis, apte componere; bonorum procreandorum rationes ad doctrinarum artiumque progressus pro facultate accommodare; denique, efficere ut adepta humanioris vitae prosperitas, non modo praesenti inserviat aetati, sed futurarum quoque commodis prospiciat." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 421.

speak of material or economic conditions. It is in this sense that Pius XII said that the end of the economy consists in

making steadily available to all members of the society the material conditions necessary for the development of their cultural and spiritual life.⁹

Pius XII emphasized that the common good which is made actual by material advantages consists in something higher:

Neither professional organization or trade union, nor arbitration nor all the rules of the most carefully prepared and most advanced social legislation, will bring to realization a full and lasting peace and be fully and truly fruitful unless constant and far seeing care is taken to breathe into these embodiments of economic relationships something of the moral and spiritual life.¹⁰

A final point in connection with the question of common good is the manner in which we participate in it. As a general principle, we can say that the manner of

9 "Lo scopo, a cui essa tende per la sua stessa natura, e a cui gl'individui sono egualmente obbligati di servire nelle diverse forme della loro attività, è di mettere in una maniera stabile, alla portata di tutti i membri della società le condizioni materiali richieste per l'incremento della loro vita culturale e spirituale." Pius XII, "I Principi Sociali Cristiani e gli scambi fra le Nazioni," in Discorsi e Radiomessaggi di sua Santità Pio XII, 10 (1949), p. 12.

10 "Tuttavia, nè l'organizzazione professionale e il sindacato, nè le commissioni miste, nè il contratto collettivo nè l'arbitrato, nè tutte le prescrizioni della più vigile e progredita legislazione sociale varranno a dare una provvida e piena e duratura concordia e a produrre tutti i loro frutti, costante azione non interviene ad infondere un soffio di vita spirituale e morale nella stessa compagine dei rapporti economici." Pius XII, "La superiore unità delle forze produttrici Fondamento di un solido ordine sociale," loc. cit., 7 (1946), p. 350.

participation in common good would depend on the contribution one makes to the common good. When it is question of truth, there is no difficulty. In the knowledge of truth, participation depends on individual disposition and the application one makes. While in the economic sphere, it is not only the subjective factors that go into play, and Mater et Magistra gives us the reason for this.

It is evident from what has been said that these demands of the common good, on both the national and world levels should be borne in mind, when there is question of determining the share of earnings assigned to those responsible for directing the productive enterprise or as an interest and dividends to those who have invested capital.¹¹

We can say that the manner of participation will depend much on the structure of the economy. If the majority of the citizens possesses property, participation in common good is different from where the property can be in possession of a minority. Yet we can still speak of the participation in the common good. In a special way M.M. emphasizes the necessity of group action for the common good. But group action is an area which calls for cooperation. "When it comes to reducing these teachings to action, it sometimes happens

¹¹ "Quae communis boni necessitates sive singularum rerum publicarum sive cunctarum simul civitatum, tum etiam ut oportet aestimandae sunt cum de emolumentis partiendis agitur, quae sive moderatoribus societatum bonis procreandis nomine fructus redeunt, sive iis qui pecuniarum capita contulerunt, nomine usurae proveniunt." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 421.

that even sincere Catholic men have differing views."¹² This is considering man as he is in reality. Catholics according to M.M. do not only cooperate among themselves but also, on the basis of democratic principles, with those of different religious faiths or with no religious faith. Co-operation required for the realization of democratic rights, in areas such as business and labour unions should cut across confessional divisions. "They should be prepared to join sincerely in doing whatever is naturally good or conducive to good."¹³ Today the world is pluralistic and it is impossible to limit ourselves to what is only Catholic.

This is the vision one has of M.M. on the question of man and society. First man is considered metaphysically as a creature, who depends on other creatures. This idea is found in Q.A. also. Then M.M. goes on to consider man psychologically; namely, under the aspect of responsibility, (working with other men). This brings the encyclical to the way of thinking of our times. Because of its pastoral and practical preoccupation, M.M. goes to such details that are

12 "At vero, cum ad effectum haec praecepta sunt adducenda, fieri nonnumquam potest, ut vel ipsi Catholici homines, et ii quidem mente sincera, in varias discedant sententias." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 456.

13 "[...] et parati sicut ad ea cum fide coniunctisque viribus efficienda, quae vel suapte natura sint bona, vel ad bonum conducibilia." Idem, loc. cit., p. 457.

not found in Q.A. Here it makes a clear distinction of the common good of national level and international level. From this determination of common good, M.M. shows that the inequalities between the different economic sectors and between developed and depressed areas within the national economies and throughout the world would be substantially reduced if those in authority (in political, economic, and social life) sought to apply a policy genuinely based on a sane conception of the common good.

Agriculture, for instance, is a depressed sector, whether as regards the index of productivity of the labour force or as regards the standard of living of rural populations. The result is that one group of citizens is in a permanent state of economic and social inferiority as its members are deprived of the indispensable purchasing power in keeping with man's dignity; this situation is diametrically opposed to the common good. Thus in the interest of the common good in agriculture, a policy is required which will establish the conditions requisite for rapid economic development and social progress.

There has been an evolution in the question of the common good, if we consider the insistence with which Mater et Magistra goes back to the notion. It can give us, therefore, a reliable orientation for the direction of social changes. The importance of common good can be judged from

the fact that a glance through the latin text of M.M. reveals that the term bonum commune has been used at least sixteen times.¹⁴ Leo XIII seemed to have used this term with reference to the duties of governments. When he referred to duties of the economic and social fields, he referred to justice. Pius XI followed Leo XIII. Though he did speak of common good, he developed much the notion of justice introducing Social Justice. Social Justice and common good are correlative inasmuch as common good is the object of social justice. It seems then that the insistence with which Mater et Magistra treats common good was to complete in some way the doctrine of "Quadragesimo Anno."

It is in understanding what common good means that we can introduce any kind of reform. The idea of common good is so central in social doctrine that without it the intrinsic perfection of man could not be reached. If man is in society, it is for his happiness. Happiness is required by the very internal constitution of man. Man's will, inevitably turns towards good because it is in this good that it finds its happiness. We can say that what social justice was in Q.A. in relation to the social problem, common good and consideration of the human person is in M.M. In the

¹⁴ "Industrial Relations Seventy Years After 'Rerum Novarum'," in Regional Conferences (Canadian Catholic Conference), Ottawa, 1962, p. 35.

natural order common good is the highest good. And we may continue and say that "the common good is, after God, the first and the last law," in society.¹⁵

¹⁵ "Industrial Relations Seventy Years After 'Rerum Novarum'," in Regional Conferences, (Canadian Catholic Conference), Ottawa, 1962, p. 35.

CHAPTER III

THE SOCIAL VIRTUES

1. Justice

When we considered the nature of man and his relation to society, our purpose was to find the standard which determines this relation. We saw that the common good was this objective standard. At the same time we saw that this common good was something to be attained. The common good is the ultimate standard; what we are looking for now is the proximate one, namely justice.

" — > *Quia est gubernans*
As the governor of all social relationships, justice has its particular place in all sorts of societies — family business, profession, economy, state, international community.¹⁾" The popes have been led to discuss economic doctrines and affairs in the name of justice; and to speak of the different duties in justice which exist in the relationships between individuals, between individuals and society, and between the leaders of society and its members.²⁾ — *guillemin*

But justice alone does not suffice; charity is needed. In our expose of the doctrine of Q.A. and M.M. we shall

1 Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, London, Burns and Oates, 1961, p. 133.

2 Iidem, ibid.

consider first justice and then the relationship between justice and charity.

Justice is defined as a constant habit or intention of giving each person his due. Person in this definition includes moral persons. When we have to discuss the kinds of justice in M.M., it is difficult to say exactly which one the pope wants to speak about. On the contrary in Q.A. the distinctions are quite clear and the three kinds of justice are mentioned. In M.M. one has the impression that the pope wanted to insist much on social justice. This may be because the other two kinds of justice were treated extensively in R.N. and Q.A. and since Q.A. and M.M. are commentaries of R.N. they did not have to repeat what had already been said, but rather to apply the same principles to the changing conditions.

COMMUTATIVE JUSTICE

We meet the determination of commutative justice in Q.A. where Pope Pius XI refuses to acknowledge that the courts of justice have a right to force one to put one's possessions to proper use.

It belongs to what is called commutative justice faithfully to respect the possessions of others, not encroaching on the rights of another and thus exceeding the rights of ownership. The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under

certain other virtues, and therefore it is "a duty not enforced by courts of justice."³

Another important time when the pope spoke of commutative justice was in connection with the relation between labor and capital. He stated clearly that this relation is governed by the strictest justice.

In the first place, due consideration must be had for the double character, individual and social, of capital and labor, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between capital and labor must be determined according to the laws of the strictest justice, called commutative justice, supported however by Christian charity.⁴

It is clear therefore as far as Pius XI was concerned that in economic relations strict justice was to be observed. What of Mater et Magistra? There is no mention of commutative justice as such but there is a doctrine which touches this kind of justice.

3 "Etenim possessionum divisionem sancte reservare neque, proprii domini limites excedendo, alienum ius invadere iustitia illa iubet, quae commutativa audit; dominos autem re sua non uti nisi honeste, non huius est iustitia, sed aliarum virtutum, quarum officia 'lege agendo petere ius non est'." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 192.

4 "Duplex imprimis et rei seu domini et operis seu laboris ratio, id est individualis et socialis, aequae et rite pensanda est, ut et individualismi et collectivismi scopuli vitentur. Mutuae utrorumque relationes ad strictissimae iustitiae leges, quam commutativam vocant exigi debent." Idem, loc. cit., p. 212.

While recent developments in economic life progress rapidly in a number of countries, as we have noted, and produce goods even more efficiently, justice and equity require that remuneration for work also be increased within limits allowed by the common good.⁵

This word justice alone would not give us a clue as to what kind of justice the pope is speaking about. But we can also consider the object about which this justice is concerned, that is to say "the remuneration for work." As we shall see when we analyze this notion of commutative justice, the remuneration for work belongs to strict justice. Therefore we are justified in concluding that in this text the pope speaks of commutative justice even though the name is not there.

Commutative justice regulates right relations between individuals; thus it equalizes the claims of individual persons who enjoy equal rights. Since it regulates principally though not exclusively economic relations it is called "exchange" justice. Commutative justice is not confined to individual persons in such a way as not to concern the community, or individuals in relation to the community. It may very well extend beyond mutual dealings between individual persons, as happens when dealings take place between/

5 "Dum recentissimae rei oeconomicae rationes apud non paucas civitates cito, uti iam diximus, progrediuntur, atque ad parienda bona efficientiore usque modo condurunt, iustitia et aequitas requirunt, ut auctorium pariter adiciatur, bono communi incolumi, laboris mercedi." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 428.

an individual person and a community, or between individual communities say for example two countries.

In commutative justice, there is an equation in the strict sense where two goods or services are perfectly equal when measured or weighed against one another.⁵ It is not the question of the persons who wish to exchange one thing for another that interests us, but rather that of the value of one article or service set over against the value of another. This equality demanded by commutative justice is sometimes called arithmetical equality.⁶

DISTRIBUTIVE JUSTICE

Distributive justice is that kind of justice designed to distribute advantages and burdens equitably among members of the community. It is to the authority that the virtue of distributive justice first applies.⁷ It obliges them to secure for each citizen his due and proportionate share of both advantages and the burdens involved in the conduct of civil society.⁷

The idea of distributive justice is referred principally to political society and much less to economic relations. Pius XI in Q.A. says that it is the ruler who must

⁶ Eberhard Welty, O.P., A Handbook of Christian Social Ethics, Vol. 1, Man in Society, New York, Herder and Herder, 1960, p. 292-294.

⁷ John F. Cronin, S.S., Social Principles and Economic Life, Milwaukee, The Bruce Publishing Co., 1959, p. 72.

see that distributive justice is applied. The rulers as rulers are part of political society more than of economic society. In economic society, persons deal with each other through the mediation of things, while the action of political society deals with persons as such. This is not to say that distributive justice has no part to play in economic life. We are abstracting from the occasions when the state exercises distributive justice in legitimate intervention in economic relations; because then it is acting in the name of the common good. This point will be considered when we see the relation between the state and the economy.

The question is when the state exercises a legitimate authority to perform the task of production. Can we abstract from distributive justice and speak of the state as if it were a private person? It seems that this text of M.M. will give us some light.

Prudent foresight and common good need demand that not only more goods be produced, but that this be done more efficiently. Likewise, necessity and justice require that wealth produced be distributed equitably among all citizens of the commonwealth.⁸

In these enterprises run by the state, it should be to those persons who are most in need that the consideration should

⁸ "Providum quidem consilium multaque necessitas flagitant, simul copiosiora efficere bona simul aptiore via efficere. Pariter tamen et necessitas et iustitia requirunt, ut progenitae opes inter cives eiusdem reipublicae aequae dispertiantur." John XXIII, "Mater et Magistra," in *A.A.S.*, 53 (1961), p. 442.

first be given. On the other hand it will be the virtue of commutative justice which will control the relationships between these citizens and the state, because it will be a matter of exchange of goods and services.⁹

SOCIAL JUSTICE

The recent popes insisted very much on what is called "Social Justice." The term itself came in use for the first time in official documents with Pius XI. The use of this term has historical reasons. People did not like the classical term "legal justice."

The meaning of the term "social justice" can be understood when we study the text where the popes themselves used the word. Pius XI speaking of distribution of the material goods says:

Each one, therefore, must receive his due share, and the distribution of created goods must be brought into conformity with the demands of the common good or social justice.¹⁰

Social justice then is first presented as presiding over the division of wealth which has been produced by human

⁹ Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 160.

¹⁰ "Sua igitur cuique pars bonorum attribuenda est: efficiendumque, ut ad boni communis seu socialis iustitiae normas revocetur et conformetur partitio bonorum creatorum." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 197.

activity. To this first description the popes were to remain faithful.¹¹

In M.M. John XXIII considers social justice as a strict justice not simply as an improper use of the term:

Wherever in our era the economies of various countries are evolving very rapidly, more especially since the last great war we take this opportunity to draw the attention of all to a strict demand of social justice, which explicitly requires that, with the growth of the economy, there occur a corresponding social development.¹²

If we were to stop with these few texts we would be inclined to think that social justice is concerned with distribution only. It is the whole of economic life and of the relations which arise in it that are subjected to the standard of social justice. Mater et Magistra is clear on this point:

Consequently, if the organization and structure of economic life be such that the human dignity of the workers is compromised, or their sense of responsibility is weakened or their freedom of action is removed, then we judge such an economic order to be unjust, even though it produces a vast amount of

11 Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 149.

12 "Dum nostra hac aetate oeconomicae civitatum res tam prompte procedunt, idque maxime post recens immane bellum opportunum ducimus de gravissimo iustitiae socialis praecepto, omnes admonere, quod nominatim poscit, ut ad rei oeconomicae incrementa simul adiungatur simul accommodetur." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 419.

goods whose distribution conforms to the norms of justice and equity.¹³

This last text calls for a consideration of the relation between social justice and other forms of justice, as we see it is not enough to fulfil particular forms of justice in order to act justly but it is necessary to fulfil the demands of social justice also. There has been discussion among Catholic scholars as to whether social justice was a new form of justice or whether it was the same virtue as what the ancients called General or Legal Justice. Today it is generally admitted that it is the same as legal justice.

Social justice is indeed identical with legal justice but in the light of all the statements of the Magisterium it may be said that, in the view of the popes, social justice is general justice applied to the economic and social society as distinct from the political society. This in itself would explain the specialized use of the term "Social Justice" even if everybody had been able to understand correctly the meaning of the term "Legal Justice."

13 "Ex quo consequitur, ut, si ad parandas opes tales rerum oeconomicarum disciplina et apparatus adhibetur, quibus earum, quotquot impediunt operam, vel dignitas humana in discrimen adducatur, vel praestandae rationis sensus debilitetur vel sua sponte agendi facultas eripiatur, hunc idcirco oeconomicarum rerum ordinem ab iustitia alienum arbitremur; licet ponatur ingentem ex eo gigni bonorum copiam, eorumque partitionem ad iustitiae aequitatisque conformari normas." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 422.

2. Charity

The second virtue which the popes speak about in their doctrine is that of charity. They do not speak of charity speculatively and in itself, but in relation to justice. Leo XIII in R.N. treated of the conditions of the working classes almost exclusively in terms of justice. Later on, commenting on this great encyclical, in which he had shown so great a care for justice, he spoke largely of charity.¹⁴

Order requires a certain unity, and unity derives from a principle, a common source, a radical oneness. It is interesting in looking at different systems of philosophy to see how man in the course of history has tried to find this oneness. It has been a challenge to the ingenuity of man to discover the principle of unity of social order.

For the Catholic Church, charity, love of one's neighbour, is the fundamental principle of the social order. This Christian principle of living has been given modern application in the recent papal encyclicals on the social problem.¹⁵

¹⁴ Leo XIII, "Graves de Communi," in Acta Sanctae Sedis, 33 (1901), p. 391.

¹⁵ Eberhard Welty, O.P., A Handbook of Christian Social Ethics, Vol. 1, Man in Society, p. 334.

The inability of justice alone to achieve social peace, is pointed out by Pius XI and John XXIII. Justice, from its very nature, has as its task to equalize a debt. But the mere equalization of a debt owed to another is not sufficient to restore social order in the present state of things. Simple justice requires that men do no injury to one another. They must bestow a gift of mutual aid.¹⁶

The common good requires that a union of minds and hearts and not merely an external communication which provides for an orderly relation of objective reality to individuals. Justice is concerned with objective things, the jus, that which is owed to another. It fosters communication between (consciousness - he who owes) individuals. But communication supposes a state of separation between consciousness he who owes something to another has that which is not his own, while he to whom the thing is owed is lacking something which belongs to him. Equality is restored by the transference of the object, the thing, from one to the other. Communion involves participation, a union of consciousness.

The popes then have affirmed that both justice and charity are universal standards of social life. Pius XI came back on this point which was first stated by his predecessor Leo XIII, saying:

¹⁵ Eberhard Welty, O.P., A Handbook of Christian Social Ethics, Vol. 1, Man in Society, p. 335.

The true peace, the peace of Christ, must indeed be a just peace [...]. It should not be a hard and cast-iron justice but it should be tempered with no less charity.¹⁷

Justice and charity support each other. Like justice, charity imposes certain obligations.

[...] to destroy entirely or to waste goods necessary for the lives of men runs counter to our obligations in justice and humanity.¹⁸

Obligations in charity derive from an attitude of sympathy, from the fact that in every fellowman we see God and Christ who are worthy of all love. Charity can never be enforced. There is obligation of charity, but no enforced act of love. Such an act would lose its validity as a sign of love through the very fact of compulsion.¹⁹

Although they are both universal, the two standards are not on the same level. // Charity begins where justice end. It is those who are hard pressed and in need of help who are particularly cared for by charity. // The impression is given sometimes that the obligations of charity are of less

17 "[...] germanam Christi pacem non posse ab iustitiae norma deflectere [...] verum eadem tantummodo dura et quasi ferrea constare iustitia, sed temperari utique debet haud minore caritate." Pius XI, "Ubi Arcano," in A.A.S., 14 (1922), p. 685.

18 "Quare bona ad hominum vitam necessaria vel omnino atterere vel profundere, tam adversus iustitiae quam adversus humanitatis officia facit." John XXIII, "Mater et Magistra," loc. cit., 53 (1961), p. 420.

19 Eberhard Welty, O.P., A Handbook of Christian Social Ethics, Vol. 1, Man in Society, p. 336.

importance than those of justice. This is not at all the case. It is true that obligations of justice must be fulfilled first in order that we can fulfil those of charity and this according to the nature of things. These words of Pius XI seem appropriate at this moment:

How completely deceived are those rash reformers who, zealous only for legal justice, proudly disdain the help of charity; certainly charity cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at least all that is his due, wide field will always remain open for charity. For justice alone, however faithfully observed, though it can indeed remove the cause of social strife, can never bring about a union of hearts and minds. Yet this union binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid.²⁰

This does not deny that justice is the objective norm for harmonious social relations. But this at the same time affirms that charity is the soul which animates the practice of justice. In the international sphere it is not in insisting on justice that we can reach a solution in social questions but through just charity.

20 "Quanto ergo falluntur incauti illi reformatores, qui solam iustitiam eamque commutativam servandam curantes, caritatis auxilium superbe reiciunt profecto iustitiae ex officio debitae et inique denegatae caritas vicaria succedere nequit. At, etsi omnia sibi debita quisque hominum supponatur tandem adepturus amplissimus caritati semper patebit campus sola enim iustitia, vel fidelissime exhibita, socialium certaminum causas quidem remove, numquam tamen corda unire animosque copulare poterit, [...]." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 223.

The consideration of the popes on the economy is dynamic. It looks for at those moral norms which should guide man in his relations to others. Mater et Magistra did not bring any thing spectacular on the question of the social virtues when compared to Quadragesimo Anno. The strength of Q.A. lays in its treatment of the question of justice and charity as the standards of social relations.

CHAPTER IV

THE RIGHT TO PROPERTY

In discussing the question of property, M.M. begins by stating the facts of the changed conditions. The first of these changed conditions is that today the role played by the owners of capital is separated from the role of management. The second point is that social security is a more widespread thing now than ownership of property. The third element is that more people have professional skill than possession of goods and the pope concludes:

This clearly accords with the inherent characteristics of labor inasmuch as this proceeds from the human person and hence is to be thought more of than wealth in external goods. These latter, by their very nature, must be regarded as instruments. This trend indicates an advance in civilization.¹

We notice immediately the preoccupation of John XXIII with the human person.

In both Q.A. and M.M. the doctrine of private property is treated because of the doubts that are brought against it. Let us first hear Pius XI:

1 "Quod quidem plane congruit cum nativa laboris indole, qui, cum a persona humana proxime procedat, antefereendus est externorum bonorum copiae, quae suapte natura instrumentorum loco habenda sunt, idque progredientis humanitatis indicium profecto est." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 427.

[...] Yet, since there are some who falsely and unjustly accuse the Supreme Pontiff and the Church as upholding both then and now, the wealthier classes against the proletariat, and since controversy has arisen among Catholics as to the true sense of Pope Leo's teaching, We have thought it well to defend from calumny the Leonine doctrine, and to safeguard it against false interpretations.²

The Pope then was defending the doctrine of the Church against those who wanted to abolish the right of private property.

M.M. is brought to consider this question because it has to clarify the position of the Church.

Economic conditions of this kind have occasioned popular doubt as to whether, under present circumstances, a principle of economic and social life, firmly enunciated and defended by our predecessors, has lost its force or is to be regarded as of lesser moment; namely, the principle whereby it is established that men have from nature a right of privately owning goods including those of a productive kind.³

2 "Cum vero sint qui Summum Pontificem atque ipsam Ecclesiam, quasi locupletium partes contra proletarios egisset et adhuc agat, calumnientur quo nihil sane est iniuriosius, dissideantque catholici inter se de vera germanaque Leonis sententia, visum est eam, id est catholicam de hac re doctrinam, et a calumniis vindicare et a falsis interpretationibus tueri." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 191.

3 "Huius generis rerum oeconomicarum condiciones in causa profecto sunt, cur in vulgus sit ambiguum, utrum in praesentibus rerum adiunctis, vim suam amiserit, aut minoris sit aestimandum principium de re oeconomica et sociali a Deceptoribus Nostris firmiter traditum ac propugnatum: principium dicimus, quo statuitur hominibus ius esse a natura datum privatim res possidendi, etiam bonis edendis aptas." John XXIII, "Mater et Magistra," loc. cit., 53 (1961), p. 427.

In Q.A. the Pope begins his discussion on property by affirming that "the right to own private property has been given to man by nature or rather by the Creator Himself."⁴ M.M. in tackling the problem, first of all poses very statement as doubtful, which leads to another discussion of the question by Pope John. But, again, the answer of M.M. is that the principle that man has from nature a right to private ownership is still valid.

The discussion on this question seems to be centered on what exactly the right of private property consists in. For Pius XI, in affirming the principle says that it has its end to provide for the needs of the individual and for those of his family.⁵ "The Pope settles controversies and refutes calumnies, with respect to five points of the Church's doctrine on property. First whether the right to property is primarily for the common good; secondly, whether the right to property is limited; thirdly, whether rights to property come from the State; fourthly, whether the rich are free to do as they please with their superfluous goods, and fifthly, whether labor is the only title to property.

⁴ "Sed semper uno ore affirmasse a natura seu a Creatore ipso ius dominii privati hominibus esse tributum [...]." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 191.

⁵ Raymond Miller, C.Ss.R., Forty Years After: Pius XI and the Social Order, St. Paul, Minn., Fathers Rumble and Carty Radio Replies Press, [c1947], p. 75.

It is to be noted that neither Pius XI nor John XXIII gives a definition of the right to property. By private property we shall understand here the moral power to acquire and dispose freely of material things within the strict limits of mine and thine. 2 10 11 - 8. 72

Controversies on the nature of ownership arose toward the end of the 1920s. There were movements in Europe which stressed the social character or purpose of ownership. Pius XI stated clearly that

the right to property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families [...].⁶

The Pope does not insist at all on the social aspect of property. This statement of the Pope then seems to support those who said that ownership or private property was not merely for the common good, but also for the good of the particular owner and his family.

The statement that the right to property comes from nature in its individual purpose means that the moral power to dispose freely of material things within the strict limits of mine and thine is the way of providing for oneself and one's family intended or required by the needs of human nature.

⁶ "Sed semper uno ore affirmasse a natura seu a Creatore ipso ius dominii privati hominibus esse tributum cum ut sibi familiaeque singuli providere possint [...]." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 427.

Before we go further we must turn to M.M. We saw that the doubt which we encounter in M.M. is different from the one we have in Q.A. Many people doubt if the reasons alleged for private property are still valid. The answer given is that the principle of private property is still valid. Here the Pope insists on the individual aspect of private property namely that because of it individuals can easily exercise their liberty and in it this liberty finds both a safeguard and a stimulus. The Pope insists that the doctrine of private property is always valid.⁷ The Pope goes further and says that it is a historical fact that where the right to private property is not allowed by a political regime, human liberty is violated or completely destroyed. The reason is simple: when a political regime has complete control of the property or income of its people, the people very often are afraid to oppose the regime because of possible recriminatory measures -- confiscation of property, loss of job, etc. The Pope still basing his reasoning on history, says that the socio-political groups who till recently would not accept the right of private ownership in order to reconcile freedom and justice have modified their views.

⁷ John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 427.

Pius XI then went on to show the dangers that follow too much insistence on one aspect of the question. On the one hand there will be individualism if too much stress is put upon the individual aspect of private property. Pius XI considered it more opportune to deal with this error inasmuch as

there are some who falsely and unjustly accuse the Supreme Pontiff and the Church of upholding, both then and now, the wealthier classes against the proletariat.⁸

Property is thus distorted in its meaning for human liberty and in its vital personal and social freedom function. Despite these dangers the Popes have always defended the individual aspect of property and we get the good reason from M.M., namely:

"In defending the right of private property, the Church has in mind a very important ethical aim in social matters. She does not, of course, strive to uphold the present state of affairs as if it were an expression of divine will. And even less does she accept the patronage of the affluent and wealthy, while neglecting the rights of the poor and needy. [...] The Church rather does intend that the

⁸ "Cum vero sint qui Summum Pontificem atque ipsam Ecclesiam, quasi locupletium partes contra proletarios egisset et adhuc agat, calumnientur." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 191.

institution of private property be such as is required by the plan of divine wisdom and the law of nature."⁹

M.M. by using the words of Pius XI, goes further than Q.A. in stating explicitly that to defend private property is not to defend the actual state of affairs. Pius XI was to give warning against the danger of collectivism.

M.M. goes further than defend the Catholic position. It recommends something. Pius XI in Q.A. had already reminded us of the distinction which Leo XIII had made between the right to property and its use. John XXIII says that it is not enough to affirm this only, but what is important is the use. This shows the preoccupation of M.M. to be practical.

In conclusion, we can say the historical times in which the two encyclicals treated the question of private property were quite different. Both hold the same principle that a man has a right to own things privately. Q.A. was answering those who attacked the Church as favoring those who possessed material things. M.M. answers those who doubt

9 "'Ecclesia ius privati dominii tuendo, ad optimum spectat finem moralem in re sociali; scilicet per se minime contendit praesentem rerum servare ordinem, quasi divinae voluntatis imperium in eo agnoscat; neque magis data opera opulentorum ac praedivitem patrociniū suscipit, pauperum et egenorum iuribus neglectis. [...] Verum Ecclesiae propositum est, ut privatae possessionis institutum tale habeatur quale et divinae Sapientiae consilium et naturae lex iubeant.'" John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 428.

whether the doctrine of private property is still valid. The answer of M.M. is based on personal liberty. It says without private property there cannot be any individual liberty. But the Pope went further and affirmed the social aspect of property.

SOCIAL FUNCTION OF PROPERTY

M.M. after developing the individual aspect of private property proceeds to develop its social aspect. The Pope says that he follows his predecessors in this question reiterating that God wishes that the supply of goods is assigned "first of all, that all men may lead a decent life." It is interesting to note that this was the opinion of those in the discussions before Q.A. who said that the purpose of private property is primarily for all men or the common good. Pius XI had answered that the institution of private property is given to men by nature or God, equally for its individual purpose and for the common good.¹⁰ But the text of Leo XIII in R.N. has both ends without the "first of all" which we find in Mater et Magistra. During the time of Pius XI, the discussion was on superfluous income. In our day there are some who think that since state has entered so intimately into one's life in society, private ownership has

¹⁰ Raymond Miller, C.Ss.R., Forty Years After: Pius XI and the Social Order, p. 76.

no longer a social function. Pius XI said that the rich were not bound to give all their superfluous goods. But he added that there was an obligation to almsgiving, beneficence and munificence.

John XXIII answers the present situation by pointing out there are always cases which the state cannot foresee and to which the social function of private property can be applied.

PUBLIC PROPERTY

In its consideration of property, Q.A. did not consider what is termed public property. This question was considered under another heading.¹¹ For M.M. the problem of public property is part of the whole question of property and the Pope cites Q.A. to confirm the necessity of public property.

[...] what we have said above does not preclude ownership of goods pertaining to production of wealth by State and public agencies, especially "if these carry with them power too great to be left in private hands, without injury to the community at large."¹²

¹¹ Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 214.

¹² "Manifestum omnino est, quae exposuimus, ea minime prohibere, quominus etiam civitates ceteraque publica instituta iure res possideant, quae ad opes parandas pertineant; si praesertim tam magnum secum ferant potentatum, quantus privatis hominibus, salva re publica, permitti non possit." John XXIII, "Mater et Magistra," loc. cit., 53 (1961), p. 429.

Here in M.M. the Pope accepts the principle of nationalization. The conditions in which the principle was first brought when Q.A. introduced it, are quite different from those of M.M. At the time of Q.A., nationalization was being practised to the detriment of individuals, while today certain sections of the economy cannot be left in the hands of individuals. But as Pius XII remarked, the economy is not of its nature any more than any other human activity, a state institution. It is on the contrary the living product of the free initiative of individuals and of their freely established associations.¹³ As we can deduce from the text of John XXIII the motive for the state to have public property is the common good.

M.M. goes on to say that today it is a fact that the state has more power in the economy. The Pope says that this is lawful, but only when the common good requires it. There are dangers when the state begins to acquire property for itself. First of all the state is such a big power that if it competes with individuals, they run no chance. Secondly and more important, the state may destroy completely possession by private individuals.

The last point concerning this question of public property is for those who are custodians of public property.

¹³ Pius XII, "To Catholic Employers," in A.A.S., 41 (1949), p. 285.

The Pope points out the qualities of these people. It is characteristic of M.M. to demand of individuals to be efficient in what they do. In this very point under discussion the Pope says:

[...] Economic enterprises undertaken by the state or public corporations should be entrusted to citizens outstanding in skill and integrity.¹⁴

And later on, speaking of the responsibility of the laity, he goes on to say:

To carry out this noble task, it is necessary that laymen not only should be qualified each in his own profession [...].¹⁵

In modern world, in any sphere, efficiency is required; that is the reason why those in charge must conform to the norms required of everybody, and all the more so in this field, because there is a possibility of carelessness as the property is not their own.

The Pope accepts democratic ideas whereby those in authority are subject to careful and continuous supervision. In the political sphere this is done through the opposition parties and the free press. In many countries where this

14 "Oeconomica incepta, quae a republica vel a publicis institutis suscipiantur, iis esse civibus deleganda, qui et singulari peritia et spectata honestate praestent." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 430.

15 "In quo honesto munere sustinendo opus est, ut laici homines, non modo suae cuiusque artis sint periti, suamque industriam ponant ex legibus ad propositum assequendum aptis [...]." Idem, loc. cit., p. 457.

supervision is not carried out, there exists "economic imperialism."

The whole doctrine of property is a balance between two tendencies. Q.A. had to defend it against socialism which was very strong. Today since small enterprise cannot do very much against big business, there is also a tendency to nationalization. This is felt mostly in poor nations. M.M. accepts that where there is a necessity, it can be done. But the principle of private property is still valid.

CHAPTER V

THE ECONOMY AND THE STATE

In dealing with the problem of the economy and the state, we cannot limit ourselves to the two encyclicals Q.A. and M.M.; we have to go to Rerum Novarum. The reason for this is that R.N. introduces the principle which permitted the state to intervene in the economy for the common good. Q.A. puts limits on this principle and M.M. explains further the same principle.

The problem of the relation between the state and the economy is whether the economic society and the state are to be considered as simply placed side by side in man's social existence or whether they are in a relationship of dependence, one upon the other.¹

It is important to realize the function of the state in relationship with its members. We have said above that society exists for the benefit of man and that the common good is the end of the society. The function of the state is to see that its members live in peace, that is to say that the common good is realized. The state is the society which is self-sufficient, though in modern times it is

1 Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, London, Burns and Oates, 1961, p. 316.

almost impossible to find a state which can provide all that its members need. The state watches over the common good under all its aspects, which bear on temporal life of man, and aims at harmonizing these aspects. It is by reason of such general competence that the question is raised of a natural subordination of the economy to the state.²

The principle of intervention was established by Leo XIII in these words:

undoubtedly, the intervention and action of those authorities are not indispensably necessary when there is nothing in working conditions or the conduct of business which offends against morality, justice, human dignity, or the domestic life of the worker. But whenever one of these or another of these is threatened or compromised, the public authorities, in intervening as they ought and in a right measure, will be working to save society, for to them belongs the task of protecting and safeguarding the true interest of the citizens, their subordinates.³

2 Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 317.

3 "sans doute, l'intervention et l'action de ces pouvoirs ne sont pas d'une indispensable nécessité, quand, dans les conditions qui règlent le travail et l'exercice de l'industrie, il ne se rencontre rien qui offense la moralité, la justice, la dignité humaine, la vie domestique de l'ouvrier; mais quand l'un ou l'autre de ces biens se trouve menacé ou compromis, les pouvoirs publics, en intervenant comme il convient et dans une juste mesure, feront oeuvre de salut social, car à eux appartient de protéger et de sauvegarder les vrais intérêts des citoyens, leurs subordonnés." Leo XIII, "Allocutio ad operarios gallos Romam peregrinantes," in Leonis XIII Allocutiones, Epistolae, Constitutiones, Bruges, Desclée de Brouwer et Cie, 1887, vol. III, p. 14.

Here we have the affirmation of a right and not only of something to be tolerated. This right is just, not only to remedy abuses but also to prevent them.

It was inevitable that Leo's principle raised discussions. Many asked themselves the limits in practice of this intervention. There were some who saw in this principle only the remedy of abuses, while others wanted it to be the "promoter of public prosperity."⁴ And with this we come to Pius XI and the principle of subsidiarity.

Principle of Subsidiarity

One may ask himself why Leo XIII, who fought so much against Socialists, seemed in this point not to fear them. In other words, Leo in this point does not seem to see the danger of the state intervening too much. It would seem to me that¹¹ the answer is that he had warned sufficiently against the errors of the socialists on the subject of property, errors more grave even than the state-magnifying consequences which they would draw from their denials of property. Secondly, Pope Leo had stated clearly what he meant by the state.

⁴ Jean-Yves Calvez, S.J., and Jacques Perrin, S.J., The Church and Social Justice, p. 325.

By the state we understand, not only the particular form of government prevailing in this or that nation, but the state as rightly apprehended: that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the divine wisdom which we have expounded in the encyclical on Christian constitution of States.⁵

"There is no limit to the state's right to intervene when intervention is necessary for the common good, or for the protection, in the name of distributive justice, of the rights of a member of the community or a class. It is here that we pose the question of the connection between the state and the economy.

"Of its nature, the state must not undertake anything which does not belong to the common good of all and to the realization of distributive justice. The economy as such does not look to the realization of the common good; it has its own end. It was in 1931 when political power was going outside its sphere of action that Pius XI gave us this famous text:

Just as it is wrong to withdraw from the individual and to commit to a group what private industry and enterprise can accomplish, so too it is an injustice, a grave evil and disturbance of right order for a larger and higher association to arrogate

5 "Rempublicam hoc loco intelligimus non quali populus utitur unus vel alter, sed qualem et vult recta rationaturae congruens et probat divinae documenta sapientiae, quae nos ipsi nominatim in litteris Encyclicis de civitatum constitutione christiana explicavimus." Leo XIII, "Rerum Novarum," in Lettres Apostoliques de S.S. Léon XIII, Vol. III, Paris, A. Roger et F. Chernoviz, 1894, p. 44.

to itself functions which can be performed efficiently by smaller and lower societies. This is a fundamental principle of social philosophy, unshaken and unchangeable. Of its very nature the true aim of all social authority should be to help members of the social body but never to destroy or absorb them.⁶

In the encyclical Q.A. there are two important points of doctrine which are attributed to Pius XI. The first is the doctrine of Social Justice — when Pius XI used the term for the first time it was revolutionary. The second is the one on the principle of Subsidiarity.

Did then Pius XI deny or want the state to intervene as little as possible? The answer is given by Pius XI himself in the paragraph that follows the one which gives the principle of subsidiarity.

Thereby the state will more freely, powerfully and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining as occasion requires and necessity demands.⁷

Often enough many have invoked the principle of subsidiarity and have forgotten the more fundamental principle which establishes the right of the state to intervene.

6 "Sicut quae a singularibus hominibus proprio Marte et propria industria possunt perfici, nefas est eisdem eripere et communitati demandare, ita quae a minoribus et inferioribus communitatibus effici praestarique possunt, ea ad maiorem et altiorem societatem avocare iniuria est simulque grave damnum ac recti ordinis perturbatis; cum socialis quaevis opera vi naturae sua subsidium afferre membris corporis socialis debeat, numquam vero eadem destruere et absorbere." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 203.

7 Idem, ibid.

The last step on the question of the intervention of the state in economic and social actions is given by M.M. Some commentators have said that the Pope in M.M. approves the "welfare state." But one who reads the encyclical finds at the beginning of the second part, the Pope establishing the principle which should guide the state to intervene in the economy. The first principle the Pope affirms is that of private ownership. Then the principle of state intervention is also affirmed:

this intervention of public authorities that encourages, stimulates, regulates, supplements and complements, is based on the principle of subsidiarity [...].⁸

We must note that Q.A. already noted four functions of the state in this point. M.M. avoided the term "directing" because it may lead to ambiguity.⁹ It is with the very words of Q.A. that M.M. recalls the principle of subsidiarity. But the situation has changed and this fact gives the principle different connotations.

⁸ "atque initio statuendum est in rerum oeconomiarum provincia priores tribuendas esse partes privatae singulorum hominum industriae qui quidem vel soli agant, vel cum aliis multiplici ratione consocientur ad communia commoda sibi comparanda." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 414.

⁹ Joseph Bécaud, Jacques Perrin, S.J., Henri Allègre, O.P., et Joseph Folliet, "L'encyclique 'Mater et Magistra,' texte et commentaires," in Chronique Sociale de France, 69 (1961), p. 506.

This principle in relation to the new situations will come with conclusions on different particular points like salary, the place and role of the worker in enterprise, and on property.¹⁰

Indeed, as it is easily perceived, recent developments of science and technology provide additional reasons why, to a greater extent than heretofore, it is within the power of public authorities to reduce imbalances, whether these be between various sectors of economic life, or between different regions of the same nation [...].¹¹

Some commentators fear that the Pope gives to the state too much power; others think that M.M. grants to the state, in economic affairs a more extensive power than that conceded by Q.A.¹²

We must remark that the principle of the intervention of the state in economic life was established by Leo XIII. Q.A. explicating it, indicated the manner or the way this intervention must be exercised by expounding on the principle of subsidiarity. But since we have forgotten the

¹⁰ Joseph Bécaud, Jacques Perrin, S.J., Henri Allègre, O.P., et Joseph Folliet, "L'encyclique 'Mater et Magistra,' texte et commentaires," in Chronique Sociale de France, 69 (1961), p. 506.

¹¹ "Sane quod facile est pervidere, recentiora doctrinarum incrementa opumque augendarum provectiores rationes id efficiunt, ut, multo magis quam antea, in civitatis moderatorum potestate sit, tum discipulantiae imminuere [...]." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 414.

¹² Richard Arès, S.J., "L'Etat et la vie économique," in Relations, 21 (1961), p. 236.

general principle that the state has the right to intervene in economic affairs, M.M. seems to give something new, when it says this is the normal thing; but it only reminds us of the principle which was formulated by Leo XIII.

The application of the principle of subsidiarity is made to agriculture. We shall here give in a brief form these considerations. M.M. seems clearly to recognize the value of expanded state authority in agricultural sectors of many national economies.

We find a number of directives which, the Holy Father says, can contribute to the solution of bringing the standard of living of rural people as close as possible to the standard of living of urban people, and at the same time persuade farmers that

[...] they can strengthen and develop their personalities by their toil, but also that they can look forward to the future vicissitudes with confidence.¹³

Here are the main points suggested by the Pope for the improvement of agricultural areas:

It is necessary that everyone, and especially public authorities, strive to effect improvements in

¹³ "[...] non modo personam suam confirmare et excolere laboribus posse, sed etiam in futuros vitae casus fidenti animo prospicere." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 432.

rural areas as regards the principal services needed by all.¹⁴

He then goes on to list these services. Since they are for the good of the community as such, it is for the authority which has as its function to watch over the community to see that they are established.

To this end, a prudent economic agricultural policy is required which takes into account taxation, credit, social insurance, price protection, the fostering of rural industries. Some see in this also the idea of the promotion of the family farm.

The family farm will be firm and stable only when it yields an income sufficient for decent and humane family living.¹⁵

The problem of the land is a world-wide problem. The farmer seems not to have enough to live on, with what he produces on the farm. The whole problem is whether or not the family farm is an ideal thing to be encouraged. For M.M. the answer is in the affirmative. For others the answer is negative. For them there is really only one farm

14 "In primis, omnes, at praecipue reipublicae moderatores, in eo elaborant necesse est, ut, quae munia ad omnium commoda praecipua sint, ea apte ruri incrementa capiant." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 432.

15 "Procuratio tamen familiaris tum solummodo firma stabilisque erit, cum ex ea tantum pecuniae redibit, quantum ad honestum familiae victum et cultum est idoneum [...]." Idem, loc. cit., p. 436.

problem, that agriculture does not afford to those engaged in it an income and living standard either as high or as dependable as other industries afford.¹⁶ They argue that there are not reasons against transforming the family farm into the factory farm.

The Absorption of the State by the Economy

The relationships between the economy and the state are always in constant evolution and their interpretation is also in constant evolution. From the theoretical point of view the distinction can be established once and for all. In speaking of property, the popes say that it is legitimate that the state possesses public property with regard to those things which it would be impossible to leave in the hands of individuals without endangering the common good.

The state monopolizes certain sections of the economy and power. Here we are thinking of the power of compulsion. But it can abuse this power and interfere unduly with freedom of economic action. On the other hand the state can be subject to the economy or to some power derived from the economy. We find Pius XI in Q.A. condemning this last position when he says:

¹⁶ Muriel Snider, Canadian Farm Crisis, Brantford, Cockshutt Farm Equipment Ltd., 1960, p. 2.

This concentration of power has, in its turn, led to a threefold struggle. First, there is the struggle for economic supremacy itself; then the fierce battle, to acquire control of the state, so that its resources and authority may be abused in economic struggles; finally, the clash between states themselves. This latter arises from two causes: because the nations apply their power and political influence to promote the economic advantages of their citizens, and because economic forces and economic dominations are used to decide political controversies between nations.¹⁷

This statement of Pius XI had to be understood in the historical situation under which the encyclical was issued, that is during the depression years. Since then we have witnessed an opposite trend by which the economy is absorbed by the state by nationalization.

It would seem that with M.M. the tendency is towards a strong government say in the economy. This is due to the modern way of living. ¹¹ The various government programs responded to one of the most pressing needs of our times — the need for individual and family security. The Church's social teaching certainly favors widely distributed ownership of income-producing property as the basis for individual

17 "Ea vicissim virium et potentiae acervatio tria gignit concertationum genera: contenditur enim primum de ipso oeconomico potentatu, tum acriter decertatur de potentatu rempublicam capessendo, ut eius viribus atque potestate ad oeconomicas congressiones liceat abuti; inter ipsas denique respublicas dimicatur, cum quod nationes, ad suorum quaeque civium oeconomica commoda promovenda, vim et politicam suam adhibent, tum quod potentatu et viribus suis oeconomicis adhibitis, politicas controversias inter nationes ortas dirimere contendunt." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 211.

and family security. The hard fact is that modern society did not evolve in this way, and that some other means had to be found to provide that minimum of security without which life becomes needlessly harsh and even intolerable.¹⁸ Here is what M.M. has to say about this:

Systems of social insurance and social security can contribute effectively to the redistribution of national income according to standards of justice and equity.¹⁹

This emphasis is in sharp contrast to an approach to socio-economic problems that exaggerates the importance of individual effort and the place of charity, while largely ignoring group action and the role of social justice.

"The fear of statism is a healthy one in any society and ought not to be lightly dismissed. But this fear should be kept within rational bounds. In democracy, where the government is under constant supervision by the people, the danger is minimized."

¹⁸ Benjamin L. Masse, S.J., "Is the Government Doing Too Much?" in America, 105 (1961), p. 659.

¹⁹ "Ceterum vero cum securitates cautionesque sociales magnopere ad illud adiuvere possint, ut totius civitatis reditus pro iustitiae et aequitatis normis inter cives partiantur [...]." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 435.

CHAPTER VI

JUSTICE AMONG NATIONS

In the third part of the encyclical the pope turns to a new aspect of the social question. First he treats agricultural problems and says that this question,

perhaps the most pressing question of Our day, concerns the relationship between economically advanced commonwealths and those that are in process of development.¹

In the second part of our study, we shall consider these new aspects of the social problem. Here there will not be reference at all to Quadragesimo Anno. The reason is simple, namely these are new aspects and it is in these new aspects that we see the difference between this new encyclical and Quadragesimo Anno.

In this part agriculture should be included since it is the first time in an official document of this kind that the subject has been treated so much. One reason for excluding the question here is the fact that the Pope seems to have in mind the Italian situation of agriculture when he describes the actual state of agriculture. Secondly we

1 "Verum nostris hisce diebus quaestio una fortasse omnium maxima haec affectus, quae nimirum necessitudines civitatibus in re oeconomica progressis cum civitatibus, quarum oeconomicae progressionibus sint in cursu, intercedere debeant [...]." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 440.

touched this question when speaking of Economy and the State. Now we are left with three points to consider, namely: Justice between nations, the population problem, and the problem of socialization.

Concerning justice among nations the pope begins by considering the modern world.

Perhaps the most pressing question of Our day concerns the relationship between economically advanced commonwealths and those that are in process of development. The former enjoy the conveniences of life; the latter experience dire poverty. Yet, today, men are so intimately associated in all parts of the world that they feel, as it were, as if they are members of one and the same household.²

The great papal encyclicals on the social question were limited to the times in which they were written.

Some characteristics which we noticed in other parts of the encyclical are found here. Though the pope speaks of justice it is not in a polemic way. It is realistic. When something good has been done he recognizes it publicly.

Wherefore, we note with pleasure that countries with advanced productive systems are lending aid to less privileged countries, so that these latter may the more readily improve their condition.³

2 "In nos ad unum omnes cadere, quod populi tenuitate victus omnino vexentur." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 440.

3 "Quocirca libenti animo videmus civitates rationibus instructiores, ad res gignenda idoneis, suppetias civitatibus a bonis imparatis ferre, ut ipsis minus arduum sit in mediis suas mutare fortunas." Idem, ibid.

The problems of underdeveloped countries are not only realized by the Pope but by every leader. But the question is being studied at a difficult period in world history, when a "cold" war is constantly treating to become "warm".

The question of underdeveloped areas is concerned more with the human element than with the riches which are found in the country. There exists a problem: poor nations. The United Nations' investigations have shown that two thirds of the world's population live in hunger, disease, poverty and ignorance. Specialists of our time do think that the problem of hunger which has been part of human existence throughout the ages can be conquered. Arnold Toynbee, the well known English historian, says:

the first age since the dawn of history in which mankind has dared to believe it practicable to make the benefits of civilization available to the whole human race.⁴

The reports of the United Nations show that the world produces more than it can consume. In 1958-59 the agricultural production in the world increased by four per cent while the population increased by 1.6 per cent. But the increase was for the most part in countries which were well equipped,⁵ and which did not need more food. We can

⁴ Technical Assistance in Brief, New York, United Nations, p. 3; also: Arthur McCormack, People, Space, Food, London and New York, Sheed and Ward, 1960, p. 211.

⁵ Noel Drogat, S.J., The Challenge of Hunger, London, Burns and Oates Ltd., 1961, p. 6.

say then that economic growth tends to make the rich richer, while population growth tends to make the poor poorer. Today the problem of hunger and poverty is more acute. This is not to say that things were better in the past. In the past there were low productivity and bad communications which made the problem insoluble. It is certain that the greatest dangers can be averted today owing to better means of communication and the existence of stock-piles of surplus products. But if this is possible, it presupposes that the distribution from richer countries to the poor ones can be done. But for the most part, the purchasing power of the under-developed countries has grown but little. These countries cannot buy from the rich countries. On their side, the countries where output is excessive are often embarrassed by the existence of large stocks which depress both domestic and foreign markets.⁶

It is not our intention to give the impression that rich countries have done nothing till now. The Pope does admit that in times of great disasters rich nations have done something.

The rich nations have in the past helped stricken countries during times of great disaster without paying, but as Mr. B.R. Sen has pointed out in his F.A.O. Report:

6 Noel Drogat, S.J., The Challenge of Hunger, p. 7.

However appreciable this contribution may be, it is none the less true that, in the long run, the problem created by the hungry lands and the insufficiency of supplies of foodstuffs in the under-developed countries can only be resolved by the modernization of agriculture in those areas. It is, therefore, essential to discover what economic, social and technical reforms are necessary for that purpose. Until that is done, the agricultural populations of many under-developed countries will continue to suffer a poverty such as the inhabitants of richer lands can hardly imagine; their food supplies will continue to be precarious and general economic progress will be greatly impeded.⁷

"The most pressing problem for the greater part of mankind is neither war, nor communism, nor the cost of living, nor taxes: it is hunger. This is because hunger is at the same time the effect and cause of the poverty."⁸

This I think is the problem of the under-developed countries. The importance of Mater et Magistra lies in the fact that it clearly sees where the problems lie and in suggesting that people should be made aware of this problem. Just as at the time of Leo XIII it had been necessary to make the conscience of the people aware of the problems of the working men, so today, it is important to make people realize the conditions of the poor nations. The time seems also opportune since we enter into a new era. This is the era of independence of most countries which are classified

⁷ Cited by Noel Drogat, S.J., The Challenge of Hunger, p. 7.

⁸ Harold Wilson, The War on World Poverty, cited by Noel Drogat, S.J., op. cit., p. 10.

as under-developed. The colonial powers though they did very praiseworthy work, all the same had their own interests at heart. Economic and social development was carried out in accordance with the wishes of the colonial powers, and we see that in most colonies, industries were not at all established.

The second reason for the opportuneness of this encyclical is that help is being given to the under-developed countries, but the two blocks have not entirely disinterested motives for giving aid. One has to place oneself in the position of the people who are being helped in order to appreciate their point of view. It is very nice to tell a man the merits of democracy, but when he has nothing to eat, he is usually prepared to accept a communist who gives him something. This is a problem of under-developed countries.

Scientific and Technical Aid

We said that under-development is not so much a question of whether or not a country has riches. It is more a question of the people living in that country. Of course if there is nothing to develop, the region will still be under-developed even if the best scientists available are in the country.

So we can realize that development has to be accompanied by education. It is simply a fact of human experience that you do not get what you do not want, and you do

not work for what you cannot imagine.⁹ The Pope himself speaks about this question of education:

For the same reason help is given to as many youths as possible that they may study in the great universities of more developed countries, thus acquiring a knowledge of the arts and sciences in line with the standards of our time.¹⁰

Today ignorance breeds want. It stands in the way of scientific and technical progress and the use of modern means to improve the general state of health, preserve natural resources, increase agricultural production and develop industrial undertakings. But the eradication of illiteracy cannot in itself suffice to raise standards of living.

To make fuller and broader use of their human and material resources, the less developed countries need not only money and machines to forge the tools for economic and social betterment, but above all manpower with the proper know-how for using these tools. Since in their countries there are no universities or technical schools, it is necessary for people from less developed countries to go elsewhere for education. Going abroad for education is not a simple thing and all the more so for people from less

⁹ Barbara Ward, The Rich Nations and the Poor Nations, Toronto, Canadian Broadcasting Corp., [c1961], p. 49.

¹⁰ "Quare auxilia quam plurimis adolescentibus feruntur, ut in maximis Athenaeis civitatum magis progressarum studiis operam dantes, ad artes et ad disciplinas instituantur, cum nostrae huius aetatis rationibus congruent@s." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 441.

developed countries. The cost of education in Europe and America is very high and students from less developed countries cannot afford it. There are however scholarships available but the conditions are so difficult that in most cases, students from less developed countries are forced to refuse them.

As we have said all these things are taking place during a cold war, so this has importance inasmuch as the Communist Block would like to influence the development of these countries. Accordingly, communists offer scholarships and at very easy terms. Today, as a result there are very many students from Asia, Africa and Latin America in communist countries.

It would be stretching things to say that the Catholic community has awakened to the challenge of the foreign student. Although Pius XII in his encyclical "Fidei Donum" referred to this question.

Living in a new environment is quite difficult. Students from under-developed countries are bound to find themselves in difficult situations. Many of them are political-minded. Some, especially the Africans and some Latin Americans, are vitally concerned with socio-economic issues. Imperialism, whether political or economic, is far more real to those who have known it than to most people who have never experienced it and accordingly is far more hated by them.

Some of these students do make statements that get into the papers. Of these statements, some are naive but some express real differences, based on real conditions in their countries. It is plain intellectual sloth to dismiss all such as communist inspired.

Not all foreign students are so social. Many are fence-sitters, waiting and watching to decide what will best meet their country's needs. They may well be opposed to communism on philosophic or religious grounds, but this may not rule out varying forms of socialism as the best expedient for the times.

Those who have to deal with foreign students should realize that foreign students are automatically members of a minority group. Factors such as pigmentation, imperfect command of the language, different clothing or visible poverty may serve to separate them more or less from the dominant group. They are in a foreign land and have to adjust daily to a thousand large or little cultural differences.

The Christian life of the foreign student, as Pius XII wrote in Fidei Donum,

can find itself endangered, because the true values of the new civilization which they discover still remain hidden to them while materialistic

influences deeply trouble them and atheistic associations strive to win their confidence.¹¹

If suspicion, hostility and indifference are part of the package, it makes the bread they beg look like a stone. To say they should not be led by the hand is perfectly true. To say they should be treated as everyone else is stupid.

Pope John did not stop with the question of education. There is also the question of technical assistance. In less developed countries, there is dire need for more men and women with the specialized training needed to run a hospital or a health service, to improve the yield of farmlands. Technical knowledge is vitally important for closing the widening gap in living conditions between the more and less developed countries.

Technology in all its forms is expensive. The cost of a fully developed technology is formidable.¹² Where is the massive injection of capital to come from? We have to remember that most young developing countries are poor.

It is fine to speak of aid to under-developed countries, but this aid will be of no use unless people are

¹¹ "Hanc ob rem in discrimen adduci potest earum christiane vivendi ratio, cum verae novi humanitatis cultus virtutes et laudes, quas inquirunt, eos adhuc lateant, itemque 'materialismi' placita vehementer eos trahant atque atheorum sodalicia eorum fiduciam sibi allicere contendant." Pius XII, "Fidei Donum," in A.A.S., 49 (1957), p. 245.

¹² Barbara Ward, The Rich Nations and the Poor Nations, p. 54.

taught to help themselves. Any aid to under-developed countries must not be help to a privileged few. Besides that, any plan for development must ensure full cooperation of the people; the mass of the people must be stirred out of its passivity.

Disinterested Aid

The Pope does not stop at recommending aid to under-developed countries but at the same time he points out that if this aid is used as a means of influencing the political situations in the country, it will be a form of colonialism. The Pope's directives concerning the disinterested character of this aid are perhaps the most categorical of all. He describes endeavours to obtain political influence as the establishment of a new and disguised form of colonialism. If this takes place, international relations will suffer and world peace will be in danger. During the cold war period this kind of thing is inevitable; there is a competition between the West and the East. On the other hand, because of this capital is flowing into under-developed areas than would otherwise be the case. But the political overtones, the sense of rivalry and pressure with which so much aid is beset, adds enormously to the political dilemmas of the poor nations reaching out desperately for a new way of life.

It is certain that the Russians have made political impact with their foreign aid offensive in the

under-developed nations. Because of the urgent over all needs of the under-developed nations, the demand for help from the East as well as the West continues to be great.

It is characteristic of the communist countries to send large numbers of technicians along with equipment. There were an estimated 6,000 to 8,000 Soviet-block technicians in the twenty-eight aid-recipient nations in 1962. It is no secret that many are trained for intelligence as well as technical work.

The general impression is that the communists create good will by mixing freely and staying out of trouble. This is not necessarily so. We have the examples of Egypt and Guinea in Africa where Russian technicians were expelled because of their political activities.

There is no escape from the fact that for the time being, the Cold War forms the environment of the modern world. The communists' attempt at world domination is one of the great ideological strains in their faith; however much their tactics may vary, the underlying strategy has not yet changed. We have therefore to assess the impact of the Cold War on problems of developing states.

It would be unwise to underestimate some of the immediate advantages which the Communists enjoy in this tough tussle for influence. For one thing this is a time of

chaotic change and hence chaotic ideas. Russians are not afraid to give ready-made ideas to these new nations.

At a time when the old leadership is changing and the masses are being brought into the new dynamic economy, there is no doubt where communism stands. It is against the old landlord and it sides with the majority of the people whose aspirations are the motive force of change.

The Russians claim, pointing to their ability to achieve such large rates of growth in the last forty years, that they can offer a pattern of rapid development and of rapid capital accumulation in just those areas where the countries of the newly independent world most need help.

All the wealthy nations must accept a common obligation to provide capital and technical assistance to the under-developed areas. Certain authors think that if each of the rich nations could give 1% of its national income, this would be a fair criterion. The United States has almost alone taken the whole burden. This presupposes a commitment. The rich must recognize their obligations and see that in an interdependent world the principles of the general welfare cannot stop at the limits of their frontier. It has to go forward and include the whole human family. What should then be the motive of this help? The Pope says: justice and humanity. One thing sure is that it should not be fear: the rich nations should help others because they are

men and equal to themselves. The equality of men which is such a driving force all round the world, sprang originally from the Western sense that men, who have souls of infinite metaphysical value, stand equal before the throne of God. And if this be true, can the Western World really be content to see men hungry, to see men die, to see men continue in starvation and ill health when they have the means to help them? Science has removed mankind from the heaviest bondage of the past; only one hundred years ago, it was not possible to give covering, food, shelter and a simple education to the mass of mankind, even if good will was there. What science has done is to set us free. The revolution of science offers the means of freedom.

Lastly, the Pope stresses the importance of respect for the hierarchy of values which should be shown by experts from the economically developed countries. He expresses regret that in not a few such persons the awareness of this hierarchy "is weakened, dead or confused," and that they foster the progress of the sciences, of technology, of economic development and of material well-being as though these were the pre-eminent values. In doing so they strike at the roots of the traditions and the consciousness of some of the most important human values which the under-developed people have kept. To undermine this consciousness is essentially

immoral. One must respect it and, where possible, clarify and develop it so that it will remain what it is, a foundation of true civilization.¹³

¹³ "Itaque qui integros horum populorum sensus quodammodo labefactare conantur, inhonestum quiddam iidem profecto admittunt. Quin immo hos sensus, praeter quam quod in honore habere dignum est, tum vero perfici et expoliri oportet, quippe in quibus veri nominis nitatur humanitas." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 443.

CHAPTER VII

POPULATION AND THE LAND

After considering the problem of the developing nations, the Pope comes to the problem of population. In introducing this question the Pope says:

More recently the question often is raised how economic organization and the means of subsistence can be balanced with population increase, whether in the world as a whole or within the needy nations.¹

The whole problem seems to be on the needy nations. In recent times the state of public health has advanced very much and the death rate is as a result reduced, but in many countries, especially developing ones, the birth rate remains high and there is no reason to suggest that it will fall in the immediate future.² From this "some are of the opinion that the conception or birth of humans should be avoided or curbed by every possible means."³

1 "Novissimis hisce temporibus, illud in quaestionem venit saepenumero, quo modo rerum oeconomicarum rationes vitaeque sustentandae commoda componi possint cum aucta cumulatius hominum multitudine; idque sive ad universum terrarum orbem, sive ad nationes egestate laborantes quod attinet." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 445.

2 Idem, loc. cit., p. 445-446.

3 "Quocirca, ne res ad extremum deveniat discrimen, sunt qui hominum conceptum ortumque vel subterfugiendum vel quoquo modo refrenandum esse putent." Idem, loc. cit., p. 446.

Statistics show that the world population took two hundred years from 1650 to double itself. " From 1850 it took one hundred years to double again.⁴ The demographic section of the United Nations had estimated that the world will have 3,000,000,000 inhabitants in 1962, 4,000,000,000 by about 1977, 5,000,000,000 by about 1990, and 6,000,000,000 before the end of the century.⁵

Then the question, being asked, is, 'will the world food supplies increase at the same rate as population. Will there be enough cultivable land to feed so many people? It estimates that during the same period indicated for world population increase, food supplies should increase by 13,000,000 tons of cereals and 14,000,000 tons of animal products.

The question which comes to mind is this: is there an insufficiency of land? According to the 1958 Demographic Yearbook of the United Nations, the estimated land area of the world is 54,000,000 sq. miles and the estimated population of the world (1957) is 2,795,000,000 which means that the average number of people per sq. mile is about 53.⁶

4 Noel Drogat, S.J., The Challenge of Hunger, London, Burns and Oates Ltd., 1961, p. 12.

5 Idem, ibid.

6 Arthur McCormack, People, Space, Food, London and New York, Sheed and Ward, 1960, p. 13.

If now we look at each continent individually, we see that Europe is the most densely populated continent, with 218 persons to the square mile; next comes Asia, with 151 to the square mile; America has only 23 persons to the square mile, and finally Africa with 20 to the square mile. At the present time, only some nine to ten per cent of the land surface of the globe is cultivated; that is some 5,000,000 square miles. Some seventeen per cent is meadow and pasture, twenty-nine per cent forest and woodland, the rest is unproductive.⁷

We can ask ourselves if there is any possibility of increasing cultivable land. According to B.R. Sen, the director-general of F.A.O., there is a possibility of adding 1,000,000,000 acres, especially in tropical forest of Africa and Latin America.⁸ It should be noticed that the term overpopulation is susceptible to different interpretations. For many it could mean the difference between the size of the population that exists and that which can be fed from local produce, but it could also be given a wider meaning, taking into account the possibilities of ensuring for the people employment and a sufficiency of purchasing powers.⁹

7 Noel Drogat, S.J., The Challenge of Hunger, p. 23.

8 Idem, op. cit., p. 24.

9 Idem, op. cit., p. 18.

Colin Clark, after examining the main features of the problem came to this categorical conclusion:

The material resources of the world would easily suffice to make such provision not only for the whole human race as it now is, but for any considerable expansion of our numbers which is likely to occur for a very long time.¹⁰

Authorities attached to F.A.O. who have had wide experience and dispose of a mass of information on this subject, consider that most of the misunderstandings which mark the course of the debate on the continued feeding of an increasing population arise out of our imperfect knowledge of the earth's potentialities.¹¹ These same people came to a firm conclusion that "in principle, the farmers of the world would be able to produce enough food to conquer hunger."¹¹

According to the United Nations 1960 annual survey of population, each year about 100 million children are born and 51 million people die.¹² The U.N. demographers warn us to expect an even larger annual increase. The rate of increase tends to grow because the number of people in the procreative age group rises every year.¹³

It is important to bear in mind that it is in the under-developed countries that population is rising most rapidly today. The rate of growth there is two or three per

¹⁰ Noel Drogat, S.J., The Challenge of Hunger, p.14.

¹¹ Idem, ibid.

cent. In the most advanced countries, on the other hand, the rate of growth is often less than one per cent.¹²

From this statistical reasoning, the Pope says:

Now to tell the truth, the inter-relationships on a global scale between the number of births and available resources are such that we can infer that grave difficulties in this matter do not arise at present, and that they will not arise in the immediate future.¹³

Of course the Pope is quite aware of the second difficulty, that is that in individual countries there may be overpopulation.

When it comes to questions of this kind we are not unaware that in certain localities and also in poorer countries, it is often argued that in such an economic and social order, difficulties arise because citizens, each year more numerous, are unable to acquire sufficient food or sustenance where they live, and peoples do not show amicable cooperation to the extent they should.¹⁴

12 Noel Drogat, S.J., The Challenge of Hunger, p.10.

13 "Nunc si verum fateri volumus, quae in universo terrarum orbe inter natorum hominum numerum et rerum copiam intercedunt rationes, ex iis neque in praesentia parari neque propendium paratum iri graves hac de re difficultates intelligitur. Quae enim de eiusmodi causa componuntur argumenta, tam dubia ea sunt tamque controversa, ut nihil certi ex iis confici liceat." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 446.

14 "Non late profecto nos, in certa ora atque etiam in civitates opibus inferiores cum huius generis quaestionibus, incommoda etiam ex eo invehi saepius, quod res oeconomicae et sociales ita ordinatae sunt, ut cives, in annos singulos frequentiores, domi habere nequeant unde alantur et sustententur; quodque populi non ita concorditer inter se coniunctos ostendant, ut oportet." Idem, ibid.

There are some densely populated countries where it seems particularly difficult to arrive at a balance between the population and the amount of food available, which call for particular attention. We can take India as an example of such a state of affairs. "Today the population of India grows by two per cent each year or about 8,000,000 persons. The birth rate is very high — forty per thousand, — and so it is estimated that by 1966 the population will have increased from 400,000,000 to 460,000,000.¹⁵ "The feeding of these multitudes of towns people and country dwellers, already under-fed, is in danger of becoming quite insufficient."

This is a real problem which individuals and governments have to face. It would be a great mistake, I believe, not to take these figures into account. On the other hand, what we are facing is not world overpopulation but regional overpopulation.

This problem of population takes its moral aspect when people leave the sphere of statistics and consider moral values. Statistics are important to make us realize where the problem lies. From these numbers we must not conclude as some do "that the conception or birth of humans should be avoided or curbed by every possible means."¹⁶

15 Noel Drogat, S.J., The Challenge of Hunger, p.19.

16 "Quocirca, ne res ad externum deveniat discrimen, sunt qui hominum conceptum ortumque vel subterfugiendum vel quoquo modo refrenandum esse putent." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 446.

This is the problem of population. It is our intention to give the solutions that have been tried or are being tried. Those who have attempted any solution up till now seem to have considered as the only solution limitation of the population. Others have attacked this as no solution at all. Reasons for their attack vary from religious or moral reasons to economic reasons. But if we were to consider only economic reasons, I think it would not be a very difficult thing to solve those difficulties within a short time. Here I shall mention some economic reasons but my main reason will be a moral one.

The first group consists of those that think that the way to solve the population problem is to reduce the numbers of the population. They believe that birth control is the only means, or the main means, or at least a very important means of doing this. Their opponents believe that the way to tackle these problems is to develop the resources of the world which are plentiful, to the fullest possible extent with all the power that modern agriculture and technical knowledge have put at the disposal of mankind.¹⁷ The second group thinks that birth control is not the solution because it is morally wrong.

17 Arthur McCormack, People, Space, Food, p. 31.

This brings us face to face with the stand of different Christian Churches. I think that we cannot consider this question as it is seen by non-Christians because they do not look at it in the same light as the Christian world. Secondly it would need a special study of the moral values of those religions which would be beyond the scope of this work.

The year 1930 is especially noteworthy for the famous Lambeth Declaration of the Anglican bishops. They said that contraceptive methods could be used by the faithful of their communion "provided that this is done in the light of Christian principles."¹⁸ In the following year Pope Pius XI encyclical Casti Connubii sets against this declaration the uncompromising character of these same Christian principles.

This declaration of 1930 is as follows:

Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any

¹⁸ Stanislas de Lestapis, S.J., Family Planning and Modern Problems, New York, Herder and Herder, 1961, p. 21.

methods of conception-control from motives of selfishness, luxury or more convenience.¹⁹

This was just the beginning; since then there have been many pronouncements by different Christian Churches. The National Council of the Churches of America also declares that there is need for a certain type of effective control over the number of children and the spacing of their birth cannot be questioned. The prudent and limited use of contraceptives by married couples is normal.²⁰

"The World Council of Churches in its turn published a report on "Responsible Parenthood and the Population Problem." It is definite on the question of the methods.

"Life", however, does not begin until the sperm has fertilized the ovum and conception has taken place. Knowing this, what means may Christians properly employ to prevent an individual act of intercourse from resulting in conception? Granted that the attempt may rightfully be made, there appears to be no moral distinction between the means now known, and practised by the use whether of the estimated periods of infertility, or of artificial barriers to the meeting of sperm and ovum, or indeed of drugs which would, if made effective and safe, inhibit or control ovulation in a calculable way. It remains that the means employed be acceptable to both husband and wife in Christian conscience, and

¹⁹ The Threshold of Marriage, A practical guide for all who intend to be married in the Church; published for the Church of England Moral Welfare Council by the Church Information Board, Church House, Dean's Yard, Westminster, 1949, appendix 1, Family Planning and Birth Control, p. 26-27, cited by Stanislas de Lestapis, S.J., Family Planning and Modern Problems, p. 19.

²⁰ Stanislas de Lestapis, S.J., op. cit., p. 21.

that, on the best evidence available, they do neither physical nor emotional harm.²¹

We shall say a few words concerning some of the Protestant theologians. It would seem that¹¹ the fundamental idea underlying contemporary Protestant thought is that pro-creation is not the principal end of marriage.¹¹ Leslie Weatherhead says that

Protestantism, freed from the dictum that procreation is the primary purpose of sex, with sex for love or pleasure in a secondary and subsidiary role, is forced into no such position. Modern Protestants recognize the two functions of sex as at least equal. Both have been ordained by God and no venial sin is involved in married persons expressing their love sexually even if they do so in such a way as to provide for the proper spacing of children with economic consideration in mind. Therefore, contraceptives are accepted and widely used in Protestant circles without guilt or sin, which marks an advance of naturalism over the dualistic attitude.²²

According to all these declarations, it is admitted that a certain control of birth is lawful, but the method used is a matter of indifference. The reasons put forth to justify this position are the particular welfare of the married couple and the collective welfare of the various people of the globe. In certain countries there may be an insistence on the welfare of the woman and her dignity as a

21 "Parenthood and the Population Problem," in The Ecumenical Review, 19 (1959), p. 90.

22 Leslie Weatherhead, The Mastery of Sex Through Psychology and Religion, New York, 1932, cited by Stanislas de Lestapis, S.J., Family Planning and Modern Problems, p. 24.

responsible mother, which is compromised by too frequent and unwanted pregnancies.

Does birth control end with contraceptive methods? It is not difficult to see that someone who has taken a resolution not to have children, would resort to other means when contraceptive methods fail -- which they do. So it is observed that where birth control is recognized, abortion or sterilization are easily obtained.

The explanation for this strange fact is that, when a couple has agreed to introduce an artificial technique into the most intimate and sacred relations of married life, it is less able than the couples who have deliberately rejected contraceptive methods, to resist the temptation to resort to another technique, the only one they have left -- abortion.

"At the Sixth Congress of the International Planned Parenthood Federation held at New Delhi in 1959, delegates were for the most part ready to vote for a motion approving sterilization as the most effective means of limiting population increase. The resolution was referred back²³ as requiring further study."

The advocates of birth control claim that contraception guarantees the emancipation of women. They say that

²³ Stanislas de Lestapis, S.J., Family Planning and Modern Problems, p. 57.

there will be no more mothers in despair over too frequent pregnancies, no more ill kept homes, child martyrs or juvenile delinquents. There will be no more unmarried mothers, mothers that are left to struggle alone and condemned to poverty and prostitution.

We can enumerate a long list of advantages in favor of birth control. It is not in the statistical method that we shall find an answer to this difficult problem but in the value judgment. We may ask if the practice of birth control is done in the interest of the children who are already born. The whole question is based on the end of marriage.

The advocates of birth control claim that it is because under-developed countries cannot feed their populations that they want birth control to be introduced in them. Some of them go so far as to say that

the fight against disease should be discontinued, until the population in each country has reached the level which the country can support, and it should be kept at that level by a drastic policy of birth control.²⁴

This is rather a negative way of approaching the problem. It does not do anything to relieve want; it does not create anything, it does not solve anything.

Even if this was done, birth control is difficult to practise. A certain amount of education is necessary. "The

24 Arthur McCormack, People, Space, Food, p. 33.

case of India is instructive in this respect. In spite of hard work among the rural population, the family planning leagues obtain only meagre results.²⁵ Taking the message of birth control to the rural millions is more easily said than done. In millions of rural homes, there is no running water, bath-room or privacy. The most modern contraceptive methods demand a standard of personal hygiene beyond the reach of many.

We may conclude with these words of Pope John XXIII, when he says:

Wherefore in this matter, no one is permitted to use methods and procedures which may indeed be permissible to check the life of plants and animals.²⁶

The whole difficulty in this question is the way those who advocate birth control look at natural law and the way the Catholic Church looks at it. For many of them natural law should be something we can reach by our natural reason and in this question it seems there is nothing from natural law that says it is immoral. Nature provides that man can improve his situation owing to the fact that he has intelligence. Man is not born with false teeth but he has

²⁵ Stanislas de Lestapis, S.J., Family Planning and Modern Problems, p. 59.

²⁶ "Quocirca hac in re nemini omnium licet iis uti viis rationibusque, quibus vel arborum vel animantium vitam prorogare licet." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 447.

arrived at the stage where he can now replace natural teeth with false teeth; its progress consists precisely in controlling nature for man's use, not in subordinating man to nature.

Another important difference is that the Catholic Church has a different view as to the end of marriage.

The metaphysical basis of Catholic doctrine involves the scholastic distinction between the final end of an act in the order of nature as conceived by Aristotle and interpreted in Christian tradition as a realization of the will of the Creator and human intention. Of course, the Church does consider sociological reasons. It also wants the people to have high standards of living, health, education and culture.

The ethical system of Catholicism is based on both personal choice and natural law.

There can be no doubt that for each individual man, fidelity to himself and to his own vocation is the law, but this vocation is not authentic unless it conforms to the general demands of every human vocation founded, according to metaphysical ethics, on the essential nature of man.²⁷

"Nature is a datum that is fundamentally determined in its essential structures and in the direction of its functional processes." Man on the other hand is a free

27 Fr. Brisbois, S.J., "Une morale d'aujourd'hui," in Nouvelle Revue Théologique, 73 (1951), p. 711.

person with a supernatural destiny to be fulfilled in the daily obligations of his life. The Catholic Church does agree that there are certain circumstances which require that the married couple limits the number of children. But it differs from all the other system with regard to choice of means. This is well put by Pius XII,

Our Predecessor Pius XI [...] solemnly proclaimed anew the fundamental law governing the marital act and conjugal relations; he said that any attempt on the part of the husband and wife to deprive this act of its inherent force or to impede the procreation of a new life, either in the performance of the act itself, or in the course of the development of its natural consequences, is immoral and furthermore, no alleged "indication" or need can convert an intrinsically immoral act into a moral and lawful one.²⁸

Consequently every contraceptive method of spacing or limiting births is condemned. Pius XII said that private individuals had no more power over the members of their body than that which pertains to their natural ends.²⁹

28 "Il Nostro Predecessore Pio XI di f.m. [...] proclamò di nuovo solennemente la legge fondamentale dell'atto e dei rapporti coniugali: che ogni attentato dei coniugi vel compimento dell'atto coniugale o nello sviluppo delle sue conseguenze naturali, attentato avente per scopo di privarlo della forza ad esso inerente e di impedire la procreazione di una nuova vita, è immorale; e che nessuna 'indicazione' o necessità può mutare un'azione intrinsecamente immorale in un atto morale e lecito." Pius XII, "Allocutiones iis quae interfuerunt Conventui Unionis Catholicae Italicae inter Obstetrices, Romae," in A.A.S., 43 (1951), p. 843.

29 "Se invece quella limitazione dell'atto ai giorni di naturale sterilità si riferisce non al diritto stesso, ma solo all'uso del diritto, la validità del matrimonio resta fuori di discussione." Idem, loc. cit., p. 845.

11 The only means recognized and approved by the Church for spacing births, or for their permanent limitation, is abstinence from sexual intercourse on the part of husband and wife.

If married people use their matrimonial rights even during the time of natural sterility, there is nothing to be said against it; by so doing, they do not in any way prevent or prejudice the consummation of the natural act and its further natural consequences.³⁰

12 To make it a rule to abstain from all inseminatory sexual relations on the days when the process of ovulation is in preparation or in progress and to confine this type of relationship to the days which are certainly infertile is what is known as periodic continence.

13 The lawfulness of this method of spacing or even of limiting birth^s is recognized by the Church "according as to whether or not the intention to keep constantly to these periods is based on sufficient and reliable moral grounds."³¹ This is the sole condition since the method itself does not in any way interfere with nature and does not cause disorder in any of its structures. There is no blockage as in contraception, no mutilation as in sterilization.

30 Pius XII, "Allocutiones iis quae interfuerunt Conventui Unionis Catholicae Italicae inter Obstetrices, Romae," in A.A.S., 43 (1951), p. 847.

31 Stanislas de Lestapis, S.J., Family Planning and Modern Problems, p. 169.

This is not an easy method. Some women find it particularly difficult to forego intercourse on the days when many women feel a natural desire for it. This has been used as an argument against periodic continence. Catholic theologians think that certain couples may use what is known as copula reservata. The difficulties and obstacles periodic continence encounters are for the most part due to bad living conditions. There is also the fact that young people are not prepared for it either before or after marriage.

We came to the problem of birth regulation because of the question of over-population. Although the Pope admonishes mankind to have a proper trust in Divine Providence with regard to demographic problems, he is confident that working on what we have, we should be able to solve the question.

Besides, God in His goodness and wisdom has, on the one hand provided nature with almost inexhaustible productive capacity; and, on the other hand, has endowed man with such ingenuity, that, by using suitable means, he can apply nature's resources to the needs and requirements of existence.

The Pope is aware of the necessity of international cooperation for the improvement of social conditions within nations:

Since the relationships between countries today are closer in every region of the world [...], accordingly contemporary problems of moment whether in the fields of science and technology, or of economic and social affairs, or public administration, or cultural advancement because they may exceed the

capacities of individual States very often affect a number of nations and at times all the nations of the earth.³²

The lack of solidarity between the nations may be the cause of local overpopulation. But the solutions of these local problems may have to be on a world scale as we have seen in the question of the fight against hunger.

The Pope in this Encyclical has not given any ready made answer to the question of overpopulation. He has shown us where the dangers are. On the one hand we see that the traditional Catholic answer to the question of overpopulation is difficult to satisfy anybody who does not adhere to Catholic doctrine. There are relatively few people who study the metaphysics of Aristotle and still fewer who are convinced by metaphysical proofs. All the same the discussions that have taken place on this question have not been without value in helping the Catholic view to establish distinction between birth control and birth regulations which is genuinely compatible with the will to create.

³² "Cum autem quae inter civitates convenerunt rationes, scientiarum et artium causa, in omni humanae communitatis regione [...], quocirca alicuius ponderis quaestiones, quae hodie afferuntur, in provinciis sive doctrinarum et artium, sive rerum oeconomicarum et socialium, sive civitatis administrandae et cultus reipublicae facultates excedant, plures atque aliquando omnes terrarum nationes ex necessitate quaedam contingunt." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 449.

CHAPTER VIII

SOCIALIZATION IN MATER ET MAGISTRA

When Mater et Magistra appeared, the most revolutionary part of the encyclical was thought to be that dealing with socialization, which part was received with enthusiasm by both Communists and non-Communists. Of course, the term "socialization" did not have the same meaning for all. It would be profitable then to examine the uses of the word so that the particular sense it has in the encyclical may be better appreciated.

There are several uses of the word "socialization" which can be distinguished one from another. First, socialization can be used in a limited economic sense to signify the way in which property and industry are no longer isolated but are dependent on the whole economy of the country; secondly, it can be used in a positive sense — implying something morally desirable — the idea of an institution being made responsible to society so that it fulfills a task of service to the community. There are some who understand socialization as public ownership. Lastly, socialization in sociology describes the way in which a child acquires habits and is conditioned through its upbringing.¹

¹ Gerard Purnell, "Socialization in 'Mater et Magistra,'" in Blackfriars, 44 (1963), p. 120.

What is the use of "socialization" then in this encyclical? The term "socialization" refers to the way by which, in modern life, people are engaged in numerous organized activities and take part in a web or network of social relationships. The wide variety of these relationships (which the Pope names) shows that the term is used in a quasi-sociological sense.² The word "socialization" is also used in a more limited economic sense, but it should be emphasized that the economic relationships arising from socialization as it is understood in the sense used in M.M. are not only, or even necessarily, the most important social relationships to which John XXIII refers.³

Let it be remarked that in the official Latin text there is no one expression to signify what is rendered by socialization in modern languages. The Pope uses as many as five different expressions where the English has "socialization."⁴

² Gerard Purnell, "Socialization in 'Mater et Magistra,'" in Blackfriars, 44 (1963), p. 122.

³ Idem, loc. cit., p. 123.

⁴ R.G. Bandas, "The Word 'Socialization' in 'Mater et Magistra,'" in The Priest, 17 (1961), p. 840.

"Socialization," the Pope says, "is the progressive multiplication of relations in society."⁵ It should be noted that the term "socialization" is used in a descriptive sense: it is not a statement of principle. Socialization is not a doctrine, but a situation, a fact or rather a group of facts. As Cardinal Léger remarked: "Socialization is the normal evolution of the social activity of individuals."⁶

It must be remarked that in the Semaine Sociale de France held in Grenoble, in 1960, during which the subject discussed was "Socialisation et Personne humaine", Cardinal Tardini addressing a letter to the congress says that "socialization is not the production of the forces of nature acting in a deterministic way."⁷ In their search for an understanding of the encyclical's teaching on socialization many authors traced the doctrine back to the discussion carried on there.⁸

5 "Praecipuis notis, quae nostrorum temporum esse propriae videntur, adicienda profecto sunt socialium rationum incrementa: mutuae scilicet illae auctioresque in dies civium necessitudines, quae in eorum vitam atque actionem multiplices induerunt socialis consortionis formae." John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 415.

6 Paul-Emile Léger, Commentaires sur l'encyclique "Mater et Magistra", Montréal, Fides, [c1962], p. 13.

7 Card. Tardini, "Lettre de S. Em. le Card. Tardini, Secrétaire d'Etat de S.S. Jean XXIII," in Semaine Sociale de France, Lyon, 47 (1960), p. 3.

8 John XXIII, loc. cit., p. 416.

Socialization is not a phenomenon exclusive to our time. This process goes on as soon as two persons live together. In modern times, its manifestations are felt more than ever before. It can be considered under a psychological aspect inasmuch as man tends to lose his individuality in the process which marks the phenomenon of collectivism. Socialization is often understood as the process which affects economic and political structures.

The Pope goes on the description of socialization according to the sphere where this phenomenon is felt. First of all, he remarks that public authorities have much to say in what is considered as the private life of the citizen. This intervention is felt most in the case of health, education. But the Pope goes on immediately to say that this trend springs from human and natural inclination. We have already implied that man, as a social being, is naturally inclined to enter into association with other men in order to attain his end.⁹

The important section of the part which concerns socialization is that in which he makes an evaluation of this phenomenon. First of all, the optimistic view with which the Pope starts his evaluation is worth noting. He admits the advantages which socialization brings for individuals.

⁹ John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 416.

Socialization as a solution to the social question means a cooperative action. It is, in the words of Pope John,

the fruit and expression of a natural tendency [...] to unite for the purpose of obtaining objectives which are beyond the capacity of individuals.¹⁰

From this aspect, we notice that socialization brings freedom to man, freedom from material needs, freedom from spiritual needs. Man can participate in the means of diffusion "of thought: press, cinema, radio, television" on a world-wide scale. The barrier of distance has been broken. Of course, this freedom which socialization provides will be profitable to man only in so far as he is prepared to take these advantages.

In M.M., John XXIII has called for a universal application of the principle of socialization in order to win a recognition of social rights in every sphere of society. The question is whether man is going to take the opportunity offered him by socialization.

The Pope does not stop with the advantages of socialization, he recognizes the real fact that there are dangers. Many of the social relations have been developed by the state on one hand. It is evident that political power

¹⁰ "[...] id ipsum partim ostendit partim consequitur eam animi inclinationem [...] qua homines sponte sua ad societatem inter se ineundam feruntur, cum de adipiscendis bonis agitur, quae quisque sibi animo proposuit, quaeque singulorum excedunt facultates." John XXIII, "Mater et Magistra," in *A.A.S.*, 53 (1961), p. 416.

intervenes in most of these relations. The fact that modern society is pluralistic, demands that the state develop a sort of synthesis where everybody can live in peace. But difficulties come up as soon as we touch these points. What criterion does the state have to impose such and such way of acting? It is evident that those in power have no right to impose their personal views. In democracy, it should be the views of the majority, due respect being given minority groups, which prevail, not the views of individuals as such. But how will the authority know the views of the majority?¹¹ The suggestion that John XXIII in this section of the encyclical has in some way approved the welfare state, should be dismissed. The section on socialization immediately follows the section on the subsidiary function of the state, in which section the Pope has emphasized the importance of man's right to be primarily responsible for his own upkeep and that of his family. It remains true that precautionary activities of public authorities in the economic field, although widespread and penetrating, should be such that they 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. Included among

¹¹ La pensée sociale de Jean XXIII, d'après l'encyclique "Mater et Magistra", Montréal, Fides, [c1962], p. 34.

these is the right and duty of each individual normally to provide the necessities of life for himself and his dependents. This implies that whatever be the economic system, it allows and facilitates for every individual the opportunity to engage in productive activity.¹²

Aware of both the possibilities and dangers of the multiplication of institutions in a society, the Pope makes three stipulations which must be respected if the freedom of the individual is to be preserved and developed. Government officials must have a wholesome view of the common good, that is, one which includes the development of the human personality.

That these described objectives be more readily obtained, it is necessary that public authorities have a correct understanding of the common good.¹³

Private groups must remain independent of the state, subject to the demands of the common good.¹⁴ Lastly, members of private groups must be treated as persons and encouraged to take an active part in the life of their organizations, thus creating real communities.¹⁵

12 John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 415.

13 "Sed ad hos optatos exitus quo facilius pervehatur, debent qui publicae rei praesunt compertam habere rectam de communi omnium bono notionem [...]." Idem, loc. cit., p. 417.

14 Idem, loc. cit., p. 418.

15 Gilbert Lachance, O.F.M., and Kervin Lynch, O.F.M., "Reflections on Socialization and 'Mater et Magistra,'" in Studium, 15 (1962), p. 121.

The Pope ends this part by saying that socialization helps toward an organic structure of society.

We can hope that this will not only enable men to develop and perfect their natural talents, but will also lead to an appropriate structuring of the human community.

Already in Q.A., Pius XI had stressed the necessity of intermediary bodies and the principle of subsidiarity, as the elements necessary for the organic structure of society. To these, John XXIII has added socialization.

Is the teaching of John XXIII on socialization a new departure? Examination of earlier papal documents and addresses shows that the Popes have always been concerned with the primacy of the human person when forced by pressures in society, but these pressures were then coming from unjust economic relationships. In Q.A., Pius XI treats the principle which is developed in M.M.: he states

of its very nature the true aim of social activity should be to help members of the social body but never to destroy or absorb them.¹⁶

It would be wrong to assume that all previous statements touching socialization have been negative.

What then can we say is the value of socialization? A number of commentators have stressed the comprehensiveness of the term:

16 "Cum socialis quaevis opera vi naturae sua subsidium afferre membris corporis socialis debeat, numquam vera eadem destruere et absorbere." Pius XI, "Quadragesimo Anno," in A.A.S., 23 (1931), p. 203.

This marks a definite advance over the earlier pontifical documents on social matters since socialization is not viewed as wholly confined or limited to such issues of political economy as the question of ownership of property and management of means of production.¹⁷

Socialization as far as the human person is concerned is to be encouraged to permit the betterment of the individual. Throughout the encyclical we see the Pope asserting the necessity of preserving and fostering in individuals "the expression and development of truly personal characteristics." Elsewhere we read that individual human beings are and should be the foundation, end, and subject of all institutions in which social life is carried on. As we see from the above, the teaching of the encyclical is based on the social nature of man and seeks to promote the dignity of the human person.¹⁸

What is new and venturesome — at a time when many take a dark view of man overwhelmed by society — is to uncover in socialization the very material out of which Christian freedom can fashion the flowering of the person and the effecting of the most personal form of charity.¹⁹

17 Donald R. Campion, S.J., "The World-Wide Response," in The Challenge of Mater et Magistra, edited by Joseph Moody and J.G. Lawler, New York, Herder and Herder, 1963, p. 163.

18 Gilbert Lachance, O.F.M., and Kervin Lynch, O.F.M., "Reflections on Socialization and 'Mater et Magistra,'" in Studium, 15 (1962), p. 121.

19 Donald R. Campion, S.J., loc. cit., p. 163.

The Pope opens the door to all kinds of institutional cooperation, among those interested, at different levels, at the same time stringly insisting that public authorities must play an active part with a view to social progress, but within certain limits.²⁰ The state is not a necessary evil. The people need the state. It is the highest organization, whose function is to specialize in the case of the overall common good. The state, it is true, may become totalitarian, but this is only a corruption of a social agency which is necessary and good by nature.

In directing his attention to the condition of the workers, Leo XIII asked them to organize in order to win recognition of their rights as members of society. And it has been workers, who, in practising socialization, have implemented more than any other group the social teaching of the Church. Today, M.M. asks for the universal application of socialization.

As far as the farmers are concerned, they have a right, says the Pope, to be aided when there is an economic or cultural unbalance between them and the rest of society. Farmers should do their share in promoting their own economic and cultural advancement. Here again the necessity of socialization is stressed:

²⁰ "Industrial Relations Seventy Years After 'Rerum Novarum,'" in Regional Conferences, (Canadian Catholic Conference), Ottawa, 1962, p. 118.

One should remember that in agriculture, as in every other sector of production, association is a vital need [...] Rural workers should feel a sense of solidarity with one another, and should unite to form cooperatives and professional associations.²¹

We have already indicated above that the Pope thinks that justice demands that under-developed nations be aided, because they belong to the world society. If it is true that such nations should be aided, then it follows that depressed regions within a nation should also be aided.

It is with regard to property that socialization will have greatest repercussions. Socialization then will mean the widest possible distribution of property.²² Socialization, as taught by the Church, is not an attack on, but an expansion of private property. Socialization as applied to the question of private ownership by the Church, is indeed revolutionary, both in relation to economic liberalism.²³

Thus, while all commentators would agree that in this passage — "the Pope is not bestowing blanket approval on schemes for the nationalization of private property, or even of major areas of productive property" — still the term "can be understood in

21 "Industrial Relations Seventy Years After 'Rerum Novarum,'" in Regional Conferences, (Canadian Catholic Conference), Ottawa, 1962, p. 116.

22 John XXIII, "Mater et Magistra," in A.A.S., 53 (1961), p. 429.

23 "Industrial Relations Seventy Years After 'Rerum Novarum,'" loc. cit., p. 17.

such a way as to include such schemes among its several possible connotations."²⁴

Conclusion

The big problem will always be to find the equilibrium between two necessary realities which must exist together, namely autonomy of the individual and that of the groups working for a common objective. If socialism failed in its desire to control, it is because it never had the authentic conception of man and his spiritual destiny. The state on the hand must intervene in order to regulate and foster private initiative. There is a temptation on the part of authorities to take away what belongs to individuals. But individuals cannot be left to do what they want without danger to the common good.

We cannot find this equilibrium once and for all. As time passes, we have to adapt and re-adapt ourselves and the structures of society to the new arising conditions. The Pope is confident that socialization is a good step in that direction.

²⁴ Donald R. Campion, S.J., "The World-Wide Response," in The Challenge of Mater et Magistra, edited by Joseph Moody and J.G. Lawler, p. 164.

CONCLUSION

Our study had as its aim to see the evolution and the progress in the social teaching of the Church. In the first part we considered the common problems of the two encyclicals. In the second part we dealt mostly with the new aspects of the social question. As we have seen, it was not with regard to principles that the two encyclicals differed but mostly on the application of those principles.

The central point of the two encyclicals is man. But in Mater et Magistra we can notice the influence of the modern philosophy where emphasis is placed on man's psychological aspect. Throughout the encyclical, we find that the accent is placed on three profoundly human objectives. First respect for freedom and initiative of the human being. Secondly the necessity of eliminating or reducing as far as possible the excessive inequalities existing between men and between groups. Finally, the importance and urgency of co-operative effort in all situations.

The concern to stress personal responsibility is found from the beginning to the end of Mater et Magistra. Even when it is a question of public responsibility, Mater et Magistra seems to suggest that this must start from a personal responsibility.

Another notable emphasis which Mater et Magistra has concerning man is that he must play some part in the running

of the enterprise. Some commentators remarked that the necessity of giving a "role" to persons and to groups in the economy is one of the fundamental ideas of Mater et Magistra.

After considering man who is the subject and the end of all social relationships, the most fundamental point in both Quadragesimo Anno and Mater et Magistra is the common good. While in Quadragesimo Anno the doctrine of the common good is found, the emphasis on this notion is not as developed as it is in Mater et Magistra. This emphasis on the concept of the common good and its applicability is seen as something distinctive in the history of papal social teaching. In fact it is in another document of Pope John XXIII, Pacem in Terris, that the doctrine of the common good is developed further. In Mater et Magistra this doctrine of the common good was considered as the major contribution to social philosophy. As we said in our study, after God the common good is the first and the last law. We cannot insist too much on the common good.

There is a perceptible difference between Mater et Magistra and Quadragesimo Anno concerning the question of justice. One who reads Quadragesimo Anno has the impression that the Pope Pius XI sees the solution of the social question to be in the application of social justice. In Mater et Magistra we notice the almost total absence of the expression "social justice." Many commentators asked

themselves the reasons for this. Some thought that Pope John wanted to avoid discussions which this term aroused when Pius XI used it in Quadragesimo Anno. Others attributed this absence to the fact that Pope John had a pastoral view in writing this encyclical. Instead we find a very general term "justice and equity" which does not seem to have a very precise meaning.

Without going in to all the problems discussed in both encyclicals, we can say that Mater et Magistra gives a synthesis of modern world. All the important problems are touched and there is a balance in their treatment.

There are certain characteristics which we find in Mater et Magistra. Many commentators have remarked the optimistic attitude of Mater et Magistra towards the modern world. Contrary to what we find in Quadragesimo Anno, which condemned certain theories, there is warm, humane, tolerant, hopeful and constructive spirit in Mater et Magistra. Of course, the two encyclicals were written at two different periods of history and this has to be born in mind when analyzing them. The constructive spirit of Mater et Magistra is based on facts and on unprejudiced examination of them. Pope John looks forward and we do not find or feel an impression of nostalgia, pessimism or weariness. Pope John accepts the world as it is. This acceptance we find expressed more clearly in the doctrine of socialization.

The modern note struck in Mater et Magistra is its description of social phenomena, its awareness of their natural evolution, its positive judgment on the human condition of history. Mater et Magistra has been able to describe social phenomena by using sociological methods. With this goes the remark that whereas Leo XIII and Pius XI dealt almost exclusively with economic and political factors and their moral and theological dimensions, John XXIII draws heavily on the resources of sociology.

Although there was unanimity of sorts among the commentators concerning most of the characteristics of Mater et Magistra, on the question of whether the encyclical was doctrinal or not there was no such unanimity. Some think that the encyclical is only pastoral, while others think that it is both pastoral and doctrinal, especially if we consider the new aspects of the social question. However, one thing sure is that the feature which attracts one's attention from the start is the pastoral appeal of the document. Its tone is that of a fatherly exhortation which is simple and thoroughly practical, rather than that of a doctrinal exposition which is technical and learned in nature.

Mater et Magistra has to be known and this study has been an attempt to understand its message. There are many particular points which we did not touch here owing to the fact that our interest lays more in its general doctrine.

We can miss the forest by looking at individual trees. Similarly in the study of a document like Mater et Magistra it is easy to miss the message of the encyclical by limiting ourselves too much to particular point.

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Mater et Magistra and Quadragesimo Anno.

Summary

Social doctrine of the Church is an ensemble of principles which have been developed during a long period of time. These principles were not abstract considerations of social problems, but were an answer to what is known as a "Social Question".

The Social Question consists in the failure of social order to actualize the essential end of the society. The labor question has always been an important part of the Social Question. We must remember that the doctrine of the Church on Social Question developed very slowly. This doctrine was developed in time and place so it took few individuals at first to inform the masses. And here we meet lay people as well as the clergy to make a foundation. Thus it would not be correct to think that Catholic social doctrine began with Rerum Novarum in 1891. What Rerum Novarum did was to bring the whole Church through her authoritative voice, into line with efforts which were coming from here and there. This was necessary since at that time it was not easy to distinguish between what was reform and what was revolution. In this study we considered the two most important social encyclicals of the recent years. Our aim is to see what evolution has taken place in the social doctrine of the Church.

The central point of the two encyclicals is man. In Mater et Magistra we notice the influence of the modern philosophy where emphasis is placed on man's psychological aspect. Throughout the encyclical, we find that the accent

Mater et Magistra and Quadragesimo Anno.

Summary

is placed on three profoundly human objectives. First, respect for freedom and initiative of the human being. Secondly, the necessity of eliminating or reducing as far as possible the excessive inequalities existing between man and between groups. Finally, the importance and urgency of cooperative effort in all situations.

The two encyclicals speak of socialization, but in different ways. The reality of a man for keeping his identity while at the same time he remains sociable, is the constant emphasis. Less perhaps in Quadragesimo Anno is the idea of the state having much to say in economy.

With the doctrine of socialization Mater et Magistra has developed a synthesis of the whole doctrine of the Church by the clear idea of the common good.