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The evolution of modern Catholic social teaching on labour and social justice

Hugh J. Campbell
Wilfrid Laurier University

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The Evolution of Modern Catholic Social Teaching on Labour and Social Justice

by

Hugh J. Campbell

(B.A., Wilfrid Laurier University, 1977)

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The Evolution of

Modern Catholic

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PREFACE

The task of this thesis is to show that from the nineteenth century to the present Catholic Social Teaching recognized increasingly the need for social justice in the areas of labour and society.

In order to do this, I propose to research carefully the major official Church documents on Catholic social teaching on human labour from Pope Leo XIII's Encyclical, *Rerum Novarum* (The Condition of Labour), 1891, up to Pope John Paul II's Encyclical *Laborem Exercens* (On Human Work), 1981. I will also attempt to define what Catholic Social Teaching is and explain what are the principles which make up the social teaching of the Catholic Church--principles which are drawn from scripture, concepts of natural law and the sciences. Reference will also be made to Karl Marx where his philosophy on labour is applicable.

To support the position of the Catholic Church in its teaching on social justice in the workplace while at the same time give that position clarity from my own point of view, I will speak briefly on my evolution as a worker, a union steward, and Catholic layman. I believe this is necessary because what I am today and how I feel about social justice (or the lack of it), especially in the workplace, has its roots in my early training and gradually evolved.

Just as the Catholic Church in its writings down through the ages has consistently recognized the plight of the worker, I, too, as a worker gradually became aware of many visible injustices in the workplace, although I was relatively powerless to do anything about them.

In developing my thesis, I will draw upon my thirty-eight years' experience as

a member of Canada's work-force, thirty-four of which were spent in the telecommunication field. By referring to specific work-related problems I encountered over the years, I will demonstrate why there is such need for social justice in the workplace, and why I as both Catholic and worker ultimately became a strong advocate for some form of legal machinery to help resolve these problems.

I will briefly touch on some incidents that immediately preceded the majority vote for the Communication Workers of Canada (CWC) as the bargaining agent for the Phone Company's craft and clerical employees in place of the Employees' Association. As one of the first union stewards and Chairman of the Political Action Committee for the CWC, I will relate a few of the many cases I resolved for fellow workers, in contrast with what the Association had been able to do for this group of workers. I will show why I agree wholeheartedly with the Catholic Church's present position on and support of the trade union movement as a vehicle for social justice in the workplace.

All the Popes with whom I will be dealing, Leo XIII, Pius XI, Pius XII, John XXIII, Paul VI, John Paul II called for social justice in the workplace and advocated unions as bargaining agents for the worker. Their writings and those of other brilliant Catholic churchmen and laymen demonstrate how the Catholic Church has evolved in the area of social justice and labour. It is this broader Catholic support which has allowed me to find my proper place as a worker advocate. Thus, autobiographical reflection will provide the impetus which inspired me to analyze the papal encyclicals of the Catholic Church.

CHAPTER 1

THE AUTOBIOGRAPHICAL INSPIRATION

My life experiences as both a Catholic and a worker provided the significant context and setting which inspired me to investigate the evolution of Catholic social teaching in the area of social justice and labour. These experiences began with my origins as a rural farm boy of Highland Scottish heritage, whose mother taught school prior to her marriage and whose father owned his own lobster fishing gear. The Catholic Church was the focal point of the small fishing and farming community around which our culture revolved. Those who were not of our faith were readily assimilated in a very comfortable manner. Because I was the eldest of eight children and three girls followed before the next son, I assumed many of the heavy chores around our small farm. We were always comfortable; in fact, we even had something left to give to the less fortunate and my parents never turned anyone away. Sharing was the social norm in our self-help community and accounted for the close bond that existed between its members. Out of this cultural background, with its many excellent role models to emulate, I truly learned the meaning of charity and compassion for the needs of others. It was this early conditioning, I believe, that was to play a significant role in my ongoing struggle for justice for all, especially in the workplace.

Cape Breton Island where I lived was separated from the mainland by the Strait of Canso, and for me it seemed that rural quiet way of life would go on forever. The extended family was everywhere, with its accompanying support system, and the emphasis was on the collective, rather than on the individual. The

old crank telephone was always busy, but one had to have good hearing to communicate. Little did I know then that I would spend most of my working years in the Communication field.

I left home at seventeen years of age and went to work in a town some seventy miles away where I became a charge hand in the Shipyards. Later I worked as an Electrician's Helper for a contractor in Halifax. This experience opened the way to my being hired by Northern Electric and writing my Electrician's license, which I still keep renewed every year.

I remember clearly my first day on the job as a communication worker. I was hired by Northern Electric as an installer. The City of St. Catherines was experiencing its first wave of technology. The City's telephone Communication System would soon become automatic. St. Catherines was one of the first small cities -- 30,000 at that time -- in Ontario to change over from the manual switchboard where the operator once made the interconnection between the subscribers, along with passing on the local and sometimes serious news of the day.

My technological knowledge at that time was very limited. However, Northern Electric opened up a brand new world for me, as the work was both interesting and challenging, something analogous to returning to University. The competition was keen and the young men, many recently discharged from war service, were upwardly mobile. The travelling from city to city, from one small town to another, was at times lonely and disruptive, as there was constant change and adjustment to new people and new situations. My last nine months with Northern were spent on the Microwave system in Northern Ontario, away from my wife and friends. With a possible three-year stint facing me, I decided I had had enough. I had been nine

years with the Company, and they had treated me well but it was now time for a change.

My first new employment contact was with I.B.M. and in fact, I had two or three interviews and was about to write their technical hiring test. I was also considering the Phone Company, the parent Company of Northern Electric, but my understanding was that there was a six-month waiting period before one could be rehired. Even then, one had to wait five years before his service could be bridged. Meanwhile, there was a substantial cut in pay. But the gains outweighed the losses, and in due course I was working as a Central Office technician in one of the major cities in Ontario.

The way of life at the Phone Company was more settled and family structured, and everything pointed to a more stable way of life. Technological changes at the Phone Company were gradual until around 1966. The work was interesting, and generally, the Company could be considered a good employer. After the mid-sixties with rapid population growth in major cities, such as Toronto, Montreal, Hamilton and London, new technology started to come to the scene. With the technological revolution came a new management approach to business; that is, greater productivity and more efficient methods of cost-cutting. With this innovation, the Company embarked upon a new program of job redesign and job redevelopment.

In the Central Office, the job became more classified in terms of money. The technicians that did the trouble shooting and transmission testing of circuitry, were classified as Class 1 and Class 2. There was a difference in pay, but to my knowledge the dividing line between these two classes was never clearly defined.

The frame man whose job it was to connect Central Office circuitry to the customer's telephone was classified as Class 3. His work was restricted to the frame and his pay was less than Class 2, and Class 2 was paid less than Class 1, my Classification.

Greater stress on indexing the job became a key Company lever of control and efficiency. For example, if the Central Office dropped below a 98 index for the month, pressure was accelerated. This index was based on the number of subscribers' complaints per office per month. The amount of work done by the technicians as well as any troubles inadvertently caused by them while working on the circuitry were recorded. All complaints were logged. If the technician didn't find the trouble and it was reported again by the subscriber, this error in judgment was easily traced via the ticket code and the coded trouble log match-up.

It was the duty of the first level manager to bring this error to the attention of the technician and then record it in his Job Progress Report. Every three months, one was called into the manager's office for an evaluation of attitude, quality and quantity of work. Every job assignment and every ticket had a time slot on it, so it was easy for the manager to check the time taken on a similar job by fellow workers. If one's job performance was not up to the manager's expectations, one could be put on probation for six months or longer. If one still didn't measure up, it could mean demotion to Class 2, 3, or fired. Most managers tried to be reasonable but the threat was real. All this added up to high tension and a feeling of alienation and lack of trust, as one worker was pitted against another.

I recall when I transferred to the particular Central Office from where I was to retire some twelve years later, the pressure was intense. For example, a 30,000

line Central Office in the late fifties and early sixties was maintained by approximately twenty men. When I retired from the Company five years ago in 1980, a similar 30,000 line Central Office was maintained by five men and more and newer technology was being phased into the operation.

As the circuitry grew in leaps and bounds due to the rapid expansion of customer lines, the number of technicians was decreasing. In fact, to make matters worse, for a period of time the frame man was eliminated to cut costs. On evening shift (2-10 p.m.) a Central Office technician had to 'sub' as a frame man while doing all his regular duties. These frames were approximately seventy feet long and twenty feet high. I had to run, connect, and test customer service orders that connected the Central Office equipment to subscribers' telephones. Some of these wires that made interconnect were sixty feet long, ample illustration of all the walking and climbing ladders up and down and around those huge frames. If the work load was especially heavy, I had to stay until all orders were completed. In addition, I had to answer calls from the test board for frame tests, patch cords into frame circuits, make necessary line cuts on the frames where necessary, log and dispatch calls to the suburban office man and give his returns to the test board. Also, I had to log and clear reported troubles in the Central Office, give returns to a busy test board man, and clear circuit alarms. If any time remained, I had to do equipment routines, process and sign all paper work, for which I was accountable the following day. If I did make a mistake on the frames while working through the orders, it put a heavy burden on the Central Office technician on duty on the frame the following day.

With so many technological changes, each one leading up to fewer jobs and

keener competition, to sustain what one had, it became evident to most that people were expendible and that loyalties didn't count for much anymore. This feeling of insecurity began to spread in the very early seventies as many began to think in terms of a legitimate trade union as an alternative to the Employees' Association.

The Association had been in existence since 1949, and prior to the technological revolution it appeared to meet the needs of the employees. However, with so many technological changes, its methods of negotiation on behalf of the employees became outdated. For example, the Association was committed to a no-strike policy, and it based its bargaining position on a Company wage survey. There was no grievance procedure that could be taken through to arbitration. Instead, the employee's complaint was processed through meetings with Management. With an aggressive management policy geared to greater efficiency, this discretionary approach became very unsatisfactory. Zoning was another major issue of concern to the employees; that is, different rates of pay for doing the same job in different areas. Job classification, which I referred to earlier, compulsory overtime, and lack of wage parity with Western Canadian Telephone Companies were among the many problems the workers faced.

As tension continued to mount over these unresolved issues, more and more workers began to call for some teeth in the bargaining mechanism to help resolve them. Clearly, the Association was no longer capable of doing the job. In 1974, a sizeable number of dissatisfied workers formed into two groups; namely, Exodus and Bloc Action, resulting in waves of other members withdrawing their membership from the Association. Exodus in Ontario and Bloc Action in Quebec were internal organizations of the Phone Company's employees, committed to the goal of replacing

the Company dominated Employees' Association with a legitimate trade union.

On a personal level, I left the Association in the mid-sixties and encouraged as many as I could to do likewise. I recall that it was a slow process to become detached and have my dues cancelled. I had been a union member at Northern Electric, and fully realized why we would eventually have to unionize at the Phone Company. After several meetings between Exodus and Bloc Action, it was agreed by the Committee that the Communication Workers of Canada (CWC) would best meet the needs of the Phone Company employees. In 1972 the CWC was not considered a very powerful union. On April 15, 1975, with the support of Exodus and Bloc Action and a combined membership of 5,000 potential CWC members, the CWC launched its challenging campaign.

On September 30, 1975, the CWC filed application for certification. The Phone Company retaliated by preventing the CWC from organizing on Company premises. The CWC filed unfair labour charges against the Company. I remember clearly the day one of the first local organizers came to see me at work. He was promptly told in no uncertain terms by the manager to leave the premises. However, we were able to discuss his mission in the parking lot out of sight of the manager who did not understand the legalities involved.

The campaign continued and in April 1976, 14,000 craft and service employees were certified and on February 4, 1977, a collective agreement was signed, retroactive to December 1, 1975. The CWC received a loan from the United Steelworkers of America, which was used to get the Union through negotiation stages at the Phone Company.

Negotiations began for a second agreement in September 1978, and there were

some major issues to be addressed. By this time, the Company had taken an extremely hard line. Some of the major issues were wage parity with the phone companies in Western Canada, and an end to zoning, i.e., different rates of pay for doing the same job in different zones. Compulsory overtime and improvement in holidays were also major issues.

The Phone Company would not concede on any of these issues, so a conciliation commissioner had to be appointed. His report was not satisfactory as he failed to address many of these major issues in a satisfactory manner. However, the Company endorsed the report and refused to make any further concessions. The CWC bargaining committee recommended a rejection of the report and the membership complied. The Company's position remained firm; hence, rotating strikes began throughout Ontario and Quebec. The Company retaliated with lockouts. As a result of these lockouts, a full-strike began on August 13, 1979.

As a steward I became very involved in the strike, walking the picket lines and in daily contact via the phone with fellow members and local union officials. Morale remained high, the weather was good, the older employees enjoyed their freedom while many of the younger employees had obtained part time jobs. By early September, an Agreement was signed and without doubt, it was a major victory for the CWC. Wage parity with Western Canada was achieved, zoning was eliminated, compulsory overtime was reduced from eight hours a week to sixteen hours every four weeks, and a minor concession was made on holidays. The call to return to work was conciliatory and subdued. However a few months after the strike, the sabers started to rattle again and the push was on to retire the older workers.

During my four years as steward leading up to my retirement, I am happy to say I resolved many problems for the members, such as transfers to more suitable job locations, upgrading of individuals to higher job classifications and issues pertaining to the contract, such as overtime pay, etc. For example, there are times when employees are held back from upgrading in their job due to personality conflicts with Management and not because of lack of ability. These personality conflicts if left unresolved can lead to serious psychological problems for the employee.

I recall one specific case where both the manager and the employee had many good qualities. The employee was not lacking in ability, but he did rub the manager the wrong way and vice versa. As the situation worsened, I was asked by the employee to act on his behalf. When I approached the manager, the possibility of demotion for the employee to Class 3 was looming large in his mind. I am pleased to say that, through negotiation with the employee and the manager, I was able to reconcile their differences. I persuaded the manager to give the employee an opportunity to upgrade himself from Class 2 to Class 1 and to work in an area that he wished to pursue. He had experience in T.V. repair prior to joining the Company, a skill highly desirable in his area of pursuit, but one which the manager had overlooked. One of the older employees was slated for retirement in the near future, and it was agreed that this young man be given a chance to train under him and eventually replace him if he proved successful within the time period agreed upon. I contacted the prospective retiree, and he assured me he would help this young man in every way possible. The young fellow was eager to learn and within the time period allotted was reclassified to Class 1 and is still a productive employee at this

level.

I remember another older employee whom I helped. He had been on and off probation for years. While in Central Office on the frame he did an excellent job, but as soon as he was transferred outside where he had encountered problems previously, the problems began to recur. When I entered his life as a steward, he had received a very intimidating letter from his second level manager, naming his retirement date within the following three months. I explained to the manager that I felt I could implement the grievance procedure to have this man reinstated, but I would prefer to resolve the problem through negotiations. I was acquainted with the first level manager for whom this fellow worked, and he agreed to give the man a chance to redeem himself. I brought the two of them together and let them discuss their differences freely. I felt the employee was given too heavy a workload, but he was also at fault for disregarding some of the Company's safety rules. The employee agreed to abide by the safety rules, and the manager in turn agreed to reduce his workload. The employee also agreed to leave a memo on his manager's desk whenever a a problem arose to keep the manager in the picture. The employee was reinstated, and within a few months his efficiency went up and he became a happy, productive employee. When his next personnel review came up, he was taken off probation. There were others for whom I had negotiated transfers within the area Central Offices for health reasons, etc. Another, man, whom I helped relocate in a specific job more suitable to his abilities, remains a grateful friend and is doing a first-rate job for the company.

During my stint as steward for the CWC, I played a part in having a call-out clause written into a new contract. This problem surfaced when a highly skilled

technician was telephoned at his home to help a call-out man clear a trouble. The following day, this technician asked his first level manager if he would pay him a stipend of one-half hour for the service he had rendered, a service which had saved the Company another call-out. The manager informed him that there was no clause in the union contract that would allow him to do this. We grieved the issue to the fourth-level managers who agreed that there should be some compensation, but again they referred to the contract. We lost the grievance, but in the next contract, a clause was added to cover such cases.

I might add here that it is not easy psychologically for an employee to put in a grievance or complaint against his supervisor, nor is it easy for the steward to process such a grievance or complaint. For example, a steward could be working for a very unreasonable manager and have to defend one of his co-workers. These kind of men don't like to lose even when they are wrong. Without the grievance procedure, the written and oral complaint, and the legal machinery of the union to assist the steward, he could be in a very compromising and precarious position and thus, lose his effectiveness. No matter how conciliatory the manager sitting across from me was, on a few occasions I felt that the union was myself alone and the apparatus structure and power were miles away. It is very easy for the employee's problem to become your own in more ways than one.

My admiration has always been high for those employees who came forward with a legitimate case. My first duty was always to advise the employee whether or not he had a legitimate case. If I wasn't sure, I consulted union officials who had more expertise than I on such matters. Also, I always asked the employee if he had discussed the issue with the manager before coming to me. Sometimes the employee

didn't go to his manager first. If it were a minor issue, I told the employee to inform the manager he had talked to me and in many instances the minor problem was resolved or just faded away.

In summing up, the Company policy does affect the relationship between the management and the employees. However, in recalling my many years of experience as a worker at the Phone Company and elsewhere, it was the first level manager that usually made the difference. If he was a fair man whom one could trust and a man with a sense of compassion, he could make a hard job seem easy. I worked for such men and they not only got the respect of the men, but a good job done. Conversely, a good steward who does his homework and whose objective it is to get the best deal for the employee he is representing will also win the respect of the men and can make a tremendous difference in union-management relations. However, a steward can win one victory and lose the battle. I tried never to pin a manager into a corner, and have him lose face. My union training in this respect was very helpful. On issues pertaining to the contract, and where a grievance is necessary, skill in writing up the grievance is very important. Referring to specific and relevant clauses in the contract is tantamount to winning a case.

I feel that only about ten percent of all managers can be categorized as impossible cases. It is unfortunate that such people do rise to positions of power. Their tunnel vision has set up many a roadblock that could have been avoided. Such men as a rule prefer to follow the letter rather than the spirit of the law and many times go well beyond what Company policy dictates. In fact, they become a law unto themselves.

I have been a working man all my life and not a psychiatrist. Nevertheless, I

do wish there was some diagnostic device for screening such minds and in so doing save the misery they bring to their unfortunate subordinates. I feel confident that the workplace and society in general would be a more humane and just place to work and live, were this the case. Technology can be a dangerous tool when used to give such people the balance of power.

What is the present state of health of the CWC? For this information I recently taped an interview I had with a CWC national representative, who is a graduate in Sociology from Waterloo University. He made some very interesting points on union matters. With regard to the CWC and the Phone Company, he said it was the older and more conservative employees who led the campaign to organize the CWC. We discussed zoning prior to the strike. He felt that zoning gave the Company tremendous control over the worker. With its elimination by the CWC strike, the worker was given more flexibility and freedom to move to a more suitable location without suffering a financial loss.

I asked him how high tech was affecting the work force at the Phone Company. His reply was that there were 2,000 fewer union members due to older ones retiring and not being replaced. He dispelled the popular notion that unions cause inflation. He said, "First unions bargain for last year's cost of living, with the hope of projecting two or three years down the road. Oil prices and higher interest rates are the major contributing causes of inflation." Regarding the possibility of future strikes at the Phone Company, he felt that the employee would not go out on strike for something he might get, but if he began to lose those benefits already fought for and won, this would be another matter. We discussed the future of unions and I asked him if there was any real danger of their being legislated out of

existence. He believed that this is a real possibility.

According to 1980 Statistics Canada, only 30.6% of Canada's work force is unionized, and there is always the danger, in my opinion, of unions being outlawed if government backed by big business exerts enough pressure. We have only to look at what President Ronald Reagan did in the United States in retaliation to the Air Traffic Controllers strike or Bill Davis in Ontario when he took away the right to strike from the Civil Service employees as examples of this.

The union is a highly visible pressure group, and the press and media through their adverse publicity have propagated a very anti-union bias in the minds of the public. I recall when we were on strike, I spoke with a television crew member who was on the picket line covering the strike. He said very little, but the inflection in his voice and the hostile look in his facial expression spoke louder than words.

Bishop Remi De Roo, Chairman of the Canadian Bishop's Social Affairs Commission, which strongly attacked government and business policies on the economy in January 1983 with its *Ethical Reflections on the Economic Crisis*, made a strong defense of unions in his recent homily to about 600 Ontario Separate School teachers. He warned of the 'vicious anti-union propaganda' in the media and a 'poorly-concealed movement to find scapegoats and to break unions and associations by pointing to human weakness.' 'If this is allowed to happen,' he said, 'the working force will once again be at the mercy of corporate power and we will find ourselves re-reading Dickens.'

My intent in this thesis is not to single out the Phone Company nor to try to put it in a bad light. I am only writing out of my own experience as a worker and

union steward. I have talked to many others who work for both large and small companies, and for the most part they have fared no better. The company I worked for was probably as good as, possibly even better, than most companies when it comes to coping with the new electronic high technology vis-a-vis the outmoded equipment of the recent past. However, as long as the profit motive and competition are the prime movers of business, and technology continues to take precedence over people, there will always be social injustices in the workplace and in society.

Since the focus of my thesis is on Catholic Social Teaching on Social Justice and Labour, references to my own work experience serve the purpose of providing a personal context out of which I will examine the papal documents relating to social justice in labour matters. Toward that end, the following chapter will describe the origins of modern Catholic social teaching from 1830 to Leo XIII's watershed encyclical *Rerum Novarum*, and will include a brief analysis of the theological bases of social Catholicism. In such a way, the transition will be made from personal to historical context.

CHAPTER 2

THE ORIGINS OF MODERN CATHOLIC SOCIAL TEACHING

Did the Church always have a social teaching, or was it only concerned with the saving of souls? The Catholic Church teaches that its social doctrine can be traced to the message of its founder, Jesus Christ. They note this in his commandment that we love one another as he loved us and that we do unto others as we would have others do unto us. In the New Testament, Christ said that He did not come to change the Old Law but to perfect it. The Old law called for an eye for an eye and a tooth for a tooth, but Christ's New Law is one of charity and justice. The Gospels also contain teachings on riches and poverty, the establishment of human community, and the use and distribution of the earth's harvest for all mankind. The Church also draws the concepts of its social doctrine from the Old Testament and from its notion of natural law. On the social level, "a most important place must be accorded to the prophets who denounced injustice, proclaimed the rights of the poor and lowly, and preached social and religious justice." The early Fathers of the Church applied these truths and values to some of the social issues of their time. Down through the ages, the Church concerned itself frequently with works of charity and interceded to the rich and powerful on behalf of the poor and the dispossessed. Unfortunately, there were situations in which the Church failed to act.

However, modern Catholic social teaching can be dated from about 1830 in France. It emerged in response to the abuses of the Industrial Revolution which began in England somewhere around 1750, and from there spread to a few northwestern European countries, such as France, Germany, Belgium, and also the

United States. Paralleled with this was the rise of economic liberalism, that is, the philosophy of self-interest in the pursuit of wealth in the marketplace. Laissez-faire Capitalism, the abundance of cheap labour and new technology made it all possible. This individualistic new class of entrepreneurs was supported by such renowned theorists as John Locke, Adam Smith, Thomas Malthus and David Ricardo.[2]

As a result of the Industrial Revolution and laissez-faire Capitalism, the industrial labouring masses worked and lived in deplorable conditions. Whether it be England, France, Germany, or the United States, the grim story was the same. In England, for example, men, women and children worked up to ninety hours a week in inhuman conditions. 'From the age of seven, children in factories had to work twelve to fifteen hours a day (or night), six days a week, at best in monotonous toil, at worst in a hell of human cruelty. The tale never ended of fingers cut off and limbs crushed in the wheels. Foremen's wages depended on the work they could get out of their charges.'[3] In France, the working day was as long as seventeen hours, and in the United States, the working day in the cotton mills was from sunrise to sunset. There was no legislation to protect the rights of the workers in any of these capitalistic countries. The social upheaval and human suffering caused by greed and the profit motive aroused the concern of informed and socially-minded Catholics.

The Catholic social movement began as a counter-culture movement in France somewhere around 1830. It involved both laity and clergy. Frederic Ozanam, founder of the St. Vincent de Paul Society, did much in the way of charitable works to help the poor and the destitute. He also saw and advocated the need for a living wage and the right of workers to organize. There were others, such as La

Tour du Pin and Comte Albert de Mun who started labour and employer study clubs in the hope of ending class differences and bringing Christian values into industry, as well as society at large. A Catholic layman by the name of de Coux was active in the trade union movement, and Ledreuille became known as the workers' priest. These men through their efforts tried to bring change and improve the lot of the destitute and the working poor.

Impressive as this movement was, it did suffer from some serious drawbacks. For one thing, it involved only a minority of French Catholics. And, with a couple of notable exceptions, it had little help from the hierarchy. Also, in the latter half of the nineteenth century, the movement suffered from a reactionary government which largely co-opted the hierarchy in its battle against 'socialist movements.' Under these circumstances it is not difficult to sympathize somewhat with people who were bound to react to the extreme anti-Christian and anti-clerical rhetoric of most socialists.

The leaders of the French Revolution were largely ideological and neophytes in political pragmatism. Due to Absolute Monarchy in France, the leaders of the Revolution, as well as the people, had very little experience in dealing with the complex problems of government. Their brand of liberalism soon became militant and uncompromising, and as a result it has had a divisive effect on the French people even to the present day. One of the prime objectives of the French Revolution was to abolish clerical privileges.

The confiscation of church property soon followed. When these moves met with opposition, the revolutionists went still further, and tried to set up a state church of their own. By an act known as the Civil Constitution of the Clergy, the

exercise of clerical functions was legally restricted to priests who would swear allegiance to the Revolution rather than to Rome. This had the unfortunate effect of turning liberalism and Christianity into rival doctrines, and of forcing all Frenchmen to choose between them.

The faith was still strong enough in many of the people, and they remained faithful. Freedom and liberty were the hue and cry in the assemblies, but only for the chosen ones. Absolutism and industrial liberalism brought an end to the Christian era of collectivity. Freedom for the intellectual and the irresponsible capitalist became the norm, while the oppressed and the impoverished industrial workers carried their yoke.

The Catholic social movement was much more dynamic in Germany under the leadership of Bishop Von Ketteler. In 1864, Von Ketteler published an important document called *The Labour Question and Christianity* which soon attracted a wide following. In the pioneering stages of social Catholicism in Germany, Von Ketteler opted for an assembly of workers and owners who were guided by Christian principles to combat the destructive influence of industrial liberalism. Due to its power, he was opposed to state intervention in such matters.

He soon found out that under the prevailing circumstances his corporate social order was impractical. To alleviate human suffering and social injustice, he eventually supported industrial legislation and the trade union movement as the only solutions to the social and economic issues of his time. Through his support of social legislation and his Christian concern for the oppressed, he accomplished a great deal. He also influenced priests to follow in his footsteps. Men such as Adolph Kolping founded a chain of homes for young workers, and a man by the name of

Franz Hitze organized the Catholic Labour Movement. The laity played a very active role in the Catholic social movement in Germany, and many of the social principles that later became official Catholic social doctrine began with this movement. At a later date, Pope Leo XIII referred to Von Ketteler as 'my great predecessor.'

Even England, the cradle of the Industrial Revolution, produced its own brand of social Catholicism. When industrialism began in Britain, the Catholic community consisted of some 200,000 souls. The priests were few in number, and apart from the works of charity, the Church's influence was of little consequence. However, by 1850 the Catholic population had grown to somewhere around 650,000. This sudden increase in the Catholic population was due to the potato famine in Ireland. Waves of destitute, illiterate farm labourers came to England in search of work. They soon became fodder for the industrial machine. Cardinal Nicholas Wiseman spoke out about the grinding poverty and the living conditions of the poor who had to live in the back alleys near Westminster and within earshot of the powerfully rich. His successor, Cardinal Manning did much for the cause of the working poor. His Christian appeal was met with a good deal of opposition, and many considered him a dangerous Socialist. Through his persistent efforts he was able to bring about a favourable settlement of the 1889 dock-strike.

Shifting to the American scene at the end of the Revolutionary War, the Catholic population of the United States was 25,000, most of whom were planters and a few merchants. Due to social upheavals in Europe and the Irish famine, the Catholic population by the 1900's had grown to 5,000,000. The majority of them settled in the northern industrial cities and towns. Cardinal Gibbons, Archbishop of Baltimore, did much to promote the participation of Catholics in the Knights of

Labour. There were others such as the philosopher-publicist, Orestes A. Brownson (1803-76) and the missionary priest Isaac T. Hecker (1819-88) who worked hard to promote the cause of social justice for the working American poor. All of the people involved in the Catholic Social Movements in the nineteenth century were reformers, but they differed in their views as to what direction reform should take.

Rerum Novarum adopted, in general, the views of the Catholic 'left' of that time, i.e., the positions reached by the later German Movement. It also relied heavily on a statement of principles that had been adopted by leaders of the various movements when they met at Freiburg in 1886 and 1888. The German Movement for the most part had prevailed in having its views adopted by most of the leaders in the Catholic Social Movements of other countries, by 1888.

With respect to its values, modern Catholic Social teaching is founded on the dignity of man and his role in society. This teaching may be summarized as follows: Man is more than just an animal. He is created with an immortal soul and raised by God to the highest level of life on earth. Because of his free will and his ability to reason, man is subject to both rights and duties. Just as God has created all things on earth to serve man, He has created man to serve His Maker. These concepts of natural law are fundamental to Catholic Social teaching on human dignity. Christian doctrine goes beyond this natural-Law concept of human dignity. The Christian is spoken of as the adopted son of God, the temple of the Holy Spirit, and adopted brother of Christ. He shares through grace the very life of God in a mysterious manner, and he is called to eternal vision with God in heaven. Consequently, no one may with impunity outrage the dignity of man, which God Himself treats with great reverence . . . .

Truth is an on-going process and Catholic social teaching is also evolving to meet the needs of the times. Therefore, according to the Catholic Church's social doctrine, man has a right to live a life befitting a human being. He has the God-given right to marry, to have a family, to provide for them the necessities of life and to set aside something for the future. At present, the means to this end is through work. Thus, the right to employment is critical. The Church believes that this same Divine plan operates today on behalf of suffering humanity to try to right the injustice of inequality in social and economic affairs. Her duty is to change the hearts of men and fulfill her role as educator of men's conscience in this modern industrial and technological age. These, in brief are the essential Catholic beliefs out of which papal social teaching was constructed. However, before one can examine these doctrines with any depth, it is essential to describe briefly Marxist analysis.

NOTES

1 Emile Guerry, *Social Doctrine of the Catholic Church* (Montreal: Palm Publishers, 1964), 17.

2 Rais A. Khan, Stuart A. MacKown, and James D. McNiven, *An Introduction to Political Science* (Georgetown, Ontario: Irwin-Dorsey Limited, 1972), 356-357.

3 Christopher Hill, *Reformation to Industrial Revolution* (New York: Penguin Books, 1969), 264.

4 Michael Ryan, *Christian Social Teaching and Canadian Society* (3rd ed.; London, Ontario: St. Peter's Seminary, 1982), 8.

5 Frederick M. Watkins, *The Age of Ideology--Political Thought, 1750 to the Present*. (Englewood Cliffs, N.J.: Prentice-Hall Inc., 1964), 24-25.

6 Ryan, *Christian Social Teaching*, 9.

7 John, F. Cronin and Harry W. Flannery, *The Church and the Working Man* (New, York: Hawthorn Books Publishers, 1965), 10.

CHAPTER 3

MARXIST ANALYSIS IN PERSPECTIVE

Before examining the Church's social encyclicals beginning with Leo XIII's *Rerum Novarum*, 1891, which laid the foundation for Catholic teaching as a social science, it is necessary to describe Karl Marx's analysis of society which played its role in the emergence of Leo's encyclical. While concerned Catholics tried to alleviate the suffering of the industrial labouring masses, Karl Marx was also laying the groundwork for his powerful philosophy of work. He was twenty-three years old when he received his Doctorate of Philosophy from the University of Jena in Germany. He also lived a short period of time in Brussels and Paris and then moved to England. In the latter half of the nineteenth century, the industrial cities of England became his laboratory, and the remainder of his life was spent studying, researching, and writing at the British Museum--his subject, the nature of human work and society. His most famous work was the *Communist Manifesto* written in 1848. It was a scorching indictment against capitalist exploitation of the industrial worker.

Philosophically, Marx analyzed and observed how laissez-faire capitalism had created a warped, bizarre world for the industrial working class. Also he noted that the worker did not fully understand the root cause of his plight--that is, that he was serving a system rather than the other way around. Marx reasoned that due to the worker's poverty, his labour became compulsory and thus self-alienating. Marx argued that the worker through his labour and the profit motive created capital and the capitalist but, in the process, failed to create himself as an individual. Also he

maintained that the totality of society was shaped by the on-going historical process of labour, and that the major forces of change in a society originated in its economy. 'Hence, Marx's major economic criticism of the society in which he lived turned on the exploitation of the majority, the proletariat, by the minority, the bourgeoisie. His concern was not purely economic but was centered on the extent to which the system kept proletarians from ever fulfilling their potential as individuals.'[1]

Marx also reasoned that our human world is interconnected and that we cannot fully understand our institutions and their role in society apart from the economic system in which they function. He also saw that people are formed by the society in which they live, and they cannot be changed unless the society that shapes them is changed. According to Marx, 'Man's consciousness changes with every change in the conditions of his material existence, in his social relations, and in his social life.'[2]

Marx was also clearly aware of the importance of work in the life of man. He maintained that the working man had the right and the ability to be fully human. Marx defined man as an animal that works and stated that he differed from other animals because he could reflect on what he had done. Through his ability to reason, man could change the work process and thus improve his lot in life. He also reasoned 'that man could be fulfilled through his work and thus become more human. Marx believed that industrial capitalism had inverted this process. Under Capitalism and due to the profit motive, it was the machine that controlled the industrial worker. It was the machine that set the pace of the worker and not the other way around, and as a result the worker becomes a living performing machine. Further Marx maintained that the demon was not in technology but in the economic system. Under these circumstances man could never be subject of his labour but

instead only its object and thus dehumanized in the process.

In his critique on human work and society, Marx went to great length to point out that industrial capitalism dominated and shaped society to the detriment of much that was humane and just. Marx's analysis of society showed great insight into the plight of the industrial worker and the root cause of the social ills of his time and ours. However, it should be made clear that his atheistic ideology was in direct conflict with the Church's social teaching, as it was based on the premises that man is the highest form of being for man and that a Supreme Being does not exist.

Marx believed that as a result of technology and modern production methods there would be an abundance of goods and an end to scarcity, but he never held out the possession of material goods as the goal for man. Nor was it his belief that the abundance by itself would bring about social peace. Such views held great appeal for radical social theorists as well as the growing working class movement in Europe. Consequently Pope Leo's *Rerum Novarum* emerged in the multiple contexts of the industrial revolution, Catholic social reform and militant Marxism. The encyclical would bear the stamp of all three as well as Leo's own personal insights.

NOTES

1 L.I.Sargent, *Contemporary Political Ideologies* (Georgetown, Ontario: Irwin-Dorsey Limited, 1972), 39.

2 Karl Marx and Friedrich Engels, *The Communist Manifesto* (New York: Washington Square Press, 1964), 91.

CHAPTER 4

LEO XIII - THE REFORMER 1878-1903

The social issues which concerned Karl Marx and Catholic social teachers during the latter half of the nineteenth century were also of grave concern to Leo XIII. Long before he was elected Pope in 1878, he made it quite clear that he was on the side of the Catholic reformers and jointly against Socialism on the one hand and the ideals of economic liberalism on the other. He was a scholarly man who had studied under the Jesuits and had taken his Doctorate in Canon Law. He was also well informed on the writings of the Fathers of the Church and the doctrines of Thomas Aquinas.

In 1843, Leo was appointed Nuncio to Brussels and while there he witnessed the socially immoral effects of unrestrained Capitalism. Also he had the opportunity to tour England, France and West Germany and to see first hand the same pattern of exploitation and suffering inflicted on the many by the few.

During his thirty years in Perugia, he continued to update himself and show a deep concern for the suffering inflicted on the men, women and children who had become no more than cogs in the giant industrial machine. In his first Lenten letter as Bishop of Perugia he denounced the abuses of the current economic system and proposed two solutions: intervention of the State in secular matters and a return to the laws of God and the Church on matters relating to faith and morals.

When Leo XIII was elected to the Papacy in 1878, he was faced with the

monumental task of updating the Church into the twentieth century. His dream was to reconcile the Church with the modern, technological age of his time. The old feudal, social and economic order which the Church had so long been identified with and could appeal to on behalf of the poor was becoming a vestage of the past, especially in industrial Western Europe where it was stripped of almost all its influence by the modern industrial bourgeoisie.

Leo was aware that many of the working class could now read and write and were in no mood for paternalism. They were living in industrial cities and towns and were fully aware of the contrast in life styles between themselves and the privileged few. By the late 1880's the disciples of Marx had established socialist parties in several Western European countries and were spreading his ideology of a classless society among the working class. The European workers had almost one hundred years of exploitive industrialism behind them and many of them were becoming camp followers of Marxism. The chances of revolution were becoming very real, and Pope Leo was becoming increasingly disturbed that through socialist propaganda and the abuses of Capitalism, these industrial workers could be lost to Christianity for generations to come.

Even more destructive were the anarchists in southern and eastern Europe, who aimed to destroy every vestige of the bourgeois world . . . . They had swelled into an army that was divided in policy but united in its detestation of Capitalism and in its scorn for its 'ally,' religion.[1]

On the political scene, the Church had lost much of its influence. Rome had been annexed by the Kingdom of Italy in 1870, and Italy was busy absorbing the powers it had taken away from the Church. Its hostility to Catholicism was keenly

felt. The pro-Catholic French Empire had been overthrown as a result of the Franco-Prussian War and a Third Republic set up which was bitterly anti-clerical. Many Catholic states were being absorbed in a Protestant German Empire under Bismark, and an attempt was being made to force all German Catholics to break away from Rome.

Immediately upon becoming Pope in 1878, Leo began addressing himself through a series of encyclicals to the political and social ills which he had inherited. On April 21, 1878, his very first encyclical *Inscrutabili Dei* dealt with the present ills of society. This document spoke of the materialistic world with its contempt for the authority of the Church. He was concerned especially with how materialism had undermined the family, the very foundation of society. His next encyclical, *Quod Apostolici Muneris*, December 28, 1878, dealt with marriage and private property, which he considered the pillars of society. He made it clear that those property owners who are prosperous are bound under mortal sin to help those in need. On August 4, 1879, *Aeterni Patris* was issued. Here he proclaimed Thomas Aquinas as the most authoritative of the Church teachers and recommended that civil society return to the teachings of Aquinas on such issues as the common good. In *Arcanum Divinae Sapientiae*, February 10, 1880, Leo concerned himself again with the importance of marriage and the present destruction and disregard for its sacred bond as well as the far-reaching implications on the family as an institution. In *Diuturnum Illud* June 29, 1881, Leo addressed the issue of the authority of the State. According to the Catholic Church, the civil authority of the State had a divine origin, and at the moment its roots were being questioned or denied. This opened the door to the destructive philosophies of Communism, socialism and

nihilism. Liberalism became the issue of his encyclical *Libertas*, June 20, 1888. He went directly to the point. ". . . it was liberalism which had brought forth one of the most coercive social agencies in human history, the modern state . . . . he demonstrated how the Leviathan-state usurped the rights of the Church and even attempted to supplant and supersede her." In the same encyclical, he spelled out the duties of a Christian citizen and the dangerous tendency built into the secular political system to suppress personal freedom and to disregard the dignity of the individual, resulting in eventual state control.

By 1888, when Pope Leo XIII began writing his most famous encyclical, *Rerum Novarum* (On the Condition of Work), he was committed to developing a program of Christian principles not only to deal with poverty but also its root causes. He applied the concepts of justice and charity in *Rerum Novarum* and introduced a theology of work which reconciled society with its Maker. *Rerum Novarum* is considered by most Catholics who are informed on Papal encyclicals as being the Magna Carta of Catholic social teaching.

It has been noted that very early in his clerical career Pope Leo was very deeply concerned over the interference of the State into religious and family affairs. However, as the years progressed he saw clearly the necessity of State intervention in the economy and that social legislation was a very necessary reform process. He was also deeply concerned at the time of writing *Rerum Novarum* that classical liberalism's bias against State intervention in the economy and social reform was still strong enough "to prevent all but a few European nations from enacting legislation relevant to the problems of industrial society."[3]

The first of the great social encyclicals to be examined, *Rerum Novarum* was

issued by Leo XIII on May 15, 1891. Its content would become the basis of all subsequent social encyclicals. From its opening remarks *Rerum Novarum* set the stage for the application of the Church's social teaching. The abuses of economic liberalism on the one hand and the unacceptable Socialist solution of an all embracing State and a classless society on the other were condemned in the name of the social and moral teaching of the Catholic Church.

The freedom of the individual in the marketplace which laissez-faire government had condoned and the abuses which followed had created extremes of wealth and poverty. This economic disparity was causing a moral deterioration of society, and class conflict was evident. Meanwhile, the workers were organizing in 'mutual combination' and becoming more self-reliant. This also was contributing to the impending crisis from Pope Leo's point of view. 'The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration.'

Then the Encyclical defined its reasons for the moral condemnation of the abuses of laissez-faire capitalism. '. . . working men have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition.' The victims' burden was also increased by 'rapacious usury,' which the Church had condemned more than once in the past, but which was still being practised by 'avaricious and grasping men.' Also *Rerum Novarum* opposed the hiring practices of working by contract and 'the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men

have been able to lay upon the masses of the poor a yoke little better than slavery itself."

In promoting labour-management harmony and the Catholic notion of a just society, Leo draws on the moral teaching of the Church on the dignity of man. In so doing, he gave approval to what had already been done by concerned Catholics. To bring into focus these basic moral principles which Leo draws upon in developing his theme of social justice in *Rerum Novarum*: man is more than an animal that works, as Marx suggested. He is created in the image and likeness of God and is infused with an immortal soul. Man according to the Church's social teaching is God's highest creation on earth, endowed with a free will and the ability to reason. As a result of man's nature and his eternal destiny, all of God's creation is intended to serve man and man in his turn is created to serve God.

In addition to these concepts of natural law on human dignity, the Church's doctrine goes one step further. Man, according to Christian doctrine, is also an adopted brother of Christ and shares in some mysterious way in the life of God. Since man's dignity has a Divine origin, it should be upheld in human society. As a result of these moral principles and the nature of man, he has a right to more than a mere survival. He, therefore, has a God-given right to earn a living in keeping with his dignity as a human being. The economic system should not be his master but rather his servant. Profits gained as the result of man's labour should be secondary and his needs should have top priority. As John Paul II was to reiterate almost one hundred years later, 'the needs of the worker should have priority over the maximization of profits.' Leo had no objection to business making a profit, but what he opposed was the exploitation of the worker.

Pope Leo XIII, having thus identified the major source of class conflict, turned his attention to what was to become the *beginning* of a long development in Catholic social teaching on property. Leo's defence of private property for all was an extremely important issue for him. In fact, it was critical that, in its defence, he emphasized this one idea without making much reference to other aspects of the property issue. He reasoned that if ordinary people were given the opportunity to possess their own property it would not only enhance their personal dignity but also give them a level of independence. Pope Leo was so committed to defend this right to private property that he moved outside of Catholic social teaching to adopt a version of John Locke's labour theory of appropriation: 'The property which every man has in his own person and in his own labour is the original and natural property; it is the foundation of all other property in the state of nature.'[8] In his Encyclical, *Rerum Novarum*, Leo states 'every man has by nature the right to possess property as his own.'[9] He maintained that private property was a basic human right, which carried with it social responsibility on both a personal and community level. His defence was in direct opposition to laissez-faire capitalistic reality which was moving toward monopolization of property and also to the Socialist solution which called for State control of property. Leo examined the Socialists' solution to this social and economic problem and condemned it in toto: '... the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State.'[10] In advancing their solution of State control of property, the socialists 'strike at the interests of every wage earner, for they deprive him ... of all hope ... of bettering his condition in

life.'[11]

Leo upheld the freedom and dignity of the family and rejected State intervention as advocated by the Socialists of his day. The duty of the State is to defend the rights of the family and to help it if it is in dire need, but the State must never usurp the role of the father as head of the family. 'The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act against natural justice, and threaten the very existence of family life.'[12]

Pope Leo insisted that the Socialists also erred when they rejected religion, its values and its spiritual role in society. 'For no practical solution of this question will ever be found without the assistance of Religion and the Church.'[13] The Encyclical's proposal for reform involved the joint efforts of four parties: the Church, Heads of State, employers and workers. 'But we affirm without hesitation that all the striving of men will be in vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be brought to an end, or at least made far less bitter . . .'[14] The document spoke of the efforts the Church has made to improve the conditions of the working man. '. . . by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes. . . .'[15]

Also, the Socialists were taken to task for raising false hopes in the minds of men in proclaiming the equality of all men in terms of a classless society. '. . . humanity must remain as it is . . .'[16] For Leo, inequality was a fact of life and no two men are alike in ability, health, or opportunity. But unfortunately, Pope Leo was still enough of a man of his age that he '. . . never pondered, in public at least,

whether these existing social stratifications made it possible for each member of society to find, in reality, the place best suited to his talents and interests."[17] It should be noted that Pope Leo was a theologian and not a sociologist. Consequently, he defended the rights of the workers from a moral perspective. The class struggle which the socialists accept as fact and as a means to an end of the social ills Leo felt was not in keeping with the dignity of the human being. Their error in assuming ". . . that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. . ."[18] is an irrational and false view of man and society.

As an alternative to the one-sided views of man and society which laissez-faire Capitalism and Socialism seemed to present, *Rerum Novarum* offered a third way of reform and a gradual adaptation to change. It was Pope Leo's firm belief that in order to bring about social justice and true reform, man and society must return once more to eternal values which modern industrial society had forgotten. In order to restore those high ideals of peace, order, and justice, Leo XIII reminded man that he does not belong to himself nor to the State, but to God. He asserted that the Church has always taught that all men are equal in the eyes of God. Whether rich or poor, servant or master, they are all equal in Christ and are created for eternity. It was Leo's objective that all men be saved. To achieve his eternal destiny, Pope Leo called each man to conversion, to rise above selfish motives and in turn, reshape society for the common good.

Turning to labour and capital, Leo defined their respective duties and their interdependent roles. ". . . capital cannot do without labour nor labour without capital."[19] It is the moral duty of the working man to be honest with his employer,

to honour all agreements freely made, and to shun all violence to the employer and his property, and to have nothing to do with violent men 'who work upon people with artful promises. . . which usually end in disaster. . . .'" In *Rerum Novarum* Pope Leo made clear to the rich and the employer that human labour is not a commodity! This was really quite a radical statement in Leo's day as it challenged a major assumption of capitalism as it was then practised. 'Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labour is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, . . . and it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power.'[1] The working man should also be given sufficient time to be with his family and attend to his spiritual needs. '. . . the employer must never tax his work-people beyond their strength nor employ them in work unsuited to their sex or age.'[2] Also, to take advantage of the working man's dire need in order to make a profit or defraud him in any way 'is condemned by all laws, human and divine.'[3]

Having reminded management and labour of their responsibilities, *Rerum Novarum* next examined the role of the State and its responsibility in bringing about peace and social justice. On social reform, 'the pope supported the interventionist position with clarity and thoroughness. Any state with any type of legitimate government had the right to participate in social projects when necessary . . . It had the duty to safeguard public and private property, to divide the tax burden justly, to encourage the development of industry and commerce, . . . and in general to do everything necessary for the general welfare which could not be

handled as well by private interests.[24] Yet, Leo feared the all-embracing power of State control and reminded government of its duty in the name of justice to uphold the moral order. 'The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity.'[25] Although the Pope calls the State to act with strict justice towards every class, he particularly stresses the need for state intervention to protect the rights of working people. 'The richer population have many ways of protecting themselves, and stand less in need of help from the State . . . wage earners, who are, undoubtedly, among the weak . . . should be specially cared for and protected by the commonwealth.'[26] The rich have no need of that help. They have the power already! Another powerful point Pope Leo makes is that 'it is only by the labour of the working man that the States grow rich.'[27] The Encyclical insisted that the 'state must allow freedom for the benefit of the common good. 'We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action, as far as is consistent with the common good and the interests of others.'[28]

In defending the rights of private property, the State must not neglect to protect the property and other possessions of the working man. 'The working man too has property and possessions in which he must be protected; and first of all, there are his spiritual and mental interests.'[29] At this point, Leo makes quite clear the whole purpose of creation and why the Church has a moral duty to defend the rights of the working man, the family and the individual as images of God.[30]

However, the pope seeks to draw his readers to the transcendent dimension of

the faith. 'Life on earth,' he asserted is not the final purpose for which man is created; it is only the way and the means to that attainment of truth, and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that sovereignty resides, in virtue of which man is commanded to rule the creatures below him, and to use all the earth and ocean for his profit and advantage. 'Till the earth and subdue it; and rule over the fishes of the sea and the fowls of the air, and all living creatures which move upon earth'. (Gen. 1.28). In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, 'for the same is Lord over all' (Rom. 10:12). No man may outrage with impunity that human dignity which God himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven.'[xiv]

Consequently, 'since work cannot be separated from the person, the conditions under which it is performed should be in keeping with the dignity of the human person. Also Leo XIII examined the hours of work and insisted that the work day should not be set by the laws of supply and demand, nor should a worker be compelled to work Sundays and holy days. 'The first concern of all is to save the poor workers from the cruelty of grasping speculators who use human beings as mere instruments for making money'. It was also the duty of the State to safeguard the well being of women and children who worked long and gruelling hours in the Capitalist's sweat shops. 'Work which is suitable for a strong man cannot reasonably be required from a women or a child.'[xv] This kind of hard labour warps the child in such a way that it 'blights the young promise of a child's

powers, and makes any real education impossible.[33] Also, women should not be required to work at jobs for which they are ill-suited and in circumstances which are degrading to them.

Further, Pope Leo introduced the principle of the living wage over the going wage, especially in non-union shops and in so many of the service industries. 'The remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice.'[34] Leo insisted that it was in the best interest of all that the State guarantee the working man the right to a living wage. He reasoned that the worker would have some money left over to buy property. This would be an incentive for him to be more productive. There would also be other benefits as well. 'If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together.'[35] Not only would this ensure that property would be more equally divided, but it would avert 'the effect of civil change and revolution'[36] which has been 'to divide society into two widely different castes,' on the one hand, the powerful rich who control the power because they hold the wealth, and manipulate it for their own benefit and on the other hand, 'the needy and powerless multitude, sore and suffering, always ready for disturbance.'[37]

The Encyclical cautioned the State regarding the injustice of high taxation on private property as well. Due to the inequality of bargaining power between the employee and the employer, *Rerum Novarum* laid down guidelines for State

intervention demanding legal safeguards on behalf of the workers. He recommended working men's self-help measures, the most important of these 'are Workmen's Associations . . . such associations should be adapted to the requirements of the age in which we live . . . . It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either or workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective.'[32] It was the responsibility of the workmen to make sure that these associations be in keeping with Christian principles. The Encyclical also suggested that the associations be affiliated with the Church to guard against the influence of Marxism. Pope Leo not only recognized employee-management associations but also labour unions. Credit for the Church's recognition of labour unions should go to Cardinal Gibbons who influenced Leo to include them. Recent archival studies on the preparation of the text of *Rerum Novarum* seem to show that Leo XIII in the last minute before publication personally made a little, yet significant change. Originally, we are told, Section 36 of the encyclical referred to guildlike organizations consisting of employers and employees ('mixed corporations'). This was changed to read 'Societies' consisting of either workmen alone, or of workmen and employers together.'[33]

Pope Leo's *Rerum Novarum* was the first of a long series of Social Encyclicals and as such it represented a significant breakthrough for the Church. No longer was the Church pictured as a defender of the status quo, but rather as the yeast of the Gospel in the world. For this reason, *Rerum Novarum* can be considered a genuinely radical document. The document insisted that society is an organic whole. Similar to the human body, it consists of several societies or organisms, each having its own

rights and duties and its own particular area of activity. According to Leo, the role of the Church was to provide the means necessary for salvation, while the role of the State and its elected or appointed members of government were to uphold and administer these laws. To Leo, 'this meant a rejection of the eighteenth century rationalist theory that the foundation of society consisted of a 'social contract' agreed upon by its various members. . . . Men did not create society; God created it because of 'human needs' which could not be satisfied in isolation. . . . The proper functioning of all members depended upon their cooperation with each other, as it did in the human body. The rights and duties of each had to be properly balanced, and each had to know his proper place in society and be content with it.'[41]

Some critics may accuse the Pope of passively accepting class inequalities, but for Leo, temporal inequality was a fact of life. The Encyclical's main concern was with man's spiritual development, with moral principles rather than sociological and economic concepts. This is not to say that he discounted man's temporal needs. He proposed the just wage and believed that if the workingman conducted himself in a moral and Christian manner, he could rise above poverty in Leo's balanced middle way between the two extremes of uncontrolled Capitalism and Socialism. 'Christian morality, when it is adequately and completely practised, conduces of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure--twin-plagues, which too often make a man . . . . miserable in the midst of abundance. . . .'[42] One of the strengths of the document was to call for legislation that would protect the workers from exploitation and thus give them an opportunity to develop within the existing Capitalist system.

There are those who argue that labour unions were excluded from *Rerum Novarum* self-help proposals in section 36 on workmen's associations. This question has already been addressed in the content coverage of the Encyclical. However, a few more sources of interpretation of section 36 may be helpful for the sake of clarity. Bishop Doutlerious began soon after *Rerum Novarum* was published in 1891 to interpret section 36 as being favourable to workers' trade unions. The Bishop was also in agreement with the notion of mixed associations founded on Christian principles. 'But where for any reason these cannot be established, we agree with the Pope that the formation of associations confined to workers exclusively should be taken. This school of thought held that the workers' trade unions were desirable for large scale industry.'[43] Once again on the issue of trade unions, Pope Leo wrote a letter to the American Bishops concerning the affairs of the Knights of Labour. In this letter he made it clear that the workers 'have a right to unite in associations to provide for their interests. To this the Church is agreeable and nature in not opposed.'[44] This interpretation was also supported by Pius XI in *Quadragesimo Anno*, wherein he noted that 'one of the major benefits of *Rerum Novarum* was a recognition of trade unionism which at the end of the nineteenth century was by no means always to be expected.'[45] Michael Kvan, a noted authority on Catholic Social Teaching in Ontario, states that *Rerum Novarum* 'insists on the right of association. While clearly including labour unions in this insistence, it also refrains from promoting any one type of association.'[46]

There are also those who question what were the long-range benefits derived from *Rerum Novarum*. Pope Leo stressed the dignity of the workingman, that he was not the businessman's slave, nor was he to be treated in a manner unbefitting

to his dignity as a human being. This moral vision of Leo's on *The Condition of Labour* had its impact in many ways. As early as 1892, just one year after *Rerum Novarum* was published, the first French labour law to protect women and children was initiated by a Catholic, Count Albert de Mun.[47] Pope Leo's defence of labour organizations and unionism as a natural right was barely tolerated legally in 1891. 'Early attempts to organize were squelched as criminal conspiracies; and even after the doctrine of conspiracy was abandoned about the middle of the nineteenth century, the courts still sided with employers in crippling union organization and activity. It was not until 1935 that the right of labour to form unions of its own choosing and to bargain collectively was given legal federal guarantee in the United States.'[48] Hence, the stance taken by Leo in 1891 in terms of justice for working people was truly a radical one. One of the significant high points of Leo's pontificate, according to Frederick M. Watkins, was his encouragement of a new and vigorous movement often referred to as 'Christian socialism,' which received its official justification in *Rerum Novarum*. As a result many employers were moved by the call to social justice and a number of trade unions were organized, as well as worker cooperatives, in accordance with Catholic principles.[49]

It has been argued that Pope Leo was looking back to the feudalistic age as a model for society, rather than facing the world as it is. On the contrary, Leo avoided the longing for the past which made so many other Catholics of the nineteenth century look like relics of another era. Critical as he was of his own society, he did not wish to reconstruct the mythical 'glories' of the past. He was a conservative but a realistic one who wanted to make peace with the present.[50] To those who question Leo's right to speak on social and economic issues, he defended

this right by appealing to the 'indirect power of the papacy'--a notion that will no longer be used in later social encyclicals.

In assessing the outreach effects of *Rerum Novarum*, I find Michael Ryan's appraisal most helpful. 'Though it was deficient in some respects, and left many questions unanswered, there is no doubt that it had tremendous impact. It strengthened Catholic worker movements. It awakened many Catholics to the need for social legislation. It constituted a point of departure for later social teaching. Many important initiatives owe their inspirations to *Rerum Novarum* : The 'Semaines Sociales' in France and elsewhere; the Catholic Social Guild in England; the International Union for Social Studies at Malines. In France, the 1892 Statement of the Ralliement signalled the redirection of Social Catholics away from anachronistic political dilemmas and toward real socio-economic problems.'[51] According to Ryan, *Rerum Novarum* marks a real opening to the world, rather than the isolationist attitude that one finds in Pope Pius IX, Leo's predecessor.

Some others are slightly more critical. For example, Father Donal Dorr suggested that Pope Leo XIII backed away from speaking about the sort of political changes needed for real economic reform because he feared political instability. Dorr states that Leo relied too much on those who had the power already to make changes when it wasn't in their best interests. I am in accord with Father Michael Ryan in that I do not agree with Dorr on this point. If the seed for change is planted, and Leo did plant the seed, change will eventually come, as public opinion is a very effective means of bringing such change about, especially if there is a free vote. Dorr seems also to be forgetting that although there were enormous abuses at the time, there were also those industrialists who were unhappy with the turn of

events and were seeking change. It should be noted that 'in 1885 Leon Harmel, a French industrialist, led a pilgrimage of one hundred capitalists to Rome to ask the Church to help establish industrial peace.'[53] Considering the temper of the times, even if the Pope had come up with a more concise political plan that could be applied to different countries, it is questionable whether it would have been heeded. For example, France and Germany in 1891 were in no mood for the Pope to start meddling in the politics of their nations. The same applies in the United States whose political system condoned the abuse of working men, women and children. Because the United States was founded on the separation of Church and State, public opinion would be very much opposed to the Pope's well-intended political advice. Having some knowledge of how political parties function, one can imagine the politicans of that time setting up a storm of protest which could incite public riots, and this was one thing Leo desired to avoid. Leo's diplomatic approach in the form of appeal to those who had the economic and political power was very effective according to Frederick M. Watkins. 'From a political standpoint, one of the most notable features of Leo's pontificate was his success in encouraging a new and vigorous movement, often known as 'Christian socialism.' This movement received its official justification in *Rerum Novarum*.'[54] Watkins noted that as a result of *Rerum Novarum* the main significance of 'Christian Socialism' was that it provided 'a useful nucleus of working class support for Catholic political parties. Such parties proved, in the course of time, to be the most effective vehicles of Catholic social action.'[54]

Rerum Novarum concluded with a final appeal to the combined forces of each nation to serve the common good. The spiritual concept of the common good

demands that 'Everyone must put his hand to work which falls to his share . . . lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; since Religion alone, as We said at the beginning, can destroy the evil at its root.'[55]

The Encyclical appealed to every 'minister of holy Religion' to continue their good works and 'never cease to urge upon all men of every class . . . . the Gospel doctrine of Christian life; by every means in their power they must strive for the good of the people'[56] and promote the cause of social justice. It is this appeal to social justice and the common good that formed the thread which would link *Rerum Novarum* to the subsequent social encyclicals of the church. To these, it is necessary to turn.

NOTES

The English translation of *Rerum Novarum* used in Chapter 4 is taken from *Seven Great Encyclicals* (with an introduction by William J. Gibbons, S.J.), Glen Rock, N.J.: Paulist Press, 1963, 1-30. This Encyclical is divided into 45 sections. Quotations from *Rerum Novarum* will be cited by the title, followed by the section number in brackets and the page number in *Seven Great Encyclicals*.

1 Edward T. Gargan (ed.), *Leo XIII and the Modern World* (New York: Sheed and Ward, 1961), 69.

2 Joseph N. Moody and Justus G. Lawler, eds., *The Challenge of Mater et Magistra*

(*Montreal: Palm Publishers, 1963*), 68.

3 Richard L. Camp, *The Papal Ideology of Social Reform. A Study in Historical Development 1878-1967* (Leiden, Netherlands: E.J. Brill, 1969), 138.

4 Rerum Novarum (1), 1.

5 Rerum Novarum (2), 2.

6 *Ibid.*

7 John Paul II, *Laborem Exercens* (Ottawa, Ontario: Canadian Conference of Catholic Bishops, 1981).

8 Joseph Cropsey and Leo Strauss, eds., *History of Political Philosophy* (Chicago: Rand McNally & Company, 1972), 461.

9 Rerum Novarum (5), 3.

10 Rerum Novarum (3), 2.

11 Rerum Novarum (4), 3.

12 Rerum Novarum (11), 7.

13 Rerum Novarum (13), 7.

14 *Ibid.*

15 Rerum Novarum (13), 7-8.

16 Rerum Novarum (14), 8.

17 Camp, *The Papal Ideology*, 31.

18 Rerum Novarum (15), 8.

19 Rerum Novarum (15), 8-9.

20 Rerum Novarum (16), 9.

21 *Ibid.*

22 *Ibid.*

23 Rerum Novarum (17), 9.

24 Camp, *The Papal Ideology*, 140-141.

25 Rerum Novarum (26), 15.

26 Rerum Novarum (29), 18.

27 Rerum Novarum (27), 16.

28 Rerum Novarum (28), 17.

29 Rerum Novarum (32), 19.

30 *Ibid.*

31 Rerum Novarum (33), 20.

32 *Ibid.*

33 *Ibid.*

34 Rerum Novarum (34), 22.

35 Rerum Novarum (35), 22.

36 *Ibid.*

37 *Ibid.*

38 *Ibid.*

39 Rerum Novarum (36), 23.

40 Moody and Lawler, *Challenge of Mater et Magistra*, 82.

41 Camp, *The Papal Ideology*, 29.

42 Rerum Novarum (23), 14.

43 Jean-Yves Clavez and Jacques Perrin (eds.), *Church and Social Justice* (Chicago: Regnery, 1961), 338.

44 *Ibid.*, 386

45 *Ibid.*, 386.

46 Michael Ryan, *Christian Social Teaching and Canadian Society* 3rd ed. (London, Ontario: St. Peter's Seminary, 1982), 11.

47 Emile Guerry, *The Social Doctrine of the Catholic Church* (New York: St. Paul Publications, 1961), 137.

48 William F. Drummond, *Every Man A Brother* (Washington: Corpus Instrumentorum, Inc., 1968), 48.

49 Frederick M. Watkins, *The Age of Ideology—Political Thought, 1750 to the Present* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1964), 69.

50 Camp, *The Papal Ideology*, 32.

51 Ryan, *Christian Social Teaching*, 11.

52 Ibid., 10.

53 Ibid., Watkins, *The Age of Ideology*, 69

54 Ibid.

55 *Rerum Novarum* (45), 29.

56 Ibid., 29-30.

CHAPTER 5

POPE PIUS XI'S QUADRAGESIMO ANNO (1931) - ON RECONSTRUCTURING THE SOCIAL ORDER

Pope Leo's two successors, Pope Pius X and Pope Benedict XV were either too conservative towards the Catholic Social Movement or addressed themselves to other priorities. Pope Pius X did not entirely ignore the social question, but it was not one of his chief concerns. His chief issue was the campaign against modernism. Pope Benedict XV, though less conservative than his predecessor Pope Pius X towards modernism, maintained a basically conservative stance on socio-economic issues. Because his pontificate was dominated by World War I, much of his time was spent on the problems associated with war and peace. His successor, Pope Pius XI, was more open to social change '. . . than any of his predecessors. He appeared in particular to be more able than they were to envision social institutions as dynamic and fluid.' As a result, he issued the second of the great social encyclicals, *Quadragesimo Anno* on May 5, 1931, commemorating the fortieth anniversary of *Rerum Novarum*. In it he reaffirmed that the Church had a moral role to play in temporal affairs and that its task was to eliminate injustice and improve the conditions of the workers.

The purpose of *Quadragesimo Anno* was to defend, evaluate and develop Pope Leo's social philosophy and to assess the drastic changes which had occurred during the previous forty years. At the time Leo XIII applied his remedy of social justice to the workplace, his moral intent was to eradicate the disease of economic and social injustice which industrial society had inflicted on the worker. Pope Pius XI made it

clear that the scope of the present encyclical was to recall the great benefits derived from *Rerum Novarum* ; to develop and apply them to the contemporary social ills of the time; to evaluate present-day Socialism, and to expose the basic causes of the prevailing social ills.

In the opening statements of *Quadragesimo Anno*, Pius XI commended *Rerum Novarum* for its stand against liberalism and the doctrines of Socialism. He noted that *Rerum Novarum*, however, stood out in this, that it laid down for all mankind unerring rules for the right solution of the difficult problem of human community, called the 'social question,' at the very time when such guidance was most opportune and necessary.[3] While there were many, including some Catholics, who were offended by Pope Leo's defence of the industrial workers in their struggle against the greed and inhuman treatment by callous employers, many others lauded the moral principles of the encyclical, while regarding it '. . . as a utopian ideal, desirable rather than attainable in practice.'[4] Nevertheless, Pius XI noted that there were many benefits derived from Pope Leo's *Rerum Novarum* not the least of which was the emergence of 'truly Catholic social teaching'[5] which was now being taught by many priests and Catholic lay educators throughout the world, as well as finding its way into secular and Christian institutions. Pius XI credited Leo XIII with doing much to dispel the anti-trade union bias of even Catholics who viewed with suspicion the efforts of the laboring classes to form such unions, as if these reflected a socialist or revolutionary spirit.[6] The Pope went on to say that Leo's timing was right because '. . . at that time governments of not a few nations were given to laissez-faire, and regarded such unions of workingmen with disfavor, if not with open hostility.'[7]

The principal foci of *Quadragesimo Anno* were the right of the worker to own property; the growing conflict between capital and labour; the disastrous plight of the propertyless wage-earner; and the clear definition of a just wage.

The encyclical began by reaffirming the Church's position on the right to private property as opposed to the Socialist's belief in State ownership. But, it also noted that property has a dual character, i.e., it is both individual and social. Here there is still that important defence of the right to private property, but it is balanced with an insistence on the social responsibilities of ownership, in view of the common good. For this reason, it was the duty and responsibility of the State to define and control the use of private property '. . . when the need occurs and when the natural law does not do so . . .' But, the encyclical clearly states that the right to own private property '. . . is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good.'

Then *Quadragesimo Anno* defined the relationship between the Capitalist who owns the capital with which he purchases the labour power of the workers and the workers who through their work make capital a productive commodity. Pius XI insisted that the well-being of the community depended upon this mutual relationship which ideally should be one of justice and harmony. He insisted that the unjust claims of the Capitalist have destroyed the necessary accord between these two groups, and that the inflexible economic laws of the liberals claimed all for themselves by setting the wages of the industrial workers so low that they were kept in constant dire poverty. As a result, the workers suffering from the yoke of oppression listened to the socialists and went to the opposite extreme by

demanding that '. . . all products and profits, excepting those required to repair and replace invested capital, belong by every right to the workingman.'[9] The Pontiff deemed that both the Capitalists and the workers were, therefore, wrong. They had both forgotten that 'The earth even though apportioned among private owners, ceases not thereby to minister to the needs of all.'[10] But, the fact is that in keeping with the 'principles of social justice one class is forbidden to exclude the other from a share in the profits.'[11] He insisted that the goal sought by *Rerum Novarum* and *Quadragesimo Anno* was one of uplifting the workers, and noted that '. . . the immense number of propertyless wage earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of 'industrialism' are far from rightly distributed and equitably shared among the various classes of men.'[12] *Quadragesimo Anno* insisted that this injustice must be corrected: that the wealthy must get a fair return from production, and that '. . . an ample sufficiency be supplied to the workingman.'[13] The worker should be able to save something for the future while still having enough for his daily needs. Pius XI predicted that if some means of distribution according to the norms of social justice was not amicably worked out, a social revolution would be inevitable.[14]

With respect to the complex issue of the just wage, which Pope Leo had proposed in *Rerum Novarum* Pius XI expanded further on this, by stating that although the wage contract is valid, it needs to be modified to meet the needs of the workers in an industrialized society. In arriving at the just wage, he stressed that three elements must be considered: support of worker and family; state of business; and requirements of the common good. Consequently, we also '. . . deem it advisable

that the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways with significant advantage to both wage earners and employers. For thus the workers and executives become sharers in the ownership or management, or else participate in some way in the profits."[15] This is the first statement of what will become a basic position in Catholic social teaching. On the one hand, the wage contract is not in itself unjust as Marx claimed, but in its present state the Pope claimed it could be used in a manner unbefitting the dignity of the worker. Therefore, it was his belief that it should be modified by making work situations 'communities of work,' by introducing forms of worker-sharing in ownership, management and profits. This concept became very important, and still is today. In fact, the present Pope John Paul II in *Laborem Exercens* speaks of such modifications as practically a moral imperative.

Labour is personal because it is performed by an individual, but it is also social. Therefore, if human society is to become a truly organic Christian commonwealth, the workers must ". . . be protected in the social and juridical order . . ."[16] and industry should reflect a harmonious collaboration between these two groups. To begin with, ". . . the wage paid to the workingman should be sufficient for the support of himself and of his family."[17] The document also considered it unjust for the workers to demand a wage so high that it would make it impossible for a fair employer to remain in business, thereby resulting in unemployment and further hardship for the workers. The Pope also noted that aggressive competition among businessmen led to unfair competition where each firm undercut its prices, thus driving wages down so low that the workers had no surplus money to purchase

what they produced. *Quadragesimo Anno* then addressed itself to the need for the reconstruction of the social order to that of a 'Christian Social Order,' which became known as the Papal Program. As an ultimate remedy, Pius XI asserted that two things are required: reform of individual persons, and reform of social structures. This position that structures need reform has much in common with Karl Marx, but unlike Marx, he also believed that individuals need reform--a Christian position that was not shared by Marx. Pius XI noted that as a result of individualism, the State had become all powerful, leaving little room for subordinate groups, which acted as a buffer between the individual and the State. To reverse this trend, the Pope appealed to the State to relinquish some of its power and duties and '. . . leave to other bodies the care and expediting of business and activities of lesser moment, which otherwise become for it a source of great distraction.'[18] It was his firm conviction that as a result of this action, government would become more responsible and effective in performing '. . . the tasks belonging properly to it, and which it alone can accomplish, directing, supervising, encouraging, restraining, as circumstances suggest or necessity demands.'[19] The aim of the Papal Program was to improve the conditions of the workers by proposing a wider distribution of material possessions, which the Pope affirmed as their right. To implement this plan called for the vocational organization of society, as opposed to the system of supply and demand of labour, which 'divides men on the labor market into two classes, as into two camps, and bargaining between these parties transforms this labor market into an arena where the two armies are engaged in combat.'[20] The first duty of the State was to encourage the establishment of 'functional groups' '. . . binding men together not according to the position they occupy in the labor market, but according to the

diverse functions which they exercise in society." For example, the steel industry would be united into a single organization of owners, managers and workers. The steel workers would unite with the communication systems and other local industries. These local units would, in turn, form a regional unit. The various regional units would then form a national association by appointing numbers from each regional unit. At the top of the pyramid would be a National Council made up of representatives of each national group. Its duty would be to see that industry accepted the terms agreed upon by the employers and workers of each local unit. The objective of the Council would be to regulate the economy so that prices, wages, hours of work, etc., were as uniform as possible throughout the country, thereby lessening the chance of unemployment in the various regions of the country. Presumably, Italy would become a model for other countries. With reference to 'vocational groups,' there were many who picked this up as a 'blueprint' for the economy. It is possible that Pius XI was too inclined to suggest one particular model. Pius XII in his teachings mentions the vocational group idea, but after that it is not mentioned again.

Pius XI insisted in *Quadragesimo Anno* that these vocational groups would not abolish labour unions, nor collective bargaining. Quite the contrary. It was through such voluntary organizations as labour unions, etc., that people could have some input in the regulation of their daily lives. Involved here too is the principle of subsidiarity--a most important principle in Catholic social teaching. The Pope notes that Leo XIII had ". . . explained clearly and lucidly the nature of free associations . . . not only is man free to institute such associations, legally and functionally of private character, but he also has the right of 'freely adopting such organization and

such rules as are judged best for the end in view."[2]

Quadragesimo Anno referred with disapproval to the Fascist Corporatist regime in Italy by stating, 'It is feared that the new syndical and corporative order possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the restoration of social order and the improvement of the same.'[3] Pius XI severely reprimanded big business for introducing the law of the jungle into society, and was deeply concerned over the resulting concentration of wealth '. . . that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.'[4] He went on to say that their power was such that '. . . no one dare breathe against their will.'[5] The Pope also expressed his grave concern for society, resulting from monopolistic capitalism and the subordination of governments to its demands. From this one fountainhead of huge corporations has developed '. . . a no less noxious and detestable "internationalism" or "international imperialism" in financial affairs, which holds that where a man's fortune is, there is his country.'[6] As a result, the modern State had now become involved in power politics in its relations with other states to promote economic advantage over its weaker counterparts. Consequently, economic policy had now become a powerful political tool.

Thus having severely reprimanded Capitalism, *Quadragesimo Anno* now turned to Socialism and reviewed the changes it had undergone over the previous forty years since Pope Leo XIII had condemned it in toto. Socialism was now bitterly

divided into two opposing camps. Nonetheless, they still shared one thing in common--their hostility towards Christianity. Just as Capitalism had changed into a dominant, economic system, so Socialism had gone through similar stages, which had now '. . . degenerated into 'Communism'. Now communism teaches and pursues a twofold aim: merciless class warfare and the complete abolition of private ownership.'[27] The encyclical affirmed that the other section which still retained the name of Socialism was much more moderate in its view. 'Not only does it condemn recourse to physical force: it even mitigates and moderates to some extent class warfare and the abolition of private property.'[28] Pius XI speculated that if this development in moderate socialism continues, '. . . it may well come about that gradually the tenets of mitigated socialism will no longer be different from the program of those who seek to reform human society according to Christian principles.'[29]

Although Pius XI talked around socialism and felt that a moderate form of socialism had possibilities for social reform, he concluded in the end that his condemnation of socialism was in accord with that of Pope Leo. He reasoned that socialism was still in error, even though its moderate section had modified its doctrine on class warfare and private property. We, therefore, pronounce that '. . . if it really remains socialism it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth.'[30] Because of its materialistic doctrine, it declares that human society as an institution exists only for material well-being, and consequently, in its scheme of things there is no place '. . . for true social authority, which is not based on temporal and material advantages, but descends from God

alone, the Creator and last End of all things.'[31] Pius XI condemns Communism in *Quadragesimo Anno*, and although he took a more sympathetic approach to socialism, he still maintained that a Catholic may not be a Socialist. This condemnation of Socialism was a source of deep concern for some. Cardinal Bourne, the Catholic Archbishop of Westminster, quickly assured the British socialists that this condemnation did not apply to them!

In *Quadragesimo Anno*, Pius XI condemned a particular theoretical Socialism, which he defined as having certain characteristics. It is questionable whether the particular kind of socialism he condemned actually existed in the real world of his time. This could then be considered a real weakness in that the Pope tended to argue from theory, rather than from a sense of being in touch with social facts.

Pius XI regretted that many Catholics had been won over to socialism despite the warnings of the Church, their excuse being that the church had favoured the rich and in doing so had ignored the plight of the workingman.[32] The Pope noted that there were some Catholics who '. . . out of greed for gain are not ashamed to oppress the workingman.'[33] These same Catholics used religion as a cloak of respectability and a means to cover up their unjust treatment of their employees. He made it clear that even though some Catholic workers saw the Church through the eyes of their unfair employers, their view of the Church was unjustified. He noted that many of them were victims of the socialist well-planned propaganda scheme against the Church. The Church he maintained has always condemned such abuse of workingmen by their employers. 'Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and suffering of the disinherited.'[34]

He went on to say that Pope Leo XIII's *Rerum Novarum* was living testimony and '. . . affords the clearest evidences that these calumnies and contumelies have been most unfairly directed at the Church and her teaching.'[34]

Quadragesimo Anno insisted that there is a tendency for moral standards to become eroded under the present economic system, and thus a serious cause for the loss of souls. '. . . The condition of the economic world today lays more snares than ever for human frailty . . . . Easy returns, which an open market offers to any one, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor. . . . The greatly weakened accountability makes little impression, as is evident, upon the conscience. The worst injustices and frauds take place beneath the obscurity of the common name of a corporative firm.'[35] Pope Pius XI asserted that if the governments had acted in a responsible manner and had vigorously enforced the moral laws at the beginning of modern liberal Capitalism, they '. . . could have dispelled or perhaps averted these enormous evils. . . . For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers . . . .'[36]

Although Pius XI reminded fallen away Catholics and governments of their error, he put the blame for their spiritual vacuum squarely where it belonged on the shoulders of all capitalists who exploited their workers. As a result of their greed and cruelty, the true Christian spirit has '. . . become impaired; which formerly produced such lofty sentiments even in uncultured and illiterate men! In its stead, man's one solicitude is to obtain his daily bread in any way he can. And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin has everywhere been changed into an instrument of

strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.'[37] This is certainly a powerful indictment of modern industrial society.

As a social encyclical *Quadragesimo Anno* makes some radical breakthroughs precisely because it states that the primary motivation of the economy must be the common good and that the proper ordering of economic life cannot be left to free competition. '. . . this is more than an objection to abuses of the system. It is a repudiation of the central principle of capitalism, its ideological foundation. . . .' In rejecting this principle Pius X rejects capitalism not just in its present form but in its essential nature.'[38] Such is the contention of the scholar Donal Dorr. Michael Ryan believes that *Quadragesimo Anno* is a very serious indictment of capitalism as such, though an indictment by a man who perhaps had not thought through sufficiently what viable alternatives there were on the immediate horizon.

Pius XI was not content just to repeat and develop the teachings of Leo XIII. On the contrary, 'He was prepared to go much further than Leo in doing what would be called a 'structural analysis' of society, locating the inadequacies and built-in injustices in its structures . . . . On the other hand he also avoids the opposite mistake, namely, that of blaming the structures of society for all its ills.'[39]

Quadragesimo Anno concluded with an appeal to those clergy and laymen who are trained and selected for Catholic action—workingmen as well as employers, for a renewal of Christian values and for making every effort to bring the workers back to the Church. 'Let then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the

Christian renewal of human society, which Leo XIII inaugurated in his immortal Encyclical, *Rerum Novarum*.[40] Although looking back forty years, Pius XI's *Quadragesimo Anno* had laid the groundwork for his successors. Pius XII would do some noteworthy expansion on the ideas elaborated by Pius XI.

NOTES

The English translation of *Quadragesimo Anno* used in Chapter 5 is taken from *Seven Great Encyclicals* (with an introduction by William J. Gibbons, S.J.), Glen Rock, N.J.: Paulist Press, 1963 125-168. This Encyclical is divided into 148 sections. Quotations from *Quadragesimo Anno*, will be cited by the title, followed by the section number in brackets and the page number in *Seven Great Encyclicals*.

1 Richard L. Camp, *The Papal Ideology of Social Reform: A Study in Historical Development 1878-1967* (Leiden, Netherlands: E.J. Brill, 1969), 37.

2 Quadragesimo Anno (2), 125.

3 Quadragesimo Anno (14), 128.

4 Quadragesimo Anno (20), 129.

5 Quadragesimo Anno (30), 132.

6 *Ibid*

7 Quadragesimo Anno (49), 138.

8 Quadragesimo Anno (49), 139.

9 Quadragesimo Anno (55), 141

0 Quadragesimo Anno (56), 141.

11 Quadragesimo Anno (57), 141.

12 Quadragesimo Anno (60), 143.

13 Quadragesimo Anno (61), 143.

14 Quadragesimo Anno (62), 143.

15 Quadragesimo Anno (65), 144.

16 Quadragesimo Anno (69), 144.

17 Quadragesimo Anno (71), 144.

18 Quadragesimo Anno (80), 147.

19 *Ibid.*

20 Quadragesimo Anno (83), 148.

21 *Ibid.*

22 Quadragesimo Anno (87), 149.

23 Quadragesimo Anno (95), 151.

24 Quadragesimo Anno (105), 153.

25 Quadragesimo Anno (106), 153.

26 Quadragesimo Anno (109), 154.

27 Quadragesimo Anno (112), 155.

28 Quadragesimo Anno (113), 155.

29 Quadragesimo Anno (114), 156

30 Quadragesimo Anno (117), 157.

31 Quadragesimo Anno (119), 158

32 Quadragesimo Anno (125), 159.

33 *Ibid.*

34 *Ibid.*

35 Quadragesimo Anno (132), 161-2.

36 Quadragesimo Anno (133), 162.

37 Quadragesimo Anno (135), 162-3.

38 Donal Dorr, *Option for the Poor* (Maryknoll, New York: Orbis Books, 1983), 63.

39 Ibid., 58.

40 Quadragesimo Anno (147), 168.

CHAPTER 6

POPE PIUS XII (1939-1958): ON LABOUR AND SOCIAL JUSTICE

A lawyer by training, Pope Pius XII, successor to Pius XI, was elected to the Papacy in 1939, after having served as a Church diplomat for many years. During his almost twenty years as Bishop of Rome and Head of the Church, he wrote extensively on a broad range of issues which embraced the totality of life during this turbulent age. At the onset of his pontificate, World War II began; hence, peace became his major concern. Much of his social teaching was presented in the form of personal allocutions, as he preferred the spoken and direct contact with his listeners to that of impersonal written documents. His frequent use of the electronic media, where he presented his social teaching in the form of radio addresses, enabled him to reach a much larger audience, while at the same time it began a trend for future Popes to follow. In his radio message delivered on Pentecost Sunday 1941 commemorating the fiftieth anniversary of *Rerum Novarum* he gave thanks to God for this historical document which had shown such deep concern for industrial workers, at a time when working conditions were such that it was almost impossible for them to lead a Christian life.

Shortly after he was elected to the Papacy, Pius XII indicated that *Quadragesimo Anno* would remain the basic charter of Catholic social and economic doctrine. He also reasserted the principles of Leo XIII and Pius XI on labour relations and State intervention to safeguard the common good. Two of Pius XII's major concerns in his social teaching were the need for Catholics to take seriously the cooperative system recommended by Pius XI in *Quadragesimo Anno*, and his grave

concern that the individual would lose his identity and become no more than a cog in the mechanism of an all-embracing State or giant industrial web of power, so characteristic of our highly organized industrial age.

In his radio messages and personal allocutions, Pope Pius XII addressed himself to four major issues in contemporary society: the relations between capital and labour; the characteristics of the 'just wage,' the role of the State in regulating the economy, and the ownership and right to private property. On the condition of labour, the Pope dealt with this issue in terms of a Christian ethic, rather than from a purely economic and political perspective. On the complex labour issue, the Holy Father was fully aware of the stresses and strains the workers have to contend with in this modern industrial age. He stated that the workers are 'opposed by a machinery which is at variance, not only with human nature, but with God's plan and with the purpose He had in creating the goods of the earth.' He referred to psychological studies on motivation which revealed that when the worker is 'faced with a job which distorts or degrades his personality to the vanishing point, it slows down his productive effort and thus reduces considerably the advantages gained twenty-five years ago by mechanization.' One of the major findings of these studies was the worker's response to respect for his personal worth. The Pope states that 'it seems that the most outstanding of these is an active interest in his task, which engages the attention of the man and gives him a feeling of putting his personal resources to work and developing them.'

On the dignity of the human person and his personal worth, the Pope showed his deepest concern for the worker. In an address to the Italian workers at the Fiat plant in Turin, the Pontiff explained to them the Church's proposals for

socio-economic reforms. He stated, 'If the Church in her social teaching, always insists on due regard for the innate dignity of man; if she demands a just wage for the worker in his contract of employment; if she exacts adequate assistance for him in his spiritual and material needs, surely the reason is that the worker is a human being and his capacity for work should not therefore be considered as mere merchandise!'[4]

On the subject of work, both Popes Leo XIII and Pius XI taught that work has a two-fold character, i.e., that it is both personal and necessary. Pius XII added another dimension to his predecessors' teachings by proclaiming that work is also social in nature. The Pope considered work social for several reasons. First, because of man's nature, work can have a unifying effect. Secondly, it unites men in their common task to obtain for society the necessary goods and services to meet their varied social needs and, finally, work in its service to humanity, draws men closer to God. This, notwithstanding the fact, that the Pope was fully aware that the workplace for many fell far short of this ideal.

Under the present economic system of liberal capitalism and collectivism, Pius XII proclaimed in his exhortation, *Menti Nostrae* that 'the damage caused by the two economic systems (capitalism and Communism) should convince everyone, and priests in particular, that they should adhere and remain faithful to the social teaching of the Church.' He refers here to the Church's teaching which presents a concept of a social economy open to the Christian view of man, inspired by the principles of charity and social justice.

Like his predecessors, Leo XIII and Pius XI, Pius XII recognized the necessity and legitimacy of trade unions. He reaffirmed that 'trade unions have arisen as a result

of Capitalism[7] and that 'the Church has given them its approval.' He also defined their primary role as that of defending the workers' interests in labour agreements. However, he cautioned labour unions against any notion that the best interest of the workers are served by the old method of class conflict. He noted in his Christmas message of 1952 that he was not at all happy with the trend of the union movement over the past ten years. He stated that 'access to employment or places of labour is made to depend on registration in certain parties, or in organizations which deal with the distribution of employment. Such discrimination is indicative of an inexact concept of the proper function of labour unions and their 'proper purpose . . . .'[8] He was also concerned that unions 'were becoming giant monopolies in which the individual was not only swallowed up, but also oppressed in terms of freedom of conscience.'[9] These were generalizations, as he did not single out a particular union or name a particular country where these abuses occurred. It may be noted that 'Judging from social conditions at the time, it is probable that this warning was directed primarily to Germany and secondarily to Belgium, France and Italy . . . . Moreover, socialism and even Communism influenced the thinking of many labour leaders in Belgium, France and Italy. As a result, the major unions tended to be anticlerical if not antireligious. Since these unions in turn exercised considerable political influence, their Catholic members were subject to problems of conscience.'[10]

On the right to a 'just wage,' Pius XII insisted that it should be a living wage sufficient for the worker and his family to live at a level of comfort where the parents can fulfill their obligations and their natural rights of supporting a family.

On the issue of private property, Pius XII defended the right to private ownership and the beneficial advantages to the individual, the family and the

community inherent therein. He also identified ownership with freedom, as it would serve as a buffer between the individual and the State. But, in an address to the workers of Prote on October 28, 1956, he noted that the Church proclaims that the ownership of private property can neither be unlimited nor absolute because of its particular social obligations.

On the subject of technology, Pope Pius XII saw some of the positive aspects of technology, but he did criticize the notion of making technology into an idol to be worshipped, thus fostering and creating a mechanistic and technocratic concept of life. For Pope Pius XII, life was a synthesis; consequently, the subject of every human activity is man, himself. In keeping with the Church's social teaching, Pius XII reaffirmed that the human person is a social being, and, therefore, cannot be separated from his social life. The Holy Father reminds us that modern man is longing for a society which is more in keeping with his human nature. The world's miseries, according to the Pontiff, stem from a disregard for people and Christianity, and include 'every degradation of social life which would reduce man to the status of a mere object to be exploited.'[11]

Pius XII also declared in several of his radio addresses the necessity of a human economy which should regulate itself according to man's basic needs, rather than appeal to his greed and vanity, fostered by propaganda and high-powered advertising. The Pope insisted that a human economy is not based on the profit motive of the financiers who dominate Capitalism. It has been noted by Archbishop Emile Guerry that the Pope was preoccupied with the 'growing number of workers who come up against wealthy interests which, under cover of their remoteness, succeed in totally neglecting their social duty and make it almost impossible for the

worker to have anything for himself." The Pope also affirmed that liberal capitalism based on the profit motive and State capitalism based on power in the totalitarian State have both treated man as no more than an object of the means of production.

To correct this kind of injustice, Pius XII proposed an organic economy similar to that suggested by Pius XI in his reference to 'vocational groups'. Pius XII continued to propose this idea, but by John XXIII it had fallen into disuse. He called for management bodies who would function within the economic sector and act as links between members of the same business for the common good. It was his belief that this kind of cooperation would stabalize the business, help it to prosper and in so doing promote better industrial relations based on justice, not only at the local level but also for the common good of the entire nation. In this regard, he maintained that the State had a crucial role to play in regulating the economy. He endorsed nationalization of some sectors of the economy, especially where unscrupulous companies were wasting the productive resources of the country. He believed that the State also had a role to play in creating employment through public means, and he recognized the need for employment centers and unemployment insurance. However, he felt that the nagging problem of unemployment could be dealt with in a more constructive manner at the international level, thus opening the door to a new dimension of Catholic Social Teaching. In a talk to the International Congress of Social Studies at Freiburg, he proposed the formation of a joint effort on the part of all men to find a solution to unemployment at the local and international levels based upon the fundamental principle of sharing the goods of the earth.

On the national level, Pius XII deplored the fact that workers should be as strangers in the economic life of the nation. They have the feeling that they are on the fringe of society. The Pope defended the principle that the working class should have a say in the management of the economy.[13] However, his reaction was against those who said that this was a natural right. His far-reaching views on labour-management relations and a just economy pointed the way to the major role the Church was later to play at the international level. For example, Pope John XXIII in his *Mater et Magistra* and *Pacem in Terris* and Pope Paul VI in his *Populorum Progressio* drew extensively from the moral and social teachings of Pius XII.

In summary, Pius XII made a great advance in Catholic social theory with respect to its views on property. In his defence of the right of the individual to own private property, he says that the goods of the earth are for all people to enable them to lead a decent human life. The country or area in question does not in itself have to possess great wealth for this to be accomplished. According to Pius XII it is the equitable distribution of whatever goods are available, even if the country itself is poor. For, no matter how much wealth there may be in a given area, the country cannot be said to be economically prosperous if its people do not have the opportunity to share equitably in its wealth . . . . In defending economic prosperity in this way Pius XII was well ahead of the economists and planners of his time.[14]

In one sense Pius XII appeared to be more conservative in his approach to capitalism than Pius XI, but in another sense he was more pragmatic. He saw capitalism as meeting the needs of people, but not without serious reforms. It should

also be noted that the clericalism and triumphalism that characterized the style of earlier social documents begins to disappear in writings and speeches of Pius XII. There is also an increasing sophistication in Pius XII's work, more consultations with experts, etc. This will increase under John XXIII, Pope Pius XII's successor.

NOTES

1 Robert C. Pollock (ed.),*The Mind of Pius XII* (New York: Crown Publishers, 1955), 70.

2 John F. Cronin and Harry W. Flannery, *The Church and the Workingman* (New York: Hawthorn Publishers, 1965), 54.

3 *Ibid.*, 54.

4 The most Rev. Emile Guerry, *The Social Doctrine of the Catholic Church* (New York: St. Paul Publications, 1961), 66.

5 *Ibid.*, 13.

6 Jean-Yves Calvez and Jacques Perrin, *The Church and Social Justice* (Chicago: Regnery, 1961), 39.

7 *Ibid.*, 39.

8 Cronin and Flannery, *Church and the Workingman*, 41.

9 *Ibid.*, 42.

10 *Ibid.*, 42.

11 *The Mind of Pius XII*, 31.

12 Guerry, *Social Doctrine*, 76.

13 *Ibid.*, 119.

14 Donal Dorr, *Option for the Poor* (Maryknoll, New York: Orbis Books, 1983), 83.

CHAPTER 7

JOHN XXIII'S MATER ET MAGISTRA ON CHRISTIANITY AND SOCIAL PROGRESS

Pope John XXIII was a watershed pope, dedicated to opening the Church to dialogue with the world, and his encyclical *Mater et Magistra*, on Christianity and Social Progress, was an expression of that commitment. This document, addressed to all Catholics, was a significant breakthrough in that previous encyclicals were only addressed to the Bishops. Now, for the first time, we see a recognition of the laity and a less vertical view of the Church. While in some respects *Mater et Magistra* does not shift its direction from that set by earlier popes, especially by Pius XII, in another sense it does make a major contribution to Catholic social teaching in turning the Catholic Church in a new direction on social issues.[1] Not only is it concerned with matters of social morality in industrial nations as Pope Leo XIII, Pius XI and Pius XII had been, but it also embraces the whole world. Like Pius XI, Pope John offers a positive proposal for the economic order but on a much broader base. In *Mater et Magistra* Pope John makes it quite clear that the material universe and the material aspect of man's labour has been willed by God, and the world we see around us and of which we are in touch through our senses has been reborn anew through Christ's incarnation. One of the main themes in the Encyclical is that the world is moving in time as a total unit towards a deeper sense of co-operation and community. The Pope recognized that in life there is tension between the spiritual and temporal existence of religious people. As the title suggests, he attempts to fuse these opposites by appealing to Catholic lay-

organizations to play a more active role in Christianizing the social and economic society of our time.

Mater et Magistra, like *Quadragesimo Anno*, began by reviewing the historical content of *Rerum Novarum* and Leo XIII's protest against the spirit of Capitalism and the unjust system of laissez-faire which denied the industrial worker his basic rights as an individual. The new Encyclical drew attention to the fact that this was also a period of rapid technical, social and economic change, which also compounded the issue. "On the one hand, the economic and political situation was in the process of radical change; on the other, numerous clashes were flaring up and civil strife had been provoked."

John XXIII noted that during this period of laissez-faire capitalism a few greedy men had amassed great fortunes, while large numbers of workers were in dire straits. Their wages at times were at the starvation level, and working conditions were such that they were injurious to workers' health, as well as to their moral and spiritual well-being. "Especially inhuman were the working conditions to which children and women were subjected." The threat of unemployment was also constant and this had a serious influence on the stability of family life. Pope John noted that some of the revolutionary methods the workers were driven to at times were largely due to their hopeless and miserable lot in life. He saw that these problems which Leo XIII had addressed himself to in 1891 had not ended with the publication of *Rerum Novarum* but had resurfaced over the past forty years and become a serious issue in a different industrial milieu. As a result, Pius XI's encyclical *Quadragesimo Anno* called for a further application of Catholic social teaching and the principles of natural law. "In fact, unrestricted competition, because

of its own inherent tendencies, had ended by almost destroying itself. It had caused a great accumulation of wealth and a corresponding concentration of power in the hands of a few who are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure."[4]

When Pius XI began to write *Quadragesimo Anno*, the question of the rights of the industrial workers was not his major concern, but rather the reconstruction of the social order in toto. The two major issues with which he had to contend were first, the growth of the all-powerful state; and second, the class conflict between capital and labour. To correct these social issues, Pius XI proposed "that economic undertakings be governed by justice and charity as the principal laws of social life."[5] Pope John XXIII also noted that Pius XII in his Pentecost message June 1, 1941, confirmed that Leo XIII's Encyclical "is of permanent value and has rich and abiding usefulness."[6] The encyclicals *Rerum Novarum* and *Quadragesimo Anno* were both issued in response to the contemporary needs of their time. Likewise, when *Mater et Magistra* appeared new problems requiring social justice had to be dealt with, not only on the national, but on the global level as well.

Mater et Magistra was issued in response to those needs which were created by tremendous changes in the fields of science and technology. As a result, the social and political scene was radically altered as well. Against this background of rapid transformation and constant change Pope John began to develop the social teaching of the Church, "both to confirm and explain more fully what our predecessors taught, and to set forth the Church's teaching regarding the new and serious problems of our day." The Pope begins *Mater et Magistra* by developing the teachings of *Rerum Novarum* and by explaining why there should be both private

initiative and state intervention in regulating the economy. Pope John's view of society at large is that man is its creator and, therefore, has the power to reshape it according to moral law.

With special reference to the economy, John XXIII affirms '. . . that in economic affairs first place is to be given to the private initiative of individual men who, either working by themselves or with others in one fashion or another, pursue their common interests.'[8] In addition, he called for a large role for the state in a modern economy, and the private and public sectors as collaborators rather than competitors. Although Pope John does not broaden the principles set down by previous encyclicals in regulating the growth of big government, he does call for new applications. 'Consequently, it is requested again and again of public authorities responsible for the common good, that they intervene in a wide variety of economic affairs, and that, in a more extensive and organized way than heretofore, they adapt institutions, tasks, means, and procedures to this end.' Pope John has a certain faith in what could be considered a reformed version of the Welfare State--but a 'reformed' version. Like his predecessor, Pius XII, he called for greater equity in the distribution of goods. He also insisted on three criteria for a just economy: produce an abundance of goods and services; distribute them equitably; make the producers themselves more human in the process.

The Encyclical went on to note that state intervention in the economy should not infringe on the rights and freedom of the individual, and made clear the importance of protective laws to safeguard the freedom of the individual against the potential tyranny of the all powerful state. For, '. . . where private initiative of individuals is lacking, political tyranny prevails.'[10] However, he did point out the

benefits of a mixed economy and the resulting advantages to the individual from state intervention on behalf of the individual, as in the case of health care, education for the masses, protective legislation for workers, housing etc. 'Such an advance in social relationships definitely brings numerous services and advantages.'[11]

On the subject of wages, *Mater et Magistra*, like its predecessors *Rerum Novarum* and *Quadragesimo Anno*, insisted that every worker is entitled to a 'just' wage. To determine this, several factors have to be considered: the employer and the financial state of his business; his or the corporation's profit margin, if any; the employee's contribution, and the total welfare of the community. John XXIII expresses 'profound sadness when we observe, as it were, with our own eyes a wretched spectacle indeed--great masses of workers, in not a few nations, and even in whole continents, receive too small a return from their labor.'[12] As a result of paying the workers less than subsistence wages, great masses of workers and their families live in squalor, and living conditions, which are not in keeping with their dignity as human beings. In developing his definition of the 'just' wage, Pope John rejected the economic theory that wages should be determined by the laws of the marketplace. Like his predecessors, he believed the 'just' wage should be governed by justice and equity and the requirements are 'that workers receive a wage sufficient to lead a life worthy of man and to fulfill family responsibilities properly.'[13] In expanding and developing the complex issue of the 'just' wage, Pope John insisted that remuneration for work should be in accord with 'what concerns the common good of all peoples; namely, of the various States associated among themselves, but differing in character and extent.'[14]

Mater et Magistra further noted that there should not be a privileged class of

highly paid workers at one end of the spectrum, and the extremes of high unemployment and minimum wage at the other. These extremes of highs and lows must be brought into balance in order to maintain the organic unity of society and the family of nations. In addition to the 'just' wage, the Encyclical defended the rights of the workers to share in the profits, decision-making, and management of various enterprises. The document noted that "in many countries today, the economic system is such that large and medium size productive enterprises achieve rapid growth precisely because they finance replacement and plant expansion from their own revenues. Where this is the case, we believe that such companies should grant to workers some share in the enterprise, especially where they are paid no more than the minimum wage."[15] The encyclical noted that 'it is of the utmost importance that productive enterprises assume the character of a true human fellowship whose spirit suffuses the dealings, activities and standing of all its members.'[16] Further it asserted that 'this requires that mutual relations between employers and directors on the one hand and the employees of the enterprise on the other be marked by mutual respect, esteem and good will. It also demands that all collaborate sincerely and harmoniously in their joint undertaking. . . . This means that the workers may have a say in, and may make a contribution toward, the efficient running and development of the enterprise. . . . But it by no means follows that those who work daily in such an enterprise are to be considered merely as servants, whose sole function is to execute orders silently, and who are not allowed to interject their desires and interests. . . .' And finally, in defense of the workers, the encyclical drew attention to the fact that workers do have an innate desire for more responsibility in industry. It was his belief that through work, the human

personality is expressed, and if this opportunity for self-expression is stifled through dehumanizing routine labour the worker will not develop into a free and responsible human being. John XXIII's middle way between the extremes of collectivism on the one hand and liberal capitalism on the other brings a new sense of hope for the worker. This promising Christian social order embodied in *Mater et Magistra* is intended to raise the consciousness of the worker so that he becomes more fully aware of who he is as a human being and of his democratic freedoms and responsibilities.

In his theology of work, Pope John is in accord with his predecessors Leo XIII, Pius XI and Pius XII on the right of workers to join labour unions for their mutual benefit. Since unions can only operate freely within a democratic society. The Pope sees them as another important intermediate group where workers can participate and, in so doing, have a voice in making the workplace more human. On the second level, they also act as a buffer between the state and the individual. The document noted that "These bodies no longer recruit workers for the purposes of strife but rather for pursuing a common aim. And this is achieved especially by collective bargaining between associations of workers and those of management. But it should be emphasized how necessary . . . . it is to give workers an opportunity to exert influence outside the limits of the individual productive unit, and indeed within all ranks of the commonwealth."[15] John XXIII went on to praise the Christian unions, neutral unions, and the International Labour Organization for their good work and their demands for social justice.

On the subject of private property, *Mater et Magistra* affirms the right to property on the basis that man is prior to the state. He also stresses priority of

principle that goods of the earth must meet the needs of all for a human life, and that every system of private property must meet this test to be just. He points out that '. . . the right of private property, including that pertaining to goods devoted to productive enterprises, is permanently valid. Indeed, it is rooted in the very nature of things, whereby we learn that individual men are prior to civil society, and hence, that civil society is to be directed toward man as its end.'[19] He continues '. . . it is indeed surprising that some reject the natural role of private ownership. For it is . . . an effective aid in safeguarding the dignity of the human person and the free exercise of responsibility in all fields of endeavor. Finally, it strengthens the stability and tranquillity of family life, thus contributing to the peace and prosperity of the commonwealth.'[20]

Pope John noted that the concept of private property has been affected by several changes. The workers are not so dependent on private property as they formerly had been. They now rely more on their training, skills and professions. While the role of management in industry has also altered the relationship between owners of capital in large industrial complexes. The encyclical then outlined two areas where the role of the modern State had diminished the dependency of the worker on private ownership. Thus 'it is also quite clear that today the number of persons is increasing who, because of recent advances in insurance programs and various systems of social security, are able to look to the future with tranquillity. This sort of tranquillity once was rooted in the ownership of property, albeit modest.'

A new area of the social question was developed in *Mater et Magistra* when John XXIII assessed the role of the family farm and the issue of agriculture as a

depressed sector of the economy globally. The encyclical advocated that the best economy is a balanced one, and one means of achieving this objective is a graduated tax law so that the individual pays taxes according to his means. 'But in determining taxes for rural dwellers, the general welfare requires public authorities to bear in mind that income in a rural economy is both delayed and subject to greater risk. Moreover, there is difficulty in finding capital so as to increase returns.'

Mater et Magistra also called for social insurance and social security, one to cover the agricultural output and the other to provide coverage for the farmer and his family. If the family farm is to survive, Pope John insisted that its productivity should be sufficient to provide the family with a decent living standard. 'To bring this about, it is very necessary that farmers generally receive instructions, be kept informed of new developments, and be technically assisted by trained men. It is also necessary that farmers form among themselves mutual-aid societies; that they establish professional associations; and that they function efficiently in public life, that is, in various administrative bodies and in political affairs.'[3]

Pope John insisted that the rural worker, like his counterpart in industry, should organize and benefit from collective bargaining power, that is, farmers should join together in fellowships, especially when the family itself works the farm. Indeed, it is proper for rural workers to have a sense of solidarity. They should strive jointly to set up mutual-aid societies and professional associations . . . . Besides, acting in this manner, farmers are put on the same footing as other classes of workers who, for the most part, join together in such fellowships. . . . For today it is unquestionably true, that the solitary voice speaks, as they say, to the winds.'[4]

Pope John XXIII in his outreach program saw the world as one family under

God: therefore, no nation, group or person should suffer deprivation, while another enjoys an overabundance of conveniences and comforts of life. It is, therefore, a moral obligation, he stated, for the more affluent nations to help those who are less fortunate and underdeveloped. 'Therefore, the nations that enjoy a sufficiency and abundance of everything may not overlook the plight of other nations whose citizens experience such domestic problems that they are all but overcome by poverty and hunger and are not able to enjoy basic human rights. . . . Consequently, it is not easy for them to keep the peace advantageously if excessive imbalances exist in their economic and social conditions.'[5] Notable inequalities between different nations, different parts of a country, and different groups, e.g., the industrial workers vis-a-vis the rural workers, are morally wrong. They cause some to have great power over others and they alienate people. What Pope John is insisting on here is that not only must absolute poverty be overcome, but also relative poverty.

The tone of *Mater et Magistra* is personal in nature and stresses that society exists for the protection and well-being of the individual. '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, and raised to an order of existence that transcends and subdues nature.'[6] The encyclical insisted that 'beginning with this very basic principle whereby the dignity of the human person is affirmed and defended, Holy Church--especially during the last century and with the assistance of learned priests and laymen, specialists in the field--has arrived at clear social teachings, whereby the mutual relationships of men are ordered.'[7]

Mater et Magistra stressed that the Social Teaching of the Church is essential

for modern man, and that it must continue to grow and flourish in order for the Church to fulfill her spiritual mission in the world. For the first time in Catholic social teaching, *Mater et Magistra* represents a clear and realistic position that is more identifiable with the left than with the right. Although 'Pope John preserves a clear continuity with his predecessors . . . . he stresses the principle of subsidiarity . . . he insists on the importance of vocational groupings and similar intermediate organisations . . . . he maintains that intervention by government. . . should be limited . . . . John XXIII differs from Pius XI and Pius XII in his judgment about where in fact such state intervention is required . . . . Retaining continuity with previous social teaching from a 'doctrinal' point of view, it is startingly different in its net effect. For in fact it proposes a programme of action that might well have been borrowed from the manifesto of a moderate socialist political party!'[28]

The Encyclical concluded with the hope that the Church's social teaching become a part of the curriculum in Catholic schools at all levels; that it should be taught in all seminaries, and that it should be included with the religious materials in training lay apostles at the parish level or in other associations. The encyclical further insisted that the Church's social teaching should reach as many as possible through periodicals and 'in doctrinal books, both for the learned and the general reader; and finally, by means of radio and television.'[29] Its final hope was that all nations under a more just social order will enjoy prosperity and peace.

NOTES

The English translation of *Mater et Magistra* used in Chapter 7 is taken from

Seven Great Encyclicals (translated by William J. Gibbons, S.J.), Glen Rock, N.J.: Paulist Press, 1963, 219-263. This Encyclical is divided into 265 sections. Quotations from *Mater et Magistra* will be cited by the title, followed by the section number in brackets and the page number in *Seven Great Encyclicals*.

1 Donal Dorr, *Option for the Poor* (Maryknoll, New York: Orbis Books, 1983), 87.

2 Mater et Magistra (10), 222.

3 Mater et Magistra (13) 222.

4 Mater et Magistra (35), 226.

5 Mater et Magistra (39), 227.

6 Mater et Magistra (42), 227.

7 Mater et Magistra (50), 229.

8 Mater et Magistra (51), 230.

9 Mater et Magistra (54), 230-1.

10 Mater et Magistra (57), 231.

11 Mater et Magistra (61), 232.

12 Mater et Magistra (68), 233-4.

13 Mater et Magistra (71), 234.

14 *Ibid.*

15 Mater et Magistra (75), 235.

16 Mater et Magistra (91), 238.

17 Mater et Magistra (92), 238-9.

18 Mater et Magistra (97), 239.

19 Mater et Magistra (109), 241.

20 Mater et Magistra (112), 242.

21 Mater et Magistra (105), 241.

22 Mater et Magistra (133), 247.

23 Mater et Magistra (143), 249.

24 Mater et Magistra (146), 250.

25 Mater et Magistra (157), 252-3.

26 Mater et Magistra (219), 265.

27 Mater et Magistra (220), 265.

28 Dorr, *Option for the Poor*, 106.

29 Mater et Magistra (223), 266.

CHAPTER 8

JOHN XXIII's PACEM IN TERRIS (PEACE ON EARTH)

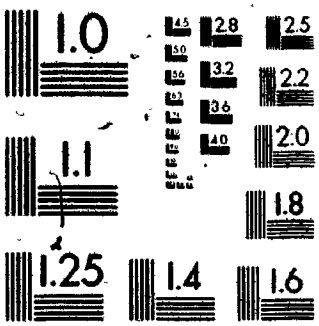
Pope John XXIII's *Pacem in Terris* issued on April 11, 1963, within a few months of his death, was his second significant contribution to the Church's Social Teaching. It is not only an address to all Catholics but also an open letter to all men of good will. It is considered to be the most powerful appeal for peace of any of the papal encyclicals up to that point in time.

Although Pope John was fully aware of the burden of history which all generations must bear, he was confident that the common denominator of all men of good will was their desire for peace. But, he insisted that peace could only come about if the rights of every individual on the globe were upheld. The encyclical's theme of peace includes notions of social justice, love of one's fellow man, and personal freedom as its foundation. Pope John makes it clear that the cornerstone of a well-ordered and 'just' society must accept on principle 'that every human being is a person; his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature, which are therefore universal, inviolable and inalienable.' In his moral proposal for peace, he asserted that every man has the right to life, food, shelter, proper medical care, and social security in the event of sickness, etc., and that in order to have a just and peaceful society, these rights must be based on moral principles and constitutional recognition of each state, whether large or small.

Pacem in Terris expresses a willingness to consult the social sciences and to apply the social Gospel of Christ to the pressing problem of disparity between rich

and poor nations of our time. Again, this willingness to consult the social sciences indicates a change in direction from the earlier social encyclicals and is a growing tendency in John. It is a strength in that it attempts to keep pace with modern scientific advances, yet there is the inherent danger that it may lead some people to lose sight of the permanently valid principles of Catholic Social teaching. Pope John considered it the duty of rich nations to help those who were less fortunate, and with the aid of modern science and technology, to develop a better planned economy where each and every person has 'the natural right to free initiative in the economic field, and the right to work.' However, this right to work does not imply the right of the employer to resist the organization of unions, because unions in principle promote the right to work on a national and international level, and have been sanctioned in *Rerum Novarum*. The encyclical also insisted that linked with these rights is the right to working conditions in which physical health is not endangered, morals are safeguarded, and young people's normal development is not impaired. 'Women have the right to working conditions in accordance with their requirements and their duties as wives and mothers.' *Pacem in Terris* also defended the rights of the workingman to 'a proper wage . . . sufficient . . . to provide for the worker and his family a manner of living in keeping with the dignity of the human person.' The dignity of work also took precedence over private property in this document. In *Pacem in Terris* Pope John considered private property as a relative right, but not an absolute one. Its main function was to aid 'in safeguarding the dignity of the human person and the free exercise of responsibility in all fields of endeavor.'

Also *Pacem in Terris* noted that through labour unions, workers were given a voice in the economy and input in shaping the society in which they lived. As a



result of their own efforts, workers were exercising their rights and had begun to take an active role in government. This, in turn, had an influence on their social life and society at large. 'Today, therefore, workers all over the world refuse to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be always regarded as men with a share in every sector of human society: in the social and economic sphere, in public life, and finally in the fields of learning and culture.'[6]

On the issue of equality, Pope John noted that racial discrimination can neither be justified nor accepted, because it violates man's natural dignity.

Natural law theory also became less prominent in *Pacem in Terris* in that the document directed its emphasis away from the more ordered social framework of the past, to one of interdependence between nations. This is defined by Pope John XXIII 'in almost a secular way as a means of creating a basic order within the world. Even though references to natural law were reinforced with reference to Catholic teaching; nonetheless, the encyclical attempted to argue on the basis of reason that it was possible to discover a natural order and use it as the foundation for a new sense of international harmony and order. In doing this, the Pope placed the human person at the center of the encyclical.'[7]

The encyclical then outlined the essentials of the common good. In the first place, the fundamental rights of the individual should be protected. 'For the common good is intimately bound up with human nature.'[8] And, in the second place, each individual has the right to share in the cultural, social and economic benefits of the political community, depending on 'tasks, merits and circumstances.'[9] This common good consists of good laws, customs and traditions which provide the community

and the nation with its orderly structure and helps to develop in the individual a sense of moral justice, which is beneficial to himself and the community. The support system which is derived from the common good also acts as an aid to the individual's spiritual well-being, as well as to his happiness. The document insisted that the common good become universal and thereby extended to the whole human family. John XXIII reasoned that the modern State cannot exist in isolation, nor has it the capacity through its own initiative to make the common good a universal reality, 'because the degree of its prosperity and development is a reflection and a component part of the degree of prosperity and development of all the other political communities.'[10] John XXIII, therefore, deemed it necessary that there be a world government under law to facilitate and promote international social justice. The whole human family, according to Pope John, is under God the Father and Creator; and because the world's goods were created for all men, it is the moral duty of rich nations to help those less fortunate. 'Just as within each political community . . . the public authority of the world community must tackle and solve problems of an economic, social, political or cultural character which are posed by the universal common good.'[11] However, *Pacem in Terris* insisted that in order to safeguard the rights of the individual states, the world authority should only act where the individual state failed in its duty to protect the rights of its citizens or to promote the common good.

Since the theme of internationalism is interspersed throughout *Pacem in Terris*, it opened the door to future dialogue with socialism and Communism, although it did not mention either one by name, thereby avoiding pointless confrontation. The encyclical makes a distinction between Communism and historical movements,

which Pius XI referred to in *Quadragesimo Anno*. As a result of the time frame in which Pope John wrote *Pacem in Terris*, and with the experience of two World Wars to draw upon, unlike Pope Leo XIII and Pius XI, he proposed dialogue with these movements because he felt the truth embodied within them could be separated from 'false philosophical teachings.' 'It is possible in some instances, according to this distinction between historical movements and false philosophical teachings, to separate what is 'positive and true' in the movements from the philosophy in which they may have originated and from which they may still draw inspiration.'[12] Pope John reasoned that this is possible because although the teachings remain unalterable, the movements which are constantly evolving, cannot help but undergo continual change. 'Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?'[13]

Pope John's ideals of universalism and optimism, according to Cardinal Roy's *Reflections on Pacem in Terris*, written on the occasion of the encyclical's tenth anniversary, are founded on his vision of 'an ordered and hierarchical society . . . a pyramid of intermediate bodies founded on the principle of subsidiarity. In John's model, Roy continues, each individual, basic community and group contributes actively, respecting authority and serving the common good . . . . Such was the expectation of John the optimist in 1963.'[14]

To bring about this just social order would not be an easy task for men of good will to achieve. According to *Pacem in Terris* it would require a reconciliation of faith and action and the re-education of the whole man. 'It is Our opinion, too, that . . . . . the inconsistency between the religious faith, in those who believe, and their

activities in the temporal sphere, results--in great part if not entirely--from the lack of a solid Christian education. . . . It is indispensable . . . that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge.'[15] As a result, those who are trained in the ever-expanding fields of science and technology will become morally responsible for their actions.

As a moral alternative to nuclear warfare, *Pacem in Terris*, is founded on the promise of Christ, 'Peace I leave with you, my peace I give to you; not as the world gives do I give to you.' (John 14:27)[16] Pope John XXIII considered it 'a most exalted task, for it is the task of bringing about true peace in the order established by God.'[17]

In many ways, Pope John was truly an innovator in Catholic Social Teaching. Not only does he draw from the light of the Gospel, but he seeks to dialogue with the world and listen to what is valid in secular sciences. He also opens the way to greater dialogue with socialist movements when he gives credence to the belief that these movements '. . . in so far as they conform to the dictates of right reason . . . contain elements that are positive and deserving of approval.'[18] The principle laid down here is in fact applied by Pope Paul VI in *Octogesima Adveniens*. On labour unions, which is the main thrust of this thesis, Pope John XXIII makes the strongest and clearest argument of any of his predecessors for the justification of unions for all working people. He warns all men of good will to whom *Pacem in Terris* is addressed, as he had already warned in *Mater et Magistra*, that '. . . it is most necessary that a wide variety of societies or intermediate bodies be established . . . as

an indispensable means in safeguarding the dignity and liberty of the human person. . . ." According to Michael Ryan when he speaks of such groups as 'indispensable,' he is clearly saying that not only do people have the right to form labour unions, but there is a social need for working people to belong to unions, if they are to have input into social life. The intent is that unions are to be favoured and encouraged and should be promoted as much as possible.

NOTES

The English translation of *Pacem in Terris* used in Chapter 8 is taken from *Seven Great Encyclicals* (edited by William J. Gibbons, S.J.), Glen Rock, N.J.: Paulist Press, 1963, 289-326. This Encyclical is divided into 173 sections. Quotations from *Pacem in Terris* will be cited by the title, followed by the section number in brackets and the page number in *Seven Great Encyclicals*.

1 Pacem in Terris (9), 291.

2 Pacem in Terris (18), 293.

3 Pacem in Terris (19), 293.

4 Pacem in Terris (20), 293.

5 Pacem in Terris (21), 293.

6 Pacem in Terris (40), 297.

7 David J. O'Brien and Thomas A. Shannon (eds.), *Renewing the Earth* (New York: Image Books, 1977), 119.

8 Pacem in Terris (55), 301.

9 Pacem in Terris (56), 301.

10 Pacem in Terris (131), 316.

11 Pacem in Terris (140), 318.

12 William F. Drummond, *Every Man a Brother* (Washington: Corpus Books, 1968), 93.

13 Pacem in Terris (159), 323.

14 Joseph Gremillion, *The Gospel of Peace and Justice* (Maryknoll, N.Y., Orbis Books, 1976), 118.

15 Pacem in Terris (153), 321.

16 Pacem in Terris (170), 326.

17 Pacem in Terris (163), 324.

18 Pacem in Terris (159), 323.

19 Pacem in Terris (24), 294.

CHAPTER 9

POPE PAUL VI's POPULORUM PROGRESSIO ON THE DEVELOPMENT OF PEOPLES (March 26, 1967)

In *Populorum Progressio*, Pope Paul VI develops further the teachings of his predecessors, Leo XIII, Pius XI, and Pius XII on matters of social justice, and expands more fully upon John XXIII's social teaching at the international level. This Encyclical is considered by some authorities on Papal Encyclicals to be the *Rerum Novarum* of the latter decades of the twentieth century. By this time, the social question which *Rerum Novarum* had addressed in 1891 had become of world-wide concern. Prior to his election to the Papacy, Paul VI, had made two trips to Latin America and one to Africa to touch and identify with the poor. Shortly after he became Pope, Paul VI journeyed to the Holy Land and India where he was able to see and touch poverty at its very worst. Joseph Gremillion notes that Paul VI is par excellence a man of the Church . . . whose basic corporate institution is the College of Bishops. So in implementing the collegiality stressed by Vatican II, Paul primarily expected and urged the episcopal bodies to create the loving, serving Church. Three synods deal with the subject, 1969,1971, and 1974: He encouraged the new national and regional conferences of bishops to give the poor and oppressed central place in their pastoral concern. Following the desire of Vatican II, Paul established the Pontifical Commission Justice and Peace 'to arouse the People of God to full awareness of its role at the present time, . . . to promote the development of poor nations and to encourage international social justice' (Motu proprio, January 6, 1967).

In 1939 Pius XII had written what is most likely the first papal Encyclical of the

modern international era; namely, *The Unity of Human Society* --its theme the universal brotherhood and solidarity of the human family. Almost thirty years later, *Populorum Progressio* stressed the very same theme, 'every man a brother'. Pope Paul declared that 'today, the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to this brother's cry for help.'[3]

Pope John XXIII noted in his teaching that science and technology have created a Global Village; consequently, many have witnessed firsthand via the television media poverty and hunger, especially in Third World countries. Pope Paul's concern was that even though millions knew that poverty is a way of life for hundreds of millions of fellow humans, the attitude of indifference and lack of brotherly love shown to our brothers in need is appalling. Consequently, he declared that 'the world is sick'.[4] And this sickness goes much deeper than is evidenced on the surface in terms of poverty and oppression. These are but symptoms. This social illness consists 'in the lack of brotherhood among individuals and peoples.'[5] *Populorum Progressio* points the way to a more human world where human fulfilment can become a reality for the majority. It notes that men have now come to the razor's edge after long years of oppression. They now want 'to seek to do more, know more and have more in order to be more: that is what men aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory.'[6] Pope Paul VI believed that this oppression and lack of opportunity stemmed from long years of colonialism. He noted that there were certain benefits of the modern era such as better communications and improved health care through

better living conditions and reduced ignorance. Nevertheless, as a result of greed, this system did leave the peoples in many instances with a one-crop economy, subject to wide fluctuation in its market prices. Consequently, this kind of socio-economic system works 'to widen the differences in the world's levels of life, not to diminish them: rich peoples enjoy rapid growth whereas the poor develop slowly.' This is particularly true among the poorer classes in countries that are now becoming industrialized. He notes that this tension has now spread to agrarian economies, as the level of consciousness of the farmers has been raised sufficiently to understand their 'undeserved hardship.'[8] This injustice is compounded by 'the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small, restricted group enjoys a refined civilization in certain regions, the remainder of the population, poor and scattered, is 'deprived of nearly all possibility of personal initiative and of responsibility, and often times even its living and working conditions are unworthy of the human person.'

Pope Paul affirms that 'this kind of socio-economic system which perpetuates poverty and political unrest is not compatible with Catholic Social Teaching. Development is a major theme of this document, and it is not equated with a higher Gross National Product, because a higher GNP does not necessarily mean a better life for ordinary people. When Pope Paul speaks of 'the whole man,' he is saying that man is fundamentally religious. Consequently, there can be no real authentic development without a religious perspective. He states that development has to go well beyond economic growth to be effective, and its primary objective must be '. . . to promote the good of every man and of the whole man . . . In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation.

. . . But each man is a member of society. He is part of the Whole of mankind. It is not just certain individuals, but all men who are called to the fullness of development. . . . This personal and communal development would be threatened if the true scale of values were undermined."[10]

The theme of brotherhood and solidarity is repeated many times in *Populorum Progressio*. The Pope's proposal for a just economic world order puts people before profits and considers justice as the ultimate goal for all men. He notes that 'what must be aimed at is complete humanism. And what is that if not the fully-rounded development of the whole man and of all men? . . . True, man can organize the world apart from God, but 'without God man can organize it in the end only to man's detriment. An isolated humanism is an inhuman humanism' . . . . man can only realize himself by reaching beyond himself. As Pascal has said so well: 'Man infinitely surpasses man'."[11]

This complete humanism which Pope Paul VI advocated adds a new dimension to Catholic Social Teaching. Focus must now be upon the global picture of community of which we are all a part, rather than the egoism of self-interest. To achieve this end, he recommended a basic world economy where hunger ceases to exist. But this requires a rethinking and sacrifice on the part of those who are more fortunate. 'It is not just a matter of eliminating hunger, nor even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word, and where the

poor man Lazarus can sit down at the same table with the rich man.'[12]

Addressing the subject of property, *Populorum Progressio* reiterated the sentiments of John XXIII that '. . . private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities . . . . In other words, the right to property must never be exercised to the detriment of the common good.'[13] For example, if conflict of interest arises between acquired property and the needs of the community, the Encyclical states that it is the responsibility of the State '. . . to look for a solution, with the active participation of individuals and social groups.'[14]

On liberal capitalism, the Pope insisted that a system that had created so much misery and abuse of the profit motive must be severely condemned. He recalls that Pius XI in *Quadragesimo Anno* had denounced the economic system of laissez-faire which had led to a dictatorship characterized by the 'the international imperialism of money'.[15] In *Populorum Progressio*, Paul VI noted: 'But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialisation itself evils that belong to the woeful system which accompanied it.'[16] He does not condemn industrialization, nor the many benefits derived therefrom, but he does insist that in order to have a 'just' society, man must be put before the profit motive. What the Pope seems to be telling us is that the 'correctives' which have been introduced into capitalism within our western countries, must also be introduced in a corresponding way into the capitalism that is practised between countries.

On work, *Populorum Progressio* asserted that work is basic to all social systems, but if done for the wrong motives it can also have very serious side effects. For example, it can dehumanize man and in so doing break his spirit in the process. 'When it is more scientific and better organised, there is a risk of its dehumanising those who perform it, by making them its servants, for work is human only if it remains intelligent and free.'[17] Pope Paul was also in accord with John XXIII that workers should share in the ownership and policy-making process in industry. He noted that this democratic process in industry would enhance the dignity of the worker and could develop a spirit of fraternity and '. . . build up together that perfect Man of whom St. Paul speaks who realises the fulness of Christ'[18]

On development, the Pope declared that the gap is widening between the rich and poor nations of the Third World and that to alleviate in many ways unnecessary human suffering action must be taken without delay. He also had a word of caution for the poor and underdeveloped nations that too hasty agrarian reform or too rapid industrialization can have some very serious side effects. For example, in traditionally rural societies, these abrupt socio-economic changes can be extremely disruptive to family and community life. He also warned against such social evils as overcrowding and urban slums which so often follow in the wake of sudden changes in the industrial economy.

Concerning violence, the Encyclical declared that as a result of grinding poverty and suppression in the underdeveloped countries, the temptation to resort to violence is very real. Pope Paul VI noted that '. . . recourse to violence, as a means to right these wrongs to human dignity, is a grave temptation.'[19] He cautioned those who

were contemplating such drastic measures that a revolutionary uprising should be avoided at any cost, as it could compound the problems by creating a greater one, and thereby pave the way to . . . new injustices . . . and bring on new disasters. A real evil should not be fought against at the cost of greater misery.[20] Yet, he does not entirely rule out revolution in cases . . . where there is manifest, long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country. . . .[21]

Pope Paul saw the road to reform as a means to avoid bloodshed and to bring peace and justice to the world. There had to be economic reform, not only within nations, but also among nations. Paul VI asserted that unfair trade relations between rich and poor nations was a major cause of international inequality. The underdeveloped nations, he noted, are forced into a disadvantaged position on the international markets, because they are primarily producers of raw materials which tend to fluctuate in demand and price. Also, their governments have to borrow money from the rich nations, and due to their unstable economy are sinking deeper in debt.

With respect to capitalism and tax reform, Pope Paul was concerned deeply over the problem of unrestricted capitalism within the poor countries and at the international level. To correct this injustice, the Encyclical *Populorum Progressio* proposed a world tax system which the poor nations could count on and a world government to co-ordinate the development of Third World nations. He insisted that there should be room for some mixed economy . . . to avoid the danger of complete collectivisation or of arbitrary planning, which, by denying liberty, would prevent the exercise of the fundamental rights of the human person.[22] He appealed to

directors of the large multinationals not to return to a system of laissez faire when dealing with weak governments and poor people in the Third World but instead to treat those who are less fortunate with the same sensitivity they have come to expect in their own country. He believed that those nations who are more technically advanced can still learn and benefit much from the value systems of other nations. To ensure a lasting peace and social change, the Pope insisted that a sincere and just dialogue based on man and not on commodities is of the utmost necessity. 'At least let justice always rule the relations between superiors and their subordinates. Let standard contracts with reciprocal obligations govern these relationships. Finally, let no one whatever his status, be subjected unjustly to the arbitrariness of others.'[3]

It is for this reason that the Pope condemned unrestrained international capitalism and affirmed that the teaching of *Rerum Novarum* on the justice of the wage contract is valid. 'An economy of exchange can no longer be based solely on the law of free competition, a law which, in its turn, too often creates an economic dictatorship. Freedom of trade is fair only if it is subject to the demands of social justice.'[4] The Encyclical also warned the poor nations of the dangers of materialism which lay ahead on the road to development and cautioned them not to follow the example of the rich industrial nations, where many have now become victims of materialism. Such obsession with material things leads to a self-centeredness which leaves no room for brotherly love.

On technology, Pope Paul VI alerted the developing nations not to make the mistakes of their predecessors but to be mindful that 'tomorrow's technocracy can beget evils no less redoubtable than those due to the liberalism of yesterday.

Economics and technology have no meaning except from man whom they should serve. And man is only truly man as far as . . . he is author of his own advancement. . . ."[25] *Populorum Progressio* concludes with an appeal to all Catholics, fellow Christians, and all men of good will to give generously of themselves, their skills and their talents to aid the less fortunate. 'All of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man. . . as a source of brotherhood and a sign of Providence.'[26]

In summarizing *Populorum Progressio*, it should be made clear that this is not a naive document which speaks simply of the poor countries 'developing' so that they can catch up with the west. It realizes fully that the industrial nations were never where the poor countries are, because the former were never the kind of colonies that they were, at least, not in modern times. Therefore, according to Ryan, it recognizes that they need 'liberation,' i.e. a certain undoing of the past. At the same time, this encyclical does not emphasize people organizing themselves to change their situation. It lacks a teaching on conflict or confrontation. The alternative presented in this document is that there are popular movements through which people can organize for power to change their own situation. Before leaving the work of Pope Paul VI, a few brief comments are in order highlighting the significant contributions he made to Catholic social teaching in his writings *Octogesima Adveniens* and *Justice in the World*.

On May 14, 1971, four years following the publication of *Populorum Progressio*, Pope Paul VI issued his second major publication on social justice *Octogesima*

Adveniens, commemorating the eightieth anniversary of *Rerum Novarum*. It was addressed to Cardinal Maurice Roy of Quebec, who was then President of the Council of the Laity and of the Pontifical Commission on Justice and Peace. The document was more in the form of a letter to the Cardinal than an encyclical, and its concerns were primarily with political issues. From a political perspective, the Pope called for social and economic changes between and within nations, much as he did in *Populorum Progressio*.

Octogesima Adveniens is in keeping with traditional Catholic Social Teaching in its defense of unions and the right to strike as a last resort, when all other legal action has failed. The important role of union organizations must be admitted: their object is the represenation of the various categories of workers, their lawful collaboration in the economic advance of society, and the development of the sense of their responsibilty for the realization of the common good." Nevertheless, he cautioned that "When it is a question of public services, required for the life of an entire nation, it is necessary to be able to assess the limit beyond which the harm caused to society becomes inadmissible."[8]

In January 1967, Pope Paul VI established the Pontifical Commission on Justice and Peace in response to the desires expressed by Vatican Council II in the Pastoral Constitution on the Church in the Modern World. Its overall mandate is "... to arouse the whole People of God to fulfill its calling for promoting world development, justice and peace." *Justice in the World* is a series of documents prepared by the Pontifical Commission on Justice and Peace for a better understanding of the theme chosen for discussion by the Synod of Bishops at the September-October 1971 session. At the time of Document 3, the regional and

national Conferences of Catholic Bishops throughout the world have established forty bodies comparable to Justice and Peace within their respective territories, and thirty more are being formed. 'Faithful to the teaching of Vatican II, the Commission strives constantly to collaborate with all Christian Churches and confessions, and particularly with the World Council of Churches.'[38]

Justice in the World, Document 3, is entitled 'The Second Development Decade--An International Strategy' and deals with the right of every man and of all people to development. The document explores a broad area of economic development and notes how economic disparity at the international level is tied to international political developments. It states that international development can be tackled more effectively if a complete disarmament program were put under effective international control. These resources which are wasted on weapons of war could be put to use for economic and social development in Third World countries. There were also other factors which contributed to underdevelopment and extreme poverty which the document insisted should be eliminated: colonialism, racial discrimination, and apartheid. The document poses a number of questions for churches to consider within individual nations, especially rich nations which are '. . . in need of liberation from many social ills. They have their poor, their marginal men, their alienated people. At the same time the challenge is raised within their societies against profit-driven high-consumption economics.'[39]

Thus in these three documents Paul VI was able to move beyond the transitional bridge established by Pope John XXIII, a bridge which connected traditional papal social doctrine with global concerns of justice. *Populorum Progressio* and Paul's other social writings are sophisticated assessments of global injustices and

the means to alleviate them. Having accomplished this task for the Third World, it would be left to John Paul II to apply these values more directly to the industrial west. He would do just that in his *Laborem Exercens.*

NOTES

The English version of *Populorum Progressio* used in Chapter 9 is that published by the Vatican Polygot Press in booklet form, 62 pages. A.A.S. LIX (April 1967), no. 4, pp. 257-99. It is one of several key social documents contained in *The Gospel of Peace of Justice,* presented by Joseph Gremillion, Maryknoll, New York, 1976; pp. 387-413. The Encyclical is divided into 85 sections. Quotations from *Populorum Progressio* will be cited by the title, followed by the section number in brackets and the page number in *The Gospel of Peace and Justice.*

1 Joseph Gremillion, *The Gospel of Peace and Justice* (Maryknoll, New York: Orbis Books, 1976), 128-129.

2 William J. Drummond, *Every Man a Brother* (*Washington, D.C.: Corpus Books, 1968*), *131.*

3 *Populorum Progressio* (3), *388.*

4 *Populorum Progressio* (66), *407.*

5 *Ibid.*

6 Populorum Progressio (6), 389.

7 Populorum Progressio (8), 389-390.

8 Populorum Progressio (9), 390.

9 *Ibid.*

10 Populorum Progressio (14,15,17,18), 391-392.

11 Populorum Progressio (42), 400.

12 Populorum Progressio (47), 401.

13 Populorum Progressio (23), 394.

14 *Ibid.*

15 Populorum Progressio (26), 395.

16 *Ibid.*

17 *Populorum Progressio* (28), 395.

18 *Populorum Progressio* (28), 396.

19 *Populorum Progressio* (30), 396.

20 *Populorum Progressio* (31), 396.

21 *Ibid.*

22 *Populorum Progressio* (33), 397.

23 *Populorum Progressio* (70), 408.

24 *Populorum Progressio* (59), 405.

25 *Populorum Progressio* (34), 397.

26 *Populorum Progressio* (86), 413.

27 *Octogesima Adveniens* (14), 492.

28 *Ibid.*

29 *Justice in the World*, Document 3, (Rome: Pontifical Commission on Justice and Peace, 1971, 30.

30 *Ibid.*

31 *Ibid.*, 28.

CHAPTER 10

JOHN PAUL II'S LABOREM EXERCENS ON HUMAN WORK

The social programs which Paul VI set forth in *Populorum Progressio* (March 26, 1967), *Octogesima Adveniens* (May 14, 1971); and 'Justice in the World': Synod of Bishops Second General Assembly (November 30, 1971) are carried forward by John Paul II in *Laborem Exercens* (On Human Work). Clearly, there is real continuity in the Catholic social teaching of these two modern-day popes on key social issues of justice, liberation, dignity of the human person, and solidarity with the poor. Although Pope John Paul II intended to publish *Laborem Exercens* on May 15, 1981, the ninetieth anniversary of *Rerum Novarum*, an attempt on his life on May 13, 1981 prevented its publication until September 14, 1981. Over 25,000 words in length, the now famous Encyclical covers a broad range of political, social and philosophical issues, and is regarded by experts of papal encyclicals as a most profound document.

Laborem Exercens presents a view of man as a worker and suggests that the key to the social question is human work. In developing this Encyclical on work, the Pope draws upon a huge body of Catholic social teaching which has been developed over more than one hundred years. Part of the fascination of this document is the uniqueness of the man, himself. John Paul II is the only Pope to have worked in a factory, having spent several years as a worker at the Solvay Chemical Works in Cracow. He is also the first Pope to come from a Communist country, and like Karl Marx, he has extensive training in philosophy. Out of this unorthodox background, it seems only fitting that the focus of his Encyclical would

be on human work.

In the Preface of *Laborem Exercens*, John Paul describes work in a new light '. . . as any activity by man, whether manual or intellectual, whatever its nature or circumstances . . . Work is one of the characteristics that distinguishes man from the rest of creatures . . . . Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons.'[2] The reason for this is that man through his intellect can reflect on his work and in doing so alter his work process.

The basic principle underlying *Laborem Exercens* is the priority of labour over capital, that is, that man is the subject and not the object of his work, and the acceptance of this principle is very crucial to a clear understanding of this document. The Pope states over and over again that 'work is for man' and not 'man for work.'[3] John Paul II affirms that, as the subject of his work, man grows in self-understanding and self-esteem and becomes a more social human being with those who belong to the same family or community of persons. Through his work, man not only transforms himself but also transforms nature, as God intended him to do. The Pope affirms that man's dignity demands that he should not be made a commodity and an object of his labour or be used by others for the profit motive or as a pawn in the ideological game of the all-powerful State. The Pope stresses that when man is made the object rather than the subject of his labour, he is not only alienated from himself, but also from the product of his labour. A prime example of this would be a production worker who spends most of his or her working hours in silence attending an automatic machine with no control over the work process or the final product of his labour. Or another example would be that of a skilled or

professional worker who suffers under the pressure-driven experience of extreme understaffing. Thus like the assembly-line worker, he is denied the autonomy required to be a creative person. Such alienating work situations, according to Pope John Paul, stand in the way of the person's human development and self-fulfilment.

The Encyclical stresses the subjective dimension of work because man as a co-creator with God is ordained to work. The Pope notes that man, as the 'image of God,' is '. . . a subjective being capable of acting in a planned and rational way. . . .'[4] He affirms that, as a subjective being, man's work begins with an idea in his mind, but it can only become work when man transforms an object outside of himself into a new form. In fulfilling this innate need for work, man grows and develops. 'As a person, man is therefore the subject of work.'[5] According to John Paul man fulfills his calling through his work. But, work corresponds to the biblical concept of 'dominion' '. . . only when throughout the process man manifests himself and confirms himself as the one who 'dominates'.'[6] The Pope acclaims that this truth is central to Christian teaching on human work and '. . . has had and continues to have primary significance for the formulation of the important social problems characterizing whole ages.' The document draws attention to the fact that the Church's social teaching on labour did not begin with *Rerum Novarum* in 1891, but has its roots in sacred scripture. 'The Church finds in the very first pages of the Book of Genesis the source of her conviction that work is a fundamental dimension of human existence on earth.'[7] The Encyclical affirms that man as the 'image of God' is given a mandate from the Creator: 'Be fruitful and multiply, and fill the earth and subdue it.'[8] Just as God is the universal Provider who cares for all that exists, so has He made us in His image so that we too, as His stewards, can exercise

'providence over this earth and society and care for His human resources entrusted to our safe-keeping. We do this, according to John Paul II, especially through our work. He states further that the Church finds its authoritative source particularly in the Gospel and the writings of the Apostles. 'From the beginning it was part of the Church's teaching, her concept of man and life in society, and, especially, the social morality which she worked out according to the needs of the different ages.'[10]

John Paul II in referring to the unjust class structures in the ancient world speaks of how down through the ages the true nature of work became distorted. As a result of this warped pagan view of manual labour, those who performed it were primarily slaves because it was considered beneath the dignity of a freeman. The Pope also reminds us that this vicious practice was reinforced by the great philosophers. For example, Plato taught that the workingman due to his low status should be deprived of all political rights. Aristotle considered manual labour to be degrading, and Cicero writes that 'All trades of workingmen are to be considered contemptible, and that there is nothing lofty about the workshop.'[11] Pope John Paul declares that when God became man He gave a new spiritual dimension to the ancient doctrine of work, and through his teaching and example He rehabilitated the workingman and gave his labour the dignity it rightly deserved. He went on to say that the Redeemer having chosen to become a fellow worker spent most of his entire life at the carpenter's work bench. 'This circumstance,' the pope declared, 'constitutes in itself the most eloquent 'Gospel of work,' showing that the basis for determining the value of human work is not primarily the kind of work being done but the fact that the one who is doing it is a person. The sources of the dignity of work are to be sought primarily in the subjective dimension, not in the

objective one. Such a concept practically does away with the very basis of the ancient differentiation of people into classes according to the kind of work done.'

Having defined the subjective dimension of man in terms of work, *Laborem Exercens* goes on to describe how modern paganism has become the social norm in our Western civilization. During the first half of the nineteenth century many employers were influenced by the materialistic philosophy of liberalism. This modern ideology treated work '. . . as a sort of merchandise that the worker--especially the industrial worker--sells to the employer, who at the same time is the possessor of the capital, that is to say, of all the working tools and means that make production possible.'[13] The Pope notes that since that time there has emerged several forms of Capitalism paralleled with an almost equal number of collectivisms. He affirms that as a result of workers' associations, other social economic elements, and legislation, there has emerged a more humane approach to work. However, he cautions that because of the common error of materialism there still exists a danger in both systems of treating work '. . . as a special kind of 'merchandise,' or as an impersonal 'force' needed for production . . . . A systematic opportunity for thinking and evaluating in this way, and in a certain sense a stimulus for doing so, is provided by the quickening process of the development of a onesided materialistic civilization, which gives prime importance to the objective dimension of work, while the subjective dimension . . . remains on a secondary level.'[14] This is the Pope's explanation of why '. . . the analysis of human work in the light of the words concerning man's 'dominion' over the earth goes to the very heart of the ethical and social question.'[15] The Pope makes it quite clear that the same error made by early Capitalism can be repeated when the worker is treated as an

instrument of production and not its maker and subject. He believes that this concept of man as subject of his work should be central to social and economic policies within nations and internationally. In this connection, he makes particular reference to John XXIII's *Mater et Magistra* and Paul VI's *Populorum Progressio* which paid especial attention to the tensions between east and west, north and south.

Pope John Paul II notes that as a result of the history of worker exploitation, there has emerged, and justifiably so, '. . . a great burst of solidarity between workers, first and foremost industrial workers.'[16] He also notes that the solidarity of the workers in the trade union movement was eloquent from the point of view of social ethics and declared that this just reaction was triggered especially by those industrial workers who toiled at monotonous, routine work where the pace of the machine dominates the man. He mentions other negative factors which contributed to this great burst of solidarity, such as wage exploitation, terrible working conditions, lack of social security, and a general 'degradation of man as the subject of work.'[17]

John Paul II is concerned with moral principles and a more just society and emphasizes the importance of those basic human rights that are inherent in the nature of work. Although he does reject what he called 'rigid Capitalism'[18] and State socialism, he calls for a socialist approach to economics and social reform, which Father Michael Ryan describes as a 'decentralized socialism.'[19] By reflecting upon Christian principles and some Marxist concepts, the Encyclical shed new light on the social consequences of human work. Pope John Paul II sees much of value in what Karl Marx had to say about the uniqueness of man in relation to work. 'In

presenting the human person as fundamentally a worker, the pope in *Laborem Exercens* is in line with the Marxist tradition. Marxism does not, however, have a monopoly on such a conception, so the pope does not become a Marxist merely by adopting this approach.[10] Although Marx was not the first person to ever reflect on human work, he was the first to study, observe, and systematically analyze it. Having observed and talked with hundreds of industrial workers, Marx concluded that work was innate to man and also an essential human drive. But, unlike Marx who focused his attention on industrial workers, whom he called the proletariat, John Paul II includes all who work for an honest living, i.e., professionals, managers, and all other forms of labour. To this extent, '. . . the pope takes a much broader view of what is meant by 'work' than is common in the Marxist tradition.'[11]

The Pope stressed that the objective of *Laborem Exercens* is to focus more than what has been done in previous encyclicals on the fact that human work is essentially the key to the entire social question. It is his firm conviction that we should '. . . try to see that question really from the point of view of man's good. And if the solution of the social question . . . must be sought in the direction of 'making life more human,' then the key, namely human work, acquires fundamental and decisive importance.'[12]

John Paul II notes that the Church's social teaching has moved from the 'class' question of the past to the 'world' question of the present where inequality and injustices are now sweeping the globe. Nevertheless, even though these injustices are numerous, it is the Pope's firm conviction that man is fulfilling his commitment as co-creator and, through his work, is becoming more the master of this planet, Earth,

and outer space. Man through his work not only contributes to the society in which he lives, but also to the on-going advancement of science and technology which many experts believe 'will influence the world of work and production no less than the industrial revolution of the last century.'[23] He notes that as a result of the many rapid advances in science and technology, the methods of work itself have changed drastically, especially from the beginning of the industrial era to the present. These technological changes have not only affected how products are manufactured in the factory but also have affected other sectors of the economy as well, particularly agriculture, and in turn, the whole of civilization. Pope John Paul is very positive about technology insofar as it can take the drudgery out of work and bring many benefits to mankind. But, he is also aware that even as new hopes emerge, there are also many new problems and complex questions to be answered. He is very much opposed to its abuse when he asserts that technology can become 'almost his [the worker's] worst enemy, as when the mechanization of work 'supplants' him, taking away all personal satisfaction and incentive to creativity and responsibility, when it deprives many workers of their previous employment, or when, through exalting the machine, it reduces man to the status of its slave.'[24] John Paul notes that 'It is not for the Church to analyze scientifically the consequences that these changes may have on human society. But the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide the above-mentioned changes so as to ensure authentic progress by man and society.'[25] The Pope argues that there is a link between technological and socio-economic progress in some societies, but this affirmation raises some serious

questions '. . . concerning human work in relationship to its subject, which is man.'[1] He claims that these ethical and social questions are a continuous challenge not only to countries and governments but also to the Church itself.

Returning to the issue of the priority of labour over capital, Pope John Paul II states that rigid Capitalism and the progress of Collectivism have both failed because they make labour the object of capital. The Pope noted that 'on the one side are those who do the work without being the owners of the means of production, and on the other side those who act as entrepreneurs and who own these means or represent the owners. Thus the issue of ownership or property enters from the beginning into the whole of this difficult historical process.'[2] Pope John Paul notes that Leo XIII's *Rerum Novarum* on the social question made it clear that private property was both personal and social and that it was not to be dominated and owned by the privileged few but rather was to be distributed widely among the workers for the benefit of the common good. He also believes that it is not in keeping with the Christian tradition that the right to ownership is absolute and untouchable; 'the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone.'[3] The Pope states that the Church's teaching on ownership could never constitute grounds for conflict between capital and labour. He further states that property is purchased through work in order that it can serve work. Consequently, 'This concerns in a special way ownership of the means of production. Isolating these means as a separate property in order to set it up in the form of 'capital' in opposition to 'labour'-- and even to practise exploitation of labour--is contrary to the very nature of these means and their possession.'[4] The Pope notes that 'the position of 'rigid' capitalism continues to

remain unacceptable, namely the position that defends the exclusive right to private ownership of the means of production as an untouchable 'dogma' of economic life.'[30]

In contrast with the Church's position on private property, Karl Marx viewed it as the root cause of alienation and inhuman poverty of the industrial worker. His solution to this social question called for the expropriation of private property through class struggle, thereby emancipating man from the owners of private property and the means of production.

Pope John Paul notes that the teaching of the Church on private property 'diverges radically from the programme of collectivism as proclaimed by Marxism and put into practice in various countries in the decades following the time of Leo XIII's Encyclical. At the same time it differs from the program of capitalism practised by liberalism and by the political systems inspired by it.'[31] John Paul states that the difference between the programme of capitalism and the Church's position on property 'consists in the way the right to ownership is understood.'[32] He notes that there was no reason to assume that by taking the means of production out of the hands of private ownership and making it the property of the collective state, that this would ensure satisfactory socialization. The Pope made it clear that another group of state administrators who are in authority may not perform their duties fairly in terms of the priority of labour over capital. In fact, under certain conditions they may 'plan and manage the economy to serve their own political purposes.'[33] It must be noted that whenever the priority of labour over capital is reversed, no matter what system replaces it, it still remains capitalism. 'Because of the subjugation of workers in the Soviet bloc countries, their economic system based on the public ownership of the means of production is in fact a form of state

capitalism.[34] According to Pope John Paul 'the principle of the priority of labour over capital is a postulate of the order of social morality.'[35] He states that this is of key importance in both systems of capitalism and collectivism. He believes that it is very difficult to separate labour from capital; therefore, when man works, he wants to share in the decision-making process as well as other aspects of the business. Man, not only wants to be paid for his work, but he also wants to know that he is working for himself. The Pope says that 'this awareness is extinguished within him in a system of excessive bureaucratic centralization, which makes the worker feel that he is just a cog in a huge machine . . . a mere production instrument rather that a true subject of work with an initiative of his own.'[36] (See author's personal work history, Chapter 1 of Thesis as a living example of this experience).

Pope John Paul's proposal for the socialization of the means of production calls for a mixed economy where the workers would share in the ownership and decision-making process. He notes that 'We can speak of socializing only when the subject character of society is ensured, that is to say, when on the basis of his work each person is fully entitled to consider himself a part-owner of the great workbench at which he is working with everyone else.'[37]

Father Michael Ryan states that the Pope 'indicates that some 'socializing' of the means of production is called for, yet a socializing that preserves the principle of private ownership. Some have suggested that the Pope was thinking of an economy organized somewhat along the lines of the Mondragan Cooperatives in Spain.'[38]

On unions, John Paul II made the most powerful defence of trade unions of any of his predecessors. He stressed the importance of labour unions in the workers' struggle for justice. He noted that the trade union movement came into being as a

result of the industrial workers' struggle for their just rights against the demands of the factory owners. He declared that 'Their task is to defend the existential interests of workers in all sectors in which their rights are concerned. The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies.'[39] Labour unions belong in a special way to what Michael Ryan calls a 'market economy' because economic decisions are made by market forces in such an economy, and unions are the main way in which workers can act as a 'market force.' In defence of unions, the Pope went on the say that these kinds of associations can also be of great benefit to others who are not earning their living as industrial workers. He made it clear in his defence of trade unions that 'Catholic social teaching does not hold that unions are no more than a reflection of the 'class' structure of society and that they are a mouthpiece for a class struggle which inevitably governs social life.'[40] But, he insisted that 'They are indeed a mouthpiece for the struggle for social justice, for the just rights of working people in accordance with their individual professions.'[41]

On the right to strike, 'One method used by unions in pursuing the just rights of their members is the strike or work stoppage, as a kind of ultimatum to the competing bodies, especially the employers. This method is recognized by Catholic social teaching as legitimate in the proper conditions and within just limits.'[42] He cautioned workers to be mindful not to abuse this right.

Above all, John Paul II considers work in its totality to be an obligation or a duty. Therefore, it constitutes 'a source of rights on the part of the worker.'[43] The worker has the right to work or employment. The Pope stresses that God has commanded man to work, not only for his own survival, but also for the survival

of his family and society as a whole. He states that man is 'the heir to the work of generations and at the same time a sharer in building the future of those who will come after him in the succession of history. All this constitutes the moral obligation of work, understood in its wide sense.'[44]

John Paul notes that there are several factors and influences which determine just or unjust industrial relations in the field of labour. He claims that direct and indirect employers play a major role in determining employment. For example, the direct employer is the person or institution with whom the worker makes a contract. The indirect employer's role includes a whole range of persons, institutions, and collective labour contracts, the major one being the State. As the State is universal and applicable to all societies, it is crucial that it must implement just labour policies. The Encyclical notes that economic relations in our present day are not confined to individual countries, but have become international, thus creating a mutual dependence among nations, especially the poor nations. The Pope stresses the point that this dependence can be a means of injustices and exploitation and can have a direct influence on labour policies in individual states. Further, he feels that these influences can directly affect the workers. For example, 'the highly industrialized countries, and even more the businesses that direct on a large scale the means of industrial production (the companies referred to as multinational or transnational), fix the highest possible prices for their products, while trying at the same time to fix the lowest possible prices for the raw materials or semi-manufactured goods they must purchase. This is one of the causes of an ever increasing disproportion between national incomes.'[45] The Pope explains that as a result of this unjust economic policy, the gap between the rich nations and the poor

nations is widening. He believes that this kind of economic policy is bound to have a detrimental effect on labour policies in the disadvantaged countries, thereby adversely affecting the workers.

John Paul II went on to say that the inferior economic status of the poor nations can also affect the direct employer in those countries. He notes that 'Finding himself in a system thus conditioned, the direct employer fixes working conditions below the objective requirements of the workers, especially if he himself wishes to obtain the highest possible profits from the business which he runs (or from the businesses which he runs, in the case of a situation of 'socialized' ownership of the means of production.)'[46] The Pope stresses that the issue in question here is finding suitable employment for all, especially for those who are capable of working. To the indirect employers of the world, especially the United Nations and all the various ministries and social institutions of national states, John Paul makes his appeal for workers' rights. He notes that 'the rights of the human person are the key element in the whole of the social, moral order.'[47] The Pope stresses that the opposite to a right and just order is chronic unemployment, whether it be regional or national. He states that it is primarily the responsibility of the State to set policy which would help alleviate this evil situation and insists that there should be unemployment benefits available for those who need them as a stop gap measure until suitable employment is available. These social benefits, he reminds us, are but a use of common goods. He also states that it is the responsibility of the State to plan an effective economy so that there will be a wide range of employment to fit the needs of workers and the community. The Pope believes that this kind of proposed State planning would not be a 'onesided' centralization by the public

authorities. Instead, what is in question is a just and rational coordination, within the framework of which the initiative of individuals, free groups, local work centres and complexes must be safeguarded, keeping in mind what has been said above with regard to the subject character of human labour.'[48] Pope John Paul stresses that State planning be such that there is a balance between the various kinds of employment and not just an abundance for the highly trained specialists. He maintains that this balance should also apply to the education of the whole person and that the individual should have access to skills that would open the door to a wide range of employment. It is his view that since the global community is one large family, it is appalling that there are still so many obvious natural resources sitting idle, while great masses of people are unemployed or underemployed. The Pope is convinced that there is something radically wrong with the organization of work and employment. The implication here is that unemployment is not an economic problem but a political one. It is not technical limitations but a lack of political will that prevents our having a full employment economy.

John Paul II makes it clear in this overview on worker rights and employment that it is not intended to be 'a brief treatise on economics or politics. It is a matter of highlighting the deontological and moral aspect. The key problem of social ethics in this case is that of just remuneration for work done. In the context of the present there is no more important way for securing a just relationship between the worker and the employer than that constituted by remuneration for work.'[49] According to Pope John Paul, it is a matter of returning once again to the first principle of the entire ethical and social order: the common destination of the goods of the earth.

It should be noted that this is the first encyclical to speak of the need for struggle. Here is the beginning of the recognition that conflict (not violence) is a social process often needed if justice is to prevail. This whole approach helps the Church to be more in solidarity with the powerless. 'John Paul stressed especially the importance of trade unions in the struggle for the protection of workers' rights. But he insisted that what is in question is a struggle for justice rather than against other people or classes. The Church, he maintained, is firmly committed to the cause of solidarity of those who are poor and oppressed in various ways.'[50] Donal Dorr sees this as getting the Church away from an overriding concern with 'stability' and identification with the status quo.

Throughout *Laborem Exercens* Pope John Paul II emphasizes the spiritual dimension of work. 'Work is a good thing for man--a good thing for his humanity--because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes 'more a human being'.'[51] But, he hastens to caution that although work has a spiritual dimension and can develop in man good moral habits, nevertheless, it '. . . in no way alters our justifiable anxiety that in work, whereby matter gains in nobility, man himself should not experience a lowering of his own dignity.'[52]

In conclusion, the Pope reminds Christians who are in communion with the living God to unite prayer with work and for man to '. . . know the place that his work has not only in earthly progress but also in the development of the Kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the Gospel.'[53]

With the conclusion of this encyclical, roughly ninety years of papal social

teaching have brought together a body of thought and reflections which have influenced the Catholic Church's response to major social problems. Certainly, this evolution will continue, but until the ensuing years allow for further study, it is appropriate to turn to a summary analysis of this development which began with Leo XIII's *Rerum Novarum* and reached a pinnacle in John Paul II's *Laborem Exercens*.

NOTES

The English translation of *Laborem Exercens* (On Human Work) used in Chapter 10 was published by the Canadian Conference of Catholic Bishops, Ottawa, Ontario, 1981. This Encyclical is divided into 27 sections. Quotations from *Laborem Exercens* will be cited by the title, followed by the section number in brackets and the page number.

1 Rev. Michael Ryan, *Christian Social Teaching and Canadian Society* (London, Ontario: St. Peter's Seminary, 1982), 129.

2 Laborem Exercens (Preface), 4.

3 Laborem Exercens (6), 22.

4 Laborem Exercens (6), 20.

5 *Ibid.*

6 Laborem Exercens (6), 21.

7 *Ibid.*

8 Laborem Exercens (4), 13-14.

9 Laborem Exercens (4), 14.

10 Laborem Exercens (3), 11-12.

11 Msgr. Luigi Civardi, *Christianity and Social Justice* (Fresno, California: The Academy Guild Press, 1961), 12.

12 Laborem Exercens (6), 22.

13 Laborem Exercens (6), 23-24.

14 Laborem Exercens (7), 24.

15 Laborem Exercens (7), 25-26.

16 Laborem Exercens (8), 27.

17 *Ibid.*

18 Laborem Exercens (14), 52.

19 Ryan, *Christian Social Teaching*, 181.

20 Donal Dorr, *Option for the Poor* (Maryknoll, New York: Orbis Books, 1983), 267.

21 *Ibid.*

22 Laborem Exercens (3), 12.

23 Laborem Exercens (1), 6-7.

24 Laborem Exercens (5), 18-19.

25 Laborem Exercens (1), 7.

26 Laborem Exercens (5), 19.

27 Laborem Exercens (14), 50.

28 Laborem Exercens (14), 51.

29 *Ibid*

30 Laborem Exercens (14), 52.

31 Laborem Exercens (14), 50.

32 *Ibid.*

33 Gregory Baum 'John Paul II's Encyclical on Labour,' *The Ecumenist* (Toronto: Paulist Press, 1982), 3.

34 *Ibid.*

35 Laborem Exercens (15), 55.

36 Laborem Exercens (15), 56.

37 Laborem Exercens (14), 54.

38 Ryan, *Christian Social Teaching*, 181.

39 Laborem Exercens (20), 73.

40 *Ibid.*

41 *Ibid.*

42 Laborem Exercens (20), 76.

43 Laborem Exercens (16), 58.

44 Laborem Exercens (16), 59.

45 Laborem Exercens (17), 61-62.

46 Laborem Exercens (17), 62.

47 Laborem Exercens (17), 63.

48 Laborem Exercens (18), 65.

49 Laborem Exercens (19), 68.

50 Dorr, *Option* 259.

51 Laborem Exercens (9), 33.

52 *Ibid.*

53 Laborem Exercens (27), 98.

CHAPTER 11

A NEW DIRECTION

Before bringing these threads of papal social teaching together, it is appropriate to re-integrate some autobiographical strands as well. The research topic grew out of my own need to bring together my religious convictions and my life in the workplace. When I began my study I had very little knowledge of the social encyclicals, or the vast amount of material which had been written on the social teachings of the Church in the form of books, pamphlets, and periodicals.

Like many Catholics of my time, I had heard of Pope Leo XIII'S *Rerum Novarum* and had a vague notion that it had something to do with work, but I cannot recall where I first heard of his famous encyclical on the Condition of Work. Possibly, it was in a Sunday sermon. One thing for certain, I had no idea that Leo had proposed a 'just' wage for workers and had sanctioned trade unions as early as 1891. However, I did know that the Church was not opposed to labour unions and the priests I came to know all appeared to be interested in the welfare of working people.

One aspect of Catholic social teaching that I was familiar with first-hand was the Antigonish Co-op Movement, and I was acquainted with one priest who worked very hard to establish a Co-op Store and lobster factory in our neighbouring parish. I recall when I was twelve or thirteen years of age I went to our local parish hall to listen to the great Father Coady speak on the benefits of Credit Unions and Co-ops for working people and his vision for a more prosperous Cape Breton. Now that I have studied all the social encyclicals in depth, I have found that the notion

of an organic Christian community based on human work is a basic theme running through all these documents.

In the small rural community where I grew up solidarity was the social norm. Then during my early work years at the Phone Company, I experienced again this spirit of community in the workplace among workers and management. Unfortunately in the early sixties as "high tech" and the profit motive began to take precedence over people, this sense of community diminished. It was not until the early seventies when the Communication Workers of Canada (CWC) provided a support system for the workers in their struggle for justice that this community spirit began to emerge once again.

At this point I should mention that in 1977 I fulfilled a life-long ambition, graduating with a B.A. in Political Science from W.L.U. In 1980 I took an early retirement, and a year later I returned to the University in search of something--I knew not what at the time. I only felt that out of a lifetime of work experience, perhaps I had a contribution of some sort to make. During an interview with Dr. Aarne Siirala, he encouraged me to prepare myself for M.A. studies. Due to my work and union experience he suggested the social encyclicals as a possible basis for an M.A. thesis. This suggestion appealed to me immediately because it provided the opportunity for integrating my own religious and work life with the official teaching of the church.

To analyze in summary the evolutionary development of Catholic social teaching from Leo XIII's *Rerum Novarum* to John Paul II's *Laborem Exercens* is not an easy task. Each of these men approached the disruptive social issues of his time in his own way and within the historical context of the period in which he wrote.

When Leo wrote *Rerum Novarum* in 1891, the principal problem which was disrupting the solidarity and unity of the Christian community was the plight of the industrial worker and the fact that the cruel system of laissez-faire capitalism was denying the worker his basic rights. Forty years later when Pius XI wrote *Quadragesimo Anno*, the burning issues of his day were the grave danger of class warfare, the all-powerful State and the power of the dictator, combined with the greed and aggression of the giant corporation. All these forces were divisive and endangered the personal freedom and ultimate unity of the Christian community and its worker members. Shortly after Pope Pius XII was elected to the Papacy, he wrote his first encyclical on the Unity of Human Society in 1939. Its theme was universal brotherhood and the solidarity of the human family. In keeping with Catholic social teaching, he reaffirmed that the human person is a social being and, therefore, cannot be separated from community life. By 1961, when Pope John XXIII's *Mater et Magistra* was published, the historical climate had once again shifted. He noted that as a result of science and technology we now live in a global community. In fact, one of the main themes of Pope John in *Mater et Magistra* is that the world is moving in time as a total unit towards a deeper sense of cooperation and community. As a result, he emphasized the importance of human solidarity. In 1967, Paul VI stressed this very same theme of solidarity—every man a brother. This Christian humanism advocated by Pope Paul VI added a new dimension to Catholic social teaching in that we must now focus on the global picture of community of which we are all a part, rather than simply on the narrower egoism of self interest. The notion of community which Paul VI set forth in *Populorem Progressio* became the solid base for Pope John Paul II's *Laborem*

Exercens (On Human Work) in 1981. These two modern-day popes dealt with key social issues of justice, liberation, dignity of the human person, and solidarity with the poor -all of which are issues concerning the working members of a community. Pope John Paul affirms over and over again that 'work is for man' and not 'man for work.' As subject of his work, man grows in self-understanding and self-esteem and becomes a more social human being with those who belong to the same family or community of persons. He notes that, especially through the trade union movement, a great solidarity among workers has arisen and that human work is the essential key to the entire social question. In his view, it is appalling that in this global community, natural resources sit idle while great masses of people remain unemployed or underemployed. Since the human community is complex, many ingredients are needed to make it just and viable. There is, for example, the community of goods which the encyclical dealt with at great length. It is the misuse of these material goods which adversely affects the organic unity of society. Here is where the general principles of natural law are applied in each of the encyclicals, depending upon the needs of the time in which the documents were written. In brief, the goods of the earth are for all men and should be used to serve man in keeping with the principles of justice and charity. When the Popes speak of charity, this does not mean the annual Christmas basket handed out by some executive's wife in a condescending manner to some disabled subordinate. What the Popes are addressing themselves to throughout these social encyclicals is charity in correcting social injustices and the giving freely of one's services, including personal goods in a true community spirit, i.e., a greater equality in the distribution of goods to be extended to the whole world. I am convinced that as long as greed and the

desire for power exist, there will always be injustice in the economic community in varying degrees. I am also convinced from what I have studied in these encyclicals that no matter which political system exists, there will always be struggle and at times conflict. In 1891 in our Western industrial society, the plight of the factory worker was awesome. Pope Leo XIII denounced the loss of organic social life by nineteenth-century man and demanded justice for the workingman from the highest office in Christendom. Despite labour laws and the unions' struggle for justice, some forty years later when Pius XI wrote *Quadragesimo Anno* he would have liked to put an end to the evils of both capitalism and State capitalism. He advocated the reconstruction of the whole social order including the economic system in the hope that the majority, the working people, would have the opportunity for full employment.

John Paul's concept of man being subject of his work had been a strong conviction of mine during my many long years in the workplace, but I had never heard it expressed in just that way. The other Popes had discussed work in varying degrees and the necessity of trade unions in a market economy, but John Paul II put it all together when he spelled out clearly that the key to the entire social question is human work. As I mentioned so often in this thesis, human work is fundamental to all social community.

Moving to the Canadian scene, it is only a natural evolutionary process that Pope John Paul II's message in *Laborem Exercens* would become the seed that took root upon fertile soil here in Canada where it became the bulwark for *Ethical Reflections on the Economic Crisis*, issued by the Social Affairs Commission of the Canadian Conference of Catholic Bishops in 1983. Not that the CCCB hadn't said

almost the same things before--they had! For over thirty years, in their Labour Day messages, the Catholic Bishops had called public attention to the plight of the poor, the unemployed, the native population, the aged and other disadvantaged peoples. The difference was that by 1983, with some 1.5 million Canadians jobless, the social climate was ripe for social change in the workplace. No one could have anticipated the extent to which various sectors of the economy: the Christian community, Government and labour and the media would respond to this document. In keeping with *Laborem Exercens*, (Ethical Reflections), stressed the fact that labour should take precedence over capital and technology. The CCCB expressed grave concern over the disparity between the rich and poor in Canada. They were also critical of the suspension of collective bargaining for civil workers.

As to what the future holds, or, for that matter, what impact any of the social encyclicals will have on society, this remains an open question to be tested by time. Catholics have tended to follow 'the political and social ideals meditated to them by their culture' and to be less likely to be influenced by Catholic tradition. However, it is especially worth noting that there are presently a number of grass-root movements emerging among the Christian laity of many church denominations. This was recently evident when a great surge of study groups and public forums were set up in response to the Canadian Catholic Bishops' Statement, *Ethical Reflections*. My wife and I personally attended public forums in the form of a panel of experts on this Statement, one at St. Jerome's College, one at Wilfrid Laurier University and one at the University of Toronto. In 1967 Pope Paul VI established the Pontifical Commission on Justice and Peace which strives to collaborate with all Christian Churches and confessions, and particularly with the World Council of Churches.

The WCC and the Pontifical Commission have formed a joint Committee on Development, Justice and Peace. The regional and national Conferences of Catholic Bishops throughout the world have been asked to establish or to authorize bodies comparable to Justice and Peace within their respective territories. Also, the theme 'From Words to Action' of the 1976 Labour Day Message of the Catholic Bishops was translated thereafter into a number of study groups. I attended a series of group discussions on the social encyclicals sponsored by the Director of the Holy Spirit Centre in Hamilton Sister Anastasia Young, as well as a number of workshops on the serious problems of unemployment, the starving Third World, and Development for Peace under the directorship of Sister Helen Kobelsky of the Chancery Office in Hamilton. Governments are beginning to listen to what the Canadian churches are saying about the starving millions in the Third World and the wholesale slaughter in Central America. It is now about time they began to listen to these same churches' position on such serious issues as nuclear disarmament, Cruise missile testing, unemployment and the right to work, all of which are critical to the survival and dignity of the human person.

If Catholic Social Teaching is to spread and flourish, it must begin in the schools. I agree wholeheartedly with Pope John XXIII in *Mater et Magistra* that the Church's social teaching must become an integral part of the school curriculum in Catholic schools at all levels, not just in the seminaries. Christian beliefs and attitudes which are formed during childhood and youth tend to persist throughout life. It is imperative to start reshaping minds away from materialistic consumerism to Christian values based on justice and the true charity of 'every man a brother'!

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