

878137

ENCYCLICAL LETTER

OF HIS HOLINESS

JOHN XXIII

BY DIVINE PROVIDENCE

POPE

Christianity and Social Progress

Mater et Magistra



ST. PAUL EDITIONS

ENCYCLICAL LETTER

OF HIS HOLINESS

JOHN XXIII

BY DIVINE PROVIDENCE

POPE

TO OUR VENERABLE BRETHREN

THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS

AND OTHER ORDINARIES

IN PEACE AND COMMUNION

WITH THE APOSTOLIC SEE

AND TO ALL THE CLERGY

AND FAITHFUL OF THE CATHOLIC WORLD

✓ **ON RECENT DEVELOPMENTS**

OF THE SOCIAL QUESTION

IN THE LIGHT OF CHRISTIAN TEACHING

Mater et Magistra

N.C.W.C. Translation



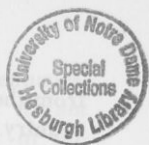
ST. PAUL EDITIONS

AEA 1745

Printed in the U.S.A. by the Daughters of St. Paul
50 St. Paul's Ave., Boston, MA 02130

The Daughters of St. Paul are an international congregation of religious women serving the Church with the communications media.

Deacidified



ENCYCLICAL LETTER OF
HIS HOLINESS, JOHN XXIII
BY DIVINE PROVIDENCE POPE

*To Our Venerable Brothers,
the Patriarchs, Primates,
Archbishops, Bishops
and Other Local Ordinaries
in Peace and Communion
with the Holy See,
and to All the Clergy and
Faithful of the Catholic World:*

**On Recent Developments of the
Social Question in the Light of
Christian Teaching.**

Pope John XXIII

VENERABLE BROTHERS AND DEAR SONS:
HEALTH AND APOSTOLIC BENEDICTION

THE Catholic Church has been established by Jesus Christ as MOTHER AND TEACHER of nations, so that all who in the course of centuries come to her loving embrace, may find salvation as well as the fullness of a more excellent life. To this Church, "the pillar and mainstay of the truth,"¹ her most holy Founder has entrusted the double task of begetting sons unto herself, and of educating and governing those whom she begets, guiding with maternal providence the life both of individuals and of peoples. The lofty dignity of this life, she has always held in the highest respect and guarded with watchful care.

2. For the teaching of Christ joins, as it were, earth with heaven, in that it embraces the whole man, namely, his soul and body, intellect and will, and bids him to lift up his mind

¹ Cf. 1 Tim. 3, 15.

from the changing conditions of human existence to that heavenly country where he will one day enjoy unending happiness and peace.

3. Hence, although Holy Church has the special task of sanctifying souls and of making them sharers of heavenly blessings, she is also solicitous for the requirements of men in their daily lives, not merely those relating to food and sustenance, but also to their comfort and advancement in various kinds of goods and in varying circumstances of time.

4. Realizing all this, Holy Church implements the commands of her Founder, Christ, who refers primarily to man's eternal salvation when He says, "I am the Way, and the Truth, and the Life"² and elsewhere "I am the Light of the World."³ On other occasions, however, seeing the hungry crowd, He was moved to exclaim sorrowfully, "I have compassion on the crowd,"⁴ thereby indicating that He was also concerned about the earthly needs of mankind. The divine Redeemer shows this care not only by His words but also by the actions of His life, as when, to alleviate the hunger of the crowds, He more than once miraculously multiplied bread.

5. By this bread, given for the nourishment of the body, He wished to foreshadow that heavenly food of the soul which He was to give to men on *the day before He suffered*.

6. It is no wonder, then, that the Catholic Church, instructed by Christ and fulfilling His commands, has for two thousand years, from the ministry of the early deacons to the present time, tenaciously held aloft the torch of charity not only by her teaching but also by her widespread example—that charity which, by combining in a fitting manner the precepts and the practice of mutual love, puts into effect in a wonderful way this twofold commandment of *giving*, wherein is contained the full social teaching and action of the Church.

7. By far the most notable evidence of this social teaching and

² John 14, 6.

³ John 8, 12.

⁴ Mark 8, 2.

action, which the Church has set forth through the centuries, undoubtedly is the very distinguished Encyclical Letter *Rerum Novarum*,⁵ issued seventy years ago by our predecessor of immortal memory, Leo XIII. Therein he put forward teachings whereby the question of the workers' condition would be resolved in conformity with Christian principles.

8. Seldom have the admonitions of a Pontiff been received with such universal approbation, as was that Encyclical of Leo XIII, rivaled by few in the depth and scope of its reasoning and in the forcefulness of its expression. Indeed, the norms and recommendations contained therein were so momentous that their memory will never fall into oblivion. As a result, the action of the Catholic Church became more widely known. For its Supreme Pastor, making his own the problems of weak and harassed men, their complaints and aspirations, had devoted himself especially to the defense and restoration of their rights.

9. Even today, in spite of the long lapse of time since the Letter was published, much of its effectiveness is still evident. It is indeed evident in the documents of the Popes who succeeded Leo XIII, and who, when they discussed economic and social affairs, have always borrowed something from it, either to clarify its application or to stimulate further activity on the part of Catholics. The efficacy of the document also is evident in the laws and institutions of many nations. Thus does it become abundantly clear that the solidly grounded principles, the norms of action, and the paternal admonitions found in the masterly Letter of our predecessor, even today retain their original worth. Moreover, from it can be drawn new and vital criteria, whereby men may judge the nature and extent of the social question, and determine what their responsibilities are in this regard.

⁵ *Acta Leonis XIII*, XI (1891), p. 97-144

PART I
TEACHINGS OF
THE ENCYCLICAL "RERUM NOVARUM"
AND TIMELY DOCTRINAL DEVELOPMENTS
DURING THE PONTIFICATES OF
PIUS XI AND PIUS XII

The Period of the Encyclical, "Rerum Novarum"

10. The teachings addressed to mankind by this most wise Pontiff undoubtedly shone with greater brilliance because they were published when innumerable difficulties obscured the issue. On the one hand, the economic and political situation was in process of radical change; on the other, numerous clashes were flaring up and civil strife had been provoked.

11. As is generally known, in those days an opinion widely prevailed and was commonly put into practice, according to which, in economic matters, everything was to be attributed to inescapable, natural forces. Hence, it was held that no connection existed between economic and moral laws. Wherefore, those engaged in economic activity need look no further than their own gain. Consequently, mutual relations between economic agents could be left to the play of free and unregulated competition. Interest on capital, prices of goods and services, profits and wages, were to be determined purely mechanically by the laws of the marketplace. Every precaution was to be taken lest the civil authority intervene in any way in economic affairs. During that era, trade unions, according to circumstances in

different countries, were sometimes forbidden, sometimes tolerated, sometimes recognized in private law.

12. Thus, at that time, not only was the proud rule of the stronger regarded as legitimate, so far as economic affairs were concerned, but it also prevailed in concrete relations between men. Accordingly, the order of economic affairs was, in general, radically disturbed.

13. While a few accumulated excessive riches, large masses of workmen daily labored in very acute need. Indeed, wages were insufficient for the necessities of life, and sometimes were at starvation level. For the most part, workers had to find employment under conditions wherein there were dangers to health, moral integrity, and religious faith. Especially inhuman were the working conditions to which children and women were subjected. The spectre of unemployment was ever present, and the family was exposed to a process of disorganization.

14. As a natural consequence, workers, indignant at their lot, decided that this state of affairs must be publicly protested. This explains why, among the working classes, extremist theories that propounded remedies worse than the evil to be cured, found widespread favor.

The Way to Reconstruction

15. Such being the trend of the times, Leo XIII, in his Encyclical Letter *Rerum Novarum*, proclaimed a social message based on the requirements of human nature itself and conforming to the precepts of the Gospel and reason. We recall it as a message which, despite some expected opposition, evoked response on all sides and aroused widespread enthusiasm. However, this was not the first time the Apostolic See, in regard to the affairs of this life, undertook the defense of the needy, since that same predecessor of happy memory, Leo XIII, published other documents which to some extent paved the way for the document mentioned above. But this Letter so effected for the first time an organization of principles, and, as it were, set forth

singlemindedly a future course of action, that we may regard it as a summary of Catholic teaching, so far as economic and social matters are concerned.

16. It can be said with considerable assurance that such proved to be the situation. For while some, confronted with the social question, unashamedly attacked the Church as if she did nothing except preach resignation to the poor and exhort the rich to generosity, Leo XIII did not hesitate to proclaim and defend quite openly the sacred rights of workers. In beginning his exposition of the principles and norms of the Church in social matters, he frankly stated: "We approach the subject with confidence and in the exercise of the rights that belong to us. For no satisfactory solution of this question will ever be found without the assistance of religion and the Church."⁶

17. Venerable Brothers, you are quite familiar with those basic principles expounded both clearly and authoritatively by the illustrious Pontiff, according to which human society should be renewed in so far as economic and social matters are concerned.

18. He first and foremost stated that work, inasmuch as it is an expression of the human person, can by no means be regarded as a mere commodity. For the great majority of mankind, work is the only source from which the means of livelihood are drawn. Hence, its remuneration is not to be thought of in terms of merchandise, but rather according to the laws of justice and equity. Unless this is done, justice is violated in labor agreements, even though they are entered into freely on both sides.

19. Private property, including that of productive goods, is a natural right possessed by all, which the State may by no means suppress. However, as there is from nature a social aspect to private property, he who uses his right in this regard must take into account not merely his own welfare but that of others as well.

20. The State, whose purpose is the realization of the common good in the temporal order, can by no means disregard the

⁶ *Ibid.*, p. 107.

economic activity of its citizens. Indeed, it should be present to promote in a suitable manner the production of a sufficient supply of material goods, "the use of which is necessary for the practice of virtue."⁷ Moreover, it should safeguard the rights of all citizens, but especially the weaker, such as workers, women, and children. Nor may the State ever neglect its duty to contribute actively to the betterment of the living conditions of workers.

21. In addition, the State should see to it that labor agreements are entered into according to the norms of justice and equity, and that in the environment of work the dignity of the human being is not violated either in body or spirit. On this point, Leo XIII's Letter delineated the broad principles regarding a just and proper human existence. These principles, modern States have adopted in one way or another in their social legislation, and they have—as our predecessor of immortal memory, Pius XI declared, in his Encyclical Letter, *Quadragesimo Anno*⁸—contributed much to the establishment and promotion of that new section of legal science known as *labor law*.

22. In the same Letter, moreover, there is affirmed the natural right to enter corporately into associations, whether these be composed of workers only or of workers and management; and also the right to adopt that organizational structure judged more suitable to meet their professional needs. And workers themselves have the right to act freely and on their own initiative within the above-mentioned associations, without hindrance and as their needs dictate.

23. Workers and employers should regulate their mutual relations in a spirit of human solidarity and in accordance with the bond of Christian brotherhood. For the unregulated competition which so-called *liberals* espouse, or the class struggle in the *Marxist sense*, are utterly opposed to Christian teaching and also to the very nature of man.

⁷ St. Thomas, *De regimine principum*, I, 15.

⁸ Cf. *Acta Apostolicae Sedis*, XXIII (1931), p. 185.

24. These, Venerable Brothers, are the fundamental principles on which a healthy socio-economic order can be built.

25. It is not surprising, therefore, that outstanding Catholic men inspired by these appeals began many activities in order to put these principles to action. Nor were there lacking other men of good will in various parts of the world who, impelled by the needs of human nature, followed a similar course.

26. For these reasons the Encyclical is known even to the present day as the *Magna Charta*⁹ for the reconstruction of the economic and social order.

The Encyclical "Quadragesimo Anno"

27. Furthermore, after a lapse of forty years since publication of that outstanding corpus, as it were, of directives, our predecessor of happy memory, Pius XI, in his turn decided to publish the Encyclical Letter *Quadragesimo Anno*.¹⁰

28. In it the Supreme Pontiff first of all confirmed the right and duty of the Catholic Church to make its special contribution in resolving the more serious problems of society which call for the full cooperation of all. Then he reaffirmed those principles and directives of Leo XIII's Letter related to the conditions of the times. Finally, he took this occasion not only to clarify certain points of doctrine on which even Catholics were in doubt, but he also showed how the principles and directives themselves regarding social affairs should be adapted to the changing times.

29. For at that time, some were in doubt as to what should be the judgment of Catholics regarding private property, the wage system, and more especially, a type of moderate socialism.

30. Concerning private property, our predecessor reaffirmed its natural-law character. Furthermore, he set forth clearly and emphasized the social character and function of private ownership.

⁹ Cf. *Ibid.*, p. 189.

¹⁰ *Ibid.*, p. 177-228.

31. Turning to the wage system, after having rejected the view that would declare it unjust by its very nature, the Pontiff criticized the inhuman and unjust forms under which it was sometimes found. Moreover, he carefully indicated what norms and conditions were to be observed, lest the wage system stray from justice and equity.

32. In this connection, it is today advisable as our predecessor clearly pointed out, that work agreements be tempered in certain respects with partnership arrangements, so that "workers and officials become participants in ownership, or management, or share in some manner in profits."¹¹

33. Of great theoretical and practical importance is the affirmation of Pius XI that "if the social and individual character of labor be overlooked, the efficiency of men can neither be justly appraised nor equitably recompensed."¹² Accordingly, in determining wages, justice definitely requires that, in addition to the needs of the individual worker and his family, regard be had on the one hand for conditions within the productive enterprises wherein the workers labor; on the other hand, for the "public-economic good"¹³ in general.

34. Furthermore, the Supreme Bishop emphasized that the views of *communists*, as they are called, and of Christians are radically opposed. Nor may Catholics, in any way, give approbation to the teachings of *socialists* who seemingly profess more moderate views. From their basic outlook it follows that, inasmuch as the order of social life is confined to time, it is directed solely to temporal welfare; that since the social relationships of men pertain merely to the production of goods, human liberty is excessively restricted and the true concept of social authority is overlooked.

35. Pius XI was not unaware that, in the forty years that had elapsed since the appearance of Leo XIII's Letter, historical conditions had profoundly altered. In fact, unrestricted competition,

¹¹ Cf. *Ibid.*, p. 199.

¹² Cf. *Ibid.*, p. 200.

¹³ Cf. *Ibid.*, p. 201.

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."¹⁴

36. Therefore, as the Supreme Pontiff noted, "economic power has been substituted for the free marketplace. Unbridled ambition for domination has replaced desire for gain; the whole economy has become harsh, cruel, and relentless in frightful measure."¹⁵ Thus it happened that even public authorities were serving the interests of more wealthy men and that concentrations of wealth, to some extent, achieved power over all peoples.

37. In opposition to this trend, the Supreme Pontiff laid down the following fundamental principles: the organization of economic affairs must be conformable to practical morality; the interests of individuals or of societies especially must be harmonized with the requirements of the common good. This evidently requires, as the teaching of our predecessor indicated, the orderly reorganization of society with smaller professional and economic groups existing in their own right, and not prescribed by public authority. In the next place, civil authority should reassume its function and not overlook any of the community's interests. Finally, on a world-wide scale, governments should seek the economic good of all peoples.

38. The two fundamental points that especially characterize the Encyclical of Pius XI are these: First, one may not take as the ultimate criteria in economic life the interests of individuals or organized groups, nor unregulated competition, nor excessive power on the part of the wealthy, nor the vain honor of the nation or its desire for domination, nor anything of this sort.

39. Rather, it is necessary that economic undertakings be governed by justice and charity as the principal laws of social life.

¹⁴ Cf. *Ibid.*, p. 210f.

¹⁵ Cf. *Ibid.*, p. 211.

40. The second point that we consider to be basic to the Letter of Pius XI is that both within individual countries and among nations there be established a juridical order, with appropriate public and private institutions, inspired by social justice, so that those who are involved in economic activities are enabled to carry out their tasks in conformity with the common good.

Radio Broadcast of Pentecost, 1941

41. In specifying social rights and obligations, our predecessor of immortal memory, Pius XII, made a significant contribution, when on the feast of Pentecost, June 1, 1941, he broadcast to the world community a message: "in order to call to the attention of the Catholic world the memory of an event worthy of being written in letters of gold on the Calendar of the Church: namely, the fiftieth anniversary of the publication of the epoch-making Encyclical of Leo XIII, *Rerum Novarum*." ¹⁶ He broadcast this message, moreover, "to render special thanks to Almighty God that His Vicar on earth, in a Letter such as this, gave to the Church so great a gift, and also to render praise to the eternal Spirit that through this same Letter, He enkindled a fire calculated to rouse the whole human race to new and better effort." ¹⁷

42. In the message, the great Pontiff claimed for the Church "the indisputable competence" to "decide whether the bases of a given social system are in accord with the unchangeable order which God our Creator and Redeemer has fixed both in the natural law and revelation." ¹⁸ He noted that the Letter of Leo XIII is of permanent value and has rich and abiding usefulness. He takes the occasion "to explain in greater detail what the Catholic Church teaches regarding the three principal issues of social life in economic affairs, which are mutually related and connected one with the other, and thus interdependent: namely, the use of material goods, labor and the family." ¹⁹

¹⁶ Cf. *Acta Apostolicae Sedis*, XXXIII (1941), p. 196.

¹⁷ Cf. *Ibid.*, p. 197.

¹⁸ Cf. *Ibid.*, p. 196.

¹⁹ Cf. *Ibid.*, p. 198f.

43. Concerning the use of material goods, our predecessor declared that the right of every man to use them for his own sustenance is prior to all other rights in economic life, and hence is prior even to the right of private ownership. It is certain, however, as our predecessor noted, that the right of private property is from the natural law itself. Nevertheless, it is the will of God the Creator that this right to own property should in no wise obstruct the flow of "material goods created by God to meet the needs of all men, to all equitably, as justice and charity require." ²⁰

44. As regards labor, Pius XII repeating what appeared in Leo XIII's Letter, declared it to be both a duty and a right of every human being. Consequently, it is in the first place the responsibility of men themselves to regulate mutual labor relations. Only in the event that the interested parties are unwilling or unable to fulfill their functions, does it "devolve upon the State to intervene and to assign labor equitably, safeguarding the standards and aims that the common good properly understood demands." ²¹

45. Turning to the family, the Supreme Pontiff stresses that private ownership of material goods helps to safeguard and develop family life. Such goods are an apt means "to secure for the father of a family the healthy liberty he needs in order to fulfill the duties assigned him by the Creator, regarding the physical, spiritual, and religious welfare of the family." ²² From this arises the right of the family to migrate. Accordingly, our predecessor reminds governments, both those permitting emigration and those accepting immigrants, that "they never permit anything whereby mutual and sincere understanding between States is diminished or destroyed." ²³ If this be mutually accomplished, it will come to pass that benefits are equalized and

²⁰ Cf. *Ibid.*, p. 199.

²¹ Cf. *Ibid.*, p. 201.

²² Cf. *Ibid.*, p. 202.

²³ Cf. *Ibid.*, p. 203.

diffused widely among peoples, as the supply of goods and the arts and crafts are increased and fostered.

Further Changes

46. But just as contemporary circumstances seemed to Pius XII quite dissimilar from those of the earlier period, so they have changed greatly over the past twenty years. This can be seen not only in the internal situation of each individual country, but also in the mutual relations of countries.

47. In the fields of science, technology, and economics, these developments are especially worthy of note: the discovery of atomic energy, employed first for military purposes and later increasingly for peaceful ends; the almost limitless possibilities opened up by chemistry in synthetic products; the growth of automation in the sectors of industry and services; the modernization of agriculture; the nearly complete conquest, especially through radio and television, of the distance separating peoples; the greatly increased speed of all manner of transportation; the initial conquests of outer space.

48. Turning to the social field, the following contemporary trends are evident: development of systems for social insurance; the introduction of social security systems in some more affluent countries; greater awareness among workers, as members of unions, of the principal issues in economic and social life; a progressive improvement of basic education; wider diffusion among the citizenry of the conveniences of life; increased social mobility and a resulting decline in divisions among the classes; greater interest than heretofore in world affairs on the part of those with average education. Meanwhile, if one considers the social and economic advances made in a growing number of countries, he will quickly discern increasingly pronounced imbalances: first, between agriculture on the one hand and industry and the services on the other; between the more and the less developed regions within countries; and, finally, on a world-

wide scale, between countries with differing economic resources and development.

49. Turning now to political affairs, it is evident that there, too, a number of innovations have occurred. Today, in many communities, citizens from almost all social strata participate in public life. Public authorities intervene more and more in economic and social affairs. The peoples of Asia and Africa, having set aside colonial systems, now govern themselves according to their own laws and institutions. As the mutual relationships of peoples increase, they become daily more dependent one upon the other. Throughout the world, assemblies and councils have become more common, which, being supranational in character, take into account the interests of all peoples. Such bodies are concerned with economic life, or with social affairs, or with culture and education, or, finally, with the mutual relationships of peoples.

Reasons for the New Encyclical

50. Now, reflecting on all these things, we feel it our duty to keep alive the torch lighted by our great predecessors and to exhort all to draw from their writings light and inspiration, if they wish to resolve the social question in ways more in accord with the needs of the present time. Therefore, we are issuing this present Letter not merely to commemorate appropriately the Encyclical Letter of Leo XIII, but also, in the light of changed conditions, 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.

PART II

EXPLANATION AND DEVELOPMENT OF THE TEACHINGS OF "RERUM NOVARUM"

Private Initiative and State Intervention in Economic Life

51. At the outset it should be affirmed 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.

52. But in this matter, for reasons pointed out by our predecessors, it is necessary that public authorities take active interest, the better to increase output of goods and to further social progress for the benefit of all citizens.

53. This intervention of public authorities that encourages, stimulates, regulates, supplements, and complements, is based on the *principle of subsidiarity*²⁴ as set forth by Pius XI in his Encyclical *Quadragesimo Anno*: "It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social

²⁴ *Acta Apostolicae Sedis*, XXIII (1931), p. 203.

activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them.”²⁵

54. Indeed, as is easily perceived, recent developments of science and technology provide additional reasons why, to a greater extent than heretofore, it is within the power of public authorities to reduce imbalances, whether these be between various sectors of economic life, or between different regions of the same nation, or even between different peoples of the world as a whole. These same developments make it possible to keep fluctuations in the economy within bounds, and to provide effective measures for avoiding mass employment. 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.

55. Nevertheless, it remains true that precautionary activities of public authorities in the economic field, although widespread and penetrating, should be such that they not only avoid restricting the freedom of private citizens, but also increase it, so long as the basic rights of each individual person are preserved inviolate. Included among these is the right and duty of each individual normally to provide the necessities of life for himself and his dependents. This implies that whatever be the economic system, it allow and facilitate for every individual the opportunity to engage in productive activity.

56. Furthermore, the course of events thus far makes it clear that there cannot be a prosperous and well-ordered society unless both private citizens and public authorities work together in economic affairs. Their activity should be characterized by mutual and amicable efforts, so that the roles assigned to each fit in with requirements of the common good, as changing times and customs suggest.

57. Experience, in fact, shows that where private initiative of

²⁵ *Ibid.*, p. 203.

individuals is lacking, political tyranny prevails. Moreover, much stagnation occurs in various sectors of the economy, and hence all sorts of consumer goods and services, closely connected with needs of the body and more especially of the spirit, are in short supply. Beyond doubt, the attainment of such goods and services provides remarkable opportunity and stimulus for individuals to exercise initiative and industry.

58. Where, on the other hand, appropriate activity of the State is lacking or defective, commonwealths are apt to experience incurable disorders, and there occurs exploitation of the weak by the unscrupulous strong, who flourish, unfortunately, like cockle among the wheat, in all times and places.

Complexity of Social Structure

Direction of the trend

59. One of the principal characteristics of our time is the multiplication of social relationships, that is, a daily more complex interdependence of citizens, introducing into their lives and activities many and varied forms of association, recognized for the most part in private and even in public law. This tendency seemingly stems from a number of factors operative in the present era, among which are technical and scientific progress, greater productive efficiency, and a higher standard of living among citizens.

60. These developments in social living are at once both a symptom and a cause of the growing intervention of public authorities in matters which, since they pertain to the more intimate aspects of personal life, are of serious moment and not without danger. Such, for example, are the care of health, the instruction and education of youth, the choice of a personal career, the ways and means of rehabilitating or assisting those handicapped mentally or physically. But this trend also indicates and in part follows from that human and natural inclination, scarcely resistible, whereby men are impelled voluntarily to enter into association in order to attain objectives which each

one desires, but which exceed the capacity of single individuals. This tendency has given rise, especially in recent years, to organizations and institutes on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to athletics, to various professions, and to political affairs.

Evaluation

61. Such an advance in social relationships definitely brings numerous services and advantages. It makes possible, in fact, the satisfaction of many personal rights, especially those of economic and social life; these relate, for example, to the minimum necessities of human life, to health services, to the broadening and deepening of elementary education, to a more fitting training in skills, to housing, to labor, to suitable leisure and recreation. In addition, through the ever more perfect organization of modern means for the diffusion of thought—press, cinema, radio, television—individuals are enabled to take part in human events on a world-wide scale.

62. But as these various forms of association are multiplied and daily extended, it also happens that in many areas of activity, rules and laws controlling and determining relationships of citizens are multiplied. As a consequence, opportunity for free action by individuals is restricted within narrower limits. Methods are often used, procedures are adopted, and such an atmosphere develops wherein it becomes difficult for one to make decisions independently of outside influences, to do anything on his own initiative, to carry out in a fitting way his rights and duties, and to fully develop and perfect his personality. Will men perhaps, then become automatons, and cease to be personally responsible, as these social relationships multiply more and more? It is a question which must be answered negatively.

63. Actually, increased complexity of social life by no means results from a blind drive of natural forces. Indeed, as stated above, it is the creation of free men who are so disposed to act

by nature as to be responsible for what they do. They must, of course, recognize the laws of human progress and the development of economic life and take these into account. Furthermore, men are not altogether free of their milieu.

64. Accordingly, advances in social organization can and should be so brought about that maximum advantages accrue to citizens while at the same time disadvantages are averted or at least minimized.

65. That these desired objectives be more readily obtained, it is necessary that public authorities have a correct understanding of the common good. This embraces the sum total of those conditions of social living, whereby men are enabled more fully and more readily to achieve their own perfection. Hence, we regard it as necessary that the various intermediary bodies and the numerous social undertakings wherein an expanded social structure primarily finds expression, be ruled by their own laws, and as the common good itself progresses, pursue this objective in a spirit of sincere concord among themselves. Nor is it less necessary that the above mentioned groups present the form and substance of a true community. This they will do, only if individual members are considered and treated as persons, and are encouraged to participate in the affairs of the group.

66. Accordingly, as relationships multiply between men, binding them more closely together, commonwealths will more readily and appropriately order their affairs to the extent these two factors are kept in balance: (1) the freedom of individual citizens and groups of citizens to act autonomously, while cooperating one with the other; (2) the activity of the State whereby the undertakings of private individuals and groups are suitably regulated and fostered.

67. Now if social systems are organized in accordance with the above norms and moral laws, their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. Rather, we can hope that this will enable man not only to develop and perfect his natural talents, but also will lead to an appropriate structuring of the human

community. Such a structure, as our predecessor of happy memory, Pius XI, warned in his Encyclical Letter *Quadragesimo Anno*,²⁶ is absolutely necessary for the adequate fulfillment of the rights and duties of social life.

Remuneration for Work

Standards of Justice and Equity

68. Our heart is filled with profound sadness when we observe, as it were, with our own eyes a wretched spectacle indeed—great masses of workers who, in not a few nations, and even in whole continents, receive too small a return from their labor. Hence, they and their families must live in conditions completely out of accord with human dignity. This can be traced, for example, to the fact that in these regions, modern industrial techniques either have only recently been introduced or have made less than satisfactory progress.

69. It happens in some of these nations that, as compared with the extreme need of the majority, the wealth and conspicuous consumption of a few stand out, and are in open and bold contrast with the lot of the needy. It happens in other places that excessive burdens are placed upon men in order that the commonwealth may achieve within a brief span, an increase of wealth such as can by no means be achieved without violating the laws of justice and equity. Finally, it happens elsewhere that a disproportionate share of the revenue goes toward the building up of national prestige, and that large sums of money are devoted to armaments.

70. Moreover, in the economically developed countries, it frequently happens that great, or sometimes very great, remuneration is had for the performance of some task of lesser importance or doubtful utility. Meanwhile, the diligent and profitable work that whole classes of decent and hard-working citizens perform, receives too low a payment and one insufficient for the

²⁶ Cf. *Ibid.*, p. 222f.

necessities of life, or else, one that does not correspond to the contribution made to the community, or to the revenues of the undertakings in which they are engaged, or to the national income.

71. Wherefore, we judge it to be our duty to reaffirm once again that just as remuneration for work cannot be left entirely to unregulated competition, neither may it be decided arbitrarily at the will of the more powerful. Rather, in this matter, the norms of justice and equity should be strictly observed. This requires that workers receive a wage sufficient to lead a life worthy of man and to fulfill family responsibilities properly. But in determining what constitutes an appropriate wage, the following must necessarily be taken into account: first of all, the contribution of individuals to the economic effort; the economic state of the enterprises within which they work; the requirements of each community, especially as regards over-all employment; finally, what concerns the common good of all peoples, namely, of the various States associated among themselves, but differing in character and extent.

72. It is clear that the standards of judgment set forth above are binding always and everywhere. However, the measure in which they are to be applied in concrete cases cannot be established unless account is taken of the resources at hand. These resources can and in fact do vary in quantity and quality among different peoples, and may even change within the same country with the passing of time.

Balancing Economic Development and Social Progress

73. Whereas in our era the economies of various countries are evolving very rapidly, more especially since the last great war, we take this opportunity to draw the attention of all to a strict demand of social justice, which explicitly requires that, with the growth of the economy, there occur a corresponding social development. Thus, all classes of citizens will benefit equitably from an increase in national wealth. Toward this end vigilance should be exercised and effective steps taken that class

differences arising from disparity of wealth not be increased, but lessened so far as possible.

74. "National wealth"—as our predecessor of happy memory, Pius XII, rightfully observed—"inasmuch as it is produced by the common efforts of the citizenry, has no other purpose than to secure without interruption those material conditions in which individuals are enabled to lead a full and perfect life. Where this is consistently the case, then such a people is to be judged truly rich. For the system whereby both the common prosperity is achieved and individuals exercise their right to use material goods, conforms fully to norms laid down by God the Creator."²⁷ From this it follows that the economic prosperity of any people is to be assessed not so much from the sum total of goods and wealth possessed as from the distribution of goods according to norms of justice, so that everyone in the community can develop and perfect himself. For this, after all, is the end toward which all economic activity of a community is by nature ordered.

75. We must here call attention to the fact 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.

76. In this matter, the principle laid down by our predecessor of happy memory, Pius XI, in the Encyclical Letter *Quadragesimo Anno*, should be borne in mind: "It is totally false to ascribe to a single factor of production what is in fact produced by joint activity; and it is completely unjust for one factor to arrogate to itself what is produced, ignoring what has been contributed by other factors."²⁸

77. The demands of justice referred to, can be met in various ways, as experience shows. Not to mention other ways, it is very

²⁷ Cf. *Acta Apostolicae Sedis*, XXXIII (1941), p. 200.

²⁸ *Acta Apostolicae Sedis*, XXIII (1931), p. 195.

desirable that workers gradually acquire some share in the enterprise by such methods as seem more appropriate. For today, more than in the times of our predecessor, "every effort should be made that at least in the future, only an equitable share of the fruits of production accumulate in the hands of the wealthy, and a sufficient and ample portion go to the workingmen."²⁹

78. But we should remember that adjustments between remuneration for work and revenues are to be brought about in conformity with the requirements of the common good, both of one's own community and of the entire human family.

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

80. As regards the common good of human society as a whole, the following conditions should be fulfilled: that the competitive striving of peoples to increase output be free of bad faith; that harmony in economic affairs and a friendly and beneficial cooperation be fostered; and, finally, that effective aid be given in developing the economically underdeveloped nations.

81. It is evident from what has been said that these demands of the common good, on both the national and world levels, should be borne in mind, when there is question of determining

²⁹ *Ibid.*, p. 198.

the share of earnings assigned to those responsible for directing the productive enterprise, or as interest and dividends to those who have invested capital.

Demands of Justice as Regards Productive Institutions

Institutions Conforming to the Dignity of Man

82. Justice is to be observed not merely in the distribution of wealth, but also in regard to the conditions under which men engage in productive activity. There is, in fact, an innate need of human nature requiring that men engaged in productive activity have an opportunity to assume responsibility and to perfect themselves by their efforts.

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

Reaffirmation of a Directive

84. Nor is it possible in economic affairs to determine in one formula all the measures that are more conformable to the dignity of man, or are more suitable in developing in him a sense of responsibility. Nevertheless, our predecessor of happy memory, Pius XII, appropriately laid down certain norms of action: "Small and medium-sized holdings in agriculture, in the arts and crafts, in commerce and industry, should be safeguarded and fostered. Such enterprises should join together in mutual-aid societies in order that the services and benefits of large-scale enterprises will be available to them. So far as these larger enterprises are concerned, work agreements should in some way be modified by partnership arrangements."³⁰

³⁰ Radio Broadcast, September 1, 1944; cf. *A.A.S.*, XXXVI (1944), p. 254.

Artisan Enterprises and Cooperative Associations

85. Wherefore, conformably to requirements of the common good and the state of technology, artisan and farm enterprises of family type should be safeguarded and fostered, as should also cooperatives that aim to complement and perfect such enterprises.

86. We shall return shortly to the subject of farm enterprises. Here, we think it appropriate to say something about artisan enterprises and cooperative associations.

87. Above all, it must be emphasized that enterprises and bodies of this sort, in order that they may survive and flourish, should be continuously adapted—both in their productive structure and in their operating methods—to new conditions of the times. These new conditions constantly arise from advances in science and technology, or from changing consumer needs and preferences. It is especially appropriate that all this be done by the craftsmen themselves and by the associates in the cooperatives.

88. Hence, it is most fitting not only that both these groups be suitably formed in technical and in spiritual and intellectual matters, but also that they be joined together professionally. Nor is it less fitting that the State make special provision for them in regard to instruction, taxes, credit facilities, social security and insurance.

89. Moreover, the measures taken by the State on behalf of the craftsmen and members of cooperatives are also justified by the fact that these two categories of citizens are producers of genuine wealth, and contribute to the advance of civilization.

90. Accordingly, we paternally exhort our beloved sons, craftsmen and members of cooperatives throughout the world, that they fully realize the dignity of their role in society, since, by their work, the sense of responsibility and spirit of mutual aid can be daily more intensified among the citizenry, and the desire to work with dedication and originality be kept alive.

Participation of Workers in Medium-size and Large Enterprises

91. Furthermore, as did our predecessors, we regard as justifiable the desire of employees to be partners in enterprises with which they are associated and wherein they work. We do not think it possible, however, to decide with certain and explicit norms the manner and degree of such partnership, since this must be determined according to the state of the individual productive enterprises. For the situation is not everywhere the same, and, in fact, it can change suddenly within one and the same enterprise. Nevertheless, we do not doubt that employees should have an active part in the affairs of the enterprise wherein they work, whether these be private or public. But 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.

92. 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, and that they perform their work not merely with the objective of deriving an income, but also of carrying out the role assigned them and of performing a service that results in benefit to others. This means that the workers may have a say in, and may make a contribution toward, the efficient running and development of the enterprise. Thus, our predecessor of happy memory, Pius XII, clearly indicated: "The economic and social functions which everyone aspires to fulfill, require that efforts of individuals be not wholly subjected to the will of others."³¹ Beyond doubt, an enterprise truly in accord with human dignity should safeguard the necessary and efficient unity of administration. But it by no means follows that those who work daily in such an enterprise are to be considered merely as servants, whose sole function is to

³¹ Allocution, October 8, 1956; cf. *A.A.S.*, XLVIII (1956), p. 799-800.

execute orders silently, and who are not allowed to interject their desires and interests, but must conduct themselves as idle standbys when it comes to assignment and direction of their tasks.

93. Finally, attention is drawn to the fact that the greater amount of responsibility desired today by workers in productive enterprises, not merely accords with the nature of man, but also is in conformity with historical developments in the economic, social, and political fields.

94. Unfortunately, in our day, there occur in economic and social affairs many imbalances that militate against justice and humanity. Meanwhile, throughout all of economic life, errors are spread that seriously impair its operation, purposes, organization, and the fulfillment of responsibilities. Nevertheless, it is an undeniable fact that the more recent productive systems, thanks to the impulse deriving from advances in technology and science, are becoming more modern and efficient, and are expanding at a faster rate than in the past. This demands of workers greater abilities and professional qualifications. Accordingly, workers should be provided with additional aids and time to achieve a suitable and more rounded formation, and to carry out more fittingly their duties as regards studies, morals, and religion.

95. Thus it happens that in our day youths can be allotted additional years to acquire a basic education and necessary skills.

96. Now if these things be done, a situation will emerge wherein workers are enabled to assume greater responsibilities even within their own enterprises. As regards the commonwealth as such, it is of great importance that all ranks of citizens feel themselves daily more obligated to safeguard the common good.

Participation of Workers at All Levels

97. Now, as is evident to all, in our day associations of workers have become widespread, and for the most part have been given legal status within individual countries and even across national boundaries. These bodies no longer recruit

workers for 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, or at least very appropriate, 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.

98. The reason is that individual productive units, whatever their size, efficiency, or importance within the commonwealth, are closely connected with the over-all economic and social situation in each country, whereon their own prosperity ultimately depends.

99. Nevertheless, to decide what is more helpful to the over-all economic situation is not the prerogative of individual productive enterprises, but pertains to the public authorities and to those institutions which, established either nationally or among a number of countries, function in various sectors of economic life. From this is evident the propriety or necessity of ensuring that not only managers or agents of management are represented before such authorities and institutions, but also workers or those who have the responsibility of safeguarding the rights, needs, and aspirations of workers.

100. It is fitting, therefore, that our thoughts and paternal affection be directed toward the various professional groups and associations of workers which, in accord with principles of Christian teaching, carry on their activities on several continents. We are aware of the many and great difficulties experienced by these beloved sons of ours, as they effectively worked in the past and continue to strive, both within their national boundaries and throughout the world, to vindicate the rights of workingmen and to improve their lot and conduct.

101. Furthermore, we wish to give deserved praise to the work of these our sons. Their accomplishments are not always immediately evident, but nevertheless permeate practically the entire field of labor, spreading correct norms of action and thought, and the beneficial influence of the Christian religion.

102. And we wish also to praise paternally those dear sons of ours who, imbued with Christian principles, give their special attention to other labor associations and those groups of work- ingmen that follow the laws of nature and respect the religious and moral liberty of individuals.

103. Nor can we at this point neglect to congratulate and to express our esteem for the International Labor Organization— variously signified popularly by the letters O.I.L. or I.L.O. or O.I.T.—which, for many years, has done effective and valuable work in adapting the economic and social order everywhere to the norms of justice and humanity. In such an order, the legitimate rights of workers are recognized and preserved.

Private Property

Changed Conditions

104. In recent years, as we are well aware, the role played by the owners of capital in very large productive enterprises has been separated more and more from the role of management. This has occasioned great difficulties for governments, whose duty it is to make certain that directors of the principal enterprises, especially those of greatest influence in the economic life of the entire country, do not depart from the requirements of the common good. These difficulties, as we know from experience, are by no means less, whether it be private citizens or public bodies that make the capital investments requisite for large-scale enterprises.

105. 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.

106. It sometimes happens in our day that men are more inclined to seek some professional skill than possession of goods. Moreover, such men have greater esteem for income from labor

or rights arising from labor, than for that deriving from capital investment or rights associated therewith.

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

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

Confirmation of the Right of Private Property

109. Such a doubt has no foundation. For 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. Indeed, the right of private individuals to act freely in economic affairs is recognized in vain, unless they are at the same time given an opportunity of freely selecting and using things necessary for the exercise of this right. Moreover, experience and history testify that where political regimes do not allow to private individuals the possession also of productive goods, the exercise of human liberty is violated or completely destroyed in matters of primary importance. Thus it becomes clear that in the right of property, the exercise of liberty finds both a safeguard and a stimulus.

110. This explains the fact that socio-political groups and associations which endeavor to reconcile freedom with justice within society, and which until recently did not uphold the right of private property in productive goods, have now, en-

lightened by the course of social events, modified their views and are disposed actually to approve this right.

111. Accordingly, we make our own the insistence of our predecessor of happy memory, Pius XII: "In defending the right of private property, the Church has in mind a very important ethical aim in social matters. She does not, of course, strive to uphold the present state of affairs as if it were an expression of the divine will. And even less does she accept the patronage of the affluent and wealthy, while neglecting the rights of the poor and needy. . . . The Church rather does intend that the institution of private property be such as is required by the plan of divine wisdom and the law of nature."³² Private ownership should safeguard the rights of the human person, and at the same time make its necessary contribution to the establishment of right order in society.

112. While recent developments in economic life progress rapidly in a number of countries, as we have noted, and produce goods ever more efficiently, justice and equity require that remuneration for work also be increased within limits allowed by the common good. This enables workers to save more readily and hence to achieve some property status of their own. Wherefore, it is indeed surprising that some reject the natural role of private ownership. For it is a right which continually draws its force and vigor from the fruitfulness of labor, and which, accordingly, 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.

Effective Distribution

113. It is not enough, then, to assert that man has from nature the right of privately possessing goods as his own, including those of productive character, unless, at the same time,

³² Radio Broadcast, September 1, 1944; cf. *A.A.S.*, XXXVI (1944), p. 253.

a continuing effort is made to spread the use of this right through all ranks of the citizenry.

114. Our predecessor of happy memory, Pius XII, clearly reminded us that on the one hand the dignity of the human person necessarily "requires the right of using external goods in order to live according to the right norm of nature. And to this right corresponds a most serious obligation, which requires that, so far as possible, there be given to all an opportunity of possessing private property."³³ On the other hand, the nobility inherent in work, besides other requirements, demands "the conservation and perfection of a social order that makes possible a secure, although modest, property to all classes of the people."³⁴

115. It is especially appropriate that today, more than heretofore, widespread private ownership should prevail, since, as noted above, the number of nations increases wherein the economic systems experience daily growth. Therefore, by prudent use of various devices already proven effective, it will not be difficult for the body politic to modify economic and social life so that the way is made easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms, investments in enterprises of medium or large size. All of this has occurred satisfactorily in some nations with developed social and economic systems.

Public Property

116. Obviously, what we have said above does not preclude ownership of goods pertaining to production of wealth by States and public agencies, especially "if these carry with them power too great to be left in private hands, without injury to the community at large."³⁵

117. It seems characteristic of our times to vest more and

³³ Radio Broadcast, December 24, 1942; cf. *A.A.S.*, XXXV (1943), p. 17.

³⁴ Cf. *Ibid.*, p. 20.

³⁵ Encyclical Letter *Quadragesimo Anno*; *A.A.S.*, XXIII (1931), p. 214.

more ownership of goods in the State and in other public bodies. This is partially explained by the fact that the common good requires public authorities to exercise ever greater responsibilities. However, in this matter, the *principle of subsidiarity*, already mentioned above, is to be strictly observed. For it is lawful for States and public corporations to expand their domain of ownership only when manifest and genuine requirements of the common good so require, and then with safeguards, lest the possession of private citizens be diminished beyond measure, or, what is worse, destroyed.

118. Finally, we cannot pass over in silence the fact that economic enterprises undertaken by the State or by public corporations should be entrusted to citizens outstanding in skill and integrity, who will carry out their responsibilities to the commonwealth with a deep sense of devotion. Moreover, the activity of these men should be subjected to careful and continuing supervision, lest, in the administration of the State itself, there develop an economic imperialism in the hands of a few. For such a development is in conflict with the highest good of the commonwealth.

Social Function of Property

119. Our predecessors have always taught that in the right of private property there is rooted a social responsibility. Indeed, in the wisdom of God the Creator, the over-all supply of goods is assigned, first of all, that all men may lead a decent life. As our predecessor of happy memory, Leo XIII, clearly reminded us in the Encyclical Letter *Rerum Novarum*, "This is the heart of the matter: whoever has received from the divine bounty a larger share of blessings, whether these be corporal or external or gifts of the mind, has received them to use for his own perfection, and, at the same time, as the minister of God's providence, for the benefit of others. 'He who has a talent' [says St. Gregory the Great], 'let him take care that he hides it not; he who has abundance, let him arouse himself to mercy and gen-

erosity; he who has skill in managing affairs, let him make special effort to share the use and utility thereof with his neighbor.' ”³⁶

120. Although in our day, the role assigned the State and public bodies has increased more and more, it by no means follows that the social function of private ownership is obsolescent, as some seem to think. For social responsibility in this matter derives its force from the very right of private property. Furthermore, it is quite clear that there always will be a wide range of difficult situations, as well as hidden and grave needs, which the manifold providence of the State leaves untouched, and of which it can in no way take account. Wherefore, there is always wide scope for humane action by private citizens and for Christian charity. Finally, it is evident that in stimulating efforts relating to spiritual welfare, the work done by individual men or by private civic groups has more value than what is done by public authorities.

121. Moreover, it is well to recall here that the right of private ownership is clearly evident in the Gospels, which reveal Jesus Christ ordering the rich to share their goods with the poor so as to turn them into spiritual possessions: “Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consumes nor thieves break in and steal.”³⁷ And the divine Master states that whatever is done for the poor is done for Him: “Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me.”³⁸

³⁶ *Acta Leonis XIII*, XI (1891), p. 114.

³⁷ Matt. 6, 19-20.

³⁸ Matt. 25, 40.

PART III

NEW ASPECTS OF THE SOCIAL QUESTION

122. The progress of events and of time have made it increasingly evident that the relationships between workers and management in productive enterprises must be readjusted according to norms of justice and charity. But the same is also true of the systems whereby various types of economic activity and the differently endowed regions within a country ought to be linked together. Meanwhile, within the over-all human community, many nations with varied endowments have not made identical progress in their economic and social affairs.

Just Requirements in the Matter of Interrelated Productive Sectors

Agriculture: A Depressed Sector

123. First of all, to lay down some norms in regard to agriculture, we would note that the over-all number of rural dwellers seemingly has not diminished. Beyond doubt, however, many farmers have abandoned their rural birthplace, and seek out either the more populous centers or the cities themselves. Now since this is the case in almost all countries, and since it affects large

numbers of human beings, problems concerning life and dignity of citizens arise, which are indeed difficult to overcome.

124. Thus, as economic life progresses and expands, the percentage of rural dwellers diminishes, while the great number of industrial and service workers increases. Yet, we feel that those who transfer from rural activities to other productive enterprises often are motivated by reasons arising from the very evolution of economic affairs. Very often, however, they are caught up by various enticements of which the following are noteworthy: a desire to escape from a confined environment offering no prospect of a more comfortable life; the wish, so common in our age, to undertake new activities and to acquire new experiences; the attraction of quickly acquired goods and fortunes; a longing after a freer life, with the advantages that larger towns and cities usually provide. But there is no doubt about this point: rural dwellers leave the fields because nearly everywhere they see their affairs in a state of depression, both as regards labor productivity and the level of living of farm populations.

125. Accordingly, in this grave matter, about which enquiries are made in nearly all countries, we should first of all ask what is to be done to prevent so great imbalances between agriculture, industry, and the services in the matter of productive efficiency? Likewise, what can be done to minimize differences between the rural standard of living and that of city dwellers whose money income is derived from industry or some service or other? Finally, how can it be brought about that those engaged in agricultural pursuits no longer regard themselves as inferior to others? Indeed, rural dwellers should be convinced not only that they can strengthen and develop their personalities by their toil, but also that they can look forward to the future vicissitudes with confidence.

126. Accordingly, we judge it opportune in this connection to lay down some norms of permanent validity; although, as is evident, these must be adapted as various circumstances of time and place permit, or suggest, or absolutely require.

Provision for Essential Public Services

127. First, it is necessary that everyone, and especially public authorities, strive to effect improvements in rural areas as regards the principal services needed by all. Such are, for example: highway construction; transport services; marketing facilities; pure drinking water; housing; medical services; elementary, trade, and professional schools; things requisite for religion and for recreation; finally, furnishings and equipment needed in the modern farm home. Where these requirements for a dignified farm life are lacking to rural dwellers, economic and social progress does not occur at all, or else very slowly. Under such conditions, nothing can be done to keep men from deserting the fields, nor can anyone readily estimate their number.

Gradual and Orderly Development of the Economic System

128. It is desirable, moreover, that economic development of commonwealths proceed in orderly fashion, meanwhile preserving appropriate balance between the various sectors of the economy. In particular, care must be had that within the agricultural sector innovations are introduced as regards productive technology, whether these relate to productive methods, or to cultivation of the fields, or to equipment for the rural enterprise, as far as the over-all economy allows or requires. And all this should be done as far as possible, in accordance with technical advances in industry and in the various services.

129. In this way, agriculture not only absorbs a larger share of industrial output, but also demands a higher quality of services. In its turn, agriculture offers to the industrial and service sectors of the economy, as well as to the community as a whole, those products which in kind and in quantity better meet consumer needs. Thus, agriculture contributes to stability of the purchasing power of money, a very positive factor for the orderly development of the entire economic system.

130. By proceeding in this manner, the following advantages,

among others, arise: first of all, it is easier to know the origins and destinations of rural dwellers displaced by modernization of agriculture. Thereupon, they can be instructed in skills needed for other types of work. Finally, economic aids and helps will not be lacking for their intellectual and cultural development, so that they can fit into new social groups.

Appropriate Economic Policy

131. To achieve orderly progress in various sectors of economic life, it is absolutely necessary that as regards agriculture, public authorities give heed and take action in the following matters: taxes and duties, credit, insurance, prices, the fostering of requisite skills, and, finally, improved equipment for rural enterprises.

Taxation

132. As regards taxation assessment according to ability to pay is fundamental to a just and equitable system.

133. 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.

Capital at Suitable Interest

134. Accordingly, those with money to invest are more inclined to invest it in enterprises other than in the rural economy. And for the same reason, rural dwellers cannot pay high rates of interest. Nor are they generally able to pay prevailing market rates for capital wherewith to carry on and expand their operations. Wherefore, the general welfare requires that public authorities not merely make special provision for agricultural financing, but also for establishment of banks that provide capital to farmers at reasonable rates of interest.

Social Insurance and Social Security

135. It also seems necessary to make provision for a twofold insurance, one covering agricultural output, the other covering farmers and their families. Because, as experience shows, the income of individual farmers is, on the average, less than that of workers in industry and the services, it does not seem to be fully in accord with the norms of social justice and equity to provide farmers with insurance or social security benefits that are inferior to those of other classes of citizens. For those insurance plans or provisions that are established generally should not differ markedly one from the other, whatever be the economic sector wherein the citizens work, or from which they derive their income.

136. Moreover, since social security and insurance can help appreciably in distributing national income among the citizens according to justice and equity, these systems can be regarded as means whereby imbalances among various classes of citizens are reduced.

Price Protection

137. Since agricultural products have special characteristics, it is fitting that their price be protected by methods worked out by economic experts. In this matter, although it is quite helpful that those whose interests are involved take steps to safeguard themselves, setting up, as it were, appropriate goals, public authorities cannot stand entirely aloof from the stabilization procedure.

138. Nor should this be overlooked, that, generally speaking, the price of rural products is more a recompense for farmers' labor than for capital investment.

139. Thus, our predecessor of happy memory, Pius XI, touching on the welfare of the human community, appropriately notes in his Encyclical Letter *Quadragesimo Anno*, that "a reasonable relationship between different wages here enters into consideration." But he immediately adds, "Intimately connected with this

is a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, and so forth.”³⁹

140. Inasmuch as agricultural products are destined especially to satisfy the basic needs of men, it is necessary that their price be such that all can afford to buy them. Nevertheless, there is manifest injustice in placing a whole group of citizens, namely, the farmers, in an inferior economic and social status, with less purchasing power than required for a decent livelihood. This, indeed, is clearly contrary to the common good of the country.

Strengthening Farm Income

141. In rural areas it is fitting that industries be fostered and common services be developed that are useful in preserving, processing, and finally, in transporting farms products. There is need, moreover, to establish councils and activities relating to various sectors of economic and professional affairs. By such means, suitable opportunity is given farm families to supplement their incomes, and that within the milieu wherein they live and work.

Appropriate Organization of Farming Enterprises

142. Finally, no one person can lay down a universal rule regarding the way in which rural affairs should be definitely organized, since in these matters there exists considerable variation within each country, and the difference is even greater when we consider the various regions of the world. However, those who hold man and the family in proper esteem, whether this be based upon nature alone, or also upon Christian principles, surely look toward some form of agricultural enterprise, and particularly of the family type, which is modeled upon the community of men wherein mutual relationships of members and the organization of the enterprise itself are conformed to norms of justice and Christian teaching. And these men strive mightily

³⁹ Cf. *Acta Apostolicae Sedis*, XXIII (1931), p. 202.

that such organization of rural life be realized as far as circumstances permit.

143. The family farm will be firm and stable only when it yields money income sufficient for decent and humane family living. To bring this about, it is very necessary that farmers generally receive instruction, 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; that they function efficiently in public life, that is, in various administrative bodies and in political affairs.

Rural Workers: Participants in Improving Conditions

144. We are of the opinion that in rural affairs, the principal agents and protagonists of economic improvement, of cultural betterment, or of social advance, should be the men personally involved, namely, the farmers themselves. To them it should be quite evident that their work is most noble, because it is undertaken, as it were, in the majestic temple of creation; because it often concerns the life of plants and animals, a life inexhaustible in its expression, inflexible in its laws, rich in allusions to God, Creator and Provider. Moreover, labor in the fields not only produces various foodstuffs wherewith humankind is nourished, but also furnishes an increasing supply of raw materials for industry.

145. Furthermore, this is a work endowed with a dignity of its own, for it bears a manifold relationship to the mechanical arts, chemistry, and biology: these must be continually adapted to the requirements of emerging situations because scientific and technological advance is of great importance in rural life. Work of this kind, moreover, possesses a special nobility because it requires farmers to understand well the course of the seasons and to adapt themselves to the same; that they await patiently what the future will bring; that they appreciate the importance and

seriousness of their duties; that they constantly remain alert and ready for new developments.

Solidarity and Cooperation

146. Nor may it be overlooked that in rural areas, as indeed in every productive sector, 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. All these are very necessary either to keep rural dwellers abreast of scientific and technical progress, or to protect the prices of goods produced by their labor. 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. Finally, by acting thus, farmers will achieve an importance and influence in public affairs proportionate to their own role. For today it is unquestionably true that the solitary voice speaks, as they say, to the winds.

Recognizing Demands of the Common Good

147. But when rural dwellers, just as other classes of workers, wish to make their influence and importance felt, they should never disregard moral duties or civil law. Rather they should strive to bring their rights and interests into line with the rights and needs of other classes, and to refer the same to the common good. In this connection, farmers who strive vigorously to improve the yield of their farm may rightly demand that their efforts be aided and complemented by public authorities, provided they themselves keep in mind the common needs of all and also relate their own efforts to the fulfillment of these needs.

148. Wherefore, we wish to honor appropriately those sons of ours who everywhere in the world, either by founding and fostering mutual-aid societies or some other type of association, watchfully strive that in all civic affairs farmers enjoy not merely economic prosperity but also a status in keeping with justice.

Vocation and Mission

149. Since everything that makes for man's dignity, perfection, and development seems to be invoked in agricultural labor, it is proper that man regard such work as an assignment from God with a sublime purpose. It is fitting, therefore, that man dedicate work of this kind to the most provident God who directs all events for the salvation of men. Finally, the farmer should take upon himself, in some measure, the task of educating himself and others for the advancement of civilization.

Aid to Less Developed Areas

150. It often happens that in one and the same country citizens enjoy different degrees of wealth and social advancement. This especially happens because they dwell in areas which, economically speaking, have grown at different rates. Where such is the case, justice and equity demand that the government make efforts either to remove or to minimize imbalances of this sort. Toward this end, efforts should be made, in areas where there has been less economic progress, to supply the principal public services, as indicated by circumstances of time and place and in accord with the general level of living. But in bringing this about, it is necessary to have very competent administration and organization to take careful account of the following: labor supply, internal migration, wages, taxes, interest rates, and investments in industries that foster other skills and developments—all of which will further not merely the useful employment of workers and the stimulation of initiative, but also the exploitation of resources locally available.

151. But it is precisely the measures for advancement of the general welfare which civil authorities must undertake. Hence, they should take steps, having regard for the needs of the whole community, that progress in agriculture, industry, and services be made at the same time and in a balanced manner so far as possible. They should have this goal in mind, that citizens in less developed countries—in giving attention to economic and social

affairs, as well as to cultural matters—feel themselves to be the ones chiefly responsible for their own progress. For a citizen has a sense of his own dignity when he contributes the major share to progress in his own affairs.

152. Hence, those also who rely on their own resources and initiative should contribute as best they can to the equitable adjustment of economic life in their own community. Nay, more, those in authority should favor and help private enterprise in accordance with the *principle of subsidiarity*, in order to allow private citizens themselves to accomplish as much as is feasible.

Imbalances Between Land and Population

153. It is appropriate to recall at this point that in a number of nations there exists a discrepancy between available agricultural land and the number of rural dwellers. Some nations experience a shortage of citizens, but have rich land resources; others have many citizens but an insufficiency of agricultural land.

154. Nor are there lacking nations wherein, despite their great resource potential, farmers use such primitive and obsolete methods of cultivation that they are unable to produce what is needed for the entire population. On the other hand, in certain countries, agriculture has so adapted itself to recent advances that farmers produce surpluses which to some extent harm the economy of the entire nation.

155. It is evident that both the solidarity of the human race and the sense of brotherhood which accords with Christian principles, require that some peoples lend others energetic help in many ways. Not merely would this result in a freer movement of goods, of capital, and of men, but it also would lessen imbalances between nations. We shall treat of this point in more detail below.

156. Here, however, we cannot fail to express our approval of the efforts of the Institute known as F.A.O. which concerns itself with the feeding of peoples and the improvement of agri-

culture. This Institute has the special goal of promoting mutual accord among peoples, of bringing it about that rural life is modernized in less developed nations, and finally, that help is brought to people experiencing food shortages.

Requirements of Justice as Between Nations Differing in Economic Development

Problem of the Modern World

157. Perhaps the most pressing question of our day concerns the relationship between economically advanced commonwealths and those that are in process of development. The former enjoy the conveniences of life; the latter experience dire poverty. Yet, today men are so intimately associated in all parts of the world that they feel, as it were, as if they are members of one and the same household. 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. This is all the more so, inasmuch as countries each day seem to become more dependent on each other. Consequently, it is not easy for them to keep the peace advantageously if excessive imbalances exist in their economic and social conditions.

158. Mindful of our role of universal father, we think it opportune to stress here what we have stated in another connection: "We all share responsibility for the fact that populations are undernourished."⁴⁰ [Therefore], it is necessary to arouse a sense of responsibility in individuals and generally, especially among those more blessed with this world's goods."⁴¹

159. As can be readily deduced, and as the Church has always seriously warned, it is proper that the duty of helping the poor and unfortunate should especially stir Catholics, since they are

⁴⁰ *Allocution*. May 3, 1960; cf. *A.A.S.*, LII (1960), p. 465.

⁴¹ Cf. *Ibid.*

members of the Mystical Body of Christ. "In this we have come to know the love of God," said John the Apostle, "that He laid down His life for us; and we likewise ought to lay down our life for the brethren. He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?"⁴²

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

Emergency Assistance

161. It is clear to everyone that some nations have surpluses in foodstuffs, particularly of farm products, while elsewhere large masses of people experience want and hunger. Now justice and humanity require that these richer countries come to the aid of those in need. Accordingly, to destroy entirely or to waste goods necessary for the lives of men, runs counter to our obligations in justice and humanity.

162. We are quite well aware that to produce surpluses, especially of farm products, in excess of the needs of a country, can occasion harm to various classes of citizens. Nevertheless, it does not therefore follow that nations with surpluses have no obligation to aid the poor and hungry where some particular emergency arises. Rather, diligent efforts should be made that inconveniences arising from surplus goods be minimized and borne by every citizen on a fair basis.

Scientific, Technical, and Financial Cooperation

163. However, the underlying causes of poverty and hunger will not be removed in a number of countries by these means alone. For the most part, the causes are to be found in the primitive state of the economy. To effect a remedy, all available avenues should be explored with a view, on the one hand, to

⁴² 1 John 3, 16-17.

instruct citizens fully in necessary skills and in carrying out their responsibilities, and, on the other hand, to enable them to acquire the capital wherewith to promote economic growth by ways and means adapted to our times.

164. It has not escaped our attention that in recent years there has grown in many minds a deep awareness of their duty to aid poorer countries still lacking suitable economic development, in order that these may more readily make economic and social progress.

165. Toward this end, we look to councils, either of a number of nations, or within individual nations; we look to private enterprises and societies to exert daily more generous efforts on behalf of such countries, transmitting to them requisite productive skills. For the same reason help is given to as many youths as possible that they may study in the great universities of more developed countries, thus acquiring a knowledge of the arts and sciences in line with the standards of our time. Moreover, international banks, single nations, or private citizens often make loans to these countries that they may initiate various programs calculated to increase production. We gladly take this opportunity to give due praise to such generous activity. It is hoped that in the future the richer countries will make greater and greater efforts to provide developing countries with aid designed to promote sciences, technology, and economic life.

Avoidance of Past Errors

166. In this matter we consider it our duty to offer some warnings.

167. First of all, it seems only prudent for nations which thus far have made little or no progress, to weigh well the principal factor in the advance of nations that enjoy abundance.

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

commonwealth. Accordingly, efforts should be made to ensure that improved social conditions accompany economic advancement. And it is very important that such advances occur simultaneously in the agricultural, industrial, and various service sectors.

Respect for Individual Characteristics of Countries

169. It is indeed clear to all that countries in process of development often have their own individual characteristics, and that these arise from the nature of the locale, or from cultural tradition, or from some special trait of the citizens.

170. Now when economically developed countries assist the poorer ones, they not only should have regard for these characteristics and respect them, but also should take special care lest, in aiding these nations, they seek to impose their own way of life upon them.

Disinterested Aid

171. Moreover, economically developed countries should take particular care lest, in giving aid to poorer countries, they endeavor to turn the prevailing political situation to their own advantage, and seek to dominate them.

172. Should perchance such attempts be made, this clearly would be but another form of colonialism, which, although disguised in name, merely reflects their earlier but outdated dominion, now abandoned by many countries. When international relations are thus obstructed, the orderly progress of all peoples is endangered.

173. Genuine necessity, as well as justice, require that whenever countries give attention to the fostering of skills or commerce, they should aid the less developed nations without thought of domination, so that these latter eventually will be in a position to progress economically and socially on their own initiative.

174. If this be done, it will help much toward shaping a community of all nations, wherein each one, aware of its rights and duties, will have regard for the prosperity of all.

Respect for a Hierarchy of Values

175. There is no doubt that when a nation makes progress in science, technology, economic life, and the prosperity of its citizens, a great contribution is made to civilization. But all should realize that these things are not the highest goods, but only instruments for pursuing such goods.

176. Accordingly, we note with sorrow that in some nations economic life indeed progresses, but that not a few men are there to be found, who have no concern at all for the just ordering of goods. No doubt, these men either completely ignore spiritual values, or put these out of their minds, or else deny they exist. Nevertheless, while they pursue progress in science, technology, and economic life, they make so much of external benefits that for the most part they regard these as the highest goods of life. Accordingly, there are not lacking grave dangers in the help provided by more affluent nations for development of the poorer ones. For among the citizens of these latter nations, there is operative a general awareness of the higher values on which moral teaching rests—an awareness derived from ancient traditional custom which provides them with motivation.

177. Thus, those who seek to undermine in some measure the right instincts of these peoples, assuredly do something immoral. Rather, those attitudes, besides being held in honor, should be perfected and refined, since upon them true civilization depends.

Contribution of the Church

178. Moreover, the Church by divine right pertains to all nations. This is confirmed by the fact that she already is everywhere on earth and strives to embrace all peoples.

179. Now, those peoples whom the Church has joined to Christ have always reaped some benefits, whether in economic affairs or in social organization, as history and contemporary events clearly record. For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institutions. He must also

strive with all his might not only that human dignity suffer no dishonor, but also, by the removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

180. Moreover, when the Church infuses her energy into the life of a people, she neither is, nor feels herself to be, an alien institution imposed upon that people from without. This follows from the fact that wherever the Church is present, there individual men are reborn or resurrected in Christ. Those who are thus reborn or who have risen again in Christ feel themselves oppressed by no external force. Rather, realizing they have achieved perfect liberty, they freely move toward God. Hence, whatever is seen by them as good and morally right, that they approve and put into effect.

181. "The Church of Jesus Christ," as our predecessor Pius XII clearly stated, "is the faithful guardian of God's gracious wisdom. Hence, she makes no effort to discourage or belittle those characteristics and traits which are proper to particular nations, and which peoples religiously and tenaciously guard, quite justly, as a sacred heritage. She aims indeed at a unity which is profound and in conformity with that heavenly love whereby all are moved in their innermost being. She does not seek a uniformity which is merely external in its effects and calculated to weaken the fibre of the peoples concerned. And all careful rules that contribute to the wise development and growth within bounds of these capacities and forces, which indeed have their deeply rooted ethnic traits, have the Church's approval and maternal prayers, provided they are not in opposition to those duties which spring from the common origin and destiny of all mortal men."⁴³

182. We note with deep satisfaction that Catholic men, citizens of the less developed nations, are for the most part second to no other citizens in furthering efforts of their countries to make progress economically and socially according to their capacity.

⁴³ Encyclical Letter *Summi Pontificatus*; *A.A.S.*, XXXI (1939), p. 428-29.

183. Furthermore, we note that Catholic citizens of the richer nations are making extensive efforts to ensure that aid given by their own countries to needy countries is directed increasingly toward economic and social progress. In this connection, it seems specially praiseworthy that appreciable aid in various forms is provided increasingly each year to young people from Africa and Asia, so that they may pursue literary and professional studies in the great universities of Europe and America. The same applies to the great care that has been taken in training for every responsibility of their office men prepared to go to less developed areas, there to carry out their profession and duties.

184. To those sons of ours who, by promoting solicitously the progress of peoples and by spreading, as it were, a wholesome civilizing influence, everywhere demonstrate the perennial vitality of Holy Church and her effectiveness, we wish to express our paternal praise and gratitude.

Population Increase and Economic Development

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

Imbalance Between Population and Means of Subsistence

186. As regards the world as a whole, some, consequent to statistical reasoning, observe that within a matter of decades mankind will become very numerous, whereas economic growth will proceed much more slowly. From this some conclude that unless procreation is kept within limits, there subsequently will develop an even greater imbalance between the number of inhabitants and the necessities of life.

187. It is clearly evident from statistical records of less developed countries that, because recent advances in public health and in medicine are there widely diffused, the citizens

have a longer life expectancy consequent to lowered rates of infant mortality. The birth rate, where it has traditionally been high, tends to remain at such levels, at least for the immediate future. Thus the birth rate in a given year exceeds the death rate. Meanwhile the productive systems in such countries do not expand as rapidly as the number of inhabitants. Hence, in poorer countries of this sort, the standard of living does not advance and may even deteriorate. Wherefore, lest a serious crisis occur, some are of the opinion that the conception or birth of humans should be avoided or curbed by every possible means.

The Terms of the Problem

188. Now to tell the truth, the interrelationships on a global scale between the number of births and available resources are such that we can infer grave difficulties in this matter do not arise at present, nor will in the immediate future. The arguments advanced in this connection are so inconclusive and controversial that nothing certain can be drawn from them.

189. Besides, God in His goodness and wisdom has, on the one hand, provided nature with almost inexhaustible productive capacity; and, on the other hand, has endowed man with such ingenuity that, by using suitable means, he can apply nature's resources to the needs and requirements of existence. Accordingly, that the question posed may be clearly resolved, a course of action is not indeed to be followed whereby, contrary to the moral law laid down by God, procreative function also is violated. Rather, man should, by the use of his skills and science of every kind, acquire an intimate knowledge of the forces of nature and control them ever more extensively. Moreover, the advances hitherto made in science and technology give almost limitless promise for the future in this matter.

190. When it comes to questions of this kind, we are not unaware that in certain locales and also in poorer countries, it is often argued that in such an economic and social order, difficulties arise because citizens, each year more numerous, are unable to acquire sufficient food or sustenance where they live,

and peoples do not show amicable cooperation to the extent they should.

191. But whatever be the situation, we clearly affirm these problems should be posed and resolved in such a way that man does not have recourse to methods and means contrary to his dignity, which are proposed by those persons who think of man and his life solely in material terms.

192. We judge that this question can be resolved only if economic and social advances preserve and augment the genuine welfare of individual citizens and of human society as a whole. Indeed, in a matter of this kind, first place must be accorded everything that pertains to the dignity of man as such, or to the life of individual men, than which nothing can be more precious. Moreover, in this matter, international cooperation is necessary, so that, conformably with the welfare of all, information, capital, and men themselves may move about among the peoples in orderly fashion.

Respect for the Laws of Life

193. In this connection, we strongly affirm that human life is transmitted and propagated through the instrumentality of the family which rests on marriage, one and indissoluble, and, so far as Christians are concerned, elevated to the dignity of a sacrament. Because the life of man is passed on to other men deliberately and knowingly, it therefore follows that this should be done in accord with the most sacred, permanent, inviolate prescriptions of God. Everyone without exception is bound to recognize and observe these laws. Wherefore, in this matter, no one is permitted to use methods and procedures which may indeed be permissible to check the life of plants and animals.

194. Indeed, all must regard the life of man as sacred, since from its inception, it requires the action of God the Creator. Those who depart from this plan of God not only offend His divine majesty and dishonor themselves and the human race, but they also weaken the inner fibre of the commonwealth.

Education Toward a Sense of Responsibility

195. In these matters it is of great importance that new offspring, in addition to being very carefully educated in human culture and in religion—which indeed is the right and duty of parents—should also show themselves very conscious of their duties in every action of life. This is especially true when it is a question of establishing a family and of procreating and educating children. Such children should be imbued not only with a firm confidence in the providence of God, but also with a strong and ready will to bear the labors and inconveniences which cannot be lawfully avoided by anyone who undertakes the worthy and serious obligation of associating his own activity with God in transmitting life and in educating offspring. In this most important matter certainly nothing is more relevant than the teachings and supernatural aids provided by the Church. We refer to the Church whose right of freely carrying out her function must be recognized also in this connection.

Creation for Man's Benefit

196. When God, as we read in the book of Genesis, imparted human nature to our first parents, He assigned them two tasks, one of which complements the other. For He first directed: "Be fruitful and multiply,"⁴⁴ and then immediately added: "Fill the earth and subdue it."⁴⁵

197. The second of these tasks, far from anticipating a destruction of goods, rather assigns them to the service of human life.

198. Accordingly, with great sadness we note two conflicting trends: on the one hand, the scarcity of goods is vaguely described as such that the life of men reportedly is in danger of perishing from misery and hunger; on the other hand, the recent discoveries of science, technical advances, and economic produc-

⁴⁴ Gen., 1, 28.

⁴⁵ *Ibid.*

tivity are transformed into means whereby the human race is led toward ruin and a horrible death.

199. Now the provident God has bestowed upon humanity sufficient goods wherewith to bear with dignity the burdens associated with procreation of children. But this task will be difficult or even impossible if men, straying from the right road and with a perverse outlook, use the means mentioned above in a manner contrary to human reason or to their social nature, and hence, contrary to the directives of God Himself.

International Cooperation

World Dimensions of Important Human Problems

200. Since the relationships between countries today are closer in every region of the world, by reason of science and technology, it is proper that peoples become more and more interdependent.

201. Accordingly, contemporary problems of moment—whether in the fields of science and technology, or of economic and social affairs, or of public administration, or of cultural advancement—these, because they may exceed the capacities of individual States, very often affect a number of nations and at times all the nations of the earth.

202. As a result, individual countries, although advanced in culture and civilization, in number and industry of citizens, in wealth, in geographical extent, are not able by themselves to resolve satisfactorily their basic problems. Accordingly, because States must on occasion complement or perfect one another, they really consult their own interests only when they take into account at the same time the interests of others. Hence, dire necessity warns commonwealths to cooperate among themselves and provide mutual assistance.

Mutual Distrust

203. Although this becomes more and more evident each day to individuals and even to all peoples, men, and especially those

with high responsibility in public life, for the most part seem unable to accomplish the two things toward which peoples aspire. This does not happen because peoples lack scientific, technical, or economic means, but rather because they distrust one another. Indeed, men, and hence States, stand in fear of one another. One country fears lest another is contemplating aggression and lest the other seize an opportunity to put such plans into effect. Accordingly, countries customarily prepare defenses for their cities and homeland, namely, armaments designed to deter other countries from aggression.

204. Consequently, the energies of man and the resources of nature are very widely directed by peoples to destruction rather than to the advantage of the human family, and both individual men and entire peoples become so deeply solicitous that they are prevented from undertaking more important works.

Failure to Acknowledge the Moral Order

205. The cause of this state of affairs seems to be that men, more especially leaders of States, have differing philosophies of life. Some even dare to assert that there exists no law of truth and right which transcends external affairs and man himself, which of necessity pertains to everyone, and, finally, which is equitable for all men. Hence, men can agree fully and surely about nothing, since one and the same law of justice is not accepted by all.

206. Although the word *justice* and the related term *demands of justice* are on everyone's lips, such verbalizations do not have the same meaning for all. Indeed, the opposite frequently is the case. Hence, when leaders invoke *justice* or the *demands of justice*, not only do they disagree as to the meaning of the words, but frequently find in them an occasion of serious contention. And so they conclude that there is no way of achieving their rights or advantages, unless they resort to force, the root of very serious evils.

God, the Foundation of the Moral Order

207. That mutual faith may develop among rulers and nations and may abide more deeply in their minds, the laws of truth and justice first must be acknowledged and preserved on all sides.

208. However, the guiding principles of morality and virtue can be based only on God; apart from Him, they necessarily collapse. For man is composed not merely of body, but of soul as well, and is endowed with reason and freedom. Now such a composite being absolutely requires a moral law rooted in religion, which, far better than any external force or advantage, can contribute to the resolution of problems affecting the lives of individual citizens or groups of citizens, or with a bearing upon single States or all States together.

209. Yet, there are today those who assert that, in view of the flourishing state of science and technology, men can achieve the highest civilization even apart from God and by their own unaided powers. Nevertheless, it is because of this very progress in science and technology that men often find themselves involved in difficulties which affect all peoples, and which can be overcome only if they duly recognize the authority of God, author and ruler of man and of all nature.

210. That this is true, the advances of science seem to indicate, opening up, as they do, almost limitless horizons. Thus, an opinion is implanted in many minds that inasmuch as mathematical sciences are unable to discern the innermost nature of things and their changes, or express them in suitable terms, they can scarcely draw inferences about them. And when terrified men see with their own eyes that the vast forces deriving from technology and machines can be used for destruction as well as for the advantage of peoples, they rightly conclude that things pertaining to the spirit and to moral life are to be preferred to all else, so that progress in science and technology do not result in destruction of the human race, but prove useful as instruments of civilization.

211. Meanwhile it comes to pass that in more affluent coun-

tries men, less and less satisfied with external goods, put out of their minds the deceptive image of a happy life to be lived here forever. Likewise, not only do men grow daily more conscious that they are fully endowed with all the rights of the human person, but they also strive mightily that relations among themselves become more equitable and more conformed to human dignity. Consequently, men are beginning to recognize that their own capacities are limited, and they seek spiritual things more intensively than heretofore. All of which seems to give some promise that not only individuals, but even peoples may come to an understanding for extensive and extremely useful collaboration.

PART IV

RECONSTRUCTION OF SOCIAL RELATIONSHIPS IN TRUTH, JUSTICE AND LOVE

Incomplete and Erroneous Philosophies of Life

212. As in the past, so too in our day, advances in science and technology have greatly multiplied relationships between citizens; it seems necessary, therefore, that the relationships themselves, whether within a single country or between all countries, be brought into more humane balance.

213. In this connection many systems of thought have been developed and committed to writing: some of these already have been dissipated as mist by the sun; others remain basically unchanged today; still others now elicit less and less response from men. The reason for this is that these popularized fancies neither encompass man, whole and entire, nor do they affect his inner being. Moreover, they fail to take into account the weaknesses of human nature, such as sickness and suffering: weaknesses that no economic or social system, no matter how advanced, can completely eliminate. Besides, men everywhere are moved by a profound and unconquerable sense of religion, which no force can ever destroy nor shrewdness suppress.

214. In our day, a very false opinion is popularized which holds that the sense of religion implanted in men by nature is to be regarded as something adventitious or imaginary, and hence, is to be rooted completely from the mind as altogether

inconsistent with the spirit of our age and the progress of civilization. Yet, this inward proclivity of man to religion confirms the fact that man himself was created by God, and irrevocably tends to Him. Thus we read in Augustine: "Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee."⁴⁶

215. Wherefore, whatever the progress in technology and economic life, there can be neither justice nor peace in the world, so long as men fail to realize how great is their dignity; for they have been created by God and are His children. We speak of God, who must be regarded as the first and final cause of all things He has created. Separated from God, man becomes monstrous to himself and others. Consequently, mutual relationships between men absolutely require a right ordering of the human conscience in relation to God, the source of all truth, justice, and love.

216. It is well known and recognized by everyone that in a number of countries, some of ancient Christian culture, many of our very dear brothers and sons have been savagely persecuted for a number of years. Now this situation, since it reveals the great dignity of the persecuted, and the refined cruelty of their persecutors, leads many to reflect on the matter, though it has not yet healed the wounds of the persecuted.

217. However, no folly seems more characteristic of our time than the desire to establish a firm and meaningful temporal order, but without God, its necessary foundation. Likewise, some wish to proclaim the greatness of man, but with the source dried up from which such greatness flows and receives nourishment: that is, by impeding and, if it were possible, stopping the yearning of souls for God. But the turn of events in our times, whereby the hopes of many are shattered and not a few have come to grief, unquestionably confirm the words of Scripture: "Unless the Lord build the house, they labor in vain who built it."⁴⁷

⁴⁶ *Confessions*, I, 1.

⁴⁷ Ps. 126, 1,

The Church's Traditional Teaching Regarding Man's Social Life

218. What the Catholic Church teaches and declares regarding the social life and relationships of men is beyond question for all time valid.

219. 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.

220. 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. Taking general norms into account, these principles are in accord with the nature of things and the changed conditions of man's social life, or with the special genius of our day. Moreover, these norms can be approved by all.

221. But today, more than ever, principles of this kind must not only be known and understood, but also applied to those systems and methods, which the various situations of time or place either suggest or require. This is indeed a difficult, though lofty, task. Toward its fulfillment we exhort not only our brothers and sons everywhere, but all men of good will.

Study of Social Matters

222. Above all, we affirm that the social teaching proclaimed by the Catholic Church cannot be separated from her traditional teaching regarding man's life.

223. Wherefore, it is our earnest wish that more and more attention be given to this branch of learning. First of all, we urge that attention be given to such studies in Catholic schools on all levels, and especially in seminaries, although we are not

unaware that in some of these latter institutions this is already being done admirably. Moreover, we desire that social study of this sort be included among the religious materials used to instruct and inspire the lay apostolate, either in parishes or in associations. Let this diffusion of knowledge be accomplished by every modern means: that is, in journals, whether daily or periodical; in doctrinal books, both for the learned and the general reader; and finally, by means of radio and television.

224. We judge that our sons among the laity have much to contribute through their work and effort, that this teaching of the Catholic Church regarding the social question be more and more widely diffused. This they can do, not merely by learning it themselves and governing their actions accordingly, but also by taking special care that others also come to know its relevance.

225. Let them be fully persuaded that in no better way can they show this teaching to be correct and effective, than by demonstrating that present day social difficulties will yield to its application. In this way they will win minds today antagonistic to the teaching because they do not know it. Perhaps it will also happen that such men will find some enlightenment in the teaching.

Application of Social Teaching

226. But social norms of whatever kind are not only to be explained but also applied. This is especially true of the Church's teaching on social matters, which has truth as its guide, justice as its end, and love as its driving force.

227. We consider it, therefore, of the greatest importance that our sons, in addition to knowing these social norms, be reared according to them.

228. To be complete, the education of Christians must relate to the duties of every class. It is therefore necessary that Christians thus inspired, conform their behavior in economic and social affairs to the teachings of the Church.

229. If it is indeed difficult to apply teaching of any sort to concrete situations, it is even more so when one tries to put into practice the teaching of the Catholic Church regarding social affairs. This is especially true for the following reasons: there is deeply rooted in each man an instinctive and immoderate love of his own interests; today there is widely diffused in society a materialistic philosophy of life; it is difficult at times to discern the demands of justice in a given situation.

230. Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligation to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can properly fulfill their duty in this regard.

231. We do not regard such instructions as sufficient, unless there be added to the work of instruction that of the formation of man, and unless some action follow upon the teaching, by way of experience.

232. Just as, proverbially, no one really enjoys liberty unless he uses it, so no one really knows how to act according to Catholic teaching in the economic and social fields, unless he acts according to this teaching in the same area.

A Task for Lay Apostolate

233. Accordingly, in popular instruction of this kind, it seems proper that considerable attention be paid to groups promoting the lay apostolate, especially those whose aim is to ensure that efforts in our present concern draw their inspiration wholly from Christian law. Seeing that members of such groups can first train themselves by daily practice in these matters, they subsequently will be able the better to instruct young people in fulfilling obligations of this kind.

234. It is not inappropriate in this connection to remind all, the great no less than the lowly, that the will to preserve moderation and to bear difficulties, by God's grace, can in no wise be

separated from the meaning of life handed down to us by Christian wisdom.

235. But today, unfortunately, very many souls are preoccupied with an inordinate desire for pleasure. Such persons see nothing more important in the whole of life than to seek pleasure, to quench the thirst for pleasure. Beyond doubt, grave ills to both soul and body proceed therefrom. Now in this matter, it must be admitted that one who judges even with the aid of human nature alone, concludes that it is the part of the wise and prudent man to preserve balance and moderation in everything, and to restrain the lower appetites. He who judges matters in the light of divine revelation, assuredly will not overlook the fact that the Gospel of Christ and the Catholic Church, as well as the ascetical tradition handed down to us, all demand that Christians steadfastly mortify themselves and bear the inconveniences of life with singular patience. These virtues, in addition to fostering a firm and moderate rule of mind over body, also present an opportunity of satisfying the punishment due to sin, from which, except for Jesus Christ and His Immaculate Mother, no one is exempt.

Practical Suggestions

236. The teachings in regard to social matters for the most part are put into effect in the following three stages: first, the actual situation is examined; then, the situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norms may be adapted to circumstances of time and place. These three steps are at times expressed by the three words: *observe, judge, act*.

237. Hence, it seems particularly fitting that youth not merely reflect upon this order of procedure, but also, in the present connection, follow it to the extent feasible, lest what they have learned be regarded merely as something to be thought about but not acted upon.

238. However, when it comes to reducing these teachings to action, it sometimes happens that even sincere Catholic men have differing views. When this occurs they should take care to have and to show mutual esteem and regard, and to explore the extent to which they can work in cooperation among themselves. Thus they can in good time accomplish what necessity requires. Let them also take great care not to weaken their efforts in constant controversies. Nor should they, under pretext of seeking what they think best, meanwhile, fail to do what they can and hence should do.

239. But in the exercise of economic and social functions, Catholics often come in contact with men who do not share their view of life. On such occasions, those who profess Catholicism must take special care to be consistent and not compromise in matters wherein the integrity of religion or morals would suffer harm. Likewise, in their conduct they should weigh the opinions of others with fitting courtesy and not measure everything in the light of their own interests. They should be prepared to join sincerely in doing whatever is naturally good or conducive to good. If, indeed, it happens that in these matters sacred authorities have prescribed or decreed anything, it is evident that this judgment is to be obeyed promptly by Catholics. For it is the Church's right and duty not only to safeguard principles relating to the integrity of religion and morals, but also to pronounce authoritatively when it is a matter of putting these principles into effect.

Manifold Action and Responsibility

240. But what we have said about the norms of instruction should indeed be put into practice. This has special relevance for those beloved sons of ours who are in the ranks of the laity inasmuch as their activity ordinarily centers around temporal affairs and making plans for the same.

241. To carry out this noble task, it is necessary that laymen not only should be qualified, each in his own profession, and direct their energies in accordance with rules suited to the objec-

tive aimed at, but also should conform their activity to the teachings and norms of the Church in social matters. Let them put sincere trust in her wisdom; let them accept her admonitions as sons. Let them reflect that, when in the conduct of life they do not carefully observe principles and norms laid down by the Church in social matters, and which we ourselves reaffirm, then they are negligent in their duty and often injure the rights of others. At times, matters can come to a point where confidence in this teaching is diminished, as if it were indeed excellent but really lacks the force which the conduct of life requires.

A Grave Danger

242. As we have already noted, in this present age men have searched widely and deeply into the laws of nature. Then they invented instruments whereby they can control the forces of nature; they have perfected and continue to perfect remarkable works worthy of deep admiration. Nevertheless, while they endeavor to master and transform the external world, they are also in danger, lest they become neglectful and weaken the powers of body and mind. This is what our predecessor of happy memory, Pius XI, noted with sorrow of spirit in his Encyclical Letter *Quadragesimo Anno*: "And so bodily labor, which was decreed by divine providence for the good of man's body and soul even after original sin, has too often been changed into an instrument of perversion: for dead matter leaves the factory ennobled and transformed whereas men are there corrupted and degraded."⁴⁸

243. And our predecessor of happy memory, Pius XII, rightly asserted that our age is distinguished from others precisely by the fact that science and technology have made incalculable progress, while men themselves have departed correspondingly from a sense of dignity. It is a "monstrous masterpiece" of this age "to have transformed man, as it were, into a giant as regards the order of nature, yet in the order of the supernatural and the eternal, to have changed him into a pygmy."⁴⁹

⁴⁸ *Acta Apostolicae Sedis*, XXIII (1931), p. 221f.

⁴⁹ Radio Broadcast, Christmas Eve, 1953; cf. *A.A.S.*, XLVI (1954), p. 10.

244. Too often in our day is verified the testimony of the Psalmist concerning worshipers of false gods, namely, human beings in their activity very frequently neglect themselves, but admire their own works as if these were gods: "Their idols are silver and gold; the handiwork of men."⁵⁰

Respect for the Hierarchy of Values

245. Wherefore, aroused by the pastoral zeal wherewith we embrace all men, we strongly urge our sons that, in fulfilling their duties and in pursuing their goals, they do not allow their consciousness of responsibilities to grow cool, nor neglect the order of the more important goods.

246. For it is indeed clear that the Church has always taught and continues to teach that advances in science and technology and the prosperity resulting therefrom, are truly to be counted as good things and regarded as signs of the progress of civilization. But the Church likewise teaches that goods of this kind are to be judged properly in accordance with their natures: they are always to be considered as instruments for man's use, the better to achieve his highest end: that he can the more easily improve himself, in both the natural and supernatural orders.

247. Wherefore, we ardently desire that our sons should at all times heed the words of the divine Master: "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?"⁵¹

Sanctification of Holy Days

248. Not unrelated to the above admonitions is the one having to do with rest to be taken on feast days.

249. In order that the Church may defend the dignity with which man is endowed, because he is created by God and because

⁵⁰ Ps. 113, 4.

⁵¹ Matt. 16, 26.

God has breathed into him a soul to His own image, she has never failed to insist that the third commandment: "Remember to keep holy the Sabbath day,"⁵² be carefully observed by all. It is the right of God, and within His power, to order that man put aside a day each week for proper and due worship of the divinity. He should direct his mind to heavenly things, setting aside daily business. He should explore the depths of his conscience in order to know how necessary and inviolable are his relations with God.

250. In addition, it is right and necessary for man to cease for a time from labor, not merely to relax his body from daily hard work and likewise to refresh himself with decent recreation, but also to foster family unity, for this requires that all its members preserve a community of life and peaceful harmony.

251. Accordingly, religion, moral teaching, and care of health in turn require that relaxation be had at regular times. The Catholic Church has decreed for many centuries that Christians observe this day of rest on Sunday, and that they be present on the same day at the Eucharistic Sacrifice because it renews the memory of the divine Redemption and at the same time imparts its fruits to the souls of men.

252. But we note with deep sorrow, and we cannot but reprove the many who, though they perhaps do not deliberately despise this holy law, yet more and more frequently disregard it. Whence it is that our very dear workingmen almost necessarily suffer harm, both as to the salvation of their souls and to the health of their bodies.

253. And so, taking into account the needs of soul and body, we exhort, as it were, with the words of God Himself, all men, whether public officials or representatives of management and labor, that they observe this command of God Himself and of the Catholic Church, and judge in their souls that they have a responsibility to God and society in this regard.

⁵² Exod. 20, 8.

Renewed Dedication

254. From what we have briefly touched upon above, let none of our sons conclude, and especially the laity, that they act prudently if, in regard to the transitory affairs of this life, they become quite remiss in their specific Christian contributions. On the contrary, we reaffirm that they should be daily more zealous in carrying out this role.

255. Indeed, when Christ our Lord made that solemn prayer for the unity of His Church, He asked this from the Father on behalf of His disciples: "I do not pray that Thou take them out of the world, but that Thou keep them from evil."⁵³ Let no one imagine that there is any opposition between these two things so that they cannot be properly reconciled: namely, the perfection of one's own soul and the business of this life, as if one had no chance but to abandon the activities of this world in order to strive for Christian perfection, or as if one could not attend to these pursuits without endangering his own dignity as a man and as a Christian.

256. However, it is in full accord with the designs of God's providence that men develop and perfect themselves by exercise of their daily tasks, for this is the lot of practically everyone in the affairs of this mortal life. Accordingly, the role of the Church in our day is very difficult: to reconcile man's modern respect for progress with the norms of humanity and of the Gospel teaching. Yet, the times call the Church to this role; indeed, we may say, earnestly beseech her, not merely to pursue the higher goals, but also to safeguard her accomplishments without harm to herself. To achieve this, as we have already said, the Church especially asks the cooperation of the laity. For this reason, in their dealings with men, they are bound to exert effort in such a way that while fulfilling their duties to others, they do so in union with God through Christ, for the increase of God's glory. Thus the Apostle Paul asserts: "Whether you eat or drink, or do anything else, do all for the glory of

⁵³ John 17, 15.

God.”⁵⁴ And elsewhere: “Whatever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him.”⁵⁵

Greater Effectiveness in Temporal Affairs

257. As often, therefore, as human activity and institutions having to do with the affairs of this life, help toward spiritual perfection and everlasting beatitude, the more they are to be regarded as an efficacious way of obtaining the immediate end to which they are directed by their very nature. Thus, valid for all times is that noteworthy sentence of the divine Master: “Seek first the kingdom of God and His justice, and all these things shall be given you besides.”⁵⁶ For he who is, as it were, a *light in the Lord*,⁵⁷ and walks as a *son of light*,⁵⁸ he perceives more clearly what the requirements of justice are, in the various sectors of human zeal, even in those that involve greater difficulties because of the excessive love which many have for their own interests, or those of their country, or race. It must be added that when one is motivated by Christian charity, he cannot but love others, and regard the needs, sufferings and joys of others as his own. His work, wherever it be, is constant, adaptable, humane, and has concern for the needs of others: For “Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.”⁵⁹

Living Members of the Mystical Body of Christ

258. But we do not wish to bring this letter of ours to a close, Venerable Brothers, without recalling to your minds that most fundamental and true element of Catholic teaching, whereby we

⁵⁴ I Cor. 10, 31.

⁵⁵ Col. 3, 17.

⁵⁶ Matt. 6, 33.

⁵⁷ Eph. 5, 8.

⁵⁸ Cf. *Ibid.*

⁵⁹ I Cor. 13, 4-7.

learn that we are living members of His Mystical Body, which is the Church: "For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ."⁶⁰

259. Wherefore, we urgently exhort all our sons in every part of the world, whether clergy or laity, that they fully understand how great is the nobility and dignity they derive from being joined to Christ, as branches to the vine, as He Himself said: "I am the vine, you are the branches,"⁶¹ and that they are sharers of His divine life. Whence it is, that if Christians are also joined in mind and heart with the most Holy Redeemer, when they apply themselves to temporal affairs, their work in a way is a continuation of the labor of Jesus Christ Himself, drawing from it strength and redemptive power: "He who abides in Me, and I in him, he bears much fruit."⁶² Human labor of this kind is so exalted and ennobled that it leads men engaged in it to spiritual perfection, and can likewise contribute to the diffusion and propagation of the fruits of the Redemption to others. So also it results in the flow of that Gospel leaven, as it were, through the veins of civil society wherein we live and work.

260. Although it must be admitted that the times in which we live are torn by increasingly serious errors, and are troubled by violent disturbances, yet, it happens that the Church's laborers in this age of ours have access to enormous fields of apostolic endeavor. This inspires us with uncommon hope.

261. Venerable Brothers and beloved sons, beginning with that marvelous letter of Leo, we have thus far considered with you the varied and serious issues which pertain to the social conditions of our time. From them we have drawn norms and teachings, upon which we especially exhort you not merely to meditate deeply, but also to do what you can to put them into effect. If each one of you does his best courageously, it will necessarily

⁶⁰ I Cor., 12, 12.

⁶¹ John 15, 5.

⁶² *Ibid.*

help in no small measure to establish the kingdom of Christ on earth. This is indeed: "A kingdom of truth and of life; a kingdom of holiness and grace; a kingdom of justice, of love and of peace."⁶³ And this we shall some day leave to go to that heavenly beatitude, for which we were made by God, and which we ask for with most ardent prayers.

262. For it is a question here of the teaching of the Catholic and Apostolic Church, mother and teacher of all nations, whose light illumines, sets on fire, inflames. Her warning voice, filled with heavenly wisdom, reaches out to every age. Her power always provides efficacious and appropriate remedies for the growing needs of men, for the cares and solitudes of this mortal life. With this voice, the age-old song of the Psalmist is in marvelous accord, to strengthen at all times and to uplift our souls: "I will hear what God proclaims; the Lord—for He proclaims peace to His people, and to His faithful ones, and to those who put in Him their hope. Near indeed is His salvation to those who fear Him, glory dwelling in our land. Kindness and truth shall meet; justice and peace shall kiss. Truth shall spring out of the earth, and justice shall look down from heaven. The Lord Himself will give His benefits; our land shall yield its increase. Justice shall walk before Him, and salvation, along the way of His steps."⁶⁴

263. This is the plea, Venerable Brothers, we make at the close of this Letter, to which we have for a considerable time directed our concern about the Universal Church. We desire that the divine Redeemer of mankind, "who has become for us God-given wisdom, and justice, and sanctification, and redemption"⁶⁵ may reign and triumph gloriously in all things and over all things, for centuries on end. We desire that, in a properly organized order of social affairs, all nations will at last enjoy prosperity, and happiness, and peace.

⁶³ *Preface of Jesus Christ the King.*

⁶⁴ Ps. 84, 9ff.

⁶⁵ I Cor. 1, 30.

264. As an evidence of these wishes, and a pledge of our paternal good will, we affectionately bestow in the Lord our apostolic blessing upon you, Venerable Brothers, and upon all the faithful committed to your care, and especially upon those who will reply with generosity to our appeals.

265. Given at Rome, at Saint Peter's, the fifteenth day of May, in the year 1961, the third year of our Pontificate.

Joannes xxiii

87.

INDEX

(Entries refer to paragraph numbers)

- Agricultural associations, *see* Farmers' associations
- Agricultural industries and services, 141
- Agricultural workers, *see* Farmers
- Agriculture, 123-156; and industry, interrelationships, 47-48; depressed in relation to industry and the services, 125; technology in, 128; contribution to the economy, 129; policy, factors affecting, 131; capital investment in, 134; social insurance in, 135; price protection, 137-140; nobility of, 144-145; primitive methods in, 154; surpluses in, 154, 161-162; *see also* Farmers; Farming
- Aid, economic, should be disinterested, 171-174; *see also* Cooperation, international
- Aid, educational, 183
- Areas, *see* Nations
- Artisan enterprises, *see* Workers' associations
- Association, *see* Social organization; Workers' associations
- Associations, cooperative, *see* Co-operative associations; Farmers', *see* Farmers' associations; Workers', *see* Workers' associations
- Balance, between agriculture and industry, 130; in economy, 151; *see also* Imbalances
- Birth control, 185-199; arguments are inadequate, 188; *see also* Population increase
- Body and soul, *see* Whole man
- Capital, ownership of, separated from management, 104; investment in agriculture, 134
- Catholic action, *see* Lay apostolate
- Catholic Church, double task, material and spiritual, 1-6, 28, 42; as mother and teacher of all nations, 1, 262; charity of, 6; right to teach on social life, 42; universality, 178; contributions to civilization, 179-184; promotes liberty, 180; encourages national cultures, 181; social teachings, 218-232; social teachings should be studied, 222-225; social teachings, diffusion by the laity, 224-225; social teachings to be conformed to, 226-228; social teachings, difficulty of application, 229; social teachings, application of, 230-232
- Catholics, contributions of, 182-183; persecution of, 216; controversies among, 238; dedication of, 254-257
- Changes, social, *see* Social changes
- Charity, of the Church, 6; law of social life, 39; as a motivation for temporal works, 257
- Children, education to familial responsibilities, 195
- Christ, *see* Jesus Christ
- Christians, persecution of, 216; dedication of, 254-257
- Church, *see* Catholic Church
- Citizens, freedom of, 55
- Civil authority, *see* State
- Colonialism, in new form, 172
- Common good, definition of, 65; should be pursued by social groups, 65; on the national level, 79; of human society as a whole, 80; and farmers, 147
- Communists, views opposed, 34

- Competition, unrestricted, 11-14;
destroys itself, 35
- Complexity, *see* Social structure
- Contemporary developments, *see* De-
velopments, contemporary
- Controversies, among Catholics, 238;
between Catholics and non-Catho-
lics, 239
- Cooperation, international, 163-174,
200-206; necessary due to closer
relations between countries, 200-
202; hindered by distrust, 203-
204; *see also* Aid, economic
- Cooperative associations, 85-90;
should be adapted to conditions,
87; role in society, 89-90; agri-
cultural, 146
- Countries, *see* Nations
- Craftsmen's associations, *see* Work-
ers' associations
- Creation, for man's benefit, 196-199
- Daily life, as a means to perfection,
255-256
- Depressed areas, aid to, 150; *see*
also Nations, underdeveloped
- Developments, contemporary, 46-49
- Dignity of man, *see* Man
- Economic cooperation, international,
163-165
- Economic individualism, *see* Compe-
tition, unrestricted
- Economic power, 36
- Education, of children, 195; of
workers, *see* Professional skills
- Educational aid, *see* Aid, educational
- Emigration, *see* Migration
- Employers and employees, mutual
rights and duties, 92
- Equity, *see* Justice
- F.A.O., *see* Food and Agriculture
Organization
- Family, right to private ownership,
45; right to migrate, 45; agricul-
tural, 143; laws of, 193-195; *see*
also Marriage
- Farm income, relation to other
wages, 139-140
- Farmers, taxation, 132-133; instruc-
tion of, 143; and common good,
147; *see also* Rural dwellers
- Farmers' associations, 85, 143; ne-
cessity for, 146; praised, 148
- Farming, requirements of, 145; as
a vocation, 149; primitive meth-
ods, 154; *see also* Agriculture
- Financial cooperation, *see* Coopera-
tion, international
- Food, price protection, 137-140; sur-
pluses, 154, 161-162
- Food and Agriculture Organization,
praised, 156
- Freedom, individual, 66
- God, the foundation of the moral
order, 207-211; need for indicated
by science, 210; man must recog-
nize His authority, 209; founda-
tion of the temporal order, 217
- Goods, *see* Property
- Human dignity, *see* Man
- Human life, requirements of, 3;
is sacred, 194; creation for bene-
fit of, 198-199
- I.L.O., *see* International Labor Or-
ganization
- Imbalances, social and economic,
48; in population, 153; economic,
between nations, 157-160; *see also*
Balance
- Immigration, *see* Migration
- Individualism, economic, *see* Compe-
tition, unrestricted
- Industry, and agriculture, interrela-
tionships, 47-48
- Initiative, private, *see* Private ini-
tiative
- Insurance, social, 105; in agricul-
ture, 135-136

- Interdependence, *see* Productive units; Social organization
- International affairs, *see* Politics
- International cooperation, *see* Cooperation, international
- International Labor Organization, praised, 103
- Intervention, *see* State; Subsidiarity
- Jesus Christ, concern for material needs, 4; His labor continued, 259
- Jesus Christ, Mystical Body of, *see* Mystical Body of Christ
- Juridical order, should be established, 40
- Justice, violated, 18; law of social life, 39; and remuneration, 68-72; 76-78; and productive activity, 82-83; effects of imbalances on, 94; readjustment, norms of, 122-211; international economic, 157-192; not acknowledged by all, 205-206; meaning of, occasion for disagreement, 206; part in social reconstruction, 212-217
- Labor, not a mere commodity, 18; law, 21; social character of, 33; duty and right of all, 44; conditions of, 82-83; characteristics of, 107; unions, *see* Workers' associations
- Laissez faire, *see* Competition, unrestricted
- Laity, duties of, 240-241
- Land resources, 153-156
- Law, labor, *see* Labor law; moral, *see* Moral law; natural, *see* Natural law
- Lay apostolate, 224-225, 233-241; three steps in, 236-237
- Leo XIII, Pope, *Rerum Novarum*, 7-26; universally disseminated, 8; lasting effect of, 9; contrasted with contemporary opinion, 10-14; social message, 15; defends rights of workers, 16; known as "Magna Charta", 25-26
- Less developed areas, *see* Depressed areas
- Life, *see* Human life
- Love, *see* Charity
- Man, dignity of, norms for, 84; world made for his benefit, 196-199; is given sufficient goods by God, 199; must recognize authority of God, 209; needs sense of religion, 214; as child of God, 215; as foundation of social order, 219; *see also* Whole man
- Management, participation, 32
- Marriage, 193; *see also* Birth control; Procreation
- Material goods, *see* Property
- Material progress, presents danger to spiritual life, 242-244
- Migration, right to, 45
- Minimum wage, *see* Wages
- Moderation, necessity for, 234-235
- Monopolies, *see* Economic power
- Moral law, 207-211; required by man, 209; necessity for, 211
- Moral order, *see* Charity; Justice
- Mystical Body of Christ, 258-259; as a continuation of the labor of Christ, 259
- National characteristics, should be respected, 169-170; encouraged by the Church, 181
- National wealth, must be balanced by social development, 73-74
- Nations, underdeveloped, injustices in, 69; *see also* Depressed areas
- Natural law, and private property, 30
- Non-Catholics, relationships with Catholics, 239
- O.I.L., *see* International Labor Organization

O.I.T., *see* International Labor Organization

"Observe, judge, act", 236-237

Ownership, *see* Property

Partnership arrangements, *see* Workers

Philosophies, erroneous, 212-217

Pius XI, Pope, *Quadragesimo Anno*, 27-40; reaffirms principles of *Rerum Novarum*, 28; fundamental principles of, 37-40

Pius XII, Pope, Radio broadcast of Pentecost 1941; 41-45; praises *Rerum Novarum*, 41; on national wealth, 74

Politics, contemporary developments in, 49

Population, imbalances in, 153

Population increase, 185-199; consequences of, 186-187; as a result of lowered death rates, 187; problem can be resolved by increasing productivity, 189; to be dealt with in terms of human dignity, 191-192; *see also* Birth control

Price protection, in agriculture, 137-140

Private citizens, *see* Citizens

Private initiative, first place to, 51; necessity for, 57; *see also* subsidiarity

Private property, *see* Property

Procreation, subject to laws of family life, 193-194

Productive units, interdependence of, 98, 122

Professional, groups, 37; skills, 94-95; 106

Profit-sharing, *see* Remuneration

Progress, factors for, 166-168

Property, social function of, 119

Property (private), 104-115; right to, 19, 45, 109-115; use of, 43; natural-law character reaffirmed, 30; doubts about, 108; defended

by socio-political groups, 110; defended by Church, 111; should be distributed, 113; a right for all, 114; should be encouraged by the state, 115; responsibilities of ownership of, 119-121; is only means, 175, 246-247

Property (public), *see* Property (state)

Property (state), 116-120; principle of subsidiarity applies to, 117; should be entrusted to outstanding citizens, 118; *see also* Socialism

Public affairs, *see* State

Public authorities, duties of, 54

Public property, *see* Property (state)

Quadragesimo Anno, *see* Pius XI, Pope

Religion, need for, 214

Remuneration for work, 68-72; inadequate in some nations, 68-70; inequitable, 70; must be regulated according to justice and equity, 71; profit-sharing, 75-77; profit-sharing in light of common good, 78-81; should be increased, 112

Rerum Novarum, *see* Leo XIII, Pope

Resources, land, *see* Land resources

Rich, must share with poor, 121

Rural dwellers, migration to cities, 123-24; enticements to leave, 125; public services for, 127

Rural life, organization of, 142-143

Rural workers, *see* Farmers

Sabbath, *see* Sunday

Salaries, *see* Remuneration

Science, developments in, 47; in agriculture, 128; cooperation between nations, 163-165; indicates need for God, 210

Social changes, 48

Social justice, *see* Justice

- Social organization, complexity of, 59-67; trend to, 59-60; advantages of, 61; restricting individual freedom, 62; creation of free men, 63; advances to be brought about, 64; need not discriminate against individuals, 67
- Social question, new aspects, 122-211
- Social security, *see* Insurance, social
- Social structure, *see* Social organization
- Socialism, Catholic view, 29; *see also* Property (state)
- Socialists, views opposed, 34
- Spiritual life, endangered by material progress, 242-244
- Spiritual values, should be cultivated, 176-177
- State, social and economic duties, 19-21; necessity for activity, 58; intervention in personal life, 60; activity of, 66; and depressed agricultural areas, 150-156; *see also* Public authorities
- Subsidiarity, principle of, 53-58, 152; and state property, 117-118; *see also* Freedom, individual; State
- Sunday, 248-253; observance of, commanded by Church, 249; as day of rest, 250-251; disregarded by many, 252
- Sustenance, right to, prior to private ownership, 43
- Taxation, of farmers, 132-133
- Technology, *see* Science
- Trade unions, *see* Workers' associations
- Underdeveloped nations, *see* Nations, underdeveloped
- Unions, *see* Workers' associations
- Values, hierarchy of, 245-247
- Values, spiritual, *see* Spiritual values
- Wage system, just and unjust forms, 31
- Wages, insufficient, 13; minimum, and worker participation, 75-78; relation to farm income, 139-140; *see also* Remuneration
- Wealth, national, *see* National wealth
- Wealth, sharing of, 158-160
- Whole man, Christ's teaching embraces the, 2; requires moral law, 208; must be accounted for in philosophy, 213; *see also* Man
- Work, *see* Labor
- Work, remuneration of, *see* Remuneration
- Workers, in Leo XIII's time, 13-14; partnership arrangements, 32, 91-96; share in enterprises, 75-77; human dignity of, 83-84; responsibilities increasing, 93-96; more education needed, 94-95; participation in associations, 97-103; right to representation, 99; agricultural, *see* Farmers; and employers, *see* Employers and employees
- Workers' associations, 85-90; situation in Leo XIII's time, 11; right to enter into, 22; role in society, 89-90; developments in, 97-103; international, 100-103
- Working conditions, in Leo XIII's time, 13
- Youth training, 95



CHRISTIANITY & SOCIAL PROG
.50



EP0200Z

Ø Notis
/ OCLC

#15375578

xpo'd 10-30

JB 10-30-91

OF MULTI-SCREEN RECORD

RECORD INCLUDING EDIT

l.