

Labourers of the Harvest – REFERENCES

CHAPTER 3: MONEY MATTERS

The following are extracts of the references listed in this chapter of Labourers of the Harvest.

- A. Populorum Progressio (On the Development of Peoples)**
Pope Paul VI
26 March 1967
Paragraphs 33-34, 38, 48-49, 83, 86

Programs and Planning

33. Individual initiative alone and the interplay of competition will not ensure satisfactory development. We cannot proceed to increase the wealth and power of the rich while we entrench the needy in their poverty and add to the woes of the oppressed. Organized programs are necessary for "directing, stimulating, coordinating, supplying and integrating" the work of individuals and intermediary organizations.

It is for the public authorities to establish and lay down the desired goals, the plans to be followed, and the methods to be used in fulfilling them; and it is also their task to stimulate the efforts of those involved in this common activity. But they must also see to it that private initiative and intermediary organizations are involved in this work. In this way they will avoid total collectivization and the dangers of a planned economy which might threaten human liberty and obstruct the exercise of man's basic human rights.

The Ultimate Purpose

34. Organized programs designed to increase productivity should have but one aim: to serve human nature. They should reduce inequities, eliminate discrimination, free men from the bonds of servitude, and thus give them the capacity, in the sphere of temporal realities, to improve their lot, to further their moral growth and to develop their spiritual endowments. When we speak of development, we should mean social progress as well as economic growth.

It is not enough to increase the general fund of wealth and then distribute it more fairly. It is not enough to develop technology so that the earth may become a more suitable living place for human beings. The mistakes of those who led the way should help those now on the road to development to avoid certain dangers. The reign of technology—technocracy, as it is called—can cause as much harm to the world of tomorrow as liberalism did to the world of yesteryear. Economics and technology are meaningless if they do not benefit man, for it is he they are to serve. Man is truly human only if he is the master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to his God-given nature, freely accepting its potentials and its claims upon him.

Professional Organizations

38. In the task of development man finds the family to be the first and most basic social structure; but he is often helped by professional organizations. While such organizations are founded to aid and assist their members, they bear a heavy responsibility for the task of education which they can and must carry out. In training and developing individual men, they do much to cultivate in them an awareness of the common good and of its demands upon all.

A National Duty

48. The duty of promoting human solidarity also falls upon the shoulders of nations: "It is a very important duty of the advanced nations to help the developing nations..." This conciliar teaching must be implemented. While it is proper that a nation be the first to enjoy the God-given fruits of its own labour, no nation may dare to hoard its riches for its own use alone. Each and every nation must produce more and better goods and products, so that all its citizens may live truly human lives and so that it may contribute to the common development of the human race.

Considering the mounting indigence of less developed countries, it is only fitting that a prosperous nation set aside some of the goods it has produced in order to alleviate their needs; and that it train educators, engineers, technicians and scholars who will contribute their knowledge and their skill to these less fortunate countries.

Superfluous Wealth

49. We must repeat that the superfluous goods of wealthier nations ought to be placed at the disposal of poorer nations. The rule, by virtue of which in times past those nearest us were to be helped in time of need, applies today to all the needy throughout the world. And the prospering peoples will be the first to benefit from this. Continuing avarice on their part will arouse the judgment of God and the wrath of the poor, with consequences no one can foresee. If prosperous nations continue to be jealous of their own advantage alone, they will jeopardize their highest values, sacrificing the pursuit of excellence to the acquisition of possessions. We might well apply to them the parable of the rich man. His fields yielded an abundant harvest and he did not know where to store it: "But God said to him, 'Fool, this very night your soul will be demanded from you...'"

To All Men of Good Will

83. Finally, We look to all men of good will, reminding them that civil progress and economic development are the only road to peace. Delegates to international organizations, public officials, gentlemen of the press, teachers and educators—all of you must realize that you have your part to play in the construction of a new world order. We ask God to enlighten and strengthen you all, so that you may persuade all men to turn their attention to these grave questions and prompt nations to work toward their solution.

Educators, you should resolve to inspire young people with a love for the needy nations. Gentlemen of the press, your job is to place before our eyes the initiatives that are being

taken to promote mutual aid, and the tragic spectacle of misery and poverty that people tend to ignore in order to salve their consciences. Thus at least the wealthy will know that the poor stand outside their doors waiting to receive some left-overs from their banquets.

To All Promoters of Development

86. Finally, a word to those of you who have heard the cries of needy nations and have come to their aid. We consider you the promoters and apostles of genuine progress and true development. Genuine progress does not consist in wealth sought for personal comfort or for its own sake; rather it consists in an economic order designed for the welfare of the human person, where the daily bread that each man receives reflects the glow of brotherly love and the helping hand of God.

B. Rerum Novarum (On Capital and Labour)
Pope Leo XIII
15 May 1891
Paragraph 7, 30, 34-35, 42-43, 51, 65-68, 80

7. This becomes still more clearly evident if man's nature be considered a little more deeply. For man, fathoming by his faculty of reason matters without number, linking the future with the present, and being master of his own acts, guides his ways under the eternal law and the power of God, whose providence governs all things. Wherefore, it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come. Hence, man not only should possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but forever recur; although satisfied today, they demand fresh supplies for tomorrow. Nature accordingly must have given to man a source that is stable and remaining always with him, from which he might look to draw continual supplies. And this stable condition of things he finds solely in the earth and its fruits. There is no need to bring in the State. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the substance of his body.

30. Thus, by degrees, came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, in order to spare them the shame of begging, the Church has provided aid for the needy. The common Mother of rich and poor has aroused everywhere the heroism of charity, and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Most Sacred Heart of Jesus Christ; and whosoever turns his back on the Church cannot be near to Christ.

34. But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such measure as this, but they benefit the nation, if less directly, in a most important manner. We have insisted, it is true, that, since the end of society is to make men better, the chief good that society can possess is virtue. Nevertheless, it is the business of a well-constituted body politic to see to the provision of those material and external helps "the use of which is necessary to virtuous action." Now, for the provision of such commodities, the labour of the working class – the exercise of their skill, and the employment of their strength, in the cultivation of the land, and in the workshops of trade – is especially responsible and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labour of working men that States grow rich. Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create – that being housed, clothed, and bodily fit, they may find their life less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favourable consideration. There is no fear that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends for the things that it needs.

35. We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interest of others. Rulers should, nevertheless, anxiously safeguard the community and all its members; the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. As the power to rule comes from God, and is, as it were, a participation in His, the highest of all sovereignties, it should be exercised as the power of God is exercised - with a fatherly solicitude which not only guides the whole, but reaches also individuals.

42. If we turn not to things external and material, the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labour, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place,

and on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone and metals from the bowels of the earth, should have shorter hours in proportion as their labour is more severe and trying to health. Then, again, the season of the year should be taken into account; for not unfrequently a kind of labour is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For, just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength, for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work people there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

43. We now approach a subject of great importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the public authority should intervene, to see that each obtains his due, but not under any other circumstances.

51. These lesser societies and the larger society differ in many respects, because their immediate purpose and aim are different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called a public society, because by its agency, as St. Thomas of Aquinas says, "Men establish relations in common with one another in the setting up of a commonwealth." But societies which are formed in the bosom of the commonwealth are styled *private*, and rightly so, since their immediate purpose is the private advantage of the associates. "Now, a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common." Private societies, then, although they exist within the body politic, and are severally part of the commonwealth, cannot nevertheless be absolutely, and as such, prohibited by public authority. For, to enter into a "society" of this kind is the natural right of man; and the State has for its office to protect natural rights, not to destroy them; and, if it forbid its citizens to form associations, it contradicts the very principle of its own existence, for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

D. Laborem Exercens (On Human Work)
Pope John Paul II
14 September 1981
Paragraphs 8, 62

8. If we follow the main line of development of the documents of the supreme magisterium of the church, we find in them an explicit confirmation of precisely such a statement of the question. The key position, as regards the question of world peace, is that of John XXIII's encyclical *Pacem in Terris*. However, if one studies the development of the question of social justice, one cannot fail to note that, whereas during the period between *Rerum Novarum* and Pius XI's *Quadragesimo Anno* the church's teaching concentrates mainly on the just solution of the "labour question" within individual nations, in the next period the church's teaching widens its horizon to take in the whole world. The disproportionate distribution of wealth and poverty and the existence of some countries and continents that are developed and of others that are not call for a leveling out and for a search for ways to ensure just development for all. This is the direction of the teaching in John XXIII's encyclical *Mater et Magistra*, in the Pastoral Constitution *Gaudium et Spes* of the Second Vatican Council, and in Paul VI's encyclical *Populorum Progressio*.

62. Obviously the antinomy between labour and capital under consideration here – the antinomy in which labour was separated from capital and set up in opposition to it, in a certain sense on the ontic level as if it were just an element like any other in the economic process – did not originate merely in the philosophy and economic theories of the 18th century; rather it originated in the whole of economic and social practice of that time, the time of the birth and rapid development of industrialization, in which what was mainly seen was the possibility of vastly increasing material wealth, means, while the end, that is to say man, who should be served by the means, was ignored. It was this practical error that struck a blow first and foremost against human labour, against the working man, and caused the ethically just social reaction already spoken of above. The same error, which is now part of history and which was connected with the period of primitive capitalism and liberalism, can nevertheless be repeated in other circumstances of time and place if people's thinking starts from the same theoretical or practical premises. The only chance there seems to be for radically overcoming this error is through adequate changes both in theory and in practice, changes in line with the definite conviction of the primacy of the person over things and of human labour over capital as a whole collection of means of production.