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The Necessity and Possibility of Directly Teaching the Christian Social Principles of the Encyclicals to High School Seniors

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THE NECESSITY AND POSSIBILITY OF DIRECTLY TEACHING THE
CHRISTIAN SOCIAL PRINCIPLES OF THE ENCYCLICALS
TO HIGH SCHOOL SENIORS

by

Francis Anthony Ciszocon

A Thesis Submitted to the Faculty of the Institute of Social
and Industrial Relations of Loyola University in Partial
Fullfillment of the Requirements for the Degree of
Master of Social and Industrial Relations

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1953
Francis Anthony Ciszczon was born in East Chicago, Indiana, October 18, 1926.

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From 1947 to 1952 the author taught social studies at Bishop Noll High School, Hammond, Indiana. During the spring of 1950 he took courses in sociology at De Paul University. He began his graduate studies at Loyola University in June, 1950.
PREFACE

The Full Year High School Course in Sociology: A Plan of Integrating the Papal Encyclicals with the Regular Materials—thus reads the title of a high school sociology program proposed by Brother Jude Aloysius, F.S.C., a few years ago. Many Catholic high school social studies teachers today, including Brother Jude himself, are thinking of and looking forward to, altering that title so as to have it read: The Full Year High School Course in Christian Social Principles: A Plan of Integrating the Regular Materials of the Sociology Course with the Papal Social Encyclicals.

In the same line Sister Miriam Therese writes, "It is my thesis that a specific unit on Christian principles should be offered to high school students, preferably at the beginning of their sociology course." Then later Sister adds, "As time goes on these principles to which the student has received an early introduction can be studied in more detail in relation to particular chapters in the sociology text....For example, if you have a course in family life and not one in economics, it is likely that your stress in sociology will be on Christian principles pertaining to the work group." Here already Sister is conceiving a course based around the principles of the social encyclicals rather than simply adding the touch of a principle here or there, and in reality nowhere.

It is the hope of the author to present the methods of teaching the encyclicals in the high school, to show the difference between the "direct"
and the "indirect" methods, and then present a syllabus developed over the last five years using the "direct" method of teaching the encyclicals, which method seems to be a necessary step forward in the reorganization of the social studies curriculum in the Catholic high school.

This work is done with the hope that it may stimulate in some way more intensive thought on the possibility and the means of directly teaching the encyclicals in the high school, and in this way stress more definitely in high school the Christian social principles about which must be developed the true social relationships between men, so as to help disentangle the present confused world and to enable our students to take more easily their rightful place as intelligent Christian leaders and Christian followers in a more Christian social order.

Very special thanks are due to Reverend Ralph A. Gallagher, S.J., Brother Jude Aloysius, F.S.C., and Sister Miriam Therese, S.N.D., for their consideration and patience.
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CHAPTER I

THE NEED AND THE DEVELOPMENT OF TEACHING CHRISTIAN SOCIAL PRINCIPLES IN THE CATHOLIC HIGH SCHOOL

Emphasis on the teaching of Christian social principles in the Catholic high school is of recent origin in the United States, dating back only to the last decade. This is probably best explained by the following two reasons. Social studies, other than history, have taken their definite place in all education in the United States only after a long and confusing struggle for space in the curriculum, and secondly, Catholic education has been guilty of a "me-too" attitude toward public school curriculum changes so that secular trends, methods, and subject matter were copied in the Catholic school. As to the first reason nothing need be said here, for it does not affect the problem under consideration. Any reference to a history of the social studies in the development of the curriculum will suffice to explain.\(^1\) The second reason pertains more to the problem and some explanation is necessary.

As late as 1945, Brother Eugene A. Paulin, S.M.,\(^2\) served a bitter

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indictment against Catholic schools in declaring them to be copies of secular schools in their disregard for the ends of education and their obsession with the means of educating. In his article, he repeats a stinging reproval given by Reverend Thomas Coakley.

It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed, it is true, by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks and the credits of public school education, until our Catholic schools have almost been drained of supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools.

Sister Mary Borromeo explains the same conditions from a little different point of view but with the same conclusion.

If Catholic education is to mean anything, if it is to ride out the storm of materialism that is beating all about us, then the message of the encyclical On Christian Education must be brought home to ruffle our complacency and to prick our educational conscience. For Catholic education has not been entirely unaffected by the materialistic philosophy of the world, the philosophy that makes the acquisition of wealth the "sine qua non" of success, that gears the entire educational system to the attaining of this material worldly success.... An education is termed successful or profitable if it brings material comfort and security.

Bishop Haas summarized the situation this way, "A handicap under which the Catholic parochial school education operates is the fact that it has, unfortunately, been forced to follow the general leading of American public

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schools.*5 Let it then suffice to say for our purposes that Catholic schools taught the economic and social principles, or lack of them, of secular economists and sociologists for many years, and it was only recently that this "cloak of secularism" has been discarded and that the social as well as the individual doctrines of Christianity have appeared ready to re-establish man as a moral being in his relationships with other men.

The new impetus and subsequent encouragement to the teaching of Christian social principles can be traced to the recent popes. Pius XII in a letter to Canon Cardijn of Belgium summarized the attitudes of the popes regarding the need of such social education.

The greatest danger to the Church today is that working people know nothing, absolutely nothing, of the social doctrine of the Church. The greatest danger is not Communism. That is but a consequence. The greatest danger is the ignorance of the working people who need this truth and need apostles of this truth.6

Our high school students of today will be the workers of tomorrow and some will be the apostles of tomorrow. The obligation of teachers can only be fulfilled if the knowledge of the social doctrine of the Church is made known to these students. Pius XI, much more specifically, designated the action that should be forthcoming from our Catholic schools.

If the manner of acting of some Catholics in the social economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of utmost importance to foster in

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all classes of society an intensive program of social education adapted to
the varying degrees of intellectual culture. It is necessary with all
care and diligence to procure the widest possible diffusion of the
teachings of the Church, even among the working class.7

This then is the duty of every Catholic and, obviously more, the duty of every
Catholic teacher and every Catholic school. To remain indifferent is to be
"lukewarm." Positive action is needed, and the Bishops of America made it
very clear that no one can remain indifferent.

To remain indifferent to what is happening before our very eyes in the
social order is not only blameworthy but criminal, and for Catholics
such culpability is doubly grave because they have before them a clear
and explicit program of action. For more than a half century the popes,
in their encyclicals, have been calling on Catholics and all believers in
religion to make common cause against a common enemy. If it is now ne­
cessary to attempt the arduous task of providing a new outlook in philo­
sophy, politics, economics, science, and education, and of striving to
restore the Christian ideal of marriage and the family, it is because the
pleadings of the popes fell on deaf ears.8

This program of education was not centered solely upon American shoulders.
Bishops all over the world stressed the need for emphasis on social education.
For example, the Bishops of Quebec, Canada, sent a definite mandate to the
Catholic schools of their country.

At whatever level of education teachers may find themselves, they should
try to understand the real needs of workers, their problems and the ne­
cessary solutions thereto. They should teach this knowledge to their pu­
pils. They should have recourse to the best pedagogical methods to teach
the social doctrine of the Church adapting it to the minds which they are
called to enlighten. They should inculcate a social sense in their pu­
pils by fostering among them a preoccupation with the common good and a


8 Archbishops and Bishops of the Administrative Board of the Na­
tional Catholic Welfare Council, Statement on Lessons Taught by Papal Encyclo­
love of the society which they must serve in the measure of the talents they have received.9

The immediate impetus to teaching Christian social principles in our American Catholic schools came from Pope Pius XI in a letter to the American Hierarchy on October 12, 1938, written in commemoration of the golden anniversary of the establishment of the Catholic University of America. This was part of the challenge the pope placed before American Catholic educators.

Since the sciences of civics, sociology, and economics deal with individual and collective human welfare, they cannot escape from the philosophical and religious implications of man's origin, nature and destiny. If they ignore God, they can never hope to understand adequately the creature which He formed in His own image and likeness, and whom He sent His own Divine Son to redeem...The Catholic University then, because it is Catholic, has the traditional mission of guarding the natural and supernatural heritage of man. In the fulfillment of this sublime mission, it must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology, and economics. The Encyclical letters, to which We have already referred, deal with the modern problems in these fields, and apply to them the unchanging principles of philosophy and religion. With these Encyclicals as the basis of study and research, the University can evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men.10

At once the American Hierarchy issued a pastoral letter to their flocks in America and particularly to Catholic University in the hope of fulfilling the request of the Holy Father. They specifically asked the schools, especially the Catholic University, to give special attention to re-Christianizing the sciences of civics, sociology, and economics.


To foster this Christian concept of citizenship the Bishops in their annual meeting have charged the Catholic University of America to compile at once a more comprehensive series of graded texts for all educational levels. On the foundation of religious training, which is the distinctive characteristic of our schools, these texts will build an enlightened conscientious American citizenship.11

To fulfill this mandate the Commission on American Citizenship was organized in November of 1938, by the Rector of the Catholic University of America, Bishop Joseph Moran Corrigan. The Commission had as its purpose "to devote itself to the task of developing a social program for use in Catholic schools and of providing the necessary textbooks and teaching materials."12

In 1943, the Commission issued a statement of its principles, purposes, and mission in the book, Better Men for Better Times. The Right Reverend Monsignor George Johnson and Doctor Robert J. Slavin, O.P., collaborated under the direction of the Most Reverend Bishop Francis J. Hass to formulate this work.13 It has become the backbone of the movement to bring Catholic social principles to American Catholic schools. Ever since this work has been published the volume of literature in Catholic educational and sociological periodicals regarding Christian social principles in Catholic schools has continued to increase. This is a humble tribute to Monsignor George Johnson and a good indication of the success of the work of the Commission.


13 Ibid., 1-125.
In the words of Bishop Haas, the Commission hoped and expected to penetrate into the curricula of all our Catholic schools so that every child within them will know and feel his place in the great scheme of a Christian Democracy. Then and only then—when we have an instructed, inspired, and truly educated Catholic people, unified by their common knowledge and common aspiration for the general welfare—shall we be truly ready for the actual building of that Christian Social Order which will bring the peace and justice of God to our tired and troubled world.  

To do this a starting point of action had to be chosen. It was decided that it would be best to begin in the most logical place, the beginning of the formal education cycle. The materials with which to work would be available, and although adult education might seem to be a more effective measure, the grade school would be the best long range program. It was on the grade school curriculum, then, that most work has been done. Under the direction of Sister Mary Joan, O.P., and Sister Mary Nona, O.P., a curriculum guide for elementary grades, called Guiding Growth in Christian Social Living, was written and published in three volumes between 1944 and 1946. With these guides were also published a series of readers, entitled the Faith and Freedom Series, for the first eight grades. The Commission also published a teacher's manual on The Teaching of Current Affairs which presented methods of applying Christian social principles to the study of current events on the

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15 Ibid., 339.


grade school level.18

The Commission is now turning its attention to the high school in an attempt to organize the secondary curriculum on the basis of the same Christian principles that had been applied in the grade school program. The attention now being given to the high school curriculum changes is best evidenced by the workshops on the integration of the Catholic secondary school curriculum held the last few years at Catholic University.19 Here the need for Christian social principles as the core of the curriculum has been recognized, and attempts are being made to plan the curriculum accordingly.20 These workshops are dealing with the entire curriculum and not simply with the social studies phase of it.

College re-organization of curriculum emphasis has not been too dependent on action of the Catholic University since each college has personnel, which given the time and the incentive, could work out a suitable solution for each school. Special courses have been introduced in the encyclicals, and entire integrated programs have been developed.21


21 The entire religion course at Notre Dame is being reorganized on this basis; Duquesne University has organized a major sequence along the line of Christian social principles; A large number of social ethics classes are being offered throughout the country; etc.
It must be noted here that progress in applying the Christian social principles to the school curriculum has not been solely the concern of the Catholic University and its members. Many other groups have been doing much work to stimulate thought and promote progress in this task. More attention has been given to the work of the Commission on American Citizenship, because it has been the spearhead of the movement, and it typifies the progress that has been made in this undertaking. The progress of the Commission has most frequently been the progress of the movement, and most often the incentive for greater advancement of other groups which are attempting many experimental teaching units and curriculum changes.

The volume of literature that appeared in the Catholic educational magazines following the establishment and the work of the Commission gave evidence of the growing interest in the field and the diversity of the experimentation being undertaken. As early as 1940, Father Raymond McGowan stated that, "The course in social science, or sociology, or economics, or civics in high school should certainly have the Encyclicals as their guide all the way through. The Encyclicals should not be only a reference for the students to read in connection with this or that part of the course. They should animate the course." In 1941, Father John P. Delaney, S.J., spoke for a stronger emphasis on "Catholic Social Teaching through the Regular Curriculum." In

22 Individual diocesan school superintendents in Toledo, Ohio, New York, New York, St. Paul, Minnesota, etc., have done much to promote this work.

this article he bluntly states, "Catholicism cannot be taught completely un-
less the social doctrine of the Church becomes as familiar to our students as
the obligation of attending Mass on Sunday. SOCIAL-MINDEDNESS MUST BECOME
SECOND NATURE TO ALL CATHOLICS [sic]." He then in the same article pre-
sented a sample curriculum, emphasizing Christian social principles, which became
a forerunner of many future programs. Not much later, Sister Mary Therese,
S.N.D., came out with a plea for texts that were thoroughly Catholic. Other
articles that began to appear gave evidence of a Catholic social awakening in
our schools among other educators as well as those directly associated with
the Catholic University.

To complete the background of the obligation associated with the
teaching of the Christian social principles, it is yet necessary to examine
more closely the particular need of teaching the encyclicals in the high
school and the work now being done to bring about the necessary changes to
fulfill this need.

There are many more Catholic grade school students than there are

24 Reverend John P. Delaney, S.J., "Catholic Social Teaching through
the Regular Curriculum," Catholic Educational Review, Washington, D.C., XXXIX,
November, 1941, 513.

25 Sister Mary Therese, S.N.D., "More Emphasis on the Catholic,"

26 Reverend Hubert M. Newell, "Catholic Educators Are Planning,"
Catholic School Journal, Milwaukee, October, 1943, 230; Sister Mary Charitas,
Journal, Milwaukee, September, 1943, 195; Elmer W. Reading, "Teach Social
Encyclicals," Catholic School Journal, Milwaukee, XIV, January, 1945, 8. These
are but a few of very many that could be cited.
Catholic college and Catholic high school students combined, but that does not allow for any neglect of the maturing adolescent mind. In high school the beginning of a more extensive rational existence is evident as the student strives to leave a life of emotion to achieve a life of rationality. The sixteen to eighteen year old student is emerging from an individualistic adolescence to a more socially dominant life, where he is compelled to live in cooperation with others more on an intelligent rational level of free choice than on one of forced obedience. The period of "social infancy," the period of dependency on parents, is now over, and "social maturity," the period of self dependency, is at hand for the high school student, especially in his last year in high school. For the first time, for most of them, the problems of work, of government, and of marriage become real, since they now affect them personally. They become personal problems, ones which they themselves will have to solve. For most of the high school students, this is the last place where they can get formal direction and guidance in the possible solution of these newly developing problems. Daniel Brady expressed, most emphatically, one of these needs of high school students in our day.

After graduation most of our students will be members of the working class; men and women who will work for a salary, men and women who by choice or by necessity will belong to unions. Such being the case, it is the teacher's obligation to present in forceful but balanced terms the Christian attitude on labor, to inculcate in their minds the correct


principles of unionism, and to impress upon their consciences their obligation to work for social justice and harmony among all classes. Such is a necessary preparation for modern life.29

Many graduates will go to the army, many others will go to work either out of necessity to support the family, a lack of funds to go to college, or simply because they do not have the intellectual capacity for college work. A very large percentage of the high school students are receiving their final formal training, yet they are the ones who will play a vital role in union activity, in parish life, in family life, and in succumbing to or fighting against communism and all other threats of materialism.

These high school students are not all intellectually superior, so sometimes it is argued that educators need not be too worried about neglecting to teach them Christian social principles; they will never be leaders in society anyway. A simple trade, learned well, will suffice for their education. Nothing could be further from the truth. It has been pointed out often that development for leadership in society is not the sole purpose of education. Not every one has the ability to lead, and even if all did, not every one could lead. There can be no leaders if there are no followers, and followers who know not how to choose leaders are as dangerous as evil, or incompetent, leaders. This is most true in a democratic society, and especially now that some democratic action is taking its legitimate place in the economic society. Among the many who comment on this, Brother Schnepp is very clear and exact.

We cannot hope to make leaders of all of them or even more than a small portion of them, if by leader we mean one who eventually will occupy a powerful position in the religious, social, economic or political life of the community. We can do more by encouraging our students to join existing organizations and be willing to make but a modest contribution at first. And, by teaching them that while few will ever be leaders of powerful groups, everyone can be a leader in his home among his friends and associates.30

The zeal of the Hitlerites in the German youth movement, the work of the Communist Comsomol for young communists in Russia,31 make evident the possibility of zealous and ambitious apostles of Christ being formed in the modern youth of our Catholic high schools. If false doctrines can develop such apostles how much more should truth inspire leaders and followers to zealous activity.32 One need only work with high school students to understand the apostolic possibilities in their young hearts. This age of idealism, this age of limitless opportunity, cannot be neglected. The grade school is not sufficient, the college does not reach enough students. The high school must be impregnated throughout the curriculum with basic truths of social justice and social charity.

Our high schools have surely been guilty of the general accusations made against the secular policies of Catholic schools, and probably more so. The high school, with its present day emphasis on athletics and social affairs, has probably had an even more difficult time than the grade school in keeping


proper and sufficient emphasis on Christian social principles. The neglect of the past, however, is apparently to remain in the past. Today, more and more at the insistence of the Popes and Bishops, a renewed effort is being made to return proper values to our schools.\footnote{33} Special stress is being given to the social teachings of the Church and to the supernatural virtues, as well as the natural virtues, as has been noted before. New courses in the social encyclicals and the integration of the social principles of the encyclicals into all other classes are being constantly introduced. As early as 1940, Reverend McGowan stated:

The economic encyclicals of the Popes can be taught in the high school and should be and are. They can be taught as a separate course. But usually the curriculum is so filled that for the student to get the doctrine of the Encyclicals, the Encyclicals have to give life and substance or further life and substance to parts of several classes.\footnote{34}

Reverend R.H. Connerry\footnote{35} suggested a social studies program for the Catholic high school at the meeting of the National Catholic Education Association in 1940, in which he proposed means of adapting the social teaching of the Church to the present curriculum. Every meeting of the Association since has had some words of encouragement or some plan of action to promote the development of this task. A number of their regional meetings have devoted entire convention programs to a discussion of this problem.

\footnote{33} Cf. supra, Footnotes 4-10.  
\footnote{34} McGowan, "Social Encyclicals," \textit{Catholic Action}, XXII, 15.  
In addition, the Catholic Business Education Association has held a number of workshops to promote the teaching of the Catholic social principles. It has devoted many of its Catholic Business Education Association Reviews to the discussions of ways and means of promoting the Catholic principles in the business courses in high school and college. Individuals, such as Francis A. Brown of DePaul University, Sister Miriam Therese of Notre Dame High School, Chicago, and Brother Jude Aloysius of St. George High School, Evanston, Illinois, have constantly labored to encourage thought and activity in the teaching of the social principles of the encyclicals in high school.

So much work has actually been done that it can be safely concluded that secular planning in the social studies in Catholic high schools is over. Certainly not all the social studies curricula have been changed. Certainly not all the school administrators are convinced of the necessity and importance of teaching the Catholic social principles. But, it is only the "individualistically inclined" principals and supervisors who have failed to be inspired by the spirit of the encyclicals, and only the poorly informed, who are unaware of the avalanche of materials and ideas that are forthcoming from the Bishops and leading Catholic educators of this country. The work of the young Catholic high school student is plain enough for all, who will, to see, but before it can be accomplished the educators will have to act. Brother S. Edward emphatically clarifies the goal sought.

36 December 27-29, 1949, at Loyola University in Chicago; August 7-11, 1950, at University of Notre Dame.

It is the special mission of the young Catholics of today to demonstrate in practical ways that Christ's principles are workable in modern society. In the school, or in the neighborhood, or in a place of employment, high school boys and girls can become a most important force in Christianizing the environment and the lives of boys and girls of high school age.38

This fact is so evident that the need of teaching social principles in the Catholic high school is no longer a problem for discussion. It has been generally accepted as necessary. Two new questions now predominate: "What is the best means of bringing the encyclicals, i.e., the social teachings of the Church, into the high school curriculum?" and "Where shall they be taught?" There are three ways of determining either of these questions: teaching the regular courses and inserting Christian principles wherever they would seem applicable; teaching the regular courses as they are now while adding a special course on Christian moral principles; and teaching a course of principles and explaining the principles with the regular material of one of the courses. The first method is an "indirect" method of inserting Christian social principles into already existing courses and has been the one most frequently utilized so far. The second one would present a course in moral ethics which could then be applied by the students in their other courses. This method is impracticable, because it is much too advanced for high school students who would not be able to master the abstract explanations of a moral ethics course, nor would they be able to make their own applications with so little knowledge and training. The third method is a "direct" method of teaching the Christian social principles on a practical basis. It attempts

to make the principles the basis of the course with the regular material of
some course used to explain the principles and to show them in actual practice.
The first and third methods are the only ones with which the author is here
concerned, for the second one is not significant enough for high school to
warrant additional discussion here. The two methods involved have their ad-
vantages and disadvantages, but it is the author's contention that both are
necessary. The "direct" method is needed in all high schools, and it should
be supplemented through faculty cooperation by the "indirect" method in other
regular courses. It is with this problem that the next chapter is concerned.
CHAPTER II

METHODS OF PRESENTATION—INDIRECT OR DIRECT

"No student should be graduated from a Catholic high school or college without having had a formal course in the social encyclicals sic ...."¹

It is this need of the "direct" teaching of the encyclicals, so well expressed by Reverend Ralph Lassance, that the author, after comparing it to the "indirect" method of simply inserting the principles into regular classes, hopes to prove essential to the full development of the Catholic student leaving our schools.

This problem of presentation, "directly" or "indirectly," is generally a late high school or college problem. There is little or no possibility of such a conflict in grade school, since special courses in Christian social principles would be out of place in the curriculum at that level. Such special attention is not good practice at that early age of development. Nor does the problem affect the lower grades of high school. It can exist to some extent in the third year, and more surely in the fourth year of high school, and then later in college. Conflicts in methods of inserting the principles or of developing principles within the existing pattern in grade school are possible.

and have existed,\textsuperscript{2} but regarding a concentrated course in social principles in grade school no proposals seem to exist, nor should they. 

The most predominant method of teaching Christian social principles up to now in high school has been that of inserting principles as the occasion presents itself into the regular courses of history, sociology, civics, etc. Brother Ryan, C.S.V., clearly explains and advocated this method. 

Specifically, study of the encyclicals can be diffused throughout the economics, government, history, sociology, and religion courses; encyclicals can be used as dictation material in shorthand; as transcription material in the typewriting class. We do not advocate block or mass concentration of the encyclicals at some one point in the curriculum, but taught as a steady undercurrent flowing throughout the entire teaching program.\textsuperscript{3}

This is a most logical first step in the renovation of the curriculum but it would seem to be only the first step. A change of policy regarding the teaching of the social studies, such as is advocated by the Bishops and educators of this country, is not to be done over night. The process must be gradual, "We must walk, not run," said Bishop Haas.\textsuperscript{4} The change will come first through a reading program along side with the existing courses, then regular courses with the Christian principles taught wherever and whenever applicable, (such as is advocated by Brother Ryan above), and finally concentrated efforts at organizing the social principles to emphasize their importance and need.

\begin{itemize}
\item \textsuperscript{4} Bishop Haas, "Educational Notes," Catholic Educational Review, XXXVII, 338.
\end{itemize}
while still showing their applicability in all other courses through a means of integration. This would seem the logical development of a completely new program for social education the the Catholic high school. The whole curriculum must be integrated with the Christian social principles, and in the curriculum a concentrated course in social principles, i.e., in the encyclicals, must exist to emphasize, unify, and organize the references in the other courses.

The "indirect" method of teaching the encyclicals has been the method of a large number of new texts that have been written in the last few years. Every subject—religion, history, civics, etc.—has taken its place as the teacher of Christian social principles. This, in itself, has been a good step forward, and definitely worthy of much praise. It has given much advantage to Catholic schools over the secular matter and methods of teaching social studies in the past. This method recognizes and emphasizes the part of Christianity in the every day life of the world, and it has the advantage of not changing too greatly the regular pattern of courses in the curriculum. It may necessitate a new text, but not a new course or perhaps new teachers. It is even possible to use secular texts while using the encyclicals as outside supplementary reading. This latter method is definitely less effective in teaching to students the Christian social principles than the new Catholic texts.

Among some of these new texts in each of the subject fields are the following. In religion, there are Our Quest for Happiness, IV,5 Living Our

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5 Right Reverend Monsignor Clarence E. Elwell, Our Quest for Happiness, Chicago, 1950, IV.
Faith, III;6 and Religion Essentials Series, IV;7 in history, Christianity and Civilization;8 in economics, Christian Living in Our Economic World;9 in civics, Christian Principles and National Problems;10 and in sociology, Sociology and Social Problems.11 All of these are Catholic high school texts which have taken the regular matter of the subjects concerned and instilled into them, whenever considered necessary, the Christian principles applicable to particular events. Each uses the encyclicals as references to the understanding and application of Christian social principles in every day life. These all serve very effectively as far as they go, but there are certain shortcomings to such programs which must be recognized.

Among the most important disadvantages are the danger of neglecting the understanding of the principles in the rush to apply and to cover all the matter, and the danger of everybody teaching the encyclicals with nobody teaching them thoroughly. This latter danger tends to make the study of Christian social principles monotonously repetitious in some sections and

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6 Reverend Anthony J. Flynn, et al., Living Our Faith, New York, 1945, III.


completely neglected in others. There are other additional disadvantages that can be considered. In most texts of this type, where all the regular course material is presented, the text becomes much too lengthy when combined with a study of the principles.\textsuperscript{12} Also under the "indirect" method no organized study of social principles is possible, no definite study of the encyclicals is carried out except through a casual insertion into the regular matter or through a chapter or two of background material.\textsuperscript{13} In the sociology text, again, the principles frequently are over-shadowed by the subject matter to be covered,\textsuperscript{14} and the importance of these principles cannot be overemphasized.

Robert Hutchins, stressing the importance of principles, made this comment.

It is principles, and everlasting principles, not data, not facts, not helpful hints, but principles which the rising generation requires if it is to find its way through the maze of tomorrow. No man among us can tell what tomorrow will be like. All we know with certainty is that it will be different from today.\textsuperscript{15}

In regard to religion texts, a more conflicting problem arises.

Many people maintain that the religion class is the place where the social principles should be handled, since they are moral in character. Sister Mary Janet makes this observation and comments on it briefly.

In the choice of content, there should definitely be provision for some direct teaching of the social thought of the Church. There has been a persistent growth of this regard, although there is not a complete concurrence of opinion. It is often said that such teaching is the work of

\begin{itemize}
\item \textsuperscript{12} Cf. supra, Footnotes 7-9.
\item \textsuperscript{13} Cf. supra, Footnotes 8-9.
\item \textsuperscript{14} Ross, \textit{Sociology and Social Problems}, 1948.
\item \textsuperscript{15} Robert M. Hutchins, \textit{The Education We Need}, Chicago, 1947, 10.
\end{itemize}
the social studies department rather than of religion, and in some cases there has indeed been a broadening of that field to include in addition to history and factual civics such courses as problems of American democracy, and the social encyclicals. In other schools the encyclicals may form part of the religion program. Both practices may result in extensive overlapping and sometimes in considerable disagreement, the enemy of worthy social living. The subject is one at least worthy of careful consideration. My suggestion in this regard...is that religion courses should be planned in cooperation with and in relation to other courses particularly the social studies.16

There can be no denying that moral social principles have their place in religion, but one wonders how extensively they can be illustrated and applied in the time allotted. As social morality this definitely is a part of the religion program, but as a program of applying these principles, the element of time and space make any explanation of the social principles of the encyclicals in the religion class incomplete. For example, Our Quest for Happiness has a very good section on the Catholic principles of labor relations in one chapter. The handling would be ideal if every pupil would already be a student of the labor problem. As it is, the matter must be covered in a week or two, when the student can hardly in that time even discover that there is such a thing as a labor problem, why it exists, or how it can be solved. The conditions one is trying to remedy must be known before the solution can be forthcoming and understood. That is why, although the moral explanation of the situations arising in the industrial world should be discussed and applied in the religion class as well as in all others, this explanation will not be effective unless


17 Monsignor Elwell, Our Quest for Happiness, IV, 1950, 403-446.
the actual problems are made real to the student in an intensive study of the social problem.

The "indirect" method of presentation also presupposes that all social studies teachers are well-informed, and well-read, and well-versed in the social teachings of the encyclicals. Loyal as one would want to be, this is not true. This is not meant to degrade the social studies teacher. It is an evident fact, however, that unless one has received his college education within the last ten years, he probably went through college with only a vague recollection of having been referred to the encyclicals in an ethics class or a sociology class, though there are exceptions. It is a difficult task to apply accurately Christian principles with, let alone without, an adequate training. It would be interesting to make a study of just how many teachers in Catholic high schools, even social studies teachers in particular, at least feel, let alone know, that the encyclicals, the Christian social principles, should be the basis of every social studies course. This may be a point in favor of using the new Catholic texts that have been written. Here even a teacher who because of other duties cannot be too informed on applications of Christian principles can find a ready reference to use in teaching Christ as the basis of all good in society.

In serving to interpret each subject in the light of Christian

teaching and Christian background, these texts serve their purpose well, but if encyclicals are as important as the Popes, the Bishops, and the leading Catholic thinkers and educators are insisting that they are,\textsuperscript{19} then the encyclicals should have a greater place of emphasis in the curriculum. A separate course designed to teach Christian social principles in a definite, organized pattern so as to emphasize, organize, and unify the learning of these Christian principles would be a definite step in eliminating the above mentioned difficulties.

Father Lassance of Marquette University has made this emphatic conclusion concerning the problem.

\textit{No student should be graduated from a Catholic high school or college without having had a formal course in the social encyclicals} sic \textellipsis

\textit{Only in this way can Catholic education make the contribution it is obliged to make, by the very fact of being Catholic, to social order and social peace.}\textsuperscript{20}

The direct teaching of the social encyclicals has been attempted successfully by a number of secondary school teachers, who have used the encyclicals, even the original translations, as texts. One article in the \textit{Catholic School Journal}, in which a nun comments on her successful encounter with the teaching of the encyclicals in a sociology class, is typical of many similar experiences recorded.\textsuperscript{21} Even in the teaching of the Mystical Body of Christ, the basis of our social teaching, Brother Maurice Miller claims the absolute necessity of

\begin{footnotes}
\item[19] Cf. supra, Chapter I, Footnotes 3-14.
\item[20] Reverend Lassance, "Education for a Better Social Order," \textit{America}, LXXXVII, 72.
\end{footnotes}
using original texts and teaching from them directly.

It is of prime importance for each student to have his own personal copy of the encyclical and not merely a mimeographed outline or a hectographed summary of the doctrine. Outlines and summaries may serve as complementary aids, but they can never replace the entire encyclical as a tool of motivation and reverence. When the student has in his hands a copy of the message from the Supreme Pontiff, the representative of Our Lord here on earth, his adolescent "show me" attitude is challenged and he follows the text with respect and attention. 

"If the teaching of encyclicals are merely injected throughout the four years of high school, the student will not be greatly impressed with their importance," is the observation of Sister Mary Berchmans, and she goes on to advocate a full year course in economics on the basis that the first semester deal exclusively with the encyclicals themselves in teaching Christian social principles, and then using the economics text in the second semester. This is to some extent similar to the plan offered later in this work, but much more limited in its scope. Sister suggests using the original text translation as outlined by Francis A. Brown. The main idea is to intensify the study of the Christian social principles at some point, inorder to make them as important and as effective as is humanly possible in the lives of Catholic school graduates.

The quotations, comments, and observations made regarding the

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"indirect" method of teaching are not intended as a denial of their need, nor as a denial of their partial effectiveness. They are made for the purposes of showing the primary dangers involved in incompleteness, in under-emphasis, and in the confusion of multiplicity, and to show the greater effectiveness that could be theirs if the student received a concentrated organized study of Christian social principles as the basis for the integration that is necessary in all courses. As Father Delaney states,

To achieve this that social mindedness must become second nature to all Catholics it is good, but not good enough to add to the curriculum classes in sociology, the encyclicals, etc. Social doctrine, social attitudes, social habits of thinking must be presented as an integral part of Catholic faith, not as something superimposed, not as something casually added on that students may take or leave at will. An intensive course in social principles, desirable and necessary as it is, would be rather ineffective if every teacher in every other class denied a place for social principles in his or her particular subject. It would be a most useless knowledge if it were not further applied in all the other classes. It would only add to the confusion. The explanation of economic doctrines in the economics class, the explanation of political theories in the civics class must be given in the light of the Christian social principles of the encyclicals. For example, no one can in conscience ever again teach the "Laissez-Faire" doctrine without pointing out its moral failings. This integration of principles in courses must even go further than the social studies.


themselves into other fields of study. Brother Schneppe maintains this when he stated:

We will fail unless some integration of high school subjects is worked out not only in theory, but also in practice. By that I mean that teachers of religion, English, mathematics, the natural sciences, and physical education can use subject matter dealing with Christian social principles.27

The course in principles is not to be taught separate from the problems to which they can be applied. To do so would involve a course in moral ethics, as such, which would be too abstract for the high school students. The principles are to be taught with other material, but the importance must at all times be placed on the knowledge, understanding, and application of the principles in the encyclicals. Thus then, the logical matter to use would be the encyclicals themselves and the facts and conditions about which the encyclicals are concerned. Sister Berchmans28 stressed in her suggested semester course in the encyclicals, as part of a full year course of economics, only the economic principles. However, if the high school education is to be primarily a preparation for life, for action, and not exclusively for future study and scholarship, then more than economic principles are involved. The four major problems facing the student in life—economic, political, educational, and marital are the logical choice of subject matter together with the five great encyclicals of the Popes that deal so extensively with these problems. This can make the study more personal, more real, to the students.

The Christian social economic principles can be inserted by economics teachers into the economics courses; Christian social political principles could be inserted into the government courses by civics teachers; etc., but, the principles course would be the integrating one that would unify and organize the principles of all these courses. The full pattern of the social studies program could then be completed and the danger of under-emphasis, of unnecessary repetition, of insufficient indoctrination in Christian principles would be limited greatly. The success of the movement to return to Christ would then perhaps be made possible more quickly than is even hoped for today by the most zealous educators and apostles.

In summary, the "indirect" method of teaching the encyclicals is not to be condemned or belittled. It definitely has its place in the curriculum. The emphasis that has been made, however, is on the fact that a special course in Christian social principles, the study of the encyclicals, is necessary to organize, unify, and emphasize the need and practice of true Christian social living in a secular world. It is in this light that the present syllabus has been organized and developed.

Before all else, one must be cautioned to remember that a syllabus is the blueprint of a course, the pattern to be followed, and not the finished structure. It must be flexible enough to fit into different conditions of life and teaching. That is one reason why a syllabus is at times more desirable for a course than an actual text book would be.

The method and content of this syllabus is the result of five years of varied experimentation in methods of teaching Christian social principles.
through the encyclicals to high school seniors (twelfth grade.) The course is designed for this grade level, and can be taught to any and all intellectual groups, but certainly not to all with equal emphasis on all topics considered. In anticipation of the objection that this is too difficult for some students, it can be replied that for the bright students it is not too difficult in content or understanding, for the poorer students it is no more difficult than any other high school course set up for the average group. The point to be remembered and emphasized is that the purpose of our education is not simply knowledge or information, but knowledge that leads to moral action. If even the poorest students can at least recognize Christian truth without of necessity being able to explain it, and if they learn to accept it as the truth with the assent of obedience, they will at least form Christian attitudes and habits which will enable them to follow the truth and to avoid the leadership of un-Christian men or anti-Christian men. After all, one could not possibly hope to educate all men to be able to fully explain all the teachings and moral applications of Christianity. It is an impossibility; that is one reason why God gave us revelation. The better student must be sufficiently challenged to Christian leadership; the poorer student must be challenged to Christian following and membership.

This course can be taught on a semester or a full year basis. During the experimentation period the course was given during an eighteen-week semester. This is advantageous in that it simplifies the difficulty of finding a place for it in the curriculum, but it is disadvantageous in that it frequently did not leave sufficient time for thorough explanations and applications. The
following time table was used:

<table>
<thead>
<tr>
<th>Topic</th>
<th>Weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Secular World and the Doctrine of Love</td>
<td>Four (4)</td>
</tr>
<tr>
<td>Christian Principles Applied to Labor Problems</td>
<td>Five (5)</td>
</tr>
<tr>
<td>Christian Principles Applied to Communism</td>
<td>Three (3)</td>
</tr>
<tr>
<td>Christian Principles Applied to Education</td>
<td>Three (3)</td>
</tr>
<tr>
<td>Christian Principles Applied to Marriage</td>
<td>Three (3)</td>
</tr>
</tbody>
</table>

So much more time is given to the first two units, because of the need of much introductory explanation regarding social principles and social conditions.

Once the student is orientated in the manner and method of the course and of the encyclicals, one can progress more quickly. It will also be found that the first two units will cover much matter that is related to the last three units.

There would be no difficulty in extending this course to a full year, by simply considering each section in a little greater detail and in bringing into the course other very obviously related material. The full year would probably be more effective in bringing about the desired purposes of the course. The time table for a full year of thirty-six weeks could be as follows:

<table>
<thead>
<tr>
<th>Topic</th>
<th>Weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Secular World and the Doctrine of Love</td>
<td>Six (6)</td>
</tr>
<tr>
<td>Christian Principles Applied to Labor Problems</td>
<td>Nine (9)</td>
</tr>
<tr>
<td>Christian Principles Applied to Communism</td>
<td>Six (6)</td>
</tr>
<tr>
<td>Christian Principles Applied to Education</td>
<td>Six (6)</td>
</tr>
<tr>
<td>Christian Principles Applied to Marriage</td>
<td>Nine (9)</td>
</tr>
</tbody>
</table>

The order of the units was chosen, because of their logical sequence.

Knowledge of the difference between the present secularistic and materialistic
world and Christ's doctrine of love, will provide the understanding of our failure to solve our social problems, because of the false principles, or lack of principles, which have been used, or because of the misapplication of true principles. The most important social problem is the re-establishment of the Christian ideal in industrial life and in the life of the worker, so it is the most appropriate place to begin. Communism follows logically as a consequence of the world's inability to solve the "social question." True education is a means of solving both the problem of labor and of communism, and the re-establishment of the Christian family is needed to return society to stability, order, and peace. This order also concentrates on the four major problems which the high school student must be ready to face socially—economic, political, educational, and marital. Each of these has a direct effect on his personal spiritual problems. They cover thoroughly the fields in which the principles of the Christian social order are most specifically necessary and applicable.

A few minor objections may be anticipated before the syllabus is presented so as to make the syllabus more understandable as one examines it. One objection that might be made by some is that course involves too much religion.29 A number of things must be considered regarding this objection. First, there is no getting away from the fact that one cannot teach moral principles without a justification and exemplification of the reality and truth of the principles, which are derived from reason and revelation. This moral

background should truly and rightly be a part of the religion course. But, is that sufficient? Is it not necessary to show adequately the relationship between the moral nature of man and the social nature of man? Does this not need review and repetition to make it emphatic? In addition, it has been shown above that the religion courses, until very recently, have not sufficiently emphasized the social aspects of the Christian doctrines, and many still do not.

If the information of students on the social meaning of Christian love is found sufficient, it would then be necessary to simply review briefly this section in the course to keep the unity of purpose and of organization, and then more needed time could be spent on the practical aspects of application to the problems being studied, which applications can certainly not be given adequate consideration in a religion class in which so much other material must be covered. The matter is summarily inserted in the syllabus to remove the possibility of complete neglect, since any true picture of life, or any solution to the social problems, is impossible without an adequate background in the doctrine of love as taught by Christ.

Throughout the entire social studies course the fundamental principle of the universal law of love, the solidarity of the human race, and the holiness of man, created in the image and likeness of God, should be made evident to all our young people. ...30

Any problem regarding the duplication of moral background material can be easily eliminated through a cooperation between the religion teachers and the

social studies teachers on the matter being covered and the means used in doing so.

It may also be objected that all the important social problems are not specifically handled in the syllabus. This was intentionally done. All social problems were not discussed because it would be impossible to do so adequately in the time available. Only those social problems are included which were thought most practical in explaining the principles being stressed. It must be remembered that the stress here is on the principles and not on the problems. Such problems as minority relationships, immigration, delinquency, crime, etc., are not discussed specifically, but are mentioned incidentally in various sections whenever certain principles are applicable to them. For example, the problem of Negro-White relationships is not specifically handled, but is frequently referred to in sections where principles applicable to it are discussed. If the teacher thinks that such a problem is particularly pertinent to the area in which the students live, it is not difficult to find a place in the syllabus where a unit on this problem could be inserted. It can be included in the section on the Mystical Body (where references are made to it), or in the unit on education. Again a section on delinquency could be included in the unit on education, considering it as a result of the "failure in the 'true' education process." Different areas will demand emphasis on different problems and the syllabus allows for these in its flexibility.

The text actually used with the students was the *Five Great Encyclicals*, with summaries and discussions by Reverend Gerald Treacy, S.J. 31 These

were found most convenient since they were combined in one book. Giving single copies of each encyclical to the students made it difficult for the students to keep them together and always available. Other editions are used, however, for some references in the notes in this syllabus for the teacher's benefit, since some of the encyclicals in the *Five Great Encyclicals* are not numbered by paragraphs. Wherever other editions are used, notations of them are made in the footnotes. Paragraph numbers of these editions can easily be transferred by the teacher for the students into the *Five Great Encyclicals* edition.

The use of original text translations can cause legitimate objection. No one can deny the difficulty, and even impossibility, of the encyclicals being understood by the high school senior, if one expects him to understand them completely and thoroughly. This objection might also be given for many college students. This, however, is something which can hardly be expected of our students, and which must be left to the scholars. Two reasons why we have teachers are to choose the matter which the students are able to grasp and to give explanations to the students in the course of study. The Gospels are not easy to understand, yet they were written for all, and all are encouraged to read them as they are written. The use of the direct translations has many advantages. It serves as a real challenge to the students who will not accept second hand information. It certainly has more effect coming in the exact words of the Holy Father.32 In addition, one of the best means of getting these works into the homes is through the students. The lawyers, medical men,

union leaders, and industrial managers send their children to our schools. We teach their children, but we seldom can reach them. Teachers, having the opportunity of meeting their students’ parents, will find themselves having interesting discussions with the parents on Christian social principles.

If it is felt, however, that the class could not possibly handle the original text references, there is no reason why the simplified editions could not be used. They are being used more or less effectively in many schools. Generally, it seems, that they are used, however, simply as supplementary reading material or as reference books and not as texts. They are, however, no real challenge to many high school seniors. The usefulness of the syllabus is not diminished by the use of the simplified editions. The references in the syllabus must simply be transferred to the corresponding sections of the simplified editions.

It must be noted that the encyclical, On Atheistic Communism, is the only one in which the complete text is read by the class. This is done, because the organization, i.e., the order, of the encyclical is so obvious that it is among the simplest of the papal works to follow and understand. Of course, again, it must be pointed out that everything is certainly not understood, but at least the student is brought directly to the source of the matter he has been, and is, studying in its entirety, and it gives him some idea of


the style in which these works are written. The outline here provides a bit
of variety in presentation as compared to the other units in which only ex-
cerpts from the original are used to explain the principles involved.

Before presenting the actual syllabus, a brief word of explanation
needs to be given on the order of presentation in each unit and the matter
included. Each unit of the syllabus includes the outline of the matter to be
covered, a list of the ideas and principles that are to be stressed, a series
of review questions involving the pertinent points of the unit, and a biblio-
graphy. The unit on labor is developed on a particular pattern which includes
in each section a brief description of the present conditions surrounding the
problem being discussed, a more elaborate discussion of the Christian ideal
toward which all must strive, and finally a section discussing the means by
which the present conditions can be brought closer to the Christian ideal. The
other units are presented in outline form that should be readily followed. The
manner of presentation in each unit is slightly different for the purpose of
variety and the prevention of monotony for the teacher and student.

The methods of using this syllabus in class are various and many, and
very much dependent on the interests and likes of the class. It is suggested
that a copy of the syllabus be placed in the hands of the students, because
this facilitates matters in the development of discussions. There are two
ways in which this can be done: either giving the students mimeographed co-
pies or having the students take down the outline in notebooks as the dis-
cussions progress. The latter method appears to be the better one, since, if
the students are given completed sets of notes, it will be found that most of
them, unless they are a very gifted group, will not be capable of benefiting much from them. Doing this often creates an attitude of "I have it all down here," and often causes the students to be completely unattentive to the explanations of the matter in the outline. The student often will not realize that the knowledge is useless to him, if it is only on the paper and not in his mind. There would certainly be no objection to having the principles and review questions mimeographed or duplicated and given to the students. This has proven to be a great help in the student's mastery of the matter.

The process of having the students take down the outline in their notebooks has been found to be the best method of using the syllabus. This method enables the students to anticipate the next logical factor in a discussion, and it also stimulates them to think in the line of the discussion and to participate in it. For example, let us presuppose that the discussion is on the introduction of the course, the very first day, and the completed outlines are in the hands of the class. The first question asked by the teacher might be similar to this. "The matter included in this course is said to be a part of the social sciences. By the way, what is a social science, John?" John will take a quick glance at his notes, rattle off the given answer, sit down, and probably forget all about it. There is little or no room for discussion. This is not a good method of stimulating thought, which should be one of the primary objectives of a course such as this. It would be better to have a number of students give their views on the meaning of a social science, and then have them, with the teacher's direction, arrive at the conclusion desired. The exact wording and organization of the result of the discussion can take the
form of the outline. It is best to let the students do most of the work. It will be more effectively learned, longer remembered, and more easily applied later to related problems. Above all, it will be accomplishing a great goal of stimulating the students to think things out for themselves and to reach decisions for themselves. One self-propelled thought from each student each day will be an achievement of much worth.

On the other hand, in a section such as Part II of the Introduction in which only factual data is given as background for other work, it is certainly best to simply give the matter to the class with little or no discussion added, and with only the necessary brief explanations. Again, if a lecture period would seem desireable, and almost necessary, giving the students the syllabus outline in advance would be most beneficial to their following of the lecture, and any explanatory notes could be inserted by them within the outline. Also a unit such as Unit III could be given to the class before any discussions, since it is practically a paragraph by paragraph outline of the encyclical, On Atheistic Communism, unlike all of the other units which are outlined in an organized manner of presenting the principles involved and the application of them to the problem considered, and not necessarily in the order of the matter as it is contained in the encyclical.

Above all, however, it is important that the students have the matter written down before them so as to give them something from which they can study and review, and also for the purpose of organizing the material in their minds. The syllabus outline can be used most effectively to show the close unity of the various problems and the relationship of the Christian principles as they
apply to each problem discussed.

Any and all methods of teaching can be utilized in some way with this syllabus. Open-class discussions, lectures, question-and-answer periods, reports, book reviews, panel discussions on pamphlets or topics or problems, essays on articles in the papers or magazines—all can be used effectively in making the matter understandable to the student. One discussion technique used most effectively in such a course is of the type suggested by Reverend William J. Smith in his pamphlet, What Is Your Social I.Q.? A hypothetical example of some concrete event is given to the students. This example includes all of the necessary information regarding the circumstances of a definite event, such as a practical case of why or why-not a person joins a union, why or why-not a person attends this school or another school, why or why-not a person dates this or that person. Then a discussion is held on the rightness or wrongness of the principles upon which each person in the example acted and of the principles upon which each should have acted. This technique has been used effectively also with newspaper and magazine articles and stories that the students are asked to bring into class. These are discussed in class as to the principles applicable to them. Articles printed in Work, the Catholic labor paper of the Catholic Labor Alliance in Chicago, or articles in The Catholic Mind, have served as good source material to start such discussions. It is even suggested that a day be set aside each month for the discussion of articles in this paper and magazine, if they are available to the class.

Some notations, mentioning methods found useful in stimulating interest and in presenting the matter are included in many parts of the syllabus. These are certainly not the only ones possible. On the contrary, only a very few are mentioned to serve as guides. The teacher can find many ways of supplementing the syllabus with vital information found impossible to be included in the blueprint of the course, but which can be filled in only in the actual building of the course.

The footnotes in the syllabus are for the benefit of the teachers only. Some additional references for teachers and students are listed in the bibliography at the end of each unit.

The following abbreviations are used for references to the encyclicals and pastoral letters:

The Mystical Body (Mystici Corporis Christi) ...................... MCC
Kingship of Christ (Quas Primas) ...................................... QP
On the Condition of Workers (Rerum Novarum) ...................... RN
On Reconstructing the Social Order (Quadragesimo Anno).......... QA
On Atheistic Communism (Divini Redemptoris) ...................... DR
On Christian Education (Divini Illius Magistri) .................... DIM
On Christian Marriage (Casti Connubii) ............................. CC
Secularism ........................................................................ S
The Church and the Social Order ....................................... CSO
Problem of the Worker in the Light of the Social Doctrine of the Church ......................................................... PW

The last three of these are not papal encyclicals, they are pastoral letters, but are included here, because they are vitally connected with the problems
under papal consideration and are applications of the principles of these encyclicals to practical every day problems of a particular country or part of a country.

Many more references than those listed in the syllabus can be found in these sources. The references listed are those considered most important and necessary, those which would seem to make the principles most easily understood.

It is hoped that the syllabus is thorough enough to be self-explanatory in most instances, but nothing can be substituted for the background, ingenuity, and initiative of the teacher in applying the matter to the conditions of the classroom and the conditions of the community in which the students are compelled to live.
CHAPTER III

SYLLABUS: INTRODUCTION AND UNIT I

INTRODUCTION

I. SOCIAL SCIENCES AND NATURAL SCIENCES

A. Social sciences

1. Definition—Organized study of the relationships between man and man, between man and groups of men, and between groups of men

2. Examples of social sciences—History, civics, economics, sociology, etc.

B. Natural sciences

1. Definition—Organized study of the composition, laws, and movements of the physical universe

2. Examples of natural sciences—Chemistry, physics, biology, etc.

C. Specific differences between them

1. Natural science studies direct cause and effect relations, while social sciences can indicate only strong tendencies of cause and effect relations—Two parts of hydrogen added to one part of oxygen will always unite into water under the same conditions. While two men brought up in the same environment may develop just oppositely

2. Human relationships of social sciences are not easily measured

3. Natural science has no free will or intellect to worry about

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1 This section need not be stressed too much. Its purpose is to show the difficulties that are present in studying human beings with minds and wills in contrast to studying the physical characteristics of the world or of human bodies.
4. Social problems are ethical

D. Social sciences more difficult generally

1. Always more than one cause for any action

2. Deep-rooted prejudices hinder learning

3. Very large amount of matter to cover

4. Not an exact science—Indicates tendencies only

5. Possible to predict general actions of a group, but never definitely of any individual member of that group

6. Desired ideals not easily or often attainable

II. ORGANIZATION OF COURSE

A. Secular and material trends in our world (Secularism—The American Hierarchy, November 14, 1947) and Christ's doctrine of love (The Kingship of Christ—Pope Pius XI, December 11, 1925; The Mystical Body of Christ—Pope Pius XII, June 29, 1943)

B. Christian principles applied to labor (On the Condition of Workers—Pope Leo XIII, May 15, 1891; On Reconstructing the Social Order—Pope Pius XI, May 15, 1931; The Problem of the Worker in the Light of the Social Doctrine of the Church, Bishops of Quebec, Canada, February 14, 1950)

C. Christian principles applied to communism (On Atheistic Communism—Pope Pius XI, March 19, 1937)

D. Christian principles applied to education (On Christian Education—Pope Pius XI, December 31, 1929)

E. Christian principles applied to marriage and the family (On Christian Marriage—Pope Pius XI, December 31, 1930)

III. PURPOSE OF THE COURSE

A. Preparation for life

2 The starred points in the syllabus have specific book or pamphlet references in the unit bibliographies.
1. Definition of life—Eternal

2. Purpose of life—Eternal happiness

B. Preparation for the world

1. Definition of the world—Temporal

2. Purpose or goal of the world—Temporal happiness

C. Preparation for success

1. Definition of success—Achievement of a goal

2. Success of life—Attainment of heaven

3. Success of the world—Attainment of the world

4. Relationship between the two types of success—Worldly success is morally good when it is in accordance with the primary purpose of life; it is morally bad when in opposition to this purpose

D. Preparation for individual and social responsibility

1. Definition of responsibility—A moral obligation to perform an action—A duty

2. Responsibility to God because:
   a. He created us
   b. He is our destiny

3. To ourselves and our neighbors
   a. To ourselves because each of us must save his own soul
   b. To our neighbors because: **
      (1) Man is a social being
      (2) All men have the same end

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3 Reverend Francois Desplanques, S.J., Living The Mass, trans., Sister Maria Constance, Westminster, Maryland, 1951. (Especially the introduction.)
(3) Mystical Body of Christ **

(4) This is the way we save our own souls

UNIT I: THE SECULAR WORLD AND CHRIST'S DOCTRINE OF LOVE

I. IDEAS ON SOCIAL RESPONSIBILITY IN THE UNITED STATES

A. Trends in young America (1608-1865)

1. Individualism—A philosophy which leads a person to put his own interests before those of others or before his duties to God and fellowmen **

2. Frontier law of survival of the "fittest"

3. Agricultural ideas of self-sufficiency

4. No worry of the future

B. Growing America (1865-1914)

1. Industrial revolution

2. Extreme and rapid growth of industry

3. Abuses of big business

   A. Deification of profit and bigness
   b. Growth of a wealthy class—Development of class consciousness
   c. Application of agricultural individualism to industrial life
   d. Abuses in labor conditions

4. Reaction on part of laboring group

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5 Here, drawing on the student's knowledge of American history, the teacher's task is to show the difference of social and economic conditions of early America in contrast to present-day America, and to show the greater social dependence of each person and each group today, because of changing social and economic conditions.
a. Formation of "big" unions to counteract "big" business

b. Bitter struggle for recognition of Laborer's rights in industrial life

C. Maturing America (1914-)

1. Two world-wars

2. Depression

a. Poverty in the midst of plenty

b. Realization by some of social needs and social responsibility

c. Desire by some for some control of unlimited competition

d. Desire by some for basic reforms for economic security

D. Some ideas, principles, and standards predominant in America today

1. Secularism—"A view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter...the practical exclusion of God from human thinking and living..." **

2. Materialism—An overemphasis on the material things of life to the neglect of everything spiritual **

3. Morality—Something nice for Sunday or for a lecture or in some phases of private life, but very impractical in business, politics, or in any public actions **

4. Marriage—Simply a means of satisfying pleasures and not based on the law of God—A selfish human institution

5. Labor—The most dignified man is the one who does the least work—Do as little of it as possible

6. Government—Too big, but it should protect and help "me"

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6 The stress here should be on the lack of true Christian social principles in many phases of American life and in the world today, and in showing how the lack of principles has lead to the present confusion in society.

7. Wealth—Standard of measuring success—All things are available for a "price" attitude

8. Poverty—Most detested thing on earth, because all things are judged in accordance with their material value

9. Principle of action—Expediency—Do whatever will save you from difficulty for the moment without worrying about whether it is morally right or wrong, or if it will be injurious to others now or later

E. Proper principles needed

1. Man is dependent on God for all things
   a. Life
   b. Natural resources
   c. Natural abilities

2. Dignity of man—Stemming from man's origin, God, man's nature, body and soul with faculties of mind and will, weakened by original sin but elevated by the redemptive death of Christ, and man's destiny, eternity with God (DR 27-30)

3. Man is by nature social as well as individual

4. The natural unity of mankind—Human and spiritual (Mystical Body of Christ and the Kingship of Christ)

5. Sacredness, unity and indissolubility of the family

6. Rightful authority of family and state as stewards of God

7. True concept of law and necessary respect of law

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8 Cf., Commission on American Citizenship, Teaching of Current Affairs, Washington, D.C., 6-7. These principles should be studied carefully and thoroughly. They are the basis of all that follows. Most of the other principles are derivatives of these basic ones.

9 Teachers should go into great detail and explanation here. This is very basic for the understanding of all of man's actions. In particular one must be clear on the teaching of original sin and the restoration of man through grace.
a. Definition—A rule of action that determines the means to be used to achieve an end

b. Kinds of law

(1) Eternal—Overall plan of God for the universe

(2) Natural—Part of the eternal law that can be derived through the use of reason

(3) Physical—Part of the natural law regulating movements and growth in the physical world

(4) Moral—Part of natural law supplemented by divine revelation which regulates the human actions of man in relationship to his Creator

(5) Divine Positive—Revealed phase of the eternal law as expounded by the Church

(6) Human Positive—Part of the eternal law that is expounded and enforced by the state

8. Dignity of work, because of the essential dignity of the worker

9. True conception of justice (DR 49-54)

a. Definition—Giving to each what is rightfully his, and to all what is rightfully theirs

b. Kinds of justice

(1) Commutative or personal—Between person and person in the exchange of goods or services

(2) Distributive—Provides for the proper fair distribution of the income from a product

   (a) Labor—Wages

   (b) Land—Rent

   (c) Capital—Interest

   (d) Owners—Profits

   (e) Management—Salaries
(3) Social—The respect of the common good with a respect of
the individual good

10. True concept of charity (DR 46-48)

a. False charity

(1) Advertising
(2) Self-satisfaction

b. True charity

(1) Natural—Performed out of human kindness
(2) Supernatural—Love of neighbor for love of Christ, God—
Performed to obtain eternal salvation

c. Charity of service as well as of money

II. ORIGIN AND GROWTH OF PRESENT DAY CATHOLIC SOCIAL THOUGHT IN THE WORLD

A. How social problems are viewed today

1. Red light of communism (Wrong because of the denial of the super-
natural—The denial of God and the immortal soul and heaven) **

2. Purple light of pessimism (Wrong because of the denial of hope—
The denial of redemption) **

3. Rose colored light of optimism (Wrong because of the denial of the
possibility of evil—The denial of original sin

4. Natural daylight of clear thought (Right because man is accepted
as he is—Material yet spiritual, capable of sin yet intended for
heaven, weakened by original sin but given the means to overcome
this weakness through the redemption of Christ) **

B. Separation of public life from morality today—Attempt to solve so-
cial problems are made from purely human point of view—No place in
modern thought for scripture

10 Owen Francis Dudley, Shadow on the Earth, London, 1949. This is
a very thorough study of the use and meaning of the terms communism, pessimism,
optimism, and clear thought as used here to describe the various outlooks and
explanations of social problems. The novel is very interesting, and excellent
for student reading, because it is not lengthy and is very appealing to them.
C. Old Testament full of references to problems of social life

1. Social responsibility denied by Cain—The first "rugged individualist"—"Am I my brother's keeper?"

2. Joseph and brothers in the break-up of domestic unity, and the return of good for evil

3. Ten Commandments
   a. Three personal
   b. Seven social

D. New Testament and social problems

1. Doctrine of Love (Love of God through love of neighbor, and love of neighbor for the love of God)
   a. St. John 1, 4: 7-21—"God is love—If anyone says, 'I love God,' and hates his brother, he is a liar"
   b. Romans, 12: 9-21—"Vengeance is mine, I will repay says the Lord"
   c. Romans, 13: 8-10—"Love therefore is the fulfillment of the law"
   d. Corinthians, 1, 13: 1-13—"If I distribute all my goods to the poor, yet do not have charity, it profits me nothing"
   e. St. Peter, 1, 4: 7-11—"Minister...as good stewards of the manifold grace of God"
   f. St. John, 1, 2: 7-11—"He who says he is in the light and hates his brother is in the darkness still"
   g. St. John, 1, 3: 16-18—"Let us not love in word, neither in tongue, but in deed and truth"

11 An open discussion on the question, "What is love?" has often prepared the way for this section. It will definitely show the students how far their own conceptions of love are from Christ's conception of love.

12 There should be a definite stress here on the supernatural characteristic of charity. Charity is more than giving; it is giving with a purpose, which is the love of God.
h. Gospel of St. John (beginning)—"The Word was made flesh and dwelt among us"

g. The Eight Beatitudes

2. Mystical Body of Christ

a. "Saul, Saul, why do you persecute Me?"

b. Ephesians, 4: 1-16—"One Lord, one faith, one Baptism; one God and Father of all who is above all, and throughout all, and in us all"

c. Romans, 12: 4-8—"So we, the many, are one body in Christ, but severally members one of another"

d. Galations, 3: 27-29—"For you are one in Christ Jesus"

e. Effects on social relationships

(1) Unity of mankind—One race—Human race

(2) What one does to his neighbor one does to Christ

(3) Negro and other minority group discrimination is un-Christian

(4) Nationality discrimination is un-Christian

f. Kingship of Christ

(1) Christ, head of the Mystical Body

(2) Restoring all things in Christ

(3) Restoring all things through Christ

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15 This is a good place for a discussion on the position of the Negro in the eyes of God and the inclusion of the Negro in the term neighbor.

(4) Restoring all things with Christ

3. Christ on labor

a. Christ Himself was a worker

b. Christ's followers were primarily workers

c. Christ insisted on the dignity of the worker

d. St. James 5: 4—Unjust withholding of wages

4. Christ on wealth

a. Christ Himself chose to be poor

b. Christ never condemned wealth, but He warned against the danger associated with it—Matt., 19: 24-26, extremely difficult for rich to enter into heaven; Timothy, 6: 17-19, caution to the rich; St. James, 5: 1-6, condemnation of the unjust rich

c. Definition of "rich man"—One who seeks riches as an end in itself


5. Christ on property

a. Never recommended the amassing of wealth, but recommended the simple life—Matt., 10: 9-10

b. Defended private ownership

c. Parables were of men who owned fields, flocks, etc.

d. Repeated doctrine, "Thou shalt not steal"


17 Points 3-5 will be stressed and elaborated in the section on labor in Unit II, so too much time need not be spent on them here.

7. Christ on society
   a. The home is the basis of all society
   b. Marriage is all important and is indissoluble—"What God hath joined together, etc."

E. The Fathers of the Church
   1. St. Augustine—City of God
   2. St. Basil—"The bread thou keepest in reserve is the bread of the hungry"
   3. St. John Chrysostom—"Blessed are they who are ashamed of idleness"
   4. St. Clement of Alexandria—"The great cannot exist without the small and the small without the great" (Apply to labor relations)

F. Barbarian invasion of Roman Empire—Principles of Christianized Rome were ignored or removed

G. Revival and re-organizing of social teaching of the Church in the Middle Ages—Gives us a proper relationship between the individual and the common good in the guild system
   1. St. Bonaventure
   2. St. Francis of Assisi
   3. St. Albert the Great
   4. St. Thomas Aquinas—Organizer of the social thought of the Church
      a. On justice—"It is fundamental, a veritable cement binding for the social structure"
      b. On charity—"He who owns property is duty bound in charity to share the goods he does not require for his own needs with those who are in want"

19 Sections E-G need not be studied in any great detail; they have as their purpose to show the part that Christian principles have played in the history of the world, and to show how society fails when the principles of Christianity are unknown, ignored, or misinterpreted.
a. On the dignity of labor—"Efficiency is not the only thing to be taken into account in paying wages to a laborer. The size of the worker's family must also be considered and compensated for." "It is not the end and purpose of man's existence merely to serve the good of another."

5. The guild system—A Christian social-economic order **
   a. Based on Christian principles
   b. Protected the worker
   c. Protected the employer
   d. Protected the consumer
   e. Sought to achieve through self-regulating economic groups the just wage and the just profit through a just price

H. The break up of the Christian world **

1. Religious revolution—Moral individualism20
   a. Martin Luther and social thought—Individual interpretation of Bible led to over-emphasizing the individual in society
   b. Calvin and social thought—Predestination led his followers to take wealth as a sign of heavenly favor, creating the desire to obtain wealth for the sake of wealth
   c. Religion and economics separated—Since it mattered not how one lived (Predestination), man had no worry of what means he used to get rich

2. Industrial revolution—Economic individualism
   a. Increased production and greater emphasis on material standards

20 R.H. Tawney, Religion and the Rise of Capitalism, Pelican Books ed., New York, 1947. (Especially the sections on "The Growth of Individualism" and the "Triumph of the Economic Virtues"). Again, one cannot expect many, if any, of our students to grasp the ideas of Tawney, Maritain, Dawson, etc., in all their social philosophy and social implications, but through a lecture, which might seem best here, one can again stress the failure of a society in which Christian principles are unknown or ignored. This section can be an excellent introduction to the study of the confused conditions in modern society.
b. Factory system and wage system

c. Separation of worker from his tools and from employer

d. Miserable conditions of work including long hours, unsanitary conditions, low wages, etc.

e. Woman and child labor abuses

f. Denial of dignity of man

g. Extreme wealth on one hand and extreme poverty on the other

h. Bitter reaction to industrial abuses—Works of Dickens, Coleridge, etc., voiced their disgust with the prevailing social and economic conditions—Socialism of Karl Marx arose

3. Political revolution—Political individualism

a. American revolution—Legitimate exercise of individual rights protecting from tyranny

b. French revolution—Excessive individualism leading to anarchy and chaos

c. Russian revolution—Anarchy leading to tyranny

J. Rise of Modern Catholic social thought in reaction to effects of this individualism21

21 Reverend Raymond Corrigan, S.J., The Church and the Nineteenth Century, Milwaukee, 1938; Charles Pinchon, The Vatican and Its Role in World Affairs, New York, 1950, 17-182. Very effectively used in stimulating interest has been a series of reports and a panel discussion on some of the articles in the "Encyclical Anniversary Issue," The Catholic Mind, New York, October, 1951. A few of the articles in this issue are too difficult for high school students, but most of them are very explanatory and can be used effectively. Among the best for use are listed below, with the places in the outline where they particularly apply noted: "The Achievement of Rerum Novarum," 598-605, (J,K,1); "Plea from the Vatican," 618-621, (K,1-5); "The Pope and the Industrial Revolution," 635-641, (K,1-4); "Catholics and the Social Encyclicals," 642-646, (K,6-8); "The Revolutionary Encyclical," 654-659, (K,1); "Not Statism, Not Socialism," 660-664, (K,9,a,3); "Social Encyclicals of the Pope," 665-668, (K,6); "Social Economics of Pope Pius XII," 674-693, (K,3,a)—Parts of this one are too difficult for students; "Two Great Documents," 701-702, (K,5); "The Wisdom of Leo," 702-705, (K,1); "Church's Concern for Economic Life," 706-708, (K,5).
1. In Germany
   a. Emmanuel Wilhelm Bishop von Kettler—1811-1877
   b. German Catholic Center Party—1870—Reunited morality with public life
   c. Ludwig Windhorst—1812-1892

2. In France
   a. Frederick Le Play—Studied effect of industrial life on family
   b. Frederick Ozanam—Founded St. Vincent de Paul Society
   c. Count Albert de Mun—Organized labor organization to combat communism in 1848
   d. Leon Harmel—Industrialist seeking better social conditions

3. In England
   b. Henry Edward Cardinal Manning—1808-1892—A real champion of labor

4. In America
   a. Archbishop Spaulding
      (1) Established the St. Vincent de Paul Society in the United States
      (2) Developed the Catholic press
      (3) Did much work attempting to solve the Negro problem
   b. James Cardinal Gibbons
      (1) Helped to organize the Knights of Labor
      (2) Helped all labor groups gain rights
      (3) Influenced writing of Rerum Novarum
      (4) Attempted to clarify and apply Christian social principles to specific conditions
c. Monsignor John A. Ryan

(1) Applied Catholic principles to economic problems in United States

(2) Introduced study of economics, especially the morality of economic life, into the seminaries and Catholic colleges

(3) Did much to show relationship of morality to economic, social, and political problems

K. Unification of Catholic social thought

1. Pope Leo XIII and his work

2. Pope Pius XI and his work

3. Pope Pius XII and his work

4. The Papal Encyclicals themselves

   a. Definition—Catholic teaching on world problems, political, economic, and social, in regard to their morality, as are embodied in the letters of the Pope to the rest of the Catholic world for the entire world

   b. Pope helped by experts and specialists

   c. Usually written in Latin

   d. Compared to the Sermon on the Mount

5. Church's authority to speak on social, economic, and political problems (QA 41-43)

   a. All social problems are fundamentally moral problems (All human acts—free-willed acts—are moral acts. Social, economic, and political acts are human acts. Therefore, social, economic, and political acts are moral acts. The Church has authority to judge moral acts, and since social, economic, and political acts are moral acts then the Church has the right to judge social, economic, and political acts in regard to their morality.)

22 Monsignor John A. Ryan, Social Doctrine in Action, New York, 1941. For inspiration and understanding of the social doctrine of the Church, anyone teaching Christian social principles should read this autobiography.
b. The Church has lived through all types of societies
c. The Church is everywhere and for everyone
d. Churchmen, better than anyone, can know human beings
e. Divine teaching power of the Church

6. Value of Church's social teaching (DR 55) (QA 17) **
   a. Informs Catholics of Catholic teaching—Enlightens the "mind"
   b. Serves as an awakening to reform—Inspires the "heart"
   c. Gives individuals and the world a definite, unchanging moral
      guide upon which to judge individual, local, national, and in-
      ternational affairs—Strengthens and guides the "body" (QA 22)

7. Encyclicals and the Catholic conscience **
   a. Not "ex-cathedra" doctrine of the Church
   b. Must, however, accept this application of principles to present
      conditions as the official teaching of the Church which of ne-
      cessity demands obedience (CC 109)
   c. No Catholic can be indifferent to the teaching

8. Encyclicals and general acceptance (QA 14)
   a. Some reject it outright
   b. Some accept it as good, but fear to put it into effect
   c. Some think it too ideal and impractical
   d. Some accept it, and zealously try to apply it

9. Papal Encyclicals and America
   a. General attitudes toward encyclicals
      (1) Sound nice for the rest of the world, but not needed in
          America
      (2) Bitter opposition from some—Generally those who need them
          most
(3) Championed by some in all walks of life

b. Attitudes of Bishops in America, the official interpreters of encyclicals as they apply to particular places (PW 4)

(1) The Bishops Program of Social Reform, 1919

(2) Pastoral Letter of 1919

(3) A Statement of the Present Crisis, 1933

(4) The Church and the Social Order, 1940

(5) The Bishops Statement on International Order, 1944

(6) On Organizing World Peace, 1945

(7) The Child: Citizen of Two Worlds, 1950

(8) N.C.W.C.—National Catholic Welfare Council, the official agency of the Bishops of America

(9) Our Bishops Speak, Reverend Raphael Huber

23 Reverend Raphael Huber, Our Bishops Speak, Milwaukee, 1952. (This work contains all of the above documents plus many other authoritative pronouncements.) Obviously, it is impossible to study all of the above in class. The purpose of listing them is to make it unmistakably clear that the Bishops have attempted to clarify and apply these encyclicals to American conditions and American problems.
PRINCIPLES, IDEAS, AND ATTITUDES TO BE STRESSED IN UNIT I

1. The purpose of life is primarily eternal happiness, and material comfort is good only in so far as it leads to that goal, or at least does not detract from it.

2. Success must be judged in terms of the eternal.

3. Man has individual and social responsibility to God, to himself, and to his neighbor.

4. Individualism does not recognize man's responsibility to his neighbor.

5. Individualism created many terrible social conditions in the United States and in the world.

6. Social problems in America are the result of faulty principles of action, or a complete lack of principles, or a misapplication of true principles.

7. Christian principles alone will lead man back to a human existence and a human order in society.

8. Man is dependent on God for all things.

9. Man has an individual dignity stemming from his origin, nature, and destiny.

10. Man is by nature social as well as individual.

11. Mankind is a natural unity, both human and spiritual.

12. Marriage is a sacred and perpetual union.

13. Work has a dignity, because of the dignity of the worker.

14. The family and the state have authority as representatives of God in the temporal order.

15. Law and authority are necessary to preserve order and peace, and to attain the true end of society.
16. Justice must be the goal and the heritage of all, and not simply of a few.
17. Charity must be supernatural as well as natural.
18. One's view on matters in the world will be based on one's view of the world in its origin and purpose.
19. Public life cannot be separated from morality.
20. The Old Testament is filled with references to problems of social life.
21. The doctrine of love of Jesus Christ must be thoroughly known and lived sincerely, if one is to be a real and true Catholic.
22. All Christian social actions and Christian social ends have as their purpose the perfection of the Mystical Body of Christ.
23. Christ discussed matters regarding labor, wealth, property, the family, the state, and society.
24. The Fathers of the Church preserved the social doctrine of Christ in the years following His death.
25. St. Thomas recognized the social doctrine of the Church after the barbarism following the fall of Rome.
26. The guild system was an economic and social order based on Christian principles.
27. The destruction of the social and economic order in society was brought on by the religious, industrial, and political individualism of the last four centuries.
28. The modern Catholic social reform, attempting to counteract this individualism, began in many countries, and was unified by the Popes.
29. Papal encyclicals authoritatively unified the Catholic position of social problems.
30. The encyclicals served as an enlightenment, as an awakening to reform, and as a guide of action for Catholics and non-Catholics.

31. Though the encyclicals are the official teaching of the Church, many Catholics, as well as non-Catholics, still refuse to accept them or follow them.

32. Many people in America said the encyclicals were good ideas, but they were not needed and not applicable in America.

33. The Bishops of America, who are the official interpreters of papal works for their own dioceses, definitely applied them to many conditions and problems in the United States.
REVIEW OF THE INTRODUCTION AND UNIT I

1. Give the English titles of the encyclicals we are directly studying, the names of the Popes who wrote them, and the dates on which they were written.

2. Give and explain the four purposes of this course or of any true education.

3. Why do we have a social responsibility to our neighbor?

4. Trace through the history of the United States the predominant ideas on social responsibility.

5. Explain what is meant by the dignity of man.

6. What specifically is meant by materialism and secularism?

7. Give and explain the Catholic social principles that were shown to be necessary before a just social order could be restored.

8. Why are the communistic, pessimistic, and optimistic outlooks on life wrong?

9. How many of the Ten Commandments are personal, and how many of them are social?

10. Explain what is meant by Christ's "Doctrine of Love" in all its social implications.

11. What is the relationship between the eight beatitudes and social responsibility?

12. Which section of the beginning of the Gospel of St. John expresses precisely Christ's doctrine of love? Why?

13. In what ways does the teaching of the Mystical Body of Christ affect social conditions?
14. What, in general, were Christ's ideas on labor, on riches, on property, on the state, and on society?

15. What is meant by the term, "rich man," as used in the Gospels, and how does its meaning fit into the beatitude, "Blessed are the poor in spirit"?

16. Who were the men that kept Christ's doctrine of love regarding social life alive in the years immediately following His death?

17. Who was the great medieval saint and scholar who organized Catholic social thought?

18. In what ways did the ideas of Martin Luther and John Calvin affect the social and economic thought of the world following the break up of the Christian world?

19. What were the major effects of the moral, economic, and political revolutions after the middle ages upon our own world?

20. Who were some of the men in Germany, France, England, and America who sought to solve the social problems of the eighteenth, nineteenth, and twentieth centuries through a Catholic reform? What did each do?

21. Prove that the Catholic Church has a right to speak on social and economic problems.

22. What are the main values of the Church's social teachings?

23. What is an encyclical? A pastoral letter?

24. How can the encyclicals be compared with the "Sermon on the Mount"?

25. In what way can we be sure that the encyclicals apply to America also?

26. Explain. "It is not the end and purpose of man's existence merely to serve the good of another."
27. What is meant by the principle of stewardship?

28. What is a social study, and why is it more difficult to study a social science than to study a physical science?

29. Must Catholics believe and obey the teachings of the encyclicals?

30. Explain. A sound, united, and happy home life is the basis, the absolute foundation of a sound, united, and happy world.
STUDENT BIBLIOGRAPHY—INTRODUCTION AND UNIT I

I. BOOKS


Hueck, Catherine de, Friendship House, New York, 1946, (II,D,2,e,(3)).


24 The unit bibliographies are far from being inclusive of all the good literature related to the matter under consideration. They are, however, some of the books and pamphlets used effectively with the students, and found to be of interest to them. Many others of the same type could be added.

25 Numbers in the parenthesis give the section of the outline in the unit to which the reference has specific reference, although the references usually will have relationship to other matter also. If no reference is given the relationship is a general one, applying to many sections.


II. PAMPHLETS


Lord, Daniel A., S.J., God and the Depression, St. Louis, 1932, (I,C,2).

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Masse, Reverend Benjamin L., S.J., Christ the King and the Social Encyclicals, Huntington, Indiana, 1946, (II,D,2,f).


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CHAPTER IV

SYLLABUS: PROBLEMS OF INDUSTRIAL LIFE—UNIT II

I. THE HISTORY OF INDUSTRIAL RELATIONS IN AMERICA

A. Original relations primarily of individual worker to employer

B. Causes for the rise of unionism

1. Natural means of protecting group interest of workers
2. Reaction to individualism in industry
3. Terrible conditions of work
4. Protection of the worker and his rights

C. Early unionism (up to 1830)

1. Skilled craftsmen only
2. Local in character and influence

1 Encyclical references in this unit are taken from the following editions: Pope Leo XIII, Rerum Novarum—On the Condition of Workers, National Catholic Welfare Conference ed., Washington, D.C., 1942; Pope Pius XI, Quadragesimo Anno—On Reconstructing the Social Order, Reverend Treacy, ed., Five Great Encyclicals, New York, 1939; Bishops of Quebec, Problem of the Worker, Montreal, 1950. This last one is a pastoral letter. It is used, because it is a simple and thorough application of papal principles to conditions similar to those in the United States.

2 Any good history of labor could serve as a teacher's source for this part, for example, Carroll R. Dougherty, Labor Problems in American Industry, Cambridge, Massachusetts, 5th, 1947, 318-403. This section can be used effectively to create interest in the problem of industrial life, as well as serving as a background to present day conditions.
D. Unionism in the 1830's

1. Attempts to organize nationally

2. Attempts in political influence—Had effect on public education and obtaining a more universal suffrage

3. Destroyed through the doctrine of conspiracy employed by the courts and by the depression of 1837

E. The era of Utopianism (1840–1850)

1. Charles Fourier, a French socialist

2. Robert Owen, an English reformer, founder of New Harmony Colony in Indiana (1826)

3. Ralph Waldo Emerson, Horace Greeley, Albert Brisbane, etc.

F. The Knights of Labor (1869–1890)

1. National in character and very secret at first

2. Included any and all workers who wanted to join regardless of trade or skill or lack of either

3. Led by Terence V. Powderly

4. Catholic recognition through Cardinal Gibbons

5. Predecessor of the American Federation of Labor (AFL)

G. American Federation of Labor (1886–)

1. Organized by Samuel B. Gompers

2. An association of trade unions, including only skilled workers at first, not organizing the semi-skilled and un-skilled workers until recently

3. William Green now president

H. A new recognition for labor (1900–1920)

1. The Clayton Act freed labor from the status of a commodity at least in word if not in deed
2. Department of labor set up in cabinet, 1913

3. The importance of labor in World War I

4. Departments of labor relations established in many corporations

J. A renewed struggle against union growth by industry (1920-1930)

1. Paternalism

2. Open-shop campaign

3. Yellow-Dog contracts

4. Frequent use of court injunctions against workers

5. The blacklist

6. The trial and sufferings of the depression

K. Labor gains in the 1930's

1. Recognition of legal right to organize

   a. Railway Labor Act of 1926 gave railway workers the legal right to organize


   c. National Labor Relations Act of 1935 (Declared constitutional in 1937—No company could interfere with right of workers to organize—Labor's Charter of freedom in America—Amended by the Taft-Hartley Law)

2. Limitation of use of the injunction through the Norris-LaGuardia Act

L. The split in the labor movement

1. The problem of the unskilled worker

   a. Un-skilled worker increased in number, because of advances in large scale production and more specialization and mechanization

   b. Decrease in number of skilled workers, because of advancement in machinery and technology
c. No means of organizing the un-skilled worker even though they now had the legal right to organize

2. Congress of Industrial Organization (CIO) (1936- )
   a. Primary purpose was to organize the unskilled worker
   b. Brought dissension in the ranks of the once unified labor movement
   c. Caused labor to argue more among its own ranks in competing for members, and thus delayed constructive improvement in the labor movement
   d. Use by John L. Lewis of communists to organize the union has been the cause of much trouble to President Philip Murray today

M. Pre-war and war-time advances of the unions
   1. Large increase in numbers—About fifteen million today
   2. Large increase in power and prestige during the war

N. Post-war reaction to union activity
   1. Caused by large number of strikes against restrictions of war-days
   2. Desire for restriction of supposed power and bigness of unions
   3. Taft-Hartley Law attempted to accomplish this task

II. THE WORKER AND HIS WORK

A. Present conditions of work
   1. Work done solely for the sake of material return; spiritual element of work is relatively unknown
   2. Worker, too often, is considered only a factor of production
   3. Work often uninteresting, because of specialization, mechanisation and standardization
      a. Specialization—Minute division of labor
      b. Mechanization—Extreme use of and over-emphasis on the machine
      c. Standardization—Monotonous repetition on some jobs
B. The Christian ideal (PW 57-67)\(^3\)

1. The worker

   a. Definition of worker

      (1) General—Any person who exerts physical or mental energy in the achievement of a task so as to obtain a goal.

      (2) Economic—Anyone who performs physical or mental labor for an employer, and who does not have any direct participation in the management of the industry.

   b. Dignity of the worker (PW 41) (RN 37) (QA 83)

      (1) Origin, nature, and destiny of man

      (2) Given certain rights (Cf. infra, section III and IV)

      (3) Given certain duties (Cf. infra, section III and IV)

      (4) Not a commodity; not simply a factor of production; not a machine (QA 83)

2. Work\(^4\)

   a. Definition of work (PW 61).

      (1) General—Work is the participation of man in the continuation of God's creation.

      (2) Economic—Work is any mental or physical energy exerted in the completion of a task performed for the purpose of remuneration.

   b. Natural to man—Perfection of man, and a part of God's plan for man (RN 27) (PW 37, 58-60, 65-67) (QA 61)

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3 Wherever encyclical references are numerous, such as they will be in the next four units, the reading assignments were given a day ahead of time, so as to have the students prepared for the discussion, and then the more important sections and points were reread or discussed in class.

4 A preliminary discussion on the students' attitude on work will bring to light the material and secular ideas already possessed by them quite unconsciously, and will show the great effort that will have to be made to counteract these secular ideas.
c. Dignity of work—Not due essentially to kind of work, but due to the disposition of the one doing the work—Refer to dignity of man (RN 37)

d. Work is "individual" (PW 61, 65-66)
   (1) Service to God
   (2) Service to oneself

e. Work is "social" (RN 37) (PW 62) (QA 69)
   (1) Service to others
   (2) Service to the community
   (3) Service to humanity

f. Work is "personal" (RN 62) (PW 61)
   (1) Cannot separate work from the worker
   (2) Therefore, one cannot consider conditions of work without considering the worker

5 Introducing students, here, to the prayer of the worker is a good means of showing them the importance and purpose of work, and in particular the positive function of work as a service to God.

6 For example, hours to be worked are not solely dependent on the amount of production needed or wanted, but also on the amount of time a human being can spend at work and still be able to fulfill his other human functions as a Christian, as the head of the family, etc.
III. THE WORKER AND HIS FELLOW-WORKERS (PW 95-119) (RN 69-80)

A. Present day conditions of worker and fellow-worker relations

1. Workers well-organized in some industries
2. Workers not organized at all in some industries
3. "Free-riders"
4. Conflict between individual and group benefits
5. Danger of small groups controlling large majorities—True of any democratic organizations
6. Danger of dictatorial policies by some leaders
   a. Socialist or communist inspired activities caused by bitter relations with some companies
   b. Immoral policy of some men in any group
7. Best men are not always attracted to big jobs in unions
   a. Better men often absorbed by industry first
   b. Lack of respect on part of public regarding a union office
   c. Compensations not equal to similar positions in industry
8. General attitude of "all for me," and let the other fellow worry about himself

B. The Christian ideal

1. The need to organize (PW 95-100) (RN 69-70)
   a. Futility of individual effort (RN 70)
   b. Competition among workers often bitter and unjust due to individual differences and the condition of the economy

7 The students can be shown here how this is applicable in their own student life. For example, the teacher will be more inclined to listen to the plea of a group than to that of one person, or a principal is more inclined to respect the request of the president of the student council, representing the student body, than he probably would the request of one student.
2. Right to organize (FW 99) (RN 69-72)
   a. Social nature of man (RN 72)
   b. Only method of protection in most cases
   c. Promotion of common good
   d. Natural for man to organize to protect his interests (RN 75) (FW 100-101, 104)

3. Duty to organize (FW 100-101, 104) (RN 75)

4. Duty to participate in organizations (FW 104) (RN 75)
   a. Duty to attend meetings
   b. Duty to vote
   c. Duty to hold office

5. Unions **
   a. Definition of union—A relatively permanent and voluntary association of dependent employees who have united for the common purpose of advancing and maintaining their economic and social conditions inclusive but not limited to the conditions of the work of their members
   b. Most prominent unions today
      (1) American Federation of Labor (AFL) **
      (2) Congress of Industrial Organizations (CIO)
      (3) Independent unions—United Mine Workers—Railroad Brotherhoods, etc.

6. Purpose of labor unions (FW 105-115) (RN 76) (QA 32-34)
   a. Promote economic interests of laboring groups (FW 105-110) (RN 76)

8 In their own school activities, it is possible to show the students the evil effects of the failure of the members to participate in their school organizations.
b. Poster legislation promoting justice in life of working group—Such as free education, universal suffrage, Fair Employment Practice Acts, social security, housing, etc. (PW 111-114) **

c. Promote cooperation with management (PW 110)

7. Unions and the Association of Catholic Trade Unionists (ACTU) (QA 35)

a. Reasons for existing

(1) Instruct Catholic workers in Catholic social principles
(2) Instruct Catholics other than workers in Catholic social principles
(3) Inspire labor movement with Christian principles
(4) Give legal assistance to workingmen

b. Means of achieving this

(1) Lectures
(2) Labor schools **
(3) Labor publications—"Labor Leader," "Catholic Worker," etc.

8. Unions and union security (PW 112)

a. Definition of union security—Any method of insuring the continued existence of the union

b. Most important kinds of union security

(1) Closed shop
(2) Union shop
(3) Maintenance of membership shop
(4) Open shop—Opposes union security

IV. RELATIONSHIP BETWEEN THE WORKERS AND EMPLOYERS (RN 28-39) **

A. Present conditions of worker and employer relations

1. Too often one of conflict and not co-operation—Class warfare
2. Relations have definitely improved but still hardly enough (PW 31-33)

3. Greed for gain and greed for power, in both groups, present great obstacles to our aims

4. Extreme individualism or oppressive domination are evident on both sides at times

B. The Christian ideal

1. Co-operation not class conflict must be the basis of industrial peace (RN 28-33) (PW 105-106, 110, 140-141) (QA 53, 57-58, 81-83)

2. Natural right to own property ** QA55 (PW 5-10)
   a. Reason (RN 10-12)
   b. As head of the family (RN 18-21)
   c. Needed to keep order in society (RN 14-16, 22) (QA 49)
   d. History has proved the necessity of it (RN 17)
   e. Civil law has always recognized it (RN 17)
   f. Divine law sanctions it—"Thou shalt not steal" (RN 17)

3. Right to own property is private; the right to use property is private and social (RN 33-37) (QA 45-47, 49-51, 56-58, 136-137) **10

4. Rights of employers (RN 30)
   a. Get honest and efficient work (PW 93)
   b. "Fair" return for their investment (PW 127) (QA 54)

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9 This factor is very important and must be stressed accordingly. A debate has been found to be a good method of understanding the need for co-operation in industry. Resolved: Co-operation, not conflict, must be the basis of all order and peace. The obvious conclusions can then be applied readily to industrial life. Any other resolution similar to this could serve just as effectively.

10 This also must be emphasized as applying to all ownership, whether it be a toy, gun, factory, or anything; all things must be used for the common good as well as for the individual good,
c. Get co-operation (PW 110)

d. Expect respect of their property (PW 25)

e. To organize employer associations (PW 128, 134, 174-177) (QA 38)

5. Duties of employers (PW 131-135) (RN 31-34)

a. Respect the dignity of workers (PW 129) (RN 31)

b. Pay a living wage (PW 131) (RN 32)

c. Provide sound and safe working conditions (PW 131) (RN 31-32)

d. Preserve moral standards in industries as far as is in their power (PW 132) (RN 31)

e. Recognize unions and work towards "better" unions (PW 133)

f. To organize associations of employers, and participate in them (PW 128, 134-139) (DR 53) (QA 38)

g. To be honest with consumers (PW 127)

6. Rights of Workers (PW 105-115) (RN 31-33)

a. Status and treatment of a human being (PW 129-130)

b. Living, family, saving wage (PW 107-108, 131)

c. Decent human working conditions—Hours, sanitation, special regulation for women and children (PW 108-109, 131, 171-173) (RN 60) (QA 28, 71)

d. Some economic and social security (PW 108-109, 111)

e. To organize (PW 99, 174-177) (RN 69-72)

7. Duties of workers (RN 30, 33)

a. Give honest day's work (PW 93)

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11 The relationship between employers' duties and workers' rights and workers' duties and employers' rights should be pointed out to the students and emphasized. Every right implies a duty.
b. Respect for property of employer (FW 25) (QA 55)

c. Honesty in fulfilling agreements

d. Co-operate with industry

e. Peaceful in methods used to obtain ends

f. To organize and to participate in their organization

8. Position of summer-time and part-time workers—The same as that of full-time and permanent employees

9. Collective bargaining (RN 78)

a. Definition—A process of discussion and negotiation between an organization of employees on one side and an association of employers on the other side in an attempt to establish the terms of employment, including wages, hours of work, and working conditions

b. Peaceful methods used to obtain agreement if bargaining falters (FW 178-181)

(1) Conciliation

(2) Mediation

(3) Arbitration

c. More disturbing methods used if peaceful ones fail

(1) By labor

(a) Strike—Sympathy, sit-down, slow-down, wildcat, general

(b) Picketing

(c) Feather-bedding (Illegal)

(d) Boycott

(2) By management

(a) Lockout

(b) Injunction
(c) Blacklist (Illegal)
(d) Yellow-Dog contracts (Illegal)

10. Economic democracy (RN 33) (FW 74-77) (QA 78-88)12 **

a. Workers have voice in determining conditions of work and even a minority voice in determining general policy

b. Workers become partners in a joint venture and not simply servants in the employ of a master (QA 65)

c. Workers have a right to a share of the profits (QA 54)

d. Stockholders have voice in the administration of their company

V. THE WORKER, HIS WAGE, HIS STANDARD OF LIVING, AND HIS ECONOMIC SECURITY (PW 13-14) (RN 61-65) (QA 61-71)

A. Present day conditions

1. Insufficient attempts to set wages at level of a living wage—Wages still determined largely by the law of supply and demand

2. Much evidence of foolish consumer buying—Tremendous possibilities for consumer education

3. Thrift not generally the practice

   a. "Keeping up with the Jones"

   b. Foolish budgetting

   c. Pressure of advertising

   d. False build up of "American way of life"

B. The Christian ideal (QA 63-75) (RN 61-65)

12 If the class is a more advanced group, here would be an ideal place for a more thorough discussion of the industry-council plan in its basic organization and method, stressing especially the need for organizing society according to what men do rather than according to what men own. For any group, however, the reading and discussing of the comic-book-form pamphlet, Catechetical Guild Educational Society, ed., Labor Is A Partner, St. Paul, 1949, is ideal, and is highly recommended to make this idea more understandable. This pamphlet has proven itself most interesting and helpful to the students.
1. The wage described—Payment for services—Often the sole means of livelihood; often the sole means of obtaining property; often the primary means of obtaining some economic security (RN 9, 52) (QA 63-71) **

2. Need of intelligent living within one's means

3. Living wage (RN 61-65) (QA 71)
   a. Definition—Includes, of necessity, family wage and saving wage
   b. Means of determining wage (RN 61-65) (QA 71)
   c. Typical living wage budget for family of five 13

4. Saving wage (RN 65) (CSO 41)
   a. Necessity of thrift (PW 94) (QA 61)
      (1) Future emergencies of sickness or injury, etc.
      (2) Virtue of temperance
   b. Benefits of thrift (RN 65)
      (1) Ownership of property
      (2) Means to some security

5. Complete economic security impossible (RN 27) (CSO 32)
   a. Danger of sickness, tragedy, etc.
   b. Need for some security greater than ever before, because of the hazards and uncertainties of the social and economic conditions today 14 **

13 The development of such a budget with the class is almost a necessity. Having them set up their own budget, then working one out together in class, will clearly show them the cost of raising a family, the need for thrift and planning, and the reasons for the stress on a decent wage.

14 Cf., Federal Security Agency, Social Security Board, Why Social Security?, Publication 15, Washington, D.C., 1945. It is a very simple explanation of the need of some social security. It is very useful for high school students, since it is written in very simple yet thoughtful terms.
c. Some future economic security necessary for the purposes of planning—Man, because of his reason, is able to plan for the future and must do so

6. Social security program in the United States

a. Unemployment compensation
b. Old-Age insurance
c. Survivor's insurance
d. Workmen's compensation
e. Medical benefits
f. Permanent and temporary disability
g. Problem of federal or state plans
h. Problem of public or private insurance

VI. THE WORKER AND HIS FAMILY (PW 18-20, 46-50)

A. Present day conditions

1. Worker often considered independent of the family since purpose of work is too often primarily and solely production and not the support of the worker and his family

2. Spend-thriftiness, not thriftiness, too often the characteristic of workers

3. Women and children not sufficiently protected in industry, and too many compelled through economic necessity to work in industry

4. Little thought of saving and preparing for marriage economically by young men and women

B. The Christian ideal

1. Impossible to separate worker from the family (PW 46-50)

15 If time allows the opportunity, a more specific discussion of each of these would be worthwhile, but generally time will not permit more than a brief mention of the work of this program. Student reports on each of these have served well in covering this matter sufficiently, yet quickly.
2. Living wage must be a family wage (QA 71)
   a. Obvious for the married (QA 71)
   b. Important also for the single preparing for marriage (PW 48)
3. Worker, family, and housing problems (PW 47-48)16
   a. Poor housing—Delinquency, alcoholism, quarreling, etc., tend to increase
   b. Good housing—Usually provides proper atmosphere for home life
4. Worker, family and health (PW 47) (CSO 32)
   a. High cost of medical services
   b. Payment from savings or public or private insurance
5. Worker, family, and education (PW 49)
   a. At home—Good books, periodicals, cultural entertainment, social development
   b. At school—Catholic education—Additional costs at all levels of education
6. Worker, family, and working wife (PW 18-20) (QA 71)
   a. Danger to the individuals involved
   b. Danger to marriage
   c. Danger to the family life
   d. Danger to the children
   e. Danger to the country
7. Worker, family, and working children (QA 71)
8. Worker and preparation for marriage

16 Sections three to eight (3-8) will easily incite a spirited and interesting discussion of student attitudes toward these problems, which in turn can then be shifted to the Christian attitudes desired in the ensuing discussion.
VII. THE WORKER AND HIS LEISURE TIME (PW 51-56)

A. Present day conditions

1. More leisure time than ever before
2. Often the purpose and end of work, and even of life itself (PW 56)
3. Leisure time often synonymous with recreation time for many
4. Leisure time often synonymous with lazy time for many
5. Need for proper education in use of leisure time (PW 55)

a. Danger of over-emphasizing social pleasures—Dances, parties, etc.

b. Danger of anti-intellectual tendencies of movies, radios, television, etc.

(1) Destructive of the art of conversation

(2) Over-emphasis on crime and "slapstick" comedy

(3) Detraction from good reading habits, etc.

c. Danger of immoral temptations increasing with more free time (PW 32)

(1) Drinking

(2) Gambling

(3) Procrastination

B. The Christian ideal

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17 The importance of leisure time cannot be overemphasized. It is among the greatest problems of our day. Finding out what the students do in their leisure time will show the importance of this problem. Compare the purpose of the student's leisure time activities with that of Section B,3.
1. Definition of leisure—The time available for a free choice of activities

2. Definition of recreation—Activities performed actively or passively for the purpose of relaxing and refreshing the mind or body—Not all leisure time is recreation time

3. Purpose of leisure primarily the fuller development of the human personality (PW 56)

4. Need for reasonable and intelligent choice of leisure activities (PW 54)

5. Proper usages of leisure time and their effects
   a. Moral (spiritual) advancement (PW 54)
      (1) More time for the study of religious truths
      (2) Attendance at more Church services, Church doings, and Church functions possible
      (3) Possibility of greater opportunity of personal advancement in the virtues
   b. Cultural advancement
      (1) Concerts and theatrical productions
      (2) Possibility of acquiring a greater appreciation of true art and music
   c. Educational advancement (PW 54)
      (1) Continued formal education or night school
      (2) Intelligent reading
      (3) Proper choice of television and radio programs
      (4) Hobbies in woodcraft, etc.
   d. Relaxation (PW 55)
      (1) Better physical health—More time for physical exercise
      (2) Better mental health
(3) Increased emotional stability

- e. Strengthening of family bonds (FW 52)
  
  1. More time for husband to be with wife and children
  2. Possibility of family recreation
  3. Increase of parental control and parental respect

- f. Progress in democracy
  
  1. Possibility of adult education (FW 53)
  2. More time to study political issues and vote intelligently
  3. More opportunity to take part in social, economic, and political organizations formed for the protection of the individual and common good (FW 53)

VIII. MEANS OF MAKING THE PRESENT DAY CONDITIONS MORE LIKE THE CHRISTIAN IDEAL

A. Renewal of Christian life (QA 97-98, 110, 127-137) (DR 44-54)

1. Living private and social lives in accordance to the principles of the Gospels (QA 132-135) (DR 44-45)

2. Reform of individuals and institutions (QA 77)

3. Eliminating the "Catholics in name only" (DR 43)

4. Detachment from worldly goods (QA 132-135) (DR 44-45)
   
   a. For the rich (DR 44)
   b. For the poor (DR 45)

5. Reestablishment of the true concept of charity (RN 83) (DR 46-48) (QA 88, 137)
   
   a. Supernatural (DR 46)
   b. Toward "all" men (DR 47-48)

6. Reestablishment of justice (DR 49-54) (QA 88, 136)
   
   a. Commutative individual justice in industry (DR 49-50)
   b. Social justice in industry (DR 51-54)
B. Application of Christian principles as a remedy (PW 85-204) (DR 60-89)

1. By workers themselves (PW 92-119) (DR 70) (QA 41)
   a. Through personal practice of virtue (PW 89-94) (RN 81)
   b. Through their professional groups working for the common good (PW 94, 99-119)

2. By action of employers themselves (PW 120-142) (DR 68-69)
   a. Through personal practice of virtue (PW 120-124)
   b. Through their professional groups working for the common good (PW 125-142)

3. By all citizens (PW 143) (DR 67-69) (QA 142-144)
   a. Particularly professional men (PW 145-149)
   b. Particularly teachers (PW 150-154)
   c. Particularly members of the Social Apostolate **
      (1) Catholic Action **
      (2) In the fields of human rights, education, the press, the family, law, in promotion of truth and good will in all society

4. By the state (DR 75-79) (QA 133) (PW 167-186)
   a. Through honesty in government (DR 76)
   b. Through allowing freedom of action for the Church (PW 156-159) (DR 77-79)
   c. Through social legislation for the common good (PW 167-186) (DR 75) (QA 133)
   d. Through recognition of the source of their authority (DR 73-74) (PW 160-163)

5. By the action of the clergy (PW 187-200) (DR 60-63) (QA 142-143) 18

a. In their personal lives (PW 191-194) (DR 63)
b. By going to the aid of the poor (PW 189-200) (DR 61-62)
c. In their own administrative work (DR 63) (PW 191-194)
PRINCIPLES, IDEAS, AND ATTITUDES TO BE STRESSED IN UNIT II

1. Unionism arose as a reaction to the poor conditions of work existing in the early industries.

2. Unionism in America, contrary to unionism in Europe, has been largely economic and not political.

3. The bitter struggle of unions to gain recognition has left bitter remembrances which frequently prevent, or at least hinder, friendly co-operation in industrial relations today.

4. Work is natural to man. Man would have had to work even if original sin had not been committed.

5. Work can be "mental" or "physical."

6. Work is a means of personal perfection and a possible means to obtaining grace.

7. Work is more than a means of making money.

8. Work has a dignity, because of the dignity of the worker.

9. Work is individual and social; it is personal and necessary.

10. Since work is so important to man, he must be very careful and thoughtful in the choice of his life's work.

11. Man has a natural right to organize to protect his legitimate interests.

12. Social action is necessary to promote social justice.

13. Under present conditions, man has a duty as well as a right to organize in economic groups for his own protection and the promotion of the common good.

14. Workers, and employers, and stockholders have a moral obligation to participate in any organization to which they belong.
15. Unions and Employer associations are subject to the moral law just the same as the individuals belonging to them.

16. Co-operation, not class conflict, must be the basis of industrial relations.

17. Society must be based on the principle of the "good of each and the good of all" and not on the principle of the "good of self."

18. Man has a natural right to own property.

19. Ownership of property is primarily private, but the use of it is always social as well as private.

20. Man is the steward of the goods God has placed on earth for the benefit of "all" men.

21. Man has a natural right to a "fair," but not an unlimited, return on his investment.

22. Workers must be respected as human beings and not treated as mechanical robots existing only to produce economic goods.

23. Workers have a right to a living, family, saving wage.

24. Workers have a duty to give an honest day's work for an honest day's pay.

25. Workers must respect the property of a company as well as of individuals.

26. Collective bargaining is a natural means of settling industrial disputes.

27. If the end, means, and circumstances are morally good, workers have a right to strike as a last resort. Hope of a successful outcome is a necessary condition for a strike. The good that is anticipated must be greater than the harm which may result.

28. Violence and destruction of property are not justified in an industrial dispute.
29. Capitalism in itself is not evil, but its abuses must be eliminated.

30. Stockholders should exercise their voice in the administration of their company.

31. Economic democracy is as important as political democracy.

32. Workers have a right to have a voice in determining their conditions of pay and work.

33. Economic society must be organized for the protection of the common good.

The Papal plan of reconstructing the social order is the industry-council plan, in which men are organized according to what they do rather than according to what they own, and in which organized groups of industry, labor, agriculture, commerce, etc., work together with the government to settle their difficulties.

34. A living wage cannot be complete without due regard for a family wage.

35. A living wage cannot be considered without regard for a saving wage.

36. All workers must practice the virtues of frugality and thrift.

37. All men have a right to obtain through thrift some property as a means of some security.

38. The wage contract is justified as long as it is just.

39. Complete economic security is impossible, but man, because of his ability to plan for the future, has a right to some economic and social security.

40. How intelligently we spend what we make is often as important as how much we make.

41. "Every man has the duty to aim at obtaining for himself and his family all that is necessary to lead a truly human life, sheltered against the chances of the future." (FW 101)
42. The problem of the worker cannot be understood without a consideration for, and inclusion of, his status, real or potential, as head of the family.

43. Basic material needs are necessary to enable a family to lead a normal and happy existence.

44. Good, decent housing is an important contributing factor to the success of family life.

45. A worker has a right to necessary health services for himself and his family.

46. A worker and his family have a right to as much education as their intelligence can grasp.

47. A wife, ordinarily, should not have to work to supplement the husband's wage.

48. The working mother should be eliminated from factory work as far and as soon as humanly possible.

49. Women and children should not be obliged to do work unsuited to their age and sex.

50. Every unmarried worker, intending some day to marry, has the obligation of preparing economically for marriage through the exercise of thrift.

51. Man, because of his reason, has a right to leisure time.

52. Man has the moral obligation of using his leisure time for his own spiritual, mental, and physical development.

53. Leisure time, if not used properly, can be a danger to the individual and to society.
54. The proper use of leisure time can mean happiness and a completely new outlook on life for most people.

55. Intelligent use of leisure time is essential for the best interests of democracy.

56. Christian principles must be followed in both private and public life.

57. Only a return to the teachings of the Gospel can bring order and peace into the world.

58. Economic, social, and political acts are moral acts.

59. Worldly goods can be judged morally good or bad only in the manner that they affect the eternal end of the person using them.

60. Justice and charity are the foundation stones of a true Christian social order.

61. Each group must apply these principles to the actions of its own economic and social group in much the same way that each individual must apply these principles to his own actions.

62. The state is governed by morality, just as much as individuals are.

63. The source of all authority is God.

64. The clergy must, in particular, give example of justice and charity in their personal lives and in their public work.
REVIEW OF UNIT II BASED ON THE PROBLEM OF THE WORKER

IN THE LIGHT OF THE SOCIAL DOCTRINE OF THE CHURCH

PART I

1. Why is the social order of this life connected and subordinated to religious and moral questions? (1)

2. What are the Church's goals in her social teaching and activity? (2)

3. From what are the social teachings of the Church primarily taken? (3)

4. What is a general principle? What is the job of Bishops regarding general moral principles? (4)

5. Why has the Church leaned favorably toward the working class? (5)

6. Why is it necessary to keep re-examining the Church's position on social problems? (9)

7. What is the particular objective and aim of this letter? (10-11)

8. Despite the high standard of living, what are some of the evils from which the working class suffers? (12-14)

9. What according to Pius XII is the purpose of economic life? (14)

10. What is meant by industrialization? (15)

11. What has been one of the more important results of industrialisation? (16)

12. Why is it difficult for a rural person to adapt himself to city life? (17)

13. How has the problem of urban life affected the family? (17)

14. What have been the evil effects of poor housing conditions on the family

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19 Numbers in the parenthesis indicate the paragraphs in The Problem of the Worker, in which the answers will be found. This pamphlet is a pastoral letter and not an encyclical, but it is a very thorough application of the principles of the encyclicals to the problems of industrial relations.
15. What has been the effect of women in industry on the family and society?

16. What are some of the things that have hurt the family budget?

17. What three primary effects have resulted from the excessive spending of youth on frivolous amusements and clothes?

18. What are some of the causes that have contributed to an increase of sensuality among workingmen?

19. Why are workers generally not interested in their work?

20. How have workers and employers been guilty of lessening the sense of responsibility among the working class?

21. What are some of the dangers to physical and moral health that young workers are often subjected to in our day?

22. What is materialism? What are the primary characteristics of our century?

23. In what ways has the lowering of the Christian spirit expressed itself?

24. Why were workers so very reluctant to join unions at first?

25. What have been the various attitudes of employers toward labor organizations?

26. What effects have these employer attitudes had on workers' claims?

27. Why are some men confident and happy regarding the union movement?

28. What are some of the things for which the workers are to be praised?

29. How have some workers attempted to protect the labor organizations from
abuses? (35)

PART II

1. Since social conditions are so bad because of the evils of city life, one can conclude that city life and industrial work are evil and should be destroyed. Prove this false. (37)

2. In what seven ways can a healthy restoration of the worker's life be made? (38)

3. Why is a Christian concept of work and social organization necessary to man? (38)

4. Why is it necessary for religion to be the foundation of the restoration of the worker's life? (39)

5. The Church has been accused of promising everything for the future life, but nothing for the temporal life of her children. Disprove this. (41)

6. Prove that the Church is not protecting any particular economic or political system, but only the dignity of man and a sound social peace and order based on Christian principles. (42)

7. What makes the family the most important factor in the worker's reform? (46)

8. What are the fundamental prerequisites of social peace and order, especially in regard to the family? (47)

9. Why is private property, especially the ownership of a house, so important to the family? (48)

10. In what particular ways must the Christian spirit of marriage apply to the family? (49)
11. What are the social conditions necessary for the ideal Christian worker's family? (50)

12. Why is the problem of leisure time more important today than ever before in the past? (51)

13. How can leisure time serve to make the family a more unified society? (53)

14. How else, other than in the family, can leisure time give the worker a fuller life? (53)

15. In what ways should leisure time improve the spiritual, intellectual, and artistic in man? (54)

16. How has the love of money hindered workers from the full value of their leisure time? (55)

17. What is the purpose and usefulness of leisure time? (56)

18. Why is it important to understand the meaning and purpose of work as it is understood in God's plan for man? (57)

19. What is the comparative value of worker and machine in industry today? Is this a good thing? (58)

20. In what way did God intend that industrial life should serve man? (59–60)

21. Work should be the domination of matter, not vice-versa. Explain. (61)

22. How does work serve humanity? (62)

23. To substitute the primacy of profit for that of service is unnatural and entails disastrous consequences. Explain. (63)

24. How can work become the perfecting of man? (65)

25. In what ways does work fit into God's plan for man? (66)

26. Why is it more difficult for the industrial worker than it is for the farmer and the artisan to realize the full value of work? (67)
27. How does the present system of work lead to materialism? (68)

28. What are the many purposes of a true social system of work? (69)

29. Show how the true order of man over matter can be applied to our society? (70)

30. What three characteristics of modern industry need to be humanized, and in what way can this be done? (72)

31. How does intensive mechanization affect the worker? (73)

32. What is the effect of the system of the wage contract? How could this condition be improved? (74-77)

33. What caution is necessary, however, in discussing any part of labor's participation in management? (76)

34. Explain the phrase, "Democratization of the economy." (78)

35. The vocational group system will be based on what primary principle? (79)

36. What is the duty of the state in regard to economic life? (81)

PART III

1. What groups have a definite part to play in the solution of the problem of the worker? (85)

2. What is meant by an "understanding sympathy" toward the problem of the worker? (86) A "rational sympathy"? (87) A "Christian sympathy"? (88)

3. Who has the primary job of restoring the fullness of life to the worker? (89)

4. By taking religion as their guide what can the workers themselves hope to accomplish? (90-91)

5. What is absolutely necessary to help the workers overcome trials of his life? (92)
6. In what ways will the Christian virtues of justice (93), of charity (94), of temperance (94), and of thrift (94) help the worker and his family?

7. Why is it not possible for isolated and individual workers to achieve sufficient results in workingman reforms? What then, obviously, must be done to bring about reforms? (95)

8. What is the special task of Catholic laymen today? Why? (96)

9. What is the value of good Catholic lay leaders in society? (97-98)

10. Why should workers join in labor unions? (99)

11. What are the four points of Catholic teaching on labor unions? (100)

12. Why does a worker have a duty to join a union? (101)

13. What is the Church's main caution to unions? (102)

14. Why must a union follow the Christian social philosophy? (102-103)

15. What should be the purposes of labor unions? (105)

16. A union has a just claim to what rights for its members? (108)

17. What are some of the duties of labor unions other than the protection of the laborers themselves? (111)

18. What is meant by union security? (112)

19. The worth of the members in an organization is more important than their number. Explain. (113-114)

20. What is a cooperative? (116)

21. What are some of the evils of capitalism? (117)

22. For what reasons are the actions of employers so important? (120)

23. What principle of ownership do the Bishops stress? (121)

24. According to the Bishops, what is the place of small business in an economy? (121-122)
25. What is meant by industrial decentralization? (125)

26. List the advantages of a smooth running business? (126-127)

27. What are the obligations of employers and workers in regard to wages? (131)

28. What is the duty of employers in their attitude toward unionism? (133)

29. What are some of the advantages of employer associations both for the employer and the worker? (135-139)

30. What is the obligation of employers in regard to social reform? (142)

31. What part should all men of good will play in bettering the condition of the worker? (143-144)

32. How can members of the liberal professions help improve the workers conditions and better the social order? (145-149)

33. Why are many young people not joining the field of teaching? (150-151)

34. What should the teaching of today stress primarily? (152-153)

35. How can the state exercise its power for the benefit and safeguard of the rights of all citizens? (154)

36. The Church does not oppose the state; it cooperates with it. If it disapproves some phase of government activity, it is simply to remind the government of the plan of God, of the moral order. Explain. (155-158)

37. Where does the state get its authority, and therefore, its right to demand respect? Explain. (160-161)

38. Explain the principle of subsidiarity. (168)

39. What legislation is needed to safeguard the health and welfare of the worker? (172-173)

40. The state should promote the natural right of association. Explain. (175-177)
41. What should be the position of the state in regard to strikes and lockouts? (178-180)

42. What should be the overall purpose of laws regarding labor and management relations? (181-183)

43. What is the mission of the clergy? What is their special mission in our day? (188-190)
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CHAPTER V

SYLLABUS: ATHEISTIC COMMUNISM--UNIT III

INTRODUCTION (1-7) (Also QA 111-126)

1. Communism, an attempt to undermine Christian civilization (1-3) **
2. Attitude of Church toward communism (4-7)
   a. Condemned by Pius IX in 1846, and frequently thereafter (4)
   b. Condemned by Pius XI (5)
   c. Still another pronouncement needed (6-7)

I. COMMUNISM, THEORY AND PRACTICE (6-24) 2

A. Doctrine of false ideals (8) 3

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2 Reverend Charles E. McFadden, The Philosophy of Communism, New York, 1939. This work is too advanced for the students, but it is a very excellent teacher source for the understanding of communism and its failings.

3 Reading specific instances from an actual biography of someone who lived under communism has helped make this section more realistic. For example, in Victor Kravchenko, I Chose Freedom, New York, 1948, excerpts were read to the students, who then had to determine what ideas or phases of communism had been described. (Page 38 paragraphs 6-8 was applied to I, B, 4 and I, D in the outline). (Pp. 138-139 applied to I, C, 5-7). (Pp. 154-162 applied to almost all phases of communism here discussed in I). (Also in Gretta Palmer, God's Underground, New York, 1950, the last three chapters read to the class effectively explained all of I, and in particular the Intro. 1, and I, F, 4-6).
1. False equality of men **
2. False ideal of justice **
3. False ideal of human perfection **

B. Based on materialistic evolution (9) **

1. Matter, the sole reality
2. Evolution of matter by blind forces **
3. No God—no spirit—no soul—no eternity—no heaven or hell—no good or bad **
4. Class struggle, hate, terrorism, destruction take form of crusade for human progress

C. Man and family under communism (10-11)4 **

1. Man loses dignity, personality, and liberty (10)5 **
2. Removal of moral restraints
3. Life, morals, purpose—all based on economic necessity
4. No private property
5. Marriage becomes a purely civil and artificial institution—based solely on economic necessity (11)
6. Women made equal to men in all things
7. Women bearers of children, but not truly "mothers"
8. Children are children of the state

4 Having the students write a one act play or an essay, describing a typical day in the life of a family under communism, showing its rights, duties, conditions of work, etc., has been successful in making communism more realistic to them. The same could then be done for a family under Christian- ity to show the contrast.

5 A report by some student, followed by a class discussion, on the simplified edition of the encyclical Libertas Humana has been most helpful and most effective in understanding true liberty.
9. Education by the state and for the state **

D. Man is a member of society with no personal welfare (12-14) **

E. Why communism spread despite its evil (15-18) **
   1. Ignorance and fear (15)
   2. Liberalism—individualism—prepared the way (16) (Also QA 109) **
   3. Shrewd and widespread propaganda (17)
   4. Silence of the secular press until only recent time (18)

F. Practical application of Communism (19-23) **
   1. Russia (19) **
   2. Mexico (19) **
   3. Spain (20) **
   4. Makes men animals (21)
   5. Removes the divine (22) **
   6. Terrorism must replace morality (23) **

G. Russians as a people not to blame (24)

II. DOCTRINE OF THE CHURCH IN CONTRAST (25-38)

A. One God—All wise, all just judge (26)

B. Man (27) **
   1. Man has a spiritual, immortal soul
   2. Man has greater value than all of the material world combined
   3. Son of God—Member of the Mystical Body
   4. Natural rights

C. Family (28) **
   1. Sacred institution established by God
2. Education, a right of parents

D. Society (29-30) **

1. Society for man, not man for society (29)
   a. Not in the light of individualism
   b. Not in the light of communism
   c. In the light of social justice and charity

2. Government can restrict man, but not defraud him of his rights (30)

3. Subordination of material to divine (30)

E. Social-economic order (31-32) **

1. Based on the principles of Rerum Novarum and Quadragesimo Anno (31)

2. Social justice and social charity (32)

F. Relationship between state and citizen (33) **

1. Individualism—All for me

2. Communism—All for the state

3. Social justice—Considers the individual and the common good

G. Beauty of Church doctrine (34-35)

1. Equilibrium of truth and justice

2. Based on love—"The Word was made flesh"

3. Keeps balance between man's love of God, his country, his family, and himself—all based on his final end, God

4. Temporal welfare important, but subordinate to spiritual

5. Establishment of guiding moral principles

6. Doctrine of peace based on brotherly love in Christ

H. The doctrine and its practice (36-38)

1. Church falsely accused of failing to follow its own principles (36)
2. Church's part in social progress of humanity (37)
   a. In the abolition of slavery
   b. Equality of man in eyes of God
   c. Elevation of the dignity of labor
   d. Guild system coming into renown
   e. Pope Leo XIII's work for labor

3. The scorn of the Church's teaching, and not the following of them, has caused socialism and communism (38)

III. APPLICATION OF DOCTRINE TO DAILY LIFE (39-59) **

A. Renewal of private and public life in light of Gospels (39-40)
   1. Increase in number of saints (41)
   2. Increase in general zealou8ness (42)

B. "Catholics in name only" need reforming first (43)

C. Reawaken a need for the spiritual supremacy in thought and action in both the rich and the poor (44-45)
   1. Revival of Christian charity (46-48)
      a. Based on love not recognition (46)
      b. Charity performed for Christ (47)
      c. Repayment in peace and contentment (48)
   2. Installation of social justice (49-54)
      a. Giving to others what is rightfully theirs—Both to the laborers and the employers (49-50)
      b. Respect of common good as well as individual good (51-52)

6 This entire section can be reviewed rapidly, since it has been discussed twice previously. It can be used to point out again how the application of Christian principles is the answer to every social problem.
c. Respect of rights and fulfillment of duties of both labor and management (53-54)

D. Advocates deep study of encyclicals for all groups (55)

1. To enlighten the mind
2. To inspire the heart
3. To control the body

E. Part of the Catholic press (56-58)

1. To promote the Catholic doctrine (56)
2. To protect against communistic propaganda (57)
   a. Which at first showed its true light, but now changes tactics whenever necessary
   b. Which displays a false desire for peace, brotherhood, friendship, compatibility, and even religiousness
   c. Which has proven that co-operation with atheistic Russia is impossible under present conditions (58)

F. Need of prayer and penance to counteract communism (59)

** IV. ADMINISTRATION OF CATHOLIC SOCIAL DOCTRINE (60-80) **

A. By bishops and priests (60-63)

1. In churches and in other priestly work (60)
2. Especially among poor workingmen (61-62)
3. In their own business administrative work (63)

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7 A study of the promises of Fatima has been most helpful here in that these promises emphasise the spiritual struggle necessary to defeat communism, which is more of a spiritual threat to us than it is a material one.

8 An essay assignment for the students on "How I can personally help to promote Christianity, and, thereby, defeat communism," has tended to show the students their personal responsibility in bringing the world back to Christ. Students can be referred back to section III.
B. By laymen of Catholic Action groups (64-66)

C. By associations of workmen, farmers, doctors, students, etc. (67-69)

D. By Catholic workers (70)

E. By a united Catholic world (71)

F. By all believers in God (72)

G. By the state (73-79)
   1. Through cooperation with the Church (73-74)
      a. By preventing anti-God campaigns (73)
      b. By recognizing the source of their authority (74)
   2. By providing for the common good (75)
      a. Through legislation
      b. Through exerting other influences
   3. Conscientious administration of the state (76)
   4. Allowing freedom of action for Church in the spread of goodness and truth against materialism (77-79)

H. By the erring (80)
   1. Through penance
   2. Through a return to the truth

CONCLUSION: A HOLY CAMPAIGN AGAINST EVIL (81-82)

1. Placed under protection of St. Joseph (81)

2. Guided by a deep faith (82)

3. Carried out by the Catholic family under the guidance of the Holy Family (82)
V. COMMUNISM IN THE UNITED STATES

A. Extent—Actually unknown, but investigations have proven that it exists everywhere, and that it has infiltrated into nearly all occupations of importance in America.

B. Purpose—To cause the downfall of our economic society, to increase hatred of groups for each other, and thus to prepare for the revolution which will turn the United States into a communist country.

C. Methods—Any means as long as it serves the end—for communists the end justifies the means—the means can be anything or any person who is available or cooperative.

1. Propaganda—Use any means to prove their point—lies, half-truths, etc.

2. Direct opposition—Organised action against a bill, idea, or person.

3. Infiltration into existing organisations.

D. Primary fields of interest

1. Government—Local, state, and federal.

2. Labor—Having their own unions or getting into regular unions.

3. Communications—Newspapers, movies, radio, television, etc.

4. Education—Getting teachers into all levels of education.

VI. COMMUNISM AND THE UNITED NATIONS

A. United Nations wants unity through co-operation, communism wants unity through domination; United Nations attempts to use peaceful means of agreeing to obtain unity, communism uses force and deception to obtain a dominated unity.

B. Communists use and support the United Nations only in so far as it serves their own communistic purposes—they are not interested in establishing any peace based on justice.

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9 This is not a part of the encyclical, but communism should be discussed in its relationship to the future of the United States and the United Nations, at least briefly.
PRINCIPLES, IDEAS, AND ATTITUDES TO BE STRESSED IN UNIT III

1. Communism is anti-God and, therefore, anti-Christian.

2. Communism has been condemned by the Church ever since it began.

3. Communism is based on a purely materialistic concept of man.

4. By denying the spiritual in man communism denies his individuality, his morality, and, therefore, also denies the sacredness and dignity of the family.

5. Communism cannot compromise for peace; it advocates a never-ending struggle against all opposition to attain its goal, the imaginary perfect society.

6. Under communism, man exists for the state instead of the state existing for man.

7. Communism has spread, because the world in its love of the material is prepared to receive a materialistic explanation of life.

8. The injustice, tyranny, terrorism, seen and known in the countries where communism has been tried, prove the evil of the system.

9. All the Russian people are not to be condemned for the deeds of the communist party leaders and members.

10. The doctrine of the Church, in contrast to that of communism, is one of love and justice and not hate and injustice.

11. Man and the family take on a sacred and individual importance under Christianity.

12. Under Christianity society exists for man and not man for society.

13. The Church promotes the temporal welfare, but subordinates it to the
spiritual welfare.

14. The experience of the world proves the value and goodness of the Church's social teaching.

15. The denial or scorn of the Church's teaching has been the fault of the difficulty and confusion the world is experiencing today.

16. Only a renewal of private and public life in the light of the Gospels can prevent the world from turning to communism.

17. "Catholics in name only" need to be reformed first.

18. Christian charity and social justice must be made the center of the new order in society, if it is to persevere.

19. Priests, laymen, economic and social organizations, and the state must participate in this struggle against evil.

20. The struggle on our part must have a spiritual purpose as well as a temporal one.

21. Hate communism, but love the communist.

22. No one who would save Christian civilization may cooperate in anyway with communism.

23. Communism is a threat to the United States at this very moment.

24. Communism wants unity of the world through domination, while the United Nations wants unity through co-operation.
REVIEW OF UNIT III

1. What is the overall purpose of communism? (1-3)
2. When was the first time that the Church condemned communism? How often has it been condemned by the Church since then? (4-7)
3. Give the false ideals presented by communism, and explain where each one is false. (8)
4. Explain. Communism is based on materialistic evolution. (9)
5. Explain. Communism is godless, and, therefore, without true morality. (9)
6. What is meant by class struggle? (9)
7. Why does man lose his value under the communistic rule? (10)
8. What happens to the family under communism? (11)
9. What is the purpose of man under the communistic belief? (12-14)
10. Why is communism so dangerous to our materialistic Western world? (16)
11. Why has communism spread despite its evils? (15-18)
12. Show the effects of communism in Russia, Mexico, and Spain. (19-20)
13. Why must terrorism replace morality under communistic control? (21-23)
14. Why can we not blame the Russian people for all that the communists are doing? (24)
15. Contrast the doctrine of the Church with the doctrine of communism in regard to God, man, the family, society, and the state. (25-32)
16. What is the true relationship between the state and the citizen? (29-33)

10 Numbers in the parentheses indicate the paragraphs in the encyclical, "On Atheistic Communism," Five Great Encyclicals, Reverend Treacy, ed. New York, 1939, 177-215, in which the answers will generally be found.
17. Explain the beauty of the Church's doctrine. (34-35)

18. Has the Church practiced its doctrine of justice and charity in the past? If so, give examples. (36-38)

19. What is necessary to bring about a destruction of communism and a new order in society today? (39-55)

20. What is true Christian charity? (46-48)

21. What is social justice? (49-54)

22. Why should all men study the encyclicals? (55)

23. What part must the Catholic press play in combating communism? (56-58)

24. What part is to be played by prayer and penance in countering communism? Where does Our Lady of Fatima fit into the struggle against communism? (59)

25. How can bishops and priests promote the Catholic social doctrine? (60-63)

26. How must laymen participate in this task? (64-66)

27. What part must be played by economic and social organizations? (67-69)

28. What part must the Christian state play in combatting communism? (73-79)

29. Why is the Church's stand against communism, considered a holy campaign against evil? (81-82)

30. In what public fields in the United States have the communists tried to infiltrate the most? (Outline)
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CHAPTER VI

SYLLABUS: CHRISTIAN EDUCATION--UNIT IV

INTRODUCTION: IMPORTANCE AND NEED FOR EXAMINING THE PROBLEM OF EDUCATION

1. More people than ever before are being educated, yet the world is more confused than ever before

2. Everybody wants it, but many know not its real value

3. Many so-called educated people are often as confused as the uneducated today

4. Democracy needs an informed and educated public

5. Moral chaos exists in society despite all the so-called education

6. Especially is a true education important to teenagers today
   a. Adult life, for which they are preparing, is so much more complex today
   b. Teen age life itself is more complex today than ever before

I. SOME GENERAL INTRODUCTORY COMMENTS ON EDUCATION

A. Definition of education

1 Numbers in parenthesis indicate the paragraphs in the encyclical of Pope Pius XI, "On Christian Education" reprinted in Husslein, Social Wellsprings, Milwaukee, II, 87-121. Reverend Treacy, Five Great Encyclicals, New York, 1939, has a similar translation, but paragraphs are not numbered. The references can easily be transferred by the teacher to this work if it is used as the text for the class.

2 This section need not take too much time. It is simply a setting for the discussion of what is really wanted in an education. These points must be recognized before further discussions can be intelligently held.

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1. Meaning of the word, education—'edueo—educere—to lead out

2. Meaning of the process of education—"A process of growth and development whereby the individual assimilates a body of knowledge, makes his own a group of life ideals, and develops the ability to use that knowledge in the pursuit of these ideals." 3

B. Some generally accepted purposes of education today

1. Gain information

2. Make more money

3. Be an informed citizen

4. Get ahead in the world

5. Keep youth off the labor market

6. As a cure— all

C. Education, a process of self-activity

1. No one can simply be taught, one must learn

2. Hard work necessary to achieve this goal

D. Formal and informal education

1. Definition of formal education—That part of one's education under organised conditions, rules, and teachers

2. Definition of informal education—Any phase of one's development which is outside of the schoolroom and apart from the organized direction of a trained teacher

3. Importance of both
   a. Formal will depend on the worth of the school and the teachers
   b. Informal guided by associations and definitely unorganized today
   c. Dependence of formal on informal and vice-versa

3 Cunningham, Pivotal Problems, New York, 9.
II. EDUCATION AND MAN **

A. The true education of man depends on the true nature of man (59-65)

1. All methods of education are not the same, because the purpose of education is not the same in the minds of all.

2. Purpose of education is not the same, because the conception of man is not the same in the minds of all.

3. Therefore, the true purpose and methods of education will be followed only if the true purpose and nature of man is followed.

B. True nature of man (59-60) **

1. Body—Physical, material, temporal

2. Soul—Spiritual, immaterial, eternal
   a. Intellect—Power of reasoning
   b. Will—Power of free choice
   c. Both affected by original sin—Weakened will and disordered inclinations
   d. Effects of original sin counteracted by grace—Through the redemption by Christ

3. Individual and social

4. Material and spiritual

5. Physical and mental

6. True of all men, regardless of creed, color, or nationality **

C. Any education eliminating any of these factors in man will be an incomplete education (61-63) **

1. Non-religious education

4 The equality of Negroes and their right to a Catholic education can be stressed here through a report or a reading of the Letter on Segregation in Catholic Schools, sent out by Reitz Memorial High School. It is a good time to set up the Christian principles on this point.
2. "Progressive" education

3. Purely technical education

4. Any education, training the mind but not the will, makes the child a slave of his own passions (64)

D. True education must then include the following: **

1. Spiritual (moral) development
2. Mental (intellectual) development
3. Emotional development
4. Physical development
5. Technical development
6. Social development**
7. Cultural development**
8. All properly blended

E. Need for discipline (60) **

1. Evil tendencies due to original sin
2. Will is trained only by practice
3. "Spare the rod and spoil the child"
4. Presupposes the existence of necessary authority

F. Public, general education on sex

1. Based on false concept of human nature (67)
   a. Knowledge alone cannot prevent sin—Sin presupposes sufficient knowledge before commission
   b. Considers sex as a purely natural thing, when it actually possesses a supernatural meaning and purpose

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5 Courtesy, applied to all walks of life, could be a lesson well fitted into the social development of the student.
C. Accentuates the evil inclinations caused through original sin

d. Danger that attempts to prevent sin through information may even lead to sin

2. Properly remains the task of parents and spiritual advisers (67-69)

G. Co-education (70-71)

1. Founded on denial of weaknesses in human nature (70)

2. Based on false standard of equality among sexes (70)

3. Differences in temperament, abilities, desires, and needs cannot be equalized (70)

4. Need for preservation of modesty

5. Ideal method

   a. Separate school for boys and one for girls near to each other

   b. Should be a separated education, yet should not destroy the possibility of social development

6. Co-education frequent in Catholic schools because of financial problems and building problems

III. EDUCATION AND THE CHURCH (12,14-21) **

A. Right to educate (12,14-19) **

1. Before all others in regard to supernatural purpose

2. Divine mission to teach

3. Supernatural Motherhood

4. Extends to all places and all peoples

5. Interpreter of faith and morals

6. Perfect society—Has all means within itself to achieve its end

7. Not only in regard to its end but also in regard to means necessary and suitable to attain to the supernatural end of man, the ultimate goal of all man’s actions
B. Means of education (20, 22, 24-25)

1. Sermons

2. Study clubs

3. School system
   a. Grade schools
   b. High schools
   c. Colleges and Universities
   d. Trade schools and training schools

4. Sacraments and grace

5. Physical education programs

6. Preservation of culture
   a. Scholarship in Medieval times (24)
   b. Scholarship of its clergy today (24)

7. Missions—Civilizing natives and the underprivileged and bringing them to Christ

8. Catholic Action **

C. Cooperates with the family **

1. Respects the right of parents—Will not baptize children without parents consent until they are old enough to decide for themselves

2. Supplements the work of parents

D. Cooperates with the state6

1. Abides by just regulation of standards

2. Promotes order in the state

6 This problem is handled more thoroughly in section V.D.
3. Gives moral training necessary to become good citizens

E. Unlimited by anyone in its right to teach morality, since its authority comes directly from God, and is protected against error by Him (24)

F. No conflicts with knowledge of material world **

1. Religion and science (56)

2. a. God gave us both—Truth in one cannot be contradicted by truth in the other (57)

   b. Faith and revelation do not destroy the natural order, but simply elevate it to a supernatural worthiness

2. Faith and reason not opposed to each other but mutually helpful (57)

3. Church promotes not hinders true scientific and temporal knowledge

IV. EDUCATION AND THE FAMILY (29-39, 73-78)

A. Right to educate (29-39) **

1. Natural right (29)

2. Prior to rights of the state (30-33) (CC 16)

   a. Child needs care until fully developed

   b. Man must exist before he can be a citizen—Man is a member of a family before he is a member of the state

   c. Father is principle of generation, of education, and of discipline and of everything that bears upon perfecting human life

3. Recognized by Supreme Court of United States—Holy Name vs Oregon (36)'

4. Recognized by Church—Will not baptize without parents permission until the child reaches the age of full responsibility

7. A report on this case is a good discussion starter here. The reference in the encyclical to this court decision is a good indication that the encyclicals apply definitely to the United States as well as to the rest of the world.
B. Limits to this right (34)

1. Right is subordinated to last end of man

2. Right subordinated to natural law and divine law

3. Family is not a perfect society
   a. Does not have all means within itself to accomplish its end
   b. Needs the help of trained teachers to give necessary information

4. By the common good of society

C. Duty to educate (32–35, 73–78) **

1. Child has right to as much moral, physical, civic, and cultural development as he can possibly master

2. Must be cared for until child is capable of taking care of himself

D. Part of family in formal and in informal education

1. Good example (73–76)

2. Discipline—Training the will (75–76)

3. Transfer of knowledge (75–76)

4. Not as effective today as it should be
   a. Lack of preparation for educating by parents
   b. Children spend too much time away from home

5. Participation in, and cooperation with, school authorities and school programs

6. Using means of Church to train children
   a. Sacraments (77–78)
   b. Mass
   c. Services
V. EDUCATION AND THE STATE (40-57)

A. Right to educate

1. Perfect society—Has all mean within itself necessary to accomplish its purpose (40)

2. Necessary to promotion of common good (40)
   a. Its own preservation
   b. When parents are found incapable (44)
   c. Supplies deficiencies in family education (44)

3. Intelligent citizenry (47-49)

4. Healthy citizenry (47)

B. Limits to its right (42)

1. By the family—The task of government is to protect and to foster, but by no means to absorb, the family and the individual, or to substitute itself for them

2. By the Church in matters of morality

3. By the natural law and the divine law (44)

4. Cannot compel families to use government schools

C. Means used in educating

1. Promote activities of family and Church (46)

2. School system to supplement their activities (46)

3. Protection of education by legislation (43, 45)

4. Adult education programs (50)

5. Promoting morals in the country (50)

6. Schools for the handicapped

7. Rehabilitation of veterans
D. Church and state cooperation (51-57)**

1. Could not in truth oppose each other (51-52)
   a. Both from God—The source of all authority (51) (ID 3)
   b. Both desire good of man (51)
   c. Each has its own end, and the ends are not contradictory but supplementary (51)
      (1) End of the Church—Eternal welfare of man (ID 9-12, 38)
      (2) End of the state—Temporal welfare of man (ID 4-5)
      (3) Eternal welfare of man is superior to, but not exclusive of, temporal welfare (ID 13)

2. Must cooperate especially in regard to education (52-53, 55)
   a. Similar to unity and harmony of body and soul
   b. Body interested in temporal welfare; soul interested in eternal welfare
   c. Body subordinate to soul, yet not destroyed by it
   d. Harmony brings prosperity (55) (ID 14, 20-22)
   e. Good Catholic must be a good citizen (55) (ID 18-19)**
   f. Good citizen must have good social principles

3. Evils of disharmony between Church and state
   a. Morality has no protector (ID 23-24)

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8 Since this is such a prominent problem in the United States and throughout the world, especially in regard to education, reference is made here to the important letter of Pope Leo XIII, *Immortale Dei*, Paulist Press ed. New York, 1941. A student report or a round table discussion on the simplified edition, Reverend Gerald C. Treacy, S.J., *Christian State or Pagan Chaos*, New York, 1945, as it pertains to the Church-state relationship will help to clarify this issue, so vital to our Catholic people and our Catholic schools. The reference paragraph numbers (ID 3, etc.) are the same in both the above editions.
b. "State frequently tries to become the Church (ID 27-28)
c. State often becomes supreme in all matters (ID 29-30)
d. License is often advocated instead of true liberty (ID 32-33)
   (ID 37-38, 42)

VI. EDUCATION AND THE SCHOOL (79-91)

A. Reason for existence

1. To supplement the work of the home, not become a substitute for it

2. Provide general education which parents are not qualified to give

B. Must provide for an education of the "whole man" **

1. "Neutral" or "mixed" schools incomplete (81)
   a. Exclude God, therefore, they do not develop students morally
   b. Bound to become irreligious (81)
   c. Forbidden to Catholics except in rare instances (87)

2. Separate religious instruction in "neutral" schools does not make them acceptable

3. Requirements of a school for Catholics (82) **
   a. All teaching, organization, teachers, courses, and textbooks must be regulated by the Christian spirit
   b. Under the guidance of the Church to prevent error in moral teaching
   c. Religion must be the core of all subjects on all levels of education

4. This applies even to nations having many beliefs (83-84)
   a. Families and Church must be free to set up own system
   b. State should realize the help these schools give to the establishment of an orderly state
   c. Definitely the state has no right to oppose it as long as a good civic education is being given
5. Catholic children should not be separated from body of the nation (87-88)
   a. Good Catholic must of necessity be a good citizen
   b. Good Catholic must recognise lawful civil authority

C. Desired characteristics of teachers in Catholic schools (90-91)\textsuperscript{9}
   1. Well-prepared in subject matter (90)
   2. High intellectual and moral character (90)
   3. Filled with the love of God and see the image of God in all pupils
   4. Desires good of the family and country (90)
   5. Take place of parents in process of formal education (76)
   6. Given necessary authority within reason to discipline (76)

VII. EDUCATION AND OTHER INFLUENCES

A. Community factors
   1. Standard of living
   2. Educational facilities
   3. Recreational facilities
   4. Housing conditions
   5. Moral standards **

B. Newspapers\textsuperscript{10} **
   1. Value of information to education
   2. Danger of "sensationalism"

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\textsuperscript{9} Teachers are cautioned to be ready for a thorough examination by the students.

\textsuperscript{10} There should be no difficulty in building interest from here to the end of this section. Challenging the validity of their accepted means of recreation and leisure time activities will be sufficient to stir them usually.
3. Unrestricted reporting
4. Scandal mongering

C. Books (92-93) **

1. More books could mean better intellects and better thinking
2. Dangers to morals in cheap novels, immodest detective stories, so-called "comic" books, etc.

D. Radio (92-93) **

1. Possibilities in developing the art of listening
2. Possibility for food entertainment in the home
3. Danger of spreading secular ideas
4. Over-use can lead to a dulled, passive mind

E. Television

1. Tremendous possibility for education
2. Danger of the glorification of the immoral in dress, advertising, and productions
3. Destructive of a true art of conversation so helpful to intelligent thinking

F. Movies (92-93) **

1. Infested with the petty, appealing, and sensational
2. Glorification of the secular
3. Danger to the mind—"The film even when it is blameless is, by its nature, one sided in its appeal to the eye, and so is in danger of making the youthful mind superficial, unless it be accompanied by helpful and wholesome reading."11

11 Pope Pius XII, Address to the Student Youth of Rome, reprinted in Catholic Documents, Pontifical Court Club, London, January 31, 1949. This challenge to the movie fans will get a reaction from the students.
G. Private clubs
   1. Danger of improper guidance and leadership
   2. Danger of notion that "might makes right"
   3. Danger of creating social stratas, castes, etc.

H. Standards of beauty (70)
   1. Bathing beauty contests (70)
   2. Cosmetics
   3. Fashions (70) **
      a. Purpose of clothing
      b. Dangers of immoral suggestiveness

J. Leisure time **
   1. Improper use of leisure time
   2. Influenced by above factors
   3. Could be used for cultural advancement

K. Necessity of recognizing the good and bad possibilities of each of the above factors--Their production often lies, however, in the hands of unscrupulous men who live for money and pleasure and not for eternity. Christian discrimination is necessary in the choice of their usage.

CONCLUSION: THE TRUE CHRISTIAN--THE RESULT OF THE TRUE CHRISTIAN EDUCATION

1. The true Christian, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ (98)

2. The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops them by co-ordinating them with the supernatural (99)

3. Saints and their work in the world are the examples of the final product of a true Christian education (100)

4. Christ is our Teacher and our Model (100)
1. Education of today is mostly an education for material comfort.
2. Education of today has failed to make a happy, peaceful, and orderly world.
3. Too many forget that informal education often plays as important a part as formal education in the development of the child.
4. Education can be a true education, only if it is based on the true nature of man.
5. No aspect of man's nature can be neglected in education, if he is to receive a true and complete education. True education must include moral, mental, emotional, physical, technical, social, and cultural development.
6. Moral education in man takes precedence over all other development of man.
7. Education of the mind without discipline to train the will is no true education at all.
8. General sex education is based on a false concept of human nature and often causes more harm than good. It is properly the task of parents and spiritual advisers.
9. Co-education is not the ideal method of education, because it does not consider the essential differences of the stage of development, temperament, abilities, desires, and needs of both sexes.
10. The Church, the family, and the state have the right to educate.
11. The Church has a right, before all others, to educate in regard to supernatural purposes.
12. The Church should cooperate in educating with the family and the state.
13. The Church teaches in many ways, particularly through sermons, study
clubs, a school system, sacraments and grace, physical education programs, missions, and Catholic action.

14. There is no conflict between revelation and reason or between religion and science.

15. The family's right to educate is prior to that of the state, because the principle of generation is also the principle of education and discipline.

16. This right of the family is limited by man's last end, the natural and divine law, by its own inadequacy, and by the common good of society.

17. The family educates by example often as much as by words.

18. The family not only has the right to educate but also the duty to do so.

19. The family should co-operate with the Church, the state, and the school.

20. The state has a right to educate inorder to promote the common good.

21. The right of the state is limited by the family, the Church, the natural law, and the divine law.

22. The state and the Church must co-operate in the matter of education, since both are educating the same subject.

23. The eternal welfare of man is superior to, but not exclusive of, the temporal welfare of man.

24. The good Catholic will, of necessity, be a good citizen.

25. It is impossible to be a good citizen without being first a moral citizen.

26. Any school exists to supplement the work of the home, not to become a substitute for it.

27. Any school neglecting the moral development of man is not giving a true education.
28. "Neutral" schools, those that exclude God, neither denying nor professing Him, are bound to become irreligious and are forbidden to Catholics, except in rare instances.

29. A school, to be Catholic, must be guided in all its phases by the Christian spirit. Such a school will help, not hurt, the state.

30. In nations of mixed religious beliefs the family and the Church must be free to set up its own schools.

31. Teachers in Catholic schools should be well-prepared in the matter, should be of high intellectual and moral character, should be filled with the love of God, and should desire the good of the family and the country.

32. Formal education is influenced by many outside factors, such as the economic and social conditions in the community, newspapers, books, radio, television, movies, standards of beauty, clubs, and the use of leisure time.

33. The moral character of these influences will greatly affect the moral character of the students subject to their influence.

34. The true Christian is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.

35. Saints and their work in the world are the examples of the final product of a Christian education.

36. Christ is our Teacher and our Model.

37. The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; he develops them and elevates them to the supernatural.
REVIEW OF UNIT IV

1. Why is the encyclical on education especially important today? (2-6)

2. What is meant by the term education? True education? Christian education? (7-8)

3. What is the difference between formal and informal education? (Outline)

4. The process of education given to youth is the obligation of what three principle societies? Why? (11-13)

5. To whom do the rights of education, in regard to man's supernatural end, primarily belong? Why? (14-17)

6. Why do Catholic schools have interest in worldly subjects and studies? (18-22)

7. Why does the family have preference over the state in the education of children?

8. Explain the supposed conflict between the Church and the state, between faith and reason, and between religion and science. (50-55) (56-58)

9. What is the nature of the person being educated? (59-60)

10. What is wrong with general public sex instruction? (66-69)

11. What are the arguments against co-education? (70-71)

12. What is the family's part in education? (73-78)

13. What are "neutral" or "lay" schools? Why are they wrong? Are Catholics

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12 Numbers in parenthesis indicate the paragraphs in the encyclical of Pope Pius XI, On Christian Education reprinted in Musslein, Social Wellsprings, Milwaukee, II, 87-121, in which the answers will generally be found.
allowed to attend them? (81)

14. "Catholic education in Catholic schools for all Catholic youth." Explain. (82, 86-89)

15. What is the effect of immoral books, movies, and radio programs on adolescent education? (91-94)

16. Describe the true Christian—The result of the true Christian education. (96-99)

17. Is the true Christian education attainable? How? Who are the models of perfection in Christian education. (99-100)
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CHAPTER VII

SYLLABUS: CHRISTIAN MARRIAGE AND THE CHRISTIAN FAMILY—UNIT 1

INTRODUCTION: IMPORTANCE AND NEED FOR EXAMINING THE PROBLEM OF MARRIAGE

1. Most people are called to the married state

2. Last formal study and preparation for family life for most students

3. General misconceptions regarding marriage need to be cleared up

4. Family life is threatened by disorders in the thinking of many

5. Secularization of marriage is affecting many Catholics also

I. SOME GENERAL INTRODUCTORY COMMENTS ON MARRIAGE AND THE FAMILY

A. Marriage

1. Definition—Marriage is the union of persons of the opposite sex, formed under a contract, for the purpose of founding a family and for mutual help and friendship. It is both a contract and a continuing state.2

2. Kinds of marriage

   a. Monogamy—One man and one woman

   b. Polygamy—Plural marriage

1 The numbers in the parenthesis indicate the paragraphs in the encyclical of Pope Pius XI, On Christian Marriage, reprinted in Reverend Hussenlein, Social Wellsprings, II, 122-173. The paragraphs in the edition of the encyclical in Reverend Treacy, Five Great Encyclicals, 77-117, are not numbered, but the teacher, if it is used as a text, can transfer the references with very little difficulty. Page references seem too vague for general use.

2 Eva J. Ross, Sound Social Living, Milwaukee, 1951, 165.
c. Polyandry—One woman and more than one man

d. Polygyny—One man and more than one woman

3. A divine institution (5) **
   a. Established by God and subject to his laws (5) **
   b. Laws, therefore, not changeable by man (6-8) **
   c. Only the decision to enter contract is left to man—Terms of
      the contract are essentially set by God (6-10) **

4. Purpose of marriage (12) **
   a. Procreation and education of children (12-18)
   b. Mutual aid, companionship, and perfection of the parties
      involved (23)

B. Family—A society which originates in marriage and includes parents
   and their children and sometimes other individuals3

C. Importance of marriage and the family

1. To society
   a. Necessary society—Basic unit in society—Man cannot continue
      to exist without it **
      (1) Perpetuates the race
      (2) Promotes order
         (a) Education of children
         (b) Protection of women and children
   b. Natural society—Stems directly out of the needs of the indi-
      vidual—State stems out of the needs of the families
   c. Economic society as well as a social one—Labor and production
      often undertaken primarily for the family unit

3 Ibid., 180.
d. Imperfect society—Despite its importance the family cannot today complete its purpose alone—for example, it needs schools for the more complete education of the children needed today.

2. To the Church

a. Perpetuates membership
b. Begins the development of the religious spirit in children
c. Helpmate of the Church in saving souls

3. To the individual members of the family

a. Perpetuates the person of the parents
b. Affords best means for the proper physical care of children
c. Affords best means for the love and care essential to the proper development of children
d. Affords best means for the full economic co-operation and aid needed by dependent individuals in the family
e. Affords best possible order for the establishment of a "home" in the house

II. BLESSINGS OF A TRULY CHRISTIAN MARRIAGE (11-44) **

A. Offspring (11-19)

1. Primary purpose of marriage—Procreation and education of children (12,16-17)

2. Child is a citizen for heaven as well as for earth (13-14)

3. Children are "talents" given by God, to be returned to Him (15)

4. Joy to parents, if accepted as gifts from God (15)

5. Respect of children for parents will stem from the true love of parents for children

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6. Vacuum of a childless marriage must be filled by other sacrificing interests and work.

B. Conjugal faith—Faithfulness of the married couple to each other (19-30) **

1. Mutual fidelity of the spouses (19)

2. Demands complete physical, mental, and spiritual unity between one man and one woman (19-20)

3. Affords mutual help in the perfection of virtue in each other (23-25)

4. True companionship in time of trial as well as in time of joy

5. Necessitates a true "order of love" in the family (26-29)
   a. Includes the primacy of the husband to wife and children (26,29)
   b. Includes the love and respect of husband for wife and children—The head will never do anything contrary to the good of the whole body
   c. Man, head of the home, and woman, the heart of the home (27)
   d. The two cannot function separately; they must function together (27)
   e. Unity similar to the unity of Christ and his Church
   f. Children subject in all things to both parents—Parents in return always solicitous for the best for their children **

6. Summary of the blessings of conjugal fidelity (30)
   a. Unity—All for the good of each and all—"They shall be two in one"
   b. Chastity—Purity of mind and heart and body
   c. Charity—Mutual love of each other

5 A discussion on the duties and obligations of children in regard to their parents and other members of the family has proven interesting here.
d. Honorable, noble obedience—Out of respect and love and not fear

C. The sacrament (31-44) **

1. An indissoluble union, because it is a divine union (32-36) **
   a. "What God hath joined together, etc." (32-35)
   b. Compared to union of Christ and his Church (36)
   c. Benefits of indissolubility (37)
      (1) Mental security that comes from a lasting contract
      (2) A stable defense for loyal chastity
      (3) Respect of the dignity and honor and trust of both parties
      (4) Stability to society through the stability of the basic unit in society, the family

2. An outward sign of internal grace (38)
   a. Supernaturalizes natural love—Physical love and intellectual love must be supernaturalized to warrant eternal merit (38,41)
   b. Obtains special graces necessary for the couple in their chosen vocation (41-42)

III. MODERN THREATS TO TRUE CHRISTIAN MARRIAGE AND CHRISTIAN FAMILY LIFE (45-98)

A. Open attacks on the sacredness of marriage (46)

1. Marriage explained simply as a socially recognized means of satisfying the passions with no responsibilities attached

2. Means used in the attack (46)6

6 It should be pointed out here that any one of these in itself is not causing all the trouble, but combining all these influences, they play an important part in molding attitudes toward marriage and the family which in turn have a great effect on the success or failure of a marriage.
a. Articles in newspapers and magazines

b. Theater

c. Romantic fiction—Including so-called love "comic" books

d. Amorous novels

e. Movies
   (1) Stories and plots
   (2) Coming-attraction advertisements
   (3) Personal and public lives of the actors and actresses

f. Radio **
   (1) "Soap-Box" operas—"John's Other Wife" etc.
   (2) Comedians and double meaning jokes—Jokes degrading womanhood, motherhood, moral family living, etc.

g. Television
   (1) Secularistic dramas
   (2) Night-club entertainment

h. Standards of beauty
   (1) Bathing beauty contest
   (2) Cosmetics
   (3) Fashions
      (a) Often neglect the purpose of clothing
      (b) Dangers of immoral suggestiveness

i. Pseudo-scientific studies

3. Effect of attack is widespread
   a. Affects all groups especially the young (47)
   b. Exerts pressures on attitudes without many even recognizing it
B. Fallacies predominant today against the institution of marriage (50-53)

1. Denial of divine institution (50)
   a. Marriage solely for producing life and satisfying the passions
   b. Invented by the mind of men, therefore, subject to whims of men
   c. This can lead only to open license and immorality (51)

2. Companionate marriages (52)
   a. Pleasures without duties
   b. Complete disregard for dignity of man—Treats man simply as an animal

C. Fallacies predominant today in regard to the offspring in marriage (54-71)

1. Birth control—Prevention of birth through artificial methods (54)
   a. Never allowed, always sinful—against natural as well as divine law (55)
   b. Never necessary—God never expects the impossible—Christian continence only possible means of limiting size of family in emergency (60-61)
   c. Planned Parenthood Movement—A fancy name for sinful birth control **

2. Abortion—Murder of the innocent child before its birth (63-69) **
   a. Murder of the innocent never allowed (63-64)
   b. The extent of it in the United States is overwhelming—Estimated

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7 Some teachers may object to handling these matters in the high school especially where there is co-education, because of the dangers involved. However, the students will see it in the encyclical anyway, and it would seem best to give them the proper explanations. It will present no difficulty for teacher or student, if it is presented seriously and honestly, not too descriptively yet not too evasively. This may be the student's last chance to get the facts regarding these crimes.
at 6,000,000 per year and increasing, with about 8,000 women dying each year as a result of the operation. The government should prevent this murder by strict laws and enforcement of them (67)

3. Sterilization—Rendering the faculties of generation incapable of conception (70-71)
   a. A man can mutilate a part of his body only if it is absolutely necessary for the preservation of health or existence of the whole body
   b. The government did not create the body, therefore it has no right to mutilate it (70)

D. Fallacies predominant today in regard to conjugal faith (72-74)

1. Adultery—Enjoying the pleasures of the married state in regard to sex with another person than the husband or wife
   2. a. Against the divine law (73)
      b. Sinful in thought and desire as well as in deed (73)
      c. Can never be sanctioned lawfully by man under any circumstances (74)

2. False emancipation of woman (75)\(^9\)
   a. Denies the subjection of wife to husband
   b. Advocates a threefold false freedom
      (1) Physiological—Freed from "burden" of companion and mother
      (2) Social—Free from care of children and family inorder to devote herself to business and public affairs


(3) Economic—Self-dependent in administering her own financial affairs often to the neglect of her children, husband, and family

c. This does not free the woman; it destroys the mother and wife, and debases the woman (76)

d. Rightful human dignity of woman must be recognized and respected (77) **

e. Rightful social and civil rights must be recognized without, however, destroying the order in the family (78)10 **

3. Incompatibility—Marriage a matter of feeling, of emotion, when that is gone the marriage should be terminated also, because the dispositions of the party are incompatible (79)

a. Based on the notion of "romantic love"—This is mere physical attraction bordering on lust or merely infatuation

b. Depicted cleverly in the movies that always end when the marriage begins

c. Makes marriage an act of feeling, of emotion, when it should be an act of the will—Love is a union of wills

d. Love at first sight—Impossible—One cannot love what one does not know—May mean physical attraction which could then lead or develop into a richer love, a spiritual and supernatural love

e. Two or three-day or even two or three-month courtships are invitations to unhappiness

E. Fallacies predominant in regard to the sacrament of marriage (80-98)

1. Marriage is a purely secular and civil affair (80-83)

a. This is contrary to reason and revelation (83)

10 Pope Pius XII, Woman’s Duties in Social and Political Life, National Catholic Welfare Council ed., New York, 1945. This is an ideal place for an individual report or preferably a group discussion on the place of woman in the modern home and in modern society. It will hold the interest of the class and will prove effective in showing the relationship of woman to the home and to society.
b. Sacred and religious character of marriage always recognized among civilized men (83)

2. Mixed marriages--Marriage between a Catholic and a non-Catholic

a. Makes a proper union of husband and wife in mind and heart almost an impossibility (87)

b. Makes proper development of the children difficult (86)

3. Divorce is the best way to solve marriage difficulties--Results from the idea that marriage is a purely civil affair--No divorce possible if marriage is divinely established

a. Arguments of the advocates of divorce (89–90)

(1) Innocent party has right to be separated from the offending party

(2) The good of the child demands a separation of parents to remove him from the evils of a discontented home

(3) The good of society demands the breakup of unsuccessful homes to bring about peace

(4) The marriage, not being successful, should not continue to exist, i.e., when the emotional feeling or physical attraction toward each other ceases the marriage should cease

(5) Private contracts can be broken on the agreement of both parties (90)

b. Arguments against divorce (91)

(1) Law of God demands indissolubility (91–92)

(2) Separation allowed for grievous reasons, but never with the right to remarry (94)

(3) Divorce is often an inducement to unfaithfulness (96)

(4) Divorce destroys security of marriage and hinders cooperation of husband and wife in seeking to solve their differences (96)

(5) Brings great hardship upon children of broken homes
(6) Once allowed for grievous reason, there is no stopping the reasons allowed to be grievous—Even to such things as not frying the eggs properly in the morning.\(^{11}\)

(7) Consecutive polygamy

(8) Related to bigamy

(9) Degrades the dignity of woman

(10) Evil effect on individual concerned—Difficulty of adjustment after divorce—The escape desired is not often found

(11) Evil effect on children involved—Lack of guidance for growing child—Honoring of father and mother made difficult by separation—Bad example given to children

(12) Evil effect on society—Child delinquency—Changes in the concept of marriage which is basic to our form of government—Weakening of the country which can be only as strong as the units that compose it

c. Extent of divorce—America has the highest divorce rate in the world

d. Causes of divorce

(1) Impurity and lust

(2) Philosophy of unrestraint—Life should always give pleasure without demanding any self-restraint or self-denial

(3) Hasty marriages and their unhappy effects

(4) Change in society's attitude toward divorce—Divorce not a disgrace any more, it seems to be a mark of distinction and a sure means of box-office attraction

(5) Change of status of women—Complete equality theory—Economic and social independence of woman today

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11 Reverend Daniel Lord, S.J., *Divorce in the Headlines*, New York, 1947. Reading portions of this to the class will show how truly sound the Church's teaching on this matter actually is. This pamphlet is particularly appealing to the high school student, but caution must be taken to point out the serious effects of the foolish reasons listed as reasons for divorce.
(6) Personality conflicts, unlike backgrounds, etc., not discussed, understood and solved before marriage

(7) Inability to resolve in-law difficulties

(8) Financial difficulties

(9) Lack of spiritual and moral basis to the marriage

(10) Unsound marriages based on emotion, "romantic love," rather than reason

(11) Lax divorce laws—Situation where state and Church co-operation could do much good to promote the good of society (95)

(a) Laws vary considerably—Some states grant divorces on any grounds—Indiana grants divorces for adultery only, if either of the parties contest the divorce

(b) General requirements—Residence in the states (Six weeks in Nevada, attractive to the divorce trade)—Grounds for divorce can often be false and made up without even being questioned too often—Laws generally lax—No trouble at all for anyone with a little money to get a divorce (Tommy Manville—9)

(c) Effects of lax divorce laws—Promote trial marriages and hasty, emotional, "romantic" marriages—Parties often worry more about getting divorces than learning and trying to get along together—Delays the birth of children

F. Other adverse influences of the modern world affecting Christian marriage

1. Urbanization

   a. Apartment and tenement houses difficult to make into homes

   b. City-life tends to separate rather than draw the family together

   c. Overcrowding makes the small family seem more desirable—It is not conducive to family life

   d. Overcrowding causes family to seek recreation outside of the home more often, thus causing a greater split in family unity
2. Industrialization

a. Tends to keep the father away from the home

b. Enables wife and children to become often economically independent

c. Causes an inflated standard of living which if it cannot be maintained leads to conflicts and disturbances—"Keeping up with the Jones"

3. Social and economic instability does not encourage proper preparation for marriage through thrift

a. Danger of unemployment

b. Danger of inflation

4. Difficulty in finding suitable living quarters—Tends to cause newly-weds to live with in-laws, which in turn generally leads in an urban community to personal difficulties

5. An exaggerated individualism—An all for me philosophy is contradictory to the institution of marriage itself, which is one of giving—Children today are not selfish ventures on the part of parents, but they demand sacrifice, which of course is repaid many times in joy, but which sacrifice many do not want to make today because of an exaggerated love for personal pleasure.

IV. REMEDIES TO BE APPLIED (99-135) **

A. Return to divine plan for marriage (100)

1. Subjecting self to will of God will enable man to subject his passions to himself (102-104)

2. Prayer and sacraments will enable man to control his passions (105-106)

3. Following example of the Holy Family

B. Obedience to Church is needed (107) **

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1. Individual interpretation of marriage law leads to chaos

2. Inspired, appointed teacher needed to determine and apply the law—This is the duty of the Church (108)

3. Reason of each often insufficient to arrive at full truth (109)

C. Proper instruction is needed

1. Through writing, preaching, and in any way in which the mind can be led to the truth (110)

2. Defeat the enemies of Christian marriage by teaching the truth more vigorously than they teach their falsehoods (111)

3. Instruction must be spiritual as well as physical (113)

D. Determination of the will to obey the law of God is essential (115)

1. On part of husband and wife (115)

2. Is easily possible through use of sacramental grace (116)

E. Fulfillment of duties by married couple (117)

1. Prove that happiness is the fruit of Christian living

2. Serve as an example for others to follow

F. Due preparation for marriage (118) **

1. Remote preparation—Begins in the cradle continuing until actual time of marriage **

   a. Moral—Personal development of virtue—The ability to restrain oneself, temperance, to be self-sacrificing, charity, etc.

   b. Social—Related to moral—Development of personality—Ability to get along with others—To take one’s rightful place in society—To choose good friends

   c. Economic—Learning the virtue of thrift—Learning to be reasonable and logical in one’s desires and standards—Learning to repair things around the house—Learning to cook—Learning to sew—Learning to run a home

   d. Physical—Preservation of health by respecting one’s body, and through proper health care and exercise
e. This preparation for marriage is very dependent on the quality of the home life of the person ever since childhood.

f. This preparation is very dependent on the overall development of the boy or girl from the cradle to the actual time of marriage.

2. Immediate preparation—Looking for a partner and the courtship period immediately preceding marriage.

a. Choosing a partner

(1) Consider first, religion, then oneself and one’s partner, and also civil society.

(2) Pray for guidance.

(3) Guided by reason, not passion.

(4) Ask advice of parents and spiritual adviser.

b. Moral preparation

(1) Pre-Cana Conference.

(2) Purity in thought, word, and action at all times so as to enter marriage with a clean slate and no regrets.

(3) Frequent reception of sacraments to ask for needed graces.

(4) Learn all things possible about the way of living a truly Christian marriage, and then determine to do so at all cost.

c. Social preparation

(1) Do not look for a partner too far out of your social and economic status.

(2) Practice kindness and courtesy in your social relations at all times and under all circumstances.

(3) Do not lose your head—Keep social affairs sensible—The overly adventurous usually get lost, never to find themselves again—Dating and drinking do not mix.

d. Economic preparation

(1) Seek a job in which you will be happy, and in which you will be doing a service, and in which you will be able to support a family.

(2) Start saving immediately something for the establishment of a home—Nothing will be of greater help to you in establishing yourself materially immediately after marriage when the going is usually roughest **

(3) Saving presupposes the practice of thrift, the reasonable and intelligent living within one's means—The car is not always a vital necessity—The home will give you more stability and greater happiness.

(4) Girls must learn to cook, sew, keep order in the house, and make a decent home—This is much easier on the budget—The boys must learn to repair things around the house, take care of a yard, home, etc., for the same reason.

e. Physical preparation

(1) Get sufficient information from parents, spiritual adviser, and Catholic doctor on physical aspects of marriage.

(2) Protection of general health.

(3) Neatness and proper care of clothes, etc.

f. Courtship period—Period of regular and attentive visits of a young man with a young woman for the purpose of mutual understanding and with the idea of marriage in view.

(1) Not to be confused with "going steady" as it is generally understood today.

(a) "Going steady" generally means dating this boy or girl to the exclusion of all others, and going everywhere, and anywhere, with only this one person just to be sure one usually or always will have a date.

(b) "Going steady" is unfair to both parties by tying them down when they should be developing social traits by associating with different persons of their own age.

(c) This is dangerous, because such proximity can often lead to undesired difficulties and even sins.
(d) Dating with various boys and girls occasionally is the
normal process of social development for teen-agers;
"going steady" is not a normal process of social deve-
lopment

(e) "Going steady" must be left for the courtship period
where marriage is the purpose

(2) Time to reach agreement on problems affecting the rest of
one's married life, such as ideas on children and their
care, on money and the control of it, on the likes and dis-
likes of each in regard to entertainment, food, etc.

(3) Time to see if she can cook—A woman who cannot cook cannot
run a house—If she does not know how to run a house, you
will not have a home

(4) Time to see if he is a good provider—If he is interested in
establishing a good home

(5) Time of spiritual as well as material preparation—Go to
Church together, and go often to the sacraments

(6) Chastity during courtship is more important than ever—It
will give you an honest start together—Never confuse
either infatuation or lust with love—Love implies reverence
—A boy or girl who does not command your respect is not
worthy of you

G. Reform of social-economic order (123-126) **

1. Promote at all times a living family wage (123)

2. Work toward the possible procurement by families of property on
which to build their own homes (126)

3. Promotion of tax-exemption in favor of large families (126)

4. Promotion of family-allowance systems (126)

5. Help of poor families either through charity or public assistance
(126)

H. Promotion of Christian family living through the civil authority
(129-131) **

1. Civil laws must respect moral law regarding marriage
2. Civil law must be supplemented by religious authority (130)

3. True co-operation of Church and state on this matter will not destroy either, but will allow both to fulfill their duties more properly and make life more human for the citizens

CONCLUSION: RECHRISTIANIZATION OF SOCIETY WILL DEPEND ON THE RE-CHRISTIANIZATION OF THE FAMILY

1. To re-Christianize the family is the duty of every Christian, especially those called to the vocation of marriage

2. Work of the Christian Family Apostolate **

3. According to the model of the Holy Family14

4. Under the guidance of the Holy Family

PRINCIPLES, IDEAS, AND ATTITUDES TO BE STRESSED IN UNIT V

1. Marriage is a sacred institution, founded by God and elevated to the dignity of a sacrament by Christ.

2. Happiness in marriage is possible, only if the spouses and the children think and act in conformity with the law of God.

3. Men today are forgetting the glory of marriage and are making it a purely physical, animalistic, pleasurable means of satisfying the passions.

4. The laws of marriage cannot be subject to any human decrees or to any pact contrary to the essential characteristics of marriage, since these were set down by God. The state can legislate on the purely civil effects of marriage.

5. The will of man enters into marriage only in the choice of making the contract and not in setting up the essential terms of the contract.

6. Marriage should arise out of a deliberate and firm act of the will, and not out of any passion or emotional affection.

7. Man has a natural right to marry or not to marry.

8. The three blessings of marriage are the offspring, conjugal faith, and the sacrament.

9. The primary purpose of marriage is the procreation and education of children.

10. The secondary purpose of marriage is the mutual help, companionship, and perfection of the husband and wife.

11. The family is essential to all members and all groups in society; it is the basis of society itself.

12. The child is a citizen of two worlds.
13. The child is a "talent" given by God to parents, not for their own advantage, but to be returned to God.

14. The duty of educating the child belongs primarily to those who gave it existence.

15. Complete unity in marriage is possible only in a monogamous marriage.

16. The unity in marriage is physical, mental, and supernatural.

17. Husband and wife must help each other in forming and perfecting themselves in the interior life. By truly loving each other, husband and wife will bring each other to God.

18. The "order of love" in marriage includes the primacy of the husband with regard to the wife and children and the deep love and respect of the husband for the wife and the children.

19. The husband, the head, and the wife, the heart, must be completely united, if the body of the family is to function properly. This unity must be similar to the unity of Christ and His Church.

20. The home should be a very foretaste of heaven.

21. The cooperation of the married parties is essential to the success of any marriage.

22. Marriage is indissoluble. The indissolubility of the marriage bond is the strongest force in the preservation of the dignity of marriage and the family.

23. Marriage is a sacrament, a source of grace to help accomplish the duties and responsibilities of married life.

24. Sex is holy; it is man that desecrates its holiness.
25. The sacramental grace of marriage supernaturalizes the natural love of husband and wife.

26. The modern world is attacking the sacredness of marriage through writings, movies, books, radio, television, etc., often without our realizing it.

27. Marriage is falsely claimed to be an invention of men and not the creation of God. Marriage, subject to the whims of man, becomes a license to sin.

28. Companionate, i.e., temporary marriages, are the result of the secular idea of marriage.

29. Birth control, abortion, and sterilization are all crimes against the law of God.

30. The plea for a false equality of woman to man has been a degrading factor to the dignity of woman.

31. "The emancipation of woman demands freedom from motherhood, freedom from homemaking, and freedom from the family unity for woman." This can only lead to the destruction of all that is true and good in woman.

32. True respect and honor of the moral, social, and civil rights of woman are to be fostered, but only in so far as they do not destroy the unity of the home.

33. The home is the office of the woman; her children, her greatest investment.

34. A marriage of emotion is built on sand; a marriage of wills is built on rock.

35. Love at first sight can be no more than a physical, sentimental, attraction.

36. "Romantic love" will cease as the physical attraction ceases, unless it is
elevated to the higher realm of spiritual and supernatural love.

37. Mixed marriages are a danger to the faith, happiness and salvation of all concerned with the marriage—husband, wife, and especially the children.

38. Divorce is the separation of husband and wife with the right to remarry. This is always contrary to the law of God.

39. America has the highest divorce rate in the world.

40. Separations (no right to remarry) are allowed in very rare circumstances by the Church.

41. Divorce solves nothing; it merely multiplies difficulties.

42. Divorce is a menace to society. It destroys the basic bond of union in society.

43. Lax divorce laws are an important cause of many divorces.

44. City life does not make family life easier.

45. Reform of marriage and family life is possible only through a return to the divine plan of God.

46. Subjecting oneself to God is the first step in subjecting one's passions to oneself.

47. Proper instruction and preparation before marriage is a good guarantee of happiness after marriage.

48. Reform him before you marry him; it may be too late after you marry him. If he drank before he married, he will probably drink after he is married.

49. The will to carry out what is right is as important as the knowledge of what is right.

50. Preparation for marriage must begin in the cradle, and continue through
childhood, adolescence, and young manhood and womanhood.

51. In choosing a partner one should first think of God and of the true religion of Christ, then of oneself and the partner, of the children to come, and also of human and civil society.

52. No one should choose his partner without the advice of his parents. They know more about marriage than you think. Remember they chose each other.

53. One chooses a partner for perhaps fifty years, but it is a choice that affects eternity.

54. Love implies reverence. A girl or boy who does not command your respect is not worthy of you.

55. Remember that the girl you are dating will probably someday be someone's wife and someone's mother. Respect her.

56. "Going steady" is unreasonable and dangerous for teen-agers.

57. Courtship is the time for discussion, settling of differences, and for reform; later may be too late.

58. Economic preparation for marriage is essential to a secure home. Material things are not all important, but they are necessary.

59. The physical characteristics of the house in which you live will be a big factor in the kind of home you can make.

60. A family living wage should be the goal of all who seek to reform the social order.

61. Thrift is an essential element in the happiness of any home.

62. A sound social order is needed for a sound social family unit, and vice-versa.
63. Special consideration should be given to families by the government.

64. The government must do all in its power to protect the unity and indissolubility of marriage.

65. The Holy Family must be our model and our guide.
REVIEW UNIT V

1. What two things are necessary to bring about a re-Christianization of marriage? (2)

2. Name and explain the various kinds of marriage. (Outline)

3. What is meant by the statement, "Marriage is a divine institution"? (5)

4. Why is marriage and the family so important to society, to the Church, and to the individual persons? (Outline)

5. In what way does the will of God enter into every marriage contract? The will of man? (6–10)

6. What, according to St. Augustine, are the three blessings of a true marriage? (11)

7. Why is the birth of a man such a glorious and blessed thing? (13)

8. Explain. The child is a citizen of two worlds. (13–14)

9. Can holiness be transmitted by parents through birth? If not, how can it be done? (14–16)

10. Are there any other purposes of marriage than the procreation and education of children? (19–24)

11. What, according to St. Augustine, is the "order of love" in the Christian family? (26)

12. What is the Catholic ideal of the "head and the heart" within each family? (27)

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15 The numbers in the parenthesis indicate the paragraphs in which the answers will be found in the encyclical of Pope Pius XI, On Christian Marriage, reprinted in Reverend Husslein, Social Wellsprings, II, 1949, 122–173.
13. What elements compose the blessings of conjugal faith? (30)

14. What is meant by the indissolubility of marriage? (32-34)

15. What are the benefits derived from the indissolubility of marriage? (37)

16. In what ways is marriage being desecrated and defiled today? (46)

17. What is meant by the false notion of the "Emancipation of Woman"? What are its effects on the family and society? (75-77)

18. What is meant by incompatibility? (79)

19. Explain fully the sacredness of marriage. (83)

20. Why are Catholics discouraged from entering mixed marriages? (85-88)

21. What are four of the arguments brought forth by the advocates of divorce? (89-90)

22. What are the arguments against divorce (91-93, outline)

23. What is the difference between a divorce and a separation? (Outline)

24. Explain. If divorce is allowed for one reason, it will soon be allowed for almost any reason. (94)

25. Why is divorce a menace to society? (96-98)

26. List and explain some of the causes of divorce. (Outline)

27. Show how lax divorce laws encourage divorces. (Outline)

28. What is the only real, positive method of checking the sin of lust and of promoting the virtue of purity? (102-104)

29. Why is obedience to the Church necessary in regard to marriage in its rights and its duties? (107-109)

30. Why is proper instruction on marriage so vitally necessary today? (110)

31. What things other than instruction on marriage, are necessary in order to
return marriage to God and establish happy homes? (Outline)

32. When does preparation for marriage begin? (Outline)

33. Why is preparation for marriage so important? (118)

34. What advice and what suggestions does the Pope offer to youth in regard to choosing a marriage partner? (121)

35. What part does thrift play in the preparation for marriage? (Outline)

36. What is the relationship between courtship and "going steady"? (Outline)

37. What is the obligation of society and particularly the state in regard to the family? (126)

38. How has urbanization and industrialization adversely affected Christian family life? (Outline)

39. What should be the relationship between the Church and the state in regard to marriage laws? (129-131)

40. When and by whom was the encyclical written? Give the official English title. (Outline)
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II. PAMPHLETS


CHAPTER VIII


Two problems of some significance remain to be discussed briefly: getting the course into the curriculum and getting properly qualified teachers to present the course. Nothing is more annoying than trying to put seven different classes into six class periods. That often is the problem presented to curriculum makers with the advance of any new movement. Whenever a new course is inserted, something in the established program must be removed or limited. This may possibly have to result here. Whether a course in Christian principles replaces any of the other social studies offered or not, it must be brought into the curriculum, if the desires of the Popes and the Bishops are to be better fulfilled.

Each school administration will have to decide for itself which policy will be most suitable to its own program. In the author's own circumstances, the state requires one semester of American government in the senior year. The other semester is left open for an elective choice on the part of the student in one of the other social studies. This course was placed in this elective grouping, and as many students as possible were encouraged, but not compelled to take the course. At the present time over seventy-five percent of the senior class takes the course. The students who are taking the scientific course are encouraged to take the course as an overall study of the
more important social and economic problems of the day, since they generally get an opportunity to take only one elective course in the social studies in addition to the required history and American government courses. The students in the general, classical, and secretarial courses usually have a choice of two, and sometimes three, social studies, so there is little difficulty fitting it into their programs. The course is given the title, "Current Problems," but it could be given any number of suitable titles. This one seemed appropriate, and certainly indicative of the matter covered.

The methods of fitting the course into curriculum will be made possible, if the will to do it is strong enough. Nothing must remain undone, if we are to accomplish the wishes of our Holy Fathers. Some enthusiasts even advocate a compulsory full year for all seniors in a course in Christian social principles, even if substitution for other social studies is necessary.

Another serious problem is the one of getting qualified teachers. The teaching of such a course is more than another class in social studies. Every teacher of such a course must have two essential purposes in mind: to instill into the students a "sense of mission" to go out and change, remake the world according to Christian principles and to give them the know-how of accomplishing this. These two purposes demand two essential characteristics in the teacher: a zeal for Christ, which will influence him or her to work extra hard in doing his or her share in returning the world to Christ, and a thorough background in the teachings of the Popes and the application of them to the problems of our world experienced in daily life.

The zeal for Christ is essential and primary, but it is insufficient
for the teacher of such a course. Knowledge, ever growing knowledge, and an
ever increasing desire to know more of the teachings of the Church, must be a
characteristic of this teacher. One cannot apply what one does not have. This
knowledge involves extensive reading in, and extensive acquaintance with, the
encyclicals and the authoritative interpreters of the encyclicals in regard to
specific problems. It means daily advancement in the thinking and living of
Christian social principles. The teacher must keep informed in regard to cur-
rent events and current discussions of social problems, and the teacher must
be prepared to interpret all news in the light of Christian social principles.
This certainly is a large order for any one person, but an order that can be
filled through interest, effort, and application of Catholic social studies
teachers. This emphasis is here included to show the vital role of the tea-
cher in presenting a course such as this, and in refutation of the still all
too predominant attitude that anyone can teach the social studies as long as
he or she has a text or a syllabus. This fallacy has been previously discussed
and it would appear obviously foolish to anyone who has really attempted to
teach the social studies honestly. A teacher who is not enthusiastic for this
work will fail. Knowledge of the technical phase of the science and of the
moral phase of the social principles involved and an enthusiasm for re-Chris-
tianizing the world must be combined to help overcome the many difficulties
that will arise in such a course.

A caution and an encouragement must be offered to teachers of Chris-
tian social principles. Teaching high school is often frustrating in regard
to immediate evidence of results desired. This is doubly true of a social
studies class, and in particular of one similar to this. The high school student is coming into the social, economic, and political world personally for the first time. He is often unacquainted with its problems. He is often uninterested in the solutions to these problems. This is a natural reaction. But, it is also a natural reaction for these same students five years later, or sooner, to begin their chant, "Why did they not tell us about this, and why did they not tell us what to do about it?" Teachers must prepare them despite apparent student disinterest. Teachers must discover new ways of showing how these principles apply to the student's personal life, and then show how they similarly apply to the problems under discussion. Then, and then only, will teachers be serving them in accordance with their duty to them.

Again, it will be found that girls will find more interest in some subjects, and boys in others. The problem of labor will prove more interesting to boys, usually, while education and marriage will appeal to girls a little more than to the boys. This does not give us the right to neglect teaching all of these to all of them. Certainly our emphasis should be directed by the needs of our students, and in so far as they need all these, and to the degree that they need to know of all these problems, the teacher's task is to give them all of these. It must be remembered that students are being prepared not only for present needs but also for future needs. Certainly little incentive will be necessary to stimulate interest in the study of the problems of marriage for either boys or girls in the senior class. But, what they need, today and in the future, is more than information about marriage, important as that is. Their lives will be affected by the society in which they live as
well as the home they establish. The problems are inter-dependent, and, therefore, the students must be prepared to meet all of them, even though they enjoy the study of one more than the study of the other. What they need must be kept in mind as well as what they want. A good doctor does not prescribe the kind of medicine a patient wants or likes, but the kind that he needs. He gives the patient what he wants only in so far as it is what he needs, and in giving him what he needs the doctor will try to make it more pleasant so as to make him enjoy it.

In all these, teachers need not be discouraged. They must give the students what they need, what is good for them, and attempt in the process to create an interest in the students for these things that are going to be so vitally influential in determining their lives. Teachers must inspire students to be influential, intelligent, and worthy citizens in the framework of the American democracy, show them the Christian solution to problems threatening the existence of our country and its freedom, and finally to show them how to solve the problems threatening the way of life necessary to them in the accomplishment of their ultimate goal, eternal happiness with God.

It is hoped that this attempt at showing the necessity and possibility of directly teaching the social principles of the encyclicals in high school will do its share, small as it might be, in accomplishing the purpose of all Christians of all times, and of our age in particular, that of returning the world to Christ, through Him, and with Him, and in Him.
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