
CONCLUSION

The theory of Social Justice which has been outlined in this pamphlet is tremendously important and far-reaching. No mere pamphlet could hope to outline the whole theory or to explore all its consequences. That is why this pamphlet is called only an *introduction* to Social Justice.

The completed doctrine of Social Justice places in our hands instruments of such power as to be inconceivable to former generations.

But let us be clear about what is new and what is old. None of the elements of this theory are new. Institutions, and institutional action, the idea of the Common Good, the relationship of individual to Common Good—all these things are as old as the human race itself. There is nothing more new in those things than in the school boy's discovery that what he has been speaking is prose; nor must we ever believe that God made man a two-legged creature, and then waited for Aristotle to make him rational. More-over, much of the actual *application* of these principles to practical life is to be found in older writers under the heading "political prudence."

When all that is admitted, there is still something tremendously new and tremendously important in this work of Pope Pius XI. The power that we have now to change any institution of life, the grip that we have on the social order as a whole, was always *there* but *we* did not know it and we did not know how to use it.

Now we know.

That is the difference.

QUESTIONS ON

Introduction to Social Justice

Chapter I

1. What two Encyclicals of Pope Pius XI show most clearly his greatness as a social figure?
2. How did the “scientific” sociologists try to explain the radical instability of social phenomena? How did the moralists react? Did these tendencies have bad effects?
3. What was the real problem?
4. What is Pope Pius XI’s opinion on the instability of human institutions?
5. Did this opinion extend even to the most fundamental institutions? Was this the usual way of seeing the problem?
6. Why could the Pope venture so boldly into the “no man’s land” between the moralists and the sociologists?
7. What are the great principles which Pope Pius XI intended to apply to the social problem?
8. What was Social Justice called before about 1850?
9. Outline the history of the development of the doctrine of Social Justice.
10. In what way was St. Thomas’ doctrine of Social Justice superior to Aristotle? What important question however did he fail to ask concerning Social Justice?

Chapter II

1. What do most commentators miss when reading *Quadragesimo Anno*?
2. What is usually misunderstood in Paragraph 71 of *Quadragesimo Anno*?
3. It is ever impossible to meet the demands of individual justice? Is the one who finds himself in this circumstance morally guilty?
4. In such an impossibility, is the solution to be sought in individual justice, or in Social Justice?
5. Why is it certain that Social Justice is the same thing as the traditional "Legal Justice?"
6. In Paragraph 71 of *Quadragesimo Anno* what must be done if existing circumstances do not permit a living family wage? What is the common misunderstanding of the demands of Social Justice as set forth in this paragraph?
7. In the past about all that has been demanded for Social Justice was a "good intention" for the Common Good. Is anything more demanded by Pope Pius XI's doctrine of Social Justice? Show how this demand is set forth in Paragraph 74 of the Encyclical.
8. What three alternatives to Social Justice does Pius XI condemn as guides or norms of society? Why?
9. What does Pius XI mean by the statement that Social Justice must give "form and shape" to social and economic life?
10. In adopting the new term Social Justice, what meaning did Pope Pius XI seem to leave for the traditional term Legal Justice? Was this an acceptance of popular understanding?
11. Did Pope Pius XI develop the doctrine of Social Charity with the same fullness of detail with which he developed that of Social Justice? What work therefore remains to be done?
12. What is the evil of trying to capture the very system of economic life itself for private and selfish ends?
13. We have seen that in individual justice an employer may be helpless to pay a just wage. Is it right to look on Social Justice as some kind of additional claim on the employer by which he must pay a just wage anyhow? If this is the wrong idea, what is the right one?
14. Outline the summary of his own teaching on Social Justice which Pope Pius XI inserted into the Encyclical *Divini Redemptoris*.

Chapter III

1. How does Pope Pius XI base the theory of Justice on the dignity of the human personality?
2. What are the “props” or supports needed for realization of human dignity?
3. Distinguish between a failure against charity and justice.
4. What is *Social* Charity and on what is it based?
5. What does Social Justice require of society? Why?
6. What was the traditional view of justice, and how has Pope Pius XI improved upon it?
7. Why isn’t commutative justice the “most perfect” form of justice? Could the same be said about charity?
8. Could you give any reason why “other goods of human perfection are *unobtainable* without the Common Good”?
9. The duty of meeting the obligations of Social Justice, once they are understood and recognized is “both rigid and very serious.” Why?
10. What has the result of past thinking done for Social Justice? Why?

Chapter IV

1. Why must every act conform to Social Justice, or be sinful?
2. Can an isolated individual practice Social Justice? What does this imply?
3. Give a definition of milieu. Of institution. How do they differ?
4. How are people to discharge their duty of Social Justice?
5. Give Pope Pius XI’s reason for the necessity of institutions.
6. What is the three-fold duty of institutions?
7. What is the relationship existing between the Common Good and every individual?
8. What is the Common Good? What is it not?
9. Why can each individual have direct care of the Common Good at his level?

Chapter V

1. Show by an example how buying and selling are highly organized.
2. Why is the “fixed priced technique” apparently more simplified than bargaining?
3. What is meant by “participating in the common life”?
4. What is the function of the first level of social habits? What is the function of the order of Social Justice?
5. What makes society “good”?
6. What determines the “kind of organization”? Why?
7. When is an organization “bad”?

Chapter VI

1. Can it be stated dogmatically that there are seven and only seven laws of Social Justice?
2. At what cost must the Common Good be kept inviolate? Why?
3. If society is not founded upon the Common Good, what other good can it be founded upon? What, then, logically follows?
4. What advantages does co-operation (Common Good) have over dictatorship or free competition (particular good)?
5. With regard to the third mentioned law, what is *your* big job for Social Justice?
6. *You* are responsible for the general welfare of your country and further of the WHOLE WORLD. Why?
7. What reason does Pope Pius XI give for the fifth mentioned law?
8. Give *three* reasons why there must be such a thing as “freedom of association.”
9. In the seventh law, what is meant by the word “organized”? List a few “real and vital interests” and show how they could be “organized.”
10. What reason can you give for this statement: “The vast and complex institutions of human life can justly be controlled and directed only by those who live *in* them, and only *while* they live in them.”
11. Why can there be NO alternative in the question of “organizing”?

Chapter VII

1. What are the six characteristics of Social Justice? Which do you consider the most important? Why?
2. Is there any distinction made between an Indirect or "Commanded" act of Social Justice and one that is Direct? What is it? Is it a "real" distinction?
3. What two ways of action are mentioned in connection with the reorganization of a community? Which is the Right Way? Why?
4. What connection does the first characteristic have with Catholic Action?
5. Why can there not be such a thing as one precise act of Social Justice?
6. Why does the individualistic moralist "howl" at such a doctrine as Social Justice? Is he justified?
7. What changes will the "individualist" have to make in this thinking since Pope Pius XI has definitely stated his view on Social Justice?
8. What is the Holy Father's view of organization for the betterment of social conditions?
9. Why is the individual evidently helpless in going against the so-called principles of business and professional ethics? What must he do if he wishes to counteract these principles? Must he try to counteract them? Why?
10. Why do human institutions demand eternal vigilance on the part of social-actionists? In what direction must the social actionist always tend?
11. Why can Catholic Action face all problems (*world-wide* and local) effectively?
12. Does the *world-wide* view of Catholic Action demand too much from the individual? What other element does Catholic Action consider?
13. Does the Holy Father's concept of Social Justice consequently demand Catholic Action groups?
14. Why is "a good intention" for the betterment of the Common Good insufficient? Does Social Justice demand more than good will? If so, what?

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OTHER RECOMMENDED READINGS

Curing World Poverty: The New Role of Property,*
John H. Miller, editor.

The Capitalist Manifesto
by Louis O. Kelso and Mortimer J. Adler.

Democracy and Economic Power: Extending the ESOP Revolution
by Louis O. Kelso and Patricia Hetter Kelso.

Utopia or Oblivion: The Prospects for Humanity
by R. Buckminster Fuller.

*The Capital Homestead Act:
National Infrastructural Reforms to Make Every Citizen a Shareholder**
by Norman G. Kurland.

*Available from the Center for Economic and Social Justice.