

Pius XII, Pope, ¹⁸⁷⁶ 1939-1958
Pius XII and peace.
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PIUS XII AND PEACE



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PIUS XII

AND

PEACE

1939-1943

Excerpts from Selected Messages



NATIONAL CATHOLIC WELFARE CONFERENCE

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Contents

I. First Message to the World, March 3, 1939	1
II. "To Those in Power and to Their Peoples," August 24, 1939	2
III. Christmas Message, 1939	4
IV. Appeal for Peace with Justice, November 24, 1940	11
V. Christmas Message, 1940	16
VI. Easter Message, 1941	20
VII. Address on Fiftieth Anniversary of " <i>The Condition of Labor</i> ," June 1, 1941	24
VIII. Divine Providence in Human Events, June 29, 1941	34
IX. Christmas Message, 1941	39
X. Episcopal Silver Jubilee Address, May 13, 1942	53
XI. Dedication of World to Immaculate Heart of Mary, November 1, 1942	56
XII. Christmas Message, 1942	58

Preface

WHEN Pope Pius XII was called to the throne of Peter on March 2, 1939, the threat of war hung heavily over the world. Because war and peace are basically moral issues; because war entails so many evils and so much suffering for the innocent whose common father he had become, the question of international peace was for the new Pope a matter of supreme concern. He designated "Peace the Work of Justice" as the aim of his Pontificate. The Holy Father's attempts to avert the war by moral appeals did not succeed, but he has never relaxed his efforts to get an acceptance by the nations of those principles without which there can be no hope of peace though the war be won.

The purpose of the present collection is to show in some measure the continuity of that effort and to make permanently and easily available to the American public the most important parts of messages which analyze the causes of the world's anguish and offer proposals for the reign of justice and peace in social and international relations.

Many relevant discourses and writings have had to be omitted for reasons of space. A complete record will be found in the comprehensive volume on the Popes and peace to be issued soon by the Bishops' Committee on the Pope's Peace Points.

The Encyclical *Summi Pontificatus* (Darkness Over the World), which treats of totalitarianism and nationalism, is not included since it is elsewhere available in inexpensive printings.

Among the pronouncements quoted are the four famous Christmas messages with their specific proposals, which have come to be regarded as the "Pope's Peace Program," and the Pentecost address, delivered on the fiftieth anniversary of the issuance of "The Condition of Labor" which advances moral directives for the ordering of economic and social life so as to secure and maintain peace. Included also are: the moving appeal for trust in God, for courage in adversity and for faith in the triumph of good over evil contained in "Divine Provi-

dence in Human Events"; appeals to belligerents for humane treatment of civilian populations; and the text of the dedication of the world to the Immaculate Heart of Mary.

Today the people of the United States look forward to a better world than the one which is now crumbling and being blasted away. They are sincerely and arduously searching for the bases upon which they may help to build a just and enduring peace. In the words of Our Holy Father here presented they will find the necessary guides to bring back "society to its center of gravity which is the law of God."



"WE turn to all those who are united with Us at least by the bond of faith in God; We turn, finally, to all those who would be free of doubt and error, and who desire light and guidance; and We exhort you with suppliant, paternal insistence not only to realize fully the dreadful gravity of this hour, but also to meditate upon the vistas of good and supernatural benefit which it opens up, and to unite and collaborate towards the renewal of society in spirit and truth." (Christmas Message, 1942.)

PIUS XII AND PEACE

1939-1943

I

FIRST MESSAGE TO THE WORLD, MARCH 3, 1939

(Excerpts from Radio Address DUM GRAVISSIMUM)

"To this Our paternal message We will add a hope and invitation to peace. We speak of that peace which Our predecessor of blessed memory urged so insistently upon men, for which he invoked such ardent prayers, and for which he made to God a spontaneous offer of his life. We speak of that peace which is the sublime gift of heaven, the desire of all good souls and the fruit of charity and justice.

"We invite all to the peace of a tranquil conscience in friendship with God, to the peace of families united and harmonized by much love of Christ and, finally, to a peace between nations through fraternal help, reciprocal and loving collaboration, and cordial understanding for the superior interests of the great human family under the eyes and protection of Divine Providence.

"In these fearsome and difficult hours, while so many difficulties seem to oppose the attainment of that peace which is the most profound aspiration of all hearts, We raise to Our Lord a special prayer for all those who are entrusted with the highest honors and the heaviest burden of guiding their peoples in ways of prosperity and progress.

"Here, beloved Cardinals, venerable brethren, and beloved children, is the first wish overflowing from the palpitating fatherliness with which God has enkindled Our heart.

"Before Us is a vision of the enormous evils afflicting the world, for the correction of which may Our Blessed Lord send help to Us, unarmed but confident. With St. Paul, we

repeat: 'Use Us.' We are sure that you Our children, Our brothers, will not render this Our wish in vain. After the Grace of God, it is in your good will that Our soul so greatly trusts."

II

RADIO PLEA "TO THOSE IN POWER AND TO THEIR PEOPLES" AUGUST 24, 1939

("Nothing Is Lost with Peace; All May Be Lost with War")

"Once again a critical hour strikes for the great human family — an hour of tremendous deliberations, toward which Our heart cannot be indifferent and from which Our spiritual authority, coming to Us from God to lead souls in the ways of justice and peace, must not hold itself aloof.

"Behold Us, then, with all of you who this moment are carrying the burden of so great a responsibility, in order that through Our voice you may hear the voice of that Christ from Whom the world received the most exalted example of living, and in Whom millions and millions of souls repose their trust — in a crisis in which His word alone is capable of mastering all the tumultuous disturbances of the earth.

"Behold Us with you leaders of peoples, men of state and men of arms, writers, orators of the radio and of the public rostrum, and all those others who have the power to influence the thought and action of their fellow men for whose destiny they are responsible.

"We, armed only with the word of truth, and standing above all public disputes and passions, speak to you in the Name of God, from Whom all paternity in heaven and earth is named; in the Name of Jesus Christ Our Lord, Who desired that all men be brothers; in the Name of the Holy Ghost, the Gift of God Most High, the inexhaustible source of love in the hearts of men.

"Today, notwithstanding Our repeated exhortations and Our very particular interest, the fear of bloody international conflict becomes more excruciating. Today when the tension of minds seems to have arrived at such a pass as to make an outbreak of the awful scourge of war appear imminent, We direct, with paternal feeling, a new and more heartfelt

appeal to those in power and to their peoples — to the former that, laying aside accusations, threats and causes of mutual distrust, they may attempt to resolve their present differences with the sole means suitable thereto, namely by reciprocal and trusting agreements; to the latter that, in calm tranquillity, without disordered agitation, they may encourage the peaceful efforts of those who govern them.

“It is by force of reason, and not by force of arms, that justice makes progress, and empires which are not founded on justice are not blessed by God.

“Statesmanship emancipated from morality betrays those very ones who would have it so.

“The danger is imminent, but there is yet time. Nothing is lost with peace; all may be lost with war.

“Let men return to mutual understanding! Let them begin negotiations anew, conferring with good-will and with respect for reciprocal rights. Then will they find that to sincere and conscientious negotiations an honorable solution is never precluded. They will feel a sense of greatness in the true sense of the word if, by silencing the voices of passion — be it collective or private — and by leaving to reason its rightful rule, they will have spared the blood of their fellow men and saved their countries from ruin.

“May the Almighty grant that the voice of this Father of the Christian family, of this Servant of Servants, who bears amongst men, unworthily indeed but nevertheless really, the person, the voice and the authority of Jesus Christ, find in the minds and hearts of men a ready and willing reception. May the strong hear Us that they may not become weak through injustice. May the powerful hear Us if they desire that their power be not destruction, but rather protection for their peoples and a safeguard to tranquillity in public order and in their labor. We beseech them by the Blood of Christ, Whose conquering force in the world was His mildness in life and in death. And beseeching them, We know and feel that We have with Us all those who are upright of heart, all those who hunger and thirst after justice, all those who already suffer every sorrow through the evils of life. We have with Us the hearts of mothers, which beat as one with Ours; of fathers, who would be obliged to abandon their families; of the lowly, who labor and do

not understand; of the innocent, upon whom weighs heavily the awful threat; of the young men, generous knights of purest and noblest ideals. And with Us also is the soul of this ancient Europe, which was the product of Faith and Christian genius.

"With Us, all humanity seeks justice, bread and freedom; not steel, which kills and destroys. With Us is that Christ Who has made His solemn commandment, love of one's brother, the very substance of His religion and the promise of salvation for individuals and for nations.

"Recalling finally that human efforts are of no avail without Divine assistance, We invite all to raise their eyes to Heaven and to beseech the Lord with fervent prayers that His Divine grace descend in abundance upon this world in its upheaval, that it placate dissensions, reconcile hearts and evoke the resplendent dawn of a more serene future. To this end, and with this hope, We impart to all, from Our heart, Our paternal benediction."

III

CHRISTMAS MESSAGE DECEMBER 24, 1939

(This message contains the so-called "Five Point Peace Program" of Pope Pius XII, and an announcement of the appointment of the Honorable Myron C. Taylor as President Roosevelt's personal representative to His Holiness.)

"Amidst the strife and tumult of varied world happenings, imperturbability of spirit is that real joy which resides in the power to withstand the storm through trust in God. We unite with Christ, Principal and Fount of every grief and joy.

"Where others lose themselves, where the waters of affliction and desperation submerge souls in cruelty, those who trust in Christ can do everything and, in harmony with order and the justification and magnificence of God, rise above the disorders and storms of the world with equal courage and order.

"The indescribable disaster of war, which Pope Pius XI, with profound and extreme regret, foresaw and with the indomitable energy of his noble and most high spirit wished

by all means to avert, has broken out and is now a tragic reality.

"Before this tremendous war, an immense bitterness overcomes our souls, sad and troubled that this holy Feast of Christmas, this Feast of the Prince of Peace, must be celebrated to the funereal roar of cannon and under terror of flying war missiles, in the midst of menaces and dangers of armed navies.

"It seems that the world has forgotten Christ's message of peace—the voice of reason. We of the Christian brotherhood have been obliged to see a series of irreconcilable acts, irreconcilable both in regard to international rights and to principles of national rights and to the most elemental sentiments of humanity, acts which show in what chaotic and vicious circles the sense of justice has been deviated from useful consideration.

"In this category are premeditated aggressions against a small, laborious, and peaceful people on the pretext of a threat which neither exists, nor is desired, nor is possible.

"Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children and disregard of human dignity, liberty and life are acts which cry for the vengeance of God—as does ever more extensive and methodical anti-Christian and even atheistic propaganda, mostly among young people.

"To preserve the Church and her mission among men from every contact with such anti-Christian spirit is Our duty, and this is also Our sacred and intimate wish as the Father and Teacher of the Faith.

"With anguished worry We are forced to contemplate the accumulating spiritual ruin before Us—accumulating because of confusion of ideas which, more or less voluntarily, shades and distorts truth in the souls of many people, whether they be involved in war or not.

"We, therefore, must regard with alarm the tremendous amount of work that will be necessary when a world tired of fighting wishes to restore peace—to break down the walls of aversion and hatred which have been built up in the heat of the strife.

"Aware of the excesses to which that way of life leads, and of the political doctrines and acts which ignore the laws

of God, when the disputes became critical We attempted, as you know, with every endeavor and to the last moment, to prevent the worst and to persuade men in whose hands power lay and whose shoulders bore the grave responsibility, to abstain from armed conflict and so to save the world from incalculable disaster.

"These efforts, and those coming from other influential and respected sources, failed to produce the hoped-for effect, chiefly because of deep and apparently irremovable distrust—distrust which had grown in recent years and which had raised insurmountable spiritual barriers.

"The problems were not unsolvable, but this distrust, originating in a series of particular circumstances, stood in the way with almost irresistible force and to such an extent that there no longer was hope for promises made or for the maintenance of possible amicable conventions.

"Finally, every effort to promote a peaceful solution became hopeless. There was nothing left but to try to lighten the burdens of war, although the effort to bring Christian charity to regions where the most urgent need of it would be felt was obstructed by difficulties not yet overcome.

"With indescribable anguish, We watched this war initiated and proceeding in such unusual circumstances.

"If up to now—excepting the bloodstained soil of Poland and Finland—the number of victims may be considered fewer than was feared, the total sorrows and sacrifices have reached such a point as to inspire great anxiety in those concerned with the future economic, social and spiritual condition of Europe, and not of Europe alone.

"The more the war monster strives for, swallows and allots itself material means which are placed inexorably at the service of war needs—mounting from hour to hour—the more acute becomes the danger, for nations directly or indirectly struck by the conflict, of what We might call pernicious anemia, and they are faced with the pressing question: 'How can exhausted or weakened economy, at the end of the war, find means for economic and social reconstruction among difficulties which will be enormously increased, and of which the forces and artifices of disorder, lying in wait, will seek to make use in the hope of giving the final blow to Christian Europe?'

“Such consideration of the present and future must cause much concern to the leaders and sane members of every people, even in the fever of the war, and cause them to examine the effects and reflect on the aims and justifiable ends of war.

“We believe those who with watchful eyes consider these serious potentialities and the possibility of such an evolution of events will, notwithstanding war and its horrible accompaniments, hold themselves wholly prepared to define clearly, so far as they themselves are concerned, the fundamental points of a just and honorable peace at the opportune moment; and that they would not flatly reject opportunity for negotiations, whenever the occasion presents itself, with the necessary guarantees and security.

“First. A fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large and small, strong and weak. One nation’s will to live must never be tantamount to a death sentence for another. When this equality of rights has been destroyed, injured or imperilled, the juridical order requires reparation whose measure and extent are not determined by the sword or selfish, arbitrary judgment, but by the standards of justice and reciprocal equity.

“Second. That order, reestablished in such a manner, may be tranquil and durable—the cardinal principles of true peace—nations must be liberated from the heavy slavery of the race for armaments and from the danger that material force, instead of serving to protect rights, become the tyrannical violator of them.

“Conclusions of peace which failed to attribute fundamental importance to disarmament, mutually accepted, organic and progressive both in practice and spirit, and failed to carry out this disarmament loyally, would sooner or later reveal their inconsistency and lack of vitality.

“Third. In any reordering of international community life it would conform to the rules of human wisdom for all parties concerned to examine the consequences of the gaps and deficiencies of the past; and in creating or reconstituting the international institutions, which have so lofty a mission and at the same time one that is so difficult and full of the gravest responsibilities, they should keep present before them

the experiences which poured from the inefficacy or defective operation of similar previous projects.

"And, since it is so difficult—one would be tempted to say almost impossible—for human weakness to foresee everything and assure everything at the time of the drafting of treaties of peace—when it is difficult to be entirely free from passions and bitterness—the establishment of juridical institutions, which serve to guarantee the loyal and faithful fulfillment of terms and, in case of recognized need, to revise and correct them, is of decisive importance for an honorable acceptance of a peace treaty and to avoid arbitrary and unilateral ruptures and interpretations of the terms of these treaties.

"Fourth. A point which should draw particular attention if better ordering of Europe is sought, concerns the real needs and just demands of nations and of peoples as well as of ethnical minorities: demands which, if not always sufficient to form a strict right when there are recognized or confirmed treaties or other juridical titles which oppose them, deserve at all events benevolent examination to meet them in a peaceful way and, where it appears necessary, by means of equitable, wise and harmonious revision of treaties.

"Once true equilibrium among nations is thus brought back and the basis of mutual trust is reestablished, many of the incentives to resort to violence would be removed.

"Fifth. But even better and more complete settlements will be imperfect and condemned to ultimate failure, if those who guide the destinies of peoples, and the peoples themselves, do not allow themselves to be penetrated always more and more by that spirit from which alone can arise life, authority and obligation for the dead letter of articles in international agreements—by that spirit, namely, of intimate, acute responsibility that measures and weighs human statutes according to the holy, unshakeable rules of Divine Law; by that hunger and thirst for justice which is proclaimed as a Beatitude in the Sermon on the Mount, and which has, as a natural presupposition, moral justice; by that universal love which is the compendium of and most comprehensive term for the Christian ideal, and therefore throws across also a bridge to those who have not the benefit of participating in our own Faith.

"We do not fail to recognize the grave difficulties which interpose themselves against the accomplishment of the aims which We have traced in broad outlines in a desire to lay foundations for, to put into effect and to preserve, a just international peace.

"But if ever there were an aim worthy of the concourse of noble, generous spirits; if ever there arose a spiritual crusade which with new truth sounded the cry, 'God wills it,' it is truly that high aim and this crusade—to lead peoples back from the muddy gulf of material and selfish interest to the living fountain of Divine Law, which alone is powerful and gives that morality, nobility and stability of which a lack has been felt far too long, and which is gravely needed to repair the damage done to most nations, to humanity and to those ideals which are at the same time the real ends of peace based on justice and love.

"We wait for and hope that all those who are united to Us by the bond of Faith, each at his post within the limits of his mission, will keep both mind and heart open, so that, when the hurricane of war ceases and is dispersed, there will rise up in every nation and among all peoples far-sighted and pure spirits, animated by courage, who will know how and will be able to confront the dark instinct of vile vengeance with the severe and noble majesty of justice—the sister of love and companion of all true wisdom.

"Of this justice, which alone can create and assure peace, We and those who are listening to Us know where to find a sublime example, intimate impulse and sure promise.

"Let us go to Bethlehem. There we find lying in the manger the new-born 'Son of Justice, Christ Our God,' and by His side the Virgin Mary, the 'Mirror of Justice' and the 'Queen of Peace,' with her holy guardian, Joseph, a just man. Jesus is the awaited of the Gentiles. The Prophets called Him this and sang His future triumphs.

"'For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.'

"When this Heavenly Child was born, another prince of peace reigned on the banks of the Tiber and had, with solemn ceremonies, dedicated an *Ara Pacis Augustae*, whose wonder-

ful but broken remains, buried under the ruins of Rome, have been resurrected in our own days.

“On that altar Augustus made sacrifices to gods who do not save. It is permissible, however, to think that the true God and eternal Prince of Peace, Who a few years later descended among men, heard the petition of that time for peace and that the Augustan peace anticipated that supernatural peace which only He can give and which every true earthly peace must include.

“That supernatural peace is gained not with steel, but with the wood of the cradle of this Infant Lord of Peace and with the wood of His future Cross of Death, stained with His Blood—not the blood of hate and rancor, but that of love and pardon.

“Let us go then to Bethlehem, to the cave where the New-born King of Peace is heralded by a choir of Angels, and, kneeling before Him in the name of this troubled and upset humanity—in the name of numberless legions without distinction of race or nation who are bleeding or dying or plunged into tears and misery or have lost their country—let us direct to Him our invitation to peace and good will, for aid and salvation, with the words which the Church puts on the lips of its sons in these days in which it prays God to save all mankind. ‘O Emanuel, Our King and Our Lawmaker, the awaited of the Gentiles and their Saviour, come to save us, Lord Our God.’

“While in this prayer We express Our insatiable desire for peace in the Spirit of Christ, Mediator of peace between Heaven and earth, with His kindness and humanity appearing in our midst, and warmly exhort all faithful Christians to join with Us in their prayers and sacrifices, We impart to you, Venerable Brethren, and to all whom you have in your hearts, to all men of good will, especially all sufferers, anguished, persecuted, imprisoned and oppressed, of every region and every country, with an unchanging affection and as token of grace and consolation and celestial comfort, Our Apostolic Benediction.

“At the end of this discourse of Ours We do not wish to deprive you of the joy of announcing to you, Venerable Brethren and Beloved Sons, that there has arrived this morning from the Apostolic Delegation in Washington a telegram,

the introductory and essential part of which We are now to read: 'The President, having called Monsignor Spellman, Archbishop of New York, this morning after a conversation with him has sent him to me together with Mr. Berle, Assistant Secretary of State, bearing a letter for His Holiness which I here transcribe literally according to the desire of the President himself. In it the President declares that he is nominating a representative of the President with the rank of Extraordinary Ambassador, but without formal title, to the Holy See. This representative will be the Honorable Myron Taylor, who will leave for Rome in about a month. The news will be made officially public tomorrow.' There follows the text of the letter in English which will be published in the *Osservatore Romano*.

"This is a Christmas Message which could not have been more welcome to Us since it represents on the part of the eminent head of a great and powerful nation, a strong and promising contribution to our desire for the attainment of a just and honorable peace and for a more effective and wider effort to alleviate the sufferings of the victims of war. Therefore we are bound to express here Our felicitations and Our gratitude for this noble and generous act of President Roosevelt."

IV

RADIO APPEAL FOR PEACE WITH JUSTICE

NOVEMBER 24, 1940

(On this day the Universal Church joined with the Holy Father in public prayers for peace)

". . . But if the cataclysm does not express our spirits, we feel nonetheless that the present hour is a phase in the solemn story of humanity predicted by Christ. And you, dear children, know how this new and fierce war which lies heavy on Europe and the world, by necessity weighs down Our heart and that paternal affection which derives from the office imposed on Us by God towards all peoples; for you well know that sorrow is a child of affection and love.

"Is not Christ's sorrowful Passion the outcome of His love for us? '*Sic Deus Dilexit Mundum*': 'God so loved the world.'

"During His triumphal entry into Jerusalem, which He so loved, nearing the city and contemplating it, did not the Divine Redeemer weep over it? And He said: 'If thou also hadst known, and that in this thy day, the things that are to thy peace!'

"This ineffable lament of Our Saviour over Jerusalem could not but find an echo in the heart of His humble Vicar as he beholds Europe and the world in brutal conflict. We have done everything for peace among nations, conscious as We are that it is Ours to be a servant and minister of peace, bringing the King on high Who makes peace not through the blood of battlefields, but through the blood of His Cross, both as to the things that are on earth, and the things that are in Heaven.

"It was an impulse of Our heart that We followed, in striving for the reestablishment of concord among nations—that concord that was for a long time upset and now is completely broken—and that there be set up an order of things more harmonious, based on that justice which soothes passions, allays hatreds, quenches rancor and bickerings; an order which would tend to give to every people in tranquility, in liberty and in security that portion which belongs to each, of the earthly sources of prosperity and power, so as to make possible the fulfillment of the words of the Creator: 'Increase and multiply, and fill the earth.'

"From the outset of the conflict, Our attention and thoughts have never ceased to secure, insofar as We could, that Divine purpose and human aid might be extended to those whom the clash of arms has caused loss and suffering. 'For the charity of Christ presseth us.'

"As the Common Father of all that believe in Christ, shepherd of His immense fold, We count among Our children, of Our flock, those near and far, the faithful, lost or strayed. To all are We debtor, to all do We owe love, comfort and help—to the weak and to the strong, to the miserable and to the unhappy, to the wise and to the unwise.

"This vale of tears is now so inundated with fresh tears to be dried on faces of children, mothers, men and aged ones who feel a sense of cruel abandonment in their loves and souls, especially in this turbulent hour when the terrible conflict, instead of subsiding, goes on to gather new ferocity!

"But if the din of war seems to overcome and drown Our voice, We turn Our gaze away from earth to Heaven, to the Father of Mercies and to the God of all comfort, Who contemplates all here below and commands the flow of the ocean: 'Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.'

"To Him beneath Whose hands in the universal order of events and things the action of man is restless without being able to evade His provident and ineluctable counsel; to Him We raise the sorrowing cry of Our heart, imploring from Him better days for the human race, better dawns and better sunsets to our days.

"Grant us, O Lord, peace in our days!

"No. Our God is not like the idols of the Gentiles that have ears and hear not, have hands and feel not, have hearts and love not. Our God is love, is charity itself; and we have known and believed in the charity of God toward us: We have known and believed the charity which God hath to us. God is charity. This is the mystery of the heart of God, the great mystery of Christianity.

"God, with that infinite and tender mercy which is over all His works, will hear us—at the moment and in the manner which He will have disposed—if we send up to the seat of His throne with one voice a trusting and fervent prayer enriched by the humiliation of penance; for it belongs to the Supreme Excellence of the goodness and charity of God not only to bestow life and prosperity on all, but also to accede in His generosity to the pious wishes we express with prayer.

"Has not the Incarnate Son of God called us, in His disciples, His friends? And is it not a test of friendship that he who loves wishes to see the desire of the loved one satisfied?

"It was for this reason that on the Feast of Christ the King, under the protection of the glorious Queen of the Rosary, We called on all the children of the Church to offer public prayers together with Us today.

"We wished that there might be one immense choir of suppliants answering to Our voice—of every clime, of every tongue, dress, manner and rite, fired by one and the same faith, one and the same hope, one and the same love—to turn with Us their eyes beyond the stars and send their humble sup-

plication for grace and mercy to the throne of the Most High.

"Behold, My dear children, this altar, this Cross which dominates it, this Bread and this Chalice, this Tomb on which We reverently stand, this cornerstone of the Church known and venerated in the faith of nations! Behold this glorious center of the altars of the world.

"This is not the bloody Golgotha of Divine mercy and justice of which the majesty of God is placated and propitiated. Here, between the wings of celestial cohorts, beneath the gaze of the Prophets, of the Evangelists, of the Apostles and of the Saints, is offered a sacrifice of atonement, of the new and eternal law, where Christ Himself is the Victim of the Father and renews in this Wonder of Wonders His sacrifice on Calvary of His Body and Blood shed for the remission of sins. 'And not for ours only, but for those of the whole world.'

"Let all those who believe in Him be united then around Us; and united in spirit with Us who beneath this dome that vies with Heaven, offer Divine Sacrifice of appeasement. May His sacred ministers in every part of the world sacrifice and offer to the Eternal Father that same oblation of His Beloved Son, of Christ, Who once only offered Himself in bloody manner on the altar of the Cross, and in the not bloody manner in which His immense and ineffable love offered Himself countless times on our altars.

"Yes, O Father Who art in Heaven, O God, our strength, turn Thy gaze toward Christ Thy Son. Behold the Christian marks of His wounds, to which He was brought by His love for us and His obedience to Thee, through which He ever wished to be our Advocate and Peacemaker.

"O Jesus, our Saviour, speak to Thy Father for us, intercede with Him for us, for Thy Church, for all men who have been won by Thy blood. O Peace-bringing King, O Prince of Peace! Thou Who hast the keys of life and death, grant the peace of eternal rest to the souls of all faithful who have been swept to their death in this whirlwind of war and have been known and unknown, wept and unwept, and buried beneath the ruins of cities and villages destroyed, or have met their deaths on gory plains, or war-torn hillsides, in gorges and valleys or in the depths of the sea.

"May Thy purifying Blood descend on them in their pains, to wash their mantles and render them worthy and bright in

Thy blessed sight. Do Thou, O loving Comforter of the afflicted, Who didst weep at the tears of Martha and the many desolate for their brothers, grant peace and consolation, resignation and health to those poor people who are overcome by the sorrows and tribulations of war's calamities, to exiles, to refugees, to unknown wanderers, to prisoners and to the wounded, who trust in Thee.

"Dry abundant tears of wives, mothers, orphans, of whole families, of so many left destitute; heavy tears falling on the bread of sorrow, eaten after long fast in cold hovels; bread divided between children who often have been brought to Thy altars in a little church to pray for father or elder brother, dead perhaps, or wounded, or missing.

"Console them all with Divine gifts and with those helps and that effective charitable relief which is our task. Suggest to kindly souls they recognize in the afflicted and unfortunate their brothers and love them as Thy image. Give to the combatants, together with heroism in full token of their duty, even to the supreme sacrifice in defense of their native land, that noble sense of humanity by which they will not, no matter in what circumstances, do to others that which they would not have done to themselves or their country.

"O Lord, may Thy Divine Spirit reign and triumph over the world. May the peace of concord and justice among nations be restored. May our prayers be acceptable and welcome to the meek and humble in heart. May the numbers and devotion of Holy Sacrifices which Thy Church, on bended knee, offers to Thee, Priest and Victim eternally, through Thy holy Mother, render Thee propitious toward us. Thou hast words which penetrate and overcome hearts, which enlighten intellects, which assuage anger and extinguish hates and revenge. Speak that word which will still the storm, which will heal the sick, which is light to the blind and hearing to the deaf and life to the dead.

"Peace among men, which Thou desirest, is dead. Bring it back to life, O Divine Conquerer of death. Through Thee, at last may the land and sea be calmed. May whirlwinds, that in the light of day or in the dark of night scatter terror, fire, destruction and slaughter on humble folk, cease. May justice and charity on one side and on the other be in perfect balance, so that all injustice be repaired, and the reign of right

restored, all discord and rancor be banished from men's minds. And may there arise, and gather strength in contemplation of a new and harmonious prosperity, true and well-ordered peace that will permanently unite as brothers, through the ages, in harmonious search of high good, all peoples of the human race in Thy sight. Amen."

V

CHRISTMAS MESSAGE

DECEMBER 24, 1940

(Contains the five "triumphs" necessary for peace—"indispensable prerequisites for such a new order")

"The holy joy of the Feast of the Nativity of Our Lord, the intimate happiness which rises spontaneously in the hearts of the faithful of Christ, does not depend on external events, nor can it be diminished or disturbed by them.

"Whosoever grasps the intimate meaning of the Christmas hymn and has tasted even one drop of the sweet nectar of the truth of love which it contains, knows where, amidst the confused succession of events, sufferings and trials of these tempestuous days, he may find a haven of safety, and he will refrain as much from undue optimism, which disregards reality, as from the still less apostolic tendency toward a cowardly depressing pessimism.

"Let us be infinitely grateful to Our Lord that in this, our own day, the Church is not lacking in such elect, saintly, and courageous souls, found alike in the ranks of the clergy and laity, who give strong evidence of a heroism, generally overlooked by the world, and of an unwavering fidelity.

"The material and the spiritual condition of the present age brings into being and imposes on the apostolate enormous demands, not only for the duration of this dreadful war, but still more for that day at its conclusion, when the peoples will be obliged to dedicate themselves to the task of repairing the deep-seated evils which will be their bitter social and economic heritage; when disorganized nations find themselves, at the war's conclusion, with spiritual wounds which will certainly demand assiduous and watchful care, that their pernicious effects may be forestalled or minimized.

“Among the many misfortunes arising from this cruel conflict one in particular which immediately brought sorrow to Our heart continues to grieve Us—namely the misfortunes of the prisoners of war, which become progressively more distressing for Us with the ever diminishing possibility of Our hastening in Our paternal solicitude to bring aid through efficacious relief and consolation where the victims are most numerous and the misery most pitiable.

“Mindful of what We, Ourselves, in the august name of the Sovereign Pontiff, Benedict XV of happy memory, were able to accomplish during the last war for the relief of the moral and material distress of many prisoners of war, We had hoped that in the present instance as well there might be left open the way for the religious and charitable initiatives of the Church.

“However, although Our aim has been frustrated in some countries, Our efforts have not been in vain everywhere since We have succeeded in bringing many material and spiritual evidences of Our concern to at least a portion of the Polish prisoners; and indeed other more frequent evidences of that same solicitude to Italian prisoners and internees, especially in Egypt, Australia, and Canada.

“Nor was it Our desire that the Holy Feast of Christmas should dawn on the world without Our conveying through the medium of Our representatives some definite manifestation of Our encouraging remembrance and benediction to the English and French prisoners in Italy, the Germans in England, the Greeks in Albania, and the Italians scattered throughout various parts of the British Empire, especially in Egypt, Palestine and India.

“Eager, therefore, to make Our own the anxieties of families, fearful for the lot of their separated and unfortunate relations, We have undertaken and are actively advancing and developing another task of no small magnitude, namely that of requesting and transmitting information wherever it is possible and permissible to do so, not only concerning countless prisoners, but also concerning refugees and those whom the present calamities have so sadly separated from fatherland and home.

“In this way We have been able to feel close to Our own, the beat of thousands of hearts with the disturbed tumult of

their most intimate feelings, either in strained tension or under the terrible incubus of uncertainty, or in the exultant joy of renewed assurance or in profound suffering and quiet resignation regarding the fate of their loved ones.

"No less comforting is it to Us to have been in a position to console with the moral and spiritual assistance of Our representatives or with an offering of Our resources large numbers of refugees, expatriates and emigrants, including 'non-Aryans.'

"We were enabled in Our aid to those of Polish origin to be especially generous as also to those others for whom the charitable contributions of Our children in the United States facilitated Our paternal solicitude for them.

"Exactly one year ago, Venerable Brothers and Beloved Sons, in this very place We formulated certain principles with regard to the essential presuppositions of a peace which would conform to the principles of justice, equity and honor and would thus be enduring. And if the succeeding march of events has delayed their application to a more distant time, the thoughts then proposed have nevertheless lost none of their intrinsic truth and conformity to reality, nor of their force of moral obligation.

"From the impassioned polemics of warring factions concerning the objectives of the war and the ultimate peace settlement, there emerges, ever more clearly defined, a quasi-universal opinion which contends that pre-war Europe as well as its political structure are now undergoing a process of transformation of such a nature as to signal the dawn of a new era.

"Europe and its system of states, it is said, will not be as they were before. Something new and better, more evolved organically, sounder, freer and stronger, must replace the past in order to eliminate its defects, its weaknesses and its deficiencies, which are said to have been disclosed convincingly by recent events.

"In the midst of the contrasting systems which are part of our times and dependent upon them, the Church cannot be called upon to favor one more than another. In the orbit of the universal value of divine law, whose authority obliges not only individuals but nations as well, there is ample room and liberty of action for the most varied forms of political

opinion; whilst the practical application of one political system or another depends in a large measure and often quite decisively upon circumstances and causes which considered in themselves are extraneous to the purpose and action of the Church.

"As protectress and herald of the principles of faith and morals, it is her sole interest, her sole longing, to convey through educational and religious channels to all peoples without exception the clear waters of the fountains of the patrimony and values of Christian life, in order that every people in its own peculiar way may enjoy Christian fellowship, Christian ethical-religious impulses to establish a society that would be humanly praiseworthy, spiritually elevated and a source of genuine good.

"Indispensable prerequisites for such a new order are:

"One, triumph over hate, which is today a cause of division among peoples; renunciation therefore of the systems and practices from which hate constantly receives added nourishment.

"Two, triumph over mistrust, which bears down as a depressing weight on international law and renders impossible the realization of any sincere agreement.

"Three, triumph over the distressing principles that utility is a basis of law and right, and that might makes right; a principle which makes all international relations liable to fall.

"Four, triumph over those germs of conflict which consist in too strident differences in the field of world economy; hence progressive action, balanced by correspondent guarantees, to arrive at an arrangement which would give to every state the medium necessary for insuring a proper standard of living for its own citizens of every rank.

"Five, triumph over the spirit of cold egoism, which, fearless in its might, easily leads to violation not only of the honor and sovereignty of states but of the righteous, wholesome and disciplined liberty of citizens as well.

"It must be supplanted by sincere juridical and economic solidarity, fraternal collaboration in accordance with the precepts of Divine Law amongst peoples assured of their autonomy and independence.

"As long as the rumble of armaments continues in the stark reality of this war, it is scarcely possible to expect any definite

acts in the direction of the restoration of morally, juridically imprescriptible rights.

"But it would be well to wish that henceforth a declaration of principle in favor of their recognition may be given, to calm the agitation and bitterness of so many who feel that they are menaced or injured in their very existence or in the free development of their activity.

"We express Our heartfelt wish that humanity and those who will show it the way along which it is to move forward will be sufficiently matured intellectually and capable in action to prepare the ground of the future for the new order that will be solid, true and just.

"We pray God that it may so happen."

VI

EASTER SUNDAY MESSAGE

APRIL 13, 1941

(Excerpts from "Urbi et Orbi," broadcast to the world, asking for just and humane treatment of civilian populations by belligerents)

"In the lamentable spectacle of human conflict which We are now witnessing We acknowledge the valor and loyalty of all those who with a deep sense of duty are fighting for the defense and prosperity of their homeland; We recognize, too, the prodigious and, in itself, efficacious development made in industrial and technical fields, nor do We overlook the many generous and praiseworthy gestures of magnanimity which have been made towards the enemy; but while We acknowledge, We feel obliged nonetheless to state that the ruthless struggle has at times assumed forms which can be described only as atrocious. May all belligerents, who also have human hearts moulded by mothers' love, show some feeling of charity for the sufferings of civilian populations, for defenseless women and children, for the sick and aged, all of whom are often exposed to greater and more widespread perils of war than those faced by soldiers at the front!

"We beseech the belligerent powers to abstain until the very end from the use of still more homicidal instruments of warfare; for the introduction of such weapons inevitably results in their retaliatory use, often with greater violence by the

enemy. If already We must lament the fact that the limits of legitimate warfare have been repeatedly exceeded, would not the more widespread use of increasingly barbarous offensive weapons soon transform war into unspeakable horror?

"In this tempest of misfortunes and perils, of afflictions and fears, our most powerful and safest haven of trust and peace is found in prayer to God, in Whose hands rests not only the destiny of men but also the outcome of their most obdurate dissensions. Wherefore We express Our gratitude to Catholics of the entire world for the fervor with which they responded to Our call to prayer and sacrifice for peace on November 24.

"Today We repeat that invitation to you and to all those who raise their minds and hearts to God and We beseech you not to relax your prayerful vigilance but rather to reanimate and redouble it. Yes, let us pray for early peace. Let us pray for universal peace; not for peace based upon the oppression and destruction of peoples but peace which, while guaranteeing the honor of all nations, will satisfy their vital needs and insure the legitimate rights of all.

"We have constantly accompanied prayer with Our own endeavors. To the very limit of Our power and with a vigilant consciousness of impartiality in spirit, and in Our apostolic office We have left nothing undone or untried in order to forestall or shorten the conflict, to humanize the methods of war, to alleviate suffering and to bring assistance and comfort to the victims of war. We have not hesitated to indicate in unmistakably clear terms the necessary principles and sentiments which must constitute the determining basis of a future peace that will assure the sincere and loyal consent of all peoples. But We are saddened to note that there seems to be as yet little likelihood of an approximate realization of peace that will be just, in accordance with human and Christian norms.

"Thus Our supplications to Heaven must be raised with ever increasing meaning and fervor, that a new spirit may take root and develop in all peoples and especially among those whose greater power gives them wider influence and imposes upon them additional responsibility; the spirit of willingness, devoid of sham and artifice, that is ready to make mutual sacrifices in order to build, upon the accumulated ruins of war, a new edifice of fraternal solidarity among the nations of the

world, an edifice built upon new and stronger foundations, with fixed and stable guarantees, and with a high sense of moral sincerity which would repudiate every double standard of morality and justice for the great and the small or for the strong and the weak.

"Truth like man has but a single face: and truth is Our weapon just as prayer is Our defense and strength, and the living, sincere and disinterested apostolic word inspired by fraternal affection, Our entree to the hearts of men.

"These are not offensive and bloody weapons but the arms of spirit, arms of Our mind and heart. Nothing can impede or restrain Us from using them to secure and safeguard just rights, true human brotherhood and genuine peace, wherever the sacred duty of Our office prompts Us and compassion for the multitude rekindles Our love.

"Nothing can restrain Us from repeatedly calling to the observance of the precept of love those who are children of the Church of Christ, those who because of their faith in the Divine Saviour or at least in Our Father Who is in Heaven are very near to us.

"Nothing can impede or restrain Us from doing all in Our power in order that, in the tempest of surging waves of enmity among the peoples of the earth, the Divine Ark of the Church of Christ may be held firmly by the anchor of hope under the golden rays of peace—that blessed vision of peace which, in the midst of worldly conflicts, is the refuge and abode and sustenance of that fraternal spirit, founded in God and ennobled in the shadow of the Cross, with which the course must be set if we are to escape from the present tempest and reach the shore of a happier and more deserving future.

"However, under the vigilant Providence of God and armed only with prayer, exhortation and consolation, We shall persevere in Our battle for peace in behalf of suffering humanity. May the blessings and comforts of Heaven descend on all victims of this war; upon you who are prisoners and upon your families from whom you are separated and who are anxious about you; and upon you refugees and dispossessed who have lost your homes and land, your life's support. We share with you your anguish and suffering. If it is not allowed Us—as We would honestly desire—to take upon Ourselves the burden of your sorrows, may Our paternal and cordial sym-

pathy serve as the balm which will temper the bitterness of your misfortune with today's greeting of the Alleluia, the hymn of Christ's triumph over earthly martyrdom, the blossom of the olive tree of Gethsemane flourishing in the precious hope of resurrection and of the new and eternal life in which there will be neither sorrows nor struggles. In this vale of tears there is no lasting city, no eternal homeland.

"Here below we are all exiles and wanderers; our true citizenship, which is limitless, is in Heaven, in eternity, in God. If worldly hopes have bitterly deluded you, remember that hope in God never fails or deceives. You must make one resolve—not to allow yourselves to be induced, either by your sad lot or by the malice of men to waver in your allegiance to Christ.

"Prosperity and adversity are part and parcel of man's earthly existence; but what is of the utmost importance, and We say it with St. Augustine, is the use that is made of what is called prosperity or adversity. For the virtuous man is neither exalted by worldly well-being nor humbled by temporal misfortune; the evil man on the other hand, being corrupted in prosperity, is made to suffer in adversity.

"To the powers occupying territories during the war, We say with all due consideration: let your conscience guide you in dealing justly, humanely and providently with the peoples of occupied territories. Do not impose upon them burdens which you in similar circumstances, have felt or would feel to be unjust.

"Prudent and helpful humanitarianism is the commendation and boast of wise generals; and the treatment of prisoners and civilians in occupied areas is the surest indication and proof of the civilization of individuals and nations. But above all remember that upon the manner in which you deal with those whom the fortunes of war put in your hands may depend the blessing or curse of God upon your own land.

"Contemplation of a war that is so cruel in all its aspects and the thought of the suffering children of the Church inspires in the heart of the Common Father and forms upon Our lips words of comfort and encouragement for the pastors and faithful of those places where the Church, the Spouse of Christ, is suffering most; where fidelity to her, the public profession of her doctrines, the conscientious and practical ob-

servance of her laws, moral resistance to atheism and to de-Christianizing influences deliberately favored or tolerated, are being openly or insidiously opposed and daily in various ways made increasingly difficult."

VII

PENTECOST RADIO BROADCAST

JUNE 1, 1941

(Excerpts from the address commemorating the fiftieth anniversary of Pope Leo XIII's Encyclical, "The Condition of Labor" (May 15, 1891), and giving "directive moral principles on three fundamental values of social and economic life")

"It was in the profound conviction that the Church has not only the right but even the duty to make an authoritative pronouncement on social questions that Leo XIII addressed his message to the world. He had no intention of laying down guiding principles of the purely practical, we might say technical, side of the social structure; for he was well aware of the fact—as Our immediate predecessor of saintly memory, Pius XI, pointed out ten years ago in his commemorative Encyclical *Quadragesimo Anno*—that the Church does not claim such a mission. In the general framework of labor to stimulate the sane and responsible development of all the energies, physical and spiritual, of individuals and their free organization, there opens up a wide field of action where the public authority comes in with its integrating and coordinating activity, exercised first through the local and professional corporations and finally in the activity of the State itself, whose higher moderating social authority has the important duty of forestalling the dislocations of economic balance arising from plurality and divergence of clashing interests, individual and collective.

"It is, on the other hand, the indisputable competence of the Church, on that side of the social order where it meets and enters into contact with the moral order, to decide whether the bases of a given social system are in accord with the unchangeable order which God, Our Creator and Redeemer, has shown us through the natural law and revelation, that two-fold manifestation to which Leo XIII appeals in his

Encyclical, and with reason: For the dictates of the natural law and the truths of revelation spring forth in a different manner like two streams of water that do not flow against one another but together from the same Divine Source.

"And the Church, guardian of the supernatural, Christian order in which nature and grace converge, must form the consciences even of those who are called upon to find solutions for the problems and the duties imposed by social life.

"From the form given to society, whether conforming or not to the Divine Law, depends and emerges the good or ill of souls; depends, that is, the decision whether men, all called to be revived by the grace of Christ, do actually, in the detailed course of their life, breathe the healthy, vivifying atmosphere of truth and moral virtue or the disease-laden and often fatal air of error and corruption.

"Before such a thought and such an anticipation how could the Church, loving Mother that she is, solicitous for the welfare of her children, remain an indifferent onlooker in their danger; remain silent or feign not to see or take cognizance of social conditions which, whether one wills it or not, make difficult or practically impossible a Christian life in conformity with the precepts of the Divine Law given.

"Conscious of such a grave responsibility, Leo XIII, addressing the Encyclical to the world, pointed out to the conscience of Christians the errors and dangers of the materialist socialism conception, the fatal consequences of economic liberalism, so often unaware or forgetful or contemptuous of social duties, and exposed with masterly clarity and wonderful precision the principles that were necessary and suitable for improving—gradually and peacefully—the material and spiritual lot of the worker.

"If, beloved children, you ask Us today fifty years after the date of publication of the Encyclical, to what extent the efficacy of his message corresponds to its noble intentions, to its thought so full of truth, to the beneficent directions understood and suggested by its wise author, We feel that We must answer thus: It is precisely to render to Almighty God from the bottom of Our heart Our humble thanks for the gift which fifty years ago He bestowed on the Church in that Encyclical of His Vicar on Earth, and to praise Him for the life-giving breath of the spirit, which through it in ever-grow-

ing measure from that time on has blown on all mankind, that We on this Feast of Pentecost have decided to address you.

“Our predecessor, Pius XI, has already exalted, in the first part of his commemorative Encyclical, the splendid crop of good to which the *Rerum Novarum*, like a fertile sowing, had given rise. From it sprang forth a Catholic social teaching which gave to the children of the Church, priests and laymen, an orientation and method for social reconstruction which was overflowing with good effects.

“For through it there arose in the Catholic field numerous and diverse beneficent institutions that were flourishing centers of reciprocal help for themselves and others. What an amount of well-being, material and natural, what spiritual and supernatural profit has come to the workers and their families from the Catholic unions! How efficacious and suited to the need has been the help afforded by the syndicates and associations in favor of the agricultural and middle class, to relieve their wants, defend them from injustice, and in this way, by soothing passion, to save social peace from disorder!

“Nor was this the whole benefit of the Encyclical *Rerum Novarum*. Coming down to the people and greeting them with esteem and love, it went deep into the hearts and esteem of the working class and inspired it with a sense of Christian sentiment and civil dignity. Indeed its powerful influence came with the passage of the years to expand and spread to such an extent that its norms became almost the common property of all men.

“And while the State in the nineteenth century, through excessive exaltation of liberty, considered as its exclusive scope the safeguarding of liberty by the law, Leo XIII admonished it that it had also the duty to interest itself in social welfare, taking care of the entire people and of all its members, especially the weak and the dispossessed, through a generous social program and the creation of a labor code. His call evoked a powerful response; and it is a clear duty of justice to recognize the progress which has been achieved in the lot of workers through the pains taken by civil authorities in many lands. Hence was it well said that the *Rerum Novarum* became the Magna Charta of Christian social endeavor.

“Meanwhile there was passing a half century which has left deep furrows and grievous disturbances in the domain of

nations and society. The questions which social and especially economic changes and upheavals offered for moral consideration after the *Rerum Novarum* have been treated with penetrating acumen by Our immediate predecessor in the Encyclical *Quadragesimo Anno*. The ten years that have followed it have been no less fraught with surprises in social and economic life than the years before it and have finally poured their dark and turbulent waters into the sea of a war whose unforeseen currents may affect our economics and society.

"What problems and what particular undertakings, some perhaps entirely novel, our social life will present to the care of the Church at the end of this conflict which sets so many peoples against one another, it is difficult at the moment to trace or foresee.

"If, however, the future has its roots in the past, if the experience of recent years is to be our guide for the future, We feel We may avail Ourselves of this commemoration to give some further directive moral principles on three fundamental values of social and economic life; and We shall do this animated by the very spirit of Leo XIII and unfolding his views which were more than prophetic, presaging the social revolution of the day. These three fundamental values, which are closely connected one with the other, mutually complementary and dependent, are: the use of material goods, labor and the family.

"Use of material goods:

"The Encyclical *Rerum Novarum* expounds on the question of property and man's sustenance, principles which have lost nothing of their inherent vigor with the passage of time and today, fifty years after, strike their roots deeper and retain their innate vitality.

"In Our Encyclical *Sertum Laetitiae*, directed to the Bishops of the United States of America, We called the attention of all to the basic idea of these principles which consists, as We said, in the assertion of the unquestionable need 'that the goods which were created by God for all men should flow in an equitable manner to all, according to the principles of justice and charity.'

"Every man, as a living being gifted with reason, has in fact from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man

and to the juridical statutes of nations to regulate in greater detail the actuation of this right. * This individual right cannot in any way be suppressed even by other clear and undisputed rights over material goods. Undoubtedly the natural order, deriving from God, demands also private property and the free reciprocal commerce of goods by interchange and gift, as well as the functioning of the State as a control over both these institutions. But all this remains subordinated to the natural scope of material goods and cannot emancipate itself from the first and fundamental right which concedes their use to all men; but it should rather serve to make possible the actuation of this right in conformity with its scope. Only thus can we and must we secure that private property and the use of material goods which bring to society peace and prosperity and long life, that they no longer set up precarious conditions which will give rise to struggles and jealousies and which are left to the mercy and the blind interplay of force and weakness.

"The native right to the use of material goods, intimately linked as it is with the dignity and other rights of the human person, together with the statutes mentioned above, provides man with a secure, material basis of the highest import on which to rise to the fulfillment, with reasonable liberty, of his moral duties. The safeguarding of this right will ensure the personal dignity of man and will facilitate for him the attention to and fulfillment of that sum of stable duties and decisions for which he is directly responsible to his Creator.

"Man has in truth the entirely personal duty to preserve and order to perfection his material and spiritual life, so as to secure the religious and moral scope which God has assigned to all men and has given them as the supreme norm, obligatory always and everywhere, before all other duties.

"To safeguard the inviolable sphere of the rights of the human person and to facilitate the fulfillment of his duties should be the essential office of every public authority. Does not this flow from that genuine concept of the common good which the State is called upon to promote? Hence it follows that the care of such a common good does not supply a power so extensive over the members of the community that, in virtue of it, the public authority can interfere with the evolution of that individual activity which We have just described,

decide on the beginning or the ending of human life, determine at will the manner of man's physical, spiritual, religious and moral movements in opposition to the personal duties or rights of man, and, to this end, abolish or deprive of efficacy his natural rights to material goods.

"To deduce such extension of power from the care of the common good would be equivalent to overthrowing the very meaning of the words common good, and, falling into the error, that the proper scope of man on earth is society, that society is an end itself, that man has no other life which awaits him beyond that which ends here below. The national economy, as it is the product of the men who work together in the community of the State, has no other end than to secure, without interruption, the material conditions in which the individual life of the citizens may fully develop. Where this is secured in a permanent way a people will be in a true sense economically rich because the general well-being and consequently the personal right of all to the use of worldly goods is thus actuated in conformity with the purpose willed by the Creator.

"From this, beloved children, it will be easy for you to conclude that the economic riches for people do not properly consist in the abundance of goods measured according to a purely and solely material calculation of their worth, but in the fact that such an abundance represents and offers really and effectively the material basis sufficient for the proper personal development of its members. If such a just distribution of goods were not secured, or were effected imperfectly, the real scope of national economy would not be attained; for although there were at hand a lucky abundance of goods to dispose of, the people, in not being called upon to share them, would not be economically rich, but poor. Suppose, on the other hand, that such a distribution is effected genuinely and permanently and you will see a people, even if it disposes of less goods, making itself economically sound.

"These fundamental concepts regarding the riches and poverty of peoples it seems to Us particularly opportune to set before you today when there is a tendency to measure and judge such riches and poverty by balance sheets and by purely quantitative criteria of the need or the abundance of goods. If, instead, the scope of the national economy is correctly

considered then it will become a guide for the efforts of statesmen and peoples and will enlighten them to walk spontaneously along a way which does not call for continual exaction in goods and blood but will give fruits of peace and general welfare.

“Labor:

“With the use of material goods you yourselves, dear children, see how labor is connected. The *Rerum Novarum* teaches that there are two essential characteristics of human labor: It is personal and it is necessary. It is personal because it is achieved through the exercise of man’s particular forces; it is necessary because without it one cannot secure what is indispensable to life; and man has a natural, grave, individual obligation to maintain life. To the personal duty to labor imposed by nature corresponds and follows the natural right of each individual to make of labor the means to provide for his own life and that of his children; so profoundly is the empire of nature ordained for the preservation of man.

“But note that such a duty and the corresponding right to work is imposed on and conceded to the individual in the first instance by nature and not by society, as if man were nothing more than a mere slave or official of the community. From that it follows that the duty and the right to organize the labor of the people belongs above all to the people immediately interested: the employers and the workers. If they do not fulfill their functions, or cannot because of special extraordinary emergencies fulfill them, then it falls back on the State to intervene in the field of labor and in the division and distribution of work according to the form and measure that the common good, properly understood, demands.

“In any case every legitimate and beneficial interference of the State in the field of labor should be such as to safeguard and respect its personal character, both in the broad outlines and, as far as possible, in what concerns its execution. And this will happen if the norms of the State do not abolish or render impossible the exercise of other rights and duties equally personal; such as the right to give God His due worship; the right to marry; the right of husband and wife, of father and mother, to lead a married domestic life; the right to a reasonable liberty in the choice of a state of life and the fulfillment of a true vocation; a personal right, this last, if

there ever was one, belonging to the spirit and sublime when the higher imprescriptible rights of God and the Church meet, as in the choice and fulfillment of the priestly and religious vocations.

“The family:

“According to the teaching of the *Rerum Novarum* nature, itself, has closely joined private property with the existence of human society and its true civilization, and in a very special manner with the existence and development of the family. Such a link appears more than obvious. Should not private property secure for the father of a family the healthy liberty he needs in order to fulfill the duties assigned him by the Creator regarding the physical, spiritual and religious welfare of the family?

“In the family the nation finds the natural and fecund roots of its greatness and power. If private property has to conduce to the good of the family, all public standards, and specially those of the State which regulate its possession, must not only make possible and preserve such a function in the natural order under certain aspects superior to all others—but must also perfect it ever more.

“A so-called civil progress would, in fact, be unnatural which—either through the excessive burdens imposed or through exaggerated direct interference—were to render private property void of significance, practically taking from the family and its head the freedom to follow the scope set by God for the perfection of family life.

“Of all the goods that can be the object of private property none is more conformable to nature, according to the teaching of the *Rerum Novarum*, than the land, the holding in which the family lives, and from the products of which it draws all or part of its subsistence. And it is in the spirit of the *Rerum Novarum* to state that, as a rule, only that stability which is rooted in one’s own holding makes of the family the vital and most perfect and fecund cell of society, joining up, in a brilliant manner, in its progressive cohesion the present and future generations. If today the concept and the creation of living spaces is at the center of social and political aims, should not one, before all else, think of the living space of the family and free it of the fetters of conditions which do not permit even formulation of the idea of a homestead of one’s own?

“Our planet, with all its extent of oceans and seas and lakes, with mountains and plains covered with eternal snows and ice, with great deserts and trackless lands, is not, at the same time, without habitable regions and living spaces now abandoned to wild natural vegetation and well suited to be cultivated by man to satisfy his needs and civil activities; and more than once, it is inevitable that some families migrating from one spot to another should go elsewhere in search of a new homeland. Then according to the teaching of the *Rerum Novarum* the right of the family to a living space is recognized. When this happens emigration attains its natural scope as experience often shows: We mean the more favorable distribution of men on the earth’s surface suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all. If the two parties, those who agree to leave their native land and those who agree to admit the newcomers, remain anxious to eliminate, as far as possible, all obstacles to the birth and growth of real confidence between the country of emigration and that of immigration, all those affected by such a transference of people and places will profit by the transaction: the families will receive a plot of ground which will be native land for them in the true sense of the word: the thickly inhabited countries will be relieved and their people will acquire new friends in foreign countries; and the States which receive the emigrants will acquire industrious citizens. In this way the nations which give and those which receive will both contribute to the increased welfare of man and the progress of human culture.

“These are the principles, concepts and norms, beloved children, with which we should wish even now to share in the future organization of the new order which the world expects and hopes will arise from the seething ferment of the present struggle to set the peoples at rest in peace and justice.

“What remains for Us but, in the spirit of Leo XIII and in accordance with his advice and purpose, to exhort you to continue to promote the work which the last generation of your brothers and sisters had begun with such staunch courage?

“Do not let die in your midst and fade away the insistent call of the Social Encyclical, that voice which indicated to the faithful in the supernatural regeneration of mankind the moral obligation to cooperate in the arrangement of society

and especially of economic life, exhorting those who share in this life to action no less than the State itself. Is not this a sacred duty for every Christian?

"Do not let the external difficulties put you off, dear children; do not be upset by the obstacle of the growing paganism of public life.

"Do not let yourselves be misled by the manufacturers of errors and unhealthy theories, those deplorable trends not of increase but of decomposition and of corruption of the religious life; currents of thought which hold that since redemption belongs to the sphere of supernatural grace and is, therefore, exclusively the work of God, there is no need for us to cooperate on earth. Oh, lamentable ignorance of the work of God! Professing themselves to be wise they became fools.

"As if the first efficacy of grace were not to cooperate with our sincere efforts to fulfill every day the commandments of God as individuals and as members of society; as if for the last 2,000 years there had not lived nor persevered in the soul of the Church the sense of the collective responsibility of all for all; so that souls were moved and are moved even to heroic charity, the souls of the monks who cultivated the land, those who freed slaves, those who healed the sick, those who spread the faith, civilization and science to all ages and all peoples, to create social conditions which alone are capable of making possible and feasible for all a life worthy of a man and of a Christian.

"But you, who are conscious and convinced of this sacred responsibility, must not ever be satisfied with this widespread public mediocrity in which the majority of men cannot, except by heroic acts of virtue, observe the Divine precepts which are always and in all cases inviolable.

"If between the ideal and the realization there appears even now an evident lack of proportion; if there have been failures, common, indeed, to all human activity, if divergencies of view arose on the way followed or to be followed, all this should not make you depressed or slow up your step or give rise to lamentations or recriminations; nor should it make you forget the consoling fact that the inspired message of the Pope of the *Rerum Novarum* sent forth a living and clear stream of strong social sense, sincere and disinterested; a stream which if it be now partly perhaps covered by a landslide of divergent and

overpowering events, tomorrow, when the ruin of this world hurricane is cleared, at the outset of that reconstruction of a new social order which is a desire worthy of God and of man, will infuse new courage and a new wave of profusion and growth in the garden of human culture.

“Keep burning the noble flame of a brotherly social spirit which fifty years ago was rekindled in the hearts of your fathers by the luminous and illuminating torch of the words of Leo XIII; do not allow or permit it to lack nourishment. Let it flare up through your homage and not die quenched by an unworthy, timid, cautious inaction in the face of the needs of the poor among our brethren, or overcome by the dust and dirt carried by the whirlwind of the anti-Christian or non-Christian spirit. Nourish it, keep it alive, increase it; make this flame burn more brightly; carry it wherever a groan of suffering, a lament of misery, a cry of pain reaches you; feed it evermore with the heat of a love drawn from the Heart of your Redeemer, to which the month that now begins is consecrated.

“Go to that Divine Heart meek and humble, refuge of all comfort in the fatigue and responsibility of the active life; it is the heart of Him Who to every act genuine and pure given in His Name and in His Spirit in favor of the suffering, the hard-pressed, of those abandoned by the world or those deprived of all goods and fortune, has promised the eternal reward of the blessed: (You blessed of my father! What you have done to the least of my brethren you have done it to me.)”

VIII

DIVINE PROVIDENCE IN HUMAN EVENTS

JUNE 29, 1941

(Excerpts from radio broadcast to the world on the Feast of SS. Peter and Paul)

“There are not lacking, it is true, in the darkness of the storm, comforting sights which dilate our hearts with great and holy expectations: courage in defense of the fundamentals of Christian civilization and confident hope in their triumph; the most intrepid patriotism; heroic acts of virtue; chosen

souls ready for every sacrifice; wholehearted self surrender; widespread reawakening of faith and of piety.

"But on the other hand; sin and evil penetrating the lives of individuals, the sacred shrine of the family, the social organism; and being now no longer merely tolerated through weakness or impotence but excused, exalted, entering as master into the most diverse phases of human life; decadence of the spirit of justice and charity; peoples overthrown or fallen into an abyss of disasters; human bodies torn by bombs or by machine-gun fire; wounded and sick who fill hospitals and come out often with their health ruined, their limbs mutilated, invalids for the rest of their lives; prisoners far from those dear to them and often without news of them; individuals and families deported, transported, separated, torn from their homes, wandering in misery without support, without means of earning their daily bread; evils all of them which affect not only the fighters but weigh on the whole population, old men, women and children, the most innocent, the most peace loving, those bereft of all defense; blockades and counter blockades which aggravate almost everywhere the difficulty of getting supplies of foodstuffs so that already, here and there, famine in all its horrors makes its presence felt. Added to this the indescribable suffering, pain and persecution which so many of Our dear sons and daughters—priests, religious, layfolk—in some places endure for the name of Christ because of their religion, of their fidelity to the Church, because of their sacred ministry; pains and bitterness which anxiety for those that suffer does not permit US to reveal in all their sad and moving details.

"Before such an accumulation of evils, of obstacles to virtue, of disasters, of trials of every kind, it seems that man's mind and judgment seem to stray and become confused, and perhaps in the heart of more than one of you has arisen the terrible suggestion of doubt, which perchance at the death of the two Apostles was a disturbing temptation for some of the less staunch Christians. How can God permit all this? Can an omnipotent God, infinitely wise and infinitely good, possibly allow so many evils which He might so easily prevent? And there arise to the lips the words of Peter, still imperfect when the passion was foretold: 'Lord, be it far from thee.'

"No, my God—they think—neither Your wisdom nor Your

goodness nor Your honor, itself, can allow evil and violence to dominate to such an extent over the world, to deride You and to triumph by Your silence. Where is Your Power and Providence? Must we then doubt either Your Divine Government or Your love for us?

“Thou savorest not the things that are of God, but the things that are of men’, said Christ to Peter just as He had made the Prophet Isaias say to the people of Judah: ‘My thoughts are not your thoughts, nor your ways My ways.’

“All men are as children before God; all, even the most profound thinkers and the most experienced leaders of peoples. They judge events with the foreshortened vision of time, which passes and flies past irreparably; God, on the other hand, sees events from on high from the unmoved center of eternity. They have before their eyes the limited view of a few years; God has before Him the all-embracing panorama of the ages.

“They think of human events in relation to their proximate causes and immediate effects; God sees them in their remote causes and judges them in their remote effects: They stop to single out this or that particular responsible hand; God sees a whole, hidden, complicated convergence of responsibilities because His exalted Providence does not exclude the free choice of evil and good in human selections.

“They would have immediate justice and are scandalized at the ephemeral power of the enemies of God, the sufferings and humiliations of the innocent permitted by God; but Our Heavenly Father, who in the light of His eternity, embraces, penetrates and dominates the vicissitudes of time as much as the serene peace of the endless ages, God Who is the Blessed Trinity, full of compassion for the weaknesses, ignorance and impatience of men, but Who loves men too much for their faults to turn Him from the ways of His wisdom and love, continues and will continue to make His sun to rise upon the good and bad and the rain to fall upon the just and the unjust, to guide their childlike steps with firmness and kindness if only they will let themselves be led by Him and have trust in the power and the wisdom of His love for them.

“What does it mean to trust in God?

“Trust in God means the abandonment of oneself with all the force of the will sustained by grace and love, in spite of all the doubts suggested by appearance to the contrary, to the

wisdom, the infinite love of God. It means believing that nothing in this world escapes His Providence, whether in the universal or in the particular order; that nothing great or small happens which is not foreseen, wished or permitted, directed always by Providence to its exalted ends, which in this world are always inspired by love for men. It means believing that God can permit, at times here below, for some time the preeminence of atheism and of impiety, the lamentable obscuring of a sense of justice, the violation of law, the tormenting of innocent, peaceful, undefended, helpless men. It means believing that God at times thus lets trials befall individuals and peoples, trials of which the malice of men is the instrument in a design of justice directed towards the punishment of sin, towards purifying persons and peoples through the expiations of this present life and bringing them back by this way to Himself; but it means believing at the same time that this justice always remains here below the justice of a Father inspired and dominated by love.

“However cruel may seem the Hand of the Divine Surgeon when He cuts with the lancet into the live flesh, it is always an active love that guides and drives it in and only the good of men and peoples makes Him interfere to cause such sorrow. It means believing finally that the fierce intensity of the trial, like the triumph of evil, will endure even here below only for a fixed time and not longer; that the Hour of God will come, the hour of mercy, the hour of holy rejoicing, the hour of the new canticle of liberation, the hour of exultation and of joy, the hour in which, after having let the hurricane loose for a moment on humanity, the all-powerful Hand of the Heavenly Father, with an imperceptible motion, will detain it and disperse it and, by ways little known to the mind or to the hopes of men, justice, calm and peace will be restored to the nations.

“We know well that the most serious difficulty for those who have not a correct sense of the Divine comes from seeing so many innocent victims involved in suffering by the same tempest which overwhelms sinners. Men never remain indifferent when the hurricane which tears up the great trees also cuts down the lowly little flower which opened at their feet only to lavish the grace of their beauty and fragrance on the air around them.

“And yet these flowers and their perfumes are the work of God and of His wonderful designing! If He has allowed any of these flowers to be swept away in the storm can He not, do you think, have assigned a goal unseen by the human eye for the sacrifice of that most unoffending creature in the general arrangement of the law by which He prevails over and governs nature? How much more then will His Omnipotence and love direct the lot of pure and innocent human beings to good!

“Through the languishing of faith in men’s hearts, through the pleasure-seeking that moulds and captivates their lives, men are driven to judge as evil, and as unmixed evil, all the physical mishaps of this earth. They have forgotten that suffering stands at the threshold of life as the way that leads to the smiles of the cradle; they have forgotten that it is more often than not the shadow of the Cross of Calvary thrown on the path of the resurrection; they have forgotten that the cross is frequently a gift of God, a gift which is needed in order to offer to the Divine Justice our share of expiation; they have forgotten that the only real evil is the sin that offends God; they have forgotten what the Apostle says: ‘The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us’, that we ought to look on Jesus, ‘the Author and Finisher of Faith; Who having joy set before Him endured the Cross’.

“To Christ, crucified on Golgotha, the virtue and wisdom which draws the whole world to itself, they turned their gaze amidst the immense tribulations bound up with the spread of the Gospel, those two Princes of the Apostles, who in life were nailed to the Cross with Christ, and died—Peter crucified; Paul bending his neck to the headman’s sword—as leaders, teachers and witnesses to the fact that in the Cross is comfort and salvation and that there is no living in the Love of Christ without suffering. To that Cross which illumines the Way, the Truth and the Life, the Roman Protomartyrs and the first Christians looked in the hour of suffering and persecution.

“Do you, too, dear children, look upon your sufferings thus; and you will find the strength not merely to accept them with resignation but to love them, to glory in them as the Apostles and Saints. Our fathers and elder brothers who were formed

of the same flesh as you and had the same power of suffering, loved them and glorified in them. Look on your sufferings and difficulties in the light of the sufferings of the Crucified, in the light of the sufferings of the Blessed Virgin, the most innocent of creatures and the most intimate sharer in the Passion of Our Lord, and you will be able to understand that to be like the Exemplar, the Son of God, King of Sufferings, is the noblest and safest way to Heaven and victory.

“Do not look merely at the thorns which afflict you and cause you pain but think also of the merit which sprouts from your sufferings like the rose of heavenly garland; and you will find them, with the grace of God, the courage and strength of that Christian heroism which is at once sacrifice and victory, and peace surpassing all sense; heroism which your Faith has the right to exact from you.

“‘And in fine,’ (to repeat in the words of St. Peter), ‘be ye all of one mind, having compassion one of another, being lovers of brotherhood, merciful, modest, humble: not rendering evil for evil nor railing for railing: but contrariwise blessing . . . that in all things God may be honored through Jesus Christ: to Whom is glory and empire for ever and ever’.

“But, if the sublime heights of Christianity cause Our thoughts to be thus exalted, We feel too in the depth of Our heart how the desire of all Our children coincides with Ours, asking God that in so grave an hour in history the virtue of all be equal to their faith.”

IX

CHRISTMAS MESSAGE

DECEMBER 24, 1941

(“We insist once again on certain fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace”)

“But this resounds in strident contrast with the events about us whose roar over hill and dale creates a terrifying fracas, devastating lands and homes over wide areas and throwing millions of men and their families into unhappiness, misery and death.

“To be sure, there are many admirable demonstrations of

indomitable valor in the defense of rights and of native soil, of serenity in the sorrow of souls living through a holocaust of flames for the triumph of truth and justice. But it is, indeed, with a depressing anguish that We recall and, as if in a dream, look upon the terrible armed and bloody conflict which has marked this year now drawing to a close, upon the unhappy lot of the wounded and of the prisoners of war, upon the corporal and spiritual sufferings, the carnage, the destruction and ruin which aerial warfare leaves in its wake in large and populous cities and in vast industrial centers.

"It is with that same anguish that We look upon the depleted resources of nations and upon the millions of people who are being hurled into a state of misery and total exhaustion by this ruthless conflict and by its brutal violence.

"And while the strength and health of a great part of youth which was in the process of maturing are being weakened through the privations imposed by the present scourge, the war expenditures and debts are rising to levels never dreamed of before.

"Such large-scale disbursements, giving rise as they must to a contraction of the forces of production in the civil and social field, cannot but be the basis for serious anxiety on the part of those who turn their thoughts with preoccupation towards the future.

"The very idea of force stifles and perverts the rule of law, offers the possibility and free opportunity to individuals and to social or political groups to violate the property and the rights of others and permits all the other destructive forces to upset and agitate the civil atmosphere until it becomes a raging tempest and you shall see the notions of good and evil, or right and injustice, lose their well-defined outlines, become blunted and confused and finally threaten to disappear.

"Those who, by virtue of the pastoral ministry, are enabled to penetrate the depths of men's hearts, know and see what an accumulation of sorrows and unspeakable anxieties take root in many souls and diminish therein the longing for the enjoyment of labor and life; sorrows and anxieties which suffocate men's spirits and render them silent and indolent, suspecting and almost devoid of hope in the face of the events and requirements of the times.

"These are anxieties of the soul which no one may take

lightly if he has at heart the genuine good of peoples and desires to promote a return in the near future to normal and ordered conditions of life and action. Faced with this view of the present, men sense a feeling of bitter disappointment which has invaded their very hearts, especially since there appears today to be no open road to agreement between the belligerent parties whose reciprocal war aims and programs would seem to be irreconcilable.

“When the causes of the present calamities are examined, causes which leave mankind perplexed, the opinion is frequently ventured that Christianity has failed in its mission. Whence comes such an accusation and by whom is it made? Would it be from those Apostles who were the glory of Christ? From those heroic and zealous exponents of faith and justice? From those pastors and priests, heralds of Christianity, who in suffering persecutions and martyrdom brought about the civilization of barbarous peoples and prostrated them in devotion before the altar of Christ? Would it be that such an accusation was made by those noble men who initiated the Christian civilization, who saved the remnants of the wisdom and art of Athens and Rome, who united peoples in the Name of Christ, Who taught wisdom and virtue, Who raised the Cross above the airy pinnacles and vaults of the cathedrals, those replicas of heavenly beauty and monuments of faith and piety which still elevate their lofty and venerable towers in the midst of the ruins of Europe? Would it be they who make that accusation?

“No! Christianity, whose force derives from Him Who is the Way, the Truth and the Life and Who is with it and shall remain with it until the consummation of the world, has not failed in its mission but men have rebelled against that Christianity which is true and faithful to Christ and His doctrine.

“In its place they have fashioned Christianity to their liking, a new idol which does not save, which is not opposed to the passions of carnal desires nor to the greed for gold and silver which fascinates, nor to the pride of life; a new religion without a soul or a soul without religion, a mask of dead Christianity without the spirit of Christ. And they have proclaimed that Christianity has failed in its mission!

“Let us burrow deeply into the conscience of modern society. Let us seek out the root of the evil. Where does it

thrive? Here again, of course, We do not wish to withhold the praise due to the wisdom of those rulers who either favored always or who desired and were capable of restoring to their place of honor, to the advantage of the people, the value of Christian civilization in the amicable relations between Church and State, in the safeguarding of the sanctity of marriage, in the religious education of youth. But We cannot close Our eyes to the sad spectacle of the progressive deChristianization, both individual and social, which from moral laxity has developed into a general state of weakness and brought about the open denial of truth and of those influences whose function it is to illuminate our minds in the matter of good and evil and to fortify family life, private life and the public life of the State.

“A religious anemia, like a spreading contagion, has so afflicted many peoples of Europe and of the world and has created in their souls such a moral void that no spurious and pharisaical religious organization and no national or international mythology will serve to fill this emptiness. Is it not true that for decades and centuries past men have directed their every thought, word and deed to their sworn objective of tearing from the hearts of our young and old alike their faith in God, the Creator and Father of all, Rewarder of good and Avenger of evil, and have they not striven for the accomplishment of this goal through a process of radical change in education and instruction, opposing and oppressing by every art and means the diffusion of the spoken and printed word, and by the abuse of scientific knowledge and political power, the religion and the Church of Christ?”

“For the human spirit, overwhelmed in the confusion of this moral abyss, by its alienation from God and Christian practices, no other course remained but that of turning all its thoughts, purposes and enterprises and every evaluation of men’s possessions, actions and labor and directing them to the material world, striving and sweating with might and main to spread out in space, to surpass all previous accomplishments in the attainment of riches and power, to engage in a competition of speed, to produce in greater quantity and quality everything that material advancement and progress seemed to require.

“Hence, we witnessed in the political sphere, the prevalence

of an unrestrained impulse towards expansion and mere political advantage to the disregard of moral principle in the field of economics, the domination of great, gigantic enterprises and trusts in social life, the uprooting and crowding of masses of the people in distressing and excessive concentration in the great cities and centers of industry and commerce, with all the uncertainty which is an inevitable consequence when men in large numbers change their homes and residences, their countries and trades, their attachments and friendships.

"It followed from this, then, that the contact and relationship between men in their social life took on a character that was purely physical and mechanical, with a contemptuous disregard for every reasonable moderation and consideration. The rule of external compulsion, mere possession of power, overruled the norms of right and order governing human association and community life which, emanating from God, determine the natural and supernatural relationship that should prevail in the co-existence of law and love as applied to the individual and to society.

"The majesty and dignity of the particular social groups became a dead letter, degraded and suppressed by the idea that might makes right. The right to private property became, for some, a power to be used for the exploitation of the labor of their fellowmen; in others that right enkindled a spirit of jealousy, intolerance and hatred and the organization that resulted therefrom was converted into a powerful weapon to be used in conflict by the contending parties to gain the advantage for their particular interests.

"In some countries, a godless and anti-Christian conception of the State bound the individual to itself with its vast tentacles in such a way as to almost deprive him of all independence, and this no less in his private than in his public life.

"Who today can be surprised that such radical opposition to the principles of Christian teaching has finally found its outlet in so intense a clash of internal and external enmities as to lead to the extermination of human lives and the destruction of worldly goods?

"The spectacle which We are now beholding with such profound sorrow is the unhappy consequence and fruit of the social condition We have described. The war, far from arresting this influence and development, promotes it, accelerates

it and spreads it with increasing ruin the longer it endures, rendering the catastrophe ever more general.

"From Our words, directed against the materialism of the past century and of the present time, it would be wrong to deduce a condemnation of technical progress.

"No, We do not condemn that which is a gift of God Who, just as He causes the bread-yielding wheat to rise from the sod of the earth, has also hidden in the bowels of the earth from the time of the world's creation treasures of fire, of metals, of precious stones to be uncovered by the hand of man for his needs, for his works, and for his progress.

"The Church, mother of so many universities of Europe, while continuing to exalt and gather together the most fearless masters of the sciences and explorers of nature, does not fail, at the same time, to bear in mind that all God's gifts and the very freedom of the human will, itself, can be used in a way to merit praise and reward, or blame and condemnation. Thus, it has happened that the spirit and the tendency with which technical progress was often put to use have brought it about that in our time technology must expiate its error and be, as it were, its own avenger by producing instruments of destruction which destroy today what it had erected yesterday.

"In the face of the enormity of the disaster, . . . We have indicated there is no other remedy than that of a return to the altars, at the foot of which numberless generations of the faithful in former times drew down upon themselves divine blessings and moral strength for the fulfillment of their duties, a return to the faith which enlightened individuals and society, as a whole, and indicated to them their respective rights and duties, a return to the wise and unshakable norms of the social order which, in affairs of national as well as international import, erect an efficacious barrier against the abuse of liberty and against the misuse of power. But the recall of these beneficent sources must be especially loud, persistent and universal in that hour when the old order will be about to give way and cede its place to the new.

"The future reconstruction will present and offer very valuable opportunities to advance the forces of good but it will also be fraught with the danger of a lapse into errors which will favor the forces of evil and there will be demanded

prudent sincerity and mature reflection, not only by reason of the gigantic difficulty of the task but also because of the grave consequences which, in the case of failure, would result in both material and spiritual spheres. There will be required broad intellects and will, strong in their purposes; men of courage and enterprise, but above and before all, there must be consciences which, in their planning, in their deliberations and in their actions, are animated, moved and sustained by a lively sense of responsibility and which do not shrink from submission to the holy laws of God.

"For if, to the vigor which shapes the material order, there be not united in the moral order the highest reflection and sincere purpose, then, undoubtedly, we will see verified the judgment of St. Augustine: 'They run well but they have left the track; the farther they run the greater is their error for they are going ever farther from their course.' Nor would it be the first time that men who, in the expectation of being crowned at war's end with the laurel wreath of victory, have dreamed of giving to the world a new order by pointing out new ways which in their opinion lead to well-being, prosperity and progress. Yet whenever they have yielded to the temptation of imposing their own interpretation, contrary to the dictates of reason, moderation, justice and the nobility of man, they have found themselves disheartened and stupified in the contemplation of the ruins of deluded hopes and mis-carried plans.

"Thus, history teaches that treaties of peace stipulated in a spirit and with conditions opposed both to the dictates of morality and to genuine political wisdom, have had but a wretched and short-lived existence, and so have revealed and testified to an error of calculation, human, indeed, but fatal nonetheless.

"Now the destruction brought about by the present war is on so vast a scale that it is imperative that there be not added to it also the further ruin of a frustrated and deluded peace. In order to avoid so great a calamity it is fitting that in the formulation of that peace there should be assured the cooperation, with sincerity of will and energy, with the purpose of a generous participation, not only of this or that party, not only of this or that people, but of all people; yea, rather of all humanity. It is a universal undertaking for the com-

mon good which requires the collaboration of all Christendom in the religious and moral aspects of the new edifice that is to be constructed.

"We are, therefore, making use of Our right; or better, We are fulfilling Our duty as today, on this eve of the Holy Feast of Christmas, the divine dawn of hope and of peace for the world, with all the authority of Our Apostolic ministry, and with the fervent impulse of Our heart, We direct the attention and the consideration of the entire world to the dangers which lie in wait to threaten a peace which is to be the well-prepared basis for a truly new order and which is to fulfill the expectation and desires of all peoples for a more tranquil future.

"Such a new order, which all the peoples desire to see brought into being after the trials and the ruins of this war, must be founded on that immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men; that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all States with such a unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force.

"Like a shining beacon, this moral law must direct by the light of its principles, the course of action of men and of States, and they must all follow its admonishing, salutary and profitable precepts if they do not wish to abandon to the tempest and to ultimate shipwreck every labor and every effort for the establishment of a new order.

"Consequently, recapitulating and integrating what We have expounded on other occasions, We insist once again on certain fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace and which will be a bountiful source of well-being and prosperity.

"Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States; no matter what may be their territorial extension or their capacity for defense. If it is inevitable that the powerful States should, by reason of their greater potentialities and their power, play leading roles

in the formation of economic groups comprising not only themselves but also smaller and weaker States as well, it is, nevertheless, indispensable that in the interests of the common good they, as all others, respect the rights of those smaller States to political freedom, to economic development and to the adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural, as well as international, law.

"In this way, and in this way only, shall they be able to obtain a fitting share of the common good and assure the material and spiritual welfare of the peoples concerned.

"Within the limits of a new order founded on moral principles, there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility. The more conscientiously the Government of the State respects the rights of minorities, the more confidently and the more effectively can it demand from its subjects a loyal fulfillment of those civil obligations which are common to all citizens.

"Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egotism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them. In this regard, it is for Us a source of great consolation to see admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations which in the fulfillment of this principle belong to the category of 'givers' and not to that of 'receivers.' It is, however, in conformity with the principles of equity that the solution to a question so vital to the world economy should be arrived at methodically and in easy stages, with the necessary guarantees, drawing useful lessons from the omissions and mistakes of the past.

"If, in the future peace, this point were not be courageously dealt with, there would remain in the relations between peoples a deep and far-reaching root, blossoming forth into bitter dissensions and burning jealousies and which would lead eventually to new conflicts. It must, however, be noted how closely the satisfactory solution to this problem is connected

with another fundamental point which We shall treat next.

“Within the limits of a new order founded on moral principles, once the more dangerous sources of armed conflicts have been eliminated, there is no place for a total warfare or for a mad rush to armaments. The calamity of a world war, with the economic and social ruin and the moral dissolution and breakdown which follow in its trail, should not be permitted to envelop the human race for a third time.

“In order that mankind be preserved from such a misfortune it is essential to proceed with sincerity and honesty to a progressive limitation of armaments. The lack of equilibrium between the exaggerated armaments of the powerful States and the limited armaments of the weaker ones is a menace to harmony and peace among nations and demands that an ample and proportionate limit be placed upon production and possession of offensive weapons in proportion to the degree in which disarmament is effected.

“Means must be found which will be appropriate, honorable and efficacious in order that the norm ‘pacts must be observed’ will once again enjoy its vital and moral function in the juridical relations between States.

“Such a norm has undergone many serious crises and has suffered undeniable violations in the past and has met with an incurable lack of trust amongst the various nations and also amongst their respective rulers. To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.

“We are well aware of the tremendous difficulties to be overcome and the almost superhuman strength and good will required on all sides if the double task We have outlined is to be brought to a successful conclusion. But this work is so essential for a lasting peace that nothing should prevent responsible statesmen from undertaking it, and cooperating in it with abundant good will so that, by bearing in mind the advantages to be gained in the future, they will be able to triumph over the painful remembrances of similar efforts doomed to failure in the past and will not be daunted by the

knowledge of the gigantic strength required for the accomplishment of their objective.

“Within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church. From a lively faith in a personal and transcendent God, there springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the divine gate by which all the virtues enter the temple of the soul and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice. This fact always holds true, but it should be even more evident when there is demanded of the statesman, as of the least of his citizens, the maximum of courage and moral strength for the reconstruction of a new Europe and a new world on the ruins accumulated by the violence of the world war and by the hatred and bitter disunity amongst men regarding the social question which will be presented in the post-war period in a form more acute than ever.

“Our predecessors, and We Ourselves, have set forth principles for its solution. It is, however, well to bear in mind that these principles can be followed in their entirety and bear their fullest fruit only when statesmen and peoples, employers and employes, are animated by faith in a personal God, the Legislator and Judge to Whom they must one day give an account of their actions; for while unbelief which arrays itself against God, the Ruler of the Universe, is the most dangerous enemy of a new order that would be just, on the other hand, every man who believes in God is numbered amongst His partisans and paladins. Those who have faith in Christ, in His divinity, in His law, in His work of love and of brotherhood amongst men, will make a particularly valuable contribution to the reconstruction of the social order.

“All the more priceless, therefore, will be the contribution of statesmen who show themselves ready to open the gates and smooth the path for the Church of Christ so that, free and unhindered, it may bring its supernatural influence to bear in the conclusion of a peace amongst nations and may cooperate with its zeal and love in the immense task of finding remedies for the evils which the war will leave in its wake.

“For this reason, We are unable to explain why it is that in

some parts of the world countless legislative dispositions bar the way to the message of the Christian Faith while free and ample scope is given to a propaganda that opposes it, youth is withdrawn from the beneficent influence of the Christian family, alienated from the Church, educated in a spirit contrary to the teachings of Christ and imbued with ideas, maxims and practices which are anti-Christian, the work of the Church for the care of souls and for charitable enterprises is rendered arduous and less efficacious while its moral influence on individuals and on society is disregarded and rejected. All these forms of resolute opposition, far from being mitigated or eliminated in the course of the war, have, on the contrary in many respects become even more marked.

“That all this, and even more, should be continued in the midst of the sufferings of the present time is a sad commentary on the spirit which animates the enemies of the Church in imposing upon the faithful, already bearing many heavy sacrifices, the irksome and the troublesome burden of a bitter anxiety which weighs upon their consciences.

“We love, and in this We call upon God to be Our witness, We love with equal affection all peoples, without any exception whatsoever, and in order to avoid even the appearance of being moved by partisanship We have maintained hitherto the greatest reserve. But the measures directed against the Church and their scope are of such a nature that We feel obliged, in the name of truth, to say a word about it, if only to eliminate the danger of unfortunate misunderstandings amongst the faithful. We behold today, Beloved Children, the God Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him once again on the throne of liberty, of justice and of honor which centuries of error and untruth had denied him.

“The foundations of that throne shall be Calvary. It shall be enriched, not with gold or silver, but with the Blood of Christ, the Divine Blood which has overflowed upon the world for twenty centuries to give a scarlet hue to the cheeks of His Spouse, the Church, and which in purifying, consecrating, sanctifying and glorifying its children, takes on the brilliance of heaven.

“O, Christian Rome, that Blood is your life. By reason of that Blood, you are great and even the ancient ruins of your

pagan greatness are seen in a new light and the codices of the juridical wisdom of the praetors and the Caesars are purified and consecrated. You are the mother of higher and more human justice which does honor to you, to your See, and to those who hear your voice. You are the beacon of civilization and civilized Europe and the world owes to you all that is most sacred and most saintly, all that is most wise and most honorable. In the exalted tradition and proud history of their peoples, you are the mother of charity. Your splendor, your monuments, your hospices, your monasteries, your convents, your heroes and your heroines, your voyages and your missions, your generations and your centuries, with their schools and universities, all bear testimony to the triumphs of your charity, that charity which embraces all, suffers all, hopes for all, becoming all things to all men, consoling and comforting all, curing all and recalling them to that liberty given them by Christ, uniting all peoples in the peace of brotherly love, that charity which brings together all men, regardless of country, language or custom, into one united family and makes of the entire world one common fatherland.

“From this Rome, center, rock and teacher of Christianity, from this city called eternal by reason of its relation with the living Christ rather than because of its association with the passing glory of the Caesars; from this Rome, in Our ardent and intense longing for the welfare of individual nations and of all humanity, We direct Our appeal to all beseeching and exhorting that the day be not delayed in which, wherever today hostility against God and Christ is dragging men to temporal and eternal ruin, a fuller religious consciousness and new and higher objectives may prevail, and that on that day there may shine resplendently over the manger of the new order among peoples, the guiding Star of Bethlehem, herald of a new order that will rouse all mankind to sing with the angels, ‘Glory to God in the Highest,’ and to proclaim as the gift bestowed at last by Heaven upon the nations of the earth, ‘Peace to men of good will.’

“At the dawning of that day with what great joy will nations and rulers, freed in mind from the fear of the insidious dangers of further conflict, transform the swords, nicked and jagged from constant use against their fellow man, into ploughs with which to furrow the fertile breast of the earth

under the sun of Heavenly Benediction and to wrest from it their daily bread, dampened now by the sweat of their brows but no longer bathed in blood and tears of sorrow? In expectation of that happy day, and with this longing prayer upon Our lips, We send Our greeting and Our blessing to all Our children of the entire universe.

“May Our Benediction descend in more generous measure on those priests, Religious, and lay persons who are suffering pain and anguish because of their faith. May it also descend upon those who, though not members of the visible body of the Catholic Church, are near to us in their faith in God and in Jesus Christ and share with Us Our views with regard to the provisions for the peace and its fundamental aims.

“May it descend with a quickened heartbeat of affection upon all those who are groaning under the weight of the sadness and the cruel anguish of the present hour.

“May it be a shield to the soldiers under arms, a healing remedy to the sick and wounded, a comfort to the prisoners, to those expelled from their native land, to those who are far from their homes and loved ones, to those deported to foreign lands, to the millions of wretched who, at every hour, must bear up under the gnawing pangs of hunger.

“May it be a sweet balsam to all sorrow and misfortune, a support and consolation to all the suffering and needy as they wait in expectation of a friendly word that may infuse into their hearts strength, courage and the comforting sense of compassion and fraternal assistance.

“Finally, may Our blessing rest upon those whose hands have been extended in mercy and in a spirit of generous and inexhaustible sacrifice to provide Us, above the limitations of Our own, with the means which have enabled Us to assuage the tears and allay the poverty of many, especially of the most wretched and abandoned victims of the war, and in this way to make them realize how Divine Goodness and Loving Kindness, which have their highest and most surpassing revelation in the Infant of the Manger, Who by His poverty wished to make us rich, never cease in all the vicissitudes of time and misfortunes to live and have their practical exemplification in the Church. To all, We impart with profound paternal love and from the fullness of Our heart, the Apostolic Benediction.”

X

EPISCOPAL SILVER JUBILEE RADIO ADDRESS

MAY 13, 1942

(Excerpt from address to the world on the occasion of the twenty-fifth anniversary of Pope Pius XII's consecration as a Bishop)

"The divine mission of the Church, established immovably on the Rock of Peter, has no limits of space on earth and had no limit in its activity but the time limit of mankind; but, like every age that passes, the present moment presents to her and imposes on her new enterprises, duties, cares. The cries for help which each day brings to us would tell us, if we did not already know it, what the present moment in its onward rush asks and demands from the Church, namely, to use her authority to secure that the present terrible conflict may cease and the flood of tears and blood may issue forth into an equitable and lasting peace for all.

"Our conscience is Our witness that from the moment when the hidden designs of God entrusted to our feeble strength the weight, now so heavy, of the Supreme Pontificate, We have labored both before the outbreak of war and during its course for peace, with all Our mind and strength and within the ambit of Our apostolic ministry. But now when the nations are living in the painful suspense of waiting for new engagements to begin, We take the opportunity offered by this occasion to speak once again a word of peace; and We speak that word in the full consciousness of Our absolute impartiality towards all the belligerents and with equal affections for all peoples without exception. We know well how in the present state of affairs the formulation of specific proposals of a just and equitable peace would not have any well-founded probability of success—indeed every time that one speaks a word of peace one runs the risk of offending one or other side. In fact, while one side bases its security on the results obtained, the other rests its hopes on future battles. If, however, the present lining up of forces, of gains and losses in the political and military sphere, does not show any immediate practical possibility of peace, the destruction wrought by the war among the nations in the material and spiritual plane is all the time accumulating to such an extent that it calls for every effort to prevent its increase by

bringing the conflict to a speedy end. Even prescinding from arbitrary acts of violence and cruelty—against which, on former occasions, We raised Our voice in warning; and We repeat that warning now with insistent supplication—even in the face of threats of still more deadly warfare, the war of itself, through the perfect technical quality of its weapons, causes unheard of pain, misery and suffering to the nations. Our thoughts are with the courageous combatants, with the multitudes that are living in the zones of operations in occupied countries or within their own countries. We think—how could We not think—of the dead, of the millions of prisoners, of the mothers, wives, sons who for all their love of their country are prey to mortal anguish. We think of the separation of married people, of the breakdown of family life, of famine and economic penury. Does not each of these names of evil and ruin connote a numberless group of heartrending cases in which is epitomized and condensed the most lamentable, bitter, excruciating phenomenon ever turned loose on humanity and make Us fearful of a near future full of terrible unknown economic and social hardships?

“For whole decades a gigantic amount of study and the flower of intellect and good will had been devoted to realizing a solution of the social question and now after all this the peoples must behold how the public moneys, whose wise administration for the public good was one of the cardinal points in that solution, are being spent in hundreds of billions for the destruction of goods and life.

“But from the want and sufferings of homes to which We have referred—and which now extend to the whole world—there arises behind the war front another huge front, the front of families injured and in anguish. Before the war some peoples now in arms could not even balance their deaths with their births; and now the war, so far from remedying this, threatens to send the new additions to the family to physical, economic and moral ruin.

“We should like, then, to address a fatherly word of warning to the rulers of nations. The family is sacred; it is the cradle not only of children but also of the nation—of its force and its glory. Do not let the family be alienated or diverted from the high purpose assigned to it by God. God wills that husband and wife, in loyal fulfillment of their

duties to one another and to the family, should in the home transmit to the next generation the torch of corporal life and with it spiritual and moral life, Christian life; that within the family, under the care of their parents, there should grow up men of straight character, of upright behavior, to become valuable unspoiled members of the human race, manly in good or bad fortune, obedient to those who command them and to God. That is the will of the Creator. Do not let the family home, and with it the school, become merely an ante-room to the battlefield. Do not let the husband and wife become separated from one another in a permanent manner. Do not let the children be separated from the watchful care of their parents over their bodies and souls. Do not let the earnings and the savings of the family become void of all fruit.

"The cry that reaches Us from the family front is unanimous: 'Give us back our peace-time occupations.' If one has the future of mankind at heart, if your conscience before God ascribes some import to what the names father and mother mean to men and to what makes for the real happiness of your children, send back the family to its peace-time occupation. As patron of this family front—from which may God keep far all open ways of unfortunate and disastrous upheaval—We make a warm, fatherly appeal to statesmen that that they may not let any occasion pass, that may open up to the nations the road to an honest peace of justice and moderation, to a peace arising from a free and fruitful agreement, even if it should not correspond in all points to their aspirations.

"The world-wide family front which has at the war front so many hearts of fathers, husbands and children who, amid the dangers and sufferings, hopes and desires, are beating with the double love of country and of home, will become tranquil in the prospect of a new horizon. The gratitude of mankind and the consent of their own nation will not be wanting to those generous leaders who, inspired not by weakness but by a sense of responsibility, shall choose the road of moderation and the field of wisdom when they meet the other side, also guided by the same sentiments.

"Inspired as We are with this confidence, there remains only for Us, dear children, to lift up to the Father of Mercies

and the Light of Wisdom Our fervent prayers that He may hasten the dawning of that so much desired day. 'Ask and you shall receive' was the advice of our Divine Redeemer, Prince of Peace, Who, meek and humble of heart, calls us to give us rest from our labours and burdens. Let us rekindle in ourselves the spirit of love; let us hold ourselves ever ready to collaborate with our faith and our hands, after the most extensive, disastrous and bloody cataclysm of all history, to reconstruct from the pile of material and moral ruins a world that the bonds of brotherly love will weld in peace, a world in which, with the help of the Almighty, all may be new hearts, words and works."

XI

DEDICATION OF THE WORLD TO THE IMMACULATE HEART OF MARY

NOVEMBER 1, 1942

(The occasion of this dedication was a discourse by His Holiness broadcast to Portugal by the Vatican radio station, commemorating the twenty-fifth anniversary of the apparition of the Blessed Virgin at Fatima)

"Queen of the Most Holy Rosary, Refuge of the Human Race, Victress in all God's battles, we humbly prostrate ourselves before thy throne, confident that we shall receive mercy, grace and bountiful assistance and protection in the present calamity, not through our own inadequate merits, but solely through the great goodness of thy Maternal Heart.

"To thee, to thy Immaculate Heart, in this, humanity's tragic hour, we consign and consecrate ourselves in union not only with the Mystical Body of thy Son, Holy Mother Church, now in such suffering and agony in so many places and sorely tried in so many ways, but also with the entire world, torn by fierce strife, consumed in a fire of hate, victim of its own wickedness.

"May the sight of the widespread material and moral destruction, of the sorrows and anguish of countless fathers and mothers, husbands and wives, brothers and sisters, and innocent children, of the great number of lives cut off in the flower of youth, of the bodies mangled in horrible slaughter, and of the tortured and agonized souls in danger of being lost eternally, move thee to compassion!

“O Mother of Mercy, obtain peace for us from God and above all procure for us those graces which prepare, establish and assure the peace!

“Queen of Peace, pray for us and give to the world now at war the peace for which all peoples are longing, peace in the truth, justice and charity of Christ. Give peace to the warring nations and to the souls of men, that in the tranquillity of order the Kingdom of God may prevail.

“Extend thy protection to the infidels and to all those still in the shadow of death; give them peace and grant that on them, too, may shine the sun of truth, that they may unite with us in proclaiming before the one and only Saviour of the World ‘Glory to God in the highest and peace to men of good will.’

“Give peace to the peoples separated by error or by discord, and especially to those who profess such singular devotion to thee and in whose homes an honored place was ever accorded thy venerated icon (today perhaps often kept hidden to await better days): bring them back to the one fold of Christ under the one true shepherd.

“Obtain peace and complete freedom for the Holy Church of God; stay the spreading flood of modern paganism; enkindle in the faithful the love of purity, the practice of the Christian life, and an apostolic zeal, so that the servants of God may increase in merit and in number.

“Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in reposing all hope in Him, He might become for them the sign and pledge of victory and salvation: so we in like manner consecrate ourselves forever also to thee and to thy Immaculate Heart, Our Mother and Queen, that thy love and patronage may hasten the triumph of the Kingdom of God and that all nations, at peace with one another and with God, may proclaim thee blessed and with thee may raise their voices to resound from pole to pole in the chant of the everlasting Magnificat of glory, love and gratitude to the Heart of Jesus, where alone they can find truth and peace.”

XII

CHRISTMAS MESSAGE*

DECEMBER 24, 1942

(Quoted are "five first steps in the attainment of internal order of states, to which international equilibrium and harmony are intimately related)

"It is true that the road from night to full day will be long; but of decisive importance are the first steps on the path, the first five milestones of which bear chiselled on them the following maxims:

"He who would have the star of peace shine out and stand over society should cooperate for his part in giving back to the human person the dignity given to it by God from the very beginnings; should oppose the excessive herding of men, as if they were a mass without a soul; their economic, social, political, intellectual and moral inconsistency; their dearth of solid principles and strong convictions, their surfeit of instinctive sensible excitement and their fickleness.

"He should favor, by every lawful means, in every sphere of life, social institutions in which a full personal responsibility is assured and guaranteed both in the earthly and the eternal order of things.

"He should uphold respect for and the practical realization of the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work as the indispensable means towards the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with one's duties and social limitations.

"He who would have the star of peace shine out and stand over society should reject every form of materialism which

* The full text is published by the National Catholic Welfare Conference, Washington, under the title "1942 Christmas Message of Pope Pius XII."

sees in the people only a herd of individuals who, divided and without any internal cohesion, are considered as a mass to be lorded over and treated arbitrarily; he should strive to understand society as an intrinsic unity, which has grown up and matured under the guidance of Providence, a unity which—within the bounds assigned to it and according to its own peculiar gifts—tends, with the collaboration of the various classes and professions, towards the eternal and ever new aims of culture and religion.

“He should defend the indissolubility of matrimony; he should give to the family—that unique cell of the people—space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, and that it may preserve, fortify and reconstitute, according to its powers, its proper economic, spiritual, moral and juridic unity.

“He should take care that the material and spiritual advantages of the family be shared by the domestic servants; he should strive to secure for every family a dwelling where a materially and morally healthy family life may be seen in all its vigor and worth; he should take care that the place of work be not so separated from the home as to make the head of the family and educator of the children a virtual stranger to his own household; he should take care above all that the bond of trust and mutual help should be reestablished between the family and the public school, that bond which in other times gave such happy results, but which now has been replaced by mistrust where the school, influenced and controlled by the spirit of materialism, corrupts and destroys what the parents have instilled into the minds of the children.

“He who would have the star of peace shine out and stand over society should give to work the place assigned to it by God from the beginning.

“As an indispensable means towards gaining over the world that mastery which God wishes, for His glory, all work has an inherent dignity and at the same time a close connection with the perfection of the person; this is the noble dignity and privilege of work which is not in any way cheapened by the fatigue and the burden, which have to be borne as the effect of original sin, in obedience and submission to the will of God.

“Those who are familiar with the great Encyclicals of Our predecessors and Our own previous messages know well that the Church does not hesitate to draw the practical conclusions which are derived from the moral nobility of work, and to give them all the support of her authority. These exigencies include, besides a just wage which covers the needs of the worker and his family, the conservation and perfection of a social order which will make possible an assured, even if modest, private property for all classes of society, which will promote higher education for the children of the working class who are especially endowed with intelligence and good will, will promote the care and the practice of the social spirit in one’s immediate neighborhood, in the district, the province, the people and the nation, a spirit which, by smoothing over friction arising from privileges or class interests removes from the workers the sense of isolation through the assuring experience of a genuinely human, and fraternally Christian, solidarity.

“The progress and the extent of urgent social reforms depend on the economic possibilities of single nations. It is only through an intelligent and generous sharing of forces between the strong and the weak that it will be possible to effect a universal pacification in such wise as not to leave behind centers of conflagration and infection from which new disasters may come. There are evident signs which go to show that, in the ferment of all the prejudices and feelings of hate, those inevitable but lamentable offspring of the war psychosis, there is still aflame in the peoples the consciousness of their intimate mutual dependence for good or for evil, nay, that this consciousness is more alive and active.

“Is it not true that deep thinkers see ever more clearly in the renunciation of egoism and national isolation the way to general salvation, ready as they are to demand of their peoples a heavy participation in the sacrifices necessary for social well-being in other peoples?

“May this Christmas Message of Ours, addressed to all those who are animated by a good will and a generous heart, encourage and increase the legions of these social crusades in every nation. And may God deign to give to their peaceful cause the victory of which their noble enterprise is worthy.

“He who would have the star of peace shine out and stand

over social life should collaborate towards a complete rehabilitation of the juridical order.

"The juridic sense of today is often altered and overturned by the profession and the practice of a positivism and a utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programs direct and determine the course of legislation and the practices of the courts.

"The cure for this situation becomes feasible when we awaken again the consciousness of a juridical order resting on the supreme dominion of God, and safeguarded from all human whims; a consciousness of an order which stretches forth its arm, in protection or punishment, over the unforgettable rights of man and protects them against the attacks of every human power.

"From the juridic order, as willed by God, flows man's inalienable right to juridical security, and by this very fact to a definite sphere of rights, immune from all arbitrary attack.

"The relations of man to man, of the individual to society, to authority, to civil duties; the relations of society and of authority to the individual, should be placed on a firm juridic footing and be guarded, when the need arises, by the authority of the courts.

"This supposes (A) a tribunal and a judge who take their directions from a clearly formulated and defined right; (B) clear juridical norms which may not be overturned by unwarranted appeals to a supposed popular sentiment or by merely utilitarian considerations; (C) the recognition of the principle that even the State and the functionaries and organizations dependent on it are obliged to repair and to withdraw measures which are harmful to the liberty, property, honor, and progress of health of the individuals.

"He who would have the star of peace shine out and stand over human society should cooperate towards the setting up of a State conception and practice founded on reasonable discipline, exalted kindness and a responsible Christian spirit.

"He should help to restore the State and its power to the service of human society, to the full recognition of the respect due to the human person and his efforts to attain his eternal destiny.

"He should apply and devote himself to dispelling the errors

which aim at causing the State and its authority to deviate from the path of morality, at severing them from the eminently ethical bond which links them to individual and social life, and at making them deny or in practice ignore their essential dependence on the will of the Creator. He should work for the recognition and diffusion of the truth which teaches, even in matters of this world, that the deepest meaning, the ultimate moral basis and the universal validity of 'reigning' lies in 'serving.'"

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