

ATHEISTIC COMMUNISM

ENCYCLICAL LETTER
POPE PIUS XI
DIVINI REDEMPTORIS





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ATHEISTIC COMMUNISM

ENCYCLICAL LETTER

of

HIS HOLINESS POPE PIUS XI



(With Discussion Club Outline)



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I

ATTITUDE OF THE CHURCH TOWARDS
COMMUNISM

PREVIOUS CONDEMNATIONS

4. In the face of such a threat the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and special mission is to defend truth, justice and all those eternal values which Communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the de-Christianization of human society. With reference to Communism, Our venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the *Syllabus* directed against "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself."¹ Later on, another of Our Predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin."² With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

ACTS OF PRESENT PONTIFICATE

5. During Our Pontificate We, too, have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924 when Our relief-mission returned from the Soviet Union We condemned Communism in a special Allocution³ which We addressed to the whole world. In

¹ Encycl. *Qui Pluribus*, Nov. 9, 1846 (*Acta Pii IX*, Vol. I, p. 13). Cf. *Syllabus*, IV (A. A. S., Vol. III, p. 170).

² Encycl. *Quod Apostolici Muneris*, Dec. 28, 1878 (*Acta Leonis XIII*, Vol. I, p. 46).

³ Dec. 18, 1924: A. A. S., Vol. XVI (1924), pp. 494, 495.

Our Encyclicals *Miserentissimus Redemptor*,⁴ *Quadragesimo Anno*,⁵ *Caritate Christi*,⁶ *Acerba Animi*,⁷ *Dilectissimo Nobis*,⁸ We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a world-wide echo which is not yet spent. In fact, the most persistent enemies of the Church who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

NEED OF ANOTHER SOLEMN PRONOUNCEMENT

6. To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. Yet despite Our frequent and paternal warnings the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice one more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because Our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and foretold, and which are in fact multiplying fearfully in the countries already stricken, or threatening every other country of the world.

7. Hence We wish to expose once more in a brief synthesis the principles of Atheistic Communism as they are manifested chiefly in Bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the

⁴ May 8, 1928: A. A. S., Vol. XX (1928), pp. 165-178.

⁵ May 15, 1931: A. A. S., Vol. XXIII (1931), pp. 177-228.

⁶ May 3, 1932: A. A. S., Vol. XXIV (1932), pp. 177-194.

⁷ Sept. 29, 1932: A. A. S., Vol. XXIV (1932), pp. 321-332.

⁸ June 3, 1933: A. A. S., Vol. XXV (1933), pp. 261-274.

Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

II

COMMUNISM IN THEORY AND PRACTICE

DOCTRINE

False Ideal

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

Marxist Evolutionary Materialism

9. The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of Bolshevism claim to possess the only genuine interpretation. According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the

Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspect of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

Man and the Family Under Communism

10. Communism moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cogwheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11. Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

Communist Society

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would "give according to his powers" and would "receive according to his needs." Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

13. When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will "wither away." However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

14. Such, Venerable Brethren, is the new gospel which Bolshevistic and Atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

SPREAD OF COMMUNISM EXPLAINED

Alluring Promises

15. How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts

of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority instead succumb to its deception, skillfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working-classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objects entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And as every error contains its element of truth, the partial truths to which we have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of Communistic principles and tactics. Thus the Communist ideal wins over many of the better-minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities where they bolster up the principles of their doctrine with pseudo-scientific arguments.

Liberalism Prepares the Way

16. If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holy days, labor-shifts were given no time to attend to their essential religious duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized.

Shrewd and Widespread Propaganda

17. There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts.

Silence of the Press

18. A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to shortsighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

SAD CONSEQUENCES

Russia and Mexico

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young.

Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

Horrors of Communism in Spain

20. Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science! The fury of Communism has not confined itself to the indiscriminate slaughter of bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working-classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to Atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

Logical Result of System

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates—more than it should!—certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

Struggle Against All That Is Divine

22. This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and "all that is called God."⁹ Communism is by its nature anti-religious. It considers religion as "the opiate of the people" because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

Terrorism

23. But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless We know from reliable and even very recent testimony that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns today in Russia, where former comrades in revolution are exterminating each other. Terrorism, having failed despite all to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

FATHERLY CONCERN FOR OPPRESSED RUSSIANS

24. In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

⁹ Cf. *Thessalonians*, II, 4.

III

DOCTRINE OF THE CHURCH IN CONTRAST

25. We have exposed the errors and the violent, deceptive tactics of Bolshevistic and Atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the "*civitas humana*" or human society, as taught by reason and Revelation through the mouth of the Church, "*Magistra gentium*."

God the Supreme Reality

26. Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

Man and Family According to Reason and Faith

27. In the Encyclical on Christian Education ¹⁰ We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage ¹¹ and in Our other En-

¹⁰ Encycl. *Divini Illius Magistri*, Dec. 31, 1929 (A. A. S., Vol. XXII, 1930, pp. 49-86).

¹¹ Encycl. *Casti Connubii*, Dec. 31, 1930 (A. A. S., Vol. XXII, 1930, pp. 539-592).

cyclical on Education, cited above, we have treated these topics at considerable length.

NATURE OF SOCIETY

Mutual Rights and Duties

29. But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's and Christ is God's."²¹ While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

Social-Economic Order

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor.¹³ Our own Encyclical on the Reconstruction of the Social Order¹⁴ adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which amoral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coördination of all social forces.

Social Hierarchy and State Prerogative

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers¹⁵ and to the other on the Christian Constitution of States.¹⁶ In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the

¹³ Encycl. *Rerum Novarum*, May 15, 1891 (*Acta Leonis XIII*, Vol. IV, pp. 177-209).

¹⁴ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. XXIII, 1931, pp. 177-228).

¹⁵ Encycl. *Diuturnum Illud*, June 20, 1881 (*Acta Leonis XIII*, Vol. I, pp. 210-222).

¹⁶ Encycl. *Immortale Dei*, Nov. 1, 1885 (*Acta Leonis XIII*, Vol. II, pp. 146-168).

State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

BEAUTY OF CHURCH DOCTRINE

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . .,"¹⁷ true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven—but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,"¹⁸ she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the

¹⁷ St. Luke ii. 14.

¹⁸ St. Matthew vi. 33.

most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

ALLEGED CONFLICT BETWEEN DOCTRINE AND PRACTICE

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made

Man for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter."¹⁹ It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."²⁰

37. Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and workmen of every type. These guilds, ridiculed as "medieval" by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the workingman the right to organize, which the dominant liberalism of the more powerful States relentlessly denied him. Even today the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38. It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.

IV

DEFENSIVE AND CONSTRUCTIVE PROGRAM URGENT NEED FOR ACTION

39. This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light

¹⁹ Cf. St. Matthew xiii. 55; St. Mark vi. 3.

²⁰ Cicero, *De Officiis*, Book I, c. 42.

and assure salvation in the face of Communistic ideology. But this doctrine must be consistently reduced to practice in everyday life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves."²¹ The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40. What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

RENEWAL OF CHRISTIAN LIFE

Fundamental Remedy

41. As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

42. With heart deeply grateful to the Father of Light, from Whom descends "every best gift and every perfect gift,"²² We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime height of sanctity, and in so many others who with generous hearts are making their way towards the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society even the most cultured, as We pointed out in Our recent *Motu proprio In Multis Solacis* of October 28th last, on the occasion of the reorganization of the Pontifical Academy of Sciences.²³

43. Nevertheless We cannot deny that there is still much to

²¹ St. James i. 22.

²³ A. A. S., Vol. XXVIII (1936), pp. 421-424.

²² St. James i. 17.

be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much Our Divine Savior detested this empty pharisaic show, He Who wished that all should adore the Father "in spirit and in truth."²⁴ The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

Detachment from Worldly Goods

44. And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount.²⁵ This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on heaven, remembering that "we have not here a lasting city, but we seek one that is to come."²⁶ The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.²⁷ Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: "Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your

²⁴ St. John iv. 23.

²⁶ Hebrews xiii. 14.

²⁵ St. Matthew v. 3.

²⁷ St. Luke xi 41

garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . . .”²⁸

45. But the poor, too, in their turn, while engaged, according to the laws of charity and justice in acquiring the necessities of life and also in bettering their condition, should always remain “poor in spirit,”²⁹ and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. “Be patient, therefore, brethren,” We repeat with St. James “until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receive the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand.”³⁰ Only thus will be fulfilled the consoling promise of the Lord: “Blessed are the poor!” These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: “for yours is the Kingdom of Heaven,”³¹ find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, look for in vain!

Christian Charity

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, “patient and kind,”³² which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief-organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the workingmen and the poor realize what the spirit of love animated

²⁸ St. James v. 1-3.

³⁰ St. James v. 7, 8.

³² 1 Corinthians xiii. 4.

²⁹ St. Matthew v. 3.

³¹ St. Luke vi. 20.

by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Savior has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of My Father . . . for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink . . . Amen, I say to you, as long as you did it to one of these My least brethren you did it to Me."³³ And the reverse: "Depart from Me, you cursed, into everlasting fire . . . for I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me."³⁴

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this "new precept" (as Christ called it) of Christian charity.³⁵ Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

Duties of Strict Justice

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that

³³ St. Matthew xxv. 34-40.

³⁵ St. John xiii. 34.

³⁴ St. Matthew xxv. 41-45.

loveth his neighbor hath fulfilled the law" and gives the reason: "For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal . . .* and if there be any other commandment, it is comprised in this word: *Thou shalt love thy neighbor as thyself.*"³⁶ According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic régime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno*, in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

Social Justice

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of

³⁶ Romans xiii. 8, 9.

social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52. But social justice cannot be said to have been satisfied as long as workmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: “Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.”⁸⁷

53. It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice. But the laborers, too, must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

⁸⁷ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. xxiii, 1931, p. 202).

54. If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo Anno*, the reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and inter-professional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation.

SOCIAL STUDY AND PROPAGANDA

55. To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the ægis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

56. In this renewal the Catholic press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

DISTRUST OF COMMUNIST TACTICS

57. On this point We have already insisted in Our Allocution of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God.

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the Godless.

PRAYER AND PENANCE

59. But "unless the Lord keep the city, he watcheth in vain that keepeth it."³⁸ And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Savior why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: "This kind is not cast out but by prayer and fasting."³⁹ So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance. We ask especially the contemplative Orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians."

V

MINISTERS AND CO-WORKERS IN CATHOLIC SOCIAL ACTION

PRIESTS

60. To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to them by a special vocation, under the direction of their bishops and in filial obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: "This is the victory which overcometh the world, our Faith."⁴⁰

61. To priests in a special way We recommend anew the old-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teaching of Jesus Christ and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme

³⁸ Psalms cxxvi. 1.

⁴⁰ 1 Epistle St. John v. 4.

³⁹ St. Matthew xvii. 20.

need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism.

62. Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many bishops and priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing of course for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zealous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

63. But the most efficacious means of apostolate among the poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici Sacerdotti*.⁴¹ Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head."⁴² A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling

⁴¹ Dec. 20, 1935; A. A. S., Vol. XXVIII, 1936, pp. 5-53.

⁴² St. Matthew viii. 20.

a St. Vincent de Paul, a Curé of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and useless "tinkling cymbal."⁴³ Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

CATHOLIC ACTION

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion⁴⁴ We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65. The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave spiritual and material suffering, in many sectors where inveterate anti-clerical prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of Communism.

⁴³ 1 Corinthians xiii. 1

⁴⁴ May 12, 1936.

66. In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

Auxiliary Organizations

67. Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating, a cause which today transcends all others in vital importance.

Homogeneous Groups

68. We are thinking likewise of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are destined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo Anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69. Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

Appeal to Catholic Workers

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days, a noble and an arduous mission. Under the guidance of their bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with

the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Savior of the world has given them an example not only of toil but of self-immolation.

Need of Unity Among Catholics

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.

Invitation to All Believers

72. But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part. We therefore renew the invitation extended to them five years ago in Our Encyclical *Caritate Christi*, invoking their loyal and hearty collaboration “in order to ward off from mankind the great danger that threatens all alike.” Since, as We then said, “belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world.”⁴⁵

⁴⁵ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., Vol. XXIV, p. 184).

DUTIES OF THE CHRISTIAN STATE

Aid to the Church

73. Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism. It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have nonetheless for their prime object the good of souls.

74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat what We have said with frequent insistence in the past, especially in Our Encyclical *Caritate Christi*: "How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself."⁴⁶

Provision for the Common Good

75. It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

Prudent and Sober Administration

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the

⁴⁶ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., Vol. XXIV, 1932, p. 190)

administration of the commonwealth. Today more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good. State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who with unremitting labor sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

Unrestricted Freedom for the Church

77. At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the Communistic system flow with satanic logic. Now, the Catholic Church is undoubtedly preëminent among the moral and religious forces of today. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78. Those who act otherwise, and at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism? Neither force, however well organized it be, nor earthly ideals however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79. We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people today, may be more and more convinced of their supreme duty not to hinder the Church in the fulfillment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

THE ERRING RECALLED

80. We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord is their only Savior: "For there is no other name under heaven given to man, whereby we must be saved."⁴⁷

CONCLUSION

Saint Joseph, Model and Patron

81. To hasten the advent of that "peace of Christ in the kingdom of Christ"⁴⁸ so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of the Just, serving thus as a living model of that Christian justice which should reign in social life.

82. With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor, St. Peter.⁴⁹ While the promises of the false prophets of this earth melt away in blood and tears, the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: "Behold, I make all things new."⁵⁰

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you, upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's on the Feast of St. Joseph, Patron of the Universal Church, the nineteenth day of March in the year 1937, the sixteenth of Our Pontificate.

PIUS PP. XI.

⁴⁷ Acts iv. 12.

⁴⁸ Encycl. *Ubi Arcano*, Dec. 23, 1922 (A. A. S., Vol. XIV, 1922, p. 691).

⁴⁹ 2 Epistle St. Peter iii. 13; cf. Isaias lxv. 17, and lxvi. 22; Apocalypse **xxi**. 1.

⁵⁰ Apocalypse **xxi**. 5.

DISCUSSION CLUB OUTLINE

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Numerals Indicate Pages

I

The struggle between good and evil is ever present in human history. It is evident today in the conflict between Bolshevistic, Atheistic Communism and our Christian civilization which it attacks. The Holy See as early as 1846 raised its voice against this threat to our Christian heritage in the words of Pius IX who condemned "that infamous doctrine called Communism which is absolutely contrary to the Natural Law itself, and if once adopted would utterly destroy the rights, property and possessions of all men and even society itself." Later on Leo XIII defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." In various encyclicals from 1924 to the present Pius XI has protested against the Communistic attack. In this encyclical the Pope wishes to explain the principles of Atheistic Communism as they are evidenced in Bolshevism, and to outline its method of action as well as to contrast with its false principles the clear teachings of the Church. By the teachings of the Church alone can the world be saved from this Satanic scourge and a better world-order established (1-4).

Communism today gives a religious turn to its doctrine by preaching a false justice, equality and fraternity to those who are in misery in the modern world because of the unequal distribution of wealth. This false ideal is supposed to be the cause of economic progress where Communism has a hold. The fact is whatever economic progress has been achieved is due to other causes, such as intense industrialism in countries hitherto agricultural, the exploitation of immense natural resources and the most brutal use of force to ensure cheap labor. Modern Communism derives from the teaching of Marx. According to this teaching there is only one reality in the world—MATTER.

Everything evolves from MATTER, plant, animal, man and even human SOCIETY. By a blind law and the conflict of forces constantly going on, MATTER moves toward a classless SOCIETY. In such a doctrine as is evident there is no place for God, no difference between MATTER and SPIRIT, soul and body, no survival of the soul after death, no future LIFE. This conflict of forces may be hastened by man. Hence the Communist encourages class-conflict with hate and destruction as rallying cries for the progress of humanity. Any opposition by man or society is to be met by violent destruction until those in opposition are annihilated. Witness Communism in action in Russia and Red Spain.

Communism robs man of liberty, despoils human personality of its dignity, and removes all restraint from human passion. No man has any natural rights. He is a cog in the Communist machine. There is absolute equality between man and man without any authority, even the authority of parents. No property rights exist so all private property must be done away with. Denying to human life any sacred or spiritual value Communism makes the family and marriage mean only an artificial and civil agreement, the outcome merely of some economic system. There exists no marriage bond that may not be broken at the whim of the individual or Communist SOCIETY. Woman is "emancipated" by being forced out of the home and thrown into the hopper of Communist industrial activity. The care of home and children devolves then upon the State. Parents have no rights over the education of children. The State alone has the right of education and whatever parents do in the matter of education depends utterly on the will of the State. Man is thus reduced to slavery with the State as ruthless master (4, 5).

Questions

What two ideas today are clashing representing the age-old forces of good and evil?

What pronouncements were made by Pius IX and Leo XIII on Communism?

What are the false religious claims of Communism?

Where Communism claims an economic triumph what causes are responsible instead of these claims?

Who is the father of Communism and what is his teaching in regard to plant, animal, man and human society?

Why does Communism encourage class-conflict and what position does it take toward any individual or group opposing its gospel?

What does Communism teach regarding human liberty, the human personality, authority, private property, the family, marriage, woman, the child, the State?

II

In a Communistic society there would be no other order than the economic, no values but economic values, its sole object would be the production of material things by means of collective labor. Each person would "give according to his powers" and would "receive according to his needs." Labor would be drafted for the State without regard for the personal welfare of the individual. Force would substitute for law, morality would disappear, the so-called civilization resulting would be a humanity without God. When all men have acquired the "collective" mentality necessary to make Communism an accomplished fact the State will have no reason to exist in this classless society and so will "wither away." In the meantime Communism will use the State and the powers of the State to arrive at its goal. Such is the new gospel offered to the world as the new tidings of deliverance and salvation. It is a system reeking with errors and lies, in opposition to common sense and God's Revelation, subversive of the social order whose very foundations it attacks. It ignores the true origin and purpose of the State, and denies the rights, dignity and liberty of human personality.

Communism has spread in all parts of the world because too few have really grasped its meaning. By pretending to desire only the betterment of the working people and exposing the admitted abuses of our present economic system it has drawn into its net many who on principle reject all forms of materialism and terrorism, the twin pillars of the Communistic idea. As every

error contains its element of truth, the partial truths proclaimed by Communism are presented according to the needs of time and place, to conceal the basic cruelty and inhumanity of Communistic tactics and principles. Thus many of the better minds in a community are won over and these in turn become advocates and apostles of a movement whose viciousness they are unaware of. It exploits racial antagonisms and political differences. It penetrates into universities where agnostic science is an easy prey to the false science of its specious arguments. A way was prepared for Communism by the philosophy of Liberalism which came into the world with the machine age. Liberalism has de-Christianized the world of Labor and Capital. Labor suffering from injustice and deprived of a spiritual outlook on life in the name of false efficiency, has turned to Communism for relief, not recognizing the diabolic lie under the false promise of a better social order. We are reaping the fruits of falsehoods denounced by Our Predecessors and Ourselves (6, 7).

Another reason for the rapid diffusion of Communistic ideas is found in a propaganda "so truly diabolical that the world has perhaps never seen its like before." It is directed from one common center, it shrewdly adapts itself to varying conditions of different peoples. It is backed by great financial resources, international congresses and thousands of trained workers. It uses the press, the radio, the moving picture, the schoolroom from the grades to the university. Little by little it permeates all classes and even sways better-minded groups who are all unconscious of the poison that has infected them. The silence of the press is another reason why Communism has spread so fast. The press of the world has been guilty of nothing less than a conspiracy of silence regarding the excesses of Communism in Russia, Mexico and Spain (8).

Questions

What would be the condition of human society under Communism?

What would be the only law in the Communistic State?

How explain the rapid spread of Communism today?

How has it been able to carry its ideas into all classes and places?

Why does it appeal especially to the working classes?

How does racial antagonism foster the Communistic idea?

What is its appeal to the better-minded and the young people?

How has "liberal economics" paved the way for Communism's acceptance?

What is the propaganda system back of Communism called by the Pope *diabolical*?

How account for the "conspiracy of silence" maintained by the press?

III

The effects of this propaganda are before our eyes. Wherever Communism has gained a grip it has done everything to destroy Christian civilization. Witness Russia and Mexico with bishops, priests and religious men and women done to death with inhuman torture or condemned to a lingering death in prison or at forced labor. Religion must be torn up by the roots is the Communistic gospel in propaganda and fact. The minds of the young must be turned from God and bent to the law of the jungle. Red Spain for two and a half years testifies to the same horrors of cruelty, bloodshed, death. Nor should this bloodstained page of Communist history surprise anyone who is sensible enough to see that if you tear the very idea of God from the hearts of men, you no longer have men but only raging brutes. For the first time in history we are witnessing a struggle between man and "all that is called God." Communism is of its nature anti-religious calling religion "the opiate of the people" because the principles of religion which speak of life beyond the grave dissuade the people from the Soviet dream of paradise here on earth. Its dream is unattainable. Russia after twenty years of terrorism and slavery has failed in its boasted objective of an earthly paradise. It must be remembered that even the sphere of economics needs morality. Russia without morality relies only on terrorism where former revolutionary comrades are exterminating each other. And the Russian people deserve sympathy not condemnation (9, 10).

Questions

What do the excesses carried out by the Red governments in Russia, Mexico and Spain demonstrate?

What is the effect of rooting out from the human heart the idea of God?

Has the present struggle between Atheistic Communism and "all that is called God" any parallel in history?

After twenty years what has Communism achieved in Russia?

Can the sphere of economics be dissociated from morality?

Are the Russian people to be blamed for accepting Communism?

IV

In contrast with the errors and violent deceptive tactics of Communism we have the teaching of the Church regarding human society. Above all other realities there exists the Supreme Being, God omnipotent, Creator and all-just Judge of all men. God has endowed man with natural and supernatural gifts. God is his goal in this life and the next. Man has been destined by God to live as a member of a family and a State. This State is for man. It is to help him reach his goal. He was not created to be a mere cog in a machine called the State. He has obligations toward the State. The State has no right to defraud him, however, of his natural rights, called by our own Declaration of Independence "inalienable." The State through social justice is bound to secure for man the right to hold property, and to receive a living wage adequate for himself and family. Capital and Labor are not to be considered antagonistic elements (as in Communism) but as coöperative parts in the social unit called the State. Harmony and not class warfare is the ideal. Whatever the form of government (provided it is founded on justice), that prevails in the State, its function is to promote coöperation among all the elements that make up the body politic. There should be no favored classes. All have not equal rights in society. There exists in every real State a lawful social hierarchy which means that there are rulers and people, brain workers and manual workers, professional and business groups,

military, naval and civil servants. There is no such thing as leveling down all classes. Such an idea fostered by Communism is against the laws of human nature, reason and God's Revelation. Both man and civil society come from God. Hence neither can deny nor diminish each other's rights. Communism attempts to destroy this Divine Law and substitute in its stead a partisan political program founded on the arbitrary and perverse will of a small group. The Church in proclaiming this sane and enlightening doctrine for human life is making concrete the message of Bethlehem: "Glory to God . . . and peace to men of good will." It calls for liberty and authority, securing the rights and duties of all groups and individuals. The Church does not separate a proper regard for temporal welfare from eternal values. She promotes human progress and happiness not by defining an economic system which is outside her field, but by outlining the guiding principles that must be back of any economic system if it is to sensibly promote man's welfare on earth. The social doctrine of the Church while stressing man's eternal destiny is best for his human welfare. From the beginning it was the doctrine of the Church on human brotherhood that mitigated and finally abolished human slavery, and taught the true dignity of manual labor. Today there would be none of the fatal isms that threaten the very foundation of decent human life and reasonable happiness, if the leaders of nations had hearkened to the Voice of Christ speaking through His Vicar. Instead they built their hopes on liberalism and laicism, foundation stones that today are crumbling before our eyes (11-16).

Questions

- What is Catholic teaching regarding human society?
- What place does God hold in this teaching?
- What is the origin of the State?
- What are the obligations of the citizen?
- What are the rights of the State over the citizen?
- What are the limitations of these rights?
- What must the State secure to the citizen?
- How are Capital and Labor to function in the State?

What is meant by a social hierarchy?

Why cannot a classless society be brought about?

How are liberty and authority reconciled in the Catholic idea of the State?

Is the Church merely concerned with eternal values?

Is the Church concerned with man's temporal welfare?

Does the Church promote human happiness by her own economic system?

How has the Church's teaching influenced human welfare?

What two ISMS were the foundation of modern social disaster?

V

The saving doctrine of the Church must be reduced to action by all who wish to stave off the Communistic peril. "Be ye doers of the Word not hearers only, deceiving yourselves." We must take a leaf from the book of Communistic enthusiasm and outstrip in our Christian action the children of darkness. The first need is a renewal of Catholic life so that the Catholic Body may in reality become the salt of the earth and so preserve human society from total corruption. We see an encouraging sign of this reawakening of Catholic life on all sides and among all classes even the most cultured. Yet much remains to be done. In Catholic countries there are still many who are merely Catholics in name. The Catholic who does not live his religion to the full in these days when strife and persecution are raging will not long remain a Catholic. There are two teachings of our Lord that have special bearing on present conditions, namely, detachment from earthly goods and the command of charity. In these days of materialism that breed a thirst for everything worldly, every Christian must strive for detachment. Those who have riches remembering that they are stewards of God and must give an account to Him of the use they make of their wealth. The poor too while striving to better their condition should remember that earthly comfort and prosperity are of less value than the things of the spirit. The earth can never be Paradise and both rich and poor, but the poor especially must

in the words of Saint James, "be patient." "We have not here a lasting city but we seek one that is to come," are the sane words of Saint Paul. A still more important remedy for the modern evil is charity in the true Christ-given sense of the word. Charity that is patient and kind in fulfilling the spiritual and corporal works of mercy. We are grateful to all associations that are engaged in these works and we are all the more grieved by people who spend great wealth on useless and frivolous amusements while thousands of the needy are in real misery beyond their control. This is neither charity nor justice. Charity then must be proclaimed by pen and word, charity that teaches us that our fellow-human in need is Christ in need (17-20).

Questions

What remedies must be applied to save civilization from the Communistic menace?

What characteristic of the Communistic apostle is to be imitated?

What is the first duty of the Catholic in this crisis?

What has been the failure of many in so-called Catholic countries?

What two doctrines of Christ are most important at the present time?

How do they apply to, and how must they be applied by rich and poor?

VI

Charity however will never be real unless it takes justice into account. For true charity includes all the Commandments. It follows that a "charity" denying the workman a just wage is not charity at all but a pretense. The wage-earner is not to receive as alms what is due him in strict justice. It is the duty of employers to remember that they are not true Catholics if they ignore Our teaching on the rights of a worker to a just living wage sufficient for himself and his family. Besides this obligation of justice between man and man there is the obligation of

social justice binding alike employer and employee. This demands from each individual all that is necessary for the common good. The good of society as a unit cannot be procured unless each in the dignity of his human personality is supplied with all that is necessary for the exercise of his social functions. For the worker this means a living family wage. It means moreover the chance of securing a modest savings account that will prevent pauperism, make provision through public or private insurance for the time of illness, unemployment and old age. If We consider the whole structure of economic life, as We have pointed out in Our Encyclical *Quadragesimo Anno*, charity and justice will be best attained by the mutual coöperation of associations of employers and employees. To achieve social justice, it is necessary for Catholics to learn the teachings of the Church as explained in the Social Encyclicals. Catholic education in social principles must permeate all classes in the Church. Only then will the scandal be removed of Catholic employers exteriorly faithful to their religion, yet in the field of labor, industry, trade and business not acting according to the clear principles of justice and charity. The press can play an important educational role in this matter by explaining the truth of Catholic social ideas and exposing the sophistry of Communistic propaganda. True propaganda must conquer the false. In the beginning Communism proclaimed itself for what it is but now it cloaks itself behind ideas that are good and attractive. Calling for peace the Communist foments class warfare. Democracy, humanitarianism, the popular front are just names calculated to deceive the unwary. Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever (21-25).

Questions

May charity cover up the failure of justice?

What does true charity imply?

What is the obligation of Christian employers?

How has the insincere attitude of Catholic industrialists affected the worker?

What does social justice demand of each individual?

In what does the need of the human body resemble the need of the social body?

What salary does social justice demand for the workman?

How should employers and workers regard organizations?

What type of organized social-economic life should all strive for?

Why is there immediate need for social study based on Catholic teaching?

How can the press influence the spread of right social teaching?

How does the Communistic approach today differ from its first approach?

Is its present position easy to identify?

May a Catholic cooperate with Communism in any undertaking?

What is the twofold weapon necessary for the triumph of the Christian social order?

VII

The first-line ministers of the Gospel which is to save the world from ruin are the bishops and priests of the Church. To the priests of the Church Our command is: "Go to the workman especially where he is poor; and in general go to the poor." The poor are more exposed to the deceits of agitators who are capitalizing on their sufferings and urging the false remedy of Communism. Much has been done by bishops and priests but a great deal more has to be done in applying new methods of apostolate more suitable to present needs. When danger threatens the life of a nation everything not bearing on united defense must take second place. So today everything must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. The big need is for our parish priests to win back the worker to Christ and His Church. To do this example is more effective than preaching. The priest to reach the poor must be poor and disinter-

ested and unselfish while the priest who is a money-seeker even though he may not become a Judas will only be "sounding brass and tinkling cymbal," a hindrance rather than a help to his flock. But not only the priest but the laity must get into the social battle by Catholic Action. This is the coöperation of the laity with the hierarchy in spreading the Kingdom of Christ. Its members must be trained first in self-conquest, then in knowledge so as to become apt instruments for the work of Christ's apostolate. Workers above all others must be trained who can reach their fellow-workers more easily than priests can. In addition, propaganda must be used on a large scale to meet the enemy on his own ground. All associated groups, workers, farmers, students must first get the true social message of the Gospel in their own lives and then spread it among their own. But again it is to the Catholic workmen to whom We appeal above all others to bring to their fellow-workers the message that the Church is the mother of all who labor and suffer. If this mission in mine, factory, shop, costs sacrifice, the Catholic workman must remember Christ the Worker who not only toiled but sacrificed Himself for others. Above all do We appeal for Catholic unity. It is a sad sight to see the children of the Church disunited. Dissension in our own ranks only gives comfort to the enemy who makes capital of it for the spread of his poisonous teaching. We call also on all good men who believe in God and honor Him to join with the Catholic Church "in order to ward off from mankind the great danger that threatens all alike." All who do not want anarchy and terrorism to replace decent civilization should line up with the forces of Catholic Action. The State too must act in this crisis by stamping out an anti-God campaign that will inevitably shake society to its very foundations. For be it remembered without God no nation can survive. The State too must act for the common welfare by securing those material conditions for all without which society cannot exist in good order. Employment must be secured for heads of families and for youth. Excessive wealth in the hands of the few must not be tolerated, but should be corrected by remedial legislation. In administering public funds the common good must be the only consideration. Every public

office must be considered a public trust. In international relation all false economic barriers springing from distrust and hatred must be abolished. Complete liberty must be granted the Church to fulfill her spiritual mission. This itself will prove an effective contribution to the rescue of nations from the present peril. The evil today is spiritual. To meet it there is need of a spiritual power. Such is the Catholic Church. It follows that for the very good of humanity her work should be unimpeded. Her task it is to promote true human happiness that eternal bliss may be secure. States and governments that wage war against her wage war to their own final destruction. "Unless the Lord safeguards the city he watches in vain who keeps it." We pray for those who have been tainted by Communism that "they may see." And to hasten the coming of the "peace of Christ in the Kingdom of Christ" We place this campaign of the Church against world Communism under the patronage of Saint Joseph. He belongs to the working-class and bore the burdens of poverty for himself and the Holy Family. He is the example of faithfulness to everyday duties. He is called the Just and so is the model of that Christian Justice that should reign in social life. While the promises of false prophets of this earth melt away in blood and tears, We see with the eyes of Faith the fulfillment of the vision seen by Our first Predecessor, Saint Peter—the new heavens and the new earth shining forth in splendor: "Behold I make all things new" (25-32).

Questions

Who are the first-line torchbearers of the Light of Christ in the world?

To what class in the State must the priest today go first?

Why is this class the special object of the Church's solicitude?

What type of priest alone can appeal to the worker?

How is the laity to act in the modern world-crisis?

What is the meaning of Catholic Action?

What is the group apostolate?

Why is Catholic unity more necessary today than ever?

Does the Pope call on Catholics only to wage the battle against Communism?

Has the State a duty in the present problem?

What must the State do for the worker, the capitalist, the Church?

What should guide international relations?

Why is Saint Joseph chosen as the patron of the war against world Communism?

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