


THE
LAY
APOSTOLATE

PAPAL TEACHINGS





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THE LAY APOSTOLATE

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THE LAY APOSTOLATE

Selected and Arranged

by

THE BENEDICTINE MONKS OF SOLESMES

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ST. PAUL EDITIONS

Alverno College

IMPRIMATUR:

✠ HIS EMINENCE, RICHARD CARDINAL CUSHING
Archbishop of Boston

October 5, 1960

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*

Acknowledgment is gratefully made to the NCWC News Service for permission to use several translations.

DAUGHTERS OF ST. PAUL

INTRODUCTION

HOW THE DOCUMENTS ARE PRESENTED

- At the head of each document is found
a title, to facilitate understanding,
the type of document,
the "incipit" if the text is taken from a written document
the address and the date of origin;
- in the body of the text:
subtitles for the longer citations.
in italics in parentheses, a brief summary of those
portions of the original document not cited in the
text, because not referring directly to the subject
being treated.

HOW TO USE THIS VOLUME

- To find the texts relating to a given question:
look first in the alphabetical index or else directly in
the analytical index, where the numbers in heavy print
refer the reader to the papal texts.
- To clarify a text by placing it in its context in the develop-
ment of the thought of the Popes, or by comparing it
to parallel texts: the numbers in italics, given in paren-
theses in the margin of the text, refer to the analytical
index, which in turn summarizes briefly the lines of
papal thought and indicates the relative texts.

THE NUMBERING OF THE TEXT

- The numbers in heavy print, refer to the paragraphs of the
papal pronouncements, given in chronological order
in the text.
- The numbers in italics, given in parentheses, refer to the
divisions of the analytical index.

FOREWORD

Lay collaboration in the service of the Church can lay claim to a tradition which is as old as Christianity itself. The characters of Baptism and Confirmation, as well as membership of the Mystical Body, have also imposed on the faithful the obligation of assisting, by their prayers and sacrifices, by the witness of their life and sometimes of their blood, the defence and extension of the Kingdom of Christ. At the same time, they have thereby incurred the duty of responding to the appeals of the hierarchy when the latter seek more direct aid in the carrying out of their mission.

If these appeals have become more insistent in the present day, they do not, however, signify a reversal of the traditional system, nor an emancipation of the laity, as if the latter had at long last come of age. New needs have given rise to them: the Church, now deprived of the natural support which she used to enjoy from Christian institutions, and handicapped in her apostolic activity by the dearth of priestly vocations, has been forced to ask for the help of all her children.

While multiplying their appeals, the Sovereign Pontiffs have not failed to set forth the objectives toward which the activity of Catholics must be directed, and the rules it must follow; they have also encouraged the course of its development by their approbation and direction. It is these appeals and directives which the present volume proposes to gather together.

*The objectives were expounded fully in the vast synthesis of the Encyclical *IL FERMO PROPOSITO*, of St. Pius X: collaboration in the evangelizing mission of the Church and in her work of civilizing the world; in the defence of her liberties and her rights: such will always be the goals to which lay collaboration must always be directed.*

The conditions under which this activity will be effective will be found in fidelity to the principles on which the Popes, one after the other, never cease to insist: submission to the hierarchy, unity of forces and the spiritual formation of those involved.

To these principles, Catholics will always have to conform their activities, whether or not these are exercised within those associations and movements which are generally necessary to ensure unity of forces and concentration of effort. But if the principles remain unchanged, organizations often have to vary, especially in their non-essential features: here, absolute attachment to the past will result in paralysis; adaptation to circumstances will be the major care of those who seek to work for souls.

This double character of fidelity to principles and flexibility in their application, which is always to be seen in the government of the Church, is shown especially in the documents by which the Sovereign Pontiffs, who are always abreast with their times, have striven to enlighten and direct the activities of the laity.

By approving new organizations, by changing the nature of those which no longer are adapted to modern circumstances, above all by directing their activities now towards one, now towards another of the objectives mentioned above, the Popes have marked the successive stages which give Catholic Action its different forms at different times.

Just after the French Revolution and the destruction it caused in Europe, groups of the faithful began to be formed with the aim of saving the masses from the growing tide of irreligion and of helping the missionaries in their work of evangelizing pagan lands.

In the middle of the nineteenth century, the defence of the Church and of Christian life, which were threatened in Germany and in Italy by the attacks of Rationalism then in power, called into being the first Catholic Federations: German and Italian Congresses, Italian Catholic Youth. These groups were encouraged by Pius IX, and his successors were happy to see in this the first achievements and the starting-point of the organizations of Catholic Action.

With Leo XIII and St. Pius X, the now-organized forces of the laity were called to face a new danger. To build an effective barrier against Socialism (a), they were asked to introduce

- (a) In this work, the word "Socialism" is used to designate Marxist Socialism, not the Socialism of the British Labor Party. (Translator's note)

into economic life and public life that social doctrine of the Church of which Leo XIII will always remain the uncontested master.

Leo XIII, again, gave "Catholic Action" its name, which was destined to become so important. He drew up its charter in the Encyclical *GRAVES DE COMMUNI*, while St. Pius X, in *IL FERMO PROPOSITO*, developed for it a theological synthesis.

The gaps left by the war in the ranks of the clergy lead Pius XI to introduce a new orientation: direct help in the work of evangelization. This field of activity, hitherto in the second rank of the objectives assigned to the laity, would at the same time present the hope of evading, legally at least, the demands of a totalitarian State which claims for itself the whole corporate and social field. The repeated appeals of the Pope, the organization extended to all countries and the appearance of specialized movements, always make the name of Catholic Action inseparable from that of Pius XI. They even surround the achievements of that time with a brilliance which sometimes leads men to forget the law of constant adaptation which always governs the organizations of the laity.

Just after the upheavals of another war, Pius XII made new appeals to meet new needs. By renewing the Sodalities of Our Lady, he united them to Catholic Action, like a body of chosen troops. At the same time, he invited all men of good will, wherever they come from, to strive in all spheres in the urgent work of saving souls and the construction of a "Better World".

The wide extension of the field of battle will not however lead to confusion: in the tradition of his predecessors, the Holy Father recalls the positions of the laity in the structure of the Church, and also the internal arrangement of movements which should henceforth be organized on an international level. He laid down the laws which must govern their mutual relations and clearly defined the boundaries between them. He pointed out the fields of activity reserved to the clergy or open to the laity, those which belong to the apostolate in the strict sense and those which apply to other activities, for which the faithful may equally be called to lend their assistance.

* * *

The above short explanation will make it sufficiently clear why the editors have not thought it possible to follow the cur-

rent division into Catholic Action, Civic Action and Social Action, in order to make three separate volumes of papal texts relating to lay action.

It would have obscured the lessons to be learnt from history, as well as from the juxtaposition of these different kinds of activity.

It would also have been quite unnecessary. Since the now classic works of Mgr. Guerry in France and of Mgr. Cavagna in Italy, none could hope to do better. A new collection of pontifical texts on Catholic Action, in the strict sense as defined by Pius XI, would not be justified.

In order not to increase the size of a volume which is already too large, those pontifical documents which lay down the concrete nature of lay activities, and their methods and needs, have been collected separately (b). The reader will find them in other volumes which will give those involved their instructions (c).

The translator wishes to extend his thanks to the following for permission to use existing English translations of the sections mentioned below.

Rev. Fr. Anderl of Wisconsin, U.S.A. for 697-728, 782-784 (from "Religious and Catholic Action" 1947);

Apostleship of the Sea for 753-761, 1021-1026 (from The "Messenger");

Benziger Bros. for 220-221 (from "The Great Encyclicals of Pope Leo XIII," 1903);

The Britons Publishing Co. for 122-126 (*Humanum Genus*);

The C.T.S. for 108, 173-182, 316-317, 323-374, 444-451, 501-502, 531-548, 621-628, 690-695, 740-752, 863, 887-897 (from various pamphlets);

(b) However, the demarcation could not be a vigorous one. To avoid repetition and the breaking up of texts, the documents have been divided according to their dominant theme. Again, it was impossible to collect all the letters addressed to each of the various movements. Only some of those have been retained which mark the beginning of new branches from the main organization, and which allow one to follow their development.

(c) Women's Problem's, Lay Apostles, Social responsibilities of the elite.

The "Clergy Review" for 789-795 and 960-964;
Messrs Herder Ltd. for 456-458 (from "Encyclicals of Pius XI,"
1927);

The National Catholic Welfare Conference of America for 132-
140, 144-169, 249-296, 549-559, 560, 629-656, 808-816, 900-
924, 972-973, 982-993 (from various pamphlets);

The Sword of the Spirit for 438-439 (from "The Popes and
the Missions");

and the "Tablet" for 109-115, 116-121, 141-142, 232-238, 239-
245, 303-306, 411, 412-420, 452, 453, 772-777, 779, 817-820,
828-830, 851.

* * *

Some errors and omissions may have escaped the eyes of
those who have made this collection. They apologize in advance
and will be grateful to any readers who point them out for
correction in later editions.

* * *

There is scarcely any need to recall that the documents
contained in the present collection belong for the most part to
the ordinary magisterium and must not be taken for *ex cathedra*
definitions. They range in order of importance from encyclicals
to the letters to leaders of movements, from broadcasts to
allocutions given to limited groups (d).

The authority of pontifical statements must not, however,
be judged solely according to the position on this scale of the
documents in which they occur, but also according to the greater
or lesser stress placed on them by the Sovereign Pontiff, and
still more by the continuity and the coherence of the teaching
which emerges from them all taken together.

However, even in the simplest of these texts, the Popes are
exercising their function as the Center of Catholic unity, of that
unity which, as well as being a note of the divine origin of the
Church, is also the basic condition for any apostolic undertaking.

-
- (d) This collection consists, in principle, only of documents
emanating from the Sovereign Pontiffs themselves. Some-
times, however, letters from the Secretariat of State have
been included, as being an authoritative commentary on
the thought of the Popes.

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PAPAL DOCUMENTS

BENEDICT XIV

(1740-1758)

CATECHISTS

A. C. *Salutaris doctrinae*, March 9, 1746—to the Archconfraternity of Christian Doctrine in Rome.

On account of Our Pastoral Office We desire that the sources of saving doctrine reserved for the human race by the immense goodness of God may be directed with assiduous care to nourish and strengthen especially the tender plants of the Church, and that each one of these growing shoots may be abundantly watered, so that when, at the appointed time, the Heavenly Father comes and demands from them the fruit which is due from them, He may not order those trees to be cut down and cast into the fire as unfruitful, but will, in His mercy, allow them to be transplanted into the happy gardens of Heaven, there to live for all eternity. 1

We have already in Our Encyclical Letter of January 7, 1742, the second year of Our Pontificate, communicated to Our Venerable Brethren, the Bishops of the whole Church of God, Our anxiety on this subject. We there laid down a number of precise rules, which We adjudged apt and opportune for the furthering of the work of God in each diocese. In this most illustrious portion of the vineyard of the Lord which is especially entrusted to Our care, and from which God willed that, as it were, the fountainhead of the heavenly waters should flow out to irrigate the whole surface of the earth, We have never until now failed to apply Our diligence and care to watch over and insist upon this point. We have judged it highly expedient to apply Our mind to consolidate and enlarge in this Beloved City the most salutary Institute of the excellent Sodality of Christian Doctrine. This Sodality was founded and set up in this City, and its active and assiduous piety is exercised 2

in helping the parish priests of the same City to instruct the children and adolescents of both sexes in the rudiments of the Catholic Faith and in the essentials of Christian Doctrine. Following, therefore, the example of Our Predecessors, for the glory of God and the salvation of souls, We have decreed that the needs and wants of the Society shall be more fully attended to.

THE "GOLDEN BULL" OF CONGREGATIONS OF OUR LADY

A. C. *Gloriosae Dominae*, September 27, 1748.

(The glories of Our Lady.— The devotion of St. Ignatius and his followers towards her.) *

3 The sons of St. Ignatius are known as the founders of
(63, an excellent Institute, which is both wise and widespread.
80) Among the works of this Institute, in which they continue to make themselves so useful to the Church, they devote themselves especially to the education of youth. In striving to train them in religion and in learning they take care to enroll them in Associations and Sodalties dedicated to the Blessed Virgin, Mother of God. After having consecrated them in a special manner to her cult and to her service, they teach them, under the direction of her who is the Mother of fair love, of fear and of light, to climb to the summit of Christian perfection and to strive for the goal of eternal salvation. One can scarcely believe the usefulness to all which is displayed by this pious and praiseworthy association, abundantly provided with salutary rules, adapted to the different conditions of its members and conducted with skill and prudence by its own directors.

° The beginning of this constitution will be reproduced in the forthcoming volume devoted to Our Lady.

Among the members of the Sodalities, some, faithful 4
 to a life of innocence and piety, and taken under the pa- (13,
 tronage of the Blessed Virgin from their earliest childhood, 63,
 have thus merited to retain in an exemplary way, through- 95)
 out their life, and even to the point of final perseverance,
 the high standard of moral behavior which should be that
 of a Christian and a servant of Our Lady. Others, helped
 by the most merciful Mother of God, to whose cult they
 were vowed in this association, have abandoned the seduc-
 tions of the vice which held them unhappily in its grip,
 and the way of iniquity on which they had entered, in
 order to be converted, and subsequently to embrace a
 sober, good and pious way of life, in which, sustained by
 the holy practices of the Sodalities, they persevere most
 happily. Still others, thanks to an affectionate devotion
 long formed towards the Mother of God, raised to the most
 sublime heights of divine charity, have valiantly and with
 a brave spirit abandoned the vain and passing goods and
 pleasures of this world in order to enter the holier and
 more certain state of the religious life: crucified to Christ
 on the Cross by their religious vows, they have given them-
 selves entirely to the work of their own perfection and the
 salvation of their neighbor.

From all this can clearly be seen the prudence and 5
 the holy inspiration of Our Predecessors, the Roman Pon- (63)
 tiffs, who from their very beginnings favored the institution
 of the Sodalities of Our Lady and accorded to their direc-
 tors and members a host of important privileges.

(Here follows a list of favors granted by Gregory XIII
 (a), Sixtus V (b), Gregory XV (c), Benedict XIV himself

5a The Bull *Omnipotentis Dei*, December 5, 1584.

5b The Bulls *Superna dispositione*, January 5, 1586, and *Romanum decet*, October 5, 1587.

5c The Brief *Alias pro parte*, April 15, 1621.

(d).—*Confirmation of these privileges, new indulgences.—An invitation to receive the Sacrament of Penance and the Eucharist.*)

6 To conclude, we earnestly recommend all members
 (22, of the aforesaid Sodalities, to preserve, and to take care to
 63) exercise, fraternal charity between each other as well as
 towards all the faithful. Thus applying themselves to the
 two Commandments which sum up the Law and the Pro-
 phets, they will constantly practise works of religion and
 mercy, and thereby will not cease to rejoice the Church of
 God (a). This is the reason for one of the provisions in Our
 Letters cited above. In view of the greater need among the
 sick for the spiritual and temporal helps of fraternal charity,
 among the indulgences given to members for various works
 of piety, special ones were granted to those who, on hear-
 ing the tolling of the bell signifying the agony or death of
 one of the faithful, should address a prayer to the Most
 Good and Great God for the cure of the sick person, for his
 happy death or for the repose of the soul of the dead. We
 hereby expressly extend these indulgences to those who
 minister to, or serve, the Sodalities.

(*The indulgences granted to priests for ministering to the sick.—Imperative formulæ of the Golden Bull.*)

5d The Brief *Præclaris Romanorum*, April 24, 1748.

6a The Brief *Præclaris Romanorum*, April 24, 1748.

LEO XII
(1823-1829)

LAY APOSTLES

A. L. *Dirae liborum*, June 26, 1827—to the “Société des bons livres” in Paris.

A terrible torrent of filth is caused by the books issued 7
by the diabolical workshops of wicked men, with no other (5,
aim, beneath their eloquent form and their treacherous wit, 19,
than to corrupt faith and morals and to teach sin. One can 29)
be certain that the best remedy is to oppose them with
wholesome writings and to disseminate these widely. Such
was in any case the idea arrived at in our day by a number
of distinguished Frenchmen. Several of them came together
in Paris under the patronage of Our dear son in Christ,
Charles X, that Most Christian King, who stands with such
prudence and wisdom at the helm of the kingdom of
France. They have adopted the name of the “Société Catho-
lique des bons livres” and have spared no pains, no loss of
sleep, and even no expense to write, translate, popularize
and disseminate works aimed at the reform of morals and
the defence and propagation of the Faith (a).

This design, inspired and guided by God, has had 8
happy results, as We know by weighty and detailed testi- (64)
mony. In a short while, a great number of works have been
widely disseminated, and welcomed by the pastors of the
kingdom. Therefore, We, who have been raised by a singu-
lar favor of God to the heights of the priesthood, and who
are incessantly anxious for the salvation of the whole
Christian flock which has been entrusted to Us, cannot but
feel a great joy at the sight of men as pious as they are

7a The Brief *Fructus quos fauste*, of October 2, 1827, was
to accord these same favors to the “Société des bons livres”
spread throughout France.

distinguished, who are neither members of any religious order, nor bound by any solemn vows, yet who, inflamed by the fire of charity, spend themselves entirely, with learning and eloquence, joining the agreeable with the useful, to penetrate the minds of men and to introduce there the love of all the virtues.

(New favors granted to the Society.)

GREGORY XVI

(1830-1846)

COOPERATION OF THE FAITHFUL IN THE WORK OF EVANGELIZATION

Enc. *Probe Nostis*, September 18, 1840.

(*Attacks on the Church. Progress of the Missions.*)

All that We have recalled so far, Venerable Brethren, is a consolation and the glory of the Catholic religion. But there are not lacking other things which console the Church among the great tribulations by which she is oppressed: namely, the pious institutions which are growing up to the benefit of religion and Christian society, and among which some are coming to the assistance of the very apostolic Missions of which We have been speaking. Indeed, what true Catholic does not rejoice in considering the Providence of Almighty God, Who, forever protecting and assisting His Church as He has promised, raises up in her, according to differing times, places and other circumstances, new societies which, under the authority of the Church, and each in its own way, contribute their zeal and effort with undivided powers towards works of charity, the instruction of the faithful and the spreading of the Faith? 9
(5,
27,
34,
64)

(*Old and new religious Institutes of women.*)

Not less are We and all men of good will overjoyed to see other new societies of the faithful, which are growing up one after another in many cities, especially the more famous ones. Their object is to oppose to bad books, good ones, by themselves or by others; to the monstrosities of error, purity of doctrine; to injuries and calumnies, Christian meekness and charity. 10
(13,
29)

Lastly, how are We to speak without the highest praise of that famous society, which is continually growing larger not only in Catholic regions, but also in non-Catholic

and pagan countries? This society offers an easy way to all the faithful, of whatever conditions, to deserve well of the apostolic missions and to share in their spiritual goods. You will already have understood that reference is here made to the well-known Association for the Propagation of the Faith.

11 Having communicated to you, Venerable Brethren, (58) both the anguish with which We are consumed on account of Our defeats, and the consolation which sustains Us because of the triumphs of the Catholic religion, it only remains now to speak to you in the same way, of the solicitude which fills Our mind for the prosperity of societies so well deserving in the cause of religion. We therefore earnestly entreat you in the Lord to take pains to nurture, protect and increase them within the limits of your dioceses.

12 First and foremost We recommend to you the above- (5, mentioned Association for the Propagation of the Faith, 19, which was first instituted in 1822 in the most ancient and 33, noble city of Lyons, and which afterwards spread far and 37, wide with wonderful speed and success. We recommend 64) to you no less strongly the other similar societies which have been founded in Vienna and elsewhere. They are distinguished by different names, but are all joined in the same work of spreading the Faith, and all enjoy the favor of the Most Religious Princes. It is indeed a great and most holy work, which is sustained, increased and built up by the small offerings and daily prayers of each member. By the support of apostolic works, by the exercise of Christian charity towards neophytes, by the liberation of the faithful from the onset of persecution, We adjudge them worthy of the admiration and love of all good men. Nor is it to be thought that such a great benefit should have been accorded to the Church in these last times without a special disposition of Divine Providence. While all kinds of machinations of the Enemy assail the Beloved Spouse of Christ,

nothing more opportune could happen than that the faithful people of Christ, inflamed with the desire to spread Catholic truth, should study and work together to gain all men for Christ.

Therefore, called, in spite of Our unworthiness, to watch over the whole Church, We have, like Our Predecessors, lost no opportunity of bearing clear witness of Our favor towards such an excellent work, and of spurring on by suitable encouragement the charity of the faithful to take it up. And you, Venerable Brethren, who are called to take a share in Our cares, labor sedulously so that this work may grow daily more widespread among the flocks committed to your care. "Blow ye the trumpet in Sion" (a), see to it, by fatherly admonition and persuasion that those who have not yet joined this most pious association, may most readily do so, and that those who have already joined may persevere in their intention. 13
(5,
19,
58)

This is indeed the time when "the Christian army must unite in the face of the Devil's fury" (b). But also it is the time to see to it that the faithful unite themselves in this holy association to the priests who are weeping, praying and laboring for the Faith.

(Hopes of peace for the Church.—Blessing.)

THE SOULS OF THE POOR

A. L. *Libenti sane animo*, May 27, 1846—to Jules Guoussin, President of the Society of St. Vincent de Paul. 14
(17,
27,
64)

Most readily did We accept your most gracious letter, by which, in the name of the Society of St. Vincent de Paul, you desired to send Us the gift of the book, translated into French and published last year in Paris, entitled "Man-

13a Joel 2:1.

13b St. Leo, *Sermons* XLI, 48.

ual of the Society of St. Vincent de Paul" (a). Absorbed by the most heavy cares of Our Supreme Pontificate, We had not before been able to enjoy this book. It was most gratifying to Us to learn from this letter of the happy progress, with the help of grace, of the Society in France and in the other dioceses of Europe and America, and of the respect accorded by its members both to Us and to this Chair of Peter, the sedulous industry with which they perform their works of Christian charity and help the poor. This last they do with especial care to imbue their souls with the most holy precepts of our religion and to train them in honesty and virtue. Therefore We congratulate this Society and earnestly entreat the most merciful God, the Giver of all good things, that He may for the greater glory of His Name and the benefit of mankind always aid with His Heavenly favor this Society and its members.

(Blessing of the Pope.)

14a By the Briefs of January 10 and August 12, 1845, some indulgences had already been granted to the Society founded in 1833.

PIUS IX

1846-1878

BORN DEFENDERS OF THE CHURCH

Enc. *Qui pluribus*, November 9, 1846.

(*The anti-Christian conspiracy at the time of the accession of Pius IX.—Duties of the Popes and Bishops.*)

We trust that the Princes, Our dearest sons in Christ, remembering in their piety and religion, that the “kingly authority was given to them not only for the government of the world, but more especially for the protection of the Church” (a), and that We, “whilst We maintain the cause of the Church, maintain that also of their kingdom and of their safety, so that they may hold their provinces in undisturbed possession” (b), will aid our common wishes and endeavors with their power and authority, and defend the liberty and safety of the Church, that “the right hand of Christ may defend their kingdom” (c).

(*Prayers and blessing.*)

THE CHILDREN'S CONTRIBUTION

A. L. *Quum aetate qualibet*, July 18, 1856—to the organizers of the Society of the Holy Childhood.

If, in all ages, the Church of Jesus Christ has enjoyed the undisputed privilege of seeing flourish in her bosom institutions of piety and mercy, she shows herself in Our own times no less fruitful in producing most remarkable new organizations. Each day sees new ones growing up,

15a St Leo, Epistle 156 to Leo Augustus.

15b St Leo, Epistle 43 to Theodosius.

15c *Ibid.*

27) with the object of providing not only for the temporal relief of the sufferings and calamities of this life, but also and above all for the needs of souls and for their eternal salvation. The Lord thus accomplishes a plan full of wisdom: at the moment when the impassioned enemies of the Catholic Faith are by insipid praise exalting the natural human sentiment of the love of one's neighbor, seeking to draw a veil over Christian charity, in order, if it were possible, to diminish its brightness, it comes about that this very same Christian charity radiates on all sides with ever-increasing abundance and shines forth with ever-growing splendor in the new undertakings to which it gives birth and which a sterile philosophy, the enemy of the Cross of Jesus Christ, will never be able to imitate.

17 (9) A still more wonderful thing is that it is not men whom birth or abundant wealth place in the first ranks of society; it is the young, it is those who have to struggle to maintain the most modest existence, it is children of the tenderest years whom Providence is inspiring to bring, in their turn, and according to their own small resources, their little contribution of zeal and effort to the accomplishment of these works.

Conditions of efficacious work

18 (47, 50, 52, 53) These beneficial institutions, so varied in form, are so many precious plants covering the vineyard of the Lord like an eternal verdure. But they will grow, develop and bear fruit only on condition that they draw nourishment and life from the spirit of obedience and unity, which is the hallmark of the Catholic religion. In order to preserve this unity, they must submit to the authority of the Roman Pontiff who, from the heights of the Supreme Chair of the Prince of the Apostles, upon which he is placed as if in a heavenly observatory, directs on all sides his watchful gaze, provides for all the necessities of religion and regulates and governs all the different works of charity. In this

way, each institution, while remaining free to govern itself and administer its own affairs, learns from the Father of all what is to be undertaken, and what, in his judgment, will work out to the best advantage of the Universal Church, the government and care of which are entrusted to him by God Himself.

Therefore We have been especially pleased to grant the petition by which the pious society known as the Holy Childhood has recently asked Us to designate one of the Cardinals of the Holy Roman Church and to charge him to be its Protector with regard to Ourselves and the Holy See, so that this institution may be better assured by the help and good offices of such a patronage, of following in a proper manner the guidance of Our apostolic authority, and of thus serving the interests and common good of the Church. 19
52)

Two-fold fruit of the Holy Childhood

The charitable society of the Holy Childhood was born (a), it is true, of another charitable organization known as the Propagation of the Faith (b); however, if We consider either its principal object or the persons who are naturally called to belong to it, We judge it altogether worthy to be supported by a special act of Our authority. Indeed, while on the one hand, it devotes itself to the salvation of the unhappy children of China and the other pagan lands, who are condemned by the barbarity of their parents to a premature end, while it rescues them from a cruel death and purifies them in the saving waters of Baptism; on the other hand it rallies Catholic children and inspires them to unite all the effort of which they are capable to save these abandoned children, and by the very 20
64)

20a In 1843, through the efforts of Most Rev. de Forbin-Janson, Bishop of Nancy.

20b Founded in 1822.

exercise of this sublime act of charity, it leads them to recognize for themselves, at the most favorable time, the privilege of grace by which God has deigned to call them to the wonderful light of the Faith. This grace is all too often despised, and this is the great crime of the partisans of Rationalism. Such, then, is this new work of Christian charity—it clearly places no obstacle in the way of the charitable work of the Propagation of the Faith; on the contrary, it is well known that the latter is helped by it in a marvellous manner. By the very fact that it enkindles in the hearts of children the first tiny sparks of Charity, and implants in them the sentiments of mercy and compassion, it inflames them and inspires them so well to work for the salvation of souls and to spread the light of the true religion, that these children, when they are older, will naturally be prepared to join more eagerly the pious society for the Propagation of the Faith.

The obligation of the Apostolate

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58)

We are, therefore, as overjoyed and happy as Our Predecessor in former times, to see appearing here before Our eyes and taking its birth in Our city of Rome, a Society which is so beneficial to religion and so suited to the times. With equal joy We have, in order to enrich it, drawn from the Treasury of Indulgences, and now, in entrusting the task of its protection to one of the Cardinals of the Holy Roman Church, constituted by Us its Protector, We have wished to add to all the rest this fresh testimony of Our benevolence and paternal affection. It remains for Us to bestow just praise on those who work for and direct this Society, for the zeal and industry which they have devoted to its propagation and prosperous growth, and to exhort them and all the members, with all Our heart, to persevere with unshakable constancy, devoting themselves to procure the salvation of souls, as We must all do according to the law of Charity, for the Lord gave a commandment to each

one of us concerning our neighbor. We would not forget here Our Venerable Brethren, the Bishops of the Catholic world, and in calling their attention to this new Christian institution, We invite each one of them to introduce it in his diocese, and to tend with care this tender sapling which has spontaneously appeared in the vineyard of the Lord, and which will repay them with the most abundant fruits.
(*Blessing.*)

CONGRESS OF MALINES

Let. *Observantissimas vestras*, April 2, 1863—to Baron de Guerlache, President of the Organizing Committee of the Catholic Congress of Belgium.

We have received the most respectful letter which you addressed to Us on the tenth of March. It informed Us that you are employing all your care and effort to set up in your country a Catholic Congress under the auspices and the direction of Our Dear Brother, Cardinal Sterckx, Archbishop of Malines, and in collaboration with Our Venerable Brethren, the Bishops of Belgium. This Congress has for its main object the service and defence of the interest of the Catholic Church and its saving doctrine in these unhappy times. The plan which you have formed is very pleasing to Us and deserves all Our praise. We are indeed confident that this Catholic Congress will achieve fully its object and will render very great service to our holy religion (a).
(*Blessing.*)

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22a This refers to the first Catholic Congress of Belgium, which, after the examples of the German Congresses, and especially of that at Aix-la-Chapelle in 1862, was being organized at Malines for 1863. Cf. J. Chantrel, *Malines, Fêtes et Congrès*, Paris, 1864, in which this letter is reproduced, page 144.

THE CONSOLATION OF THE CHURCH

Enc. *Quanto conficiamur*, August 10, 1863—to the Bishops of Italy.

(The violent attacks on the Church by her enemies.)

23 Although Our Heavenly Father permits His Holy
(4, Church to be afflicted and tormented with various calamities and afflictions, while struggling in this miserable earthly pilgrimage, yet since she is founded by Our Lord Jesus Christ upon a most firm and immovable rock, not only can she never be shaken or overturned by any force or violence, but indeed she “thrives rather than loses by these persecutions, and the Lord’s vineyard is always clothed with a more abundant harvest, for each grain which dies is reborn many fold” (a). It is this which We see happening, Beloved Sons and Venerable Brethren, thanks to the special blessing of God, even in these deplorable times. For although the Immaculate Bride of Christ is sorely afflicted at the present time by the actions of wicked men, yet she triumphs over her enemies. Yes, she triumphs over them and she is resplendent in a wonderful way with faithfulness, love and respect towards Us and this Chair of Peter and outstanding constancy in the defence of Catholic unity on the part of each of you and the other Venerable Brethren, Bishops of the whole Catholic world; with so many pious works of religion and Christian charity which, with the help of God, are daily multiplying more and more in the Catholic world; with the most holy light of Faith which daily illuminates more and more so many regions; with the exceptional love and zeal shown by Catholics towards the Church herself, towards Us and this Holy See; with the outstanding and immortal glory of martyrdom.

(The martyrs of Tonkin.—Indifferentism.—Outside the Church there is no salvation.)

23a St. Leo, *Sermon 82 in natal. Apost.*

God forbid that the sons of the Catholic Church should ever be in any way enemies of those who are not conjoined to us with these same bonds of Faith and Charity; let them on the contrary take pains always to help and aid them with all the offices of Christian charity if they are poor, sick, or afflicted with any other trouble, and let them above all strive to draw them from the darkness of error in which they are unhappily plunged, and to lead them back to Catholic truth and Our most loving Mother, the Church, who never ceases to hold out lovingly her maternal hands towards them, and to call them back to her bosom, in order that, firmly founded in Faith, Hope and Charity, and fruitful in every good work, they may attain eternal salvation.

(*Cupidity and its evil works.—The clergy.—The press.—Hopes and Blessing.*)

THE FIRST ATTEMPT AT CATHOLIC ACTION

Let. *Abbiamo veduto*, April 4, 1866—to the President of the Italian Catholic Association.

With how great sadness have We seen wicked conspiracies giving free rein to impiety and licentiousness, and in the Italian provinces reducing to a lamentable state of slavery the Church of God, which should reign there as sovereign. It was therefore a source of joy to Us to learn that a considerable number of pious lay people, obedient to the counsels of prudence and the demands of charity, had united their wills and actions to defend the liberty of the Church and to resist the efforts of wicked men (a). It

25a *Società cattolica-italiana per la difesa della libertà della Chiesa in Italia*. The foundation at Bologna, in 1865, of this society which had only an ephemeral existence, must have been the first attempt to organize Catholic Action. Cf. *Osservatore Romano*, March 16, 1955.

was also with pleasure that We read your letter which gave Us this information and We cannot wait to congratulate most heartily on your zeal and good intentions, yourselves and all those who have come together for such a holy object. We have confidence that you will all pursue your undertaking with the same promise as in the beginning, and that none of you will depart from the path on which you have entered with such piety and wisdom.

Please God that yet others, observing that you neither seek nor do anything except for a good and holy purpose, will allow themselves to be drawn to imitate your devotion and your courage. On the other hand, may they be confounded, who, while declaring themselves champions of liberty, do all within their power to enslave the religion which they claim to profess!

(*Prayer and blessing.*)

AT THE SOURCE OF CATHOLIC ACTION

Let. *Dum filii Belial*, May 2, 1868—to the President of the Italian Catholic Youth.

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While the sons of Belial strive to propagate especially among youth their infernal societies to the destruction of religious and civil society, it was certainly desirable that a group of Catholic youth should grow up to display the banner of religion, oppose the progress of impiety and interrupt its course. This devout wish which We formed long ago, We now rejoice to see realized today by your association (a). Having recently grown by the accession

26a The Association of Italian Catholic Youth had been founded in Bologna on June 29, 1867 by Count Mario Fani of Viterbo, and Doctor John Acquaderni of Bologna. It consisted, according to its program "of young people, who, with fear and without reproach in their acts or their words, will glory to carry aloft and untarnished the glorious

of young people full of piety, it has resolved to fight ardently for the cause of the Church and the salvation of souls. We congratulate you that at the moment when you engage in this struggle you have, without wishing to neglect any resolution or effort, nevertheless decided to give the first place to the free and public exercise of piety, to the duties of mutual charity, to watching over everything that can promote public worship, to the moral formation of the people, to the dissemination of Catholic doctrine and to submission to the Holy See. Indeed there is nothing which normally influences souls and incites them to virtue so much as good example.

We rejoice to see you resolved above all to implore by humble and fervent prayer the help of Heaven for these works. You know "neither he that planteth is anything, nor he that watereth; but God that giveth the increase" (a). This assiduous prayer will succeed in penetrating the clouds and will cease only when the Lord has answered you. Depending on heavenly help, persevere then joyously in the work you have undertaken and strive to add to your numbers more and more members, so that arrayed in an army which is more solid and strong, fighting, to right and to left, with the arms of justice, you may vanquish more easily the enemies of the Christian Faith.

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(22)

(Granting of indulgences to the members of the Association.)

standard of religion; of young people full of generosity, who, trusting in divine help, will consecrate their thoughts, their affections, their studies, their efforts and their fatigue to the defence of dogmatic truth, Catholic morality, religious liberty and the Vicar of Jesus Christ." (From the *Osservatore Romano*, March 16, 1955).

27a 1 Cor. 3:7.

ASSOCIATION OF ST. FRANCIS OF SALES

A. L. *Ingenti perfuderat horrore*, January 13, 1869—to the Most Révérend Deschamps, Archbishop of Malines.

(*Congratulations upon the consecration of Belgium to the Sacred Heart.*)

28 You and your venerable brethren have also chosen a
(5, powerful means of combating impiety by setting up the
22, Association of St. Francis of Sales (a). While the societies
27, of the enemies of the Faith make every effort to pervert the
31, people and to rob them of all religious sentiment, nothing
32, more effective could be opposed to them than an associa-
66) tion which, by the power of prayer, by the religious educa-
tion of youth and by all kinds of good works, not only
appeases the Divine Majesty but also regains the hearts
of men. Conquered by charity, souls will be better disposed
to receive the seed of truth and to give themselves lovingly
to a devout life. In rejoicing over the work you have under-
taken, We wish for it an immense increase, and We have
a firm confidence that the God of all mercies, after having
accepted the solemn consecration of your flock, will deign
to use the Association of St. Francis of Sales to put down
proud unbelief, to fight the world's errors and to bring
about the reign of justice and peace, by bringing souls, who
have strayed, back to the practice of our holy religion.

PRESCRIPTION OF VATICAN COUNCIL

A. C. *Dei Filius*, April 24, 1870—(Vatican Council).
(*Faith.—Faith and reason.—Condemnation of semi-
rationalism and of traditionalism.*)

29 Fulfilling, therefore, the duty of Our supreme pastoral
(1, office, We beseech through the Heart of Jesus Christ all

the faithful, especially those who are in authority or who are engaged in teaching, and We order them in the name of God our Savior, to employ their care and labors to remove and eliminate these errors from the Holy Church, and to spread abroad the light of the most pure Faith (a).

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Since, however, it is not enough to avoid the baseness of heresy, unless those errors too are diligently shunned, which are more or less close to heresy, We remind all of the duty to observe also the Constitutions and Decrees by which erroneous opinions of this sort, which are not here mentioned expressly, are proscribed and prohibited by the Holy See.

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(53)

EMULATING THE EARLY CHRISTIANS

Al. to the Pious Union of the Catholic Ladies of Rome, June 15, 1871.

It is with the greatest satisfaction that We receive your visit and We accept the kind words which you have used to express your own feelings. Although the tempest still rages everywhere against the Church, as you yourselves said, and nowhere worse than in Our own beloved Rome, as we can see for Ourselves, yet I must admit that all these marks of affection for Us, which are manifest everywhere with such life and such generosity, are a very great consolation to Our heart.

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(5,
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It is especially, the pious ladies of Rome, who cause Our heart to overflow with joy. In such calamitous times as

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(3,

29a *Itaque supremi pastoralis Nostri officii debitum exequentes, omnes Christi fideles maxime vero eos, qui præsentunt vel docendi munere funguntur, per viscera Jesu Christi obtestamur, necnon ejusdem Dei et Salvatoris nostri auctoritate jubemus, ut ad hos errores a sancta Ecclesia arcendos et eliminandos, atque purissimæ fidei lucem pandendam studium et operam conferant.*

6, Our own, you do not fall short in any way of those holy
 22, virgins and brave women who adorned the Church of the
 26) first centuries with the example of their virtues. We know
 all the fervent prayers which you address to Heaven in the
 churches, and all the frequent Communion which you
 make. We are not unaware of the holy efforts by which you
 seek as much as you can to prevent corruption from spread-
 ing among the women of the poorer classes. As for you, the
 purity of your morals, your modesty, your reserve in
 conversation, your retired life, are all most clear proof to
 present-day society that, if there are some who have not
 been able to resist the evil attractions of a dangerous
 life, there are however many virtuous women, who, like
 Deborah and Judith, have overcome Sisara and Holo-
 fernes.

(Thanks for their offering.—Blessing.)

ROMAN FEDERATION

A. L. *Maximas sine*, February 23, 1872.

33 In Our humility We render continual and most grate-
 (5, ful thanks to God, the Father of Our Lord Jesus Christ, the
 22, Father of mercy and the God of all consolation, Who in the
 67, great tribulation and bitterness which is Ours, alleviates
 69, Our sorrow by arousing in His children the spirit of piety
 and of prayer, of charity and fortitude, so that through
 them fitting remedies may be applied to the many evils
 which have resulted from the most bitter war waged by
 the powers of darkness against the Catholic religion.

The defence of the Church

34 It is to God that We attribute this wonderful effort
 (5, and zeal on the part of the faithful all over the world, by

which they with one will give outstanding proof of their Faith and piety, and like a wall confront the torrent of iniquity with all their power, activity and industry. They leave no stone unturned, that the integrity of the Faith may be preserved, and that the faithful may grow in the knowledge of God, flourish in every good work, and, protected by the richest helps of heavenly grace, constantly recoil in horror from the perverse doctrines of the enemies of the Church.

The Organizations of the Faithful

It is to God again that We attribute the most useful organizations which have been founded. Among such great troubles for the Church, each one seeks its own sphere in which to fight the battles of the Lord, like a well-trained army. They strive to repulse and frustrate the attempts of wicked men by most excellent works, to uncover the snares of evil men, and to fight the devil himself, in those who are unhappily in his service.

We have many times commended most highly in Our letters these works so worthy of praise and so opportune in these calamitous times. We have accorded to these societies spiritual privileges and indulgences and have exhorted them amidst this unhappy upheaval of all things and this darkness of error, to do more and more for the Catholic cause and the eternal salvation of souls. We have acted thus especially towards those societies which are set up in this, Our beloved City, and which strengthen by their outstanding example the piety of the Roman people and the firmness of their loyalty and zeal towards this Apostolic See. Indeed, before this beloved City, the See of Blessed Peter and the Head of the Universal Catholic Church, was reduced by sacrilegious arms and wicked machinations to the miserable and wretched condition in which it now finds itself, there had already been founded against the snares

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and plots of evil men the Sodality for the banning of the harmful reading of bad books and newspapers, and the Roman Society of Catholic Youth, called the Circle of St. Peter.

The initiative of the Sodality

37 After the capture of the City, when We Ourselves
 (19, were under the domination of the enemy, and there burst
 29, forth a flood of impiety and wickedness, the piety of the
 31, people of Rome began to shine more brightly than ever.
 35, Not only did the above-mentioned organizations develop
 67, fresh power, but other and larger ones were founded, for
 69, the maintainance of Catholic interests (a) or for the pro-
 85) motion of good works (b); the Union of Catholic women,
 the Society of Veterans of wars of the Holy See (c), the
 Sodality of Perpetual Prayer, the Association of artisans
 and workers, the Society for the encouragement of good
 books, and the Sodality for the Care of Domestic Servants.
 These are all working with the greatest effort and with
 holy emulation for the good of the Catholic cause, and
 have already borne the richest fruit. But We cannot but
 congratulate most highly the pious organizations of this
 sort which have responded voluntarily and spontaneously
 to the suggestion of the Society for the Promotion of All
 Good Works and have entered into a federation (d), in
 which, preserving unity of spirit by the bond of peace and
 charity, and each remaining true to its own purpose, these
 organizations unite their plans and their forces to defend
 the Faith, to assert the rights of the Church and to vindi-

37a *Società primaria Romana per gli interessi cattolici*;
 founded 1870.

37b *Società primaria promotrice delle buone opere*; founded
 1870.

37c Society of War Veterans.

37d *Pious Federation*.

cate her liberty (e). More closely united among themselves by this bond, like the early Christians who were one in heart and spirit, they go forward to fight the terrible onslaughts of their enemies, like an army in battle array.

Examples to follow

Therefore by reason of the great advantage which We expect from this union of forces, for the good of the faithful and that of the Universal Church, We hope in the Lord that all the other organizations, wherever they may be, may strive to walk in full agreement of opinion and unity of forces by aggregating themselves to the Roman organizations by this same federation, in order to fight the good fight. We hope for this especially from the Italian organizations, whose principal role, in these times of trial, is to confront and oppose, each in its own way, the wicked malice of the times, whether by assiduous prayer to God, by the proper Christian education of youth, by writing, or by other good works of any kind. 38 (22, 29, 39, 85)

Lastly, by these present Letters, We beseech and exhort most fervently the pious Societies of this kind, with those already federated or soon to be so, and also all the faithful, to look to the Rock of this Holy See, where shines the one beacon of salvation, to submit to its infallible teaching authority, and to show reverence and obedience to the Bishops enjoying the favor and communion of this same Apostolic See, so that, seeking not their own interest 39 (19, 42, 52, 53)

37e *Verum temperare nobis non possumus, quin piis hujusmodi societatibus, amplissimus gratulemur verbis, quod hæ consilio a societate ad quæcumque bona opera promovenda proposito ultro libenterque annuentes fædus iniverint, quo, unitate spiritus in vinculo pacis charitatisque servata, societates ipsæ suo singulæ instituto integre inhærentes ad fidem defendendam, Ecclesiæ jura asserenda ejusque libertatem vindicandam collatis consiliis et viribus conspirent.*

but only that of Jesus Christ, they may strive with all effort and zeal for that one end: that Our Faith which has overcome the world, may be preserved whole and inviolate, and the Catholic Church may triumph, the errors of darkness be dispelled, and the audacity of wicked men who oppose the religion of Christ be confounded.

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(85)

We regard it as certain and assured, that these societies, closely united with each other by this bond of charity and piety, will fully achieve such an end. We possess a firm hope that God, looking down on the desires of His children, their fears, their fasts, their almsgiving and their prayers, will be propitiated and will change His anger into mercy, and that evil men will be forced to admit that the faithful have God for their protector and are on that account invulnerable.

COMMON ACTION

Let. *Libenter agnovimus*, March 13, 1872—to Monsieur F. Frédault and the other members of the Catholic Committee of Paris.

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Your letter of February 14th, so full of filial zeal towards Us, and love and devotion towards the Apostolic See, informed Us to Our great satisfaction, that you have been moved by the sufferings of your country and animated by the spirit of Catholic piety in these sad times, to join together in a society, and wholeheartedly to direct all your zeal and efforts towards common action in defence of the cause and interests of religion, and towards the recruiting of other members of the laity who are equally sons of the Church, to be associated in your excellent purposes (a).

41a First General Assembly of the Catholic Committees of France. Cf. *Assemblée générale des Comités catholiques de France*, Paris, Bureau of the Catholic Committee, 1872, in which the present letter is quoted, page 26.

This proof of your piety was very gratifying to Us, and We welcome it all the more gladly because in the midst of so many organizations whose purposes are evil, We recognize all the more clearly the need for a Catholic Association to promote good works. Another motive of Our gladness is the ardor, the activity and the earnestness which you show in your pious enterprises and in the realization of your plans. We therefore congratulate you in Our Lord, dear sons, for your generous resolutions, so well fitted to the present needs of the Church, as well as for the results already achieved by your zeal, with the aid of God.

(Prayers for the success of the organization and blessing.)

TO SAVE YOUTH

Let. *Inter teterrima*, June 27, 1872—to Henri Abeille and other founders of the Catholic Union of Marseilles.

(Irreligious education of today.)

Nothing can be more harmful to the human family than this corruption. We have therefore taken pains to combat such evil, as far as We could, not only here, by answering the efforts of impious men by the foundation of Schools where youth is formed in piety and sound, solid doctrine, but also by supporting everywhere this happy initiative, by Our authority, Our favor, Our encouragement and by praise generously bestowed on the Catholic societies dedicated to this work. You will, therefore, easily understand, dear sons, the pleasure and the joy which were Ours when We learned of your resolve to work in every way for the defence and the progress of the Catholic religion, but more especially to apply your efforts to the proper education of children and adolescents. The need for this is all the greater among you because impiety has had longer in your country to work for the turning away of

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souls from things supernatural, by favoring religious indifference, by spreading the most pernicious errors, by perverting morality, by unharnessing unholy desires and plunging the people into the mire which comes from them. The consequences could not fail to follow: quarrels, violent differences of opinion, almost perpetual changes in the form of government, ceaseless troubles and seditions, the seeking after one's personal interest at the expense of one's country, and this avalanche of vice which has finally brought about your recent and terrible misfortune (a). Your initiative therefore serves not only religion and the spiritual good of youth; it also exerts an effective influence to restore unity among men, to resist the attacks of the enemy, as well as to restore public order and bring back to your country her ancient grandeur. Therefore, We are not surprised to see the numerous persons who have expressed their approval of your work, and We do not doubt the eagerness with which men will come to its aid.

(Hopes that the clergy of Marseilles will not fail to lend their aid.)

Prevention and cure

43 If, moreover, We have lingered on this particular point
 (5, of your program, We do not intend thereby to praise
 19, less warmly the activity which you have decided to exert
 22, in order to repulse the assaults of error, to tame the insolence
 29, of the hostile press, to come to the assistance of
 31, Christian charitable organizations, to support poor churches
 59) and in a general way to protect and encourage pious works. If indeed, by the wholesome and careful education of youth, you put the axe to the root of the evil and make certain of the future by forming a renewed and integrated society, to replace the corrupt society of today, it is to uproot, to arrest, to relieve and to cure the evils of the

latter that your other works of zeal are directed. It is, therefore, not only Our complete and warm-hearted approbation that We give to your program; We also ardently wish to see it realized as soon as possible and strengthened with new members so that the pooling of many resources, forces and talents may oppose to the overflowing torrent of impiety a solid dam which is able to save religious and civil society from destruction and bring it to find once more a new life.

The task which you have undertaken is rough and arduous, but it has been so for the service of God and for the salvation of souls as well as for that of your country. Therefore you cannot doubt the favor of God. If He is on your side, you will have no difficulty in overcoming all troubles and you will reap from your labors a reward which will without doubt surpass all your hopes.

(Hopes of success.—Blessing.)

THE CHRISTIAN PEOPLE

Al. to the pilgrims present at the Canonization of St. Benedict Joseph Labre, February 9, 1873.

God is ever wonderful in the ordering of His Providence. He is the author of the Church, that vast and magnificent work of His divine hands. He has never ceased to protect her at all times, in all circumstances and in the midst of all her struggles. He has protected her, as We read in this very morning's Gospel, at the third hour, at the sixth, at the ninth, even at the eleventh hour, which is perhaps Our own (a).

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God protected His Church at the beginning, because, when the rage of the tyrants was being vented on her, He opposed to their cruelty the constancy of the martyrs, that

constancy which revived the strength and vigor of timid and feeble hearts, and multiplied at the same time the numbers of the disciples of Jesus Christ. He protected it against the audacious attacks of heresy; He protected it by raising up saints and deeply learned men who confounded the heretics, even if they did not convert them and thus acted as beacons to the faithful by teaching them truth and justice. God protected His Church when men sought to corrupt it by all kinds of license and passion, by opposing to these fresh dangers the purity of the virgins, the patience of the confessors, the multitude of the saints who were found all over the surface of the earth.

45 Neither has the Lord ceased in our own day to protect
 (7, His Church. What is the chief enemy waging war on it
 9, today? It is unbelief. What remedy does God oppose to
 22, unbelief? What is the spiritual weapon which God gives
 26, to His Church to withstand the shock of this devilish fury?
 33, It is the true and generous spirit of the Christian people.
 34, It is the Christian people who for the most part oppose
 97) this unbelief, this epitome of all the evils of Hell. They
 oppose it by pious pilgrimages, by frequent prayer, by the
 songs of praise which they offer to God in the churches;
 they oppose it by the frequentation of the sacraments, by
 all sorts of charitable works and pious associations. Each
 one is directed to the best possible purpose, for example
 the sanctification of Holy Days, the relief of the sick, as-
 sistance given to widows and the means to dry their tears
 in the midst of their poverty; in a word, the means to do
 good in all possible ways. Now in the unhappy times
 through which we are passing, all this shows the visible
 action of God sustaining His Divine Spouse, the Holy
 Church which is the work of His hands.

46 Now, who cannot see that the frequent decrees which
 (26 have emanated from the Holy See for the beatification
 41, and canonization of saints are one of the means which
 God has willed to use to protect His Church? What has in

fact occurred? The glory and the protecting influence of these saints have penetrated into all parts of Europe, into all countries of the world. There is no kingdom, no empire, one might almost say no province, which has not had its saints; and on the occasion of these beatifications and canonizations, the churches are filled with the faithful, happy to express by the celebration of solemn festivals their consolation that their fellow-citizen has been raised to the honors of the altar. The faithful read the lives of these saints, and they are astonished by the miracles they performed. The memory of the examples of virtue set by them produces in them a salutary effect; they are reunited; they close their ranks and they make the world understand that Satan cannot conquer, because there is a force far superior to his.

(The saints who are about to be canonized.)

FOR THE DEFENCE OF THE CHURCH

Let. *Dum insectationem*, February 10, 1873—to Baron de Loë and the German Catholic Society.

While We sorrow to see the almost universal growth of hostility towards the Church, it is with great joy that We see that you have not yielded to discouragement or abandoned the task; on the contrary, you have overcome the obstacles placed everywhere and in spite of the lack of support from one of those from whom you might have expected it, you have been stimulated by the enemy attack to found a Catholic Society which extends throughout Germany and which is capable of meeting hostile attacks with unified forces (a).

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47a *The German Catholic Association*, founded in 1872, had issued on July 8, 1872 the Mainz Appeal. It carried on the work of the German Congresses, the first of which had been held in 1848.

48 However, in the present circumstances, it would be
 (19 impossible for you to fulfill the program mapped out for
 36, your Society—the defence of the doctrine of the Church,
 38, and of her rights and their free exercise throughout the
 67) domain of public life—without going beyond the strict
 limits of private piety properly speaking, and without
 using all the means made available to you by the Constitu-
 tion of the country to oppose the all-powerful despotism
 and the iniquitous laws already aimed against the Church.

Rally of the Catholic laity

49 While in fact all rights of ecclesiastical authority are
 (8, taken away, the liberty of God's ministers restricted and
 20, and the voices of priests silenced, there would be none to
 50, oppose lawfully and effectively the enemies of religion and
 51) to protect it against their arbitrary will, unless the Catholic
 laity rallied together and exercised their right to defend
 their Faith. This lamentable state of affairs should suffice
 to refute the wrongful opinion, so often denounced and
 condemned, which places in civil authority the source of
 all law, and consequently subjects even the Church to its
 omnipotent power. It is clear to Christians, however, that
 Christ Our Lord has passed on to the Church the power
 given to Him in Heaven and on earth, and has in conse-
 quence entrusted to the Church the power to teach all
 nations of the world independently of their rulers, and even
 in defiance of them, condemning those—kings not excepted
 —who might refuse to hear and believe her. It is with sor-
 row that We see this fatal error not only professed by the
 heterodox, but also accepted by more than one Catholic.

50 Called as you are by divine Providence, in the midst
 (19, of this general upheaval, to come to the aid of an oppressed
 50, clergy in the defence of the Church and the Catholic reli-
 97) gion, you will not overstep the bounds of duty, if, led by
 the same clergy, you fight in the foremost ranks. On the

contrary, by acting thus, you will give them, powerless that they are, a proof of your proper submission and filial assistance. This struggle will, besides, profit not only your own religious liberty and the rights of the Church; it will also render service to your country and to society which, by the destruction of its religious foundations and all spiritual authority, has been dragged into dissolution and ruin.

(*Thanksgiving to God for the attitude of Catholics.—Prayer for their success.—Blessing.*)

LABORERS IN THE VINEYARD

Al. to the working-women's Circle in Rome, February 13, 1873.)

(*The parable of the laborers in the vineyard.—Evils of idleness.*)

As for you, beloved daughters, you are far from wishing to remain in idleness. You desire, on the contrary, to devote yourselves to good works, and you listen to the voice of the Lord saying to you, "*Ite in vineam meam*" (a). We are all keepers of the vineyard on this earth: I am the first, then after me come the Bishops, the priests and lastly all the good Christian men and women; so that We must all work for the salvation of souls, and God repeats to us all, today more insistently than ever, "*Ite, ite, ite vineam meam, et quod justum fuerit dabo vobis*" (b). I will recompense you according to your work. Now the recompense which Jesus Christ wishes to give Us is eternal life—Paradise.

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You have therefore listened to the voice of God, and you have gone to work in His vineyard, as you prove to me once more at this moment since your spokesman has

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51a Mt. 20:4.

51b *Ibid.*

just said that you are ready to devote yourselves entirely to do good to so many poor women in need of guidance, support and advice. And in this you find models from the very first centuries of the Church, when so many girls, so many great ladies consecrated themselves entirely to the service of God and to good works. Where indeed was St. Peter in the first days after his arrival in Rome? History tells us that he was with St. Prudentiana, that is to say in the house of Prudens, the Roman senator, whose daughter gave assistance to St. Peter and to the other Christians, and to this end mixed with families, encouraged the faint-hearted and gave alms to the poor.

(*Examples of St. Lawrence and St. Gallicanus.*)

53 (5) May God therefore bless you for the good intentions which We discern in you, to follow in everything the noble examples which have been set you in all ages. Yes, arm yourselves with courage, set yourselves to the task, and do all that lies within your power. Then let Us repeat to you these few words of the Psalmist, which We have already recalled at other times: *Tempus faciendi, Domine, dissipaverunt legem tuam* (a). My God, it is not the time to stand with arms folded; it is the time for action, *tempus faciendi*; for your enemies are intent on the destruction of all that is most holy and sacred: *dissipaverunt legem tuam*. It is therefore for us, beloved daughters, to do all we can to oppose the torrent of iniquity.

(*Blessing.*)

THE SALVATION OF THE WORKERS

Let. *Etsi calcanda*, March 20, 1873—to Canon de Ségur, President of the Union of Workingmen's Associations.

54 (6) Certainly, We have at all times resolved, beloved son, to follow in the footsteps of Our Divine Master, Who pre-

ferred to stay among the people and the crowds, and sent His Apostles through the towns and villages; but in these days, when crafty men are working to corrupt the proletariat, Our interest in them is increased a thousandfold. It is also a great consolation to Our saddened heart to learn that so many priests and lay folk are devoting their intelligence, their efforts and their resources to draw these poor children from these snares and dangers. They gather them in groups to instruct them in sound doctrine, to train them in the ceremonies of divine worship, to educate them in virtue, to give them the rudiments of education, to teach them a trade, to entrust them in complete safety to good working people who will guide and protect them, and finally to permit them, by means of wholesome and attractive amusements, to sanctify Holy Days and to make good use of leisure hours.

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This excellent work not only leads the way to the re-establishment of the order which has been overturned, but is most effective in resisting the progress of the evil; it is also beneficial to many families upon whom the good example of their children could scarcely be without effect.

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We congratulate therefore all those taking part in the Poitiers Congress (a), who have come to discuss the condition, the progress and extension of this admirable work (b); We congratulate you personally as President of this society—give it of your best and become the permanent counsellor and guide of the whole life of these young people, by your writings, so wise, pious and well-adapted to their own conditions. We exhort you all to persevere unflinchingly in this work which has been undertaken for the glory of God and the salvation of souls; make every effort to protect from the attack of wolves this most beloved

55a This Congress had taken place from August 26 to 30, 1872. The first had taken place in Angers in 1858.

55b The "*Union des Associations ouvrières catholiques*", soon to become the "*Union des œuvres ouvrières*".

part of the flock of Christ, to keep it faithfully attached to Him and to prepare in it a precious army in defence of religion and your country.

(*Good wishes.—Blessing.*)

A DANGEROUS ILLUSION

Let. *Quo durior*, May 8, 1873—to Senator de Cannart d'Hamale and the whole Federation of Catholic Circles in Belgium.

56 (70) While the Church finds herself daily in a more wretched position and there is a steady increase in the spirit of insolence and disobedience to her authority and in the stubborn attempts to dissolve Catholic unity and to snatch from Us Our own children, at the same time, beloved sons, We see, burning with an ever-growing brilliancy, your Faith, your love of religion and your devotion to this See of St. Peter. In order not only to frustrate these wicked machinations, but also to attach the faithful to Us by ever closer bonds; you are pooling your learning, your strength and your resources. In this most pious enterprise We praise most of all the fact that you are, it is said, filled with aversion for Liberal-Catholic principles, and try to rid men's minds of them as much as you can.

57 (20) Those who are imbued with these principles may well profess to love and respect the Church and appear to employ their talent and efforts in her defence; nevertheless they are striving to pervert her doctrine and her spirit by tending, each in his own way, to bow before Caesar or before those who put forward the claims of a false liberty. They think that it is absolutely necessary to follow this path in order to eradicate the cause of conflict, to reconcile the Gospel with the progress of modern society and to re-establish order and tranquillity, as if light could unite

with darkness and truth would not cease to be truth as soon as it is deprived by violent changes of her natural vigor (a).

The false pretext of charity

This insidious error is more dangerous than open hostility, insofar as it covers itself with the specious veil of zeal and of charity: it is by striving to fight it and by exercising great pains to keep simple souls uncontaminated by it, that you will extirpate the deadly root of discord and will effectively bring about and maintain a close union of minds. Doubtless you are not in need of these warnings, since you adhere docilely and without reserve to all the documents of this Holy See, which you have so often seen pronouncing the condemnation of liberal principles; but the very desire to make your work easier and its fruits more abundant led Us to recall to you this very important point.

(Encouragement to pursue their task.—Blessing.)

57a *Qui enim iis sunt imbuti, licet amorem præferant et observantiam in Ecclesiam, licet ei tuendæ ingenium operamque impendere videantur; doctrinam tamen ejus et sensum pervertere nituntur et, pro diversa animorum cujusque comparatione, inclinare in obsequium vel Cæsaris, vel assertorum falsæ libertatis jurium; rati hanc omnino ineundam esse rationem ad auferendam discordiarum causam, ad conciliandum cum evangelio præsentis societatis progressum, ad ordinem tranquillitatemque restituendam; perinde ac si lux cum tenebris copulari valeret, et veritas natura sua non privaretur vix ac violenter inflexa nativo vigore suo exuatur.*

LAY LEARNING

Let. *Gratulamur*, June 9, 1873—to M. Armand Ravelet.

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We congratulate you, beloved son, on your noteworthy conference (a), in which you show yourself to be a true Catholic and a true jurist by defending sacred rights with both courage and learning, and proving at the same time that you possess fully the principles of sound and solid learning. The times certainly called for this: times in which the powerful men of this world forget the limits of their proper function, boldly invade from all sides the domain of holy things and do not fear to impose their laws thereon, although they know quite well that their commands and prohibitions are null and void for lack of authority in those who make them. The honor of your learned calling demanded the same steps to be taken. Indeed, the rulers of the Middle Ages found in the obsequiousness and servility of jurists the chief aid to their ambition; supported by their advice, they attributed to themselves sacred powers and strove to dominate the Church, imitating the evil practices which the heretical rulers of old had handed down to their equally heretical descendants. To rescue scholarship from this disgrace, it was necessary for scholars to speak freely in circumstances no less difficult, and to show that positive law may never depart from the law of God and right reason, and that it must always approve or reject what they approve or reject.

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Finally the nature and gravity of this matter demanded such action. The nature, for, where sacred interests are at stake, the voice of the Sovereign Pontiff, Bishops and clergy might have been regarded as suspect by those who

59a See: "*Assemblée générale des catholiques de France*", Paris 1873, page 598, where, too, can be found the present letter of Pius IX, page 642.

deny the divine constitution of the Church, laugh at it or are ignorant of it. But no sensible person, no matter what his opinions may be, can thus attack lay scholarship, voiced by a layman. The gravity, for, where one of the chief supports of the Church is in danger of destruction, it was necessary for the laity to join forces with the princes of Israel, to avoid this peril, since it is especially against the laity that these snares are directed. For the rest, from your serious and experienced deliberations, all will be able to see that We were right in declaring illegal the abolition of religious orders, since this deed is reprobated by law both natural and positive, public and private, civil and international. According to all these branches of law, this deed is iniquitous, impious and utterly without authority. Let those who will not listen to the Church, listen at least to the voice of law; let them have the shame to renounce such a heinous crime.

IN THE SERVICE OF THE HIERARCHY

Let. *Quod Nos optamus*, July 6, 1874—to the President and Central Committee of the Catholic Societies of France.

It is Our desire, dearly beloved sons, that all men who are fighting for the truth should come together, so that their efforts in various directions should meet in a common unity and should thus acquire greater power and effectiveness to the benefit of each of the works to which they are directed. We are therefore delighted to learn that such is your habitual practice, and that you have recently acted in such a spirit (a).

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We are therefore not surprised that at the last meeting of your Committees, you were not content to complete and

61a Cf. "*Assemblée générale des catholiques de France*", Paris, Offices of the Paris Catholic Committee, 1874, where this letter is reproduced on page 1.

perfect your previous undertakings, but have given thought to the starting of new works.

(*Congratulations upon the success achieved for the work of the education of youth (b).—Importance of education.*)

62 That is why it is very gratifying to Us that, especially
 (8, in these matters, you have decided to place your efforts at
 36, the disposal of the Bishops and clergy, so that, thanks to
 52, your well-placed zeal and law-abiding action to the great
 53, advantage of Church and State, they may achieve goals
 54) which would be very difficult for them to obtain without help.

We invoke from the bottom of Our heart God's blessing on your arduous but most excellent enterprise. We are confident that it will not be lacking to you who glory to take your stand upon the unshakeable Rock from which Christ willed to bestow life and strength upon the whole Church.

THE PRINCIPLES OF ACTION

Let. *Gaudemus, dilecti Filii*, July 22, 1875—to President Bailloud and the Council of the Catholic Committees of France.

63 We rejoice, dear sons, at the welcome given by you to
 (2, Our Apostolic Letters concerning the Jubilee. You came to
 39, the conclusion that in this acceptable time, this day of
 44, salvation, you should work not only for your own sanctification,
 52, but also for that of your neighbor, whom the Lord
 53, has entrusted to each of us. And since nothing solid or useful
 70) can be built up to the real benefit of souls which is not based on sound doctrine, or which departs however slightly from the truth, you have very wisely decided, in your

61b Foundation of the "Alliance des maisons d'éducation chrétienne", decided upon at the Assembly of 1872.

anxiety for the true welfare of your brethren, to follow faithfully and with respect the documents issued by this Chair of Truth, and under such guidance to avoid all errors and dangerous opinions, especially those condemned by the Apostolic Letter "*Quanta cura*" and the Syllabus of Errors attached thereto.

We have observed with joy your perseverance and the abundant fruits which you have received from it, whether in propagating the principles of our holy religion, which alone are capable of strengthening the foundations of disintegrating human society; in opposing the diffusion of error; in rejecting opinions, which on the pretext of reconciling truth and falsehood, destroy the force of truth and place obstacles in the way of its triumph; in affirming the right of the Church to educate children and young people; in forming the people and especially the working class; or in those other works in which your charity expresses itself more widely from day to day. Thanks to your spirit of piety, you will easily understand that the efficaciousness which can make fruitful the works you have undertaken for the glory of God and the salvation of souls can only come to them from the divine power which animates the Church and which, through her visible Head, spreads to all the members.

(Hopes for the future.—Blessing.)

THE LIBERTY OF THE CHURCH

Al. to pilgrims from Laval, September 8, 1875.

(The persecution of Christ and His Apostles is renewed today against the Church all over the world.)

At the sight of so many evils it seems that human weakness must needs yield and succumb under the enormous weight of so many disasters. But no. In the first days

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of Christianity, impious men saw their efforts crowned with success. But the spread of the Faith and the punishment meted out to the impious consoled the hearts of true believers, who shone by their glorious deeds and heroic patience. The barbarity of tyrants produced the martyrs, who number millions in Heaven, and whom we venerate on earth. Thus, by generosity and patience, the Church was able to enjoy the fruits of peace. And it is by these same means that she will today achieve the same end.

66 Yes, most dear sons, let us put all our confidence in
(17, God, Who will give us the strength to accomplish works
20, to His greater glory: *Omnia possum in eo qui me confort-*
22, *tat*—"I can do all things in Him Who strengtheneth me" (a).
59) Let us then set to work and make every effort to rescue
youth from the fatal effects of scandal, to cure the timid of
excessive fear, and the dreamers of the vain hope of a
friendly understanding.

67 Speak out, in order that the Church may be free to
(19, choose her ministers and may see the end of those obsta-
36) cles which are preventing young Levites from entering the
sanctuary. Speak out, in order that this same Church may
freely exercise the right to teach, which is hers quite law-
fully, since it was given to her by Jesus Christ. Speak out,
so that the licentiousness of the Press may be curbed,
everywhere a school of immorality and corruption. Speak
out, lastly, so that reparation may be made for rights
trampled underfoot and that these rights may again be
freely exercised.

The example of Ireland

68 All this must be done with perseverance, *opportune*,
(19, *importune*, until, with divine help, the liberty of the
22, Church can be obtained. You have before your eyes an

example to be imitated in the person of Daniel O'Connell, whose respected memory was solemnly celebrated in Ireland last year. He never failed to keep alive in the people this spirit of insistence on their rights, and his perseverance was crowned by the triumph for which men had hoped, giving back almost complete liberty to his country. By fidelity in following in the footsteps of the first pastors of the Church, by generous constancy and especially by prayer offered to God and the invocation of the Immaculate Virgin and the saints we shall bring it about that God will rise and give us the consolation of granting our desires.

We have ended as We began. We rejoice with you, who, coming unitedly to Rome, give an example of that concord which is so necessary in present-day circumstances and which inspires such great fear among our common enemies. We wish all to do what you are doing: to pray together, to ask together, to be halted by no difficulties, for the greater these are, the greater must be our confidence in God. As the defenders of the most just of causes, the Lord will, We hope, regard you always with a fatherly eye. God has protected the first efforts at agreement in France, and thanks to that protection freedom in education has been won there; it is pleasing to hope that the effect of this triumph will be to draw tighter, by uniformity of doctrine, the bonds which unite to the Holy See this illustrious Catholic nation.

(Prayer and blessing.)

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THE SALVATION OF SOCIETY

Let. *Ingens ille delegatorum*, September 16, 1875—to Cardinal Langenieux and the Congress of Catholic Societies, held at Rheims.

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97) The great number of delegates and towns whose names are inscribed at the foot of your letters (a), Venerable Brother and dearly beloved sons, representing thousands of men devoted like yourself to the apostolate to Catholic workers, proves clearly the magnificent development of your organization, the vast proportions which it is assuming day by day and the eagerness of the workers to benefit by your instruction and your leadership. Here is a manifest proof of God's blessing; it is also an inestimable benefit to innumerable souls thus rescued from the snares of sectarianism and perdition. It is also a great blessing for religion, the family, the nation, against which so many forces had been united and directed. Hence, if by your efforts, so many men trained in the Christian life learn to love God, to lead a moral life, to respect authority, to obey their masters, to accept without murmuring their state of life, to be jealous of none, and thus work to maintain that order which they would otherwise have overturned, this work must be regarded as so holy, so noble, so beneficial, that it would be almost impossible to conceive one more excellent. Certainly, this work imposes upon you a heavy burden of worry, expense and fatigue, but you cannot be ignorant of the value which these works possess before God and men, and the reward which they will gain for you from Our Heavenly Father. Fortified by this hope, work more energetically than ever for the advancement of your work, snatch from impious men their prey, lead back to Christ the

70a Cf. *Union des œuvres ouvrières catholiques Congrès de Reims, compte-rendu*, Paris 1876, in which this letter and that of the Sovereign Pontiff, given here, are reproduced.

sheep which have been taken from Him, give to the nation citizens, to children fathers, to fathers sons, to the crafts efficient workers, and strive to consolidate in this way civil society, which is now tottering on its foundations.

(Good wishes.—Blessings.)

THE TWO CAMPS

Let. *Non occulte jam*, October 11, 1875—to Baron de Loe and the members of the Central German Catholic Association.

The struggle which was once fought out in Heaven has flared up again on earth. Men no longer fight alone and in secret but openly and with combined forces. As before, the two parties are flying the same banners. One has a banner on which can be read the memorable inscription: "*Quis ut Deus?*—Who is equal to God?". This is the party which, setting aside all earthly interests, fights for its Faith, for the Church and her sacred rights. The other party has a banner upon which an insane pride has written: "I will set my throne above the stars of Heaven, I will be equal to God". This is the party which is the sworn enemy of our religion. The struggle is the same; the end will be the same. As of old the pride of the rebels cast them headlong into Hell, so too those will succumb who now desire to put themselves in the place of God and to destroy His Kingdom on earth.

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The re-awakening of the religious spirit

We congratulate you as we see you standing on the Rock set up by Jesus Christ, convinced that God is with you and that the gates of hell shall not prevail against the

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cause which you are defending. We congratulate you upon your courageous perseverance in this most bitter struggle.

In truth, We are filled with joy at the sight of this firm faith, sustained by undeniable successes. Your assemblies, your councils, your efforts directed against the threatening danger are surely the cause of the re-awakening of the religious spirit which is increasing so much among the faithful. Is not the universal approbation of all men of good will a pledge of divine grace? Seek new strength, new courage to go out and fight, and recall to your minds, as if addressed to yourselves, the words of the dying Mathathias to the people of Israel, who had been induced by the impious laws of Antiochus to abandon the religion of their ancestors: "Now therefore, O my sons, be ye zealous for the law and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers which they have done in their generations: and you shall receive great glory and an everlasting name" (a).

The aged Mathathias and his sons did in fact act thus and they won the promised reward.

With all Our heart, We wish you the same success and the same fullness of divine grace.

(*Blessing.*)

THE ITALIAN CONGRESSES

Let. *Gaudemus*, November 8, 1875—to the Italian Catholic Association.

73 We rejoice, dear sons, at the fruitfulness of your
(19, labors; without mentioning the success with which they
36, have met in Venice (a), We see again at Florence your

72a 1 Macc. 2:50-51.

73a Founded in 1874, the "*Opera dei Congressi Cattolici*" had in that same year held its first meeting in Venice. The

noble device *Fide et operibus*, confirmed by a program in which you have resolved to invite your associates to mitigate the sufferings of the Church and to defend her rights by lawful means. All that you have there proposed is in such harmony with Our own wishes that We have often expressed like desires in Our public discourses. It will therefore give Us great joy if, to attain these ends, all those who have given their names to the Catholic Associations of Italy, join together in a united effort, with all necessary zeal and prudence, their petitions, their labors and their action.

69)

It is thus that with God's help so many evils threatening the ruin of religion and morals may be averted or at least diminished.

(Good wishes and blessing.)

LEGAL ACTION

Let. *Tuae litterae*, December 1, 1875—to the Bishop of Ghent.

(Following the unjust condemnation of a parish priest who had celebrated a marriage before the formalities, required by the civil law, the Pope denounces the injustice of the law and of the sentence.) *

Such is, Venerable Brother, the motive of the allocution to which you refer in your letter and which We, on the 3rd October last, addressed to the noble band of Belgian Catholics who had come to Rome to present to Us the homage of their filial devotion and to gain the Jubilee Indulgence.

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We exhorted them to address a request to the Government that the sacrament of matrimony should precede the

subsequent meetings were then held in Florence (1875), Bologna (1876), Bergamo (1877).

* The beginning of this letter will be found in the forthcoming volume on Marriage.

civil ceremony. If that is the object of the petition of which you speak and which several of the members of your diocese have addressed to the King, We certainly see there no just reason to reproach them for what they have done, as if it tended to change the constitution of the Kingdom or even overturn it. The futility and frivolousness of this accusation are all the more apparent from the fact that the law itself acknowledges the right of citizens to present such requests. If impious men have often used and abused this right to the detriment of the Church, why forbid the faithful to use it for their own good?

You see, therefore, that it is impossible for Us to approve of these quarrels which you have with members of your diocese and especially with Count de Hemptine whom, in another connection, you praise for his piety and charity towards the poor. If We wish the faithful, in all their plans to defend Catholicism, to be obedient to the advice and directions of their Bishops, it is because We do not doubt that the latter will always be the faithful interpreters and guardians of the doctrines and saving precepts emanating from this Apostolic See.

(The Pope asks for this letter to be sent on to the Archbishop of Malines and adds his blessing.)

ENEMY INFILTRATION

Let. *Exortae in ista*, April 29, 1876—to the Brazilian Bishops.

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43) You know, Venerable Brethren, that the troubles which have arisen in recent years in Brazil as the result of the infiltration of Freemasons into the confraternities of pious Christians, and which, especially in the dioceses of Olinda and Belem do Para, have led to serious conflict, have caused Us the most bitter sorrow. For We could not think without sadness of the way in which the plague of this

pernicious sect had spread and corrupted this confraternity, with the result that the associations formed to develop among the faithful a sincere spirit of faith and piety, were reduced to such a miserable state because of the fatal crop of cockle with which they have been sown.

(Tendentious interpretations of the pontifical condemnations.)

But in order that in such a grave matter no doubt or cause of misunderstanding should remain, seize this opportunity to declare afresh and to affirm that Masonic Societies, in Brazil as everywhere else, which according to many, deceivers or deceived, have no other purpose but social welfare, progress and mutual aid, are condemned and proscribed by the Apostolic constitutions and condemnations. Therefore, all those who unhappily have enrolled in these sects have *ipso facto* contracted major excommunication reserved to the Sovereign Pontiff. Thus, Venerable Brethren, We ardently desire that the faithful be warned, either by yourselves or by your assistants, to preserve themselves from this deadly plague, and that you strive by every means in your power to keep them uncontaminated by it.

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The role of the laity

It is with no less anxiety that We recommend to your zeal to see to it that, by the preaching of the word of God and by suitable instructions, religious doctrine is carefully taught to the faithful. For you know how the Christian people will benefit if this duty is properly performed and what grave harm they will incur if it is neglected. Having treated of these matters, We are also obliged to deplore the abuse of power of which the Presidents of these confraternities are guilty, when, as has been reported to Us, they subject everything to their own caprice and unjustifiably attribute to themselves rights over sacred persons and things, or even boldly claim the power to control spiritual

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things, so that clerics and even parish priests are almost subject to them in the accomplishment of the duties of their ministry. This is contrary not only to ecclesiastical law but also to the order established by Jesus Christ in His Church. Indeed, the laity were not appointed by Jesus Christ as the controllers of ecclesiastical affairs. Rather, for their welfare and salvation, they should be subject to their lawful pastors, and it is for them, each according to his condition, to assist the clergy, but not to meddle in things which have been entrusted by Jesus Christ to the sacred pastors.

(Reform of the statutes of the confraternities, to preserve them from such infiltration.)

FALSE PRUDENCE

Let. *Infensa prorsus*, July 19, 1876—to the Catholic Congress of Vienna.

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As you know, dearly beloved sons, the times in which we live are steeped in hostility towards our holy religion, both because of the war which has everywhere been let loose against the Catholic Church and this Apostolic See, and because of the indifference or even negligence of those men whose power should lead them to aid the Church and protect her in a special fashion. These times are filled with perils for all the faithful, by reason of the cunning way in which attacks are disguised in legal form, and the good faith or indolence of the faithful are taken advantage of. Everything which can be imagined or dared against sacred truth is dressed up in juridical form, so that it is not difficult to persuade those who are blind that all that is being done is simply to ensure the authority of lay power rather than out of hatred for the Church, that there exists no reason to rise up against decrees of this sort,

and that legal quarrels can best be settled by avoiding in one direction or another all excess in claims for compensation.

Disastrous consequences

There is no more dangerous error. It renders the Church incapable of intervening in public affairs, and of putting a curb on lay power when this is in question, so that one concludes that it is no longer the shepherd who leads the sheep, but the sheep who must lead him. It claims that the Church, which is constituted by the Lord as guardian and protector of divine law, must refrain from defending it, and that out of a love for peace, just as the civil power must moderate its presumption and cease to trespass beyond its own sphere: as if it were possible to compare justice and injustice, truth with falsehood, Christ with Belia (a). This error is not only evil in itself but it also leads to another peril. It agrees perfectly with the prudence of this world; it is equally comforting to those who wish to enjoy their riches in peace and it encourages the apathy of those who fear men in power or seek to obtain their favors.

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True courage

But you, dear sons, and your generous companions, have thought differently ever since the trouble began. When you had in your wisdom perceived the designs of the

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79a *Ponit enim Ecclesiam a suo desciscentem officio invadere posse in jura plane saecularia; eoque in casu laicæ potestatis esse illam coercere atque ita contingere, ut, non pastor oves, sed istæ illum ducere debeant. Ponit deinde non minus Ecclesiæ a Domino constitutæ sacrorum jurium custodi et vindici convenire ab eorum defensione desistere, eaque, studio pacis, occupantis arbitrio permittere; quam laicæ potestati recedere ab usurpationibus suamque temperare jactantiam; quo tandem valeat justum cum injusto, verum cum falso, Christus componi cum Belial.*

67) enemies of the Church, you not only avoided these evil snares, but you faced boldly the attacks which had been directed against you. That is why, regardless both of the favor and of the resentment of the men in power, and sacrificing even your personal interests, you have kept your head high and raised the standard of truth and justice. You have fought bravely for these, for religion, for the rights of the Church, for the true welfare of your country, still treating secular authority with the respect to which it is due, and, according to the precept of the Gospel, rendering unto Caesar the things that are Caesar's, and to God the things that are God's.

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67) But in order that your isolated efforts should not be unequal to the enterprise and should not lack a capable and lawfully established leader, you have come together, subjected your plans to frequent discussion and submitted them to that ecclesiastical authority of which you are the champions. We are therefore happy to see you once more met together to seek the most efficacious means to be employed in conformity with the law for the benefit of religion, and to discover how these can be consistently pursued under the auspices of His Excellency the Metropolitan of Vienna and the other illustrious Bishops of Austria. We consider all of them, all the more worthy of praise in that, during this period of increased danger, they have freely and openly entrusted their interests to you, who are most devoted to this Holy See and who can take legal steps to bring to a happy conclusion certain matters which it would not be prudent in the circumstances for the clergy to deal with. This noble example of firmness will create between them even closer bonds and will give new strength to each. It will also strengthen your resolution and will attract to your corps of chosen men those who have so far remained silent and done nothing.

REGIONAL ORGANIZATION

Let. *Si a fructibus*, September 25, 1876—to the Standing Committee of the Italian Congresses.

If a tree is judged by the quality of its fruits, your meetings must surely be judged excellent: they have already developed sound organization and spread abroad the love of religion, and they are every day producing more abundantly the salutary fruits of your united efforts. We congratulate you therefore on the preparation of a new General Assembly in which you will make a stand against the ever-growing evils of today. We do not doubt that, benefitting by three years' experience, you will succeed in finding more suitable methods to defend and propagate our religion. Among what has already been accomplished, We praise in the first place the associations known as Regional Groups, which are additional to the Diocesan and Parish Groups. Indeed, if in General Congress it can be decided what is most conducive to all the interests of the Church, the execution cannot as easily and rapidly be ordered unless this is delegated on a regional, diocesan and parochial level. Besides, not everything is equally suitable to every locality, but must be adapted to circumstances, and to local spirit and needs. If the plan is to be put into effect prudently and successfully, it seems necessary for those on the spot to play their part.

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Closer liaison

Further, this is not simply a means of obtaining greater membership and funds. There is a more important advantage: the reports made by Parish to Diocesan Groups, from these to Regional Groups and from these to the General Assembly must needs bring to light many details which would otherwise be missed. Much material will be seen which may suggest measures and decisions to be taken which no one would otherwise have thought of.

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(84)

84, This progress is certainly a consolation to Us, but since
 (42 We desire to see it extended and consolidated, We cannot
 46) refrain from exhorting you most earnestly to complete unity
 and that perfect charity which does not seek its own personal
 interest but that of Jesus Christ, Who did not come to be
 ministered unto, but to minister (a).

Preparation for the elections

85 For the rest, although the success achieved by the
 (36, recent Regional Congress of Venice, and the decisions there
 37) arrived at, mark a real difference in the effectiveness of
 these meetings, it would seem to be desirable that the forth-
 coming General Assembly should concern itself also with the
 consequences for religion to be hoped or feared from the
 friendly or hostile attitude of municipal or provincial au-
 thorities. Since all depends upon whether the candidates
 chosen are loyal or hostile to the Church, Catholics must
 definitely be exhorted to promote and secure the election of
 those who make religion the basis of all order and who are
 therefore capable of conducting public affairs in a manner
 truly beneficial to those under their rule. In this way, with
 the growth in numbers, justice and law may come to enjoy
 at least that liberty which is today accorded to evil (a).

86 Dear sons, Divine Providence is bidding you come to
 (8, the aid of ecclesiastical authority now in chains, and We
 19, are pleased and happy to see the eagerness with which you
 25, ally yourselves with your pastors, like a veritable army, to
 42) defend the honor of God, to vindicate the rights of religion
 and the Church and to procure the salvation of souls, un-
 deterred by anxiety, expense, hatred, lawsuits and some-
 (Good wishes and blessing.)

84a Cf. Mt. 20:28; Mk. 10:45.

85a *Ut aucto sensim eorum numero, justum ac rectum eam
 saltem assequi valeant libertatem qua malum fruitur.*

times even serious danger, happy to suffer reproach for the name of Jesus (a). Surely He, Whom you confess before men, will also confess you in His turn before His Father (b), and meanwhile, He will not leave you orphans and will not withdraw His aid from you.

A SUBTLE TEMPTATION

Let. *Non sine morore*, January 29, 1877—to the President and Council of Italian Catholic Youth.

It is not without sorrow, dearly beloved sons, that We have learned of the dissensions existing among you. Some, led astray by the theories of the compromisers, judge that in the future it will be necessary to abandon the humble tasks which you have undertaken to date in favor of higher tasks and to aim at obtaining seats in governmental assemblies where it will be possible to provide for the weightier and more general interests of the Church. Others, remembering that they have come together to give aid to the Church, think that the directives given by ecclesiastical authority must be adhered to, and that they must above all carry through what they have undertaken on the advice or with the approval of that authority, until she advises a different course of action. But since, until now, this authority has not yet decided whether or not it is permitted, and if so, under what conditions, to take part in public life, especially in Our States (a), We certainly cannot approve of the opinions of those, who, anticipating the will of sacred authority, hold that it is better to dictate to it than to obey it.

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86a Cf. Acts 5:41.

86b Cf. Mt. 10:32; Lk. 12:8.

87a The reference is to the Instruction "*Non expedit*" which was to be upheld by the Popes until St. Pius X.

Fruitfulness of humble tasks

88 This way of thinking, inopportune at least at the present, is also repugnant to Us because We are afraid, not
 (19, without reason, that in this case Satan has transformed
 28, himself into an angel of light. And truly, if you reflect
 31, upon the character of the works that your association has
 32, undertaken, you will recognize their purpose: the sound
 68, education of youth, the revival of religion among the people
 95, or the work of putting them on their guard against
 97) errors, the protection, for the sake of their Christian education, of seminarians exempted from military service, the exposition and defence of the rights of the Church and of this Apostolic See, assistance rendered to the needs of divine worship and the sacred ministers, in short all that can strengthen the Faith, enkindle charity, promote piety, nourish the virtues, avert dangers and inspire courage in adversity. Now you can verify that this salutary plan, which was only the work of a few and could in consequence be put into practice only on a limited scale, was so pleasing to God that, blessed by the Church, it soon showed its fruitfulness and has not ceased to grow. It has rapidly spread to all Europe and even beyond, to the great benefit of religion and of souls. It has brought into being those various societies which are reviving so magnificently the Catholic spirit and strengthening so effectively religious unity among nations.

An illusory good

89 All this could certainly not be pleasing to the Enemy
 (5, of Christ and the human race. He has therefore inflicted
 47) many troubles on the undertakings of these associations and has harried their members with calumnies, annoyances and outrages. Unable to shake or destroy in this way their constancy and your own, he has transformed himself into an angel of light and sows discord among you to divide

your forces and to invite you to aim higher in order to divert you from the work you are accomplishing. If you reflect seriously on this illusory good, you will not be very easily persuaded that it is attainable or certain. We have daily before Our eyes the results of all elections and the proceedings of the Assemblies of foreign nations. From the first We learn that the bad candidates are usually preferred to the good. The second show Us the powerlessness of outstanding Catholics, who enjoy great authority and are splendid defenders of what is right, to prevent the passing of laws so harmful to the Church, that if she were not the work of God, she would appear to be on the edge of the abyss. To a work of certain usefulness is preferred an uncertain one, all the more hazardous since it is a question of fighting, not against intellectual error, but against deliberate hostility in the majority of voters, who are inflamed with hatred against the Church.

Submission to the hierarchy is necessary

For the rest, submission to religious authority demands absolutely that lay associations do not set out to act as they themselves think fit, but take care to follow the directives of that authority, so as not to stray from the true path. Nobody can be persuaded that to obtain more glorious results one must abandon as worthy of scorn works which, instituted for the true good of souls, have cured many of them from error and prevented many others from being contaminated by it, which have kept the nations linked by a closer unity and which follow the example of Christ and the saints, who did not fear to give their lives for the eternal salvation of men. We therefore exhort you all not to allow yourselves to be deceived by the counsels of false wisdom, but to persevere in your plan and to avoid internal dissensions. Rather let all remain united in thought and vision. May the God of peace and charity come to your

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aid with His grace, may He give you concord and agreement, and may He strengthen you in this for His glory, for the growth of the Church and the true welfare of the faithful.

THE PROOF OF LOVE

Let. *Officia vestra*, April 23, 1877—to M. Paranke and the Committee of the Society for the Protection of Catholic Interests.

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70) We received your homage with great favor, dear sons, first because it testifies to your respect, your devotion and your love, but especially because you have striven to put into practice these sentiments of filial piety and to be of real help to the Church in her troubles.

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97) According to the records of your Society (a) you are, indeed, in Catholic schools, lavishing your care upon children deprived of religious education and even perverted from religion. You are snatching from danger young people surrounded by so many snares, and are gathering them together to form them in virtue and piety and to prepare them to fight for the Church. You are organizing the workers to turn them away from drunkenness and other vices, to instruct them in true doctrine, to unite them with each other and with their employers by the bonds of mutual charity, and thus to re-direct to the profit of Church and State the wills and forces of those who have so often been corrupted to the detriment of both. You are issuing free of charge pamphlets which offer to the people an antidote to the impiety and licentiousness which are poured out upon them in daily abundance in tracts and newspapers.

92a Catholic Committee of Marseilles. Cf. "*Assemblée générale des Comités Catholiques de France*, Paris, Office of the Paris Catholic Committee, 1873,—report on the Marseilles Catholic Committee, page 226.

And in order not to restrict these and other like benefits within the limits of your direct action, you strive to extend them further afield by means of the parochial organizations affiliated to your society.

If the proof of love lies in works, then certainly such zeal for the salvation of souls, which is Our own great pre-occupation and anxiety, proves to Us more eloquently than any words what great charity and obedience bind you to Ourselves. Thus the marks of your devotedness are a source of great joy and satisfaction to Us.

(Encouragement and blessing.)

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AGAINST THE PRINCIPLE OF EVIL

Let. *Dum omnes*, April 30, 1877—to the President and Council of the Catholic and Social Union of Tours.

All the forces of Hell, desiring the ruin of the human race, place at the disposal of their henchmen scientific prejudice, historical calumny, legal constraint, arbitrary power in order to destroy religion which is the basis of society. In the face of this it was only prudent and indeed urgently necessary for the friends of order to unite among themselves and to pool their ideas and efforts, in order to stave off the imminent dissolution of society. That is what you have done, dear sons, and Our satisfaction is all the greater because, discovering the cause of such great evil to lie in men's forgetfulness of God, you have decided to use every effort to remedy this and to restore religion. The wisdom of this decision is evident to you from the workers whom you gather together for instruction in the Catholic schools which you have founded, in the good newspapers which you bring out in opposition to the bad ones, and in the popular pamphlets in which you combine what is useful with what is pleasant and make it available to the

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people in order to expose the snares which are set for them, to refute error, to foster morality and to infuse religion into souls.

(*Joy at the progress of this work.—Prayers.—Blessing.*)

FOR THE WORKING CLASS

Let. *Ecclesia Divini Magistri*, July 23, 1877—to Msgr. de Ségur and the Central Office of the Union of Workingmen's Associations.

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(16,
70) As the heir to the Spirit of Her Divine Master, the Church has always bestowed especial care upon the humble working people, remembering that God chose the poor of this world as the heirs to His Kingdom. In her love, she has therefore lavished her maternal care on this class, to defend them against the oppression of powerful men, to uphold them and give them relief by all the means in her power. But she has regarded it as a duty to watch with especial care over the spiritual and temporal welfare of those who, by seeking an honest living from their industry and the work of their hands, make themselves into citizens who are truly useful to their country.

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87) The Church knows, indeed, that the Son of God-made Man chose this state of life in preference to any other. Consequently, while the people are everywhere afflicted in so many ways, and, what is worse, are surrounded by snares so that they even abandon their religion, give themselves up to their unholy desires, become steeped in corruption and are inflamed with envy towards the rich, which drives them to pillage and the overturning of the social order, We cannot refrain from extending to you, dear sons, Our praise for the fact that you have understood that talents, authority, influence, the goods of this world have been committed to you by the Divine Mercy to relieve your needy

brethren. You have taken advantage of the liberty allowed you by law to set up various Catholic associations of young people, workers and apprentices, for the purpose of training in sound doctrine and salutary teaching, under the direction of ecclesiastical authority, this most dear section of the people, and thus to lead them away from danger, to preserve them from corruption and to make them an asset to Church and State.

The Congress of Societies

It is with great joy that We see these excellent associations spreading far and wide and growing day by day, although they are but recently founded. Another source of consolation to Us is the General Assemblies, in which the leaders of these organizations, uniting their forces and their opinions, adopt the most efficacious means to develop each one of them and to strengthen in them all the spirit of unity. We are happy to see the considerable results produced by this agreement as related in the report which has been presented to Us of your last General Assembly held at Bordeaux. We see there as many souls snatched from danger, withdrawn from rebellion and in reaction against it, as there are men enrolled in their thousands in these Catholic societies. May these societies which do so much good flourish under the Church's wing. United with each other in heart and mind, with their Bishops and with this Seat of Truth whose divine power is the only hope of society now in peril, may they strive to oppose the disorders which threaten us. If they cannot prevent the misfortunes which have been so long in preparation, may they at least mitigate and finally overcome them.

(Hopes for these ends to be realized.—Blessing.)

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UNITY AMONG SOCIAL CLASSES

Let. *Cum Dei Filius*, September 3, 1877—to the Bishop of Puy.

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70) It was to preach the Gospel to the poor that the Son of God said that He had been sent, it is upon the poor that He bestowed by preference His blessings, it was from among them that He chose His disciples. It is therefore most fitting that, under the patronage of His Mother, it was decided to gather together a Congress of those Societies whose special purpose is to devote themselves to the interests of the workers (a).

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(6,
70) This Mother, moved by maternal compassion, looks down on their miseries and sees the snares and perils which surround them; she sees the contribution which wicked men hope for from them in their work of overturning public order. She has long since been trying to draw them to herself by a long and splendid series of favors and by innumerable miracles. She has given proof that she has taken France under her especial protection. How then can a Congress, called to work for the salvation of the workers and of France, fail to be assured of her richest favors?

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97) We congratulate you therefore for promoting a work which harmonizes so well with your apostolic spirit, insofar as the efforts of the President-General and the heads of the various sections have no other end in view except to assist the Bishops in what lies nearest to their hearts. Thus by the painstaking education of youth, both by religious and by lay folk, and by fatherly care, they work to rescue the workers from vice, from bad habits and dangers, to form them in piety, virtue and the love of work, to utilize their talents and skill for their own benefit and for that of society as a whole, and finally to bring together workers

98a Congress of Workingmen's Associations. Cf. *supra*, number 54 ff.

and employers, who are divided by differences of opinion or by the desire for gain. In consequence, when mutual charity has been restored, harmony established in the pursuit of good and the capacities of each man increased, they will be able to work for God's glory, the honor of the Church, the salvation of souls, the good of society and the prosperity of the country.

(Good wishes and blessing.)

REMEDIES FOR THE SUFFERINGS OF THE CHURCH

Let. *Si divinus Magister*, November 15, 1877—to the Catholic Congress of Bergamo.

If, at the moment when He was about to be delivered to His enemies, Our Divine Master asked His disciples to remain with Him in His temptations, how can We fail to praise you, dear sons, who for several years have spared no labor, no expense, and who joyfully bear every opposition, not resting content to remain with Us in Our tribulations but making every effort to defend the interests of religion and to keep Our children united to Us with ever closer bonds of charity and respect. A striking proof of this precious zeal was recently afforded Us by the Catholic Congress of Bergamo where you gathered in great numbers to discuss means of remedying the sufferings of the Church and reaffirmed your resolve to stand by Us, buffeted as We are by a violent tempest. You have underlined still more the importance of this resolve, and have rendered it even more pleasing to Us, by the solemn and unanimous promise, ratified by hundreds of signatures, by which you pledged yourselves to preserve perfect harmony of ideas and of action, calling a truce to all controversy or difference, in order to repel with Us the assaults of wickedness and revolt.

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The condition of unity

102 Faithful to this wise plan, you will accept with readi-
 (46, ness and respect and will carefully observe the judgments
 50, and views of this Holy See. You will thereby avoid the
 51, common pitfall of those who, wise in their own conceit,
 52, arrogate to themselves the task which they have not been
 53) given, of offering advice on the restoration of order and
 peace. They deceive many in this way, even among Our
 most faithful children, by an appearance of ability and
 knowledge, and gradually deflect them from their first
 attitude of submission to Our judgments. By thus destroy-
 ing unity, they destroy the Catholic forces which should be
 joined in opposition to the enemy. Therefore We pray God
 to make you persevere in your resolve and to continue, in
 harmony with this Chair of Truth, to fight for justice. It is
 by so doing that you will merit the grace which is needed
 in this difficult struggle, and will receive at last the reward
 prepared for those who fight for such a cause.

(Blessing.)

LEO XIII

1878-1903

COORDINATION OF EFFORT

Let. *Ex officiosis*, April 17, 1878—to Prince de Caraman Chimay.

The gracious letter of Your Excellency gave us the joy of learning of the meeting at Malines of the delegates of societies founded on behalf of the Belgian workers, and recently federated, and also of the establishment by common consent of a new rule for this federation, and the approbation given by Our dear son, the Cardinal Archbishop of Malines, to the explanatory report of its organization and purpose. . . .

This news gave Us great joy. We have indeed long been aware of the presence in Belgium of men inflamed with holy zeal, deeply concerned with the salvation of their neighbor and anxious to arrest the progress of evil. Your letter did not simply furnish Us with new proof of this; it showed Us at the same time the daily growth of this zeal and the widening of its field of action. In Our desire to see these efforts redound to the glory of religion and bear abundant fruit, We earnestly exhort you to be faithful and constant in taking for your guides, in all your undertakings, those whom the Holy Ghost has placed as "Bishops to rule the Church of God" (a). At the same time We give due praise to your good efforts and to the care which you take to apply your forces more effectively to the common good by coordinating them together. Finally, We pray God that He may bless the harmony which exists among you and may lead your steps into His paths.

(*Blessing.*)

104a Acts 22:28.

UNITED ACTION

Let. *Non sine magna*, May 30, 1878—to Duke Salviati and the members of the Superior Council of the Catholic Societies of Italy.

105 It gave Us great joy to receive the letter to which was
(5, appended the plan which had already been submitted to
17, Our Predecessor Pius IX and had justly merited the
69) approval of that illustrious Pontiff. The sentiments of
absolute submission to the authority of the Church
reaffirmed in this plan, the end sought by each of these
associations, namely, the defence of the interests and
rights of our holy religion; the resolution to strive to oppose
the evils brought upon Italy by the political upheavals,
while at the same time to bring to nought the plans of
wicked men and to repress the brazenness and ever-
growing licentiousness of morals; lastly, the invitation
addressed to all Catholics to make reparation for so many
insults to God, so much harm done to the sound religious
education of youth, so many wounds inflicted upon the
spiritual and temporal welfare of the people: all these
imposing testimonies of the zeal and piety of the Italian
Catholic Associations, while bringing consolation and com-
fort to Our heart, deserve Our highest praise and Our
unreserved approval.

(Union of wills.)

106 We cannot but earnestly exhort you to persevere
(31, bravely in this same path, which you so far followed with
32, such brilliant success and benefits to our Catholic nation,
38, and invite you to do all you can to obtain, strengthen and
46, maintain unanimity among all members, in order to join
96) the forces of all in the carrying out of the tasks explained
in detail in your manifesto. Based on this perfect union of
wills, without which your forces would be dissipated and
each man's efforts ineffectual, valuable results can be

hoped for, in the interests of religion, by the multiplication of your Congresses, of the immense benefits of which you are aware, by suitable and wholesome writings found in the Press against the errors of the day, by works corresponding to the various points enumerated by the manifesto, but especially that one which aims at assuring, by every honest means and by constant effort, the blessing of Christian education for children and young people in the schools. This must at all costs be restored to the schools of Rome, which have recently been deprived of it by a municipal decree, to the great sorrow of Our heart and to the greatest harm to souls.

Truly, you have so far deserved well of Church and State; you will be mindful of the cause of this success: it comes entirely from the fact that you have remained united among yourselves and that you have derived that union from the center of Catholic Unity. Continue, therefore, to adhere with even greater zeal, not only to the commands of this Holy See, but to her suggestions and her wishes. In this way your labors, made fruitful by God's help and blessing, will bear even greater fruit in the future.

(Good wishes and blessing.)

107
(47,
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REMEDY FOR SOCIALISM

Enc. *Quod apostolici*, December 28, 1878.

(Socialism and Communism.—The dangers which they present to society and to the Church.)

Do you, however, Venerable Brethren, who have keen insight as to the nature and origin of the ills thickening ever in the world, apply yourselves with all zeal and energy of spirit to inculcate Catholic doctrine, that it may reach

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and strike deep root in the souls of all. Bring it about, as far as may be, that from early years all may grow accustomed to cherish a filial love towards God, and to revere His sovereign sway; to show due submission to rulers and the laws; to bridle their passions, and zealously uphold the authority which God has established alike in the State and in the family circle. Moreover, it behooves you to strive earnestly that the children of the Catholic Church venture not to lend their name, nor in any way give countenance, to this hateful sect; but, on the contrary, that by worthy deeds and by an honorable line of action in all particulars, they show how well and happily human Society would prosper, were the individual members distinguished for the regularity of their conduct and for their virtuous life. Finally, as the upholders of Socialism are sought mainly among those who practise a craft, or work for a wage, and who, wearied out by sheer hard work, are more easily entrapped by the hope of wealth and promise of prosperity, it seems expedient to encourage associations for craftsmen and working men, which, placed under the sheltering care of religion, may render the members content with their lot and resigned to toil, inducing them to lead a peaceful and tranquil life.

THOSE WHO HELP THE APOSTOLATE

Enc. *Sancta Dei Civitas*, December 3, 1880.

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The Holy City of God, which is the Church, not being contained within the limits of any State, has from its Founder this infused power that every day it enlarges more and more "the place of its tent", and "stretches out the skin of its tabernacles" (a). But this growth of Christian nations, although it is chiefly caused by the internal inspira-

109a Is. 54:2.

tion and help of the Holy Spirit, is nevertheless brought about externally by the action of men and in a human manner.

For the wisdom of God demands that all things should be ordered and brought to their completion in that manner which is fitting to the nature of each. But there is not only one kind of man or of office by which is brought about the accession of new citizens to this terrestrial Sion. For the first place is that of those who preach the word of God; Christ taught this by His example and His precepts; the Apostle Paul urged this in these words: "How shall they believe Him of whom they have not heard? And how shall they hear without a preacher? Faith then cometh by hearing and hearing by the word of Christ" (a). But this office belongs to those who have been duly admitted to minister in sacred things. 110
(12)

To them, moreover, those who are wont either to supply help in external matters or to bring down heavenly graces by prayers poured forth to God afford no little help and support. Wherefore the women in the Gospel are praised, who when Christ was preaching the kingdom of God, "ministered unto Him of their substance" (a), and Paul testifies that to those who preach the Gospel has been granted, by the will of God, that they should live by the Gospel (b). In like manner We know that Christ so commanded His followers and hearers: "Pray ye the Lord of the harvest that He send forth laborers unto His harvest" (c), and that His first disciples, following the Apostles, were accustomed in this manner to address God in prayer: "Grant unto Thy servants that with all confidence they may speak Thy word" (d). 111
(13,
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110a Rom. 10:14-15, 17.

111a Lk. 8:3.

111b 1 Cor. 9:14.

111c Mt. 9:38; Lk. 10:2.

111d Acts 9:29.

Action within the reach of all

112 These two offices which consist in giving and in pray-
 (13, ing are very useful in extending wider the borders of the
 22, Kingdom of Heaven; moreover, they also have this proper-
 33, ty, that they can easily be fulfilled by men of all ranks.
 34) For who is there of such slender fortune that he is hin-
 dered from giving at one time or another a small alms, or
 occupied by so many things that he cannot pray to God
 for the messengers of the Holy Gospel? Apostolic men have
 ever been accustomed to use helps of this kind, particu-
 larly the Roman Pontiffs, on whom especially devolves the
 care of propagating the Christian faith; although the meth-
 od of collecting these supplies has not always been the
 same, but varied and diverse, according to the variety of
 places and the diversity of times.

The Propagation of the Faith

113 When, in our time, people desire to attempt difficult
 (64) enterprises with the united counsel and strength of many,
 We have seen societies everywhere established, of which
 some have even been formed for this very purpose, viz. to
 serve for the propagating of religion in certain countries.
 Amongst others shines forth the pious association founded
 about sixty years ago at Lyons, in France, which has taken
 the name of the *Propagation of the Faith*. Its first object
 was to carry assistance to certain missions in America:
 soon, like the grain of mustard seed, it grew to a large tree,
 whose umbrageous branches spread far and wide, so that
 it affords effectual help to all missions all over the earth.
 This grand institution was promptly approved by the Pas-
 tors of the Church, and has been honored by abundant
 laudatory testimonials. The Roman Pontiffs Pius VII, Leo
 XII, Pius VIII, Our Predecessors, strongly commended it
 and enriched it with the gift of Indulgences.

[*Encouragements given by Gregory XVI (cf. supra: Nos. 10-13).—By Pius IX.—Present needs of the missions.—Missionary vocations.*]

Prayer and almsgiving

To other priests, the religious Orders of men and women, and all the faithful committed to your care, insist that they should, by their unceasing prayers, merit divine aid for those who sow the word of God. Let those who pray invoke the Blessed Virgin, Mother of God, who has the power to destroy all the monsters of error, and her most chaste Spouse, who has been chosen by several missions as their patron and protector and has recently been declared Patron of the Universal Church by the Holy See. Let them also invoke the Prince and all the members of the Apostolic College, by whom the Gospel was first preached, to re-echo throughout the entire world. Lastly, let them invoke all those outstandingly holy men who have expended their strength in this ministry or have given their life blood.—Suppliant prayer must be accompanied by almsgiving, which is so effective that it makes those who are most distant and most occupied with other things, helpers of the missionaries, associated with them in their works and merits. In our time, many suffer from family worries, but let none be discouraged by this; the contributions asked for by this Society can scarcely be a burden to anyone, since by putting together many small subscriptions, quite considerable resources are procured.

Let each one, then, exhorted by you, Venerable Brethren, consider that he will not lose by his generosity, but gain, since he who gives to the needy lends to God, and it is for this reason that the practice of almsgiving has been called the most fruitful of all activities. Indeed, if, on the testimony of Jesus Christ Himself, there is a reward for

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the man who gives a drink to one of these little ones, then surely there will be a very great reward for the man who, by the smallest alms given to the sacred missions and by prayer, performs numerous and varied works of charity, what the holy Fathers have declared divine above all others, since he becomes the auxiliary of God in the salvation of his neighbor.

(Good wishes for progress.—Blessing.)

THE OVER-ALL PLAN

Enc. *Etsi nos*, February 15, 1882—to the Italian Bishops.

(The persecution in Italy.—Italy's debt to the Church.—Punishments which would befall her if she apostatized.)

116 And, therefore, as We have nothing more at heart than
(7, the safety of Christian interests, and deeply moved as We
19) are by the peril in which the people of Italy now stand, We exhort you, Venerable Brethren, more earnestly than ever, to unite your care and loving efforts to Ours, that a remedy for so many evils may be found.

And first endeavor to make your people understand of what value the Catholic Faith is to them, and how they ought to defend it at every cost. But, since the enemies and assailants of the Catholic name employ a thousand devices and a thousand feints to seduce those who are not on their guard, it is of the first importance to unmask and drag into the light of day their secret machinations, so that Catholics, having their eyes opened to the real aims of these men, may feel their own courage redoubled, and may resolve openly and intrepidly to defend the Church, the Roman Pontiff, and their own salvation.

The time for action

Up to the present time, whether through unfamiliarity with the new state of things, or through an imperfect understanding of the extent of the danger, the courage of many from whom much might have been expected, does not seem to have displayed itself with all the activity and vigor required for the defense of so great a cause (a). 117
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But now that we have learnt by experience in what times we live, nothing could be more fatal than to endure in cowardly inertness the malice of the wicked which never tires, and to leave the field open to them to persecute the Church to the full satisfaction of their hate. More prudent than the children of light, they have been daring in their enterprises; inferior in numbers, but superior in cunning and in riches, they have soon succeeded in lighting up amongst us a great conflagration of evils. May all the friends of Catholicity now, at least, understand that it is time to make some daring effort, and to rouse themselves at any cost from a languid carelessness, for one is never more easily overcome than when in the sleep of cowardly security. Let them behold how the noble courage of their ancestors knew no fear and no repose; how by their indefatigable labors, and at the price of their blood, the Catholic Faith has grown and spread in the world.

The means of action

Do you then, Venerable Brethren, awaken the sleeping, stimulate the hesitating; by your example and your authority train them all to fulfill with constancy and courage the duties which are the Christian life in ac- 118
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117a *Multorum ad hanc diem virtus, quæ plurimum potuisset, visa est aliquantum in agendo lenta et in labore remissa sive quod insueti rerum essent animi, sive quod periculorum non satis fuerit magnitudo perspecta.*

tion. And in order to maintain and develop this revived courage, means must be taken to promote the growth, multiplication, harmony, and fruitfulness of Associations, the principal object of which should be to preserve and arouse zeal for the Christian faith and other virtues. Such are the associations of young men and of workmen; such are the committees organized by Catholics, and meeting periodically; such are the institutions destined to relieve poverty, to protect the sanctification of feast days, to instruct the children of the poor, and several others of the same kind. And since it is of supreme importance to Christian interests that the Roman Pontiff should be, and should be clearly seen to be, free from all danger, from all vexations, and from all hindrance in the government of the Church, it is necessary, to attain this end, that action should be taken, petitions, and every possible means within the limits of the law should be adopted, and that none should rest until We have restored to Us, in reality and not in appearance only, that liberty on which, not only the welfare of the Church, but the prosperity of Italy and the peace of Christian nations depend by a necessary connection.

The Press

119 Then it is of very great importance that writings of a
(1, healthy character should be published and circulated far
28, and wide. Those who, with a deadly hatred, dissent from
29) the Church, are wont to contend by means of publications, and to make use of these as the arms best adapted for inflicting injury. Hence a most evil deluge of books, hence the turbulent and wicked journals whose malevolent attacks neither the laws avail to bridle, nor modesty to restrain. Whatsoever in these latter years has been wrought by sedition and mobs, that they maintain to have been lawfully done; they dissimulate or corrupt the truth; they pursue the Church and the Supreme Pontiff with daily

maledictions and false accusation; nor are there any opinions so absurd and pestiferous that they are not eager everywhere to disseminate them. The violence of this so great evil, which is daily spreading wider, must be diligently arrested: you must severely and responsibly lead the people to be carefully on their guard, and to be willing most religiously to exercise a prudent choice in their reading. Moreover, writings must be opposed by writings, so that the same art which can effect most for the destruction, may in turn be applied to the salvation and benefit of mankind, and remedies be supplied from that source whence evil poisons are now obtained. And to this end it is to be wished that, at any rate, in every province, there should be established some method of publicly demonstrating what and how great are the duties of all Christians towards the Church, by frequent, and, as far as possible, daily publications with this objective in mind.

But in the first place, let there be kept in sight how conspicuously deserving is the Catholic religion in regard to all nations; let it be verbally explained how its influence, both in private and public affairs, is most benign and salutary; let it be shown how important it is that the Church should promptly be established in that place of dignity in the State, which both its Divine grandeur and the public advantage of the nations absolutely require. For these reasons it is necessary that those who have devoted themselves to writing should observe further that they all keep the same end in view, that they should clearly ascertain what is most expedient and carry it out; that they omit none of those things the knowledge of which seems useful and desirable; that, with gravity and moderation of speech, they reprove errors and vices; in such a way, however, that their reproof may be without bitterness, and with respect for the individuals; lastly that they use a plain and clear manner of speech, which the multitude can easily understand.

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121 But let all other persons, who truly and *ex animo*
 (19, desire that religion and society, defended by human intel-
 29, lect and literature, should flourish, let them endeavor by
 34) their liberality to guard and protect these productions of
 literature and intellect; and let everyone, in proportion to
 his income, support them by his money and influence. For
 to those who devote themselves to writing we ought by all
 means to bring helps of this kind; without which their
 industry will either have no results, or uncertain and
 disappointing ones. And in all these things, if any incon-
 venience falls upon our friends, if there is any conflict to
 be sustained, let them still dare to be brave, since to the
 Christian there can be no cause for endurance or labor
 more just than that of not suffering religion to be attacked
 by the wicked. For the Church has not brought forth or
 educated her sons with this idea, that, when time and
 necessity compel, she should expect no assistance from
 them, but rather that they should all prefer the salvation
 of souls and the well-being of religion to their own ease
 and their own private interests.

(The formation of young clerics.—Appeal to the faithful to be generous towards the seminaries.—Invitation to prayer.)

ANTI-MASONIC FORCES

Enc. *Humanum genus*, April 20, 1884.

(Freemasonry, the kingdom of Satan.—Its doctrine.—Perversity of its principles.—Its activity.—Remedies for the evil: unity with the Holy See, instruction of the faithful.)

122 This noble cause of such far-reaching importance calls
 (5) also for the help of zealous laymen, who will combine love
 of religion and country with an honorable life and sound
 doctrine. Having thus co-ordinated the forces of both cler-
 gy and laity, do all you can, Venerable Brethren, to pro-

mote among men intimate knowledge of the Church and self-sacrificing devotion to her. For the greater their knowledge and the deeper their love of the Church, the more strongly will they loathe secret societies and keep away from them.

The Third Order of St. Francis

Wherefore We are glad to profit by this new opportunity afforded Us to repeat what We have recommended elsewhere, namely that the Third Order of St. Francis, whose rules and constitutions We prudently modified a short time ago, should be propagated and favored. For, according to the designs of its founder, the whole aim of this Order is to draw men to the imitation of Christ, to love of Holy Church, and to a practice of all the Christian virtues. It can, therefore, be of great assistance in overcoming the pernicious influence of these detestable societies. We pray that this holy association may be endowed with new vigor and see its members increase daily. Among the many benefits to be expected from it will be one that surpasses all the others, namely, the imbuing of men's minds with the true ideal of liberty, fraternity and equality. For this association imparts a training according to the right ideal that was set before men by Our Lord Jesus Christ and followed by St. Francis, and which is poles apart from what the Freemasons imagine.

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The Third Order inculcates the love of true liberty, namely, the liberty of the children of God, by which we refuse to serve those iniquitous and tyrannical masters, Satan and our passions. It cultivates that true fraternity, which has its source in God, the Creator and common Father of all. It strives for that true equality which, established upon the solid foundation of justice and charity, does not dream of doing away with all distinctions among men, but, out of the immense variety of duties and activi-

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ties in the social life of a people, brings about an admirable union and harmony which naturally contributes to the progress and the dignity of the State.

Workingmen's Associations

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(35) Thirdly, there is a form of social organization which was created by the wisdom of our ancestors but which was allowed to lapse in the course of time. This might well serve as a pattern and a model for a similar institution at the present day. We mean the workingmen's guilds or associations, destined to safeguard both the interests of the trade or profession and the moral life of the workers, under the guidance of religion (a). If our ancestors, by the test of long experience, came to realize the utility of such associations, our age will perhaps derive still greater fruit from their revival, because of their special fitness to help in the struggle against the powerful influence of secret societies. Those who are obliged to support themselves by manual labor are, owing to their condition, especially deserving objects of charity and kindness on the part of their fellow men. At the same time, they are the most liable to be deceived by the seductions of the apostles of fraud and deceit. They ought, therefore, to be assisted with the greatest possible kindness, and they should be invited to become members of honorable associations, lest they be enticed to enter evil ones.

On this account, in view of promoting the welfare of the people, We would very much like to see those guilds revived, under the auspices and patronage of the Bishops, with their functioning adapted to the needs of the present day. It has been a great pleasure to Us to see associations of this kind springing up in various places, as well as similar organizations of employers, both groups having for

125a *Scholas seu collegia opificum intelligimus, rebus simul et moribus, duce religione tutandis.*

their purpose to help honest workingmen, by watching over and protecting their children and families, and by furnishing them with the means of cultivating integrity of life, love of piety and knowledge of Christian doctrine.

Society of St. Vincent de Paul

In this connection, We must make mention of that well-known society which has given such an admirable example of Christian charity to the world and has labored so well for the poor and lowly. We mean the society which is named after its father, St. Vincent. Its work and its aims are known to all. The efforts of its members are wholly directed towards assisting freely the needy and the unfortunate. They carry on their charitable work with marvellous prudence and admirable modesty, and the more they hide the good they do, the better they are fitted for the practice of Christian charity and for the relief of human suffering.

(Watchfulness over the formation of youth.—The good must unite their prayers and efforts.)

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WORKINGMEN'S CLUBS AND ASSOCIATIONS

Al. to the Officials and Members of Workingmen's Associations of France, February 24, 1885.

It is with especial satisfaction, most dear sons, that We accept the most profoundly Christian sentiments which you have just expressed to Us. We rejoice greatly at this fresh manifestation of faith by the Catholic Associations of France, and notably by the Union of Catholic Workingmen's Associations whom you are representing here at this moment. This Union is worthy of all praise and We cannot but approve most strongly of the thought which inspired

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you to create it (a). Alarmed at the disorder and confusion of ideas and morals engendered by the revolutionary doctrines, you have resolved to study, in the light of Christian teaching, the great social truths, and to propagate them, more especially among the industrial classes. You have observed that the evils which afflict most of the families belonging to these classes are due above all to the abandonment of religious practice and the influence of wrong ideas. And indeed, the worker who no longer finds in religion the support and consolation which he, more than others, needs, to bear the unfortunate consequences of his humble situation, will seek happiness in the most degraded pleasures and will give free rein to his lower passions, to the detriment of his moral welfare and at great peril to the whole of society. Many recent happenings are, alas, a terrible and unanswerable proof of this.

Socialist propaganda

128 In consequence, most dear sons, We congratulate you
(6, on the generous and unceasing efforts which you are mak-
72) ing to bring back to the principles of Christianity the many
 families engaged in the work of industry, and We applaud
 the consoling results achieved to date. Continue to develop
 them more and more, for the greater good of all, especially
 the workers. Agitators seek to use them as instruments for
 the satisfaction of their own ambition. They deceive them
 with vain promises; they flatter them by stressing their
 rights, without ever speaking of their duties; they excite
 in their souls hatred of landowners and the rich; finally,
 when they judge the time to be favorable to their pernicious
 designs, they drive them into bold undertakings from
 which only the leaders derive any benefit.

127a The first Circle, the Montparnasse Circle, was opened on June 16, 1872; the first General Assembly took place in May, 1873.

These are not the methods of the Church of Jesus Christ. Like a loving and unselfish mother, she desires and seeks only the happiness of her children; she applies to their ills the only effective remedies; for she alone possesses the secret of the difficult social problems which are troubling the world. We have Ourselves, on several occasions, pointed to these remedies. We have exhorted the Catholic faithful of all countries to revive those wise guilds or associations of workingmen which were born and flourished in better times under the inspiration of the Church, to the great spiritual and temporal advantage of the poorer and laboring classes. As well as helping the worker to fulfill the duties of Christian piety, these institutions provide training for himself and suitable education for his children, assistance and charitable aid in case of sickness or ill fortune, and support in old age. They instill love into the hearts of all, in place of hatred, which so often divides workers from their employers. They inspire the workers with respect and obedience, loyalty and devotion in their work; they remind the employers that Christians of all classes are brothers in Jesus Christ; that justice must rule their every action; that charity and gentleness must temper the giving of orders and rebukes.—Thanks to the influence of these salutary institutions, one would soon see the end of this fratricidal strife of which you spoke just now, and which, unknown in the ages of faith, does such terrible damage today.

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Religious Organizations

So far as you are concerned, most dear sons, you have obeyed Our paternal exhortations by forming religious organizations in the very heart of your industrial establishments. You have understood, besides, that to ensure the lasting success of your work, it was necessary to let yourselves be guided by pastors appointed to govern your dioceses. We venture to hope that, following your example,

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all influential Catholics, burying party differences, which are a source of weakness, will seek to unite in a common spirit, to work together for the application and development of Christian principles among all classes of society, and more especially to support the workingmen's associations and all those which seek to foster the religious education of youth among the people.—This will no doubt be one of the surest and most effective means of curing present evils and of preparing a better future for the Church and for civil society.

TO THWART THE MANEVRES OF THE ENEMY

Let. *Delectationem sane*, October 17, 1885—to the Bishop of Limoges.

(*Thanks for letters received from the directors of workers' organizations, on the occasion of the Congress of Limoges.*)

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Certainly We were not unaware of the active zeal and successful efforts shown daily by the Catholics of France to ensure the religious formation of the workers and their fidelity to the Church and the Vicar of Christ. You will readily understand the opportune and topical nature of this work, as well as its usefulness for the eternal salvation of souls—you who observe and deplore with Us the insidious and treacherous manevres habitually employed by the enemies of the Christian religion, to befuddle the defenseless mass of wage-earners and to unsettle or even totally destroy their faith. It is therefore just to praise those men, who, in their anxiety to save the traditional Faith of France, have held under your presidency and that of the Bishop of Anthedon an important Congress to expose these manevres and snares, to avert danger and to unite in

some way their forces to work for the salvation of their fellow-citizens and to devote themselves more effectively to such an end.

We address this Letter to you in order personally to strengthen them in their plan and to exhort them to continue to work for the salvation of their neighbor and, in the good fight which they are fighting, to retreat neither because of the weight of the burden nor out of fear of difficulties.

CIVIC ACTION

Enc. *Immortale Dei*, November 1, 1885 (a).

(*Origin of power.—Political society has certain duties towards God.*)

All who rule, therefore, should hold in honor the holy name of God, and one of their chief duties must be to favor religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule. For one and all are we destined by our birth and adoption to enjoy, when this frail and fleeting life is ended, a supreme and final good in heaven, and to the attainment of this, every endeavor should be directed. Since, then, upon this depends the full and perfect happiness of mankind, the securing of this end should be, of all imaginable interests, the most urgent. Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the

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132a This encyclical will be found in its entirety in the forthcoming volume *Peace Within The Nation*, Nos. 126-165.

interests of its individual members, in such a manner as not in any way to hinder, but in every manner to render as easy as may be, the possession of that highest and unchangeable good for which all should seek. Wherefore, for this purpose, care must especially be taken to preserve unharmed and unimpeded the religion whereof the practice is the link connecting man with God.

(Church and State.—The Christian State.—The New Law.—The role of the Sovereign Pontiff: to teach saving truth.)

Duties of Catholics

133 If in the difficult times in which Our lot is cast, Catho-
 (5, 28, 50) lics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed. Especially with reference to the so-called "liberties" which are so greatly coveted in these days, all must stand by the judgment of the Apostolic See, and have the same mind. Let no man be deceived by the outward appearance of these liberties, but let each one reflect whence these have had their origin, and by what efforts they are everywhere upheld and promoted. Experience has made Us well acquainted with their results to the State, since everywhere they have borne fruits which the good and wise bitterly deplore. If there really exist anywhere, or if We in imagination conceive, a State, waging wanton and tyrannical war against Christianity, and if We compare with it the modern form of government just described, this latter may seem the more endurable of the two. Yet, undoubtedly, the principles on which such a government is grounded are, as We have said, of a nature which no one can approve.

A double field of action

Secondly, action may relate to private and domestic matters, or to public matters. As to private affairs, the first duty is to conform life and conduct to the gospel precepts, and to refuse to shrink from this duty when Christian virtue demands some sacrifice difficult to make. All, moreover, are bound to love the Church as their common mother, to obey her laws, promote her honor, defend her rights, and to endeavor to make her respected and loved by those over whom they have authority. It is also of great moment to the public welfare to take a prudent part in the business of municipal administration, and to endeavor above all to introduce effectual measures, so that, as becomes a Christian people, public provision may be made for the instruction of youth in religion and true morality. Upon these things the well-being of every State greatly depends.

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Catholic Action in Political Life

Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attention to national politics. We say in general, because these Our precepts are addressed to all nations. However, it may in some places be true that, for most urgent and just reasons, it is by no means expedient for Catholics to engage in public affairs or to take an active part in politics (a).

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Nevertheless, as We have laid down, to take no share in public matters would be equally as wrong (We speak in general) as not to have concern for, or not to bestow labor upon, the common good. And this all the more, because Catholics are admonished, by the very doctrines which

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135a In the time of Leo XIII this was the case in Italy, where the Popes had laid down the rule of the "*Non expedit.*"

they profess, to be upright and faithful in the discharge of duty, while if they hold aloof, men whose principles offer but small guarantee for the welfare of the State will the more readily seize the reins of government. This would tend also to the injury of the Christian religion, forasmuch as those would come into power who are badly disposed towards the Church, and those who are willing to befriend her would be deprived of all influence. It follows therefore clearly that Catholics have just reasons for taking part in the conduct of public affairs, for in so doing they assume not the responsibility of approving what is blameworthy in the actual methods of government, but seek to turn these very methods, so far as is possible, to the genuine and true public good, and to use their best endeavors at the same time to infuse, as it were, into all the veins of the State the healthy sap and blood of Christian wisdom and virtue.

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The morals and ambitions of the heathens differed widely from those of the Gospel, yet Christians were to be seen living undefiled everywhere in the midst of pagan superstition, and, while always true to themselves, coming to the front boldly wherever an opening was presented. Models of loyalty to their rulers, submissive, so far as was permitted, to the sovereign power, they shed around them on every side a halo of sanctity; they strove to be helpful to their brethren, and to attract others to the wisdom of Jesus Christ, yet were bravely ready to withdraw from public life, nay, even to lay down their life, if they could not without loss of virtue retain honors, dignities, and offices. For this reason Christian ways and manner speedily found their way not only into private houses but into the camp, the senate, and even into the imperial palaces. "We are but of yesterday," wrote Tertullian, "yet we swarm in all your institutions, we crowd your cities, islands, villages, towns, assemblies, the army itself, your wards and corporations, the palace, the senate, and the law courts" (a). So

that the Christian faith, when once it became lawful to make public profession of the Gospel, appeared in most of the cities of Europe, not like an infant crying in its cradle, but already grown up and full of vigor.

The aim of Modern Catholic Action

In these days it is well to revive these examples of our forefathers. First and foremost it is the duty of all Catholics worthy of the name and wishing to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; to make use of popular institutions, so far as can honestly be done, for the advancement of truth and righteousness; to strive that liberty of action shall not transgress the bounds marked out by nature and the law of God; to endeavor to bring back all civil society to the pattern and form of Christianity which We have described. It is barely possible to lay down any fixed method by which such purposes are to be attained, because the means adopted must suit places and times widely differing from one another. Nevertheless, above all things, unity of aim must be preserved, and similarity must be sought after in all plans of action. Both these objects will be carried into effect without fail, if all will follow the guidance of the Apostolic See as their rule of life and obey the bishops whom the Holy Ghost has placed to rule the Church of God (a).

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Integral faith

The defence of Catholicism, indeed, necessarily demands that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing; and care must be taken never to connive, in any way,

139
(42,
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at false opinions, never to withstand them less strenuously than truth allows. In mere matters of opinion it is permissible to discuss things with moderation, with a desire of searching into the truth, without unjust suspicion or angry recriminations. Hence, lest concord be broken by rash charges, let this be understood by all, that the integrity of Catholic faith cannot be reconciled with opinions verging on Naturalism or Rationalism (a), the essence of which is utterly to sterilize Christianity, and to install in society the supremacy of man to the exclusion of God. Further, it is unlawful to follow one line of conduct in private life and another in public, respecting privately the authority of the Church, but publicly rejecting it; for this would amount to joining together good and evil, and to putting man in conflict with himself; whereas he ought always to be consistent, and never in the least point nor in any condition of life to swerve from Christian virtue.

Liberty of Opinion on Political Theories

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But in matters merely political, as for instance the best form of government, and this or that system of administration, a difference of opinion is lawful. Those, therefore, whose piety is in other respects known, and whose minds are ready to accept in all obedience the decrees of the Apostolic See, cannot in justice be accounted as bad men because they disagree as to subjects We have mentioned; and still graver wrong will be done them, if—as We have more than once perceived with regret—they are accused of violating, or of wavering in, the Catholic faith. Let this be well borne in mind by all who are in the habit of publishing their opinions, and above all by journalists. In the

139a *"Integritatem professionis catholicæ consistere nequam posse cum opinionibus ad naturalismum vel rationalismum accedentibus"*.

endeavor to secure interests of the highest order there is no room for fraternal strife or party rivalries; since all should aim with one mind and purpose to make safe that which is the common object of all—the maintenance of Religion and of the State. If, therefore, there have hitherto been dissensions, let them henceforth be gladly buried in oblivion. If rash or injurious acts have been committed, whoever may have been at fault, let mutual charity make amends, and let the past be redeemed by a special submission of all to the Apostolic See.

In this way Catholics will attain two most excellent results: they will become helpers to the Church in preserving and propagating Christian wisdom; and they will confer the greatest benefit on civil society, the safety of which is exceedingly imperiled by evil teachings and bad passions.

(Prayer and blessing.)

THE PLACE OF LAYMEN IN THE CHURCH

Let. *Est sane molestum*, December 17, 1888—to the Archbishop of Tours.

(The attitude of lay journalists critical of the Bishops is reprobated.—Authority of Bishops in the Church.)

The Bishops form the most august body of the Church, that body which teaches and governs mankind by right divine; and whosoever resists them or obstinately refuses to obey their word separates himself from the Church (a). But obedience should not limit itself to matters bearing upon faith; its sphere is much vaster; it extends to all matters which come under episcopal rule. For the Christian people, Bishops are not only masters in matters of faith, but they are placed above them to rule and to govern, be-

ing answerable to God to Whom one day they must render an account of their charge. Hence it is that the Apostle St. Paul delivers to Christians this exhortation: "Obey those who are over you, and be submissive to them, for they watch over you and have to give an account of your souls" (b).

142 It is indeed certain and clear that in the Church
 (50, there are two orders very different from one another, the
 51, shepherds and the flock, that is, in other words, the leaders
 54) and the people. The first order has the duty to teach, to govern, to guide men through life, and to fix rules for them; the duty of the other is to submit to the first, to obey, to carry out its orders and to pay it honor. If then, the subjects usurp the place of the superior, it is not only an injurious act of rashness, but it is an attempt, so far as is possible for them, to overturn the order of things so wisely arranged by the providence of the Divine Founder of the Church. If by chance there should be in the ranks of the episcopacy a Bishop not sufficiently careful of his dignity, and apparently unfaithful to some of his sacred duties, he loses thereby none of his powers; and, as long as he is in communion with the Roman Pontiff, no one has a right to weaken in the smallest degree the respect and obedience due to his authority. On the other hand, to examine into and to criticize episcopal actions belongs to no individual, but it pertains only to those who, in the holy hierarchy, have a superior power, and, above all, to the Supreme Pontiff; for it is to him that Jesus Christ committed the charge of feeding not only the lambs but also the sheep. Nevertheless, when the faithful have a good cause to complain, it is indeed allowed to them to lay the whole case before the Roman Pontiff, provided that, having regard to the dictates of prudence and moderation, and

being guided by the love of the public weal, they do not give way to outcries and loud protestations, which tend rather to create divisions and hatreds or at least to increase them.

(Pontifical documents recalled.—Duties of Catholic journalists.)

THE ACTION OF THE ELITE

Let. *De Magno*, April 14, 1889—to the Archbishop of Malines.

(Importance of the business to be transacted at the forthcoming Belgian Catholic Congress.)

Assuredly, when one sees such multitudes in league with the forces of evil, it is good to see so many men, lacking neither illustrious birth, personal authority nor public honor, who devote themselves to a fine and noble cause, and have before their eyes only one goal: this great charity (a). But We approve especially of your desires, and observe their wisdom and effectiveness. You seek to procure for the people not only virtue, but also better living conditions, to combine the amenities of life with spiritual benefits, to foster Christian morality not less than to relieve hardship.

This is a most excellent and efficacious way to help the people. All those who depart from it do so to the detriment of society. Indeed, all those goods which are the natural and reasonable object of the aspirations of society as a whole and of individuals take their source from religion and are based upon the force of the Gospel.

(Prayer and blessing.)

143a *Profecto cum tanta passim multitudo numeretur rerum malarum conspiratione consentiens, pulchrum est in causa honesta ac nobili tot elaborare viros, quibus nec claritas deest generis, nec auctoritas nominis, nec splendor honorum: atque unum in omnibus esse propositum, similem caritatem.*

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THE ACTION OF THE FAITHFUL

Enc. *Sapientiae Christianae*, January 10, 1890. *

(The duties of the faithful as members of Church and State.—Naturalism in politics.—Duty of all to pray and to study Christian doctrine in order to keep the Faith.)

144 But in this same matter, touching Christian faith, there
(10, are other duties whose exact and religious observance,
12, necessary at all times in the interests of eternal salvation,
27) become more especially so in these days. Amid such reckless and widespread folly of opinion, it is, as We have said, the office of the Church to undertake the defence of truth and uproot errors from the mind, and this charge has to be at all times sacredly observed by her, seeing that the honor of God and the salvation of men are confided to her keeping. But when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but as St. Thomas maintains, "Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to repel the attacks of unbelievers" (a).

Culpable Inaction

145 To recoil before an enemy, or to keep silence when
(1, from all sides such clamors are raised against truth, is the
20, part of a man either devoid of character or who entertains
25, doubt as to the truth of what he professes to believe. In
27) both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the

* For the rest of this encyclical see the forthcoming volume *Peace within the Nation*, 245 ff.

144a S. Thomas, 2a-2æ, qu. 3, art. 2, ad 2.

enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good.

Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions; and by always exerting themselves more strenuously they might reckon upon being successful. After all, no one can be prevented from manifesting that strength of soul which is the characteristic of true Christians; and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, whereof the greater the vehemence, the more assured, God aiding, the triumph: "Have confidence; † have overcome the world" (a). Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to Us a share in obtaining and applying the fruits of salvation procured through His grace.

Doctrinal task

The chief elements of this duty consist in professing openly and unflinchingly the Catholic doctrine, and in propagating it to the utmost of Our power. For, as is often said, with the greatest truth, there is nothing so hurtful to Christian wisdom as that it should not be known, since it possesses, when loyally received, inherent power to drive away error. So as soon as Catholic truth is apprehended by a simple and unprejudiced soul, reason yields assent. Now faith, as a virtue, is a great boon of divine grace and goodness; nevertheless, the objects themselves to which faith is to be applied are scarcely known in any other way than through the hearing. "How shall they believe Him of

146
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Whom they have not heard? and how shall they hear without a preacher? Faith then cometh by hearing, and hearing by the word of Christ" (a). Since, then, faith is necessary for salvation, it follows that the word of Christ must be preached.

147 The office indeed of preaching, that is, of teaching,
 (12, lies by divine right in the province of the pastors, namely
 27, of the bishops whom the Holy Ghost has placed to rule
 28, the Church of God (a). It belongs above all to the Roman
 30) Pontiff, Vicar of Jesus Christ, established as head of the
 universal Church, teacher of all that pertains to morals
 and faith. No one, however, must entertain the notion that
 private individuals are prevented from taking some active
 part in this duty of teaching, especially those on whom God
 has bestowed gifts of mind with the strong wish of rendering
 themselves useful.

Role of the Laity

148 These, so often as circumstances demand, may take
 (27, upon themselves, not indeed the office of the pastor, but
 30) the task of communicating to others what they have themselves
 received, becoming, as it were, living echoes of their
 masters in the faith. Such co-operation on the part
 of the laity seem to the Fathers of the Vatican Council
 so opportune and fruitful of good that they thought well
 to invite it. "All faithful Christians, but those chiefly who
 are in a prominent position, or engaged in teaching, we
 entreat, by the compassion of Jesus Christ, and enjoin by
 the authority of the same God and Savior, that they bring
 aid to ward off and eliminate these errors from Holy
 Church, and contribute their zealous help in spreading
 abroad the light of undefiled faith" (a).

146a Rom. 10:14-17.

147a Acts 22:28.

148a Conc. Vatican., Const. *Dei Filius*, sub fine.

Let each one therefore bear in mind that he both can and should, so far as can be, preach the Catholic faith by the authority of his example, and by open and constant profession of the obligations it imposes. In respect consequently to the duties that bind us to God and the Church, it should be borne earnestly in mind that in propagating Christian truth and warding off errors, the zeal of the laity should, as far as possible, be brought actively into play.

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Discipline needed

The faithful would not, however, so completely and advantageously satisfy these duties as is fitting they should, were they to enter the field as isolated champions of the Faith. Jesus Christ, indeed, has clearly intimated that the hostility and hatred of men, which He first and foremost experienced, would be shown in like degree towards the work founded by Him, so that many would be barred from profiting by the salvation for which all are indebted to His loving kindness. Wherefore He willed not only to train disciples in His doctrine, but to unite them into one society, and closely conjoin them in one body, "which is the Church" (a) whereof He would be the Head. The life of Jesus Christ pervades, therefore, the entire framework of this body, cherishes and nourishes its every member, uniting each with each, and making all work together to the same end, albeit the action of each be not the same (b). Hence it follows that not only is the Church a perfect society far excelling every other, but it is enjoined by her Founder that for the salvation of mankind she is to contend "as an army drawn up in battle array" (c).

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The organization and constitution of Christian society can in no wise be changed, neither can any one of its mem-

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150a Col. 1:24.

150b Rom. 12:4-5.

150c Cant. 6:9.

51) bers live as he may choose, nor elect that mode of fighting which best pleases him. For in effect he scatters and gathers not, who gathers not with the Church and with Jesus Christ, and all who fight not united with Him and with the Church are in very truth contending against God.

*(Unity of the Church founded on Peter. *—The duty of Catholics to obey.—Church and State.)*

Importance for the Church of sound institutions

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(14,
37) Therefore they who are engaged in framing constitutions and in enacting laws should bear in mind the moral and religious nature of man, and take care to help him, but in a right and orderly way, to gain perfection, neither enjoining nor forbidding anything save what is reasonably consistent with civil as well as with religious requirements. On this very account the Church cannot stand by, indifferent as to the import and significance of laws enacted by the State; not in so far indeed as they refer to the State, but in so far as, passing beyond their due limits, they encroach upon the rights of the Church. From God has the duty been assigned to the Church not only to interpose resistance, if at any time the State rule should run counter to religion, but, further, to make a strong endeavor that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of affairs, it follows that the Church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of

* Cf. forthcoming volume on *The Church*.

those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good.

Principles of civic action

These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life. In short, where the Church does not forbid taking part in public affairs, it is fit and proper to give support to men of acknowledged worth, who pledge themselves to deserve well in the Catholic cause, and on no account may it be allowed to prefer to them any such individuals as are hostile to religion. 153
(37)

Whence it is clear how urgent is the duty to maintain perfect union of minds, especially in these times, when the Christian name is assailed with designs so concerted and subtle. All who have it at heart to attach themselves earnestly to the Church, which is "the pillar and ground of the truth" (a), will easily steer clear of masters who are "lying and promising them liberty, when they themselves are slaves of corruption" (b). Nay, more, having made themselves sharers in the divine virtue which resides in the Church, they will triumph over the craft of their adversaries by wisdom, and over their violence by courage. This is not now the time and place to inquire whether and how far the inertness and internal dissensions of Catholics have contributed to the present condition of things; but it is certain at least that the perverse-minded would exhibit less boldness, and would not have brought about such an accumulation of ills, if the faith "which worketh by charity" (c) had been generally more energetic and 154
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154a 1 Tim. 3:15.

154b 2 Pet. 2:19.

154c Gal. 5:6.

lively in the souls of men, and had there not been so universal a drifting away from the divinely established rule of morality throughout Christianity. May at least the lessons afforded by the memory of the past have the good result of leading to a wiser mode of acting in the future.

False Prudence

155 As to those who mean to take part in public affairs,
 (20, they should avoid with the very utmost care two criminal
 51) excesses: so-called prudence and false courage. Some there are, indeed, who maintain that it is not opportune boldly to attack evil-doing in its might and power, lest, as they say, opposition should exasperate minds already hostile. These make it a matter of guesswork as to whether they are for the Church or against her; since on the one hand they describe themselves as professing the Catholic faith, and yet wish that the Church should allow certain opinions, at variance with her teaching, to be spread abroad with impunity. They moan over the loss of faith and the perversion of morals, yet trouble themselves not to bring any remedy; nay, not seldom, even add to the intensity of the mischief through too much forbearance or harmful dissembling. These same individuals would not have any one entertain a doubt as to their good will towards the Holy See; yet they have always something by way of reproach against the Supreme Pontiff.

156 The prudence of men of this cast is of that kind which
 (5, is termed by the Apostle Paul "wisdom of the flesh and
 9, death of the soul, because it is not subject to the law of
 20) God, neither can it be" (a). Nothing is less calculated to amend such ills than prudence of this kind. For the enemies of the Church have for their object—and they hesitate not to proclaim it, and many among them boast of it—to

destroy outright, if possible, the Catholic religion, which is alone the true religion. With such a purpose in hand they shrink from nothing; for they are fully conscious that the more faint-hearted those who withstand them become, the more easily will it be to work out their wicked will. Therefore they who cherish the prudence of the flesh and who pretend to be unaware that every Christian ought to be a valiant soldier of Christ; they who would fain obtain the rewards owing to conquerors, while they are leading the lives of cowards, untouched in the fight, are so far from thwarting the onward march of the evil-disposed that, on the contrary, they even help it forward.

False Courage

On the other hand, not a few, impelled by a false zeal, or—what is more blameworthy still—expressing sentiments which their conduct belies, take upon themselves to act a part which does not belong to them. They would fain see the Church's mode of action influenced by their ideas and their judgment to such an extent that everything done otherwise they take ill or accept with repugnance. Some, yet again, expend their energies in fruitless contention, being worthy of blame equally with the former. To act in such manner is not to follow lawful authority but to forestall it, and, unauthorized, to assume the duties of the spiritual rulers, to the great detriment of the order which God established in His Church to be observed forever, and which He does not permit to be violated with impunity by anyone, whoever he may be.

Honor, then, to those who do not shrink from entering the arena as often as need calls, believing and being convinced that the violence of injustice will be brought to an end and finally give way to the sanctity of right and religion! They truly seem invested with the dignity of time-honored virtue, since they are struggling to defend religion,

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and chiefly against the faction banded together to attack Christianity with extreme daring and without tiring, and to pursue with incessant hostility the Sovereign Pontiff. But men of this high character maintain without wavering the love of obedience, nor are they wont to undertake anything upon their own authority. Now, since a like resolve to obey, combined with constancy and sturdy courage, is needed, so that whatever trials the pressure of events may bring about, they may be "deficient in nothing" (a), We greatly desire to fix deep in the minds of each one that which Paul calls the "wisdom of the spirit" (b), for in controlling human actions this wisdom follows the excellent rule of moderation, with the happy result that no one either timidly despairs through lack of courage or presumes over-much from want of prudence.

159 There is, however, a difference between the political
(43, prudence that relates to the general good and that which
13) concerns the good of individuals. This latter is shown forth
in the case of private persons who obey the prompting of
right reason in the direction of their own conduct; while
the former is the characteristic of those who are set over
others, chiefly of rulers of the State, whose duty it is to
exercise the power of command, so that the political
prudence of private individuals would seem to consist
wholly in carrying out faithfully the orders issued by law-
ful authority (a).

Order in Catholic Action

160 The like disposition and the same order should pre-
(43, vail in every Christian State by so much the more that

158a Jas. 1:4.

158b Rom. 8:6.

159a *Ita quidem ut politica privatorum prudentia in hoc videatur tota consistere, legitimæ potestatis jussa fideliter exsequi.* Cf. S. Thomas, 2a-2æ, q. 47, art 12.

the political prudence of the Pontiff embraces diverse and multiform things; for it is his charge not only to rule the Church, but generally so to regulate the actions of Christian citizens that these may be in apt conformity to their hope of gaining eternal salvation. Whence it is clear that in addition to the complete accordance of thought and deed, the faithful should imitate the practical political wisdom of ecclesiastical authority. 46,
53)

Now the administration of Christian affairs immediately under the Roman Pontiff appertains to the bishops, who, although they attain not to the summit of pontifical power, are nevertheless truly princes in the ecclesiastical hierarchy; and as each one of them administers a particular Church, they are "as master-workers in the spiritual edifice" (a), and they have members of the clergy to share their duties and carry out their decisions. Every one has to regulate his mode of conduct according to this constitution of the Church, which it is not in the power of any man to change. Consequently, just as in the exercise of their episcopal authority the bishops ought to be united with the Apostolic See, so should the members of the clergy and the laity live in close union with their bishops. 161
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Among the prelates, indeed, one or other there may be affording scope to criticism either in regard to personal conduct or in reference to opinions by him entertained about points of doctrine; but no private person may arrogate to himself the office of judge which Christ Our Lord has bestowed on that one alone whom He placed in charge of His lambs and of His sheep. Let every one bear in mind that most wise teaching of Gregory the Great: Subjects should be admonished not rashly to judge their prelates, even if they chance to see them acting in a blameworthy manner, lest reproving what is wrong, they be led by pride into greater wrong. They are to be warned 162
(54)

against the danger of setting themselves up in audacious opposition to the superiors whose shortcomings they may notice. Should, therefore, the superiors really have committed grievous sins, their inferiors, penetrated with the fear of God, ought not to refuse them respectful submission. The actions of superiors should not be smitten by the sword of the word, even when they are rightly judged to have deserved censure" (a).

Catholic Life must precede Catholic Action

163 However, all endeavors will avail but little unless
(41) Our life be regulated, conformably with the discipline of the Christian virtues. Let Us call to mind what Holy Scripture records concerning the Jewish nation: "As long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity. And even . . . when they had revolted from the way that God had given them to walk therein, they were destroyed in battles by many nations" (a). Now the nation of the Jews bore an inchoate semblance to the Christian people, and the vicissitudes of their history in olden times have often foreshadowed the truth that was to come, except that God in His goodness has enriched and loaded us with far greater benefits, and on this account the sins of Christians are much greater and bear the stamp of more shameful and criminal ingratitude.

164 The Church, it is certain, never and in no way is
(7) deserted by God; hence there is no reason why she should be alarmed at the wickedness of men; but in the case of nations falling away from Christian virtue there is not a like ground of assurance, "for sin maketh nations miserable" (a). If every bygone age has experienced the force of this truth, wherefore should not our own? There are in

162a *Reg. Past.*, (iii), c. 4.

163a Judith 5:21-22.

164a Prov. 14:34.

truth very many signs which proclaim that just punishments are already menacing, and the condition of modern States tends to confirm this belief, since We perceive many of them in sad plight from internal disorders. But should those leagued together in wickedness hurry onward in the road they have boldly chosen, should they increase in influence and power in proportion as they make headway in their evil purposes and crafty schemes, they will be found to fear lest the very foundations nature has laid for States to rest upon be utterly destroyed.

Insufficiency of human means

Nor can such misgivings be removed by any mere human effort, especially as a vast number of men, having rejected the Christian faith, are on that account justly incurring the penalty of their pride, since blinded by their passions they search in vain for truth, laying hold on the false for the true, and thinking themselves wise when they call "evil good, and good evil," and put "darkness in the place of light, and light in the place of darkness"(a). It is therefore necessary that God come to the rescue, and that, mindful of His mercy, He turn an eye of compassion on human society.

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Charity above everything else

Hence, We renew the urgent entreaty We have already made, to redouble zeal and perseverance, when addressing humble supplications to our merciful God, so that the virtues whereby a Christian life is perfected may be reawakened. It is, however, urgent before all, that charity, which is the main foundation of the Christian life, and apart from which the other virtues exist not or remain

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(42)

barren, should be quickened and maintained. This is then the reason why the Apostle St. Paul, after having exhorted the Colossians to flee all vice and cultivate all virtue, adds: "Above all things have charity, which is the bond of perfection" (a). Yea, truly, charity is the bond of perfection, for it binds intimately to God those whom it has embraced and with loving tenderness causes them to draw their life from God, to act with God, to refer all to God. Nevertheless the love of God should not be severed from the love of our neighbor, since men have a share in the infinite goodness of God and bear in themselves the impress of His image and likeness. "This commandment we have from God, that he who loveth God, love also his brother" (b). "If any man say I love God, and he hateth his brother, he is a liar" (c). And this commandment concerning charity its divine Proclaimer styled *new*, not in the sense that a previous law, or even nature itself, had not enjoined that men should love one another, but because the Christian precept of loving each other in that manner was truly new, and quite unheard of in the memory of man.

167 For that love with which Jesus Christ is beloved by
 (5, His Father and with which He Himself loves men, He
 46, obtained for His disciples and followers, that they might
 48) be of one heart and of one mind in Him by charity,
 as He Himself and His Father are one by their nature.
 No one is unaware how deeply from the very beginning that precept has been implanted in the breast of Christians, and what abundant fruits of concord, mutual benevolence, piety, patience, and fortitude it has produced. Why, then, should we not devote ourselves to imitate the examples set by our Fathers? The very times in which we live should afford sufficient motives for the practice of charity. Since impious men are bent on giving

166a Col. 3:14.

166b 1 Jn. 4:21.

166c *Ibid.*, 4:20.

fresh impulse to their hatred against Jesus Christ, Christians should be quickened anew in piety; and charity, which is the inspirer of lofty deeds, should be imbued with new life. Let dissensions therefore, if there be any, wholly cease; let those strifes which waste the strength of those engaged in the fight, without any advantage resulting to religion, be scattered to the winds; let all minds be united in faith and all hearts in charity, so that, as is proper, life may be spent in the practice of the love of God and the love of men.

Importance of the Family

This is a suitable moment for Us to exhort especially heads of families to govern their households according to these precepts, and to be unceasingly solicitous for the right training of their children. The family may be regarded as the cradle of civil society, and it is in great measure within the circle of family life that the destiny of the State is fostered. Whence it is that they who would break away from Christian discipline are working to corrupt family life, and to destroy it utterly, root and branch. From such an unholy purpose they do not allow themselves to be turned aside by the reflection that it cannot, even in any degree, be carried out without inflicting cruel outrage on the parents. These hold from nature their right of training the children to whom they have given birth, with the obligation superadded of shaping and directing the education of their little ones to the end for which God vouchsafed the privilege of transmitting the gift of life. It is then incumbent on parents to strain every nerve to ward off such an outrage, and to strive manfully to have and to hold exclusive authority to direct the education of their offspring, as is fitting, in a Christian manner; and first and foremost to keep them away from schools where there is a risk of their drinking in the poison of impiety. Where the right education of youth is concerned, no amount of

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trouble or labor can be undertaken, how great soever, but that even greater still may not be called for. In this regard indeed there are to be found in many countries Catholics worthy of general admiration, who incur considerable outlay and bestow much zeal in founding schools for the education of youth. It is highly desirable that such noble example be generously followed, where time and circumstances demand; yet all should be intimately persuaded that the minds of children are most influenced by the training they receive at home. If in their early years they find within the walls of their homes the rule of an upright life and the discipline of Christian virtues, the future welfare of the State will in great measure be guaranteed.

Seriousness of Our Duty

169 And thus We have touched upon those matters which
(7, Catholics ought chiefly nowadays to follow, or mainly
9, avoid. It rests with you, Venerable Brothers, to take meas-
22) sures that Our voice may reach everywhere, and that one
and all may understand how urgent it is to reduce to
practice the teachings set forth in this Our Letter. The
observance of these duties cannot be troublesome or oner-
ous, for the yoke of Jesus Christ is sweet, and His burden
is light. If anything, however, appear too difficult of
accomplishment, you will afford aid by the authority of
your example, so that each one of the faithful may make
more strenuous endeavor, and display a soul unconquered
by difficulties. Bring it home to their minds, as We have
Ourselves oftentimes conveyed the warning, that matters
of the highest moment and worthy of all honor are at stake,
for the safeguarding of which every most toilsome effort
should be readily endured; and that a sublime reward is
in store for the labors of a Christian life. On the other hand,
to refrain from doing battle for Jesus Christ, amounts to
fighting against Him; He Himself assures "He will deny

before His Father in Heaven, those who shall have refused to confess Him on earth" (a). As for Ourselves and all of you, never assuredly, so long as life lasts, shall We allow Our authority, Our counsels, and Our solicitude to be in any wise lacking in the conflict. Nor is it to be doubted that special aid of the great God will be vouchsafed, so long as the struggle endures, to the flock alike and to the pastors.

AGAINST SOCIALISM

Let. *Gratissima ad Nos*, January 21, 1891—to Count Balbo, President of the Piedmont Committee for the Promotion of Workingmen's Associations.

(*Acknowledgment of the letter from the Catholic Associations of Piedmont.*)

We have noted with pleasure and approval both the respect which you profess towards this Apostolic See and the zeal of your efforts to persuade your workers to join societies founded and developed under the guidance and auspices of religion.

Indeed We too believe that in this age there is no other way to fight that poison called socialism, unless those who labor to earn their living, benefitting by the consolations of religion and aided by those who are superior to them in rank and riches, join forces to defend themselves against the snares of wicked men (a). This will prevent hon-

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169a Cf. Lk. 9:26.

170a *Sic enim et Nos sentimus, non aliter oppugnari posse hoc tempore noxiam illam pestem, quam socialismus audit, quam si ii qui victum labore quæritant solatiis refecti quæ præbet catholica fides, eorumque adjuti præsidii qui dignitate præstant et opibus, collatis viribus sese communitant adversus improborum insidias.*

est and hard-working men from being tricked by the treacherous ruses of those who seek to overturn the order of human society by raising vain hopes in the minds of the poor.

CONGRESSES

Let. *In ipso supremi Pontificatus*, March 31, 1891—to the Austrian Bishops.

(Usefulness of meetings of Bishops in the forming of a common front against the enemies of Christianity.)

171 Besides, the example and exhortations of the Bishops
 (7, have done much to arouse the ardor and activity of Cath-
 19, olics in holding national, provincial or local Congresses—
 38, a most wise achievement. If evil men, powerful by their
 67) audacity and their numbers, are meeting everywhere and plotting to deprive them treacherously of the most precious of gifts—faith and the blessings which follow from it,—it is both just and needful that Catholics, under the guidance of their Bishops, should unite their efforts and forces to resist. By frequent Congresses of this nature they will be able to make profession of their religion with greater liberty and effectiveness, and repulse the assaults of the enemy.

(Formation to be given to the clergy.—The Press.)

The social question

172 The solicitude of the Bishops must extend also to
 (15, another important cause which, We saw from your joint
 16) encyclical to the faithful, is rightly close to your heart. This is the cause of the workers, who stand in such great need of religion to aid them to accomplish properly their work as well as to lessen their sufferings. This matter is part of

the social question which is so hotly fought out in our day, and it demands a remedy all the more urgent because the difficulties in the way of a solution are so great.

If the Bishops devote their attention and effort to this question as much as they possibly can, if they take care that the evangelical precepts of justice and charity are highly respected by all classes of society, if they succeed in some way in improving the precarious situation of the workers by their influence and their action, they will deserve well of both religion and the monarchy.

(Hopes of success.—Blessing.)

ON THE PRINCIPLE OF SOCIAL ACTION

Enc. *Rerum Novarum*, May 15, 1891.

(The question of the working classes.—The social evil.—Remedies true and false.—Role of Church and State.)

Finally, employers and workmen can of themselves effect much in the matter we are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these can be enumerated societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and institutions for the welfare of boys and girls, young people and those more advanced in years. The most important of all are Workingmen's Unions; for these virtually include all the rest (a).

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(History and lawfulness of private societies.—Example of the Guilds of the Middle Ages.—Recurrence of activity.)

173a This Encyclical will be found in its entirety in a forthcoming volume devoted to *Problems of Work*.

174 Associations of every kind, and especially those of
(6, workingmen, are now far more common than heretofore.
47, As regards many of these there is no need at present to in-
59, quire whence they spring, what are their objects, or what
72) the means they employ. There is a good deal of evidence,
however, that many of these societies are in the hands of
secret leaders, and are managed on principles opposed
to Christianity and the public well-being; and that they do
their utmost to get within their grasp the whole field of
labor, and force the workingmen to join them or to starve.
Under these circumstances Christian workingmen must do
one of two things: either join associations in which their
religion will be exposed to peril, or form associations among
themselves—unite their forces and shake off courageously
the yoke of so unrighteous and intolerable an oppression.
No one who does not wish to expose man's chief good to
extreme risk will for a moment hesitate to say that the
second alternative should by all means be adopted.

175 Those Catholics are worthy of all praise—and they are
(35, not a few—who, understanding what the times require,
38, have striven, by various undertakings and endeavors, to
72) better the condition of the working class by rightful means.
They have taken up the cause of the workingman, and
have spared no efforts to better the conditions both of
families and individuals; to infuse a spirit of equity into
the mutual relations of employers and employed; to keep
before the eyes of both classes the precepts of duty and the
laws of the Gospel—that Gospel which, by inculcating self-
restraint, keeps men within the bounds of moderation, and
tends to establish harmony among the divergent interests
and the various classes which compose the State. It is with
such ends in view that We see men of eminence meeting
together for discussion, for the promotion of concerted
action, and for practical work. Others, again, strive to unite
workingmen of various grades into associations, help them

with their advice and means, and enable them to obtain fitting and profitable employment.

The Bishops, on their part, bestow their ready goodwill and support; and with their approval and guidance many members of the clergy, both secular and regular labor assiduously on behalf of the spiritual and mental interests of the members of such associations. 176
(14, 35)

And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage earners, and who have spent large sums in founding and spreading widely benefit and insurance societies, by means of which the workingman may without difficulty acquire through his labor not only many present advantages, but also the certainty of honorable support in days to come. 177
(35, 72)

How greatly such manifold and earnest activity has benefitted the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the associations We have described continue to grow and spread, and are well and wisely administered. The State should watch over these societies of citizens banded together in accordance with their rights; but it should not thrust itself into their peculiar concerns and their organization; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without. 178
(35, 97)

In order that an association may be carried on with unity of purpose and harmony of action, its administration and government should be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it possible to enter into minute particulars touching the subject of 179
(35)

organization: this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time:— all of which should be carefully considered.

180 To sum up then, We may lay it down as a general and
(35) lasting law, that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul, and property.

181 It is clear that they must pay special and chief atten-
(17, 35) tion to the duties of religion and morality, and that social betterment should have this chiefly in view; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of religion. What advantage can it be to a workingman to obtain by means of a society material well-being, if he endangers his soul for lack of spiritual food? "What doth it profit a man, if he gain the whole world and suffer the loss of his soul?" (a). This, as Our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. "After all these things do the heathen seek. . . . Seek ye first the Kingdom of God and His justice: and all these things shall be added unto you" (b).

182 Let our associations, then, look first and before all
(28, 35, 41, 44) things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation: and let all be warned and strengthened with special care against wrong principles and false teaching. Let the workingman be

181a Mt. 16:26.

181b Mt. 6:32-33.

urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holy days. Let him learn to reverence and love holy Church, the common mother of us all; and hence to obey the precepts of the Church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

(*Organization of corporations.—Results hoped for.—Exhortation to action.*)

CATHOLIC YOUTH

Let. *Singulari cum benevolentia*, September 8, 1891—to the President of Italian Catholic Youth.

(*Acknowledgment of the homage of Catholic Youth.*)

We have a great love for youth, and when We see young people come to demonstrate to Us their devotion We cannot but pour out Our solicitude and paternal affection upon these young people who are exposed to the snares and dangers set for them by our wicked generation.

The achievements of your zeal and good works, together with the example of religion and piety which you give, lead Us to hope confidently that you will reach a high standard in the arduous practice of virtue, to judge that your association has deserved well of the Church and to expect that it will continue to prosper and will grow from day to day.

Therefore, while We learned to Our sorrow that the cunning of the enemy was sowing dissension among the ranks of the defenders of Catholicism in Italy, We rejoiced greatly at your words in which you promised that not only would your association remain constantly obedient to Us and to the head of each diocese, but also that it would

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preserve perfect agreement of heart and ideas with the other groups fighting for the same cause of the Church in this country. The scope and dignity of this cause, to which all Catholics should be devoted, demands absolutely, and such, too, is Our will, that an end should be put to the disputes which are dissipating the zeal of those associated with it, and that all should be one in heart and mind, for the values to be defended are those which are essential to the salvation of the country and to the good name of religion.

185 To strengthen this harmony, it seems most opportune
(85, to Us to give some brief rules: by following them your
88) Association will derive a twofold benefit. It will be free to deploy its forces in those activities consonant with its object and the age of its members, and it will be easily able as the occasion arises, to help other, adult, organizations, with complete oneness of mind, in the realization of more widespread undertakings (a).

186 Among these the so-called Association of Catholic
(69, Congresses and Committees is outstanding. The scope of
88) its organization and purposes permits it to undertake works of greater utility and of almost universal extent. It is easy to understand how your organization, composed exclusively of young people who still have to form themselves in the Christian life, must not seek to undertake a difficult task fitted only to those of mature age. But it can and should unite its efforts with those of other groups, to make more complete that unity and common action of Catholic forces which is beneficial at all times and absolutely necessary in the crisis of the present day.

185a *Namque et liberas poterit explicare vires in iis rebus gerendis quæ rationi conveniunt institutionis suæ ac sociorum ætati, et commode poterit, uti par est, opera juvare, consilio et gratia ad majora incepta perficienda societates alias in quas coivere perfectæ ætatis viri.*

Necessary autonomy

The first and chief principle will therefore be that your Association, which is autonomous, must remain so and neither change anything in its constitution nor diminish in any way the liberty of action allowed by its statutes. 187 (88)

Essential activities for Catholic youth

The first aim of your institution is to accustom young people to profess without fear their Catholic Faith, to live according to their Faith and to give to their friends and to everyone the example of active zeal in the cause of religion and of loyalty to the authority of the Church and the rights of the Roman Pontiff. In the matter of spiritual perfection your duty will therefore be to remain faithful to prayer, to cultivate assiduously the Christian virtues, to build up among you the bonds of holy and true friendship and to avoid carefully anything harmful to religion and morality. As for works done for the benefit of Our fellow men, you will be zealous in promoting respect for holy days, the dignity and beauty of divine worship, the moral and religious formation of the children of the people, the manifestation of the love of your fellow citizens for the Holy See by their almsgiving and marks of attachment, finally assistance to publishers of newspapers and books containing sound doctrine. This is a work which the times show to be not only opportune but absolutely necessary as well. It is a wide enough field of action, freely open to your activities by the very laws of your Association, and no one can hamper your efforts. 188 (22, 25-26, 28-29, 31-32, 68)

We know that you have been fully occupied up till now in this field. And We even remember other works which in this City of Rome, We have seen you achieve with great success. They have merited high praise and have 189 (28, 31, 34)

benefitted the people. We should be happy to see them spread elsewhere and become general. Such are those which aim at the relief of the poor by assuring them of board and lodging at low cost: their supreme timeliness amid such great destitution is evident to all.

You have attracted no less praise for your society by the efforts which you have made to instruct neglected adolescents in the essentials of faith and morals, and to prepare children in a fitting manner to approach the Holy Table.

Occasional activities

190 We remember also that sometimes, in special circum-
(31) stances, you have planned and successfully carried out pious pilgrimages to the most venerated shrines, particularly in this City which is the center of Catholic unity and the illustrious See of the successors of the Prince of the Apostles. We are hereby reminded to give due praise to the active devotedness shown most courteously by the young people of Rome to the many pilgrims who have come to Us from all parts of the world.

Conditions for success

191 Here is, then, another harvest open to the industry of
(57, active young people, on condition that these works taken
90) on by way of exception are carried out with due order and do not interfere with other undertakings already legitimately serving the same end. In this case it is proper that you should assist them.

And We have no need to remind you that the liberty of action which you can enjoy within the above-mentioned limits, must be subject to ecclesiastical authority. In fact your Association has always been outstanding for its obedience and docility to the Bishops.

Relations with other organizations

The second principle which must govern the mutual relations between the various associations and must unite with bonds of the noblest sort your society with the Association of Catholic Congresses and Committees, consists in that spirit of sincere affection and fraternal unity in the accomplishment of good works, which produces the most sweet fruits of concord and unity. 192
(90)

This spirit demands that in those undertakings which the aforesaid Association rightly makes its own, you should lend friendly help when asked, as far as lies in your power. It is not a question of which of two persons shall take precedence over the other; the overriding interests of religion are at stake. Thus you will understand that those who are defending these interests have the right to demand your help, and that you must be content to be called, in spite of your age, to share in an excellent work, whatever may be the final place of honor allotted to each one. 193
(48, 88)

Furthermore this same spirit of fraternal unity demands that you should realize the great benefit to the common cause to be gained by the proper training of young people for the struggles and the great undertakings which are the province of adults, and consequently by the preparation in your society, as in a school, of soldiers of Christ who will fill the ranks in the Association of Congresses and Committees. The latter would perish if it did not frequently receive reinforcements from your army. Thus We believe that it is in the interest of both Associations, and it is Our ardent desire, that the members of your society, on leaving the army of youth, should at once enroll in that other association of which We have spoken. They will be met in return with pleasure and treated at once with good will and gratitude. 194
(70, 88)

Fruits of agreement

- 195 United in this way by fraternal love and harmony of
(90) zeal, accustom yourselves to share the same sentiments and wishes. Let there be between you a noble and worthy rivalry of mutual charity and good offices. This is what befits the disciples of Christ fighting under His standard—seek to deserve such praise. If you do, you will not only reap the much coveted fruits of your virtue—the union of all Catholic forces extended through Italy, but this firm and unshakable agreement will render you formidable to your adversaries, and your battles will be crowned with victory.
(*Blessing.*)

TOWARDS EFFECTIVE ACTION

Let. *Mirifice Nos*, September 9, 1891—to J. B. Paganuzzi, President of the Committee of Italian Congresses.

- 196 We rejoiced greatly at the announcement of the new
(38 Congress of Italian Catholics soon to held at Vicenza, in
69) which, as in earlier Congresses, you will deal with very important questions and problems of that organization and with the needs of the present time. We are pleased to approve also the zeal and activity of the General Committee set up to deal with the Congress, over which you preside with untiring devotion. We congratulate you especially on your efforts, after the example of other nations, to call these annual Congresses which, by manifesting and increasing the vital ardor of the Faith in the souls of those taking part, bestow great advantages on both Church and State.
- 197 That is why We consider it most important that in
(9, every country, but especially in Italy, where the war against
27, the Church rages with greater force, those Catholics most
28, noted for their learning, prudence and love of religion

(which alone can bring about the revival of the country), should meet fraternally to unite their wills and forces. And this union must not aim simply to bring them together in more solid and lasting fashion in a deeper appreciation and understanding of the teachings of the Church. They must bring it about by their joint efforts, that these teachings are widely disseminated, penetrate the minds and become ingrained in the hearts of the Italian people, in order to achieve that reformation of morals and that better state of things which is so necessary to human society.

The work of the Congresses

This is indeed the goal which, as We know, you have set before your forthcoming Congress. Moreover, the subjects for study which you propose are, in Our view, wholly worthy of your piety, your faith in the Church and your loyalty towards Us. These are: the search for the most apt means to relieve the spiritual and corporal miseries of the workers, according to the rules laid down in Our encyclical on "The Condition of Labor"; likewise the question of measures to be taken towards the moral and religious education of youth; the participation of upright and loyal citizens in municipal and local affairs; especially (and this is highly important), the encouragement given to the faithful to strive after a deeper culture and to help publishers and writers to propagate the necessary knowledge in keeping with sound doctrine. We note, last of all, in the aforementioned subjects, your extreme anxiety to lessen the difficulties which surround Us and to prepare new proofs of your loyalty towards Us.

All this affords solid proof of your piety, your faith and your filial zeal, and calls forth Our gratitude. But while praising your plans as they deserve, We do not wish to restrict Our message within such limits. We are pleased to go further and to include in Our well-deserved praise all

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the work of the Catholic Congresses and their Committees. We have already approved and encouraged it by Our words and writings. We are aware of its great opportuneness. We know the immense advantages which it can bring to the progress of religion and the salvation of the State, if, freed from every obstacle and dissension, it meets loyalty and good dispositions in all those who are working for the same cause whether alone or in groups.

Regrouping of Catholic forces

200 Everyone knows why seditious men and the sects
 (19, hostile to Christianity fight so ruthlessly against the Church
 38, in Italy. There is not a decent and reasonable man who
 50, does not strongly deplore the disastrous effects on families
 69, and cities of this obstinate impiety and license which stops
 84, short at no disorder. In this hard struggle in which so much
 85) is at stake, Catholics must attach themselves in all obedience to the fighting line on which depends the salvation of the Church now under attack. They must defend her boldly, like a strong and compact army. But this is indeed the most exalted role which your association has been the first to assume. That is why it sets up, to help the Church, committees at parish, diocesan and provincial levels, which, like companies loyal to their leaders, faithfully serve their parish priests and Bishops. Thus it strives to regroup the Catholic forces spread out over Italy.

201 By that very fact you tend to unite to yourselves
 (5, all those who share your sentiments, in order to affirm
 19, publicly and solemnly the principles of the Faith and the
 25, saving doctrines of the Church, and to show your regard
 26, and profound loyalty to that Church. And as the profession
 38, of faith would lack strength if the actions of the faithful
 47) did not conform to it, your role is also to direct your united forces to repress the evil attempts, supported by the powerful men of the day, to ruin all that is holy and

sacred. At the same time, you must, in opposition to the conspiracy of wicked men, bring about a beneficial unity among the faithful, from which will result all the values and advantages which are the full flowering of civilization (a).

Auxiliary forces

You will be all the more able to do this promptly and easily if you do not lack auxiliary forces to sustain the struggle. There are indeed in Italy other associations which deserve well of the Catholic cause, among which we are pleased to name the society named "Catholic Youth". This society, as you well know, contributed to the foundation of your own. We are all the more ready to recall the bonds which exist between your two associations, as this memory must surely inflame the zeal of their respective members to maintain between them a harmony which has never yet failed. Nothing will be more to your honor, nothing will give you greater happiness than the spectacle offered to men of young people full of vigor and possessing a self-confident maturity, marching abreast against the enemy ranks, united among themselves by the bonds of Faith and that perfect Charity which does not seek its own interests, but those of Jesus Christ (a). This will easily come about

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201a *Quum porro satis non sit impavida fide professio nisi consona fidelium actio sequatur vestri muneris est collectas vires dirigere ad repellendos impiorum conatus, qui favore freti potentium id agunt ut fas omne et sacrum deleant, simulque efficacæ ut conspirationi improborum constanter obsistat operosa fidelium concordia, unde omnia bona manant et ornamenta, quibus civilis cultus perficitur.*

202a *Sane nihil erit vobis honestius, aut spectatu jucundius, quam si videant homines dexteras invicem jungere ac prodire in aciem adversus instructos hostes juventam animosam et virilitatem sollertem, sanctis conjunctas nexibus fidei et caritatis perfectæ, quæ non quærit quæ sua sunt, sed quæ Jesu Christi.*

if the society of Catholic Youth, which possesses its own juridical personality and its own powers, remains as We desire in its present state, and is able to use its freedom of action in everything which belongs to its sphere according to the statutes by which it is governed. In other, more ambitious undertakings, concerned rather with the purposes which your group is pursuing, the society of young people will enter into a friendly understanding with you and will lend you their aid.

203 Moreover, since, if your society is not to dwindle away
(19, with time, it must be assured of recruiting new forces and,
88) as it were, of new blood, it is most fitting that the aforesaid society with its younger membership, should prepare and instruct its members and young recruits who will one day enter your ranks, and who will then give all the more striking proof of zeal and courage in the defence of the interests of the Church.

Propaganda

204 As for yourselves, in order more surely to attain your
(85, objective, and, thanks to a great increase of forces, to
90) extend further the fruits of salvation and to be better prepared for future struggles, you must strive to introduce your organization everywhere, and to establish it in every region of Italy, with the authority and under the guidance of the Bishops. Work hard to increase the number of members, and to found new committees. Between your organization and the other Catholic societies to whom you have to show the way in difficult undertakings, set up and strengthen the bonds of that fraternal and intimate union by which strength is multiplied and striking proof afforded of the excellent spirit animating the members. It is for your zeal and your diligence to provide committees for those localities where other Catholic societies do not exist, and to

gather the young people together in small groups (named sections) where no organization already exists for them, or even where it does exist, if there is an obvious need for a more solid organization.

(Prayer for concord.—Blessing.)

A NEW CRUSADE

Let. *Nous ne voulons pas*, June 22, 1892—to Most Rev. Fava, Bishop of Grenoble.

(Welcome given to the Rally.)

To return to the good and courageous example given by the Congress of Grenoble (a), We observe with the liveliest satisfaction the part there played by Catholic Youth, supported by men outstanding for their experience. God will surely bless the efforts of these young people who are as intelligent as they are devout, and who have taken as their sole watchword the conservation of the Christian Faith. 205
(70)

There was a time when the Christian East sought from the West armed reinforcements to build a barrier against the devastating invasions of the infidel, and no one is ignorant of the heroic part played by France in this movement. The times have changed and with them the evils to be exorcised. It is no longer that Catholics have to stem the distant torrent of the unbelievers. It is now a matter of protecting and developing the Faith in their own country, which is in danger of finding itself completely dechristianized. If they cannot fight with material weapons like those of the Crusaders, they have the power and the duty to have recourse to spiritual weapons. Of such a kind were the weapons 206
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205a Congress of the *Catholic Association of French Youth*, founded in 1886.

wielded with such force of truth and such brilliant eloquence by the apologists, first against the errors and calumnies of the pagans, then against the rationalism of the sophists. Such, too, were the weapons used by the martyrs, when, with heroic courage, they combined so closely the love of God and the genuine love of their country, so that they allowed themselves to be killed rather than to betray either one of those two loves. Such, again, have been in all ages the weapons of the true faithful, resolved to draw the practical conclusions of the principles of their Faith by the sincere and complete fulfillment of the duties of a Christian.

The witness of a life lived in conformity with the Faith

207 The genius of the apologists cannot evidently be the
 (9, lot of all. All are not called by God to practice virtue to a
 21, heroic degree. But there is not a single Christian who can
 26, fail to realize that it is for him a duty towards the common
 27) cause to make his life conform to his faith, and to render
 himself in this way a worthy instrument of the Divine
 Mercy in the curing of souls blinded by ignorance or
 passion.

208 These were precisely the dispositions of the Catholic
 (25, Congress of Grenoble, as of the similar Congresses held
 38, before or since. They all reached agreement by ending
 39) with the same holy resolution. May these assemblies multi-
 ply, may France see springing up everywhere on her soil
 Christian associations animated with like sentiments. If
 this comes about, one may hope that the Christian spirit
 will remain living, active, infectious; and it will bring the
 light of Faith to the very depths of all those souls who
 have lost it or in whom it is no more than dull and flick-
 ering.

Religious ignorance

In all places and at all times, ignorance has been the great enemy of the Church of Jesus Christ. It still is so today, in France, where men are totally ignorant of, or do not know in their true light the sublime mysteries of the Christian religion, the incomparable blessings showered upon humanity by the Redeemer of the world, the salutary role of that divine society called the Church, the infallible teacher of truth, the sanctifier of souls and, in consequence the primary source of perfection for individuals as for peoples. This ignorance, exploited by calumny, swamps the mass of the people; they are lulled into the slumber of indifference and leave the way open for all the enemies of the Church, who are eager to banish her from the least participation in the social life of man. Paganism used the very same methods against the early Christians. Far from being demoralized, they fortunately strove all the harder to spread around them the blessings of Christian truth. The fruits of their confidence are well-known.

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Expansion of alliances

We shall end with an important observation. It is true that the progress of the religious life of peoples is an eminently social work, having regard to the intimate connection between the truths which are the soul of religion and those which govern civil society. There follows a practical rule which must not be lost sight of, and which gives to Catholics a quite exceptional breadth of vision. We mean that, while holding firm to the affirmation of dogmatic truth, and untainted by any compromise with error, it belongs to Christian prudence not to spurn, or better, to be able to gain, in the pursuit of individual and especially social welfare, the cooperation of all men of good will.

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211 The great majority of Frenchmen are Catholics. But
(5, among those very people who have not this happiness,
49) many retain in spite of everything a foundation of good sense, a certain rectitude which might be called the disposition of a soul naturally Christian. Now, these elevated sentiments give them both the inclination and the ability to do good, and more than once these intimate dispositions and this generous assistance serve to prepare them to appreciate and to profess Christian truth. Therefore in Our recent pronouncements We have not failed to invite these men to cooperate in the defeat of that sectarian persecution, now unconcealed and unrestrained, which is conspiring to bring about the religious and moral downfall of France.

212 When all, rising above party, unite their efforts to
(8, this end, the men of good will with their sense of justice
49) and their upright heart, the believers with the resources of their Faith, the men of experience with their wisdom, the young people with their spirit of initiative, the families of high rank with their generosity and their holy example,—then the people will finally understand where their true friends are to be found and upon what lasting basis must rest the happiness after which they thirst; then they will begin to move in the right direction, and as soon as their powerful will is put into the balance, one will see a transformed society which regards it as an honor to bow freely before God in order to achieve a result so beneficial to the nation.

(Hopes of success.—Blessing.)

TOWARDS THE ABROGATION OF
LAWS HOSTILE TO THE CHURCH

Let. *Quo sint erga Nos*, June 27, 1892—to Count de Loe.

(Thanks for the account rendered of the Congress of Fulda.)

While We contemplate with gratitude the tokens of that piety which renders you solicitous for Our liberty and external dignity, We cannot refrain from praising at the same time, as it deserves, the zeal which you exercise in order that the very authority of civil law should reinforce the full liberty of the Catholic religion. 213
(18,
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This is indeed, for Us too, the object of all Our efforts, as We openly showed when the Catholic religion was openly attacked in this country on the pretext of protecting the development of the State. At that period, We did not cease to strive for the abrogation or at least the mitigation of laws hostile to the Church. Today We still burn with the same zeal, which neither the Faith implanted in Us from Our earliest years nor the nature of Our office permits Us to abate. Therefore, nothing is more dear to Us than to see in your illustrious country the Catholic religion flourishing and prospering more and more each day, freed from the yoke of hostile laws, especially of those which concern the religious training of youth. 214
(18,
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That is why, when We see you and the faithful of Germany striving after the same object as Ourselves, We think it necessary to bestow upon you the praise which you have earned for what you have already done, and to stimulate you by Our exhortations to play your part in what remains to be done. 215
(36,
54)

March then, with courage, using every aid and assistance proper to Catholics, under the guidance and

auspices of your Bishops, whose constancy and faith in these extreme difficulties is well known to Us. Hasten towards the goal, assured that the power of God will not be lacking to you when human forces fail.

AGAINST FREEMASONRY

Let. *Custodi di quella fede*, December 8, 1892—to the Italian people.

(*Freemasonry.—Its misdeeds.—Incompatibility with Catholicism.—Duty to beware of it and to seek to avoid contacts with Freemasons.*)

216 Moreover, as it is a question of a sect which has infil-
(5, trated everywhere, it is not enough to remain on the de-
8, fensive; it is necessary to enter the arena and make a frontal
19, attack. You will do this, dear sons, by opposing publica-
29, tion with publication, school with school, association with
32, association, congress with congress, action with action.

38, Freemasons have gained control of the State schools.
59) You, with the private schools, together with those directed
by priests or religious, must fight against it for the sake of
the education of Christian children and young people.
Above all, let Christian parents not entrust the education
of their children to schools which are suspect.

217 Freemasons have confiscated the patrimony of public
(5, benevolence; you must take its place with private charity.
8, They have placed charitable works in the hands of their
19, own adherents; you must entrust those over which you
29, have control to Catholic institutions. They open and main-
31, tain houses of ill-fame; you must do all you can to open
34, and maintain refuges for virtue in peril. They maintain a
35) press which is anti-Christian in both the religious and social
spheres; you must, with your personal influence and with
your money, aid and assist the Catholic press.

Mutual benefit societies and loan clubs have been founded by them for their adherents; you must do the same, not only for your brethren but for all the poor, thus showing that true, sincere Charity is born of Him Who makes His sun to rise upon the good and bad.

May this struggle of good against evil extend to all spheres and seek, as far as is possible, to restore all things.

Freemasons frequently hold Congresses in order to agree upon new methods of attacking the Church; you, too, must meet frequently to come to a better understanding on the methods and order of defence. They multiply their Lodges; you, too, must multiply Catholic circles and parish committees, and foster associations for charity and prayer. Seek to maintain and augment the splendor of the temple of God. Their sect now shows itself without fear in the light of day; you, the Catholics of Italy, make open profession of your Faith, after the example of your glorious ancestors, who, fearless in the face of tyrants, torture and death, professed it and sealed it with the witness of their blood.

What remains? Their sect strives to enslave the Church and to place it as a humble servant at the feet of the State; you must not cease to demand, and to take legal action to claim, the liberty and independence which should be hers.

To destroy Catholic unity, they strive to sow cockle even among the clergy, they stir up quarrels, foment discord, incite men to insubordination, revolt, schism. You, drawing tighter the sacred bond of charity and obedience, reduce their designs to naught, make their attempts vain, deceive their hopes. Like the faithful in the primitive Church, be of one heart and one soul, and, gathered about the Chair of St. Peter, and united to your pastors, protect the supreme interests of the Church and of the Papacy, which are also the supreme interests of Italy and the whole Christian world.

(Encouragements and blessing.)

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CONVERSION OF PROTESTANTS

Let. *Longinqua Oceani*, January 6, 1895—to the Bishops of the U.S.A.

(*The Church in the United States.—The Council of Baltimore.—The social question.*)

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(10) Our thoughts now turn to those who dissent from Us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will? How solicitous We are of their salvation, with what ardor of soul We wish that they should be at length restored to the embrace of the Church, the common mother of all, Our Apostolic Epistle, "*Praeclara*", has in very recent times declared. Nor are We destitute of all hope; for He is present and hath a care Whom all things obey and Who laid down His life that He might "gather in one the children of God who were dispersed" (a).

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26) Surely we ought not to desert them nor leave them to their fancies; but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions. In this matter, if the first place belongs to the bishops and clergy, the second belongs to the laity, who have it in their power to aid the apostolate efforts of the clergy by the probity of their morals and the integrity of their lives. Great is the force of example; particularly with those who are earnestly seeking the truth, and who, from a certain inborn virtuous disposition, are striving to live an honorable and upright life, to which class very many of your fellow citizens belong. If the spectacle of Christian virtues exerted the powerful influence over the heathens, blinded, as they

were, by inveterate superstition, which the records of history attest, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?

(The Indians.—Blessing.)

UNITY OF ACTION AMONG CATHOLICS

Let. *Permoti Nos*, July 10, 1895—to the Bishops of Belgium.

(Divisions in Belgium over the social question.)

The social question offers, indeed, more than one aspect to practised eyes. Doubtless it is concerned with external goods, but it is especially bound up with religion and morality. It is also by its nature bound up with the sphere of civil law, so that it widely affects the rights and duties of all classes of society. Consequently, the evangelical principles of justice and charity, when applied to the facts and the conduct of life, must of necessity affect the many-sided interests of individuals. In this category are included, most particularly in Belgium, the conditions of labor and industry, of employers and employees.

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These are certainly grave questions, which require mature consideration. They deserve the attention of your minds and your zeal, Venerable Brethren, and Our advice, in this affair will not be lacking. As the result of your meeting, each one of you will, in his own diocese, be able, with less difficulty and more certainty, to decide on the remedies and measures best suited to different people and places.

However, with the assistance of competent men, you will have to choose from among these measures those more general in scope and therefore exerting a more powerful

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71) influence on the Catholics of the nation as a whole, so that the activity of Catholics, starting from the same premises and taking as much as possible the same course, may develop everywhere in the same fashion and derive from this unity glorious brilliance, vigorous strength as well as numerous practical advantages.

224 But these much-desired results cannot be achieved un-
 (16, less Catholics, leaving aside their individual opinions and
 18, tastes,—and We are striving with all Our might to impress
 24, this need upon men's minds,—persevere and devote them-
 32, selves single-mindedly to the course which appears best
 35, fitted to procure the common good.
 48)

To procure the common good is to bring about that religion is valued above all other things and extends its natural and wonderfully salutary influence upon political, domestic and economic matters; that with harmony between public authority and liberty according to the law of Christ, the kingdom remains free from all sedition and at peace; that the good public institutions, and especially the schools make constant progress; that more favorable conditions are created for the various professions, especially by means of those associations which are so numerous among you, each with its own proper purpose. It is desirable to increase their number, provided that religion is their guide and their mainstay. Last but not least, it is also to bring it about that the sovereign dispositions of God are obeyed with all the respect they deserve. God wills that there should be in human society, together with inequality between the classes, a certain equality between them, produced by friendly agreement. Thus, the workers should in no way be lacking in respect or loyalty towards their employers, neither should the latter be lacking in justice, kindness and welfare measures.

225 Such are the principal and essential elements of the
 (24, common good which must be striven after. It is thus that

must be sought a real alleviation of the sufferings of this life; it is thus that men are to merit eternal life. Let Catholics strive to increase their love for these teachings of Christian philosophy and to reinforce them with their example. Then we shall see brought about more easily that much-longed-for state of things, when men who have wandered from the right path, deceived by false opinions or vain hopes, will return to a better frame of mind and will ask for the help and guidance of the Church.

Certainly no Catholic who is loyal alike to the Church and to his country, cannot but wish to submit peacefully to your wise decisions, and conform to them absolutely, fully convinced that no progress will be lasting unless introduced gradually, but that, if so, its beneficial results will be more widespread.

But since the gravity of this deplorable evil will not permit of delay in the application of a remedy, We consider that, as a first step, men's minds must be calmed. Therefore, Venerable Brethren, We desire you to exhort and warn all Catholics in Our name, to put a complete and immediate stop to all controversy and polemic on these questions, whether by speeches, or in newspapers and other similar writings. Let them abstain even more strictly from all mutual criticism, and let them not presume to forestall the judgment of proper authority. But after the desired end of your labors has been reached, let all, in unity of mind and heart, strive with you to devote to this work all possible zeal and activity. And let the clergy march at their head, the clergy, who more than anyone should show themselves distrustful of any new opinion, calm and unite men's minds by means of religion, and recall the duties of the Christian citizen.

(Hopes for Belgian loyalty.—Dangers of Socialism.—Confidence in the wisdom of the Bishops.)

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PAPAL TEACHING

Let. *Nuncium sane*, July 30, 1895—to Count von Preysing, the President of the Preparatory Committee of the Munich Congress.

228 We are always happy to hear the announcement that
(28, the Catholics of Germany are going to hold their customary
38, annual Congress. Indeed, We know by experience that
67, these assemblies have been of great service to Catholic
97) interests, and that first and foremost they have helped to
unite your nation ever more closely to the Roman See, and
to spread more widely the most holy religion of Christ.

For these reasons, We received with great joy your letter announcing to Us that the forty-second Congress of German Catholics would meet very soon in Munich, and, after expressing your obedience to the Vicar of Christ, asking for the Apostolic Blessing to sustain you in your work and as a pledge of divine assistance. We certainly have every reason to hope for great fruits from your labors and your zeal. Indeed, you declare that you have set out to do everything possible to ensure that the counsels and instructions contained in Our Apostolic Letters shall be carried out more and more faithfully.

229 Among these teachings, you put in the first place those
(29, which concern the education of youth, the wise organiza-
32, tion of workingmen's associations, the proper control of
35) newspapers and other publications of the same kind which
are widely disseminated among the masses, as a result of
which they will be able to contribute effectively, as is
their true purpose, to the safeguarding of truth and
goodness.

In these matters especially you have achieved a unity of hearts which has greatly added to your strength. In this

way let your unity be maintained and grow daily. Develop in yourselves that same confidence which leads Us to hope that, with God's grace, a great abundance of blessings will flow from your Congress.

(Blessing.)

INSURANCE SOCIETIES

Let. *Volumen quo*, February 13, 1896—to the President of the Conferences of St. Vincent de Paul.

(Thanks for the homage expressed in the Annual Report.—Congratulations on the extension of the Conferences.)

Two of your decisions pleased Us especially when We learned of them. The first is the decision which you have taken to set up Conferences even among the peoples of the East, intending and hoping to be able in this way to collaborate with Our efforts to bring relief to these nations which are being reduced daily to greater wretchedness by their internal dissensions. By the other decision you are concerned, as We advised, to rescue from idleness, that evil counsellor, men of lowly station, especially workers, by means of the institution of mutual benefit and insurance societies. May these Letters therefore bear witness to you of Our approval and good wishes, and let them stimulate still further those who are already making such great strides. Among the remedies to be applied to our threatened society must be placed in the first rank that charity modelled on the law of the Gospel and on the example of the great Saint whom you honor as the founder and patron of your organization.

(Apostolic Blessing.)

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SOCIETIES WITHIN THE CHURCH

Enc. *Augustissimae Virginis*, September 12, 1897.

(*The glories of Mary.—Exhortation to recite the Rosary during the month of October.*)

232 The natural tendency of man for association has never
(59) been stronger, or more earnestly and more widely followed, than in our own age. This is indeed praiseworthy, except when so excellent a natural tendency is perverted to evil purposes, and wicked men, banding together in various forms of societies, conspire “against the Lord and against His Christ” (a).

233 It is, however, most gratifying to observe that pious
(59, associations are becoming more and more popular among
62) Catholics also. They are frequently formed; indeed, all Catholics are so closely drawn together and united by the bonds of charity, as members of one household, that they both may be and are truly styled brethren.

But if the charity of Christ be absent, none may glory in the name and fellowship of brethren. So wrote Tertullian long ago in pungent words: “We are your brethren by right of a common mother, nature, yet are ye less than men, because unnatural brothers. How much more justly are they called and esteemed as brethren who acknowledge one and the same Father, God; who have drunk in one and the same spirit of charity; who have been born from one and the same womb of ignorance into the one light of truth?” (a).

234 There are many reasons for Catholics joining useful
(32, associations of this kind. We include in these, clubs, popu-
61, lar savings-banks, recreation classes, associations for the
62, care of youth, sodalities, and many other organizations
72) which have excellent objectives.

232a Ps. 2:2.

233a *Apology*, c. xxxix.

All these, though from their name, constitution, and special ends, seem to be a modern discovery, are in reality of great antiquity. Traces of societies of this kind are to be found even in the earliest ages of Christianity. In later ages they were legally approved, marked by special emblems, enriched with privileges, associated with divine worship in the churches, or devoted to works of spiritual or corporal mercy, and at different epochs known under different names. Their numbers increased to such an extent, especially in Italy, that no city or town, nay scarcely any parish, was without one or more of them.

We do not hesitate to assign a pre-eminent place among these societies to that known as the *Society of the Holy Rosary*. 235
(62)

If we regard its origin, we find it distinguished by its antiquity, for St. Dominic himself is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of Our predecessors.

The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which We have elsewhere spoken at length.

Still the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality which bears its name.

Everyone knows how necessary prayer is for all men; not that God's decrees can be changed, but, as St. Gregory says, "that men by asking may merit to receive what Almighty God hath decreed from eternity to grant them" (a). And St. Augustine says, "He who knoweth how to pray aright, knoweth how to live aright" (b). But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly, by large numbers, constantly, and unanimously, so as to form as it were a single chorus of 236
(22)

236a *Dial.*, liv. I, c. viii.

236b *In ps.* 118.

supplication, as those words of the Acts of the Apostles clearly declare, wherein the disciples of Christ, awaiting the coming of the Holy Ghost are said to have been "persevering with one mind in prayer"(c). Those who practice this manner of prayer will never fail to obtain certain fruit.

Such is certainly the case with members of the Rosary Sodality.

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(22) Just as by the recitation of the Divine Office, priests offer a public, constant, and most efficacious supplication; so the supplication offered by the members of this Sodality in the recitation of the Rosary, or *Psalter of Our Lady*, as it has been styled by some of the Popes, is also in a way public, constant, and universal.

Since, as We have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of "the army of prayer, enrolled by St. Dominic, under the banner of the Mother of God,"—of her, whom sacred literature and the history of the Church salute as the conqueror of the Evil One and of all errors.

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(22) The Rosary unites together all who join the Sodality in a common bond of fraternal or military comradeship; so that a mighty host is thereby formed, duly marshalled in battle formation, to repel the assaults of the enemy, both from within and without.

Wherefore may the members of this pious society take to themselves the words of St. Cyprian: "Our prayer is public and in common; and when we pray, we pray not for one, but for the whole people, for we, the entire people, are one" (a).

(Power of the Rosary as a social prayer.—Lepanto.—The intercession of Our Lady.—Meditation on the mysteries.—Fruits.—Witness of the Popes.—The perpetual Rosary.)

236c Acts 1:14.

238a *De Orat. Dom.*

MOBILIZATION OF CHARITY

Enc. *Spesse volte*, August 5, 1898—to the Bishops, clergy and people of Italy.

(The dissolution of the Catholic Associations by the Italian Government.—Harmful consequences for the Church and for Italy.—Fruitless approach made by the Holy See to the Government.)

It was then, Venerable Brethren, that foreseeing a dark future full of peril for Our country We thought the moment had come for Us to raise Our voice and say to the Italian people: Religion and Society are in danger; it is time to manifest your activity and to meet the evils which threaten you with a solid opposition of word and work, by associations and committees, in the press and at public congresses, by confraternities for mutual charity and prayer, —in a word, by every peaceful and lawful means calculated to maintain a people's religious spirit and relieve the misery which, ever an evil counsellor, had become so deep and general through the shameful economic condition of Italy. Such were Our recommendations, several times repeated, and particularly in the two letters which We addressed to the Italian people on October 15, 1890, and on December 8, 1892.

And here it is gratifying to Us to declare that Our exhortations fell upon fruitful soil. Through your generous efforts, Venerable Brethren, and through those of the clergy and of the faithful confided to your care, such happy results followed that We were able to hope for still happier results in the near future. Hundreds of associations and committees arose in various parts of Italy, which by their zeal established rural banks, inexpensive bakeries, over-night shelters, clubs for recreation, and catechism classes, while others had for their purpose the visitation of the sick, the

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protection of widows and orphans. There were, besides, many other charitable institutions which were welcomed with gratitude and blessings by the people, and which received the praise they so well deserved, even from the lips of men who belonged to the parties opposed to them.

In displaying this praiseworthy Christian activity, Catholics, having nothing to conceal, worked, according to their custom, in the full light of day, and at the same time kept themselves well within the limits of the law.

But, alas! then came those ill-fated riots which resulted in so much disorder and bloodshed, and which flung several districts of Italy into mourning. No one suffered more deeply in the depths of his heart, no one was more grieved, than We at this sad spectacle.

(Catholics blamed for social troubles.—Dissolution of the Catholic Associations.)

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(59,
97) Such measures strike at the foundation of justice and even at the norms of existing laws.

Because of these principles and regulations, it is lawful for Catholics, as for all other citizens, to combine their forces for the promotion of the moral and material well-being of their neighbors, and to devote themselves to practices of piety and religion. It was therefore a most arbitrary proceeding to dissolve so many Catholic charitable societies, which in other countries are allowed a peaceful and respected existence, and that without any proof of their guilt, without any previous examination, and without any documentary evidence which would show their participation in the disorder that had come about.

It was also especially insulting to Us who had organized and blessed these useful and peaceful associations, and to you also, Venerable Brethren, who had promoted their development with so much care and watched over their steady progress. Our protection and your vigilance ought to have made them respected and placed them above all suspicion.

The consequences of persecution

We can no longer refrain from declaring how pernicious such measures are to the interests of the people, to the social well-being and the real good of Italy. The suppression of these societies only increases the misery, moral and material, of the people whom they sought to humanize by every possible means; it deprives society of a powerful conservative force, for their organization and the spread of their principles were a bulwark against the subversive theories of socialism and anarchy; in a word, it aggravates more and more the religious conflict which all men who are free from sectarian passion regard as fatal to Italy, whose strength, cohesion, and harmony it undermines.

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Catholic societies and politics

We are not ignorant that the Catholic associations are accused of tendencies opposed to the actual political situation in Italy, and are therefore regarded as subversive.

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Such an imputation is, however, founded on an equivocation which has been invented, and is designedly maintained, by the enemies of the Church and of religion in order to place in a favorable light before the public the hateful ostracism which they wish to inflict on these associations. But We intend that this mistaken idea should be destroyed forever.

In virtue of the well known and immutable principles of their religion, Italian Catholics will have nothing to do with any conspiracy or revolt against the public authorities, to whom they render the obedience which is due to them. Their conduct in the past, to which all men of unbiased mind can bear honorable witness, is a guarantee of their future behavior and should be sufficient to secure for them the justice and liberty to which all peaceable citizens have a right. We go further: by the doctrine they profess they are the staunchest supporters of order, and so they are

entitled to respectful treatment. If their worth and merits were properly appreciated, they would, moreover, have a right to the regard and gratitude of public officials.

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(36) But, at the same time, the Catholics of Italy, for the very reason that they are Catholics, cannot renounce the desire to restore to their Supreme Head the necessary independence and full and effective freedom, which are indispensable conditions of the liberty and independence of the Catholic Church. On this point their sentiments are not to be changed either by threats or violence. They will put up with the present situation of affairs, but so long as it aims (at the downfall of the Papacy) through the instigation of anti-religious sectaries, they will never be able, without violating their most sacred duties, to uphold it by their adhesion and support. To expect the active co-operation of Catholics for the maintenance of the present order of things would be unreasonable and absurd, for they would then no longer be able to obey the teaching and precepts of the Apostolic See. On the contrary, they would have to act in opposition to that teaching, and to depart from the line of conduct observed by the Catholics of all other nations.

The reasons for the Instruction "NON EXPEDIT"

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94) That is the reason why, in the present state of affairs, Catholic action, keeping outside politics, concentrates itself upon social and religious work, and looks to raise the people by rendering them obedient to the Church and her Head, by shielding them from the perils of socialism and anarchy, by inculcating respect for the principle of authority, and by lightening their load of poverty by the manifold works of Christian charity.

How then can Catholics be called enemies of their country and be confounded with the parties which threaten law and order and the safety of the State?

(Italy's real enemies.)

THE DUTY OF LAYMEN

Let. *Non abs re*, October 12, 1899—to the Archbishop of Turin.

(*Joy at the progress of Catholicism in the province.—Docility recommended to the clergy.*)

It is certainly Our wish that Catholics should devote themselves zealously to the reform of morals as well as to the relief of the poor and to the welfare of the disinherited workingclass. For this purpose it is good to organize public meetings on a wide scale, to found so-called Boards of Patronage and other suchlike institutions, to study social questions, lastly to publish books and journals dealing with the needs of civil society and of immortal souls. However, We desire that such works should not be subordinated to the private interests of groups, and should never depart from the course of justice. For this it is absolutely necessary that when undertaking the above-mentioned works or others like them, submission to ecclesiastical authority should be maintained unimpaired. To resist the will of the Bishops and to wish to teach them rather than to listen to them, is quite contrary to the duty of laymen. It is no less contrary to that of the clergy, who have only to remember the oath of obedience which each one of them made to his Bishop on the day of his ordination.

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(*The duties of the clergy towards the Bishop.—Necessary unity.—Blessing.*)

DEVELOPMENT OF CATHOLIC ACTION

Let. *Quae datis*, October 31, 1899—to the Bishops of the province of Salerno.

(*The Pope thanks the Bishops for their letter and praises their zeal.*)

247 We cannot refrain from expressing the great hopes
 (69, which We place in these excellent works of which you
 71) promise to inform Us, so that after the foundation on a
 regular basis of a society whose task it will be, under the
 authority of the Bishops, to call Congresses in your prov-
 ince, *Catholic action*, deriving strength from its very diffi-
 culties, may become daily more perfect and more manifest.
 (*The forthcoming Jubilee.*)

USEFULNESS OF CONGRESSES

Let. *Pergratum Nobis*, April 19, 1900—to Baron von
 Wittinghoff-Schell.

(*The forthcoming Catholic Congress in Vienna.*)

248 Surely nothing is more apt to stimulate zeal than these
 (32, general meetings where the lukewarm are aroused by the
 38, activity of the others, and the mutual exchange of views
 67) offers a new path towards a wider field of activity and
 more abundant fruits. In this connection, We wish to rec-
 ommend only one thing to you, something dear above all
 else to Ourselves as also to you: do not forget youth in
 your activities. Youth is so exposed to the snares of wicked
 men and to the allurements of the passions! It is therefore
 an important and most essential duty to pay careful atten-
 tion to the needs of youth. All care and pains taken on their
 behalf is not done for them alone, it is also done for the
 good of the community and of the country. (*Blessing.*)

THE "CHARTER OF CATHOLIC ACTION" °

Enc. *Graves de communi*, January 18, 1901.

249 The grave discussions on economical questions, which
 (7, for some time past have disturbed the peace of several

° The phrase is that of St. Pius X; cf. *infra*, No. 309.

countries of the world, are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with worry and alarm. These discussions take their rise in the evil philosophical and ethical teaching which is now widespread among the people. The changes also which the mechanical inventions of the age have introduced, the rapidity of communication between places and the devices of every kind for diminishing labor and increasing gain, all add bitterness to the strife; and lastly, matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur, find themselves confronted with ruin and disaster. 151

The Social Efforts of the Pope

At the very beginning of Our Pontificate We clearly pointed out what the peril was which confronted society on this head, and We deemed it Our duty to warn Catholics, in unmistakable language, how great the error was which was lurking in the utterances of socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion. That was the purpose of Our Encyclical Letter *Quod Apostolici Muneris* which We published on the 28th of December in the year 1878. 250 (71)

But as these dangers day by day threatened still greater disaster, both to individuals and the commonwealth, We strove with all the more energy to avert them. This was the object of Our Encyclical *Rerum Novarum* of the 15th of May, 1891, in which We dwelt at length on the rights and duties by which both classes of society—those namely, who control capital, and those who contribute labor—are bound in relation to each other; and at the same time, We made it evident that the remedies which are 251 (61, 71)

most useful to protect the cause of religion, and to terminate the contest between the different classes of society, were to be found in the precepts of the Gospel.

252 Nor, with God's grace, were Our hopes entirely frus-
(15, trated. Even those who are not Catholics, moved by the
16) power of truth, avowed that the Church must be credited with a watchful care over all classes of society, and especially those whom fortune had least favored.

253 Catholics of course profited abundantly by these Let-
(71, ters, for they not only received encouragement and strength
72) for the admirable enterprises in which they were engaged but also obtained the light which they desired, by the help of which they were able, with greater safety and with more plentiful blessings, to continue the efforts which they had been making in the matter of which We are now speaking. Hence it happened that the differences of opinion which prevailed among them were either removed or their acrimony diminished and the discussion laid aside. In the work which they had undertaken, this was effected, viz.: that in their efforts for the elevation of the poorer classes, especially in those places where the trouble is greatest, many new enterprises were set on foot; those which were already established were increased and all reaped the blessing of a greater stability imparted to them. Some of these works were called *Bureaus of the People*, their object being to supply information. Rural savings banks had been established, and various associations, some for mutual aid, others of relief, were organized. There were workingmen's societies and other enterprises for work or beneficence.

Point of departure for action

254 Thus under the auspices of the Church, united action
(71, of Catholics was secured, as well as wise discrimination
72) exercised in the distribution of help for the poor, who are

often as badly dealt with by chicanery and exploitation of their necessities, as they are oppressed by indigence and toil.

These schemes of popular benevolence were, at first, distinguished by no particular appellation. The name of *Christian Socialism* with its derivatives, which was adopted by some, was very properly allowed to fall into disuse. Afterwards some asked to have it called *The Popular Christian Movement*. In the countries most concerned with this matter, there are some who are known as *Christian Socialists*. Elsewhere the movement is described as *Christian Democracy*, and its partisans *Christian Democrats*, in contradistinction to those who are designated as *Socialists*, and whose system is known as *Social Democracy*.

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Ambiguity of the term "Christian Democracy"

While not much exception is taken to the former, i.e., "Christian Socialism", many excellent men find the term "Christian Democracy" objectionable. They hold it to be very ambiguous and for this reason open to two objections. It seems by implication covertly to favor popular government, and to disparage other methods of political administration. Secondly, it appears to belittle religion by restricting its scope to the care of the poor, as if the other sections of society were not of its concern. More than that, under the shadow of its name, there might easily lurk a design to attack all legitimate power either civil or sacred (a).

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256a *Ab hac enim appellatione metuunt, plus una de causa: videlicet, ne quo oblecto studio popularis civitas foveatur, vel ceteris politicis formis præoptetur; ne ad plebis commoda, ceteris tamquam semotis rei publicæ ordinibus, christianæ religionis vertus coangustari videatur: ne denique sub fucato nomine quoddam lateat propositum legitimi cujusvis imperii, civilis, sacri, detrectandi.*

257 Wherefore, since this discussion is now so widespread,
 (15, so exaggerated and so bitter, the consciousness of duty
 71) warns Us to put a check on this controversy and to define
 what Catholics are to think on this matter. We also propose
 to describe how the movement may extend its scope and
 be made more useful to the commonwealth.

Social Democracy

258 What Social Democracy is and what Christian De-
 (15, mocracy ought to be, assuredly no one can doubt. The
 16) first, with due consideration to the greater or less intem-
 perance of its utterance, is carried to such an excess by
 many as to maintain that there is really nothing existing
 above the natural order of things, and that the acquire-
 ment and enjoyment of corporal and external goods con-
 stitute man's happiness. It aims at putting all government
 in the hands of the people, reducing all ranks to the same
 level, abolishing all distinction of class, and finally intro-
 ducing community of goods. Hence, the right of ownership
 is to be abrogated, and whatever property a man possesses,
 or whatever means of livelihood he has, is to be common
 to all.

259 As against this, Christian Democracy, by the fact that
 (15, it is Christian, is built, and necessarily so, on the basic
 16, principles of divine faith, and provides for the betterment
 34, of the masses, with the ulterior object of availing itself of
 35) the occasion to fashion their minds for things which are
 everlasting. Hence, for Christian Democracy justice is
 sacred; it must maintain that the right of acquiring and
 possessing property cannot be impugned, and it must safe-
 guard the various distinctions and degrees which are
 indispensable in every well-ordered commonwealth. Finally
 it must endeavor to preserve in every human society the

form and the character which God ever impresses on it (a). It is clear, therefore, that there is nothing in common between social and Christian Democracy. They differ from each other as much as the sect of Socialism differs from the profession of Christianity.

Not Political Democracy

It is not right to give a political meaning to *Christian Democracy*, for although democracy, both in its philological and philosophical significations, implies popular government, yet in its present application it is so to be employed that, removing from it all political significance, it is to mean nothing else than a benevolent and Christian movement in behalf of the people (a). For the laws of nature and of the Gospel, which by right are superior to all human contingencies, are necessarily independent of all modifications of civil government, while at the same time they are in concord with everything that is not repugnant to morality and justice.

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They are, therefore, and they must remain, absolutely free from political parties, and have nothing to do with the various changes of administration which may occur in a nation; so that Catholics may and must be citizens according to the constitution of any State, guided as they are by those laws which command them to love God above all things, and their neighbors as themselves. This has always been the discipline of the Church. The Roman Pontiffs acted upon this principle, whenever they dealt

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259a *Eam demum humano convictui velit formam atque indolem esse, qualem Deus auctor indidit.*

260a *Quamquam enim democratia, ex ipsa notatione nominis usuque philosophorum, regimen indicat populare; attamen in re præsentis sic usurpanda est, ut, omni politica notione detracta, aliud nihil significatum præferat, nisi hanc ipsam beneficam in populum actionem christianam.*

with different countries, no matter what might be the character of their governments. Hence, the mind and the action of Catholics who are devoted to the amelioration of the working classes, can never be actuated with the purpose of favoring and introducing one government in place of another (a).

Unity of social classes

262 In the same manner, from Christian Democracy, We
(9, must remove another possible subject of reproach, namely:
16) that while looking after the advantage of the working people they should act in such a manner as to forget the upper classes of society; for they also are of the greatest use in preserving and perfecting the commonwealth. As We have explained, the Christian law of charity will prevent Us from so doing. For it extends to all classes of society, and all should be treated as members of the same family, as children of the same heavenly Father, as redeemed by the same Savior, and called to the same eternal heritage.

263 Hence the doctrine of the Apostle who warns us that:
(9, "We are one body and one spirit called to the one hope
16) in our vocation; one Lord, one Faith and one Baptism; one God and the Father of all Who is above all, and through all, and in us all". (a) Wherefore, on account of the nature of the union which exists between the different classes of society and which Christian brotherhood makes still closer, it follows that no matter how great Our devotion may be in helping the people, We should all the more keep Our hold upon the upper classes, because association with them

261a *Quæ cum sint ita, catholicorum mens atque actio, quæ bono proletariorum promovendo studet, eo profecto spectare nequaquam potest, ut aliud præ alio regimen civitatis adamet atque invehat.*

263a Eph. 4:4-6.

is proper and necessary, as We shall explain later on, for the happy issue of the work in which We are engaged.

Christian obedience

Let there be no question of fostering under this name of Christian Democracy any intention of diminishing the spirit of obedience, or of withdrawing people from their lawful rulers. Both the natural and the Christian law command us to revere those who, in their various positions are our superiors in the State, and to submit ourselves to their just commands. It is indeed in keeping with our dignity as men and Christians to obey, not only exteriorly but from the heart, as the Apostle expresses it, "for conscience sake", when he commands us to keep our soul subject to the higher powers (a).

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Obedience to the Bishops

It is abhorrent, from the viewpoint of Christianity, for any one to be unwilling to be subject and obedient to those who rule in the Church, and first of all to the Bishops whom (without prejudice to the universal power of the Roman Pontiff) "the Holy Ghost has placed to rule the Church of God which Christ has purchased by His Blood" (a). He who thinks or acts otherwise is guilty of ignoring the grave precept of the Apostle who bids us to "obey our rulers and to be subject to them, for they watch, having to give an account of our souls" (b).

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Let the faithful everywhere implant these principles deep in their souls, and put them in practice in their daily life, and let the ministers of the Gospel meditate them pro-

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264a Rom. 13:1, 5.

265a Acts 20:28.

265b Heb. 13:17.

foundly, and incessantly labor not merely by exhortation but especially by example to make them enter into the souls of others.

Object of Christian Democracy

267 We have recalled these matters which on other occasions We have made the subject of Our instructions, in (6, the hope that all dissension about the name of *Christian* 15, *Democracy* will cease and that all suspicion of any danger 16, coming from what the name signifies will be removed. 17) And with reason do We hope so; for ignoring the opinions of certain men, with regard to the power and efficacy of this kind of Christian Democracy, which at times are exaggerated and are not free from error, let no one, however, condemn that zeal which, according to the natural and divine law, has this for its object, viz.: to make the condition of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private the duties which morality and religion inculcate; to aid them to feel that they are not animals but men, not heathens but Christians, and so to enable them to strive more zealously and more eagerly for the one thing which is necessary, viz.: that ultimate good for which we are all born into this world. This is the intention; this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of socialism which threatens them.

The Social Question a Moral Question

268 We have designedly made mention here of virtue and (17) religion. For, it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a

moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and the price of food is lowered, yet if the working man hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him, to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught. Trial and experience have made it abundantly clear that many a workman lives in cramped and miserable quarters, in spite of his shorter hours and higher wages, simply because he has cast aside the restraints of morality and religion (a).

Take away the instinct which Christian virtue has planted and nurtured in men's hearts, take away prudence, temperance, frugality, patience, and other proper, natural habits, no matter how much he may strive, he will never achieve prosperity. That is the reason why We have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes, and to organize other undertakings with the same object in view; but We have likewise warned them that all this should be done under the auspices of religion, with its help and under its guidance.

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268a *Quorundam enim opinio est, quæ in vulgus manat, quæstionem socialem, quam aiunt, œconomicam esse tantummodo; quam contra verissimum sit, eam moralem in primis et religiosam esse, ob eandemque rem ex lege morum potissime et religionis iudicio dirimendam. Esto namque ut operam locantibus geminetur merces; esto ut contrahatur operi tempus; etiam annonæ sit vilitas: atqui, si mercenarius eas audiat doctrinas, ut assolet, eis utatur exemplis, quæ ad exuendam Numinis reverentiam alliciant depravandosque mores, ejus etiam labores ac rem necesse est dilabi. Periclitatione atque usu perspectum est, opifices plerosque anguste misereque vivere, qui, quamvis operam habeant brevioris spatio et uberiore mercede, corruptis tamen moribus nullaque religionis disciplina vivunt.*

Active Charity Needed

270 The zeal of Catholics on behalf of the masses is espe-
 (4, cially noteworthy by the fact that it is engaged in the very
 24, field in which, under the benign inspiration of the Church,
 26) the active industry of charity has always labored, adapting
 itself in all cases to the varying exigencies of the times. For
 the law of mutual charity perfects, as it were, the law of
 justice, not merely by giving each man his due and in not
 impeding him in the exercise of his rights, but also by
 befriending him in case of need, "not with the word alone,
 or the lips, but in deed and in truth" (a); being mindful
 of what Christ so lovingly said to His own: "A new com-
 mandment I give unto you, that you love another as I have
 loved you, that you love also one another. By this shall all
 men know that you are My disciples, if you have love one
 for the other." (b)

The order of Charity

271 This zeal in coming to the rescue of our fellow men
 (17, should, of course, be solicitous, first for the imperishable
 34) good of the soul, but it must not neglect what is necessary
 and helpful for the body.

 We should remember what Christ said to the disciples
 of the Baptist who asked Him: "Art Thou He that art to
 come or look we for another?" (a). He invoked, as the
 proof of the mission given to Him among men, His exercise
 of charity, quoting for them the text of Isaias: "The blind
 see, the lame walk, the lepers are cleansed, the deaf hear,
 the dead rise again, the poor have the Gospel preached
 to them" (b).

270a 1 Jn. 3:18.

270b Jn. 13:34-35.

271a Mt. 11:3.

271b Mt. 11:4-5.

And speaking also of the Last Judgment and of the rewards and punishments He will give He declared that He would take special account of the charity men exercised towards each other. And in that discourse there is one thing that especially excites our surprise, viz.: that Christ omits those works of mercy which comfort the soul and refers only to external works which, although done in behalf of men, He regards as being done to Himself. "For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me" (a).

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To the teachings which enjoin the twofold charity of spiritual and corporal works, Christ adds His own example so that no one may fail to recognize the importance which He attaches to it. In the present instance We recall the sweet words that came from His paternal heart: "I have pity on the multitude" (a), as well as the desire He had to assist them even if it were necessary to invoke His miraculous power. Of His tender compassion We have the proclamation made in Holy Writ, viz.: that "He went about doing good and healing all that were oppressed by the devil" (b).

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Works of charity in the Church

This law of charity which He imposed upon His apostles, they in the most holy and zealous way put into practice; and after them those who embraced Christianity began that wonderful variety of institutions for alleviating all the miseries by which mankind is afflicted.

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And these institutions carried on and continually increased their benefits and were the special glories of

272a Mt. 25:35, 36.

273a Mk. 8:2.

273b Acts 10:38.

Christianity and of the civilization of which it was the source, so that right-minded men never fail to admire those foundations, aware as they are of the proneness of men to concern themselves about their own and neglect the needs of others.

Almsgiving

275
(34) Nor are we to eliminate from the list of good works the giving of money for charity, in pursuance of what Christ has said: "But yet that which remaineth, give as alms" (a). Against this, the Socialist cries out and demands its abolition as injurious to the native dignity of man. But if it is done in the manner which the Scripture enjoins (b), and in conformity with the true Christian spirit, it neither connotes pride in the giver nor inflicts shame upon the one who receives. Far from being dishonorable for man, it draws more closely the bonds of human society by making more forceful the obligation of the duties which men are under with regard to each other. No one is so rich that he does not need another's help; no one so poor as not to be useful in some way to his fellow man.

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(24) The disposition to ask assistance from others with confidence, and to grant it with kindness is part of our very nature. Thus justice and charity are so linked with each other, under the equitable and sweet law of Christ, as to form an admirable cohesive power in human society and to lead all of its members to exercise a sort of providence in looking after their own and in seeking the common good as well.

Charitable institutions

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(34) As regards not merely the temporal aid given to the laboring classes, but the establishment of permanent insti-

275a Lk. 11:41.

275b Mt. 6:2-4.

tutions in their behalf, it is most commendable for charity to undertake them. It will thus see that more certain and more reliable means of assistance will be afforded to those in need. That kind of help is especially worthy of recognition which teaches craftsmen and laborers thrift and foresight so that in course of time they may be able, in part at least, to look out for themselves. To aim at that is not only to dignify the duty of the rich towards the poor, but to elevate the poor themselves; for while it urges them to work for a better degree of comfort in their manner of living, it preserves them meantime from danger by checking extravagance in their desires, and acts as a spur in the practice of the virtues proper to their state. Since, therefore, this is of such great avail and so much in keeping with the spirit of the times, it is a worthy object for charity to undertake with all prudence and zeal.

Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the people is in keeping with the spirit of the Church and is most conformable to the examples which the Church has always held up for imitation. It matters very little whether it goes under the name of "*The Popular Christian Movement*", or "*Christian Democracy*," if the instructions that have been given by Us be fully carried out with the submission that is due. But it is of the greatest importance that Catholics should be one in mind, will, and action in a matter of such great moment.

The Duties of the Elite

And it is also of importance that the influence of these undertakings should be extended by increased numbers of men and means devoted to the same object. Especially must there be appeals to the kindly assistance of those whose rank, worldly wealth, and culture give them importance in the community. If their help is not extended, scarcely any-

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thing can be done which will be of any assistance for the wants which now clamor for satisfaction in this matter of the well-being of the people.

280 (9, 15) Assuredly the more earnestly many of those who are prominent in the State work together effectively to attain that object, the more quickly and surely will the end be reached. We wish them to understand that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a strict duty which binds them (a). For no one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share for the general object, those who can do so are obliged to make up the deficiency.

281 (9, 15) The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God Who bestowed those blessings upon them. What should also urge all to the fulfillment of their duty in this regard is the widespread disaster which will eventually fall upon all classes of society, if this assistance does not arrive in time; and therefore he who neglects the cause of the distressed poor is not doing his duty to himself or to the State.

282 (34, 62) If this social movement extends its score far and wide in a true Christian fashion, and grows in its proper and genuine spirit, there will be no danger, as is feared, that those other institutions, which the piety of our ancestors has established and which are now flourishing, will decline or be absorbed by new foundations. Both of them spring from the same root of charity and religion, and not only do not conflict with each other, but can be made to coalesce and combine so perfectly as to provide, by a union of their

280a *Ipsi autem considerent velimus non esse sibi in integro, infimorum curare sortem an negligere, sed officio prorsus teneri.*

benevolent resources, in a more efficacious manner against the graver perils and necessities of the people which confront us today.

Time for action

Present conditions proclaim, and proclaim vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful prospects of the most disastrous national upheavals are threatening us, because of the growing power of the socialistic movement. They have insidiously worked their way into the very heart of the State, and in the darkness of their secret gatherings, and in the open light of day, in their writings and their harangues, they are urging the masses onward to sedition; they fling aside religious discipline, they scorn duties, they clamor only for rights; they are working incessantly on the multitudes of the needy who daily grow greater, and who, because of their poverty are easily deluded and hurried into ways that are evil. 283
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It is equally the concern of the State and of religion, and all good men should deem it a sacred duty, to preserve and guard both in the honor which is their due (a). 284
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Conditions of unity

That this most desirable agreement of wills should be maintained, it is essential that all refrain from giving any cause for dissension by hurting and alienating the minds of others. Hence in newspapers and in speeches to the people, let them avoid subtle and useless questions which are easy neither to solve nor to understand, except by minds of unusual ability and only after the most serious 285
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284a *Aeque de civitate ac de religione agitur res; utramque in suo tueri honore sanctum esse bonis omnibus debet.*

study. It is quite natural for people to think differently in doubtful questions, but those who address themselves to these subjects in a proper spirit will preserve their mental calm and not forget the respect which is due to those who differ from them. If minds see things in another light it is not necessary to become alienated forthwith. To whatever opinion a man's judgment may incline, if the matter is yet open to discussion, let him keep it, provided his mental attitude is such that he is ready to yield if the Holy See should otherwise decide.

Leadership Essential

286 This Catholic action, of whatever description it may
 (50, be, will work with greater effect if all of the various associa-
 69, tions, while preserving their individual rights, move together
 85) under one primary and directive force. In Italy We desire that this directive force should emanate from the Catholic Congresses and Reunions so often praised by Us, to further which Our predecessor and We Ourselves have ordered that these meetings should be controlled and guided by the Bishops of the country. So let it be for other nations, if there is any leading organization of this nature to which this matter has been legitimately entrusted.

The Clergy's Aid

287 Now in all questions of this sort where the interests of
 (95, the Church and the Christian people are so closely allied,
 96) it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity.

288 To go out and move among the people, to exert a
 (95, healthy influence on them by adapting themselves to the

present condition of things is what more than once in addressing the clergy We have advised. More frequently also in writing to the Bishops and other dignitaries of the Church, We have lauded this affectionate solicitude for the people and declared it to be the special duty of both the secular and regular clergy. 96)

But in the fulfillment of this obligation, let there be the greatest caution and prudence exerted, and let it be done after the fashion of the saints. Francis, who was poor and humble, Vincent of Paul, the Father of the afflicted classes, and very many others whom the Church keeps ever in her memory, were wont to lavish their care upon the people, but in such wise as not to be engrossed overmuch or to be unmindful of themselves, or to let it prevent them from laboring with the same assiduity in the perfection of their own soul and the cultivation of virtue. 289 (95, 96)

There remains one thing upon which We desire to insist very strongly, in which not only the ministers of the Gospel, but also all those who are devoting themselves to the cause of the people, can with very little difficulty bring about a most commendable result. That is to inculcate in the minds of the people, in a brotherly way and whenever the opportunity presents itself, the following principles, viz.: to keep aloof on all occasions from seditious acts and seditious men; to guard inviolate the rights of others; to show a proper respect to superiors; willingly to perform the work in which they are employed; not to grow weary of the restraint of family life which in so many ways is so advantageous; to keep to their religious practices above all, and in their hardships and trials to have recourse to the Church for consolation. 290 (28, 95)

In the furtherance of all this, it is very efficacious to propose the splendid example of the Holy Family of Nazareth, and to advise the invocation of its protection. It also 291 (22, 26,

- 34) helps to remind the people of the examples of sanctity which have shone in the midst of poverty, and to hold up before them the reward that awaits them in the better life to come.

Episcopal Authority and Guidance

292 Finally, We recur again to what We have already
(51, declared and We insist upon it most solemnly, viz.: that
52, whatever projects individuals or associations form in this
54) matter should be done with due regard to Episcopal authority and absolutely under Episcopal guidance. Let them not be led astray by an excessive zeal in the cause of charity. If it leads them to be wanting in proper submission, it is not a sincere zeal; it will not have any useful result and cannot be acceptable to God. God delights in the souls of those who put aside their own designs and obey the rulers of His Church as if they were obeying Him; He assists them even when they attempt difficult things and benignly leads them to their desired end.

293 Let them show also examples of virtue, so as to prove
(24, that a Christian is a hater of idleness and indulgence, that
26) he gives willingly from his goods for the help of others, and that he stands firm and unconquered in the midst of adversity. Examples of that kind have a power of moving people to dispositions of soul that make for salvation, and have all the greater force as the condition of those who give them is higher in the social scale.

Appeal to the Hierarchy

294 We exhort you, Venerable Brethren, to provide for all
(54, this, as the needs of men and of places may require, accord-
58) ing to your prudence and your zeal, meeting as usual in council to combine with each other in your plans for the furtherance of these projects. Let your solicitude watch

and let your authority be effective in controlling, compelling, and also in preventing, lest any one under the pretext of good should cause the vigor of sacred discipline to be relaxed or the order which Christ has established in His Church to be disturbed.

Thus by the correct, consistent, and ever-increasing labor of all Catholics, the truth will flash out more brilliantly than ever, viz.: that truth and true prosperity flourish especially among those peoples whom the Church controls and influences: and that she holds it as her sacred duty to admonish everyone of what the law of God enjoins to unite the rich and the poor in the bonds of fraternal charity, and to lift up and strengthen men's souls in the times when adversity presses heavily upon them.

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St. Paul's injunction

Let Our commands and Our wishes be confirmed by the words, so full of apostolic charity, which the blessed Paul addressed to the Romans: "I beseech you therefore, brethren, be reformed in the newness of your mind; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation—hating that which is evil; clinging to that which is good; loving one another with the charity of brotherhood; with honor preventing one another; in carefulness not slothful; rejoicing in hope; patient in tribulation; instant in prayer. Communicating to the necessities of the saints. Pursuing hospitality. Rejoice with them that rejoice; weep with them that weep; being of one mind towards one another; to no man rendering evil for evil; providing good things not only in the sight of God but also in the sight of all men" (a).

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296a Rom. 12:1-17.

NECESSARY PRECISIONS

Al. of December 23, 1902—to Cardinal Oreglia.

*(Thanks for the good wishes of the Sacred College.—
The enemies of the Church.)*

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In your closing words, my dear Cardinal, you allude to Christian Democratic activity, which is today, as you well know, a fact of considerable importance. We have sanctioned and stimulated this activity, which is so suited to the nature of the times and to the needs which gave it birth, but at the same time We have most clearly determined its purpose, its method and its limits (a). Thus, if anyone should go astray in this matter, this could not be attributed to the lack of authoritative guidance. It is clear that, in general, those devoted to this task, in Italy and abroad, work at it with a healthy zeal and in a remarkably successful manner. Mention must also be made of the useful assistance also afforded to this activity by a large number of valiant young people. We have also encouraged the clergy to enter, with certain precautions, upon this same field of action, for every judicious and profitable undertaking of sincere charity is consonant with the vocation of the Catholic priesthood. Now, is it not a true and most timely charity to devote oneself ardently and unselfishly to the bettering of the spiritual and material lot of the masses?

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The motherly love of the Church for men is universal, like the fatherhood of God. But nevertheless, faithful to her origins and mindful of divine example, she has always been accustomed to approach the lowly, the unfortunate and the disinherited with sentiments of predilection. By

297a Cf. *Graves de communi*, supra nos. 260-261, and the authentic interpretation of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, quoted in the note.

steeping itself sincerely and constantly in the spirit of this universal mother of peoples, Christian Democracy can be fully confident of attaining its end; and let no one object to the name, since the thing is known to be good. Understood as the Church understands it, the democratic conception not only agrees wonderfully with revealed principles and religious beliefs, but was also born of, and developed by, Christianity. It was the preaching of the Gospel which spread it among the nations. Athens and Rome did not know it until they had heard the voice of God saying to men: "You are all brothers and your common Father is in Heaven."

Apart from this democracy which We are discussing and which is Christian, the seditious and atheistic democratic movement seeks to achieve a very different ideal and by very different methods. To those civil societies which favor and shelter it under its wing, it will bring bitter days. Now, popular Christian action is a rival force in the same sphere, which is opposed to its success and often forestalls it. If it succeeded in no more than disputing the claims of socialist democracy and in limiting its pernicious influence, it would by that fact alone render signal service to civil society and to Christian civilization.

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EXTENSION OF CATHOLIC ACTION

Let. *Portugalliae Episcoporum*, December 29, 1902—to the Patriarch of Lisbon.

(*Congratulations on the loyalty of the Portugese Bishops.—Encouragements.*)

It will be quite possible, We believe, to achieve that flourishing condition of religion which is desired, if you all, with one will, take even greater pains to foster Catholic

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interests and to extend the activities of Catholics, by means of the dissemination among the people of books and periodicals beyond reproach (a).

BISHOPS AND CATHOLIC ACTION

Let. *Quos nuper*, April 22, 1903—to Cardinal Sancha, Archbishop of Toledo.

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Our dear son who is charged with public matters has informed Us that some of the bishops of Spain have, under your Presidency, held meetings for the purpose of seeking the most effective means of maintaining in your country the action of Catholics. We learned of the meeting of these Congresses with a pleasure all the greater, since We have Ourselves declared publicly on more than one occasion that no wish is closer to Our heart than to see the Catholics of Spain united in the closest harmony. These most praiseworthy assemblies show clearly that the Bishops of Spain, not content to share Our view of the necessity of such harmony, are employing all their zeal to establish agreement among the faithful. Assuredly, the coming together of a number of Bishops for discussion cannot fail to bear fruit among the Christian people, above all because it obliges each one to abandon the changeable opinions which one may hold on questions in no way vital, in order effectively to promote the interests of religion, at present in the direst peril. That is why We ardently desire the Spanish Bishops to continue with unshakable constancy to preach openly and publicly the unity which must be maintained among all Catholics. The consequence will without doubt be that

300a *Existimamus autem valde posse ad expetita religionis commoda conducere si vos omnes, quo estis voluntatum vinculo conjuncti, operam in dies studiosiorem præstetis rei catholicæ actionique catholicorum amplificandæ.*

your pastoral letters will exert greater influence on the people and you will achieve more easily the end which you are pursuing so energetically.

We know that, in the afore-mentioned meetings, some have proposed the setting-up in each diocese of local assemblies which would join to the association established in Madrid as to their head. We are pleased to praise an idea so wise and well-conceived, for We believe it is what is needed to create and maintain in Spain harmony among all Catholics. We are therefore fully confident that all the Bishops of the Spanish nation will decide to follow the same inspiration, the same way of thinking and acting.

(Personal congratulations.—Promise of prayers.—Blessing.)

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ST. PIUS X

1903-1914

APPEAL TO THE LAITY

Enc. *E Supremi*, October 4, 1903.

(*The program: instaurare omnia in Christo.—The means: to form Christ in priests, to exercise charity towards sinners, to bring the laity to share in the apostolate.*)

It is true, Venerable Brethren, that in this arduous task of the restoration of the human race in Christ neither you nor your clergy should exclude all assistance. We know that God recommended every one to have a care for his neighbor (a). For it is not priests alone, but all the faithful without exception, who must concern themselves with the interests of God and souls (b): not, of course, according to their own views, but always under the direction and orders of the Bishops; for to no one in the Church except you is it given to preside over, to teach, to “rule the Church of God wherein the Holy Ghost has placed you Bishops” (c).

Our predecessors have long since approved and blessed those Catholics who have banded together in societies of various kinds, but always religious in their aim. We, too, have no hesitation in awarding Our praise to this great idea, and We earnestly desire to see it propagated and flourish in town and country. But We wish that all such associations aim first and chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little avail to discuss questions with nice subtlety, or to discuss eloquently of rights and duties, when all this is

303a Eccl. 17:12.

303b *Non igitur eos tantum, qui sacris se addixerunt, sed universos prorsus fideles rationibus Dei et animorum adlaborare oportet.*

303c Acts 20:28.

unconnected with practice. The times we live in demand action—but action which consists entirely in observing with fidelity and zeal the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of every kind of charitable works, without regard to self-interest or worldly advantage. Such luminous examples given by the great army of soldiers of Christ will be of much greater avail in moving and drawing men than words and sublime dissertations; and it will easily come about that, when human respect has been driven out, and prejudices and doubts are laid aside, large numbers will be won to Christ, becoming in their turn promoters of His knowledge and love, which lead to true and solid happiness.

Fruits of a truly Christian life

305 Oh! when in every city and villiage the law of the
(10, Lord is faithfully observed, when respect is shown for
24, sacred things, when the Sacraments are frequented, and the
97) ordinances of Christian life fulfilled, there will certainly be
no more need for us to labor further to see all things re-
stored in Christ. Nor is it for the attainment of eternal
welfare alone that this will be of service—it will also con-
tribute largely to temporal welfare and the advantage of
human society. For when these conditions have been
secured, the upper and wealthy classes will learn to be just
and charitable to the lowly, and these will be able to bear
with tranquillity and patience the trials of a very hard lot;
the citizens will obey not lust but law; reverence and love
will be deemed a duty towards those that govern, “whose
power comes only from God” (a).

306 And then? Then, at last, it will be clear to all that the
(97) Church, such as it was instituted by Christ, must enjoy full
and entire independence from all foreign dominion; and

We, in demanding that same liberty, are not only defending the sacred rights of religion, but are also consulting the common weal and the safety of nations. For it continues to be true that “piety is useful for all things”(a), when this is strong and flourishing “the people will truly sit in the fullness of peace” (b).

(Intercession of the Saints.)

“THE METHOD BEST ADAPTED TO OUR TIME”

Let. *Instaurandum in Christo*, November 6, 1903—to Count Grossoli.

Since We are setting out to restore the human race in Christ, it is a great joy to Us to see, at the very beginning of Our Pontificate, the opening of Congresses of Italian Catholics. If indeed, in order to restore and strengthen Christian life, the method best adapted to our time is to encourage Catholic Action, the present Congress certainly appears to Us to promise to be the source of abundant benefits (a). With this expectation, We feel special pleasure in bestowing well-deserved praise upon you and upon all the eminent men who are assisting you, for the efforts you are making to carry out the directives received from Our Predecessor and Ourselves.

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In full and loyal agreement

There is however one point on which We desire to stimulate greatly your zeal, in order that the long-exercised

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306a 1 Tim. 4:8.

306b Is. 32:18.

307a *Si enim restituendæ confirmandæque christianæ vitæ illud est aptissimum ætati nostræ præsidium catholicam actionem fovere causam procul dubio sperandarum utilitatum uberrimam inesse in præsentī cœtu arbitramur.*

48, care of Popes and Bishops may not go to waste. We wish
 85) to speak of the unity of all who are devoted to the interests of Catholicism in Italy, and of the alliance of their forces which is so ardently desired. For, if the present Congress wishes to benefit Catholic Action, which it certainly will do, thanks to your sincerity and loyalty, it must indeed put into practice the wishes already expressed by all, namely the putting aside of all distrust, the abandonment of all differences of opinion, the clear-sightedness of the chief leaders, the full agreement of all, both in action and in writing, in order to bring about the fusion of individual organizations in that superior assembly, which is that of the Italian Catholic Congresses.

Charters for action

309 You, who strive single-mindedly for the promotion of
 (15, the Catholic cause, must follow faithfully these leaders,
 50, with their clear thinking. And no one has the right to
 53, expect from them new guidance or rules for action, since
 71, wise provisions have already been made for the social
 88, question (a) by the encyclical *Rerum Novarum* (b), and
 89) for Catholic Action by the letter *Graves de Communi* (c),
 and by the authentic interpretation given in the documents
 issued by the Sacred Congregation for Extraordinary Eccle-
 siastical Affairs (d). It is necessary to follow these most
 important expositions of doctrine, and under no pretext
 may anyone depart from the judgments made by the Holy
 Sec and by Our Venerable Brethren, the Bishops. And if it

309a *Hos tales duces, quorum perspicuus patet spiritus, fidei animo vos sequi debetis, qui ad catholicæ incrementa rei contenditis unice: neque enim novam, ab iis qui præsumt, gerendorum rationem ac viam quis expetat jure, quum quæstioni sociali sapienter fuerit provisum.*

309b Cf. *supra*, no. 173 ff.

309c Cf. *supra*, no. 249 ff.

309d Cf. *supra*, no. 269 ff.

is obligatory to obey those who give authoritative commands in the exercise of their duty, you will understand that it is equally just and reasonable that young people, who are filled with zeal for action, should show a proper docility towards those possessing the age and experience necessary to teach others.

(Fruits hoped for from the forthcoming Congress.)

LAY CATECHISTS

Let. *Opus a Catechismi*, December 8, 1903—to Cardinal Richard.

(The work of catechistics.)

It is scarcely necessary to say how dear and pleasing this work is to Us, no less than to Our Predecessor, inasmuch as never more than today was it not simply opportune, but indeed essential. Deplorable as it is to have to say, the natural right of the priestly order to conduct public teaching is disputed or denied. It is therefore absolutely necessary for laymen to come to the aid of the ministry of priests, in order that children at least shall be instructed in the unchangeable truths of faith and morals.

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That is why We rightly praise these generous women, who are devoted to the most salutary work of which We speak, and exhort them with all Our heart to pursue their undertaking with ever-growing enthusiasm and zeal. At the same time We pray that God will render their work fruitful and increase their numbers.

(Blessing imparted to the members of the organization.)

YOUNG PEOPLE AND ADULTS

Al. to Italian Catholic Youth°, December 11, 1903.

(Thanks for the sentiments expressed by the Society of Catholic Youth.)

311 May God bless the Society of Catholic Youth, which,
(5, born in a time of bitter struggles, had the advantage of
19, rallying beneath its standard those young people whose
68) inexperience the enemies of Christianity had hoped to
exploit, whose passions they had hoped to flatter and
whose talents they had hoped to use for evil purposes. In
consequence, they tried to enervate their souls, corrupt
their morals and sow in their hearts the deadly seed of un-
belief and indifference! May God bless the Society of
Catholic Youth, which, triumphing over human respect, has
unswervingly defended the violated rights of the Church
which are now under attack from all sides and abandoned
even by those who had formerly pretended hypocritically
to be faithful to her. Your Society has given consolation to
the two glorious Pontiffs, Pius IX and Leo XIII, in their
anguish. It has helped them in their needs, it has made the
Roman Pontiff the object of popularity and veneration not
only in Italy, but all over the world.

The mother of other associations

312 This Society, which has been active in so many pious
(15, and social works, which has put into practice the solemn
27, precept of charity towards God and men, which can justly
31, be called the mother of all the others which have followed
68, it (the Congresses and so many others impossible to
69) enumerate), has shown itself in its perseverance and activi-
ty so full of merit that it has attracted not only the approval

° This allocution was given on January 18, 1904, almost in the same terms, for the Catholic Youth of Rome. A.P. I. 430.

and gratitude of good men, but also the respect and admiration of opponents.

We recall with great pleasure those generous pioneers, now advanced in years, who founded your organization, and it gives Us joy to send to them all, even those far away, the most affectionate greeting, together with Our admiration and gratitude. In them the spirit of faith was lively and consequently their courage, which they renewed in the midst of the struggle by approaching the Eucharistic Banquet, was invincible. Their unity in respectful obedience to their leaders was perfect. Their meetings were peaceful because there were no disagreements, and each one considered himself as a humble member of the army, which always conquered, thanks to this friendly harmony. As successors to these brave people, strive to bring it about by your activity and **your** advice, that the present generation may not consist of degenerate children, but may persevere zealously in their many praiseworthy works, and may continue in harmony, obedience and perfect unity, to strive in holy mutual emulation.

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Old and young

At all times, older people were the leaders and governors of peoples and the young were their agents and faithful executors. The present age seeks to invert this order. But how is it possible for an army to be victorious, which is led by those, who, however generous they may be, lack maturity of mind and profound experience? Sacred history recalls to us the deeds of Roboam, who rejected the advice given by old men and followed that of young men who had been brought up with him. He at once saw his kingdom divided and his armies reduced by God Himself to powerlessness (a).

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315 Take care then, dearly-beloved sons, to recommend
 (26, heartily to the young people of each of your circles, in the
 44, words of the Apostle Paul, "to be not conformed to this
 88) world; but to be reformed in the newness of their mind" (a).
 Let them not lay claim to independence, nor seek to put
 their own presumption in the place of that wisdom which
 can only be given to them by their superiors, by advisors of
 integrity and by true friends. Then, to your great consol-
 ation, all the good works to which the circle is devoted will
 flourish, and it will be possible to apply to each of the
 young people the praise given by the Holy Spirit to the son
 of the tribe of Nephtali, namely, that "when he was younger
 than any, yet did he no childish thing in his work. More-
 over when all went to the idols, he alone fled the company
 of all, and went to the temple of the Lord: and there
 adored the Lord God of Israel, offering faithfully all his
 first fruits, and his tithes" (b).

(*Blessing.*)

FRUITS OF UNION

M.P. *Fin dalla prima*, December 18, 1903.

316 From the time of Our first Encyclical to the bishops of
 (3, the whole world, in which We re-echoed all that Our
 5, glorious predecessors had said concerning the activity of
 46, the Catholic laity, We have declared this undertaking to be
 69, most praiseworthy and even necessary in the present condi-
 73, tion of the Church and of civil society. We could not do
 89, otherwise than commend highly the zeal of so many emi-
 97) nent persons who have for a long time devoted themselves
 to this noble task, and the ardor of so many of the flower of
 Our young people, who have, without delay, given it their
 support. The nineteenth Catholic Congress, lately held at

315a Rom. 12:2.

315b Tob. 1:4-6.

Bologna (promoted and encouraged by Us), has sufficiently proved to all how vigorous is the strength of Catholics and how much that is useful and beneficial may be obtained among a believing people, where their action is rightly directed and disciplined, and where there reigns unity in thought, affection, and work among all who take part in the movement.

At the same time, We deeply regret that certain disagreements among them should have given rise to disputes which are somewhat too keen, and which, if not at once repressed, may divide these forces and so diminish their efficiency. We cannot now keep silence on this point, having, before the Congress, so strongly insisted on union and harmony above everything, so that all might agree in arranging whatever has to do with the practical rules of Catholic action. And because differences of opinion in practical matters easily spread to the domain of theory, from which such differences necessarily derive support, it behooves Us to restate the principles which ought to animate all Catholic action (a).

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(Principles of social action.—Résumé of the social teachings of the Church.)

THE HELP GIVEN BY THE FAITHFUL

(Ap. Let. *In Apostolicum*, March 25, 1904.

(Solicitude of the Holy Father for the evangelization of the infidel and for the organizations devoted to this task.)

In the first rank, by reason of its purpose and efficacy, stands that organization deserving the highest praise, which has received the noble name of *Propagation of the Faith*. It

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317a This document will be given in full in the volume devoted to the social question.

34, seems to have sprung up among men by an inspiration
64) wholly divine. For it is in keeping with God's Providence that the faithful, who have not received the mission to preach the doctrine of Christ, should nevertheless aid, by almsgiving and other means, the heralds of the Gospel.

(*Achievements of the organization.—St. Francis Xavier is given to it as its Patron.*)

PROTECTION OF THE FAITH

Let. *Ex Opere*, May 9, 1904—to Msgr. Chapelier, President of the Society of St. Francis of Sales.

319 The Society of St. Francis of Sales has brought Us as
(19 much joy (and it is truly very great) as to Our Predecessors
66) of happy memory, Pius IX and Leo XIII. This Society, for which you work so hard and with such success, strives happily to preserve intact the precious heritage of the Faith and to protect it from the hostility of heretics. Herein We find cause to rejoice exceedingly—having been elevated to the duty of watching over the Faith: therefore We extend to your Society the highest praise.

(*Congratulations and blessing.*)

CATHOLIC CONGRESSES

Let. *Nuncium sane gratum*, September 2, 1904—to the Archbishops of Mexico City.

(*The forthcoming Marian Congress of Mexico.—Importance to be attached to it.*)

320 Experience has shown the present-day usefulness of
(19, gatherings of this kind. Indeed, at a time when we see the
38, enemies of the Faith and of Christian life joining forces
47, everywhere to render them more effective, to the detriment

of the people, what is more necessary for the children of light, if they do not wish to find themselves in such grave circumstances, surpassed in wisdom by the children of darkness, than to join together more closely for the salvation of all? 54)

It is wonderful to observe the benefits of frequent and regular meetings at which men of good will, led by the Bishops, share their judgment and experience to decide on what appears to be opportune, and to lead each other along by their words and mutual encouragement. That is what is already being done with great advantage in a number of countries.

(Good wishes for the forthcoming Congress in Mexico City.—Blessing.)

PRIVATE INITIATIVE

Let. from the Cardinal Secretary of State to the Cardinal-Archbishop of Paris, January 4, 1905.

(The Congress of the Sillon.)

The Holy Father deems it necessary that the Bishops should welcome with good will, and extend their protection to, the various associations and organizations of Catholic Social Action which are created on the initiative of laymen, provided that they combine a frank profession of the Catholic Faith with a genuine filial submission to ecclesiastical authority. 321 (25, 50, 58)

The purpose of these associations and organizations directed in this way has already on several occasions merited the praise of the Holy See. For both seek to lead back to the bosom of the Church those who have unhappily strayed far from her. They are destined to assist the activity of the clergy, but they often do so through the private initiative of those who, because of their lay state, find the work easier to accomplish than would be the case with 322 (8, 10, 13, 70, 73, 90)

priests. This explains how the *Association of Catholic Youth* and the Society more recently founded under the name of the *Sillon*, have been able, in a short time, to extend and develop over the territory of France, which is always ready to receive good seed. The different methods followed by the various associations cannot be a serious obstacle for it is well-known that in the Church "there are diversities of graces" (a) and, in conformity with the apostolic method, history offers us the examples of various kinds of sanctity, very different from each other. What matters is "unity of spirit in the bond of peace" (b).

(*Invitation to follow faithfully the teachings of the Church.*)

THE THEOLOGY OF CATHOLIC ACTION

Enc. *Il fermo proposito*, June 11, 1905.

323 We firmly resolved, at the very beginning of Our
 (8, Pontificate, to consecrate all the strength which the Lord
 22, in His goodness has given Us, to the restoration of all things
 50) in Christ. This gives Us great confidence in the power of
 God's grace, without which here below We can neither
 conceive nor undertake any great or fruitful work for the
 salvation of souls. At the same time, We feel more strongly
 than ever, Venerable Brethren who are called to share Our
 pastoral office, the need of your united and constant co-
 operation in this noble purpose and the cooperation of
 all the clergy and faithful committed to your care. In truth,
 we are all called, in the holy Church of God, to build up
 that unique body of which Christ is the Head, a body
 which is highly organized, as the Apostle Paul teaches
 Us (a), and well coordinated in all its movements. It is

322a Cf. 1 Cor. 12:4.

322b Cf. Eph. 4:3.

323a Eph. 4:16.

all this in virtue of the proper functioning of each member, by which the body takes its growth and gradually perfects itself in the bond of charity.

And if, in the work of the “edifying of the body of Christ” (a), Our first duty is to teach, to indicate the method to be followed and the means to be used, to warn and paternally exhort, it is equally the duty of all Our well-beloved sons, throughout the whole world, to receive Our words, to put them into practice first in themselves and then to strive effectively that they may be put into practice by others, each one according to the grace he has received from God, his state of life and duties, and the zeal by which his heart is inflamed.

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The guidance of Catholic Action

Here We will only call to mind the many good works undertaken for the welfare of the Church, of society, and of individuals under the general name of *Catholic Action*, which by the grace of God flourish throughout the world.

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You well know how dear they are to Us and how ardently We desire to see them strengthened and encouraged. We have on this question, published, or caused to be authoritatively published, certain documents which you all know. It is true that some of these documents, by force of circumstances bringing sorrow to Us, were meant rather to remove obstacles which hindered the progress of Catholic action, and to condemn certain ill-regulated tendencies which were creeping in, to the grave injury of the common cause.

Our heart longed to send to all a word of comfort and fatherly encouragement, so that, on the ground cleared, as

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far as lay in Us, from every obstacle, good might continue to be built up and largely increased. We are therefore very happy to do so now by this letter, for the consolation of every one, feeling sure that Our words will be heard and obeyed with docility by all.

Extent of the field of action: spiritual benefits

327 Immense is the field of Catholic action; it excludes
(11) absolutely nothing which in any way, directly or indirectly, belongs to the divine mission of the Church (a).

328 It is plainly necessary to take part individually in a
(10, work so important, not only for the sanctification of our
27, own souls, but also in order to spread and more fully open
34, out the Kingdom of God in individuals, families, and socie-
41, ty, each one working according to his strength for his neigh-
73) bor's good, by the diffusion of revealed truth, the exercise of Christian virtue, and the spiritual and corporal works of charity and mercy (a). Such is the conduct worthy of God to which St. Paul exhorts us, "so as to please Him in all things, bringing forth fruits of all good works, and increasing in the knowledge of God: "That you may walk worthy of God in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God" (b).

327a *Vastissimo è il campo dell'azione cattolica, la quale per se medesima non esclude assolutamente nulla di quanto, in qualsiasi modo, diretto od indiretto, appartiene alla divina missione della Chiesa.*

328a *Di leggieri si riconosce la necessità del concorso individuale a tant'opera, non solo la santificazione delle anime nostre, ma anche per diffondere e sempre meglio dilatare il Regno di Dio negli individui, nelle famiglie e nella società, procurando ciascuno, secondo le proprie forze, il bene del prossimo con la diffusione della verità rivelata, con l'esercizio delle virtù cristiane e con le opere di carità o di misericordia spirituale e corporale.*

328b Col. 1:10.

*Benefits of the natural order:
the Church and civilization*

Besides these benefits, there are many in the natural order, which, without being directly the object of the Church's mission, nevertheless flow from it as one of its natural consequences. Such is the light of Catholic revelation that it vividly illuminates all knowledge; so great is the strength of the Gospel maxims that the precepts of the natural law find in them a surer basis and a more energetic vigor; such, in fine, is the power of the truth and morality taught by Jesus Christ that even the material well-being of individuals, of the family, and of human society, receives from them support and protection. 329
(14)

The Church, while preaching Jesus crucified, "who was a stumbling-block and folly to the world" (a), has been the first inspirer and promoter of civilization. She has spread it wherever her apostles have preached, preserving and perfecting what was good in ancient pagan civilization, rescuing from barbarism and raising to a form of civilized society the new peoples who took refuge in her maternal bosom, and giving to the whole of human society, little by little, no doubt, but with a sure and ever onward march, that characteristic stamp which it still everywhere preserves. The civilization of the world is Christian civilization; the more frankly Christian it is, so much is it more true, more lasting, and more productive of precious fruit; the more it withdraws from the Christian ideal, so much the feebler is it, to the great detriment of society. 330
(14)

Thus, by the intrinsic force of things, the Church became also in fact the guardian and protector of Christian civilization (a). This truth was recognized and admitted 331
(14)

330a 1 Cor. 1:23.

331a *Onde per la forza intrinseca delle cose, la Chiesa divenne anche di fatto custode e vindice dell' civiltà cristiana.*

in former times; it even formed the immovable foundation of civil legislation. On it rested the relations of Church and States, the public recognition of the authority of the Church in all matters relating in any way to conscience, the subordination of all State laws to the divine laws of the Gospel, the harmony of the two powers, civil and ecclesiastical, for procuring the temporal well-being of the nations without injury to their eternal welfare.

The struggles of the Church

332 (14, 19) It is unnecessary to tell you what prosperity and happiness, what peace and concord, what respectful submission to authority, and what excellent government would be established and maintained in the world, if the perfect ideal of Christian civilization could be everywhere realized. But, given the continual warfare of the flesh with the spirit, of darkness with light, of Satan with God, we cannot hope for so great a good, at least in its full measure. Hence, against the peaceful conquests of the Church arose unceasing attacks, the more deplorable and fatal as human society tends more to govern itself by principles opposed to the Christian ideal, and to separate itself wholly from God.

Her program

333 (19) This is not a reason for losing courage. The Church knows that the gates of hell will never prevail against her; but she knows also that she will be oppressed in this world, that her apostles are sent like lambs among wolves, that her faithful children will ever be hated and despised, as her Divine Founder was covered with hatred and contempt. Nevertheless, the Church goes fearlessly on, and while extending the Kingdom of God in places where it has not yet been preached, she strives by every means to repair the losses inflicted on the Kingdom already acquired.

“To restore all things in Christ” has ever been the Church’s motto, and it is specially Ours, in the perilous times in which we live. To restore all things, not in any fashion, but in Christ; “that are in heaven, and on earth, in Him” (a), adds the Apostle; to restore in Christ not only what directly depends on the divine mission of the Church to conduct souls to God, but also, as We have explained, that which flows spontaneously from this divine mission, viz., Christian civilization in each and every one of the elements which compose it (b).

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Catholic Action

To dwell only on this last part of the desired restoration, you see well what support is given to the Church by those chosen bands of Catholics whose aim is to unite all their forces in order to combat anti-Christian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it; to reinstate Jesus Christ in the family, the school, and society; to re-establish the principle that human authority represents that of God; to take intimately to heart the interests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion, the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to soothe their sufferings, and by wise measures to improve their economic condition; to endeavor, consequently, to make public laws conformable to justice, to

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334a Eph. 1:10.

334b *Ristorare in Cristo, non solo ciò che appartiene propriamente alla divina missione della Chiesa di condurre le anime a Dio, ma anche ciò, che come abbiamo spiegato, da quella divina missione spontaneamente deriva, la civiltà cristiana nel complesso di tutti e singoli gli elementi che la costituiscono.*

amend or suppress those which are not so; finally, with a true Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church (a).

336 All these works, of which Catholic laymen are the
 (18, principal supporters and promoters, and whose form varies
 19, according to the special needs of each nation, and the
 31, particular circumstances of each country, constitute what
 61, is generally known by a distinctive, and surely a very noble
 73) name: *Catholic Action* or *Action of Catholics*. This has
 always come to the aid of the Church, and the Church has
 always welcomed and blessed it, although it has acted in
 various ways in accordance with the age.

Adaptation is necessary

337 And here it must at once be observed that it is impos-
 (4, sible at the present day to re-establish in the same form all
 35, the institutions which may have been useful, and were even
 61) the only efficient ones in past centuries, so numerous are

335a . . . *quelle schiere elette di cattolici, che si propongono appunto di riunire insieme tutte le loro forze vive, a fine di combattere con ogni mezzo giusto e legale la civiltà anticristiana: riparare per ogni modo i disordini gravissimi, che da quella derivano; ricondurre Gesù Cristo nella famiglia, nella scuola, nella società; ristabilire il principio dell'autorità umana come rappresentante di quella di Dio; prendere sommamente a cuore gl'interessi del popolo e particolarmente del ceto operaio ed agricolo, non solo istillando nel cuore di tutti il principio religioso, unico vero fonte di consolazione nelle angustie della vita, ma studiandosi di rasciugarne le lagrime, di raddolcirne le pene, di migliorarne la condizione economica con ben condotti provvedimenti; adoperarsi quindi perche le pubbliche leggi siano informate a giustizia e si correggano o vadano soppresse quelle che alla giustizia si oppongono: difendere in fine e sostenere con animo veramente cattolico i diritti di Dio in ogni cosa e quelli non meno sacri della Chiesa.*

the radical modifications which time has brought to society and public life, and so many are the fresh needs which changing circumstances cease not to call forth. But the Church, throughout her long history, has always and on every occasion luminously shown that she possesses a wonderful power of adaptation to the varying conditions of civil society; without injury to the integrity or immutability of faith or morals, and always safeguarding her sacred rights, she easily bends and adapts herself in all that is contingent and accidental, to the vicissitudes of time, and the fresh needs of society.

“Godliness,” says St. Paul, “lends itself to everything, possessing divine promises as to the goods of this life as well as to those of the future”: *Pietas autem ad omnia utilis est, promissionem habens vitae quae nunc est et futurae* (a). And Catholic action also, while suitably varying its outward forms and methods, remains ever the same in the principles which guide it, and in the very noble end at which it aims (b). And in order that it may at the same time be really efficient, it will be well to point out carefully the conditions it requires, if its nature and object are well considered.

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Requisite conditions for the apostolate

Before everything, people must be thoroughly convinced that an instrument is useless if it is not suited to the work it has to do. Catholic action (as is proved from what has already been said), by proposing to restore all things in Christ, becomes a real apostolate for the honor and glory

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338a 1 Tim. 4:8.

338b *E però anche l'azione cattolica, se opportunamente cambia nelle sue forme esterne e nei mezzi che adopera, rimane sempre la stessa nei principi che la dirigono e nel fine nobilissimo che si propone.*

42, of Christ Himself (a). To carry it out rightly, We must
73) have divine grace, and the apostle receives none if he is not united to Christ. Only when we have formed Jesus Christ within us shall we more easily be able to give Him back to the family and to society. All, therefore, who are called upon to direct, or who devote themselves to the promotion of the Catholic movement, ought to be Catholics who are proof against everything, firm in faith, solidly instructed in religious matters, truly submissive to the Church and especially to this supreme Apostolic Chair and to the Vicar of Jesus Christ on earth; they ought to be men of real piety, of manly virtue, and of a life so chaste and stainless that they are an efficacious example to all.

340 If the soul is not thus regulated, not only will it be
(41) difficult to stir others to good, but almost impossible to act with a right intention, and strength will fail for bearing perseveringly the weariness which every apostolate brings with it, the calunnies of enemies, the coldness and want of help from men good in themselves, sometimes the jealousy of friends and fellow-workers, excusable, doubtless, on account of the weakness of human nature, but very harmful, and a cause of discord, offense, and quarrels. Virtue, patient and strong, and at the same time sweet and tender, is alone able to remove or lessen these difficulties in such a way that the work to which Catholic energies are devoted may not be compromised. "The will of God," said St. Peter to the first Christians, "is that by doing good you may shut the mouths of the foolish": *Sic est voluntas Dei, ut bene facientes, obmutescere faciatis imprudentiam hominum ignorantiam* (a).

339a *L'azione cattolica (come si ritrae ad evidenza dalle cose anzidette), poichè si propone di ristorare ogni cosa in Cristo, costituisce un vero apostolato ad onore e gloria di Cristo stesso.*

340a 1 Pet. 2:15.

Kinds of activity

It is also necessary to define clearly what are the works on which Catholic strength should be energetically and perseveringly employed. These works must be of such evident importance, must bear such relation to the needs of modern society, must be so well adapted to moral and material interests, especially those of the people and the poorer classes, that while arousing in promoters of Catholic action the greatest activity for obtaining the important and definite results which are to be looked for, they may also be readily understood and gladly welcomed by all.

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Just because the grave problems of the social life of the present day demand a prompt and safe solution, every one is keenly desirous to know and understand the various ways in which these solutions are practical. Discussions of one kind or another are becoming more and more numerous, and are readily spread abroad by the press. It is therefore supremely necessary that Catholic activity should seize the opportune moment, should advance courageously, should bring forward its own solution and urge the recognition of it by means of a strong, active, intelligent and well-organized propaganda, so as to be able to confront directly the propaganda of the enemy.

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The goodness and justice of Christian principles, the strict morality which Catholics profess, their entire disinterestedness in personal matters, the frankness and sincerity with which they seek only the true, solid and highest good of their neighbor; finally, their evident aptitude for promoting, even better than others, the real economic interests of the people—all this cannot fail to make an impression on the mind and heart of all who listen to them, and to swell their ranks in such a way as to form a solid and compact body, capable of vigorously resisting the contrary current, and of commanding the respect of hostile parties.

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The social question

344 Our Predecessor Leo XIII, of holy memory, fully perceived this, and pointed out, notably in the famous Encyclical *Rerum Novarum* (a), and in later documents, the object to which Catholic action should be specially devoted, namely, *the practical solution of the social question according to Christian principles*. And We Ourselves, following these wise rules, have, in *Our Motu proprio* of December 18, 1903 (b), given to Christian action for the people, which comprises the whole Catholic social movement, a fundamental constitution to be the practical rule of the common work, and the bond of union and charity. On this basis, therefore, and with this very holy and very necessary aim, Catholic organizations ought before everything to group and strengthen themselves, various and multiform as they are, but all equally designed to promote efficaciously the same social good.

Unity of action

345 But in order that this social action may continue and prosper with the necessary cohesion of the different works which compose it, it is above all essential that all Catholics should preserve an exemplary harmony among themselves, and this will never be acquired if there is not in all a unity of design. As to the necessity of this, there can be no manner of doubt, so clear and evident are the teachings of this Apostolic Chair; so bright is the light which the most eminent Catholics of all countries have, by their writings, shed on this subject; so praiseworthy is the example, as We have often observed, of the Catholics of other countries, who, precisely by this harmony and unity of plan, have, in a short time, obtained abundant and very consoling results.

344a *Supra*, No. 173 ff.

344b Cf. *supra*, No. 316 ff.

To secure this end, it has been stated elsewhere how remarkably efficient, among various undertakings equally worthy of praise, is an institution of a general character, which, under the name of *People's Union*, is intended to unite Catholics of all social classes, but especially the great masses of the people, around a single and common center of teaching, propaganda, and social organization. 346 (85)

It meets, in fact, a want felt alike in almost every country; the simplicity of its constitution arises from the very nature of things which are everywhere equally to be found; it cannot be said to suit one nation rather than another, but it is suitable to all which have the same needs and dangers. Its eminently popular character causes it to be readily appreciated and accepted; it does not interfere with, or obstruct, any other institution, but rather gives them strength and cohesion, because its strictly personal organization urges individuals to join special institutions, trains them to practical and really useful work, and unites all minds in a common aim and sentiment. 347 (73, 85)

When once this social center is established, all other institutions of an economic character, designed to solve the social problem practically in its various forms, find themselves, as it were, spontaneously grouped together for the common end which unites them; and this does not prevent them from taking various forms, and different methods of action, according to divers needs, and each one's special object. 348 (85)

And here it gives Us great pleasure to express Our great satisfaction at the great progress already achieved in Italy over this matter, and the confident hope that, with God's help, much more will be done in the future to consolidate the good achieved and to extend it with ever-growing zeal. 349

This line of conduct won the highest praise for the *Association of Catholic Congresses and Committees*, thanks to the intelligent activity of the excellent men who directed 350 (69, 85)

it, and who were at the head of its various special branches, or still direct them. That is why, as in virtue of Our own wish, a like center or union of organizations of an economic character has been purposely maintained since the dissolution of the above-mentioned association of Congresses, so too it must act in the future under the wise direction of those in charge of it.

Methods of action

351 Further, in order that Catholic action may be effectual
(5, 18, 28) on all points, it is not enough that it be adapted to actual social needs only; it ought also to be invigorated by all the practical methods furnished at the present day by progress in social and economic studies, by experience already gained elsewhere, by the condition of civil society, and even by the public life of States.

352 Otherwise there will be a risk of groping for a long time
(5, 37, 61) for new and hazardous things, while good and safe ones are ready on hand, and have been already well tried; or again, there will be the danger of proposing institutions and methods suitable, perhaps, in former times, but not understood by people of the present day; or finally, there will be the danger of stopping half-way by not using, in the measure in which they are granted, those rights of citizenship which modern constitutions offer to all, and therefore also to Catholics.

Advantage must be taken of civil rights

353 We dwell on this last point, for it is certain that the
(34, 36) present constitutions of States offer to all without distinction the power of influencing public opinion, and Catholics, while recognizing the obligations imposed by the law of God and the precepts of the Church, may with safe conscience enjoy this liberty, and prove themselves capable, as

much as, and even more than others, of cooperating in the material and civil well-being of the people, thus acquiring that authority and respect which may even make it possible for them to defend and promote a higher good, namely, that of souls.

These civil rights are many and various, going as far as a direct share in the political life of the country by representing the people in the legislature. Very grave reasons prevent Us, Venerable Brethren, from departing from the rule previously established by Our Predecessor Pius IX, of holy memory, and subsequently observed by Our other Predecessor Leo XIII, of holy memory; according to this rule, it is in general still forbidden for the Catholics of Italy to take part in the legislature. 354
(37)

However, other equally grave reasons, based on the supreme welfare of society, which must be safeguarded at all cost, may cause the law to be dispensed in particular cases, especially when you, Venerable Brethren, consider this strictly necessary for the good of souls and the highest interests of your Churches, and ask for such a dispensation. This makes it incumbent on all Catholics to prepare themselves prudently and seriously for political life in case they should be called to it. 355
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Hence it becomes necessary that this same activity, already so laudably displayed by Catholics in preparing themselves by good electoral organization, for administrative life in parish and county councils, should be extended to a suitable preparation and organization for political life; this was opportunely recommended in the *Circular* issued on December 3, 1904, by the General Presidency of Economic Works in Italy. 356
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Norms for Catholic Action

At the same time the other principles which rule the conscience of every true Catholic must be inculcated and 357
(37)

put in practice. He should remember above all things to be and to show himself, in all circumstances, a true Catholic, undertaking and fulfilling public duties with the firm and constant intention of promoting, as much as he can, the social and economic welfare of his country, especially of the people, according to the maxims of a distinctly Christian civilization, at the same time defending the supreme interests of the Church, which are those of religion and justice.

- 358 Such are the characteristics, aims, and conditions of Catholic action considered in its more important part, namely, the solution of the social question—a question worthy of the best energy and perseverance of all Catholic forces.

Other works

- 359 This does not exclude the favoring and promotion of other works of divers kinds and varied organizations, all equally aiming at this or that particular good of society and of the people, and at the revival of Christian civilization under various special aspects (a).

- 360 The works arise, for the most part, from the zeal of individuals; they are spread throughout separate dioceses and are sometimes united in more extended federations. So long as their object is praiseworthy, their Christian principles firm, and the means they use are just, so much are they to be praised and encouraged in every way (a).

359a *Il che però non esclude che si favoriscano e si promuovano anche altre opere di varie genere, di diversa organizzazione, ma tutte egualmente destinate a questo o quel bene particolare della società e del popolo ed a rifiorimento della civiltà cristiana sotto vari determinati aspetti.*

360a *Ora semprechè sia lodevole il fine che si propongono, siano fermi i principii cristiani che seguono e giusti i mezzi che adoperano, sono anch'esse da lodare e incoraggiare per ogni modo.*

Freedom of organization

A certain freedom of organization should be allowed them, for it is not possible, when many persons meet together, that all should be modelled on the same pattern or follow one single direction. Their organization should spring spontaneously from the works themselves; otherwise they will be like buildings of fine architecture, but without solid foundations, and therefore quite unstable (a). 361
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It is also necessary to take into account the natural disposition of different populations. Different usages and tendencies are found in different places. The important thing is to have a good foundation of solid principles, maintained with earnestness and constancy, and if this be the case, the method and form of the various works will be only accidental. 362
(42,
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Catholic Congresses

Lastly, in order to renew and increase in all Catholic undertakings the necessary enthusiasm, to give to their promoters and members an opportunity of seeing and becoming acquainted with each other, to draw ever more closely the bonds of brotherly love, to enkindle in one another a more burning zeal for effective action, and to provide for the better establishment and spread of the same works, a wonderful help will be found in the meeting, from time to time, according to the rules already given by the Holy See, of general or local Congresses of Italian Catholics; and these ought to be a solemn manifestation of Catholic faith, and a common festival of harmony and peace. 363
(38)

361a *E si dovrà pure lasciare loro una certa libertà di organizzazione, non essendo possibile che dove più persone convengono insieme, si modellino tutte sul medesimo stampo o si accentrino sotto un'unica direzione. L'organizzazione poi deve sorgere spontanea dalle opere stesse,*

Catholic Action and the Hierarchy

364 It remains for Us to treat of another point of the
(155) highest importance, namely, the relation which all the works of Catholic action should bear to ecclesiastical authority.

If the teaching unfolded in the first part of this letter be well considered, it will easily be seen that all those works which are immediately in conjunction with the spiritual and pastoral ministry of the Church, and which have a religious aim intended directly for the good of souls, should submit in every smallest particular to the authority of the Church and to that of the bishops (a), who are appointed by the Holy Spirit to rule the Church of God in the dioceses assigned to them.

365 But those other works also, which, as We have said,
(157) are designed chiefly to restore and promote in Christ true Christian civilization, and which constitute Catholic action in the sense explained, must by no means be considered independent of the advice and direction of ecclesiastical authority, inasmuch, especially, as they must all be conformed to the principles of Christian faith and morality; still less is it possible to imagine them in opposition, more or less open, to the same power.

The Mandate

366 It is certain that such works, from their very nature,
(150, ought to move with a befitting and reasonable freedom,

altrimenti si avranno edifici bene architettati, ma privi di fondamento reale e però al tutto effimeri.

364a . . . *si conchiuderà di leggieri, che tutte quelle opere che direttamente vengono in sussidio del ministero spirituale e pastorale della Chiesa e che però si propongono un fine religioso in bene diretto delle anime, devono in ogni menoma cosa essere subordinate all'autorità della Chiesa e quindi anche all'autorità dei Vescovi. . . .*

since they are held responsible for their acts, particularly in temporal and economic matters, and in those of public, administrative, or political life, all of which are foreign to a purely spiritual ministry (a). But as Catholics ever bear aloft the standard of Christ, for that very reason they bear aloft the standard of the Church; and so it is proper that they should receive it from the hands of the Church (b); that the Church should see that its honor is unstained; and that Catholics should submit, like docile, loving children, to this maternal vigilance.

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Whence it is manifest how ill-advised were those, few indeed, who, here in Italy and before Our very eyes, sought to take upon themselves a mission which they had received neither from Us, nor from any of Our brethren in the Episcopate, and set out to act upon it not only without the respect which is due to authority, but even by going openly against her wishes, seeking to render their disobedience lawful by futile distinctions. They said that they were raising aloft a banner in the name of Christ. But such a banner could not be Christ's, since it did not bear upon its folds the doctrine of the Divine Redeemer, which is most revelant to this matter. "He that heareth you heareth Me; and he that despiseth you despiseth Me" (a); "he that is not with Me is against Me; and he that gathereth not with Me, scattereth" (b); a doctrine, therefore, of humility, submission and filial respect.

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366a *Certo è che tali opere, posta la natura loro, si debbono muovere con la conveniente ragionevole libertà, ricadendo sopra di loro la responsabilità dell'azione, soprattutto poi negli affari temporali ed economici ed in quelli della vita pubblica amministrativa o politica, alieni dal ministero puramente spirituale.*

366b *Ma poichè i cattolici alzano sempre la bandiera di Cristo, per ciò stesso alzano la bandiera della Chiesa, ed è quindi conveniente che la ricevano dalle mani della Chiesa. . . .*

367a Lk. 10:16.

367b *Ibid.*, 11:23.

368 With extreme bitterness of heart, We were obliged to condemn such a tendency and to put an authoritative stop to the pernicious movement which was already emerging. And Our sorrow was all the greater because We saw a considerable number of young people imprudently drawn on to such a false path, young people who are very dear to Us, and many of whom have outstanding intelligence and ardent zeal, and are capable of achieving much good if properly directed.

Warning to the clergy

369 While, however, We point out to all the right rule of
(34) Catholic action, We cannot disguise the no small danger to which the clergy of the present day are exposed; it is that of attaching an excessive importance to the material interest of the people, forgetting the much more serious ones of their sacred ministry.

370 The priest, raised higher than other men to fulfill the
(95, 96) mission he has received from God, ought to keep himself equally above all human interests, all disputes, all classes of society. His proper field of action is the Church, where, as ambassador of God, he preaches the truth, and inculcates along with respect for the rights of God, respect also for the rights of every creature. Acting thus, he does not expose himself to opposition; he does not appear as a party man, supporting one side and going against another; nor, for the sake of avoiding collision with certain tendencies, and of not irritating by argument minds already embittered, does he put himself in danger of disguising the truth, or of suppressing it, which in both cases would be to fail in his duty; nor is it necessary to remark that having very often to treat of material things, he might find himself involved in responsible liabilities, hurtful alike to his person and to the dignity of the ministry. He ought not, therefore, to join an association of this kind except after mature con-

sideration, with the approval of his bishop, and in those cases only where his assistance is safe from all danger and is evidently useful.

Nor does this in any way diminish his zeal. The true apostle ought "to become all things to all men, to save all" (a): like Our Divine Redeemer, he ought to be moved with compassion, "seeing the multitudes distressed, lying like sheep that have no shepherd" (b). 371
(95)

Let then each one strive by the efficacious propaganda of the press, by the living exhortation of the spoken word, by direct help in the above-mentioned cases, to ameliorate, within the limits of justice and charity, the economic condition of the people, supporting and promoting those institutions which conduce to this end, and those especially which aim at fortifying the multitude against the invasion of Socialism; thus to save them at once from economic ruin and from moral and religious destruction. In this way the cooperation of the clergy in the works of Catholic action has a deeply religious end; it will never become a hindrance, but will be a help to their spiritual ministry by enlarging its sphere and multiplying its fruits. 372
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You see, Venerable Brethren, how anxious We have been to explain and inculcate the manner in which Catholic action is to be supported and promoted in this Italy of ours.

Practical exhortations

It is not sufficient to point out what is good; it must be put into practice. This will be very much helped by your exhortations, and by your paternal and immediate encouragement to well-doing. Beginnings may be very small, but provided we really do begin, Divine Grace will soon cause them to grow and prosper. And let all Our 373
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371a 2 Cor. 9:22.

371b Mt. 9:36.

beloved sons, who are devoting themselves to Catholic action, listen again to the words which spring so spontaneously from Our heart. Amid the bitter sorrows which daily surround Us, We will say, with the Apostle St. Paul (a): if there be any consolation in Christ, if any comfort comes to us from your charity, if any society of spirit, if any bowels of commiseration; fulfill ye Our joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment, with humility and due submission, not seeking one's own convenience, but the common good, and imprinting on your hearts the mind which was in Christ Jesus, our Savior. Let Him be the beginning of all your undertakings: "All whatsoever you do in word or in work all things do ye in the name of the Lord Jesus Christ" (b), let Him be the end of your every word: "For of Him, and by Him, and in Him are all things: to Him be glory for ever" (c).

- 374 (45) On this most happy day which recalls the moment when the Apostles, filled with the Holy Spirit, left the Cenacle to preach to the world the Kingdom of Christ, may the strength of the same Spirit descend likewise upon you all. May He soften all hardness, may He bring warmth to cold hearts and may He lead back to the right path all who have strayed: *Flecte quod est rigidum, fove quod est frigidum, rege quod est devium* (a).

373a Phil. 2:1-5.

373b Col. 3:17.

373c Rom. 11:36.

374a Sequence of Whit Sunday.

UNITE TO BE STRONG

Let. *Quæ Nobis*, July 1, 1905—to the Archbishop of Seville.

(*Encouragement to the faithful who support Catholic societies.*)

Indeed, if one really convinced Catholic represents a step forward in the progress of the Church and of religion, and if, on the other hand, deep political divisions have never benefitted the Christian cause, but rather are often opposed to it, We believe that nothing will be more useful and opportune for the salvation of your souls than your common resolve to set all personal political views on one side, to profess publicly the Catholic Faith and to join those societies where Catholic principles are followed.

This federation of groups bestows immense advantages upon religion and meets perfectly the needs of the moment. Every observer of good will will realize this, if he considers carefully the impossibility for isolated individuals to attain salvation, and the duty incumbent on all good men to oppose as a solid army the many-sided wickedness of the enemy.

(*The good press.—Blessing.*)

THE HOUR OF COMBAT

Let. *Qui apparando*, September 4, 1905—to the Cardinal Archbishop of Vienna.

Those who, in keeping with their reputation for virtue, are engaged in the excellent work of preparing the forthcoming Catholic Congress of all Austria, have told Us of the grave evils threatening Church and State in your country if the necessary remedies are not applied in time

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by the faithful. Hence the importance of a pooling of ideas and forces on the part of all the leaders upon whom depend the protection and defence of the Catholic cause.

377 Alas, with what bitterness do We have to speak of
 (5, defense, accustomed as We have previously been to exhort
 19, you, not so much to prevent evils, as rather to promote the
 44, most excellent progress of our Faith (a). What cause to fear
 67) for the Faith, what cause to fear for the country, if, faced
 by the wicked doings of your enemies, you should fall back
 into inertia and indolence. Certainly, you are well aware
 that the enemies of the Catholic cause are making every
 effort in Austria to deprive you of the treasure of your
 ancestral Faith, and to convince the people of the incom-
 patibility of Christian truth and morals with contemporary
 civilization and the legitimate needs of the poor. Assuredly,
 these inventions of erring minds could not by themselves,
 of their own power, upset the faith of everyone. But they
 influence and attract men by their very aspect of novelty,
 and it sometimes happens that they deceive and cause the
 loss of many, simply because they date, not from ancient
 times, but from our own (b).

The lure of liberty

378 And since, to lead astray and deprave men's minds, it
 (20) is usual to replace true education by false, this is the
 unworthy spectacle which confronts us today: under the
 aegis of the liberal school which, if it lived up to its fine

377a *Defensionem in præsens dicimus, eheu quanta cum
 ægritudine animi, assueti antea exhortari non tam ad mala
 prohibenda, quam ad lectissima quæque Fidei nostrae
 incrementa comparanda.*

377b *Hæc certe deviarum commenta mentium, etsi vi sua
 propriaque efficacitate neminem movent, permovent tamen
 et percellunt specie ipsa novitatis, eventique passim ut
 multos decipiant perdantque hac una de causa, quia non
 quidem vetus, sed recens illa tempus invexit.*

title, would be imbued with that liberty with which Christ has made us free, men have recently striven to unite all the worst enemies of our religion and to snatch from our hands the proper education of youth.

The urgent nature of the danger

Therefore, there is no need for Us to remind you that, when the enemy approaches and is at our doors, it is time for the call to arms. But for you, it is not only a question of sounding the alert, the enemy is in the very interior of the Empire, in the towns and even in the country districts. All the faithful, then, must be gathered together, and especially the most valiant among them. We exhort you to do this with all your strength, you who are invited to the Congress. Examine frankly your needs and face your enemies boldly. In your deliberations and your action, you will not fail to provide for the former, and to oppose the latter (a). But the only way to ensure these advantages for your country is to be guided by unity and harmony. It is Our heartfelt desire that you should present an example of cohesion and understanding, and that, thanks to you, Austria may prove to the entire world that, where Catholics meet together, they are one in heart and soul. Therefore, regardless of private interests, convince yourselves profoundly of one thing: that you will bring about your own prosperity, and that of your country, only by placing before all else the interests of the Catholic cause.

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379a *Advocatus igitur in cœtum, voluntate vos summa adhortamur, velitis necessitates vestras fidenter inspicere communesque inimicos contra et animose intueri: deliberantibus vobis atque agentibus, nec illas providentia deficiet, nec deerit istis repugnatio.*

AN EXAMPLE OF UNITY

Let. *Legimus læto*, August 2, 1906--to the President of the German Catholic Congress.

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We have learned with joy that you and your fellow-workers are devoting all your energies to the preparation of the forthcoming German Catholic Congress at Essen. And since one can judge the future by the past, We are full of hope in your faith, your experience and that of your fellow workers, that the Congress soon to open in Essen will equal, both in the zeal, the dignity and the number of its participants, and in the efficacy and strength of the resolutions adopted, the memorable German Catholic Congresses of the past. We know the constancy and lively faith of Our German sons, and We do not doubt that they will lead to new and ever-increasing blessings for religion. Your assemblies of the last fifty years and more have, indeed, shown to Us this constant increase. Germany has shown the nations for a considerable time that Catholics must fight, not so much by words as by actions, for the Church, which they support so energetically, and that by this means they bestow great benefits upon the State. That is why, mindful of your forefathers, and of your own courage, We are bound to entertain the greatest hopes from the meeting of your Congress. That is why We believe that all nations must take their example from you, so that the Christian Faith, now to Our great sorrow, languishing and subdued in the world, may rise again with new life.

(*Fittingness of the choice of Essen.—Blessing.*)

BREADTH OF VISION

Let. *Quod felices*, October 30, 1906—to the Archbishop of Cologne.

(*Success of the German Catholic Congress at Essen.*)

We were no less happy at the repeated promise made by the German Catholics to follow the authority of the Holy See.

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(52,
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Although some enemies of the truth have violently contested it, this obedience, nevertheless, leaves to each person, as daily experience shows, *entire and complete liberty in all things not concerned with religion.*

From it results that harmony of souls which, extending to each member of human society, consolidates social well-being, consisting as it does of two elements: religious and civil.

(*Agreement with the Emperor.—Satisfaction of the Pope.*)

CATHOLIC ACTION AND SOCIAL ACTION

Let. *Per la prima*, January 20, 1907—to the leaders of the "Economic and Social Union of Italian Catholics".

(*Thanks for their loyalty towards the Holy See.*)

Since in your words We recognize not only your own sentiments, but also those of many others who are joined with you in the same good work, We wish to speak of those associations of an economic and social nature which We see grouping themselves in considerable numbers all over Italy, around this center.

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We learn likewise with joy that you have undertaken the publication of a review intended to instruct the faithful and to give them a practical initiation into that activity which is the *raison d'être* of your Union. It is fresh proof,

added to so many others, of your intelligent action. For this reason, grateful for the consolation you afford Us by your devoted homage and ardent zeal, We pray to the Lord to grant you His light in abundance, and to make your efforts unceasingly fruitful by His grace.—Certainly, considering the great activity which you have displayed so far in the sphere allotted to you, We have ample cause to rejoice with you.

Need for the spirit of religion

383
(18) However, dear sons, if you share Our most ardent desire that from such happy beginnings should follow even more fruitful developments, it is necessary that the spirit of religion should penetrate more deeply, to fortify and animate your organization in all its parts. Although destined for the temporal welfare of the people, it must not confine itself to the narrow circle of economic interests, but must have before it the most noble purpose of restoring society and of developing itself, with the object of working for the wise ordering of human society.

384
(17, 35) Now, since religion is the jealous guardian of the moral law, the natural basis of the social order, it follows that, to re-establish order in a society which has been overturned, nothing is more necessary than to restore religious principles to their place of honor. Therefore, to carry out more completely your heavy task and to fulfill Our expectations, take the greatest care to imprint a Christian character upon the whole movement of which you are the leaders.

385
(16, 35, 45) By acting thus, you will have in mind not only the common good, but also the good of your associates. Especially, by procuring material advantages for them, you will seek to safeguard their spiritual interests. It is, indeed, of the greatest importance that, in the light of Christian doctrine, they should appreciate the true value of human

things and should realize how much the imperfect goods of this life are overshadowed by those of eternal life.

Thus only will you succeed in opposing effectively the progress of Socialism which, breathing hatred against Christianity, and robbing the people of their hopes of Heaven, is advancing menacingly to destroy utterly the already shaken structure of society. 386
(6,
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Trade Unions

It is for your industry and charity to decide what institutions are the best to promote within your Union. The most timely seem to Us to be those called *Trade Unions*; We recommend you again therefore to take pains in watching over their foundation and progress. To this end, you will see to it that those who are to belong to them are suitably prepared; that is to say, that they learn from competent persons the nature and the purpose of the association, the rights and duties of Christian workers, in sum, the teachings of the Church and the papal documents relating more particularly to the question of labor. On this matter, the cooperation of the clergy will be most useful, and they, in turn, will find here new helps to make their sacred ministry more fruitful among the people. For workers thus prepared will become not only useful members of their Trade Union, but also courageous auxiliaries to the clergy in propagating and defending the cause of Christianity. 387
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These associations are very dear to Us for another reason: We expect them to undertake the material and moral protection of those workers forced by necessity to seek temporary work in foreign countries, without any assistance or protection. The zeal of pastors of souls will produce valuable results in this sphere, as soon as it is aided by Committees for the assistance of immigrants in each province, diocese, or canton. We wish to see such 388
(34,
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committees formed in all centers of temporary immigration. For the rest, it is for you to take steps for the moral perfecting not only of this particular kind of association, but also of the other groups which seem to have an exclusively economic character, by making them serve, over and above their immediate purpose, higher ends of an educational and cultural nature.

Internal organization

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(61,
84) Finally, dear sons, in what concerns your general organization, We have already, by drawing up rules for the establishment of diocesan centers, given life to a disciplined movement which, under the vigilant eye of the Bishops, will develop in each diocese the social action of Catholics, according to the needs of various times and places.

390
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85) Our desire in this was to reconcile, as was necessary, the prudent autonomy of local institutions with the hierarchical organization of the Church. Our Venerable Brethren have not begrudged their effective help and favor to this work for the salvation of all; and the high opinion which We have of their zeal makes Us certain that they will not begrudge it in the future. Now, to make the activity of Catholics, especially in the social field, more complete and therefore more vigorous, We wish the movement of the diocesan centers to unite itself with the Social and Economic Union, as to its center. In this way the efforts of all the centers will derive increased energy from a unified direction. As for you, dear sons, take up zealously the heavy task which We give you. The difficulties which confront you are already numerous; perhaps more numerous still are those which you will later meet. But to sustain your courage, be helped by the thought that in this holy undertaking you will lack neither the support of good men, nor the aid of Our authority, nor the assistance of God.

THE A.C.J.F.

Let. *Egredie vos*, February 22, 1907—to Jean Lerolle.

(*The forthcoming Congress of the A.C.J.F. [Catholic Association of French Youth]*).

Its purpose is most useful and even necessary today. At a time when hostility towards Christian Faith and morals is ever on the increase, it seeks to preserve its members from such a danger, and, through them, to save the other young people of France, regardless of social class. 391
(70)

To attain this end, its methods are excellent: to give open example of the Christian virtues, to remain aloof from political disputes and passions, to devote itself zealously to social teachings and their practical implementation, to pursue its purpose vigorously by word, by writings and by suitable institutions. 392
(26,
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There is also cause to approve of your kind of organization, thanks to which the groups of young people, while multiplying throughout the whole of France, remain united like the members of a single body. We insist that nothing is more wise, for the salvation of the youth of the nation is the affair of all, and that is why We believe, dear sons, that you must take care to maintain your unity. 393
(85)

Continue also that practice, which you have usually made into a rule for yourselves, to have in each of your groups a pious and learned priest, not only to preside over religious gatherings, but also to direct studies and doctrinal discussions. In this way it will be easy for you, in matters closely concerned with religion, to avoid the errors to which you will be exposed. Moreover, initiative and a wholesome liberty will not be shackled by the presence of the priest. He is present in your groups and committees only to act, when needed, as teacher, counsellor and guide. 394
(95)

395 But your great merit lies in the exact obedience with
 (53, which you follow the directives of the Roman Pontiff on
 57) Catholic Social Action and the care which you take, in
 putting them into practice, to be guided by the Bishops
 and other pastors. Strive above all to deserve such praise;
 We exhort you most strongly in this matter.

396 Indeed, the chief reason, which gives cause to hope
 (52) for the desired fruits from your association, is its intimate
 union with the Church. Your forthcoming Congress, so
 notably favored and approved by the Bishops, will serve to
 draw this union even closer.

(Encouragements and blessing.)

TO AVERT THE PERIL

Let. *Qua tu prudentia*, May 27, 1907—to the Archbishop-
 op of Quebec.

(The apostolate of the Press.)

397 Nothing could prove to Us more clearly the prudence
 (5, and solicitude with which you govern your Archdiocese
 8, than the salutary and timely idea inspired in you by the
 67) many varied and most grave dangers to which your flock
 is exposed: the establishment of Catholic Social Action,
 and the union, in conformity with the recommendations of
 the Sovereign Pontiffs, of all true Catholics in the common
 desire to fight for religion with the help of legitimate
 public liberties and under the protection of the laws and
 institutions of the country.

398 Moreover, you realized that to ensure for a work of
 (29) this kind abundant and lasting fruits, it was necessary to
 sustain and develop it with the help of a daily newspaper:
 always on the condition that this newspaper prove itself to
 be really and in the fullest sense Catholic, that it teach

nothing contrary to the spirit of Catholicism and that, rising above the dissensions of party politics, it group together and unite all men of good will in the defense of religion, and give to the people, by its wisdom and by the soundness of its uniting, the light they need to work for the welfare of Church and State.

AT THE SOURCES OF GRACE

Let. *De Consociatione*, August 20, 1907—to Cardinal Lecot.

We have received, dear son, the pressing recommendation which you addressed to Us on the subject of the Association of the Apostolate of the Eucharist, recently founded in your diocese, thanks to the enterprise of its zealous director. We are not surprised that this society appears to you to be worthy of all your care.—For if Catholics have multiplied enterprises conducive to the glory of God and the good of souls, this one stands in the very first rank, since the most devout of men are united in a great movement of love to honor the Blessed Eucharist, not so much in order to satisfy their own piety, as to work, under the leadership of the priests, for the common good, drawing from the very Heart of Our Most Sweet Redeemer a guiding light and a helping grace.—Assuredly, those who are animated by such dispositions must bring valuable aid to the sacred ministers, encouragement to those who fight for religion and an example to all others.

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Now, We can see these excellent fruits being produced where this association was first established; and We rejoice greatly to know that it will soon be set up in the other parishes of your diocese.—But We should like it to extend much further. May God grant that even beyond the land of France, in the whole world, there may be not a single

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parish deprived of so salutary an institution.—Indeed it is not only in your part of the Church that the Christian religion is suffering; in every country it is oppressed by evils which can be relieved by the presence and the charity of Jesus Christ. Since in the Eucharist burns the fire of that infinite charity, it is from It above all that Christians can be inflamed—and that is precisely the object of this society.

A MODERN FORM OF SOCIAL ACTION

Let. *Dal clero e dal laicato*, September 24, 1907—to Cardinal Maffi, Archbishop of Pistoja.

401 From the Catholic clergy and laity of Italy, gathered
(28, together in hospitable and gracious Pistoja to celebrate the
38, first Italian Social Week, We have taken great pleasure in
73) receiving the inaugural homage entrusted to you and to the
Shepherd of the diocese, and passed on to Us with the
expression of sentiments which do great honor to the
assembly (a).

402 The new institution which, in these days, through the
(28, merits of courageous Catholics, is entering the arena among
38, us, carries within it the germ of an apostolate to regenerate
73) the people and is the harbinger of salvation and victory,
because it is well-equipped, to spread among the masses,
under the form of a healthy and timely modernity, those
Christian principles which alone correspond to the social
needs of today. We are confident that it will produce
fruitful results, since We can see it beginning and develop-
ing with a manifest sureness, not only in the application of
these principles, but also in the observance of the rules
and counsels of the Supreme Apostolic Guide. It is for this

401a The "Social Weeks", inaugurated in France in 1904, had already received telegrams from the Holy Father in reply to their addresses.

reason that, recognizing in the present Social Week a powerful and sincere contribution to the essentially Catholic work of raising up the people, We appreciate and welcome most readily the spontaneous and unanimous homage which We have received from it. May God grant that the teachings and projects of this assembly will be filled, not only with human wisdom, but also with the power and the virtue which come from on high.

THE WITNESS OF CHARITY

Al. to the members of Conferences of St. Vincent de Paul, April 16, 1909.

(Praise of St. Vincent de Paul.—He lives on in the Conferences.)

The grain of mustard-seed sown in 1833 by Frederic Ozanam has become a gigantic tree which is spreading its branches throughout the whole world; and after seventy-six years, the Conferences of St. Vincent de Paul are already flourishing in France, Italy, Belgium, Holland, Switzerland, England, North and South America, Canada and Australia; they reach as far as Russia, Poland and the Belgian Congo; they are becoming the center around which all the neo-Christians in all the missions on earth are grouping themselves.

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We rejoice with you, beloved sons, over this wonderful progress, and, in order that it may continue, We urge you to be, above all, men whose charity is illumined by faith. In your good works, always seek your inspiration at the foot of the altar. If your hands are raised each day towards God in prayerful homage before being employed for the relief of human misery, they will have the power to bring back to God those souls who have forgotten Heaven. Your good works must not be those of the natural man; they

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must be those of the Christian who sees in the poor man something sacred, not only the image, but the very Person of Our Lord Jesus Christ. He Himself says this when He reminds us, in the Gospel, of the day when He will address those on His right hand in these terms: "Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison, and you came to Me." Then shall the just answer Him, saying: "Lord, when did we see Thee hungry and fed Thee; thirsty and gave Thee drink? And when did we see Thee a stranger and took Thee in? Or naked and covered Thee? Or when did we see Thee sick or in prison and came to Thee?" And the King answering shall say to them: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me" (a).

Our Lord succored in the person of the poor

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64) Thus, it is Our Lord Jesus Christ Whom you visit and succor in the poor. In truth, you will sometimes find in the course of your charitable visits, a combination of every physical and moral suffering; you will meet unfortunates who are a prey to the worst irreligious influences; unhappy slaves of sin, wallowing in corruption and vice; those who have been excommunicated through their own fault, and for whom there exist no longer faith, Church, sacraments; but fear nothing. The holy angels will accompany you in these strongholds of wretchedness; and among these poor creatures, however degraded, you will have the joy of finding hidden treasures, precious traces of natural goodness, virtuous dispositions which give cause for hope, the still living impression of the character received at Baptism,

traces of religion and of faith, which, thanks to your patience and charity, will afford you not only the hope, but the certainty, of the salvation of these people.

Like the seventy-two disciples

When Our Lord Jesus Christ gave to His Apostles the mission to preach the Gospel, He also confided to the seventy-two disciples the task of curing the sick and of announcing to them that the kingdom of God was at hand. The constitution of the Conferences of St. Vincent de Paul corresponds admirably with this design of the Divine Redeemer for the conversion of the world. If the apostle marked with the priestly character has the duty of preaching the truths of the Faith and of confirming them by miracles of charity, he finds in the lay apostolate of the faithful a powerful help which prepares the way for him and which, by the relief of corporal necessities, opens souls to the truth of the Gospel.

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The herald of the priest

Indeed, while the spirit of evil inspires in so many unfortunate men not only suspicion, but also hatred, of the priest—while it places obstacles in the way of every meeting with this messenger of God, and, by efforts worthy of Satan, deprives him of every access to souls—the sons of St. Vincent de Paul, animated with the spirit of the Apostles, though not clothed in their dress, are warmly welcomed in houses where the priest, introduced by these incomparable men, penetrates, in his turn, without meeting any obstacle; and thus missions, prepared by the visitation of homes by the sons of St. Vincent de Paul, produce in a few days as much fruit in a parish as would have been achieved after long years by the zeal, indefatigable as it may be, of the parish priest. Children and adults baptized and confirmed, scandalous unions convalidated by holy

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matrimony, the abjuration of heretics, the conversion of sinners, the frequent reception of the sacraments of Penance and the Holy Eucharist, churches built, Christian schools founded, such are, dearly beloved sons, the triumphs of grace which the Lord is pleased to bring about through you.

408
(64) Truly, the blessing accorded on January 5, 1855, by the August Pontiff, Pius IX, of holy memory, to your first General Assembly, over which he presided, gave your devoted and peaceful army the most authoritative mission, the most solemn sanction and the most authentic consecration, and produced wonderful results, the history of which is written in letters of gold in the annals of the Christian apostolate.

(Good wishes and blessing.)

NECESSARY MODIFICATIONS

M.P. *Id præclaro semper*, May 26, 1909.

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62) It has always been customary in the Church that not only those who are resplendent with the glory of the priesthood should strive to promote the interests of the Catholic Faith; but that, for the greater good and adornment of the Church, these should be joined by a great number of the faithful, united by a pious community of thought and organized in formal associations of various kinds. In all times, and perhaps never more than in our own, the Church, which desires nothing more ardently than to give greater glory to God, has always willingly accepted these auxiliaries in her glorious work, and *like an honored mother*, embraces them and wishes them well.

(History of St. Peter's Guild of Jurists and Lawyers.)

410
(61) But as it often happens that such associations lose their original courage in the course of time, or no longer correspond to the spirit or needs of the time, the Holy Apostolic

See has always followed them with vigilant care, in order to prevent any of them, while flourishing only in appearance, from coming to take up a useless position, and in order to bring about a greater expansion of those which really bear fruit.

(Abolition of the association.)

DEVOTION IS NEEDED

Enc. *Editæ sæpe*, May 26, 1910.

(Third centenary of the canonization of St. Charles Borromeo.—His period: false and true Reformation.—The work of St. Charles: education, preaching, seminaries.—Role of the Bishop, his virtues.)

The same designs and plans of affectionate forethought, Venerable Brethren, find a practical application in that Catholic Action which We have frequently recommended. To take part in this most noble apostolate, which embraces all the works of mercy that are to be rewarded with the eternal kingdom (a), the elite are called. But when they assume this burden, they must be ready and fit to make a complete sacrifice of themselves and all things belonging to them for the good cause, to bear the envy, contradiction, and even hatred of many who will repay their benefits with ingratitude, to labor like "good soldiers of Christ" (b), to run "by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith" (c). A conflict, assuredly, of great difficulty, but one that is most efficacious for the well-being of civil society, even though complete victory be slow in coming.

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(Attitude towards a persecuting State and towards heretics.—Praise of St. Charles.)

411a Mt. 25:34.

411b 2 Tim. 2:3.

411c Heb. 12:1, 2.

THE ORIGIN OF ERROR

Let. *Notre charge apostolique*,—to the French Bishops,
August 25, 1910. *

(*The history of the Sillon.—Promising beginnings, then mistakes.*)

412 How could it have been otherwise? Its founders,
(39, young, enthusiastic, and full of confidence in themselves,
40, were not sufficiently equipped with historical knowledge,
73) sane philosophy and theology to confront without danger
the difficult social problems to which they were urged by
their activity and generosity, and to fortify themselves, by
learning and obedience, against the infiltrations of Liber-
alism and Protestantism.

(*Exposition and refutation of the social errors of the
Sillon.*)

Practical consequences of these errors

413 We must now go on to observe the influence of these
(45, errors on the practical conduct and social action of the
89, Sillon.

95) The doctrines of the Sillon do not remain within the
domain of abstract philosophy. They are taught to Catholic
young people and efforts are made to make them live ac-
cording to them. The Sillon regards itself as the nucleus
of the State of the future and accordingly reflects it as
closely as possible. Thus, there is no hierarchy of govern-
ment in the Sillon. The elite by whom it is directed
emerge from the rank and file by selection, that is to say,
they assume their position by their moral authority and
their qualities. People enter its ranks freely and leave
them freely. Studies are carried on without a master, at

* This letter will appear in full in the volume entitled
“*Peace Within the Nation*”, No. 207 ff.

the very most with an adviser. The study clubs are veritable intellectual cooperative societies in which each member is at once both master and pupil. The most absolute fellowship reigns among the members and places their minds in the closest contact—hence the common soul of the Sillon. It has been defined as “friendship”. Even the priest, on entering, lowers the eminent dignity of his priesthood, and by a strange reversal of roles becomes a scholar, placing himself on a level with his young friends so that he is no more than a comrade.

In these democratic customs and the theories on the ideal State inspired by them, you will see, Venerable Brethren, the secret cause of the lack of discipline with which you have so often had to reproach the Sillon. It is not surprising that we do not find among the leaders or their members, whether seminarians or priests, trained on these lines, the respect, docility and obedience which are due to your persons and authority; that you are conscious of an underlying opposition on their part, and that, to your sorrow, you see them withdraw themselves altogether from, or, if compelled under obedience, give themselves with distaste to, works which are not those of the Sillon. You are the past; they are the pioneers of the civilization of the future. You represent the hierarchy, social inequalities, authority, obedience—worn-out institutions to which their minds, captured by another ideal, can no longer bow themselves.

In this state of the mind We have to witness facts so sad as to bring tears to the eyes; and We cannot, with all Our patience, keep down a just feeling of anger. It has come to this: our Catholic young people are inspired with distrust of the Church, their Mother; they are told that for nineteen centuries she has failed to build up society on its true foundations; that she has not understood the social notions of authority, liberty, equality, fraternity and human dignity; that the great Bishops and Kings who have created

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and governed France so gloriously have not been able to provide their people with real justice or happiness because they had not the same ideal as the Sillon. The breath of the Revolution has passed this way, and We may conclude that if the social doctrines of the Sillon are erroneous, its spirit is dangerous, and its education disastrous.

Errors concerning the Church

416 And now, what ought we to think of its activity within
(15) the Church, its Catholicism being so punctilious that unless one embraced its cause, one would be in its eyes an interior enemy of Catholicism without any understanding of the Gospel or of Jesus Christ? Upon this question We think it well to insist, because it is precisely its Catholic ardor which has recently gained for the Sillon such prized encouragement and illustrious support. Well, with the words and facts of the case before Us, We are compelled to say that both in its action and teaching the Sillon has not given satisfaction to the Church.

417 In the first place, its Catholicism only fits in with the
(15, favorable to the Church, and as, so to speak, one with her.
94) It thus identifies its religion with a political party. We have not to prove that the advent of universal democracy has nothing to do with the action of the Church in the world; We have already explained that the Church has always left nations free to choose the form of government which they regard as best for their interests. Once again, following Our Predecessor, We want to affirm that there is error and danger in binding the Catholic Church by principle to one form of government—error and danger which are all the greater when religion is identified with a form of democracy the doctrines of which are erroneous. And this is the case with the Sillon, which does in fact, and for a special

political form, compromise the Church, and so divides Catholics, draws young people and even priests and seminarians away from Catholic action and uses most wastefully the living forces of a part of the nation.

Non-resistance

Here, Venerable Brethren, there is an amazing contradiction. It is just because religion ought to dominate all parties, that the Sillon refrains from defending the Church when attacked. It is not indeed the Church which has descended into the arena of politics; she has been dragged there to be mutilated and despoiled. Is it not the duty of every Catholic to make use of the political arms which he has in his hands to defend her, and also to compel politics to remain in their own domain and, besides rendering her what is her due, to leave the Church alone? And yet, with the Church thus assailed, we have often the sorrow of seeing the Sillonists fold their arms, unless it suits their convenience to defend her; they are seen putting forward or supporting a program which in no part or degree shows the Catholic. But this does not prevent the same men, in the midst of a political struggle and under provocation, from publicly proclaiming their faith.

(Condemnation of the Sillon.—Duty of Bishops: to relieve suffering, to form the conscience of the public and of the authorities.)

Choice of chaplains

The social question will be very near solution when both these, grown less exacting about their mutual rights, shall fulfill their duties more exactly. And as, moreover, in the conflict of interests, and especially in the struggle with dishonest forces, a man's virtue or sanctity even may not be sufficient to ensure him daily bread, and as social

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machinery ought to be so organized that by its natural play it should paralyze the efforts of the vicious and put the legitimate share of temporal happiness within the reach of all men of good will, it is Our earnest wish that you shall take an active part in the organization of society for this purpose. To this end, while your priests devote themselves with ardor to work for the sanctification of souls, the defense of the Church and works of charity strictly so called, choose some from amongst them, men who are active and stable-minded, possessing the degrees of doctor in philosophy and theology, and a thorough knowledge of the history of ancient and modern civilization, and apply them to the less elevated and more practical study of social science, in order that at the right time they may be put at the head of your Catholic Action.

420 And let not these priests allow themselves to be led
 (3, away in the maze of contemporary opinion, by the mirage
 15, of a false democracy; let them not borrow from the rhetoric
 18, of the worst enemies of the Church and of the people an
 35, emphatic language which is crammed with promises as
 96) high-sounding as they are impossible. Let them remember
 that the social question and social science were not born
 yesterday; that at all times the Church and the State,
 happily working together, have established for this purpose
 organizations that have proved fruitful; that the Church
 which has never betrayed the happiness of the people by
 compromising alliances, has not to sever herself from the
 past, and that she has only to take up again, with the
 assistance of the true workers of the social restoration, the
 organisms destroyed by the Revolution, and, in the same
 Christian spirit which inspired them, to adapt them to the
 new situation created by the material development of con-
 temporary society: for the true friends of the people are
 neither revolutionaries nor innovators, but traditionalists.

(Appeal for submission.—Practical measures.)

THE HANDMAID OF CATHOLIC INSTITUTIONS

Let. *Paulopolim nuper congressi*, December 18, 1910—
to the Brazilian Bishops.

Called by Providence to govern the Church of Christ, We see realized Our dearest wish, when, thanks to the zeal of Our brethren and sons, the Church extends her frontiers and flourishes with all the Christian virtues. It is with very special good wishes that We welcome these hopeful signs of a brilliant future for the Church in Brazil, and wish that it may speedily march forward towards even greater glory. You will achieve this with greater success if, in putting into practice the decisions of your Congress, you concentrate above all on those which are most apt to strengthen and develop the Faith in your dioceses. We wish to speak of the formation and direction of the clergy, the introduction and the extension, in your dioceses, of that great handmaid of Catholic institutions called *Popular Catholic Action*. You can find on this subject numerous excellent rules in the Acts of the Plenary Council of Latin America, whose findings We recommend to your zeal with the greatest possible warmth. But as the points to which We are calling your attention are among those which at present urgently require Our care and your own efforts, it is fitting that We should insist on them a little, so that your zeal may be guided by Our advice.

(Care of the clergy.)

The Popes and Catholic Action

As for the second point recommended to your pastoral activity: the nature of the social action of Catholics and the rules it must follow to exert a more salutary influence on society—all this is known to you from the Encyclicals of Our Predecessor of happy memory, Leo XIII: *Quod*

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apostolici muneris (a), *Rerum novarum* (b), *Graves de communi* (c), the theory and practical rules of which We gathered together and summarized in the *Motu proprio* (d) which We published on December 18, 1903, to govern popular Christian action. Besides, each one of you can enlighten himself on these questions by reading the Encyclical *Il fermo proposito* (e) which We addressed to the Italian Bishops on June 11, 1905, so that this action should be more widespread and firmly founded in this country.

A timely work

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(6,
58) That you too, Dear Sons and Venerable Brethren, should advocate this Christian social action to the Catholics in your dioceses, such is the lesson of the spirit of this century, which so abounds in associations and social works of this kind; such is demanded by Christian charity which bids us render mutual service with a zeal which places eternal salvation in the first rank of our concerns, without, however, forgetting human needs and human welfare; such is urgently called for by the interests of the Christian people, who are daily more compromised by the unwholesome incitements of the agitators. We must fly to their aid without delay, for fear that, ill-advised by poverty and surrounded by snares, they may allow themselves to be ensnared by the trickery of the Socialists and may unhappily abandon religion and faith (a).

(Need for Catholic newspapers.)

422a See above No. 108.

422b See above Nos. 173-182.

422c See above Nos. 249-296.

422d See above No. 316.

422e See above Nos. 323-324.

423a Cf. forthcoming volume in the press.

THE HELP OF GOD

Let. *Multa quidem*, April 9, 1911—to Father Boubée, Director-General of the Apostleship of Prayer.

In their zeal to remedy the very grave evils of all kinds which afflict society, Catholics have set up a great number of very useful organizations; however, none is more beneficial than that of which, as We are aware, you are the Director. 424
(22,
31,
65)

However skillful and courageous men may be in fighting and striving for the salvation of society, their efforts are absolutely wasted if God does not fight on their side. Indeed, all that we are, all that we possess, comes from Him, and it is to Him as to the only source, that we must look for all the gifts of which we stand in need. Now, to reach Him, there is no other way save by humble prayer. Who does not know the teaching of the Gospels on this matter? 425
(22,
65)

You therefore employ your zeal to arouse confidence in the Divine Goodness and to awaken the ardor of prayer. Above all, you spend yourselves to make known and loved as much as possible by men our most loving Redeemer, in order that all hearts, united in divine love, may devote themselves more fully to the interests of the Church. 426
(19,
46,
65)

(Congratulations on the work accomplished in fifty years by the Messenger of the Sacred Heart.)

A WORK SUITED TO OUR TIMES

Let. *Quod hierarchia*, June 6, 1911—to the Brazilian Bishops.

(*Episcopal duties.—Seminaries.—Care of immigrants.—Preaching.—The Press.*)

427 It does not escape your wisdom that the common good
(35, is greatly served by these associations founded for purposes
59, of piety, good works and mutual aid, which are flourishing
91) in the whole Catholic world. It would be very pleasing to
Us to see your dioceses benefitting from such help, and
We exhort you to use your authority to bring this about.
We draw attention before all others to those groups of
Catholics who are interested in the social question. That
is indeed one of the works best adapted to our times; it
defends the Catholic cause and safeguards the faith and
morals of its members.

(*Education.—Danger of fortunes rapidly acquired.*)

BENEDICT XV

1914-1922

TO WORK SOLIDLY

Let. *Accepimus vos*, August 1, 1916—to the Colombian Bishops.

(In view of their forthcoming meeting, the Pope makes some suggestions to the Bishops.—Establishment of provincial seminaries.)

Besides this, it will not be out of place to recommend to you the study of those institutions which bear the general name of Christian Social Action. We have learned that, even in your countries, present day circumstances demand this action most urgently. Because they have not yet come to open war, this does not mean that your enemies are not instructing their troops; they will fling themselves into the struggle all the more boldly, the less they find Catholics ready to defend themselves.

428
(5,
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We wish therefore that your charity should exercise itself with zeal and prudence, and should not allow the children of light to be less wise than the children of darkness. However, in giving directions the correct course must be observed. It is not enough for clergy or laymen who are friends of Catholic Action to go to the masses and organize them in groups. They must also imbue them deeply with the truths of the Catholic Faith, so that everyone knows his rights and duties, and lives accordingly. In a word, Christ must be formed in the souls of the faithful before they can fight for Him. If new conditions appear to demand new works, the faithful will achieve these without difficulty, if a good religious training has made them docile to truth and well-prepared to fight the good fight for the Faith.

429
(28,
39,
42,
43.)

Role of the Press

430 In this, Catholic newspapers are of great assistance
 (29, and in a way perfectly fitted to modern needs. That these
 39) papers, which are to find their way into many hands, are
 excellent means of sowing the good seed, of refuting error,
 of exhorting and stimulating the indolent,—this is known to
 every one by experience. Therefore it is not to be tolerated
 that good men should be deprived of them as a means of
 doing good, while evil men abuse them so abominably as
 to destroy them. However care must be taken that such
 arms are wielded by men with both the ability and the
 intention to wield them properly, men outstanding for
 their learning and faithful in the accomplishment of their
 duties as soldiers, knowing that they are fighting for a very
 holy cause.

Avoid all subjects of division

431 Finally, in matters of politics, the paths to be followed
 (47, or to be avoided are most clearly indicated in some very
 48) important documents issued by Our Predecessors. To main-
 tain at all times among yourselves the consideration due to
 them, you must spare no effort. Above all, exhort your
 faithful, especially the clergy, not to allow partisan passions
 and useless disputes to disperse their forces and disunite
 their hearts, at a time when the battle now in progress or
 soon to begin demands from Catholics one and the same
 mind, one and the same will, one and the same action.

*(Hopes to see the Bishops comply with these desires.—
 Blessing.)*

THE GIFT OF FAITH

Let. *Pastoralis sollertiæ*, July 8, 1918—to the Philippine Bishops.

(The penury of the clergy.)

As for your efforts to unite the Catholic forces into a single phalanx, We approve wholeheartedly of them. Indeed, since our enemies are joining forces to snatch from the Christian people the most precious gift of all, that of the Faith, there must be no less agreement among good men, under the leadership of the Bishops, to conserve this gift in all its purity and integrity. That is why it is so important to use all means apt to foster piety and morality; and as this is precisely the intention envisaged by the newly-issued Code of Canon Law, We praise your efforts to obtain religious obedience to these prescriptions.

(Prayer and blessing.)

432
(7,
19,
42,
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THE EVANGELIZATION OF THE POOR

Al. to the Roman Nobility, January 5, 1919.

The public praise which We address to the Roman Nobility, who have come to Our aid in days of misfortune, justifies also the hope which We cherish today that We may be able to count on similar help from them in the work of social welfare which We have to accomplish in the post-war period. The terrible scourge has multiplied the poor, not only in the material order, but also in the intellectual order, because it has sown minds with error, and especially in the moral order, because it has caused many hearts to forget some of the principal precepts of the Gospel. That is why, today, there echoes loudly in Our soul the voice of

433
(5,
9,
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God, demanding the evangelization of the poor: *evangelizare pauperibus misit me* (a). But in this work of evangelization, shall we not see the Roman Nobility playing a leading role?

434 If the members of the upper classes came down to the
(9, people and took care of the instruction of the people; if
27, they approached the most humble, relieved their distress,
34) above all if they consoled their minds by the lesson of the
Faith and the comfort of Christian hope, Oh! what help
they would give to the priest! The Father knows the needs
of the masses; and that is precisely why He counts on the
services of His elder sons to rescue the other members of
His family, no less dear to Him, from this sad heritage of
war, namely poverty, material, intellectual and moral.

ITALIAN PEOPLE'S UNION

Al. to the Congress of the Italian People's Union,
March 3, 1919.

*(Joy at seeing that the seed of papal encouragement
has fallen on good ground.)*

435 Indeed, the invitation which We had addressed from
(15, this very room to the promoters of Catholic Action, in order
53, to obtain their cooperation in the social reconstruction which
73, We had resolved to attempt, had had repercussions, the
74, echoes of which had not yet died away; and already the
85, illustrious President of the *People's Union* had become the
94) spokesman for the members of the society of which he is
the head, by putting at the disposition of the Holy See this
union of Catholic forces, which, in matters of faith and
morals, unites men's minds in the same Faith and a com-

mon apostolate, beyond and above every individual action related to matters purely material and political. The eagerness of this reply to Our invitation is pleasing to Us, for We are thereby able to observe how good the ground must be which brings to fruition so soon the first seed sown in it.

(Timeliness of the recent Congress for the surmounting of obstacles encountered by the Union.)

THE LIGHT OF LEO XIII

Al. to the Society of St. Joachim, March 18, 1919.

(Twenty-fifth anniversary of the Society, founded immediately after the encyclical "Rerum Novarum".—The encyclical still valuable today.)

We therefore desire that this admirable document should remain before men's eyes as their "Magna Carta", and that problems concerning the workers should always be examined and resolved in the light of it. And, to speak Our mind completely, We will not conceal from you, dearly beloved sons, the fact that, while We regard it as essential that ecclesiastical authority should remain in the elevated sphere of doctrine, principles and theory, nevertheless We consider it opportune that certain individuals should descend to lower spheres, and, in perfect conformity with the teaching, principles and theories of the higher sphere, should make it possible for the people to solve the concrete problems with which they are faced, so that they may know the practical course of action they are to follow in the particular circumstances of their lives. All this, it seems to Us, could be brought about by special instructions and conferences, in which present day problems more or less connected with the social question would be examined,

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(15,
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and the solution according to the encyclical *Rerum Novarum* (a) would be indicated to the people.

(*Fruits to be hoped for from such a project.—Solicitude of the Church for the poor.*)

A NEW METHOD

Let. from Cardinal Gasparri to the Head of the Catholic Scouts of the United States, October 7, 1919.

437 (74) The Holy Father has been both interested and pleased to learn that steps have been taken to promote the formation of specifically Catholic groups among the Boy Scouts of the United States; that the movement has the approval and support of His Eminence Cardinal Gibbons, and also of so many Archbishops and Bishops, and that its principal concern is to raise the spiritual and physical standards of Boy Scouts.

Such a movement is worthy of the highest recommendation. Therefore His Holiness wishes it complete success and imparts the Apostolic Blessing to all those who work for the extension of the Catholic Scout Movement under the auspices of ecclesiastical authority.

MISSIONARY DUTY

Ap. Let. *Maximum Illud*, November 30, 1919.

(*Development of the Missions.—Duties of Bishops, of missionaries.—Missionary nuns.*)

438 (2, 33, 74) It is gratifying to address all those who, by a special favor of the merciful God, are in possession of the true faith, and share in its innumerable benefits.

436a Cf. above, Nos. 173-182.

They should, first of all, consider by what sacred obligations they are bound to lend their support to the missions among infidels. For God "gave to every one of them commandment concerning his neighbor" (a), which commandment is all the more urgent insofar as our neighbor is under a greater necessity (b). Who, in fact, stands in greater need of our brotherly assistance than the Gentile races which, in ignorance of God, are enslaved to blind and unbridled instincts, and live under the awful servitude of the evil one? Whoever, therefore, contributes, insofar as in him lies, to enlightening them, chiefly by helping the missionaries, performs his duty in a work of the greatest moment, and acquits himself in a most acceptable manner of the debt of gratitude he owes to God for the grace of his own Faith.

(*Means of aiding the Missions: prayer, fostering vocations, almsgiving.—The various Mission Aid Societies.*)

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(7,
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ORDERED ACTION

Let. *Intelleximus*, June 14, 1920—to the Bishops of Venetia.

(*Social conflicts.—The Church and the proletariat.*)

As for you, Our Dear Sons and Venerable Brethren, strive with all your might to bring about that the people use only peaceful means when pursuing their just claims; and as the Catholic Associations are of great assistance in achieving this end, you must see to it that they become everywhere stronger and more flourishing. Let the elite among the laity give their help in these associations, the

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439a Eccl. 17:12.

439b *Etenim "mandavit Deus unicuique de proximo suo"; quod mandatum eo quidem urget gravius, quo proximum premit major necessitas.*

young by their activity, the old by the wisdom of their advice and the fruits of their experience. As for the clergy, let them take no part in agitations, nor, above all, in seditious movements; let them rather, by word and example, strive to inspire wise counsels among the masses and to calm over-excited minds. We recommend therefore these associations to the good will of workers and employers, and We are confident that, with the help of God, they will be a powerful influence for the common good, especially if they never fail in obedience to the authority of the Church, or in the practice of Christian charity.

THE ROLE OF THE ELITE

Al. to the Roman Nobility, January 5, 1921.

441 Quite recently (a)—it will be remembered—We indi-
 (9, 1) cated that Catholic Action was the field in which We desire
 74, to see the courage of Our children displayed. But do not
 89) think that it is for the same reason that We ask the people
 and the Nobility to take part in Catholic Action: it is for
 different reasons, according to the nature of the former and
 the mission of the latter.

442 Every enterprise requires action but it also presup-
 (16, poses leadership and guidance. Now guidance is the sphere
 89) of those who have received from God superior learning and
 wealth, while action seems to belong to the masses who
 work hard and get things done. Are We not right to affirm
 that the propagandists should if possible be recruited from
 among those elements who are in close contact with the
 people, while the guides and leaders of Catholic Action
 should, on the other hand, be chosen from those classes
 whose members have the advantage over those of the other

441a Cf. above, Nos. 433-434.

classes, by reason of their social position, intellectual qualities and good influence? We therefore believe that it is the special province of the Nobility to guide and direct Catholic Action, a function no less necessary than that of the propagandists.

Do not imagine that We wish to reserve to noblemen alone the mission of bringing Our Lord Jesus Christ back to modern society. A like mission belongs also to noble ladies that of bringing back into feminine society that same Christ Whom the nobles are called to bring back among men, a task they must accomplish by the same or similar means of propaganda and leadership.

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(87)

PIUS XI

1922-1939

REVIEW OF CATHOLIC FORCES

Enc. *Ubi arcano*, December 23, 1922.

(Present evils.—Causes.—Remedy: the peace of Christ in individuals, in families, in society.—Various organizations started to establish this.)

We allude especially to the many varied and excellent movements for the proper development of religious culture and sanctification of the clergy and the laity; to unions of the clergy and laity or, as they are called, pious unions for Catholic missions, extending the kingdom of Christ and bringing material good and eternal salvation among the infidels; to sodalities of young people, having particular devotion to the Blessed Virgin and especially to the Holy Eucharist, setting an example of faith, purity and brotherly love. We allude also to associations, some of men, others of women, first among them Eucharistic associations, offering more frequent and more solemn honor to the Blessed Sacrament, with splendid processions through the cities; and to Eucharistic Congresses, diocesan, national or international, noted for the concourse of the people and representatives of all nations, all gloriously united in faith, adoration, prayer and enjoyment of heavenly blessings.

444
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Rebirth of the apostolic spirit

There is, too, an apostolic spirit far more widespread than before: fervent zeal shown in prayer and the example of a good life, in good words spoken or written, in works of charity of every sort, by which, both in the hearts of individuals, in homes and in the community, due love, worship, and dominion may be restored to the Sacred Heart of Christ the King. This is the "good fight", the battle

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28, undertaken and engaged on many sides, to gain for the
 29, family and the Church the rights due to them by nature
 34, and given them by Almighty God for the education of chil-
 91) dren. In this is included everything, institutes, councils,
 organizations, comprized under the name of "Catholic
 Action" (a).

*These organizations are needed
 to establish the Kingdom of Christ*

446 Not only are all the things of this nature, which it
 (9, would take too long to enumerate, firmly to be maintained,
 35, but they must be increased and developed as circum-
 58, stances require. The effort may seem hard and laborious,
 59, both for priests and faithful, but in very truth these things
 61) are part of the pastoral office and of Christian life (a).

447 And from this it is evident—too evident to need
 (10, illustration—how closely they are connected with the res-
 59) toration of the Kingdom of Christ and Christian reconcilia-
 tion in the peace which is truly of that kingdom: *the Peace
 of Christ in the Kingdom of Christ.*

(Role of the secular clergy.—Role of religious.)

Role of the Laity

448 Recall to the minds of the faithful that, when they
 (1, take part in your work and that of your clergy by

445a *Huc denique pertinet omnium eorum summa seu complexio, institutorum, consiliorum, et operum quæ nomine actionis catholicæ Nobis carissimæ perhibentur.*

446a *Jam hæc omnia, aliaque id genus permulta, quæ commemorare longum est, non modo firmiter retinenda sunt, verum etiam studiosius provehenda in dies, novisque incrementis augenda, prout rerum hominumque condicio postulat. Quod si ardua hæc videantur et Pastoribus ac fidelium gregibus laboriosa, at eadem procul dubio necessaria sunt et in præcipuis sacri pastoris officiis ac vitæ christianæ rationibus posita.*

carrying abroad the knowledge of Christ and teaching men to love Him, then they are indeed worthy of being hailed as "a chosen generation, a kingly priesthood, a holy nation, a purchased people" (a); then indeed they will be most closely united with Us and with Christ in propagating and strengthening the kingdom of Christ by their effort and zeal. For this is the true equality of rights, living and flourishing in the kingdom of Christ, that all are signed with the same nobility, their glorious distinction the precious Blood of Christ Itself; and those who are set over others are, and are rightly called, the servants of all the servants of God, administrators of the common good, especially in all things done for the poor and needy, according to the example shown by Christ Our Lord Himself.

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Warning against Errors

Nevertheless, the social vicissitudes which have created or increased this need of cooperation among clergy and people have at the same time created many grave new dangers for the inexperienced. The terrible war has scarcely ended, and States have since been disturbed by party agitation, and such unbridled ideas and perverse views have seized upon the minds of men that now indeed it is greatly to be feared lest some among the worthy faithful, even priests, deceived by false appearances of truth and goodness, may be infested by error.

449
(44)

448a 1 Pet. 2:9.—*Illud porro in Christifidelium mentes revocate, quod cum ii, vobis cleroque vestro auctoribus, in provehenda Christi cognitione et amore publice privatim inculcando navant operam, tum demum maxime digni sunt qui salutentur* genus electum, regale sacerdotium, gens sancta, populus acquisitionis; *tum demum, et ipsi Nobiscum et cum Christo arctissime conjuncti, Christi regno sua industria et navitate propagando et instaurando, de communi hominum inter se pace optime merentur.*

Modernism, moral, juridical and social

450 For there are many who profess Catholic teaching
 (44) concerning social authority and the due regard to be paid to it, the rights of property, the rights and duties of laborers on the land or in industry, the relations of States among themselves, relations between capital and labor, relations between ecclesiastical and civil power, the rights of the Holy See and the Roman Pontiff, the prerogatives of bishops, even the very laws of Christ, Creator, Redeemer, Lord of all individuals and peoples. But in their words, writings, and in the whole tenor of their lives they behave as if the teaching and precepts so often promulgated by Supreme Pontiffs, by Leo XIII in a special manner, by Pius X and Benedict XV, had lost their original strength and authority or were completely obsolete. In this there can be recognized a certain kind of modernism in morals, in matters touching authority and the social order, which, along with modernism in dogma, We specifically condemn (a).

451 The teaching and precepts of which We spoke must
 (30, be brought back to the minds of the people, and there
 44) must be aroused among all that ardor of faith and divine charity which alone can enable them to understand the teaching and urge them to obey the precepts.

(Return of dissident Christians to unity.—The nations represented at the Holy See.—The State of the Roman Question.)

450a *In quo genus quoddam modernismi moralis, juridici ac socialis est agnoscendum; quod quidem, una cum modernismo illo dogmatico, impense reprobamus.*

IMPORTANCE OF CATHOLIC ACTION

Al. to the Consistory, May 23, 1923.

(*Devotion to the Sacred Heart.—Eucharistic Congress.—Welcome given to the Encyclical “Ubi arcano”.—Joy at the development of Catholic Action.*)

When one thinks of its aim, the formation of consciences according to the true principles given Us by Christ Our Lord, under the guidance of the hierarchy and in harmony with the individual and social duties and necessities of different States and different classes, it is impossible not to see the benefit, the importance and the need of it, not only for religious life and for the Church, but also for civil life and human society. It is on this ground that in the Encyclical We expressly said that now undoubtedly it is a part of the pastoral ministry on the one hand and of Christian life on the other; on this ground that everything that is done, or allowed to be done, on its behalf or against it is on behalf of or against the inviolable rights of consciences and of the Church (a).

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(*Forthcoming Missionary Exhibition.—The Holy Places.—Suffering and civil wars in Europe.—Appeal for unity.—Persecutions and troubles in Russia.—Appeal for the weak and oppressed.—Recent beatifications.*)

INDEPENDENCE OF POLITICS

Let. *Paterna sane*, February 2, 1926—to the Mexican Bishops.

(*The persecution in Mexico.—The patience of the Holy See.—Schismatic nature of the National Church.*)

452a *Ita ut, quicquid ad eam augendam fiat aut minuendam, id ipsum ad tuenda aut violanda Ecclesiæ animarumque jura fieri videatur.*

453 So We now send you Our fatherly message with the
 (37, instructions which you yourselves seek of Us in the present
 94) difficulties, and which are simply aimed to encourage you
 and to extend more widely, in a spirit of concord and discipline, "Catholic Action" among the faithful entrusted to your zealous care. We say "Catholic Action", Venerable Brothers, because in the difficult circumstances in which you are placed it is more than ever necessary that you and your clergy and the Catholic associations should keep yourselves completely outside of any and every political party, if only in order to give your adversaries no pretext for confusing your religious faith with any party or faction. Therefore in the Republic of Mexico Catholics as such will not constitute a political party under the name of Catholic, and in particular the Bishops and priests will continue the praiseworthy policy of which We are well aware, and will not join any political party nor collaborate in party journalism, since their ministry is necessarily universal.

Such are Our dispositions, which We know, Venerable Brothers, will be faithfully observed; they will not prevent Catholics from exercising their rights and duties which are common to all citizens; indeed, their very position as Catholics demands that they make the best use of such rights and duties, for the good of religion, which is inseparable from that of the State (a).

(Reserved attitude which must also be that of the clergy.)

453a *Hujusmodi sunt, venerabiles fratres, consilia et præscripta Nostra: quæ quidem christifideles, ut debent, fideliter tenendo et in usum deducendo, haud prohibebuntur, quin civilia jura et munia exerceant ceteris civibus communia; imo etiam, cum sua fides, tum conjunctum Religionis et Patriæ bonum postulant, ut ejusmodi juribus et muniis ipsi optime utantur.*

WORK THE PRIEST CANNOT DO

Let. to the Piedmontese Bishops, October 17, 1926.

In truth you are doing all that is in your power and taking admirable pains to bring all the faithful to acknowledge the Divine Kingship of Jesus Christ and to render to their Sovereign Lord the respect and obedience due to Him; you strive no less hard to ensure that your clergy and people help the missionaries generously, by addressing their prayers to God, and by collecting alms.

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What can be said of your zeal in support of Catholic Action? Must it not, indeed, develop more and more in your dioceses, and be organized in such a disciplined fashion that all its members, obedient to Our will, are unceasingly concerned with the Patrimony of Peter? Indeed, nothing is more in accord with tradition than to see the Pastors of the Church, absorbed as they are by the great works and cares of the episcopal office, eagerly helped by the laity who, thanks to their very condition, can sometimes accomplish things which are impossible to the clergy, however willing these might be. Hence it follows that Catholic Action, by which the laity are called to take part in, to share in a certain sense in the sacerdotal ministry, is in truth more than ever fitted to the needs of our time.

CATHOLIC ACTION AND POLITICAL ACTION

Al. to the Assembly of the Italian Federation of Catholic Men, October 30, 1926.

(The progress of the Men's Union.—Difficulties overcome.—The program of Catholic Action remains the same.)

Catholic Action, in which the men play such an important and eminent part, rises above and beyond all party politics. It does not seek to support any one political party,

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24) nor to be a political party. Catholic men have, however, realized that this does not mean that they must keep aloof from all politics, in the sense of the common good as opposed to private and individual good. The common good concerns the *polis*: that is to say, the town, the nation in the fullest sense of the word. How could one keep aloof from such matters, which are the greatest and most important of all, matters where the duty of charity is supreme and on which depend even the gifts of God themselves, the interests of families, of individuals, and even of religion? We cannot therefore keep aloof from these things, and so we must conclude: Catholic Action, while avoiding party politics, seeks to pursue good and lofty political ends, it seeks to educate politically the consciences of citizens in a Christian and Catholic sense. In the measure that this formation takes place, one is working for a Christian and Catholic solution of important questions and problems; and consequently in this sense, Catholic Action, far from preventing individuals from doing good work in politics, obliges them to intervene in political affairs with a more enlightened and prudent conscience.

AUXILIARIES FOR THE CLERGY

Enc. *Iniquis afflictisque*, November 18, 1926.

(*The persecution in Mexico.—Separation of Church and State.—Protest by the Bishops.—Anti-Catholic propaganda.—Resistance of clergy and faithful.*)

456
(18) Nor can We praise enough the courageous faithful of Mexico who have understood only too well how important it is for them that in matters so serious and holy as the worship of God, the liberty of the Church, and the eternal salvation of souls, a Catholic nation should not depend upon the arbitrary will and audacious acts of a few men,

but should be governed under the mercy of God only by laws which are just, which are conformable to natural, divine, and ecclesiastical law.

A word of very special praise is due those Catholic organizations, which during all these trying times have stood like soldiers side by side with the clergy. The members of these organizations, to the limit of their power, have not only made provisions to maintain and assist their clergy financially, they also watch over and take care of the churches, teach catechism to the children, and stand guard like sentinels to warn the clergy when their ministrations are needed so that no one may be deprived of the help of the priest. 457
(10,
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(Special mention of some of the more deserving associations.)

The Witness of Blood

Without going into details about their work, We desire to call to your attention, Venerable Brethren, but a single fact, namely, that all the members of these organizations, both men and women, are so brave that, instead of fleeing danger, they go out in search of it, and even rejoice when it falls to their share to suffer persecution from the enemies of the Church. What a beautiful spectacle, which is thus given to the world, to angels, and to men! How worthy of eternal praise are such deeds! As a matter of fact, as We have pointed out above, many individuals, members either of the Knights of Columbus, or officers of the Federation, of the Union of Catholic Women of Mexico, or of the Society of Mexican Youth, have been taken to prison handcuffed, through the public streets, surrounded by armed soldiers, locked up in foul jails, harshly treated, and punished with prison sentences or fines. Moreover, Venerable Brethren, and in narrating this We can scarcely keep back Our tears, some of these young men and boys have gladly met death, their rosary in their hands and the 458
(25)

name of Christ the King on their lips. Young girls, too, who were imprisoned, were criminally outraged, and these acts were deliberately made public in order to intimidate other young women and to cause them the more easily to fail in their duty toward the Church.

(*Motives for hope.—How the Church has benefitted Mexico.—Prayer to Our Lady of Guadalupe.*)

FLEXIBILITY OF ORGANIZATION

Let. *C'est avec la joie*, August 16, 1927—to M. Giovanni Hoyois.

(*The Third General Congress of the Association of Belgian Catholic Youth.—Fruits of its activity.*)

459 The progress achieved since the Congress of Charleroi
(33, is most consoling, for you have propagated that basic idea
39, of Catholic Action which We have Ourselves several times
75) stated: the participation of the laity in the Apostolate of
the hierarchy and the necessary preparation for this by
adequate religious, moral and intellectual training.

460 We rejoice especially at the wisdom which you have
(48, shown in the work of organization, for while establishing
84, the parish association as the vital and basic group through
87) which the ideals of the apostolate can be learned, you
leave proper liberty for recruitment by homogeneous
groups adapted to the demands of life and various circum-
stances. Thus Belgium is assured both of stability of
recruitment on a supernatural basis common to all, and
of unity within the movement, which, thanks to this basis,
promises to produce a deep-seated cohesion, leaving to one
side political and social opinions which are so apt to divide
men's minds. Here too We have a guarantee of complete
and loyal adherence to ecclesiastical authority and to the
Holy See.

You have in particular displayed a clear understanding of urgent needs by setting up in your midst the Young Christian Workers, formed by the serried ranks of young people, who, amid the temptations of factory life, keep their souls unsullied and follow no other model but Jesus Christ; also, to meet the needs of young intellectuals, by starting the *Cahiers de La Jeunesse catholique*, in addition to other specialized publications, and the study-circles, which constitute a permanent system of training and which are completed spiritually by the closed retreats and days of recollection; lastly by inviting young people to undertake external action and by taking other steps which have been crowned with the greatest success.

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(Steps to be taken.—The next Congress.—Obedience to the Holy See.)

ABOVE PARTY

Let. *Peculiari quadam*, June 24, 1928—to the Lithuanian Bishops.

(Christian education.—The benefits it brings to the State.)

We approve of it wholeheartedly on condition that it observes the rules laid down by Us in Our first Encyclical (a) and on various occasions since. Since it is in fact the cream of the laity who engage in Catholic Action, under the direction of holy pastors, Catholicism has everything to gain from it, since it fosters virtue in individuals and holiness in families; at the same time, civil society will enjoy that true prosperity which results from active charity and inviolable fidelity to the ancestral Faith.

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It is incontestably of the greatest importance for the salvation of society that this action, which all the Catholics of a given nation must certainly encourage, since in

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462a *Ubi arcano Dei*, December 23, 1922. Cf. *supra*, No. 444.

94, the final analysis it redounds to the advantage of all, should
97) not be mixed up with political quarrels, and should not be restricted within the narrow limits of any one party whatsoever. For party interests must be forgotten when religion is at stake, since the whole country derives from religion the greatest and most real benefits. Since Catholic Action is nothing else but religious action, it must be based on, and maintained by, the fullest harmony among Catholics, not partisan rivalries; for its aim is to foster the theory and practice of the Christian life in general, in individuals as well as in society as a whole. Let Catholics therefore remember, when they preside over or participate in Catholic Action, the wise and timely prescription of Our Predecessor, Leo XIII, of happy memory: "Flee that doctrinal absurdity according to which certain men seek to identify religion with such and such a political party, going so far as to declare, or nearly so, that their opponents are not Christians. Such a conception errs by projecting political divisions into the sacred sphere of religion; it destroys all fraternal unity and opens the doors wide to innumerable evils" (a).

Making use of civil rights

464 We were speaking of those Catholics who preside over,
(37, or participate in, Catholic Action; as citizens, indeed, they
94) cannot be prevented from using their right to vote, provided that they do not confuse this with any work of Catholic Action as such. Moreover, they would be seriously failing in their duty if they did not, each according to his ability, contribute to the political life of their city, province or nation. This is all the more true since to use again the words of that same Pontiff, Leo XIII (a), "Catholics, by very reason of the faith which they profess, are bound to act with integrity and conscientiousness. If, on the con-

463a Cf. Enc. *Cum multa*, December 8, 1882.

464a *Immortale Dei*, *supra*, Nos. 132-140.

trary, they remain idle, the reins of government will fall into the hands of those whose opinions offer only faint prospects of salvation”.

(Reserve expected on the part of the clergy.)

WOMAN'S ROLE

Let. *La relation*, July 30, 1928—to Mme. F. Steenberghe-Engeringh, President of the International Union of Catholic Women's Associations.

(The Pope's satisfaction at the results of the Seventh Congress held at the Hague by the I.U.C.W.A.)

We were also especially pleased to see that your Union, while remaining faithful to its own statutes, has perfectly understood and put into practice true Catholic Action, such as We desire and have often described: the participation of the Catholic laity in the apostolate of the hierarchy, for the defense of religious and moral principles, for the development of healthy and beneficial social action, under the leadership of the ecclesiastical hierarchy, outside of and above all political parties, in order to bring about a restoration of Catholic life in the family and in society. 465
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In fact it is only by action thus understood and carried out that Catholic women in the unhappy conditions of family and social life today, can and should make their contribution, finding there a providential means to bring about that Christian restoration of society towards which We all aspire. And it is precisely in this domain that your Union has already accomplished, and, We hope, will continue to accomplish, great things, for by grouping together with its international organization the Catholic Women's Societies of the various countries, it is able to mobilize the forces of Catholic women all over the world, united in belief and action, for the good cause common to all. 466
(5,
86)

Catholic nature of the societies

467 On the other hand, to preserve the truly Catholic
 (49) nature of your Union, and also its single purpose and its exact obedience to the directives of the Holy See, the individual Societies must not be affiliated with non-Catholic associations and societies.

(Congratulations on the decision taken to this effect by the Congress of the Union.—Hopes of support by the Bishops.—Blessing.)

CATHOLIC ACTION IN THE MISSIONS

Message, *Il Santo Padre*, August 1, 1928—to the clergy, faithful people of China.

(Wishes for peace.—Consecration of Chinese Bishops.—Respect and obedience due to legitimate authority.—The work of evangelization.)

468 His Holiness recommends to the same Ordinaries, as
 (13, an integral part of the work of evangelization, the organ-
 22, ization and development of Catholic Action, in order that
 28, Catholics of both sexes, and especially young people, may
 39, by prayer, word and good works make their proper contri-
 76, bution to social well-being and their country's greatness,
 97) making ever better known the holy and salutary principles of the Gospel and lending their aid to the Bishops and priests for the spreading of Christian ideas and the benefits of Christian charity to individuals and to society (a).

(Wishes and blessing.)

468a A letter from the Sacred Congregation of Propaganda, dated December 6, 1932, after recalling this passage of the message and its timeliness, added:

The Holy Father is "convinced that Catholic Action, led by zealous priests, will become daily more powerful as an

THE MISSION OF YOUNG PEOPLE

Let. *Cum ex epistula*, August 15, 1928—to Cardinal Van Roey.

(*Joy at the progress of Catholic Action among the young people of Flanders.*)

Your parishes will benefit greatly from this valiant army of young people which comes today to help and reinforce the veteran army of Catholic Action, the original organization which, since the beginning of Our Pontificate, has been constantly in Our mind, and which We have not ceased to recommend. Let the young people who are to meet in Antwerp be fully persuaded that it is by a very special grace of God that they are called and chosen for this work which is so similar to that of the priest: for Catholic Action, when all is said, is nothing else but the apostolate of the faithful which, under the guidance of the Bishops, puts itself at the service of the Church and in some sense completes its pastoral ministry (a).

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instrument for the propagation of the Christian Faith among this immense people, while at the same time making an effective contribution to its prosperity.

Indeed, if, in the Christian nations, Catholic Action, by which the laity participate in the apostolate of the hierarchy by assisting and seconding the sacred ministry, is necessary and irreplaceable, all the more is it urgently necessary and salutary where the first rays of a more intense Christian life are beginning to shine forth.

In truth, Catholic Action is one of the means whereby the laity are not only strengthened in the Faith, so that they come to relish the gifts of God and are drawn to fulfill more conscientiously all their duties, especially their social duties; but also, by this same means they become able to attract to the law and teaching of the Gospel those who cannot be in constant contact with the missionaries.

In future, it will be evident to all that this work is more indispensable in these regions than in others."

469a *Cum actio Catholica nihil demum sit aliud, nisi Christifidelium apostolatus, qui, ducibus episcopis, adjutricem*

470 All those who participate in Catholic Action and help
 (10, in its development can do so only by prayer, work and
 22, self-dedication. It is clear that they have no other intention
 28, or purpose—and a more noble one cannot be imagined—
 31, than to prepare souls to receive the Lord and to extend
 42, more each day the kingdom of God, or in a word, to restore
 93) all things in Christ (a). Let them not forget however that
 their work will be not only feeble and temporary, but also
 completely sterile, if they are not animated and inflamed
 with charity towards their brethren and neighbors, without
 any distinction, as befits apostles. This flame of charity
 will alone be able to soften and temper bitterness and to
 overcome the difficulties which are inevitably created by
 differences of outlook, occupation, birth and way of life.
 But will it not also be able to prepare gradually for the
 solution of even the most difficult questions concerning
 the good of the State and of society, and that by means of
 the laws of equity and justice, and of Catholic principles?

(*Hopes of success.—Blessing.*)

THE BIRTH OF CATHOLIC ACTION

Let. *Quæ Nobis haud ita*, November 13, 1928—to
 Cardinal Bertram.

(*Zeal of the Cardinal.*)

471 To tell the truth, We are dealing with activity which
 (3, was not unknown in apostolic times. In his Epistle to the
 7, Philippians, St. Paul indeed mentions "his fellow laborers"

*Ecclesiæ operam præstat et pastorale ejus ministerium
 quodammodo complet.*

470a , eos uno illo dumtaxat studio duci ac ferri—quo
 quidem studio nullum nobilius reperias—parandi Domino
 aditus in hominum animos et dominici regni latius profe-
 rendi, scilicet, ut uno verbo dicamus, instaurandi omnia
 in Christo.

and his desire that help should be given to "those women who have labored with me in the Gospel" (a). But in our own time especially, when the integrity of faith and morals is more seriously threatened each day, and the lack of priests, to Our great sorrow, renders the clergy absolutely unable to meet the needs of souls, more reliance must be placed upon Catholic Action; it will help the priests and will make up for their small numbers by multiplying their helpers among the laity. The idea of furthering the Catholic cause in this way has been urged and put into practice by Our Predecessors; they even succeeded in achieving this object when, in the midst of the most terrible circumstances for the Church and for humanity, they "sounded the call to arms" exhorting all the faithful most strongly to fight the good fight, under the direction of their Bishops, and to devote themselves according to their ability to the eternal salvation of their neighbor (b).

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We Ourselves, from the beginning of Our Pontificate, have been no less anxious to promote Catholic Action. Already in the Encyclical *Ubi arcano* (a), We clearly affirmed that it cannot in any way be separated from the pastoral ministry and from the Christian life. Since then, on several occasions, We have defined with ever greater care its nature and purposes. The latter, if well considered, show that Catholic Action has no other purpose than the participation of the laity in the apostolate of the hierarchy.

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471a Phil. 4:3.

471b "Catholic Action, being the participation of the laity in the apostolate of the hierarchy, is, by its nature, as old as the Church herself; but in these latter times it has taken new forms suited to new needs". Let. of the Cardinal Secretary of State, to the President of Italian Catholic Action, March 30, 1930.

472a *Supra*, No. 446.

Nature and rules: religious action

473 Catholic Action, indeed, does not simply consist in the
 (9, application of each individual to his own Christian perfec-
 10, tion, although this is the first and principal purpose; it is
 13, also a true apostolate, shared in by Catholics of all classes
 50, who unite themselves in thought and action to centers of
 54, sound doctrine and multifarious social activity, legitimately
 76, set up and in consequence assisted and supported by the
 93, authority of the Bishops. Thus grouped and gathered
 94) together under the direction of the ecclesiastical hierarchy,
 the Catholic elite receives therefrom not only a mandate,
 but also impetus and encouragement (a). Also, like the
 mandate entrusted to the Church by God, and like the
 apostolate of the hierarchy itself, this Catholic Action is
 spiritual, not temporal, supernatural, not of this world,
 religious, not political (b).

473a "It must constantly be remembered that Catholic Action, being by its very nature coordinated with, and subordinated to, the hierarchy, receives from it in return its mandate and directives, with a view to forming a whole army of souls consumed with the desire to participate in the apostolate of the Church and to cooperate under her orders in the extension of the kingdom of Jesus Christ in individuals, in families and in society as a whole." Letter quoted above 471b.

473b *Neque enim Actio Catholica in eo tantum consistit, ut homines suæ quisque christianæ perfectioni studeant, quod primum est atque præcipuum, sed etiam in verissimo apostolatu catholicis cujusvis ordinis communi, quorum sensus atque opera cum iis quibusdam quasi centris sanæ doctrinæ et multiplicis actuosique laboris, cohæreant, quibus rite legitimeque constitutis Episcoporum demum adest atque suffragatur auctoritatis. Christifidelibus igitur, qui sic coiverint atque in unum coaluerint, ut ad nutum hierarchiæ ecclesiasticæ præsto sint, sacra ipsa hierarchia quemadmodum mandatum impertit, sic incitamenta et stimulos adjicit. Jamvero, haud aliter ac mandatum Ecclesiæ divinitus commissum, ipsiusque hierarchicus apostolatus. Actio ejusmodi non externa prorsus sed spiritualis, non terrena sed cælitis, non politica sed "religiosa" dicenda est.*

Social action

However, it deserves no less because of this to be called social action; for its purpose is precisely to extend the kingdom of Christ and by this extension to procure for society the greatest of all benefits, from which all others spring, that is to say all those which concern the organization of a nation and which are termed political, benefits which are not the personal property of individuals but the common possession of all citizens (a). All this, Catholic Action can and must achieve, if it obeys with docility the laws of God and the Church, avoiding entirely the pre-occupations of political parties. Animated and upheld by this spirit, those Catholics who participate in the apostolate of the hierarchy cannot fail to achieve their most immediate purpose, which is to promote the union of the faithful of all nations in religious and moral questions, and most important, to spread widely the principles of Christian faith and teaching, to defend them and to cause them to prevail more fully in public and private life.

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Universal action

Catholic Action must indeed be the universal and concerted action of all Catholics, regardless of age, sex, condition and culture, without distinction of race or party, provided that these latter do not depart in any way from the teaching of the Gospel and Christian law, and do not lead their adherents to renounce that teaching and law; in

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474a *Verumtamen eam ipsam jure meritoque "socialem" dixeris, cum id sibi propositum habeat, ut Christi Domini regnum proferat, quo quidem proferendo cum summum omnium bonum societati acquiritur, tum cætera quærentur bona, quæ ab illo proficiscuntur, ut sunt quæ ad statum Civitatis pertinent et politica vocantur, scilicet bona non privata ac singulorum propria, sed civibus omnibus communia.*

short, action which embraces the whole man, in his private as well as his public life, by assuring him a better religious and civic formation, that is to say, solid piety, deep knowledge of religious truth, perfect integrity in life, all virtues without which the apostolate of the hierarchy cannot be fruitfully exercised.

Flexibility

476 From this it is easy to understand that, in practice,
(21, Catholic Action must adapt itself to difference of age, sex,
61, and circumstances of time and place, but always in such a
76, way that the young people's organizations concentrate on
88) the work of formation and preparation for their future
labors, while those already mature dedicate themselves
generously to the apostolate in a broader field, without
excluding or neglecting any form of good works, provided
that they are in keeping with the divine mission of
the Church.

477 Does this mean that Catholic Action constitutes an
(90, exclusive and special form of activity? On the contrary, it
92, utilizes and directs towards the social apostolate all organi-
93) zations, especially those of a religious nature, whether
they specialize in the education of youth and in the further-
ing of Christian piety, or whether their purposes are social
and economic. Moreover, by that wise allocation of works
and deployment of forces which procures for Catholic Ac-
tion its harmony and unity of direction and which governs
the various elements of the whole—associations of men,
women, boys and girls,—that same Catholic Action will de-
rive benefit from the religious or economic associations, and
at the same time will not fail to afford them support and en-
sure their progress; for among them all, it maintains mutual
good will and guarantees cordial relations between them; it
encourages mutual collaboration to the great advantage of
the Church and human society, as is quite evident to all.

Catholic Action and public life

To obtain this purpose, which is above all moral and religious, Catholic Action does not forbid its members to participate as fully as possible in public life; on the contrary, it will render them better fitted to fill public offices, thanks to strict training in holiness of life and the fulfillment of the duties of Christians. Is it not destined to provide society with its best citizens, and the State with its most upright and skillful magistrates? 478 (94)

Who then would dare to assert that it betrays the true interests of the nation, interests which cannot in any case prevail outside the domain of Christian charity, to which it belongs to promote public welfare in all its forms? Does not Catholic Action contribute to this welfare, which is the primary purpose of civil society, by ordering its members to respect lawful authority and to obey the law, to maintain and defend the foundations of the happiness and salvation of nations, namely, the integrity of morals, the purity of family life, the harmony and unity of the social classes, in a word, all that can help to guarantee peace and security for society? 479 (94)

Catholic Action will obtain all this, all the more surely if it remains aloof, as We have said, from the interests of parties, even those formed by Catholics—who are not forbidden to differ in controversial questions left open to free discussion—and if it conforms more faithfully to the instructions and advice of the hierarchy, even if these regulations should be opposed, in reality or in appearance, to the discipline and particular interests of parties (a). 480 (48, 94)

480a *Et sane id facilius assequitur, quia cum, ut diximus, partium studiis nequaquam implicetur, etsi eædem et Catholicis constant—qui profecto de controversiis liberæ disceptationi relictis dissentire non prohibentur,—ultro consiliis præscriptisque obsequetur, quæ sacrorum antistites daturi sunt, quamvis ea ipsa factionum disciplinæ commo-disque repugnent vel repugnare videantur.*

Fruits of Catholic Action

481 From all that We have said up to the present, dear
 (7, children, it becomes clear that Catholic Action rightly de-
 8, serves to be considered as a means by which the Church
 97) can bestow upon the nations benefits of all kinds: a means
 which seems to be given by God in His wisdom and good-
 ness to enable the Church to draw and lead to the teaching
 and law of the Gospel those who, because they lack any
 contact or link with the priest, might easily fall into the
 evil snares and traps of seditious men (a).

482 Such are the principles and general foundations of all
 (61, forms of Catholic Action, although different effects will
 97) flow from one and the same cause, according to the dif-
 ferent genius and circumstances of nations. It is therefore
 clear that Catholic Action deserves the support not only of
 Bishops and priests—who know quite well that it is the ap-
 ple of Our eye—but also of the heads and rulers of every
 State. If it comes to enjoy everywhere such support, it will
 certainly bring a wonderful abundance of benefits upon the
 Catholic nations; but everywhere too, by reawakening souls
 to the Faith, it will greatly contribute to civil prosperity.
 That is precisely what We desire so fervently to see
 realized.

(*Gratitude.—Blessing.*)

481a *Liquido patet Actionem Catholicam jure meritoque habendam esse quandam veluti viam ac rationem qua ad beneficia omne genus nationibus impertienda utitur Ecclesia: viam ac rationem, inquit, quæ videatur divino consilio ac beneficio inducta, ut ad evangelicam doctrinam ac legem illos Ecclesia alliciat evangelicam doctrinam ac legem illos Ecclesia alliciat ac trahat, qui, nullo cum sacerdotibus commercio usuque, facile in seditiosorum hominum fallacias pravasque artes concederent.*

ORIGIN OF THE MANDATE

Let. from the Secretariat of State to Cardinal Hlond, the Primate of Poland, April 10, 1929.

(The teachings of the Holy Father on the nature and purpose of Catholic Action are recalled.)

It follows from the nature and purpose of Catholic Action that it must adhere with perfect docility to the Catholic hierarchy, the only source from which it can receive its mandate and its laws. Its character, like its apostolate, entirely dedicated to making the Divine King known and loved, requires of necessity a basis of spiritual preparation. Such a formation, indeed, must be the immediate purpose of the various organizations, especially of those for youth; but it is no less necessary for those who have the direction of others, for although Catholic Action is not directive and theoretical but active and practical, it nevertheless needs leaders for all its practical organization and activity who have been prepared for their arduous task by a spiritual formation of mind and heart.

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From this point of view it will prefer to use all the other societies and pious institutes, especially those associations and groups which aspire towards the formation and practice of a more fervent Christian life, especially among young people, who are more inclined to be moved with enthusiasm for the external works of the apostolate, and who must consequently be more soundly trained in the interior life, from which all external works will derive their imprint and supernatural efficacy.

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(39,
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(Teachings on the relations between Catholic Action and civic action are recalled.—Blessing.)

CONDITIONS NEEDED FOR SUCCESS

Al. to the French National Catholic Federation^o
June 12, 1929.

(*Words of welcome in reply to the address of General de Castelnau.*)

485 We know how hard the Federation is working, and
(46, with what a spirit of discipline, unity and, above all, faith,
47, the source of that filial obedience which is the guarantee of
50, success: submission to, and harmony with, the hierarchy
52, and the Bishops. We rejoice greatly, dear children, to tell
77) you this because, on the one hand, strength comes from
unity and union comes from discipline. You know some-
thing of this, General; We all know that in your life disci-
pline has produced unity, and this is the secret of strength.
We lose no opportunity of saying that in the sphere of nat-

^o The text of the present allocution is taken from the *Correspondance hebdomadaire de la F.N.C.*, dated June 22, 1929. The first general constitutive assembly of the Federation had taken place on February 18, 1925. As early as the following November, a letter from the Cardinal Secretary of State had expressed to General de Castelnau the approval of the Holy Father: "The Holy Father, who, in his Encyclical *Maximam gravissimamque*, of January 18, 1924, had already expressly condemned the secularist laws, and in his Consistorial allocution of December 18, 1924 had welcomed, approved and encouraged in the most explicit terms the movement which had just taken shape among French Catholics for the defense of religion, as he has again done since then in more than one public sermon, has graciously taken cognizance of the report which you, as the leader of the National Catholic Federation, regarded it as your duty to place before His Holiness, to acquaint him with the balance-sheet of the first year in the life of this Federation.

"His Holiness is greatly pleased at the notable success which has already crowned the efforts of the National Catholic Federation in the short time since its foundation.

ural and supernatural affairs in which you work, we shall do nothing if we lack unity. Above all, before all, at all costs, be united; because that is the requisite condition of strength and success. It is not the words of a mere man that you are listening to, even though he be Pope—these are the words of God. They are the words of the Sacred Heart: in the sublime emotion and inspiration of that last conversation, He says: “Be united”. And the prayer that He addresses to the Father for His Apostles is: *Ut sint unum* (a). This essential and primary part of your program must never be forgotten.

Catholic Action: Catholic life

To this must be added union with, and submission to, the Bishops and hierarchy. We look upon your work, the work of the Federation, with confident expectation. The work of the Federation is the very work of Catholic Action. What must Catholic Action do to be worthwhile, or to exist at all? It must above all be a Catholic way of life. Now, for this action, this way of life, submission to the hierarchy is essential and in the nature of things, because it is the co-operation of the laity in apostolic work, in the work of the apostolate in the strict sense, as the Bishops are the successors of the Apostles. Well, the most divine, the most glorious, one might say also the most charming aspect of present day Catholic Action is this: it is the renewal and

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“He is confident that the zealous members of the Federation will be increasingly anxious to follow faithfully the *directives* which, following in the footsteps of his Venerable Predecessors, he has laid down for Catholic Action. This movement must strive to bring the faithful together to work, under the authority of their pastors, to form consciences and to renew the Christian spirit in society, outside of and above all political parties. . . .”

485a Jn. 17:11, 22.

the continuation of what existed in the first days of Christianity and the first proclamation of the Kingdom of Our Lord. To prove this it is enough to cast a glance at the writings of the primitive Church, at the divinely inspired writings themselves, to see that the marvellous success of the apostolate was in large measure due to this cooperation of the laity with the Apostles. Certain very famous names are well known to you, such as Sebastian, Agnes, Tiburtius, Cecilia, Tarcisius, Nereus, Achilles, and innumerable others. They were magistrates, soldiers, women, children, who came to the assistance of the Apostles and multiplied their active influence, giving them the means to reach everywhere, to penetrate to all parts of society, to the people as well as to the palace of the Caesars.

- 487 (4) That is your work, work which puts you in the first rank in the Kingdom of Christ, in the rank of those happy Christians whom the Apostle himself recalls so often in his letters when he says: "Salute such and such, who have labored with me in the Gospel" (a). That is your work. It seems truly that this return to the early days, which is such a beautiful and consoling thought, not only serves as an inspiration and spur to action, but is also your greatest reward.

PIUS XI AND CATHOLIC ACTION

Let. *Communes litteras*, September 8, 1929—to the Swiss Bishops.

(*Forthcoming meeting at Lucerne.—Expectation of talks on Catholic Action, its nature and necessity.*)

- 488 (2, 5, 8) No one, certainly, is unaware how We value this Catholic Action and regard it as opportune and well-adapted to the needs of our time. Indeed, at the very beginning of Our Pontificate, and whenever the opportunity has presented

487a Cf. Rom. 16:12; Phil. 4:3.

itself since then, We have often declared that "this Action is inseparable from the pastoral ministry and the Christian life" (a) since, "in a word, it is nothing else but the apostolate of the faithful, who, under the guidance of the Bishops, give their help to the Church", and share in the fulfillment of her mission (b). Moreover, We have recalled that: "Catholic Action rightly deserves to be considered as a means by which the Church can bestow upon the nations benefits of all kinds: a means which seems to be given by God in His wisdom and goodness to enable the Church to draw and lead to the teaching and law of the Gospel those who, because they lack any contact or link with the priest, might easily fall into the evil snares and traps of seditious men" (c).

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Present usefulness of Catholic Action

Already in apostolic times, the Apostle had recourse to laymen whom he selected and appointed to work with him in the spreading of the Gospel (a). Afterwards, through the centuries, Our Predecessors have often praised this means of supporting the Catholic cause and have made use of it with necessary adaptations to circumstances. "But in our own time especially, when the integrity of faith and morals is more seriously threatened each day, and the lack of priests, to Our great sorrow, renders the clergy absolutely unable to meet the needs of souls, more reliance

489.
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488a Enc. *Ubi arcano*, *supra*, No. 446; Let. *Quæ Nobis*, to Cardinal Bertram, *supra*, No. 472.

488b Let. *Cum ex epistula*, to Cardinal Van Roey, *supra*, No. 469: *cum "nihil demum sit aliud, nisi Christifidelium apostolatus, qui, ducibus episcopis, adjutricem Ecclesie operam præstat" ejusque manus quodammodo complet*. In place of these last words, the letter quoted ran thus: *et pastorale ejus ministerium quodammodo complet*. It seems that this change was intentional.

488c Let. *Quæ Nobis*, No. 481.

489a Cf. Phil. 4:3.

must be placed upon Catholic Action; it will help the priests and will make up for their small numbers by multiplying their helpers among the laity" (b).

Therefore, Venerable Brethren, the plan is excellent which you have conceived, to exhort all those taking part in your forthcoming assembly at Lucerne, to promote Catholic Action unceasingly and with ever-increasing zeal and all to work together with you for the extension of the Kingdom of Christ in individuals and in society—the essential purpose of all Christian action. They will successfully achieve this task, if in the carrying-out of such an apostolate, they are spontaneously obedient to Our orders and instructions, and remain absolutely aloof, in this sphere, from politics and the party spirit, having eyes only for the glory of God and the salvation of souls.

(Wishes and blessing.)

CATHOLIC ACTION IN THE STRICT SENSE

Let. *Lætus sane nuntius*, November 6, 1929—to Cardinal Segura.

(The Pope profits by the first Catholic Action Congress in Spain to express his thoughts and give his instructions.)

- 490 This question is not new in itself and was not un-
 (3, known in the first ages of the Church, but it is especially in
 4, our own time that its nature and elements have been more
 5, fully seen in their true light. It was born and takes its
 10) *raison d'être* on the one hand from the great need to safe-
 guard and promote the Catholic cause, a motive which has
 led the sacred hierarchy to desire at all times to enlist lay-
 men as auxiliaries in their work; on the other hand from
 the very way of acting found among Catholics, since the

489b Let. *Quæ Nobis*, to Cardinal Bertram, *supra*, No. 471.

more they are animated with sentiments of respect and affection towards the Church, the more they desire to collaborate zealously in the work of the clergy, in order to extend everywhere the Kingdom of Jesus Christ. That is why the Apostle of the Gentiles, in his Epistle to the Philippians (a), mentioned his fellow workers and asked men to help those who had worked with him to spread the Gospel. In the same way, throughout the centuries, Our Predecessors have often appealed for the active help of the faithful, to enlist their wholehearted cooperation, according to circumstances and times, in the triumph of the Christian Faith. And this especially "when, in the midst of the most terrible circumstances for the Church and for humanity, they 'sounded the call to arms', exhorting all the faithful most strongly to fight the good fight, under the direction of their Bishops, and to devote themselves according to their ability to the eternal salvation of their neighbor" (b).

However, if Catholic Action can and should, as We have said above, claim to have existed in the earliest days of the Church, it is, as everyone knows, in our time that it has taken on a character of its own, in keeping with the rules and prescriptions laid down by Our immediate Predecessors and Ourselves.

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*Letters to Cardinals Van Roey
and Bertram are recalled*

Indeed, at the very beginning of Our Pontificate, in the encyclical *Ubi arcano* (a), We publicly proclaimed that We had only one desire: to see the faithful sharing, in a certain sense, in the apostolate of the ecclesiastical hier-

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490a Phil. 6:3.

490b Let. *Quæ Nobis*, to Cardinal Bertram. Cf. No. 471.

492a *Supra*, No. 444.

archy; and this desire We have repeated in many later documents. We have declared, among other things, that all those who work for the development of Catholic Action "are called by a very special grace of God for this work which is so similar to that of the priest: for Catholic Action, when all is said, is nothing else but the apostolate of the faithful who, under the guidance of the Bishops, put themselves at the service of the Church and in some sense complete its pastoral ministry" (b).

493 One sees from this, most dear sons, the great dignity
(5, and importance of Catholic Action, and not only its useful-
10, ness for our times, but its absolute necessity. Therefore, to
13, emphasize this point as much as possible, We wish to re-
50, peat what We recently wrote to Our Dear Son, Adolph
76, Bertram, Archbishop of Breslau: "Catholic Action, indeed,
92, does not simply consist in the application of each individ-
94) ual to his own Christian perfection, although this is the
first and principal purpose; it is also a true apostolate,
shared in by Catholics of all classes who unite themselves
in thought and action to centers of sound doctrine and
multifarious social activity, legitimately set up and in con-
sequence assisted and supported by the authority of the
Bishops. Thus grouped and gathered together under the
direction of the ecclesiastical hierarchy, the Catholic elite
receives therefrom not only a mandate, but also impetus
and encouragement. Also, like the mandate entrusted to
the Church by God, and like the apostolate of the hier-
archy itself, this Catholic Action is spiritual, not temporal,
supernatural, not of this world, religious, not political.
However, it deserves no less because of this to be called
social action; for its purpose is precisely to extend the king-

492b Let. *Cum ex epistula, supra*, No. 469. The quotation given here by A.A.S. gives the verb *præstant* and *complant*. in the plural, whereas, in the original letter, they were in the singular. Cf. note 488b.

dom of Christ and by this extension to procure for society the greatest of all benefits, from which all others spring, that is to say all those which concern the organization of a nation and which are termed political, benefits which are not the personal property of individuals but the common possession of all citizens. All this Catholic Action can and must achieve, if it obeys with docility the laws of God and the Church, avoiding entirely the preoccupations of political parties" (a).

Catholic action and social action

But to avoid as far as possible all misunderstanding, We wish the following to be clearly established and well understood: those associations whose activity and purpose are in conformity with the precepts of religion and the particular purposes of Catholic Action, and which strive to help the people in their economic affairs or in the exercise of their trade, must absolutely, in all matters connected with the purposes of Catholic Action, submit themselves to that last named movement, and devote themselves to the works of the Christian apostolate. However, in purely economic matters, they may act as they think fit, and commit nobody but themselves by their action. Given this principle, it follows that the ecclesiastical authorities, by very reason of their office, cannot remain aloof from such associations; on the contrary, they should exercise beneficial influence and bring it about that they be inspired by Christian principles and the teachings of the Church. For the same reason, Catholic Action "will derive benefit from the religious or economic associations, and at the same time will not fail to afford them support and ensure their progress; for among them all, it maintains mutual good will and

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guarantees cordial relations between them; it encourages mutual collaboration to the great advantage of the Church and human society, as is quite evident to all" (a).

Catholic Action and political parties

495 From the explanations We have already given of this
(84, Action, the conclusion clearly follows that, since it is by
94) its very nature foreign to political parties, it cannot be encompassed within the narrow limits of private factions. However, although Catholics are obliged to obey this very serious prescription, it is in no way forbidden for them to engage in politics and take public office, provided that there is nothing in these activities which is contrary to the precepts of Christian doctrine. Moreover, nothing is to prevent the faithful from belonging to whatever political party they please, on condition that the activity of the party is not opposed in any way to the laws of God and the Church. Besides, although Catholic Action must, as We have said, remain entirely aloof from political parties, it will not for that reason be any less beneficial to the common good: it will apply wherever possible the precepts of the Catholic religion, the pillar and support of the general welfare; it will stimulate the souls of its members to strive after Christian perfection so strongly that, forming a holy army, they will uphold and defend the interests and rights of the Church, but also those of the State and the family (a). If political agitation sometimes affects Christian

494a Let. *Quæ Nobis*, to Cardinal Bertram. Cf. *supra*, No. 477.

495a *Ceteroqui, quamquam, ut diximus Actio Catholica a civilium studiis partium se omnino abstinere debet, nihilominus ad commune Societatis bonum magnopere conferet, cum catholicæ religionis præcepta, publicæ quidem prosperitatis firmamentum et columen, quam latissime in usum deducendo, tum ad christianam vitæ perfectionem sodalium animos tam alacriter excitando, ut iidem, quasi sacra facta*

faith and morals, it will be the task of Catholic Action to use its strength and its authority to bring it about that all Catholics, with one accord, sacrifice the interests and opinions of their parties, to think only of the good of the Church and souls, and of the works in which they are engaged.

Conditions of unity

For the rest, just as Catholic Action has, as We have said, its own special character and purpose, although composed of many varied elements, so too it must maintain with all the other associations unity of control and command; but this must be in such a way that, while each one keeps religiously to its own organization and constitution, all together observe the inviolable principle of unanimous obedience to the leaders nominated by the ecclesiastical hierarchy. Since the proper purpose of this activity is to form, as it were, a sort of militia of trustworthy citizens—men and women, and especially young people—these citizens must value and desire nothing so much as to collaborate in the way best fitted to them in the sacred ministry of the Church, and to strive courageously, under her direction and magisterium, to spread zealously, in public, and in private, the Kingdom of Jesus Christ.

It is not difficult to understand that Catholic Action can easily attain this end by seeking to inculcate upon the souls of its members the theory and practice of the Christian life. This can be done by forming them in solid piety and ever-increasing knowledge of heavenly things, and by exhorting them as much as possible to lead a good moral life, to devote themselves actively to the salvation of souls and to remain very closely united with the Bishops and the

phalange, non modo Ecclesie sed civilis etiam ac domesticæ consortionis utilitates et commoda animosa provehant atque tueantur.

Vicar of Jesus Christ. To achieve this spiritual end, those who belong to the societies for young people must apply their minds and energies to set a shining example by their works of religion and charity, and show themselves to be young people who are in every way prepared to take the initiative in the future, to the very great benefit of Church and State.

498 Besides, if, as We have already declared, Catholic
(46, Action must advance like the seried ranks of an army of
47) apostles, to conquer souls for the sweet yoke of Jesus Christ, it must stand out by the unity and harmony of its commanders, as well as by the perfect discipline of all. For the existence in one place of a number of Catholic societies with different or contradictory programs, is wasteful of strength, destroys unity, hampers and prevents success: evils which are to be avoided at any price.

The need for action

499 Having treated such an important subject very briefly,
(84) most dear sons, it remains for Us only to exhort you with a paternal heart to use your influence that Catholic Action may flourish among you more and more each day, and that it may produce the greatest triumphs for Christianity. These happy results will be more easily attained if priests comply fully with the initiative of their Bishops, and, as far as possible, the faithful, especially the young, moved by a truly religious spirit and inflamed by heavenly zeal, gather together in ever greater numbers, both in their own parishes and in the other associations and societies which are springing up for the good of souls and for an up-to-date apostolate (a).

499a *Quos quidem optatos exitus facilius ipsa assequetur, si, Episcoporum incitamento sacerdotibus ultro libenterque obsequentibus, cum in aliis, pluribus ac variis, sodaliciis*

But it is not necessary to prolong Our exhortations, for We know too well the heart of the most beloved Spanish nation, which is always ready, not only to obey Our orders, but also to respond generously and quickly even to Our very desires.

We are also aware of the prudent activity of the clergy and the apostolic zeal of the Bishops. You know the times in which we live and the crying needs of the present day. On the one hand, We see human society deprived of the Christian spirit and living a truly pagan life; the light of the Catholic Faith burning low in many souls, so that the religious spirit is extinguished and the integrity and sanctity of morals are perishing day by day. On the other hand We are deeply grieved to see that in many places the clergy cannot meet the needs of our times, either because their liberty is unduly restricted in certain countries, or because they cannot reach certain classes of citizens, whom they are forbidden to approach and who therefore remain unaffected by the counsels and precepts of the Gospel teaching. That is why it is absolutely necessary in our time for all to be apostles; it is absolutely necessary that the laity should not lead an idle life, but stand ready to obey the will of the Church and offer their services to her, so that by their prayers, sacrifice and active collaboration they contribute substantially to the progress of the Catholic Faith and the improvement of morals understood in a Christian sense (a).

(Good wishes and blessing.)

Institutisque in bonum animarum atque in apostolatam ætati consentaneum florentibus, tum in singulis parœciis, quantum fieri poterit, christifideles,—juvenes potissimum utriusque sexus—in succrescentes cœtus coëant coalescant, religionis quidem spiritu permoti ac cœlesti quodam studio incensi atque inflammati.

500a *Pernecessè igitur est, nostra hac ætate, omnes esse apostolos; pernecessè est non desiderem vitam degere laicos homines, sed ad ecclesiasticæ Hierarchiæ nutum præsto*

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AN ESSENTIAL DUTY OF CATHOLIC ACTION

Enc. *Divini Illius Magistri*, December 31, 1929.

(*Christian education of youth.—The Christian school.*)

501 All that is done by the faithful to promote and protect
(19) Catholic schooling for their children is a truly religious work which belongs eminently to the sphere of Catholic Action; and therefore all those associations in many parts of the world which work zealously for this necessary end are a particular object of Our fatherly good will and merit the highest commendation.

Therefore, let it be loudly proclaimed and generally understood that when the faithful demand Catholic schools for their children, they are not raising a question of party politics but simply performing a religious duty which their conscience rigidly imposes upon them. Nor have they any desire to divorce their children from the national spirit and way of life. On the contrary, they want to mold them in accordance with it, in the best sense and in the way most advantageous to the nation. For every true Catholic, trained in accordance with Catholic doctrine, is by that very fact found to be an excellent citizen, a sincere lover of his country, and a loyal and obedient subject under any legitimate form of government.

(*Syllabus of the Catholic school.—The teachers.*)

502 It therefore fills Us with great consolation and thank-
(1, fulness to the divine Goodness to see that, besides the
13, religious of both sexes who devote their lives to the work
32, of education, there are also many excellent teachers, men
39, and women, who without any thought of their own profit

esse, eidemque ita navare operam, ut precando, se devovendo actuoseque allaborando, ad catholicæ fidei incrementum christianamque morum emendationem magnopere conferant.

are devoting themselves earnestly and perseveringly to what St. Gregory Nazianzen has called "the art of arts and the science of sciences" (a)—the work of educating and training the young. We observe also with satisfaction that for the sanctification of their souls they are forming themselves into associations and sodalities, which are certainly to be commended and encouraged as valiant auxiliaries of Catholic Action. But to these also We must apply the words of the Divine Master: "The harvest indeed is great but the laborers are few" (b). We therefore pray and beseech the Lord of the harvest to send us many more of these craftsmen in the art of Christian education; their training should be a matter of primary concern to the Bishops and the Superiors General of religious Orders.

(Vigilance required in education.)

YOUNG PEOPLE AND POLITICS

Let. from the Cardinal Secretary of State to the Archbishop of Prague, November 30, 1930.

(Congratulations upon certain steps taken by the Archbishop.)

As for what you write concerning the need for instructing and guiding young people to prepare them for political action, it must be said from the outset that Catholic Action, by its very nature, prepares young people to deal correctly with political questions and problems.

In general, by means of Catholic principles and a respect for order, it trains and disposes their minds so that they are ready and able to solve even political questions. But if in this field it appears opportune to give special fur-

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502a Oratio II, P.G. 35, 426.

502b Mt. 3:37.

ther training which is more suited to young people, this must be done not at the meetings and functions of the Catholic Action movement, but elsewhere, and by men outstanding for the uprightness of their morals and their firm and uncompromising profession of Christian doctrine. Moreover, let it be clearly stated and understood, as you are already well aware, that it is in no way fitting that the ecclesiastical hierarchy itself should set up political associations for young people, nor, especially, that it should influence young people to support one rather than another of those political parties which give the necessary guarantees for the proper defense of the interests and rights of the Church. For it is most harmful to implicate Catholic Action with political parties and to make it subject to their vicissitudes and incessant fluctuations.

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Moreover, in order to make quite clear the position and thought of His Holiness in this most important question, it seems useful to explain more fully the brief remarks already made on Catholic Action.

1.—The primary end of Catholic Action is to form young people in all things concerning faith, morals and social principles, so that they may learn to fulfill their obligations as Catholics. Hence all the activities and study undertaken by young people must be directed and carried out effectively in such a way as to ensure their worthy collaboration in the development of the apostolate of the hierarchy, according to their abilities.

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2.—Besides this, since Catholic Action forms a part of the apostolate of the Church and is immediately subject to the hierarchy, it must also keep entirely aloof from the affairs of political parties, even of those whose members are Catholics. In consequence, the associations of Catholic Youth must neither themselves be political parties, nor be affiliated to political parties. It is also a good thing that the leaders of youth associations should not at the same time be leaders of political parties or organizers of political

gatherings, for it would be quite contrary to good order to mix matters which are entirely separate from each other.

3.—However, young people who belong to Catholic Action associations can also belong individually as citizens to any political party which gives sufficient guarantees for the protection of religious interests. But they must strive to fulfill their duties as Catholics and not to put party interests above the higher interests and sacred laws of God and the Church. If they did otherwise, they would in no way contribute to the true welfare of the State.

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LIAISONS

Let. *Vos Argentinae Episcopos*, December 4, 1930—to the Argentinian Bishops*.

(*New impetus given to Catholic Action in Argentina.*)

Since We have already, on various occasions, treated of the nature, purpose and necessity, especially in these days, of Catholic Action, it does not seem to Us to be necessary to insist further to you, since We are well aware that all this is quite well-known to you.

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It is however opportune to recall that Catholic Action is nothing else but the help given by the laity to the ecclesiastical hierarchy in the exercise of the apostolate, that it is as old as the Church and that it has recently taken on new forms to meet the needs of the present day more fully. And precisely because it is an apostolate, it does not only bring about the sanctification of the apostle (although this is its necessary foundation), but it also leads to the greater sanctification of others, by leading Catholics to work to-

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* The translation given by *Documentation Catholique*, which is apparently from a Spanish translation, gives the date as February 4, 1931. We give the date indicated by A.A.S. of 1942, which published the Latin text.

gether. These, by following in all things the direction given by the hierarchy, contribute effectively to the extension of the Kingdom of Christ among the nations. The purpose of Catholic Action is therefore very noble, since it is the same as that of the Church, according to the principle: The peace of Christ in the reign of Christ; *Pax Christi in regno Christi*".

509 But if Catholic Action embraces all men and all groups
(21, which seek spiritual perfection, it does not follow from
90, this that those pious societies must be suppressed which
91) have at all times deserved well of the Catholic cause, especially those which are working incessantly to procure for youth spiritual benefit and a Catholic education. These societies serve very effectively to form souls in Christian virtue and good morality; Catholic Action must therefore derive from them powerful assistance and benefit (a).

510 Economic and social associations are also very useful.
(35, And here, to remove all cause of ambiguity, it must be
92, observed that even if these associations direct their efforts
93) towards the purposes and institutions of Catholic Action, yet, insofar as they are concerned to help their members in financial matters and in the exercise of their trade or profession, they retain their own methods, for which they alone are responsible. But in matters of religion and Christian morals, the above mentioned societies must follow the lead of Catholic Action. Therefore, if they wish to help Catholic Action, they must put themselves at its disposal, like the other weapons of the Christian apostolate.

509a Cf. Let. from the Cardinal Secretary of State to the President of Italian Catholic Action, dated March 30, 1930:

"As well as Catholic Action, in the strict sense, there exist other institutions, associations and societies with a wonderful variety of organization, which have for their purpose either a more intense asceticism, or practices of piety, especially the apostolate of prayer, or the exercise of Christian charity in all its forms. All this adds up to a widespread and effective apostolate by individuals and groups, organ-

Catholic action and political action

Even more care must be taken to make sure that Catholic Action does not become enmeshed in party politics, given that by its very nature it must remain entirely aloof from party divisions. However, by this instruction, We do not in any way mean to deny to Catholics the right to intervene in public affairs, provided that their activity does not go counter to Catholic doctrine and the laws of the Church; furthermore, nothing is to prevent Catholics from joining political parties, provided that the latter respect the laws of the Catholic Church.

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On the other hand, although as We have already declared, Catholic Action must remain entirely outside party politics, it will however be of great benefit for the common welfare of society, both by encouraging the widespread observance of the precepts of the Catholic religion, which is the basis of public welfare, and by training its own members to strive generously after Christian perfection. These, by forming a holy army, will be able to promote and defend with zeal, not only the interests of the Church, but also those of civil society and the family. But if political questions should sometimes have an adverse effect on Catholic interests or the moral teachings of the Church, Catholic Action not only could but should exert its influ-

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ized in forms both varied and well-fitted to personal initiative, but for that very reason different from the organization proper to Catholic Action. They are therefore organizations which cannot be confused with Catholic Action, although they can and must be regarded as its true and providential auxiliaries. Their purpose and the rulings given over and over again by the Holy See, especially in recent letters from the Pope, demand that "a mutual and cordial understanding" should always reign between these institutions and Catholic Action, and that encouragement should be given to this "mutual collaboration" which both multiplies and coordinates their effectiveness for the good of souls and the welfare of the Church."

ence, directing its efforts not to the profit of individuals or political parties, but to the greater benefit of the Church and of souls, on whose welfare the welfare of society entirely depends.

Conditions needed for effectiveness

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96) Having until now spoken briefly of the nature and purpose of Catholic Action, We should be glad to speak to you at greater length on the necessity of preparing in the best possible way the clergy and outstanding Catholic laymen, in order that Catholic Action may attain the desired standard of perfection and may correspond to the initiative which you have so nobly taken. Above all, it is necessary for the clergy and laity to have a profound knowledge, not only of the nature, ends and organization of Catholic Action, but also the obligation which binds both priests and lay folk, although in different ways, to promote this form of the apostolate, which dates, as We have said, from the earliest days of the Church. They must no longer be ignorant of the necessity of Catholic Action, nor of its numerous advantages in the natural and supernatural order, for civil society and for religion (a).

Role of the clergy

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(95) The participation of the clergy in this most holy work can be shown to be necessary, if one considers that Cath-

513a *Ante omnia perneceesse est ut clerus laicique homines non modo naturam, proposita rationesque Actionis Catholicæ, sed etiam officium, quo sacerdotes et laici, etsi absimili modo, obstringuntur, hanc apostolatus rationem provehendi pernoscant, quæ reapse, ut diximus, a priscis Ecclesiæ temporibus inceptit: nec ignorare debent Actionis Catholicæ necessitatem, beneficia sane plurim in supernaturali et naturali ordine, ad religiosæ civilisque rei emolumentum.*

olic Action, although of its very nature the work of layfolk, can neither begin, nor prosper, nor bear its proper fruit, without the assiduous and diligent activity of the clergy. 96)

The clergy must direct lay people so that their activity does not deviate from the right path and so that they always respect, with all due loyalty, the rules laid down by the ecclesiastical hierarchy (a). Besides, it belongs to the priestly ministry to train in Christian morals the members of Catholic Action, especially those who are to be its leaders. Only those who are in Holy Orders and are "the ministers of Christ and the dispensers of the mysteries of God" (b) possess with their divine mandate, all the helps that are necessary (c). No one, indeed, can be an apostle if he does not first possess the virtues of a Christian, for it is evident that men cannot communicate to their fellows the spirit of Jesus Christ, if they are not themselves inflamed with it: *Nemo dat quod non habet*. This Christian formation of souls, which must chiefly be the work of priestly activity, is such a necessary condition that, if it should be lacking, the apostolate not only will be fruitless but it will not even continue to exist at all. 515 (39, 95)

We are well aware of the effort and diligence demanded of the clergy if this undertaking, which has been undertaken with such great ardor, is to be realized. But does not the priest dedicate himself to a life filled with labors and sufferings? And, besides, these labors and suf- 516 (8, 95)

515a *Hi enim laicos ita moderari debent ne eorum actio a recta via, quo tendere debet, abducatur, utque, qua par est animorum fidelitate, ecclesiasticæ Hierarchiæ normas nullo non tempore sequatur.*

515b 1 Cor. 4:1.

515c *Præterea sacerdotum est Actionis Catholicæ sodales christiano more plane conformare, eos maxime qui moderatorum munia suscepturi sint; siquidem dumtaxat e sacro ordine homines, qui sunt "ministri Christi et dispensatores mysteriorum Dei" ut divinum mandatum obtinent ita necessariis subsidiis non indigent.*

ferings are usually the source of numerous benefits. Priests will in fact find the members of Catholic Action faithful and diligent collaborators who will powerfully aid their efforts, where they cannot penetrate in person. Besides, many young people belonging to the ranks of Catholic Action will feel themselves called to the heritage of the Lord, and will thus increase the number of your clergy which is unhappily so insufficient in some dioceses.

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We are not unaware, Venerable Brethren, of the pastoral solicitude with which you see to it that your priests make themselves more and more fitted to fulfill the task imposed on them by Catholic Action. It is thanks to your zeal that some members of your clergy have been sent by you to Our City, the See of Peter, to learn at closer hand Our mind in this matter: We rejoice over this and cannot but praise it.

Basis of the duty of the apostolate

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As for the preparation of those lay people who are to be members of Catholic Action, We judge it to be very useful, in order that many capable people may join it, to remind everyone of what We declared at the very beginning of Our Pontificate: namely, that Catholic Action, inasmuch as it is an apostolate, binds both clergy and laity because of the universal precept to love God above all things and our neighbor as ourselves (a). Indeed, anyone who loves God cannot but desire that all should love Him, and anyone who loves his neighbor cannot but desire his eternal salvation. That is the basis of the apostolate, which is nothing else but the exercise of Christian charity binding on all men.

518a *Actionem nempe catholicam quatenus apostolatus est, officium esse quo tum sacerdotes tum fideles omnes obligantur, cum hoc ipsum ex universali præcepto et Deum super omnia et alios ut nosmetipsos diligendi proficiscatur.*

But besides the motive of charity, the Christian apostolate is obligatory in thanksgiving to Jesus Christ. When we share with others the spiritual gifts which we have received from the divine bounty, we fulfill the desires of the most loving Heart of Jesus, Who wishes for nothing but to be known and loved by all as He says Himself in the Gospel: *Ignem veni mittere in terram et quid volo nisi ut accendatur?* (a)

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Besides, present day needs demand that, according to various practices and customs, clergy and laity create new forms of the Christian apostolate. That is why We readily approve of Catholic Action in the form which you have decided to give it: among those forms of apostolate exercised by the laity, it is the one best fitted to the needs of our times. The daily experience of the vast ministry which We exercise confirms this truth more clearly each day.

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The activity of parish priests and others, however zealous, is insufficient to meet the great needs which the apostolate has to face at the present time. The clergy must therefore choose an elite of the greatest possible number to work at their side and to foster everywhere the healthy growth of religion. This help will be found in the associations of Catholic Action.

Unification of forces

It was therefore most consoling to Us to learn, following the requests you made to Us, that you wish to set up in Argentina, in accordance with Our wishes, a vast organization of Catholics, forming one single body, but within which, however, there is separation between men and women, boys and girls. This organization, under the wise guidance of the Bishops and parish priests, their representatives, will inaugurate fully among you the King-

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dom of Christ, by exercising in all spheres of Catholic activity a fruitful apostolate in the service of the Church.

522 To unite these various groups more closely, you have
 (47, most happily founded—as has already been done else-
 55, where—higher committees or juntas; the Central Council
 84, which will be, as it were, the head of the whole nation,
 85, Diocesan Councils, Parish Councils. These councils will
 91) ensure the unity of Catholic Action, and unity is the
 strength of any society. They will do much to foster
 obedience to ecclesiastical authority, which is a magnifi-
 cent privilege and a guarantee of a fruitful and lasting
 existence.

Besides this great institution which could be called official Catholic Action, you have among you, as We have said, other associations which aim to promote piety and spiritual training, as well as works of charity and benevolence. On a recent occasion, We called these associations the brave auxiliaries of Catholic Action, since their purposes correspond to those of Catholic Action and since they can and should prepare the way for Catholic Action and give it effective help.

(Congratulations and thanks.)

NEW STRUGGLES

Let. to the Lithuanian Bishops, December 27, 1930.

(The Holy Father's sorrow at the obstacles met with by Catholic Action in Lithuania.)

523 We have often declared that in every period of the
 (3, Church's history, ever since the earliest days, the laity have
 5, lent their assistance to the ecclesiastical hierarchy for the
 7, many varied works of the apostolate: there lies, moreover,
 75) the general and most sublime duty of Catholic Action. In
 our day indeed, it is absolutely necessary that courageous
 lay people should unite themselves in the closest fashion

with the ecclesiastical authorities, in order to lend them their aid and support in the work of the apostolate. The needs and circumstances of our time have, in truth, extended more and more the field of this apostolate; grave new struggles are beginning along roads or in spheres opened up to us by the development of civilization; let it suffice to recall what is needed to defend religion and to protect morals in the field of books and other publications of the press, as well as in that of the theater, and lastly, in these vast numbers of men brought together by their daily work in industry, who thus find themselves in constant contact with each other.

Lack of clergy

As such heavy and numerous duties claim a growing number of priests, one cannot but deplore all the more strongly the lack of numbers in the ranks of the clergy, for these are no longer proportionate to the needs of our times. Add to this that it is difficult, and becoming more and more so, for the clergy to visit certain places and to reach many souls who, nevertheless, sigh for the light and teaching of the Gospel. It is for these reasons that the Church today appeals to lay people with a special insistence. She asks them to unite and to help the hierarchy, by making themselves into the right arm of the clergy; and the hierarchy, in its turn, forms them in long unbroken lines. She places them side by side, so that they, each according to his means, may with courage and enthusiasm give zealous support to the clergy; they thus prepare for, and bring to realization, the much-desired kingdom of Jesus Christ, both in the private lives of individuals and in family and social life. Thus there is nothing more pleasing and consoling to Us than this holy Crusade which, disdaining the things of this world, develops and progresses successfully among all peoples, with no other end but the greater glory of God and the salvation of souls.

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525 Therefore, Venerable Brethren, persevere in this work
 (43, which is so fitted to our times; the calumnies which have
 94. been directed against you must not upset you; nor must
 95) they frighten you or make you recoil before the obstacles
 in your path; march on, full of confidence, dedicate your-
 selves to this mission which is undoubtedly part of your
 pastoral office and zealously follow Our guidance. By ob-
 serving this guidance and the rules which We have so often
 given for Catholic Action, you will not only be working for
 the good of the Church, but you will also have deserved
 well of your country, since, as We have said, Catholic Ac-
 tion is not connected in any way with political factions and
 parties (a).

(Good wishes and blessing.)

TO SAVE YOUTH

Let. *Dobbiamo intrattenerla*, April 26, 1931—to Cardi-
 nal Schuster.

*(Giurati's speech at Milan, on the Italian Concordat
 and the education of youth.—Vindication of the competence
 of the Church in this sphere*.)*

526 As for Ourselves, if We have spared no efforts to save
 (7, Catholic Action, and are still resolved to do the same, this
 10, is chiefly in order to ensure as completely as possible the
 12, salvation of the great number of young people, so beloved
 13, of the Divine Heart, by procuring for them not only the
 32, minimum of Christian and supernatural life which is indis-
 75) pensable to save them from being swamped by neo-pagan-
 ism, but also the greater abundance of that life which the

525a *Cum Actio ejusmodi, ut supra diximus, politicis fac-
 tionibus ac partibus neutiquam misceatur, egregie de
 Patria vestra mereri poteritis.*

* Cf. *Education*, No. 307.

Divine Redeemer came to give, as He Himself declared: "*Ego veni ut vitam habeant et abundantius habeant*" (a). And when it is a question of this life and this salvation, one can and must say of the Church what St. Peter said of Jesus Christ Himself: "*et non est in alio aliquo salus*" (b); for it was upon the Church and no one else that Jesus Christ conferred the necessary mandate and means: the teachings of the Faith, divine and ecclesiastical law, the divine word, the sacraments, prayer, the infused theological virtues. It is precisely in view of this sublime function of sanctification and salvation which has been assigned to the Church and her hierarchy (a function in which the laity has been called since the first days of the Church to collaborate in Catholic Action), that We have wished to assure a place and a guarantee for Catholic Action in the Concordat (c).

(*State totalitarianism**)

Catholic Action and politics

Assuredly, it results from all this that Catholic Action must not meddle in politics: that is what We have always taught and directed; We can say (and We do so with profound satisfaction) that the voice of the father has been heard and obeyed by the children; if any exception or deviation (hardly ever intentional) has shown itself, We have not hesitated to show Our disapproval and to correct it: it would be unjust to generalize. It is no less certain that Catholic Action does not and cannot prevent those who

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526a Jn. 10:10.

526b Acts 4:12.

526c *Appunto in considerazione di questa altissima funzione salvatrice e santificatrice della Chiesa e della sua Gerarchia, funzione alla quale fin dai primi giorni del cristianesimo il laicato è chiamato a collaborare nell'Azione Cattolica, abbiamo desiderato che non mancasse a questa un posto ed un presidio nel Concordato.*

* Cf. *Peace Within the Nations*, Nos. 627-631.

devote themselves to it from engaging in a Christian and Catholic way in good honest political activity, activity which studies and promotes the good of the *polis*: Catholic Action prepares them admirably for this.

Catholic Action and the corporations

528 Still in reference to the first and chief difficulty which
(92) is, or can be, expected, it remains for Us to see whether these difficulties may arise from the corporate nature of the State, and if so, how. But in truth, it is not easy to see what difficulties there can be, and how they can arise, if one simply considers that the corporate nature results from a special and peaceful organization of the different classes of citizens; with more or less interference by the State, by law, by the judiciary over matters of work, production, etc., all, be it noted, in the natural and civil order; while Catholic Action, as has been said, remains in the spiritual and supernatural sphere.

Competence of the Church

529 It is certain and evident that if the Church and the
(12, hierarchy have the right and the duty to set up and direct
14, Catholic Action, they have equally the right and the duty
58) to organize it in the way best fitted to achieve its spiritual and supernatural ends, according to the customs and needs of various times and places. It is no less certain and evident that the activity of the Church, because of her very nature and divine mission, extends and must extend wherever there is question of the welfare or ruin of souls, the honor of God or the reverse, the observance or violation of divine or ecclesiastical laws, in short, of problems and interests which are not purely material, mechanical, economic, but also moral, having inevitable repercussions in the moral sphere on the individual, the family and society.

Hence the right and duty of the Church, the hierarchy and, in due proportion, of Catholic Action, to exert an influence in the sphere of working life, labor and social matters, not in order to usurp or interfere with the activities of unions or others, which are not their concern, but to safeguard and procure the honor of God, the good of souls always and everywhere, the supernatural life with all its benefits. Surely not the least of these benefits are the sanctification of work and a more conscientious attitude towards it, the consolation of patience which is so necessary to the lowly and suffering, the sentiments and practice of Christian fraternal charity and justice between individuals and social classes, more careful protection of virtue in danger, especially among young people. Corporate activity and Catholic Action cannot fail to come in contact, since they both deal with human nature, individually and collectively (a); but if there is sincere good will on both sides, contact between the two activities cannot but produce a happy effect: the coordination of individuals, and social classes for the greater good, and if possible, the greatest good, of all.

(Fascism and Catholicism.)

THE WORK OF LEO XIII

Enc. *Quadragesimo anno*, May 15, 1931.

(The fortieth anniversary of Rerum Novarum.—His teaching on the work of Church and State in social matters.)

In conclusion, the wise Pontiff pointed out that employers and workmen may of themselves effect much in the matter we are treating, "by means of such organiza-

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530a *Attività corporativa e Azione Cattolica non potranno a meno di incontrarsi, data l'identità del soggetto umano e individuale e collettivo.*

16, tions as afford opportune aid to those who are in distress,
 34, and draw the two classes more closely together" (a). Among
 35, these, he attributed prime importance to societies consist-
 71) ing either of workmen alone, or of workmen and employers
 together. He devotes much space to describing and com-
 mending these societies, and expounds with remarkable
 prudence their nature, cause and opportuneness, their
 rights, duties and regulations.

The lesson was well timed. For at that period rulers
 of not a few nations were deeply infected with liberalism,
 and regarded such unions of workmen with disfavor,
 indeed with open hostility. While readily recognizing and
 patronizing similar associations amongst other classes,
 with criminal injustice they denied the innate right of
 forming associations to those who needed them most for
 self-protection against oppression by the more powerful.
 There were even Catholics who viewed with suspicion the
 efforts of the workers to form such unions, as if they
 savored of a sort of socialist or revolutionary spirit.

Workingmen's unions

532 Worthy of all praise, therefore, are the directions
 (6, authoritatively promulgated by Leo XIII, which served to
 35, break down this opposition and dispel these suspicions.
 71) They have a still higher distinction, however; that of
 encouraging Christian workingmen to form unions accord-
 ing to their various trades, and of teaching them how to do
 it. Many were thus confirmed in the path of duty, in spite
 of the powerful attractions of socialist unions, which
 claimed to be the sole defenders and champions of the
 lowly and oppressed.

The Encyclical *Rerum Novarum* declared most appropri-
 ately that these workingmen's associations should be

so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each member to better his condition to the utmost in body, soul and property" (a); yet that it is clear "that they must pay special and chief attention to the duties of religion and morality, and that social policy should have this chiefly in view". For "the foundation of social laws being thus laid in religion, it is not hard to establish the relations of members one to another, in order that they may live together in concord and prosperity" (b).

Fulfillment

Eager to carry out to the full the program of Leo XIII, the clergy and many of the laity devoted themselves everywhere with admirable zeal to the creation of such unions, which in turn formed truly Christian workingmen. These happily combined the diligent plying of their trade with deep religious convictions; they learned to defend their temporal rights and interests energetically and efficiently, retaining at the same time a due respect for justice and a sincere desire to collaborate with other classes. Thus they prepared the way for a Christian renewal of all social life.

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Workers' Associations

These counsels and instructions of Leo XIII were reduced to practice differently in different places according to circumstances. In some countries, one and the same association included within its scope all the needs and purposes proposed by him. In others, according as circumstances suggested or required, a division of functions developed, and separate associations were founded. Of these, some undertook the protection of the rights and

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532a Enc. *Rerum novarum*.532b Enc. *Rerum novarum*.

legitimate interests of their members in the hiring of their labor; others had as their object the provision of mutual help in economic matters; while still others were exclusively concerned with religious and moral duties and pursuits of a similar kind.

535 The latter method was chiefly used whenever the
 (35, laws of the country, or certain established economic insti-
 49, tutions, or the lamentable discord of minds and hearts so
 73) prevalent in modern society, and the urgent necessity of
 uniting forces to combat the massed ranks of revolution-
 aries, made it impossible for Catholics to form Catholic
 unions. Under such circumstances they seem to have no
 choice but to enroll themselves in neutral trade unions.
 These, however, must always respect justice and equity,
 and leave to their Catholic members full freedom to follow
 the dictates of their conscience, and to obey the precepts
 of the Church. It belongs to the Bishops to approve of
 Catholic workmen joining these unions, where they
 judge that circumstances render it necessary, and there
 appears no danger for religion, observing however the
 rules and precautions recommended by Our Predecessor
 of saintly memory, Pius X (a). Among these precautions
 the first and most important is that, side by side with these
 trade unions, there must always be associations which aim
 at giving their members a thorough religious and moral
 training, that these in turn may impart to the labor unions
 to which they belong the upright spirit which should direct
 their entire conduct. Thus will these associations exert a
 beneficent influence far beyond the ranks of their own
 members.

536 It is to the credit of the Encyclical that these unions
 (71) of workmen have everywhere flourished so greatly that
 in our days, though unfortunately still inferior in numbers

535a Enc. *Singulari quadam* which appears in the volume
 on the social problem.

to the unions of socialists and communists, they already muster an imposing body of wage earners able to maintain successfully, both in national and international assemblies, the rights and legitimate demands of Catholic workers, and to urge salutary Christian principles about social life.

Organizations among other classes

There is the further fact that the doctrine concerning the innate right of association, which Leo XIII treated so learnedly and defended so vigorously, began to find ready application to associations other than those of workingmen. It would seem therefore that the Encyclical is in no small measure responsible for the gratifying prosperity and increase of association among farmers and others of the middle classes. These excellent organizations, with others of a similar kind, happily combine economic advantages with spiritual progress. 537 (72)

Associations of employers

Associations of employers and directors of industry, the establishment of which Our Predecessor earnestly desired, did not meet with the same success; they are, We regret to say, still few in number. This must not be entirely attributed to men's want of good will, but to the far more serious obstacles which stand in the way of associations of this kind, the nature and gravity of which We well know and appreciate to the full. There are, however, well-founded hopes that these obstacles also will shortly be removed. We hail even now with deep joy of heart certain experiments, far from negligible, which have been made in this regard, and which have already produced much fruit and give rich promise for the future (a). 538 (35)

538a See Letter of the Sacred Congregation of the Council to the Bishop of Lille, June 5, 1929.

*“Rerum Novarum”, the Magna Charta
of the social order*

539 (71) These beneficent results of Pope Leo's Encyclical, Venerable Brethren and Beloved Children, which We have here outlined rather than described, are so many and so great as to prove beyond question that this immortal document exhibits more than a merely beautiful but imaginary picture of human society. On the contrary, Our illustrious Predecessor drew from the Gospel, as from a living and life-giving source, doctrines capable, if not of settling at once, at least of considerably mitigating, the fatal internal strife which rends the human family. That the good seed sown with a lavish hand forty years ago, fell in part on good ground, is shown by the rich harvest which, by God's favor, the Church of Christ and the whole human race have reaped unto salvation. It would not be rash to say that during the long years of its existence Pope Leo's Encyclical has proved itself the *Magna Charta* on which all Christian activities in social matters ought to be based (a).

(Recall of and authentic interpretation of Rerum Novarum.—New problems.—The remedy: fulfillment of the divine plan.—The role of charity.)

The task of Catholic Action

540 (10, 14, 15, 93) Because of this new diffusion throughout the world of the Gospel spirit, which is a spirit of Christian moderation and of universal charity, We confidently look forward to that complete and much desired renewal of human society, and to “The peace of Christ in the Kingdom of Christ”, to which We firmly resolved at the very beginning of Our

539a *Nec temere dici potest Leonianis Litteras, longinqui temporis usu, Magnam Chartam sese probasse, in qua tota christiana in re sociali activitas tanquam fundamento nitatur oporteat.*

Pontificate to devote all Our care and pastoral solicitude (a). You, Venerable Brethren, who by ordinance of the Holy Spirit rule with Us the Church of God (b), are laboring strenuously and with admirable zeal, in all parts of the world, including the missions among pagans, towards this same end of such capital importance and necessity today. To you be given the well-deserved meed of praise; and at the same time to all those, clergy and laity, whom We rejoice to see daily taking part in this great work, and affording valuable help, Our beloved sons devoted to Catholic Action, who with extraordinary zeal aid Us in the solution of social problems, insofar as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labor and to be overcome by no difficulty, but more and more each day to take courage and be valiant (c). The task We propose to them is indeed difficult, for well do We know that many are the obstacles to be overcome on either side, whether among the higher classes of society or the lower. Still let them not lose heart. To face grim struggles is the lot of a Christian; and to endure severe labor is the lot of those who, as good soldiers of Christ (d), follow more closely in His footsteps.

Relying therefore solely on the assistance of Him Who "will have all men be saved" (a), let us devote all our energies to helping those unhappy souls who are turned away from God; let us withdraw them from the temporal cares in which they are too much involved, and teach them to aspire with confidence to things that are eternal. At times, indeed, this will be easier to accomplish than ap-

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540a Cf. Enc. *Ubi arcano*, *supra*, No. 444.

540b Cf. Acts 20:28.

540c Cf. Deut. 31:7.

540d Cf. 2 Tim. 2:3.

541a 1 Tim. 2:4.

pears at first sight; for if in the depths of even the most abandoned hearts there lurk, like sparks beneath the ashes, spiritual forces of unexpected strength—a clear testimony of a naturally Christian soul—how much more must these abide in the hearts of the many who, largely through ignorance or external circumstances, have been led into error.

Workers' Associations

542 Again, the associations of the workers themselves provide a good omen of coming social reconstruction. To the (9, great joy of Our heart We discern among them great numbers of young workers, who listen readily to the call of 35) divine grace and strive with splendid zeal to win their fellows to Christ. No less praise is due to those leaders of workingmen's organizations who, sacrificing their own interests, and anxious only for the good of their companions, strive prudently to promote their just demands and to bring them into harmony with the prosperity of their trade or profession, and who do not permit themselves to be deterred from this noble task by any obstacle or any distrust. Further, many young men, destined soon by reason of their talents or their wealth to hold distinguished places in the foremost ranks of society, are studying social problems with growing earnestness. These youths encourage the fairest hopes that they will devote themselves wholly to social reconstruction.

Influencing one's environment

543 Present circumstances therefore, Venerable Brethren, indicate clearly the course to be followed. Nowadays, as (7, more than once in the history of the Church, We are confronted with a world which in large measure has almost 87) relapsed into paganism. In order to bring back to Christ these whole classes of men who have denied Him, We

must gather and train from among their very ranks auxiliary soldiers of the Church, men who know well their mentality and their aspirations, and who by kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants (a).

Role of the clergy

It is especially your duty, Venerable Brethren, and that of your clergy, to seek diligently, select prudently, and train suitably these lay apostles, among workingmen and among employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters; but it is particularly necessary that they whom you specially select and devote to this work should show themselves endowed with a keen sense of justice, ready to oppose with manly constancy unjust claims and unjust actions; who avoid every extreme with consummate prudence and discretion; who are, above all, thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly yet gently to the laws of equity and justice (a). This course, already productive of success in the past, we must now follow with alacrity.

543a *Primi et proximi nimirum opificum apostoli, opifices sint oportet; apostoli vero inte artificii commercique assclas, ex iisdem hominibus esse debent.*

544a *Hos laicos cum opificum tum herorum apostolos studiose quærere, prudenter eligere, apte excolere e instituire, Vestrum, Venerabiles Fratres, vestrique cleri potissimum est. Difficilis sane provincia sacerdotibus imponitur, ad quam obeundam acri de re sociali studio rite parandi sunt quicumque in spem Ecclesiæ adolescunt; sed maxime ne-*

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(58,
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545 Further, We earnestly exhort in the Lord the beloved
 (42, sons who are chosen for this task, to devote themselves
 43, wholeheartedly to the formation of the men entrusted to
 45, them. In the execution of this most priestly and apostolic
 95) work, let them make opportune use of the powerful re-
 sources of Christian training, by instructing youth, by
 founding Christian associations, by forming study-circles on
 Christian lines. Above all, let them hold in high esteem
 and employ with diligence for the benefit of their disciples,
 the Spiritual Exercises, a most precious means of personal
 and of social reform, as We said in Our Encyclical *Mens
 Nostra*. These Exercises We declared in express terms to be
 most useful for the laity in general and especially for the
 workers, and We warmly recommended them; for in that
 school of the spirit, not only are excellent Christians formed,
 but real apostles of every state of life are trained and en-
 kindled with the fire of the Heart of Christ. From that
 school they will go forth, as the Apostles from the Cenacle
 in Jerusalem, strong in faith, unconquerable in steadfast-
 ness under trials, aflame with zeal, eager only for the spread
 of the Kingdom of Christ.

Urgency of the task

546 And in truth, the world has nowadays sore need of
 (7, valiant soldiers of Christ ready to work with all their
 94) strength to preserve the human family from the dire havoc
 which would befall it, if the teachings of the Gospel were
 flouted, and a social order permitted to prevail, which

*cesse est ut, quos peculiari ratione ad hoc munus deputaturi
 estis, tales se exhibeant, qui exquisitissimo justitiæ sensu
 præditi cujuscumque iniqua expostulanti aut injuste agenti,
 virili prorsus constantia obsistant; qui prudentia et discre-
 tione a quovis extremo aliena excellent; quos præsertim
 caritas Christi intime pervaserit, quæ una valet hominum
 corda et voluntates justitiæ æquitatisque legibus fortiter
 simul et suaviter subigere.*

spurns the laws of nature no less than those of God (a). For herself, the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of Hell shall not prevail against her; and the experience of centuries has taught her that storms, even the most violent, will pass away, leaving her stronger and triumphantly victorious. But her maternal heart cannot but be stirred at the thought of the countless ills which tempests of this kind would bring to so many thousands; at the thought, above all, of the immense spiritual evils which would ensue, entailing the eternal ruin of so many souls redeemed by the blood of Christ.

No stone then must be left unturned to avert these grave misfortunes from human society; towards this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands. Let us not permit, Venerable Brethren, the children of this world to seem wiser in their generation than we, who by God's goodness are children of Light. We see these men most shrewdly select and train resolute disciples, who spread their false doctrines every day more widely among men of every station and of every clime. And when it becomes a question of attacking more vehemently the Church of Christ, we see them lay aside their internal quarrels, form harmoniously a single battleline, and strive with united forces towards this common aim.

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The need for united action

No one indeed is unaware of the many and splendid works in the social and economic field, as well as in education and religion, laboriously set in motion with

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546a *Et sane, talibus nunc maxime opus est robustis Christi militibus, qui totis viribus adlaborent ad humanam fami-*

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52) indefatigable zeal by Catholics. But this admirable and self-sacrificing activity not infrequently loses some of its effectiveness by being directed into too many different channels. Let then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian reconstruction of human society which Leo XIII inaugurated in his immortal Encyclical *Rerum novarum*. Let them seek, not themselves and the things that are their own, but the things that are Jesus Christ's. Let them not urge their own ideas with undue persistence, but be ready to abandon them, even though these are admirable, should the greater common good seem to require it: that in all and above all Christ may reign and rule, to Whom be honor and glory and power forever and ever.

(*Blessing.*)

ATTACKS ON CATHOLIC ACTION

Enc. *Non abbiamo bisogno*, June 29, 1931—to the Italian Bishops.

(*Attacks on the Holy See and Catholic Action by the Fascist regime. Refutation of calumnies put forward to justify their violent measures.*)

549
(13,
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97) There is one consideration and conclusion. From that which We have been explaining, and still more from the events themselves as they have been evolving, it is clear that these accusations—of political activity by Catholic Action, manifest or disguised hostility of some of its parti-

liam incolumen servandam ab immani prorsus exitio, in quod rueret si, spretis evangelicis doctrinis, ille rerum ordo prævalere permitteretur, qui non minus leges naturæ quam divinas conculcat.

sans against the regime and the party, of its being also the eventual refuge and haven of the refugees who up to the present hostility have been spared through the banner of Catholic Action—(see communication from the Directors, June 4, 1931)—it is clear that all these accusations are nothing but a pretext or a cumulation of pretexts.

We dare to say that even Catholic Action itself is only a pretext. That which was desired and that which was attempted was to tear away from Catholic Action, and through this process to tear away from the Church, the young, and all the young. So very true is this that, after having talked so much about Catholic Action, aim was taken only at the associations of the young, nor were these attacks limited to associations of the young affiliated with Catholic Action. Then afterward, they were extended and broadened so that the measure embraced associations of a simply devotional character and works of pure piety and of a primary catechetical nature, such as sodalities of the Children of Mary. So great were the exaggerations that on some occasions the grossness of the errors was acknowledged.

(Admissions by the Party.)

Rights of Souls and of the Church

Another reflection and conclusion immediately and inevitably presents itself. There has been heretofore no attention paid to Our oft-repeated assurances and Our protest. There has been no attention paid to your protests and assurances, Venerable Brethren, about the nature and the real, true character of Catholic Action, about the sacred and inviolable rights of souls and of the Church that in Catholic Action are represented and personified.

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We state, Venerable Brethren, the sacred and inviolable rights of souls and of the Church, and this is the reflection and conclusion that more than any other concerns

Us, as it is more grave than any other. Time and time again, as is well known, We have expressed Our thoughts—or, better, the thoughts of the Holy Church—on these important and essential matters, and it is not to you, Venerable Brethren, faithful masters in Israel, that it is necessary to say more. But We must add something for the benefit of those dear people committed to your care and whom as shepherds of souls, you nourish and govern by divine mandate and who nowadays would almost never be able, save for you, to know the thoughts of the Common Father of their souls.

551 We said sacred and inviolable rights of souls and of
 (10, the Church because the matter concerns the right of souls
 13) to procure for themselves the greatest spiritual good according to the teaching and under the formative work of the Church, of such a teaching and of such a unique work that is constituted by divine mandate in this supernatural order, established in the Blood of God the Redeemer, necessary and obligatory to all in order to participate in the Divine Redemption. It concerns the right of souls so formed to bring the treasures of the Redemption to other souls, thus participating in the activities of the Apostolic Hierarchy (a).

Liberty of Conscience

552 And in consideration of this double right of souls, We
 (44) are, as We stated above, happy and proud to fight the

551a *Si tratta del diritto delle anime di procurarsi il maggior bene spirituale sotto il magistero e l'opera formatrice della Chiesa, di tale magistero e di tale opera unica mandataria, divinamente costituita in quest'ordine soprannaturale fondato nel Sangue di Dio Redentore, necessario ed obbligatorio a tutti per partecipare alla divina Redenzione. Si tratta del diritto delle anime così formate di partecipare i tesori della Redenzione ad altre anime collaborando alla attività dell'Apostolato Gerarchico.*

good fight for the liberty of consciences, not indeed (as someone, perhaps inadvertently, has quoted Us as saying) for the liberty of conscience which is an equivocal expression too often distorted to mean the absolute independence of conscience, which is absurd in a soul created and redeemed by God.

Liberty of the Church

Besides, there is involved another right of the Church, equally inviolable, to fulfill the imperative divine commission entrusted to her by her Divine Founder, to bring to souls—to bring to every soul—all the treasures of truth and goodness, doctrinal and practical, which He Himself brought to the world (a). “*Euntes docete omnes gentes . . . docentes eos servare omnia quæcumque mandavi vobis*. Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you” (b). 553
(13)

And of what great importance are the first years and the age of youth in putting into effect the universal and complete mandate, is demonstrated by the Divine Master Himself, the Creator and the Redeemer of souls, by His example and by these particularly memorable words which are also particularly stern: “Suffer the little children and forbid them not to come to Me: for the kingdom of heaven is for such.” Guard and watch over “those little ones that believe in Me, whose is the kingdom of heaven, whose angels in heaven always see the face of My Father Who is in heaven. Woe to him that shall scandalize one of these little ones that believe in Me”: *Sinite parvulos venire ad* 554
(19)

553a *Si tratta inoltre del diritto non meno inviolabile della Chiesa di adempiere l'imperativo divino mandato, di cui la investiva Il divino Fondatore, di portare alle anime, a tutte le anime, tutti i tesori di verità e di bene, dottrinali e pratici, ch'Egli stesso aveva recato al mondo.*

553b Mt. 28:19-20.

me et nolite prohibere eos . . . qui in me credunt . . . istorum est enim regnum cælorum; quorum Angeli semper vident faciem Patris qui in cælis est; væ homini illi per quem unus ex pusillis istis scandalizatus fuerit (a).

The Excesses of Fascism

555 (7) And here we find ourselves in the presence of authentic affirmations on the one hand and no less authentic facts on the other hand, which reveal, without the slightest possibility of doubt, the proposal, already in great part actually put into effect, to monopolize completely the young, from the tenderest years up to adulthood, and all for the exclusive advantage of a party, of a regime based on ideology which clearly resolves itself into real pagan worship of the state, which is no less opposed to the natural rights of the family than it is in contradiction to the supernatural rights of the Church. To propose and promote such a monopoly, to persecute for this reason Catholic Action, as has been done for some time more or less openly or under cover, to reach this end by striking Catholic Action in the way that it has recently occurred, is truly to prevent children from going to Jesus Christ, since it impedes them from going to His Church and even arrives at the point of snatching them with violence from the bosom of both, because where the Church is, there is Jesus Christ.

Respective rights of the Church and State in matters of education

556 (12, 39) The Church of Jesus Christ has never contested the rights and the duties of the state concerning the education of its citizens and We Ourselves have recalled and pro-

554a Mt. 19:14; 18:6, 10.

claimed them in Our recent Encyclical Letter on the Christian Education of Youth; rights and duties which are unchallengeable as long as they remain within the limits of the state's proper competency, a competency which in its turn is clearly indicated and determined by the purposes of the state, purposes admittedly not only bodily and material, but purposes that by the very necessity of their character are contained within the limits of the natural, the earthly and the temporal.

The universal divine mandate with which the Church of Jesus Christ has been by Jesus Christ Himself incommunicably and absolutely commissioned, embraces eternity itself, heaven and the supernatural—that order of things which, on the one hand, it is of the strictest obligation for every rational creature to consider and to which, on the other hand, it is necessary by the very nature of things to subordinate and coordinate the remainder.

The Church of Jesus Christ is certainly acting within the limits of its mandate, not only when it puts into souls the first indispensable beginnings and elements of supernatural life, but also when it assists and encourages the growth of this supernatural life according to the opportunities and the capacities of persons and by the means which, in the Church's judgment, seem suitable, with the purpose of preparing capable and efficient collaborators with the apostolic hierarchy and clergy. It is Jesus Christ Himself Who made the solemn declaration that He came precisely that souls might have not only some beginning or some element of supernatural life, but that they might have it in greater abundance. "I am come that they may have life, and may have it more abundantly" (a). It was Jesus Christ Himself Who laid down the first foundations of Catholic Action. It was Christ Himself Who, choosing and educating the Apostles and Disciples as collaborators

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(3,
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in His Divine Apostolate, gave an example which was at once followed by the first holy Apostles, as the Sacred Text itself substantiates.

The Church is sole judge of her own competence

558 (51) It is, consequently, an unjustified pretense and, indeed, irreconcilable with the name and the profession of a Catholic, for laymen to teach the Church and its Head what is sufficient and what must be sufficient for the education and Christian formation of souls and for safeguarding and promoting in society, chiefly among the young, the principles of faith and their full effectiveness in life. To such unjustifiable presumption must be added also clearest evidence of absolute incompetence and complete ignorance of the matters under discussion. Recent events must have opened the eyes of all, since they have clearly demonstrated how much men have succeeded, in a few years, not in saving, but rather in disrupting and destroying the true religious sentiment of Christian and civil education.

Religious instruction alone is insufficient

559 (32, 39) You know, Venerable Brethren, Bishops of Italy, from your pastoral experience, that it is a grave and destructive error to believe and to make others believe that the work of the Church done by Catholic Action and through Catholic Action is replaced and made superfluous by the religious instruction in schools and by the presence of chaplains in the youth associations of the party and the regime. Both are certainly necessary. Without them the schools and the associations would inevitably and quickly become, by logical and psychological necessity, pagan things. Necessary, therefore, they are, but they are not sufficient. As a matter of fact, with such religious instruction and activity of the chaplains the Church of Jesus

Christ can develop only a minimum of her spiritual and supernatural effectiveness, and this minimum amid surroundings and in an environment which does not depend on the Church, where people are disturbed and worried by many other scholastic matters and by many other duties, subject to immediate superiors often little or not at all favorably disposed and occasionally exercising by the example of their lives an influence contrary to their words.

(*Recent attacks.—Condemnation of Fascism.—Future prospects* (a).)

CATHOLIC ACTION TO BE ORGANIZED EVERYWHERE

Enc. *Acerba animi*, September 29, 1932—to the Mexican Bishops.

(*History of the persecution.—Directives to the clergy.*)

And here We recommend anew a point that We have greatly at heart, viz., the necessity of instituting and furthering to an ever greater extent Catholic Action, according to the directions (a) communicated at Our command by Our Apostolic Delegate. This is undoubtedly a difficult undertaking in its first stages, and especially in the present circumstances, an undertaking slow at times in producing the desired effects, but necessary and much more efficacious than any other means, as is abundantly proved by the experience of every nation that has been tried in the crucible of religious persecution.

To Our beloved Mexican sons We recommend with all Our heart the closest union with the Church and the Hierarchy, manifesting it by their docility to her teachings and directions. Let them not neglect to have recourse to the

559a Cf. *Peace Within the Nations*, Nos. 641-647.

560a Cf. *Paterna sane sollicitudo*, *supra*, No. 453.

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(5,
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Sacraments, the sources of grace and strength: let them instruct themselves in the truths of religion; let them implore mercy from God on their unhappy nation; and let them regard it both as a duty and as an honor to cooperate with the apostolate of the priesthood in the ranks of Catholic Action.

DEFENSE OF THE FAITH

Enc. *Dilectissima Nobis*, June 3, 1933—to the Spanish Bishops and people.

(*Evils resulting from secularism and from the separation of Church and State.—This must be fought by all legitimate and legal means.*)

561 In a special way, We invite all the faithful to unite in
(8, Catholic Action, which We have so often recommended,
19, and which, though not constituting a party but rather set
45, above and beyond all political parties, will serve to form
94) the conscience of Catholics, illuminating and corroborating
it in defense of the Faith against every snare.

(*Confidence for the future.—Prayer.*)

THE RIGHTS OF GOD AND OF THE CHURCH

Let. *Die Gefuhle*, June 29th, 1933—to the German Bishops.

(*Present day evils.—Benefits hoped for from the Jubilee.*)

562 In order that the greatly desired return of human
(3, society to God may take place all the more rapidly and
5, easily, you have resolved, Beloved Sons and Venerable
10, Brethren, to develop Catholic Action more and more,
13, obedient in this to Our Own directives in this matter. If
27, Catholic Action always had its place in the Church, it

seems today to be necessary beyond all measure; none of its roles can easily be carried out or replaced by any other organization. For since this Catholic Action, as We have had occasion to declare more than once, is nothing else but the participation of the laity in the apostolate of the hierarchy, it is quite clear that if it is exercised with great generosity of heart, burning zeal and the greatest docility towards the ministers of the altar, it will be to you the source of new strength amid the growing misfortunes of your dioceses. 75)

Through Catholic Action, the activity of the priests, powerfully supported by the laity, will bear more fruit and will reach more of the faithful who would otherwise never have profited by the preaching and sacred ministry of the official representatives of the Church. Especially the persevering, unanimous and thoughtful work of Catholic Action for the true education of growing youth must needs achieve the result which We desire so greatly: that the rights bestowed by God upon the Church may be maintained intact at all times and in all circumstances, that Christ may reign in the hearts of men by His grace and truth and that civil society, whatever its form of government, may be Christian and act in a Christian manner. 563

(Good wishes and blessing.) (8, 10, 13, 19, 76)

A FIELD OPEN TO ALL

Al. to Spanish pilgrims, September 22, 1933.

(The progress of the Christian life must be manifested in three fields: prayer—religious instruction—.)

Catholic Action.—Not only must men learn the truths of the faith, but also all those who know the great importance of souls and of their salvation must help the ministers of God. Here is a magnificent field of action open to the 564 (2, 9, 21,

22, laity, both men and women: *unicuique mandavit Deus de*
 26, *proximo suo* (a). Catholic Action is therefore open to all
 28) and it is practiced in all ways, especially by means of
 prayer, the apostolate of the word and an exemplary life.
 Action is the sign of life, of that life brought on earth by
 God and bought for us at the price of His Precious Blood.
 Without action, movement, activity, there is death, or at
 most life which is pointless, somnolent, sluggish, unused;
 so that Catholic Action is the very sign, cause and measure
 of that life.

*(On this threefold activity depends the renewal of
 Christian life.)*

AN EXAMPLE OF UNITY

Al. to the Women's League of French Catholic Action,
 October 6, 1933.

*(Holy Father's joy at welcoming his beloved daughters
 from France.)*

565 You complete this by presenting to Us such an impos-
 (12, ing delegation of the Women's League of French Catholic
 29, Action, which expresses so much in so few words, whose
 77, past is so glorious and whose recent history is even finer.
 85, Indeed it was only recently that the two Women's Leagues
 87) amalgamated into one: the Women's League of French
 Catholic Action, dedicated to the Blessed Virgin and the
 Sacred Heart, with its different spiritual, intellectual and
 social works, its Associations for the young, for country
 people, for townspeople, for the free schools, its Benjamins
 and its press, which has printed 1,400,000 copies of all sorts
 of publications destined to do great good to a great coun-
 try (a).

564a Eccl. 17:12.

565a The merger was decided upon on March 16, 1933, at
 the meeting of the French Cardinals and Archbishops.

We still retain the impression made upon Us by this wonderful activity, and We congratulate all those who have worked for this merger, for this gathering together of noble forces in the service of God, the Church and the apostolate of the hierarchy, that is to say, in the service of your souls, and of all the souls bought by the Blood of the Redeemer, as we are reminded by the celebration of the nineteenth centenary of the Redemption. Thus We wish that the fruitful results of your Jubilee may be in proportion to the greatness of the things which you represent!

The union of your Leagues is indeed a great thing, both from the moral point of view (and what better example could there be?) and from the historical: is it not the most important achievement yet produced by French Catholic Action?

(The Roman pilgrimage.—The fruits of the Redemption.)

All is ready for the souls at your side to work effectively in Catholic Action. Action is in fact the first effect of life. Where there is no life, there can be no action. 566
(2,
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But on the other hand, what would that life be which was lacking vigor, or nearly so? A sleepy, slow, wasted life surely? Thus Catholic Action comes to take its place in the heart of the Christian life. That is why Catholic Action is so dear to Us and must be so to you.

That is why We hope that in every country this Christian life may be the fruit best adapted not only to the Holy Year but also to membership of Catholic Action. That is what We wish all the Catholic Action movements of the whole world. And indeed, We are delighted to observe that wherever it is organized, as it has been so admirably organized in France, Catholic Action always brings with it the most real and welcome benefits.

FORMATION OF LEADERS

Let. *Ex Officiosis litteris*, November 10, 1933—to Cardinal Cerejeira, Patriarch of Lisbon.

567 We have derived great satisfaction from the letter in
(39, which you express the wise resolution made by yourself
89, and the Portuguese Bishops to reconstitute and fortify
95) Catholic Action in your noble nation, by coordinating in it all the organizations already in existence and by conforming to the instructions which We have issued, as is proved by the draft statutes submitted to Our judgment.

We are also pleased with your plan to begin such an undertaking by the preparation of good leaders, for it is a truth confirmed by daily experience that the progress of any institution depends in general on the skill of its leaders. It will certainly not be difficult in your country—so rich in Catholic spirit and tradition, and recently favored in an extraordinary way by the Most Blessed Virgin—to find true members of the faithful who will be overjoyed to join the holy army of Jesus Christ, namely, Catholic Action. But the latter will not produce its beneficial results if its members are not formed and guided by experienced leaders, and especially by good, helping priests, in whose hands, above all, rests the destiny of the associations.

568 Moreover, while We foresee with real joy that consid-
(39) erable numbers of people will respond to the appeal of their pastors and enroll in this apostolic army, We think it opportune that, especially at the beginning, more thought be given to the quality than to the quantity of members (a). To this end they will be given a thorough and careful training which will be not only moral and religious but also apostolic, in order that they may be able to assist the ecclesiastical hierarchy efficiently and generously.

568a *Ad sociorum potius præstantiam quam ad eorum numerum animadvertendum esse.*

The sacraments of Catholic Action

To this end it will be useful to make them fully understand—for many of the faithful are still unaware of it—that in reality the apostolate is one of the duties inherent in the Christian life, and that Catholic Action is of all forms of the apostolate now in existence, all of which deserve well of the Church, the best fitted to the needs of our time, which is still suffering from the harmful consequences of so widespread and prolonged a campaign of secularization (a). 569
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And indeed if we look at them closely, it is the very sacraments of Baptism and Confirmation which impose, among other obligations, that of the apostolate, that is to say, spiritual help to one's neighbor. In truth, it is by Confirmation that one becomes a soldier of Christ (a). Now, who cannot see that the soldier must face fatigue and battle not so much for himself as for others? But although less obviously to worldly eyes, Baptism also imposes the duty of the apostolate, since it is by Baptism that we become members of the Church, that is, of the Mystical Body of Christ. Between the members of this Body, as is the case with any organism, there must be a community of interests, a certain intercommunion, because they share the same 570
(1,
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569a *Et in multiplicibus, quæ præsto sunt, apostolatus rationibus, bene utique omnibus de Ecclesia meritis, Actionem Catholicam novis ætatis hujus nostræ necessitatibus—tantopere letali laicistarum opera pessumdatæsatius aptiusque occurrere atque mederi.*

570a *Confirmatione nempe Jesu Christi milites efficimur; atqui militi cuique non tam pro suo quam pro ceterorum bono elaborandum pugnandumque esse nemo est qui non videat. Quod quidem officium Baptismatis etiam sacramentum suadet, quamvis id profanis non æque pateat. Indidem enim Ecclesiæ veluti mēbra evadimus, hoc est mystici Jesu Christi corporis. Hæc autem, ut alia cujuslibet corporis mēbra, quemadmodum eandem vitam participant, ita necessum est communia commoda utilitatesque persequi atque provehere.*

life: *Multi unum corpus sumus in Christo, singuli autem alter alterius membra* (b). One member must aid the other; none may remain idle: each receives and each must give in his turn. Now every Christian receives the supernatural life which circulates in the veins of the Mystical Body, that superabundant life which He Himself says that He has brought us: *Veni ut vitam habeant et abundantius habeant* (c); and every Christian must consequently pass on this life to others who possess it not at all or only in a slight degree, and perhaps only in outward appearance.

571 When the faithful have fully understood and pondered
 1, this basic truth of the Faith, We do not doubt that a new
 2, spirit will take hold of their hearts, resulting in intense
 97) activity. One cannot indeed conceive real life without activity, since activity is not only the manifestation of life, but also its measure and the principle of its growth (a). God grant that this Holy Year of Redemption may, as We desire and hope, bring about everywhere a renewal, a new flowering of Christian life. We have the greatest confidence in the part which will be played in this by Catholic Action: it gives Us great consolation to see the movement spreading more and more and ceaselessly growing in fervor in all parts of the Catholic world, including the mission lands, to the evident benefit not only of the Church but also of civil society.

Above party

572 From this it is easily understood that Catholic Action,
 (10, like the Church with which it collaborates, does not di-

570b Rom. 12:5.

570c Jn. 10:10.

571a *Etenim, actione remota atque neglecta, quæ vitam necessario indicat, metitur et auget, vita ipsa vix intellegi potest.*

rectly aim at obtaining the goods of this life, but rather those of the life of the spirit and of heaven (a). It is therefore of the very nature of this association of militant Catholics, that it remains, like the Church, above and outside of party politics, for it is established not to defend the private interests of such and such a group, but to procure the true good of souls, by extending as far as possible the Kingdom of Our Lord Jesus Christ in individuals, families and society, and to gather together in perfect and ordered harmony all the faithful who mean to make their contribution to such a holy and vast apostolic work.

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However, this does not prevent Catholics as individuals from belonging to political parties, when these offer the necessary guarantees for the safeguarding of the rights of God and consciences. It must even be added that work for public interests and participation in political life are a duty imposed by love of one's country, from the very fact that each citizen must contribute as much as he can to the welfare of his own nation (a). And when this participation is inspired by the principles of Christianity, great benefits accrue not only to social, but also to religious life. Thus, without itself engaging in political activity in the strict sense of the term, Catholic Action initiates its members, by the full training which it gives, in the principles of good government; principles which must be in conformity with those of Christianity, which alone can bring prosperity and peace to the nations. It will thus eliminate the phenomenon—monstrous, yet not uncommon—of men who profess Catholicism, yet whose manner of acting is different in private and in public life.

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572a *Non ad terrestres hujus vitæ finem assequendum directo contendere, sed ad spiritualis potius atque supernæ.*

573a *Quin immo rei publicæ consulere ejusque participare munera, patriæ caritatis idcirco officium est, quod quilibet civis Nationis suæ bone prospicere, pro facultate, debet.*

Help for the workers

574 Numerous other tasks are not lacking, to which this
 (21, most timely Catholic movement must devote itself with all
 76) its strength. We will even go so far as to say that its
 program should not exclude any work or any activity which
 promises to benefit the Christian life (a).

575 However, some of these are of special urgency, be-
 (10, cause they answer more widespread and pressing needs:
 34, We have in mind here above all, suitable help for the
 35, working classes: and not only spiritual help—which must
 92, always be foremost in our minds—but also material help,
 93) the latter to be given especially through those institutions
 whose task it is to put into practice the principles of social
 justice and evangelical charity.

Catholic Action will therefore be at pains to found
 these institutions where they do not exist, and to help them
 where they are already in being. It will leave them inde-
 pendently responsible in purely technical and economic
 matters, and will not itself be concerned with these. The
 purpose of its efforts will be that these institutions shall
 always be inspired by frankly Catholic principles and the
 teachings of the Holy See, which is charged by the Divine
 Redeemer to act as spiritual guide to men. We have
 recently expounded these teachings in the encyclical *Quad-*
ragesimo anno, and We have been very gratified to see
 them adopted as a guide to action, not only by Catholic
 Action in numerous countries, but also by some statesmen.

576 In this there is nothing substantially new, for the
 (3, Church, whose Divine Head willed to be called the son of
 6, a Nazareth carpenter and was regarded as such (a), has

574a *Immo etiam recte dixeris nullum opus, navitatem nullam,
 quæ ad christianæ religionis incrementum spectent atque
 conferant ab illius esse studio agendique ratione removenda.*

576a *Neque hæc agendi ratio est profecto nova; Ecclesia
 enim, cujus divinum Caput fabri filius e Nazareth putari
 et appellari voluit.*

never begrudged her help and motherly assistance to the workers: it was she who, by the excellence of her teachings and her persevering activity, rescued them from the ignominy of slavery and raised them to the dignity of brothers of Jesus Christ. Today, she goes before the multitudes of humble workers with a special solicitude, not only to enable them to enjoy all the benefits to which they are entitled by justice and equity, but also to draw them away from the treacherous and pestilential forces of "Communism", that Communism which with diabolical perfidy, strives to extinguish the light of religion in the world, and at the same time exposes them to the danger of falling again, at some more or less distant date, into the same state of wretchedness from which religion has so laboriously rehabilitated them (b).

That is why the Church invites all her sons, both priests and laymen, and especially the members of Catholic Action, to help her in this most urgent of all tasks, that of safeguarding, in the face of such a terrible threat, the spiritual and material benefits bestowed by the Redemption of Christ on the whole of humanity, and especially on the needy.

To the clergy We repeat with special emphasis the invitation already extended to them in the encyclical *Quadragesima anno*, and We exhort them to devote themselves without delay, with a resolute heart and united will, to this work which is so urgently necessary for the salvation of souls: so that none of those of Our children who, at such risk to their souls, join Socialist organizations, can plead in

576b *Hodie autem ipsa humilium turbas operariorum singulari prorsus cura prosequitur, ut non modo bonis, quæ ex jure et æquo ad ipsos pertinent, uti fruique possint, verum etiam e dolosa pestiferaque eripiantur vi "communismi", qui, dum per orbem terrarum lumen religionis, quæ in libertatem illos vindicavit, diabolica fraude extinguere conatur, certo periculo eosdem objicit relabendi aliquando in probrosam veterem servitutem, ex qua tanto labore erecti fuere.*

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excuse that he did so to protect his own interests, since "the Church, and those who proclaim themselves most attached to the Church, favor the rich while they neglect and have no care for the workers".

The catechetical apostolate

578 To attain such a sublime end, it is also necessary that
 (8, the masses, who, through religious ignorance, are too often
 27, left an easy prey to cunning and wicked agitators, should
 28) perceive with ever-growing clearness the light of Christian
 truth which consoles in all suffering, dispels all doubt,
 ennobles every sacrifice and opens up to every well-
 disposed soul the peaceful paths of virtue and Christian
 hope. It will therefore be the first task of the organizations
 of Catholic Action in your noble country to rally around
 their pastors in order to help them effectively in evangeli-
 zation, that is, in the teaching of Christian doctrine (a). Let
 children be assured, by timely and appropriate means, of
 that basic instruction which must guide them safely all
 their life; let efforts be made to deepen more and more
 completely and perfectly the knowledge of the teaching of
 Jesus Christ in young people; let adults be made to under-
 stand with ever-growing clearness that study and medita-
 tion on the truths taught by Our Lord Jesus Christ alone
 offer them, in all the circumstances of life, the light,
 comfort and strength of which they stand in need.

Thus this generous catechetical apostolate will open
 up a very wide field to the activity of good Christians and
 will serve them as a very effective means of leading souls
 to Our Lord Jesus Christ.

578a *Hoc ergo præcipuum esto Actionis Catholicæ munus, quod in perillustri Natione ista obeundum erit, ut boni fideles, cum Pastoribus arcte conjuncti, eosdem adjuvent in ipso evangelii apostolatu, id est in christiana doctrina tradenda.*

The press

Another form of activity to which Catholic Action in your country, as in others, must devote itself with the greatest care, is the fostering and diffusion of good printed matter, especially newspapers and periodicals which are the most effective because they are most widely circulated. We mean by good printed matter that which not only avoids anything contrary to the principles of the Faith and laws of morality, but which seeks to propagate those principles and laws (a). 579
(29)

It is not necessary to prove the educative influence of good newspapers upon families and society: daily experience shows this, as it also shows the immense evil wrought, especially among young people, by the bad press, which is so often more skillfully popularized than the good; for here too are verified the words of Christ: *Filii hujus sæculi prudentiores filiis lucis in generatione sua sunt* (b). The bad press must be resolutely opposed by the good; the ancient principle must be put into practice in this matter: *contraria contrariis curantur*. That is why We are confident that, thanks to Catholic Action, good literature, to be published according to the needs of the times, will multiply and increase, and especially that Christian families will patronize those newspapers which encourage and stimulate men to practice virtue and fulfill their duties towards the Church.

Victory through unity

To this end, because of the vast resources required today by a well-edited newspaper which is able to chal- 580
(46)

579a *Bona autem scripta ea quidem intelligimus, quæ non modo religionem aut bonos mores minime impetant, sed ipsa fidei morumque præcepta atque instituta, tamquam præcones, proclament et illustrent.*

579b Lk. 16:8.

lence the powerful hostile press, We consider that, in this sphere also, it is necessary to march *viribus unitis*, that is to say, to concentrate the generous efforts of all the faithful around one center for the good of all, sacrificing, where necessary, private and local interests to the general good, and making all the sacrifices required in such a grave matter. Unity of plan and of forces is a necessary condition for the success of all the undertakings of Catholic Action and of the Church herself. Is it not the wish of Our Lord, and, as it were, the testament which He left to His disciples: *Ut sint unum?* (a) We make this wish of the Divine Redeemer Our Own, in order that in your nation the faithful as well as the priests may forget all that might divide them in the purely temporal order, and seek with one will all that has to do with the glory of God and the salvation of souls.

FOUNDATIONS OF CATHOLIC ACTION

Let. *Observantissimas litteras*, February 14, 1943—to the Archbishop of Bogotá.

(*Congratulations to the Columbian Bishops.*)

581 We do not doubt that the Columbian Bishops, of
 a(f) whose zeal and vigilant pastoral care We are well aware, are fully convinced, after all the teachings which We have repeatedly given, beginning with Our first encyclical *Ubi Arcano* (a), of the usefulness and, We may say, the necessity of Catholic Action amid the present day conditions created for the Church in various countries.

582 Indeed, faced with the intense and varied activity of
 (2, the enemies of the Faith, who leave no stone unturned to
 5, bring about lamentable downfalls among the people, espe-

580a Jn. 17:22.

581a Cf. *supra*, No. 444.

cially the workers and young people, the ministers of the Catholic Church are no longer numerous enough to fight alone against the many propagandists of evil and their powerful resources. At the same time, the activity of priests cannot penetrate all strata of society, because of the number of those who oppose them with all their strength, or who, because of their own way of life, repel far from them the holy dignity of the clergy, although they are terribly in need of their priestly ministrations. Hence the necessity for that collaboration of the faithful which We have defined, not without inspiration from God, as the participation of lay people in the apostolate of the ecclesiastical hierarchy (a). The very precept of charity should inspire lay people to prevent by every possible means and effort the offences committed against God and the spiritual harm done to their neighbor, for it was not only to priests, but to all, that God "gave commandment concerning their neighbor": *Mandavit Deus de proximo suo* (b); and it has become a noble necessity for all those who appreciate the precious gift of the Faith and are grateful to God for it, to spread that Faith and awaken it in the souls of others, since *bonum est diffusivum sui*. And more than ever in this Holy Year in which We commemorate the Redemption, all good Catholics should feel themselves drawn to enroll in the holy army of Catholic Action, which has been entrusted with the task of causing to flow as abundantly as possible the salutary spring of Divine Redemption, and to consolidate everywhere the peaceful reign of Christ Our Savior.

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582a *Neque potest interdum sacerdotum opera per omnes societatis venas permanere, quandoquidem cives non desunt, qui vel eam pro suis rerum adjunctis præpediant, vel ob suum ipsorum vitæ genus sacram cleri dignitatem ab se arceant, quamvis eorum munere summo indigeant. Inde necessitas oritur adjutricis illius christifidelium navitatis, quam non sine divino instinctu ediximus laicorum hominum "participationem" hierarchici Ecclesiæ apostolatus.*

582b Eccl. 17:12.

583 And besides, there is no question here of something
 (3, new, since, as We have pointed out on numerous occasions,
 9, the fact of Catholic Action is as old as the Church; it is
 62, praised even in the Holy Bible, it has been recommended
 75, ever since the beginnings of Christianity and at all periods
 87, it has been outstanding in the propagation of the Faith.
 97) But in our time it has taken on new forms, assumed new
 tasks in conformity with modern needs: it has already
 become a reality in a great number of countries and even
 in the mission lands; and where it has been well organized
 and has been able to fulfill its mission freely, it has borne
 excellent fruit. Whatever their age, whatever their social
 class, all the faithful are called to collaborate in it; for all
 can work in the mystical vineyard of the Lord. It should
 gather together and assemble within its ranks both young
 people of both sexes and men and women of mature
 age (a); further, it must achieve specialized aims within the
 various social categories of workers, students, doctors,
 professional men and teachers.

The first taste of Catholic Action

584 It will be in no way superfluous to recall the primary
 (39, task which Catholic Action must fulfill among youth or-
 40, ganizations, and, when necessary, among those for adults:
 76, this is a sound and complete religious and moral founda-
 88) tion, and a "social" doctrine worthy of the name, based on
 solid piety, well-trained uprightness of morals and a great
 love for the Church and her Supreme Head, the Sovereign
 Pontiff. It will not be possible indeed to bring about a wor-
 thy and effective cooperation in the apostolate of the hier-

583a *In eam igitur fideles omnes cujusvis ætatis, cujusvis generis coalescant, cum nulli in mystica vinea Domini renuatur labor; ac, quemadmodum eadem utriusque sexus juvenes, ita ætate proventus homines ac mulieres recte componere et consociare debet.*

archy, except by persons who are leading an irreproachable Christian life, fully convinced and enlightened by the truths of the Faith, and animated with an ardent love for Our Lord Jesus Christ and the souls purchased by His Precious Blood (a).

Religious instruction

Therefore, We do not doubt that the Columbian Bishops, convinced that at the basis of a true and solid spiritual formation, or rather, of the Christian life itself, is required a serious knowledge of the things of God, which is appropriate to the needs of the time, will find the most apt and effective means to bring it about that religious instruction is extended to all places and is given to all in a fitting manner. It is necessary for all classes, rich and poor, and for all ages, children, young people and adults. We recently pointed out that the catechism contains all that is necessary for each one to know in order to serve God, preserve his human dignity and fulfill all his duties, even those which concern civil society. And for the man growing in age and wisdom, the catechism broadens out and grows to embrace all the treasures of truth already contained in its little pages. Of these treasures it offers an explanation which grows ever more complete, ever more luminous, ever more satisfying in regard to all the needs of life, ever more relevant to all the situations in which life is directed and fulfilled.

However, if young minds are more ready to learn and assimilate the truths of the Faith, they are also unfortunately more exposed to the errors which creep in everywhere,

584a *Ita scilicet non possint in hierarchici apostolatus inceptis dignam efficientemque præstare operam, qui christianis moribus non præfulgeant, qui catholicis præceptis rite instructi non sint, quique Jesu Christi non flagrent animarumque amore, quas ipse suo pretioso sanguine redemit.*

585
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more vulnerable to doubts and ultimately to the loss of the Faith itself. So the Bishops will direct their fatherly care primarily towards the young people, and especially young students: these latter will be lovingly gathered around priests or catechists who are well instructed in theology and the humanities in order to enlighten and strengthen them in Catholic teaching by all the ways and means which will be suggested by zeal for souls (a).

Formation of chaplains

586 For this work of formation, it is therefore necessary, (95, beginning with the senior classes of the seminary, to train 96) priests well instructed in the nature and task of Catholic Action, rich in the spirit of sacrifice and in special aptitude for the education of youth, and very devoted to Holy Mother Church and the Sovereign Pontiff. The Bishops will then take great care to select the best of them, to encourage and guide lovingly these priests who are to educate all those who will give themselves to the cause of the Church, at the side of the hierarchy. They will have to be the soul of the associations, the inspiration of the apostolate, the representatives of the authority of the Bishops, and, always leaving to laymen the external direction and responsibility

585a *Tametsi, quoniam juvenum mentes; si facilius fidei veritates attingere atque imbibere possunt, erroribus tamen quocumque hodie irrepentibus, dubitantibus ac vel ejusdem fidei jacturæ magis quam ceterorum animi objiuntur, valde opportunum est ut vos, Venerabiles Fratres, paternas curas sollicitudinesque vestras ad juventutem potissimum convertatis; ac nominatim ad eos qui litteris se dedunt, ut iidem benevole a sacerdotibus et a catechistis excipiantur, qui—ab humanis et a divinis disciplinis bene instructi—omnibus viribus omnibusque rationibus, quas animarum studium suggererit, eos catholicæ religionis doctrina imbuant, illustrent atque confirment.*

of the associations, they will have to ensure the faithful and constant application of the principles and directives laid down by the ecclesiastical hierarchy (a).

This is certainly a difficult mission, requiring great self-denial and self-sacrifice, but well worthy of priests *in sortem Domini vocati*, one which with God's help will not fail to procure for them the greatest consolations, as they see arising from their work so many true soldiers of Christ, ready to fight any battles for the sake of what is right. And as a recompense and even more precious sign of the divine pleasure, they will also see many priestly and religious vocations flourishing among the young people whom they will have brought closer to the Heart of Christ. 587 (95)

Catholic Action and other movements

It must not be feared that Catholic Action will absorb or even weaken those venerable and worthy pious associations which are already in existence among young people of both sexes and which are clearly bearing such great fruit. On the contrary, these associations, by working with great success in their own way for the same end, which is the extension of the kingdom of Christ, are numbered among the most valuable auxiliaries of Catholic Action, with which they will be at pains to remain in harmony and fraternal collaboration. 588 (90)

Neither must Catholic Action replace the economic and "professional" organizations whose direct and immediate purpose is to deal with the temporal interests of the various classes of manual or intellectual workers. These associations 589 (97, 92)

586a *Hi profecto erunt consociationum veluti columen, et apostolicæ excitatores navitatis; ac sacrorum Antistitum partes hac in re ita exsequentur, ut consociationum externo regimine atque procuratione laicis viris permissis, id efficiant, ut principia ac normæ, quæ Hierarchiæ auctoritas constituerit, fideliter constanterque in usum deducantur.*

must preserve their autonomy and their exclusive responsibility in the technical sphere; so too the political parties, even those whose members are Catholics, must remain autonomous in their own sphere and alone responsible for their own activity.

590 Since Catholic Action must remain outside and above
(93, party, it cannot assume responsibilities of a political or
94) economic character, nor can it be subject to the periodical vicissitudes of political parties. It will however come to the aid of these organizations and will be of benefit to them by expounding and explaining the principles of a higher order by which they must be inspired, in order to procure the complete welfare of their own members, by coordinating the activities of all to defend and uphold the supreme religious and moral values, which are the best guarantee of prosperity, order and social tranquillity.

The purpose of Catholic Action

591 From all that We have said, it clearly follows that
(9, Catholic Action, like the Church of which it is the auxiliary,
10, has a purpose which is entirely spiritual and supernatural,
13, that it aims to save souls and to establish the reign of Christ,
15, and must, to this end, extend its activity in as many direc-
18, tions as possible. Because of this very fact, it does not seek
21, only the good of individuals, by the Christian education of
39) each of the faithful, but also the good of society as a whole; and for this purpose it must train and raise up apostles capable of understanding the sublime mission of the Church, and resolved to fulfill it in all spheres of society and of public and private life.

We do not doubt that in your nation too and in all its dioceses, there will be found numerous Catholics who will feel honored to respond to the appeal of their holy shepherds and to exert their energy, their authority and their influence in the ranks of Catholic Action.

Choice of leaders

But since the future is in the hands of youth and especially of young students, the greatest interest and care must be bestowed upon them in order to arouse in their souls, by suitable instruction and the practice of religion, such conviction and enthusiasm for the great and sacred cause of the Church. These studies, as well as serving them as a safeguard and help in the midst of the passions of youth, will ensure for Catholic Action excellent leaders and fighters for the victories to come. It is not enough for these centers of Catholic Action to arise near the Universities and secondary schools; these centers must be multiplied in all educational establishments, the very places where young people must be instructed and prepared for Catholic Action, and led up to it, with a view to their future participation in its organizations, which will be a splendid complement to their Christian education.

(Blessing.)

REMEDY FOR SECULARISM

Let. *Perhumano litterarum*, August 28, 1934—to Cardinal Schuster.

(Congratulations to the Cardinal on his work.)

Secularism, that deadly pestilence of our time, now afflicting the world with so many errors and disasters which are liable to become even worse, must be opposed by a remedy which is an effective answer to the evil. This remedy lies in the Christian masses led on by the Holy Spirit to unite together in all parts of the world for the good of Catholicism and to contribute greatly to the restoration of Christian life.

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Internal organization

594 Catholic Action, which is by definition the collabora-
 (50, tion of the laity in the apostolate of the hierarchy, is from
 55, its very nature the auxiliary of the sacred hierarchy, to
 61, which it is subject and to whose structure and organization
 75, it is conformed and adapted (a). That is why, although it
 84, exists at a parochial or diocesan level, it must not be
 85) hemmed in by the limits of parish or diocese. The same
 everywhere in its nature and purpose, it is constituted in
 such a way that it works for the good of religion by adapt-
 ing itself to the needs of each province and region, and
 brings about a unity of wills and energies.

Submission to the Holy See

595 The more surely to attain this end, it has its own laws
 (50, and possesses its own centers, always remaining subject to
 53, the Bishops and especially to the Roman Pontiff. For just
 54, as the Sovereign Pontiff rules and governs the Christian life
 58) and uses appropriate organs to develop and foster it, in the
 same way he is the master of Catholic Action, which exerts
 an active influence on all forms of the Christian life. He is
 the supreme director of the men who enjoy his confidence
 and that of the Bishops, who receive an official mandate
 and devote their effort and care to the progress of the Cath-

594a *Quodsi "laicismus", teterrima nostri sæculi lues, tot errorum caligine, tot malorum catervo terrarum orbem conspargit, deteriora fortasse pariturus, contraria malo opposita medela, rei christianæ restaurandæ summopere prosunt laicorum hominum auxiliares copiæ, quæ ad rei catholicæ emolumentum, ubique gentium, Dei adspirante Flamine, conscribuntur. Actio enim catholica, quæ definitur laicorum hominum in apostolatam hierarchicum collaboratio, ut ipsa ejus natura deposcit, sacræ hierarchæ, cui subest, auxiliatur et ad ejusdem structuram seu organizationem aptatur et fingitur.*

olic religion. Therefore, knowing that the good done to the whole body imbues with fresh strength each of its members, let your charity towards the Church urge you not only to form the peace-loving army of Christ the King in a worthy and effective manner, but also to create an ever firmer union of discipline between yourselves and those who have the duty of executing Our mandate.

ACHIEVEMENTS OF THE Y.C.W.

Let. *Cogitantibus Nobiscum*, August 19, 1935—to Cardinal Van Roey, Archbishop of Malines.

(*The forthcoming Y.C.W. Congress in Brussels.*)

Ten years have passed since the Association of the Y.C.W. saw the light of day, being born in your country in such propitious circumstances. Stopping today for a moment to contemplate the progress made and to consider its great and admirable achievements, the Y.C.W. cannot but recognize in all this the power of God, Who has deigned to smile upon its undertaking. It is not only in Belgium, indeed, that it has developed, strengthening Catholicism there and bringing it new followers; it has gone beyond your frontiers, to such an extent that it can safely be conjectured that it will extend still further in the future, adapting itself to different local circumstances and conforming to the wishes of the Bishops. And it cannot be otherwise, since it is an authentic form of Catholic Action, well-fitted to the present day; it follows the pressing appeals of our Holy Mother, the Church, in devoting its care and effort to the working class which is often crushed under the burden of distress and deceived by fallacious errors.

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Who, then, who has not lost the ideal and practice of virtue, could fail to admire this multitude of young people

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22- in whom rests such hope for civil and religious society?
 25, Profound knowledge of religion, invincible charity which
 41- is eager for holy enterprise, never-failing optimism which
 43, reveals the supporting presence of moral integrity, true
 97) modesty, together with a great firmness of soul, such are
 the qualities after which they aspire in order to render
 effective service to Catholic Action, and thereby to assist
 the ecclesiastical hierarchy in the work of the apostolate.
 Their daily work enables them to offer themselves as vic-
 tims in expiation and opens to them a wide field in which
 they can employ their tireless zeal to lead back their fellow-
 workers, their brothers, to the practice of the Christian life.
 We are not unaware how, by their devotedness, their
 prayers, their frequent use of the sacraments, their gentle-
 ness and their diligent efforts, they are striving to win their
 brethren for Christ, as true givers of light, collaborators
 with the Holy Spirit, the advance guard of the Church.

(*Example of the Holy Family.—Good wishes and blessing.*)

THE CLERGY'S AUXILIARY ARMY

Let. *Quamvis nostra*, October 27, 1935—to the Brazilian Bishops.

598 Although We have already expressed Our mind very
 (7, clearly concerning Catholic Action, first of all in Our first
 13, encyclical *Ubi arcano* (a), then in numerous documents
 15, published subsequently, We nevertheless, acceding most
 75) readily to your wishes expressed during your recent visit
 to Rome, desire to address to you a special word on this
 most important subject. We mean thereby to demonstrate
 more clearly the value which We attach to the collaboration
 which the laity can offer to the hierarchy, not only in de-

fending Christian truth and morality against the attacks which threaten them from all sides, but also by themselves becoming, under the guidance of their pastors, valiant auxiliaries in the work of fostering more and more the progress of religion and society (b).

Insufficient numbers of clergy

It is Our conviction, first of all, that Catholic Action is a special grace, both for the faithful who are called by God to collaborate more closely with the hierarchy, and for the Bishops and priests, who will find in the ranks of Catholic Action souls ready to give them effective help in accomplishing their apostolate better and more widely from day to day. Who indeed cannot see that even in Catholic countries the clergy are too few to ensure to all the faithful the help they need? Even in your beloved country, the people of which are truly animated by sentiments of piety and religion, how many times have you not deplored the shortage of priests, especially secular priests, in a territory which, because of its natural conditions and geographical formation, as well as its immense extent, demands more than elsewhere a large number of priests? And what is to be said of the present spectacle of so many obstacles put in the way of the sacred ministry and the accumulation of so many tasks, so that most of the time the Lord's ministers cannot bestow the benefits of their priestly ministry on all the faithful? What is to be said of the dangers of all kinds constituting an ever-growing threat to the faith and moral integrity of the Christian people; especially in the great

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598b *Ita enim clarius patebit, quantopere Nos adjutricem operam æstimemus, quam laici ecclesiasticis viris præbere possint, non modo ut fidei veritatem christianosque mores ab insidiis undique minantibus tueantur, verum etiam ut ipsi, Pastorum ducta, validissimum efficiantur auxilium ad rem religiosam civilemque magis magisque perficiendam.*

nations where, as in Brazil, so many poisonous germs swarm side by side with so many good and great achievements?

600 We know the pains taken in your country to foster and
(13, encourage vocations to the priesthood and to render the se-
27) minaries more and more fitted to their most noble purpose. We have the proof of this solicitude and zeal in the crea- tion of the Brazilian seminary in Rome, founded under your auspices and by means of your resources, which is honored with the title of Pontifical Seminary and which, as you know, We have close to Our heart. These holy strivings, blessed and made fruitful by God's grace, will certainly produce abundant fruit in the future. But how much more abundant will be that fruit if, at the side of the army of priests—whose number We hope to see in- creased and their task reduced—there are mustered obedient and disciplined troops of good lay people able to prepare and complete, and even, if necessary, to substitute in certain places for the activity of the priest, for example in the religious instruction of children! (a)

Order and Methods

601 But in this noble battle to defend and extend the King-
(59) dom of Christ, it is absolutely necessary, as in all battles and all armies, to proceed with order, method and reflection. You will not then take it amiss if We add here some recommendations and directives suggested to Us not only by the consciousness of the conditions in which you live and the burning desire which We cherish to see you obtain rapidly—even in this sphere—the consolation of success, but also by Our long experience which has, so to speak, helped Us to see which are the surest and most appropriate remedies for various countries.

600a *Vel, si quibusdam in rebus opus fuerit, nonnullis in partibus, uti in religiosa puerorum institutione, etiam sup- plendum!*

Concentrate on gifted leaders

We recommend you above all to devote the greatest zeal to the training of those who wish to fight in the ranks of Catholic Action: a religious, moral and social training which is indispensable for anyone who would accomplish effective apostolic work in the midst of modern society (a). Precisely because of this absolute need for training, it will be essential to begin, not with great numbers, but with small, well-trained teams, who will act as a sort of evangelical leaven to transform the whole mass. It will not be difficult to undertake this salutary work in each parish, concentrating with loving interest on small children, whose innocent souls can easily be formed in the practice of the Christian virtues. No less diligence will have to be shown to enroll in the Catholic Associations the young people who are the hope of Church and State, as well as the men upon whom depend families and society as a whole.

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Unity of action

There is, next, something which can never be recommended to you enough: it is that the newly-born associations should live not only in perfect harmony, but also should be coordinated and linked with each other in the closest and most organic unity. From the parochial associations to the diocesan organizations, from these to the national centers of direction, all must be perfectly united and compact. As it is with the members of a single body, so it is with the various parts of an invincible army. Not

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602a *Ac primo quidem vos hortamur, et omni studio ad eorum formandos effingendosque animos incumbatis, qui in Actionis Catholicæ agminibus militare velint; horum namque institutio de re religiosa, morali ac sociali ad apostolatam hac ætate efficaciter obeundum perquam necessaria videtur.*

confusion, but fusion; not rivalry in works left to chance, but collaboration in the various spheres assigned to each; no clash in the spontaneous blossoming of the different associations, but a harmonious and orderly development of the whole body in the well-proportioned beauty and vigor of its various members (a).

604 It would therefore be an error and a very great pity if
(90) associations of the faithful should be formed in the parishes or dioceses pursuing ends similar to those of Catholic Action, but entirely independent of, and in no way coordinated with, Catholic Action, or worse still, in opposition to it. The special advantages limited to the narrow circle of the members of these associations would be completely destroyed by the damage caused by these groups in dissipating and disorganizing the Catholic forces and sometimes even causing them to clash, whereas in view of the needs of the present time, they should be, as We have said, powerfully organized, subject to the hierarchy and at the service of the Church.

Specialization

605 This does not mean, however, that no steps must be
(6, taken within Catholic Action to train and give special help
16, to the various classes, as, for example, farmers, workers,
87) students, intellectuals or professional men. On the contrary, all this is absolutely indispensable if Catholic Action is to attain its purpose fully, which is to make of each person a zealous apostle of Christ in the social milieu in which the Lord has placed him. We strive above all to take special

603a *Ut membra scilicet corporis unius, ita invicti exercitus cohortes. Virium compactio non dissipatio; non fortuitus quidam operum concursus, sed ordinata ad commune bonum conspiratio; non singularum partium sponte egerminantis florentisque vitæ compressio, sed progrediens artuum viriumque auctus, ita ut decor et venustas, cum apta membrorum compositione in toto corpore eniteant.*

care of the lower classes, the workers in industry and on the land. Indeed, just as these were especially loved by the Divine Heart of Jesus, so they have been, and still are, the object of the maternal care of the Church, which is filled with profound compassion at the prospect of the pains and suffering of their lives, and with loving anxiety at the grave spiritual dangers to which they are exposed by an intense propaganda campaign of anti-religious and anti-social teachings.

Propagandists

In all this immense work of organization, it will therefore be most useful to set up, as far as possible in each diocese, groups of priests and also of laymen, well acquainted with Catholic doctrine, inflamed with ardent zeal for souls and deeply loyal to the Pope and Bishops (a), who, as fervent missionaries of Catholic Action, will make frequent and well-prepared visits, as ordered by the Bishops in each parish of their diocese, or of another if called upon to do so, in order to propound clearly the beauty and advantages of Catholic Action, to help with and collaborate in the training of good leaders (necessary, if the associations are to live and flourish), and lastly to direct and coordinate activities, so that each association may attain the end which it has set itself, without prejudice to the others. Furthermore, seminary students must be trained for this apostolate; then the clergy, especially the young priests, must be trained, if necessary by being sent to study Catholic Action in those countries where it has already experienced success and reaped an abundant harvest.

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606a *Qui, res divinas edocti, liberalitate animarumque studio flagrantés, devoti Apostolicæ huic Sedi Pastoribusque dediti.*

Study weeks

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In order the better to fit priests and religious for Catholic Action, as well as those lay people who particularly feel the need for Catholic Action, We consider it most useful to organize, as has already been done with great profit in various places, frequent days or weeks of study and prayer, not only on a national basis, but also within the region, diocese or parish, in which God's help will be invoked. Then, by means of spiritual exercises and practical lessons, given by experienced persons, concerning social and organizational questions, those taking part in these days or weeks will be exhorted to devote themselves to the apostolate and will be deeply imbued with the moral and social teachings of the Church (a). It is best to invite to these gatherings the different Catholic Action groups, that is the young people, students, men, women, workers, professional men such as lawyers, doctors, industrialists and business men, and to organize special ones for priests, religious, teachers, etc., treating there such subjects as will interest each group and each category, from the point of view of religion and of the apostolate proper to Catholic Action.

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We know well, and do not minimize, Dear Sons and Venerable Brethren, the numerous and grave difficulties presented by this noble and necessary task, especially in its early stages. But We love to recall the saying which the Apostle, divinely inspired, did not hesitate to utter: *Omnia possum in eo qui me confortat* (a). If then the priests and lay folk working in Catholic Action place their hope and trust in God and are obedient to divine grace, and if they make active and persevering use of all the means offered to them by Catholic Action, even those which appear of

607a *Studiose ad apostolatatum incendantur, et genuinis Ecclesiae doctrinis haud leviter imbuantur.*

608a Phil. 4:13.

little importance, the Divine Goodness will not deprive them of special and even extraordinary graces to help them persevere in the work they have happily undertaken. On the other hand, their labors to build the new City of God would be in vain if God did not build with them (b).

Auxiliaries of Catholic Action

And besides heavenly helps, it seems that Catholic Action does not lack other auxiliaries: In truth, it never clashes with other good works, and still less does it destroy them; on the contrary it re-invigorates, helps and coordinates them. That is why it asks for, and readily accepts, the collaboration of all these organizations, institutions and activities, which, although not belonging officially to Catholic Action, work for the same ends: the formation of the Christian conscience and the apostolate.

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The help given by religious

The most substantial and widespread help given to Catholic Action will doubtless come to Catholic Action from the numerous religious orders, which have already rendered signal service to the Church for the good of souls in your country. This aid will always be forthcoming from them, not only by their constant prayer, but also by generous activity, in collaboration with the priests, even if they have not themselves, in the strict sense, the care of souls. They will be especially helpful by preparing for Catholic Action from the earliest years, the children whom they are educating in the schools and colleges directed by religious Institutes. They must begin by drawing young people to the practice of the apostolate, then exhort them

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608b *Contra frustra illi ad novandam christianam civitatem desudabunt, nisi simul ædificabit ipse Deus.*

with care and perseverance to join the organizations of Catholic Action. If these are lacking, let the religious themselves set them up. One can say that there is no better time than school-days and no place more favorable than school and college to train young people in Catholic Action. This training of youth will greatly benefit the colleges themselves, for it is easy to understand the great and numerous advantages which will accrue to all the members of a school or institution in which the best pupils form their fellows in the spirit of the apostolate. The souls of these young people trained for Catholic Action will find in it special help, as We have often pointed out, since, forewarned and fortified, they will find in the organization which will still be with them at the most difficult age, defense and support to help them face and overcome the many grave dangers of the social environment which they will have to enter.

611 Thus even those associations and institutions whose
 (10, object is to foster piety, to encourage the practices of reli-
 90, gion, to promote some special activity of the social apos-
 91) tolate, will truly be auxiliary forces of Catholic Action, for, while each one preserves a proper and necessary autonomy, they will establish with each other that harmonious union, that coordination and mutual understanding (a) which We have so often urged. Catholic Action thus powerfully aided and strengthened, and wisely directed, will as a peaceful army enter the holy struggle to defend and establish the reign of Christ, which is the reign of justice, peace and love.

Advantages to be gained by the country

612 That is why Catholic Action, even though, as its nature
 (94, demands, it remains aloof from all the activities and pur-

611a *Concordiam et consensum, ordinatam colligationem, mutuamque intelligentiam.*

poses of party politics, will make an effective contribution to the prosperity of the country and its citizens; is it not clearly an "apt means by which the Church bestows upon mankind all sorts of benefits" (a)? 97)

Lastly We earnestly pray God to make fruitful the noble labors undertaken by Your Eminence and all the Bishops, obediently helped and supported by the Catholic clergy and laity, to establish throughout the whole nation this powerful means of Christian revival, so that soon there may be formed in every diocese these fine battalions of brave soldiers of Christ, fighting to defend the interests of God and the Church, and everywhere bringing with them the knowledge of Christ, which is the pledge and guarantee of the welfare of families and of society itself. 613 (27)

(Good wishes and blessing.)

JUBILEE OF THE CATHOLIC ASSOCIATION OF FRENCH YOUTH

Let. *L'approche des fêtes*, May 15, 1936—to Cardinal Verdier.

(Blessing.)

The approaching Jubilee celebrations of the Catholic Association of French Youth in Paris are regarded by Us with good will and deeply affect Our fatherly heart, which is overflowing with consolation and hope at such a promising prospect. This event must, indeed, be considered as a glorious stage in the path trodden by these dear, ardent young people towards the ideal put before the peaceful legions of Catholic Action. The little flock which was 614 (21, 70, 87)

612a *Quandam veluti viam ac rationem, qua ad beneficia omne genus nationibus impertienda utitur Ecclesia.*

gathered together fifty years ago under the inspiration of Count Albert de Mun has today grown into an imposing Association, which seeks to extend the Kingdom of Jesus Christ, the Kingdom of light and peace. Such is the program, such the work, of the Catholic Association of French Youth. Its only aim—but one comprising and surpassing all others—is the spiritual perfection of its young members to make them apostles in their turn, good soldiers of Christ Jesus, according to the happy expression of St. Paul (a), who will bring the benefits of the Redemption, by means of the weapons of enlightened faith and burning charity, into all sections of society, into schools, workshops, offices, families, public life and among their comrades of all classes and conditions. For the true apostolate, like the love of God from which it springs, knows no measure or limit.

615 We are watching the spiritual progress of these young
 (59, people with paternal feeling, and We beg you, Dear Son,
 70, to assure them of this on Our behalf. In earlier days their
 85) traditional pilgrimages to the See of Peter, ever growing
 in size and fervor, already bore consoling witness to their
 progress. At the same time these pilgrimages bestowed
 upon the Catholic Association of French Youth a specifically
 Roman character, which Our Predecessors Leo XIII and
 Pius X, in particular, were happy to acknowledge and
 welcome in the memorable audiences which they gave. In
 recent times, the methodical organization of French Catho-
 lic Action, over which, Dear Son, you preside with such
 enlightened wisdom, has not failed to give the youth or-
 ganizations a new lease on life, by making them more deeply
 conscious of their vocation to the apostolate, in union with
 the hierarchy, and by the setting-up of specialized move-
 ments leading, by the well-known law of the action of like
 upon like, to more direct influence and unfailing effective-
 ness. That was the splendid spectacle afforded Us by the

Catholic Association of French Youth at the time of the unforgettable audience of April 6, 1934, at which this French Catholic Youth, united and at the same time varied, with its young sailors, farmers, business people, Y.C.W. members, students, all powerfully united in one mighty Federation, seemed like a magnificent field, of which one could say with Our Lord: *Videte regiones, quia albæ sunt iam ad messem* (a). We embraced them then with a loving and fatherly regard, which We still maintain in Our mind and heart, and which We extend also to their solemn meetings in Paris.

We rejoice as We contemplate the sum total of good which in the course of the last half-century they have been able to achieve and which they will increase still more in the future. We count with great happiness the vocations which have come from their ranks, as an evident sign of divine favor. We exhort them afresh to piety, study and action, that indispensable trinity of virtues and ideals which is the keystone of their program. Lastly We invoke the blessings of Heaven upon the whole Catholic Association of French Youth, which in the difficult times in which we live, represents one of the most solid hopes of Church and State.

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(The Pope asks the Cardinal to give his blessing to all the members of the Catholic Association of French Youth.)

REVIEW OF CATHOLIC FORCES

Let. *L'Annonce du VI Congrès*, September 2, 1936—to Cardinal Van Roey.

The announcement of the Sixth Catholic Congress of Malines, so carefully prepared by the pastoral zeal of the

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Belgian Bishops, which you send Us in terms so expressive of your firm confidence in success, gives Us a foretaste of one of those great events which form a milestone in the religious and social life of the noble land of Belgium. In this particularly grave hour in the history of the civilized world, you, who have the honor to find yourselves in the advance guard of civilization, wish to call, as it were, a halt on the uphill road of your multifarious activities, and to gather together from the various sectors in order to consider your strength and especially to review in the light of conscience your objective, your program and your labors. For you realize clearly that at the moment when the forces of evil are gathering, the better to take flight and swoop to the attack, nothing would be more dangerous than dispersion and isolation. It is, on the contrary, absolutely essential, nay, of strict obligation, to close the ranks, appealing to the reserves of spiritual energy which the Christian virtues put at the disposal of all men of good will, to help them to make the sacrifices demanded by the common interest.

618 This is all the more necessary, and the sacrifices demanded
(28, must be accepted all the more readily, because
46) Catholics know the inexhaustible sources of which the
Church is happily possessed to enable her to solve every
social, moral and religious question, at all times and in all
places, thanks to the infallible teaching of Him, Who alone
has the words of eternal life, and can, in the confusion of
ideas and passions by which society is disturbed, give back
light to men's minds and peace to their hearts. The eternal
truth of the principles which form the basis of Christianity,
and the infinite flexibility with which the Gospel has always
adapted itself to the progress and different conditions of
life created for humanity in the course of the centuries,
are the best guarantee that Catholicism is perfectly up-to-
date in modern society; and this is proved by the long series
of pontifical documents on such problems.

This fact gives Us supreme confidence in Our dear sons, the Belgians, whose well-tempered faith is equal to struggle and sacrifice, and, far from flinching before difficulties, has never failed to triumph, even over internal dissensions. It is from this faith that they will surely draw the light and strength to regain unanimity in the consciousness of their duties at the present time, and to envisage the different manifestations of Catholic life in a spirit of unity, which will lead them to a mighty coordination of effort in all spheres and to the building up of a strong and united movement for moral regeneration in their beloved country.

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The work to be accomplished by the Congress in its different study groups and in the ensuing happy coordination, will be the basis and the point of departure for that other special, patient, daily work to which all the organizations—without exception—and all Catholics worthy of the name will regard it as their duty to devote their energies. And this, under the enlightened leadership of their pastors, with that spirit of obedience, that spontaneous discipline, that persevering enthusiasm which such a work absolutely demands from every true disciple of Christ and child of the Church, and which the Belgians have displayed so admirably on many occasions.

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(Hopes of success.—Good wishes and blessing.)

SOCIAL APOSTOLATE

Enc. *Divini Redemptoris*, March 19, 1937.

(The Church face to face with atheistic Communism.— Doctrine and fruits of Communism.—The social doctrine of the Church.—Remedies for the Communist revolution.— Ministers and helpers of the Church.)

621 After the clergy, We appeal paternally to Our dear
 (10, children among the laity who are fighting in the ranks of
 39, Our beloved Catholic Action, described by Us on another
 40, occasion as "an ally granted by a special divine Providence"
 45, to the Church in these most difficult times. The ultimate
 76, aim of Catholic Action being to bring about the effective
 92, reign of Jesus Christ in family and civil society as well as
 97) in individuals, its work may be described truly as a social
 apostolate (a). Its chief and constant task must therefore
 be that of carefully training and preparing its members to
 fight God's battles. This training, especially urgent and
 necessary in these times, and an essential preliminary to
 any successful action, will be greatly assisted by study-
 circles, weekly schools on social subjects, series of confer-
 ences, and other schemes for making better known the
 Christian answers to economic questions and problems (b).

622 Thus equipped, the soldiers of Catholic Action will
 (8, certainly be the leading apostles of their fellow workers,
 10, and will thus render most valuable aid to the clergy in
 17, spreading the light of truth and alleviating physical and
 27, spiritual distress among those who have been only too often
 34, cut off from the ministrations of the priest by anticlerical-
 92, ism or irreligion. Thus, under the guidance of trained and
 96) experienced priests, they will be lending their vigorous and
 courageous cooperation in the task of bringing the aids of
 religion to the working masses; and this is a task most dear
 to Our heart, for there is no better way of protecting the
 workers, Our beloved children, against the insidious activ-
 ities of the communists.

621a *Actio nimirum Catholica, cum in hoc demum certet, ut
 Jesus Christus, tum in singulos, cum in domesticum civilem-
 que convictum feliciter dominetur, sociali, ut aiunt, aposto-
 latu defungi dicenda est.*

621b *Ut ostendant qua ratione qualive via œconomicæ
 quæstiones christiane expendantur.*

Besides exercising this influence upon individuals, always valuable, always salutary, but often hidden, it is also the function of Catholic Action to make known as much as possible, by the spoken and written word, the fundamental principles of the Christian social order as set forth in papal documents. 623
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Auxiliary Associations

Grouped, as it were in battle array, about Catholic Action are the organizations which We have called its auxiliaries. These too must claim and do their part in the great work of which We are speaking, a work today surpassing all others in vital importance. 624
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Professional Organizations

We appeal also to class and professional organizations: associations of artisans, farmers, builders, doctors, employers, writers, and others, whose common interests and degree of culture have naturally led them to form their several groups. These can do much to introduce into public affairs the sort of social order which We had in mind in writing the Encyclical *Quadragesimo anno*, and so extend the kingdom of Christ into every department of industry and literature (a). 625
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625a Cf. the letter from Cardinal Pacelli to M. Duthoit, dated June 28, 1935: "Finally, because it is not enough to give a juridical structure to the corporative institution; because it needs a soul, that is to say a spirit of justice and social charity, you propose quite rightly to cast light on the educative role of Catholic Action, which is able by its specialized groups to carry Christian principles into professional circles. Indeed, does not Catholic Action essentially train its members to understand and fulfill the duties of their state, which include in the first rank their professional obligations?"

626 (93) It may be that in some countries owing to economic and social changes, the State has considered it necessary, while having due regard to individual freedom and initiative, to exercise some measure of legislative control over such organizations. Even so, members of Catholic Action, while taking proper account of the realities of the situation, will continue prudently to help the cause both by their studies, applying Catholic principles to the solution of the questions of the day, and also by their action, loyally and willingly joining the new associations in order to permeate them with that spirit of Christianity which is always the principle of public order and brotherly cooperation (a).

The mission of Catholic workers

627 (9, 26, 28) We have a special message for Our beloved Catholic workers, youths and adults alike, whose manful and steadfast adherence to the Faith in these evil days has merited for them the honorable and difficult task which now falls to their lot. With Bishops and priests to direct their action, they have to do all in their power to bring back to God and the Church those vast masses of their fellow workers who, in their indignation at being misunderstood and improperly treated, have unhappily abandoned their religion. Let Catholic workers by word and example convince their

626a *Quodsi, ob mutatum rerum œconomicarum vel socialium statum, rectores civitatis suum esse duxerunt legibus peculiaribus consociationes ipsas moderari ac temperare, salvis, ut æquum est, privatorum libertate et auctoritate; Actionis tamen Catholicæ sodales, quamquam præsentium rerum rationem habeant oportet, prudenter nihilominus in causam tam studia sua conferant, nostrorum temporum quæstionibus ad catholicæ doctrinæ normas enodandis, quam industriam impertiant suam recte libenterque recentiora instituta eo consilio participantés, ut eadem christiano spiritu imbuant, unde rei publicæ disciplina manat et civium fraterna ac mutua in agendo conspiratio.*

misguided brethren that the Church is the tender Mother of all who are weary and afflicted, that she has never failed in her duty to protect her children, and never will. Their apostolate, in coal mine, in factory, in foundries, or wherever workers are to be found, will call for self-sacrifice; but let them remember that Jesus Christ has given them an example not only of work but also of suffering.

Appeal for unity

But to all Our children, to all the children of the Church, to whatever nation, class, organization (religious or lay) they may belong, to all We appeal once more with renewed confidence and urgency to foster the closest possible harmony with one another. More than once We have had occasion to deplore dissensions among Catholics, trivial enough in their causes, but always leading to unfortunate quarrels among the children of the one Mother Church. Agitators, few in number, are quick to seize the opportunity thus presented to exacerbate these differences and so encompass their chief object, which is to set Catholics in conflict with one another. Recent events are eloquent enough to make Our warnings superfluous, which We repeat, however, for the sake of those who have been unable or unwilling to understand them. Those who promote discord among Catholics have a formidable indictment to answer before God and the Church.

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(Duties of the Christian State.—Appeal to those who have strayed.—Invocation of St. Joseph.)

IN THE FACE OF PERSECUTION

Enc. *Firmissimam constantiam*, March 28, 1937—to the Mexican Bishops.

(The persecution.—Directives for meeting it: formation of future priests.)

629 The Mexican priests thus formed according to the
 (3, Heart of Jesus Christ will feel that in the actual conditions
 8, of their country (of which We spoke in Our Apostolic
 95) Letter, *Paterna sane sollicitudo* (a), of February 2, 1926)—
 which are so like those of the early times of the Church,
 when the Apostles appealed for the collaboration of the
 laity—it would be very difficult to reconquer for Christ so
 many misguided souls without the providential assistance
 which the laity give by means of Catholic Action. More so
 since at times grace prepares among them generous souls
 ready to develop most fruitful activity, if they encounter
 a learned and holy clergy capable of understanding and
 guiding them.

630 Therefore, to the Mexican priests, who have dedicated
 (39, their lives to the service of Jesus Christ, of the Church
 95) and of souls—to these We direct Our first and warmest
 appeal, that they will generously second Our and your soli-
 citude for the progress of Catholic Action, dedicating to it
 their best efforts and most timely diligence. The methods
 of an effective collaboration of the laity with your action
 will never be lacking if the priests devote themselves with
 careful attention to educating the Christian people by
 means of wise spiritual direction and careful religious in-
 struction, not diluted in vain discourses, but nourished with
 sound doctrine taken from Holy Scripture and full of
 unction and of force (a).

631 It is true that not all understand fully the necessity of
 (1, this holy apostolate of the laity, although since the publi-
 5, cation of Our first Encyclical, *Ubi Arcano Dei*, We have

629a *Supra*, No. 455.

630a *Neque enim viæ ac rationes, quibus laici apostolicæ
 vestræ actioni studium afferant, umquam deficient, si sa-
 cerdotes christianum populum excolere studuerint, sapienti
 quidem moderamine ac perdiligenti religionis institutione,
 quæ sit non vaniloquiis redundans, sed e Sacris Litteris
 exhausta, solidaque flagrans pietate.*

declared continually that it is a part of the pastoral ministry and of Christian life. But since, as We have already indicated, We are addressing Ourselves to pastors who must regain a sorely tried and to a certain extent dispersed flock, today more than ever before We recommend that you make use of those lay people to whom, as living stones of the Holy House of God, St. Peter attributes a profound dignity which makes them in a certain manner participants in a holy and regal priesthood (a).

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In fact, every Christian conscious of his dignity and his responsibility as a son of the Church and a member of the Mystical Body of Christ—*multi unum corpus sumus in Christo, singuli autem alter alterius membra* (a) (So we being many, are one body in Christ, and every one members one of another)—cannot do less than recognize that between the members of this body there must exist a reciprocal communication of life and solidarity of interests.

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Hence the duty of each with regard to the life and the growth of the whole organism *in ædificationem Corporis Christi* (b); hence too the efficacious contribution of each member towards the glorification of the Head and of His Mystical Body. These principles are clear and simple; but how comforting are the deductions to be made from them! how inviting the lines of action opened for many souls! for souls still doubting, still undecided but anxious to find leadership for their ardor and energy! What encouragement to contribute to the spread of Christ's kingdom and to the saving of souls!

Thus understood, the apostolate does not spring from any mere natural impulse to action. That is evident. On the contrary, the apostolate is the outward manifestation of solid interior formation; it is the uncontrollable overflowing

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631a Cf. 1 Pet. 2:9.

632a Rom. 12:5.

632b Cf. Eph. 4:12-16.

- 41, of intense love for Jesus Christ and for souls redeemed by
 42) His precious blood, love which leads to the imitation of His
 life of prayer, of sacrifice, and of unquenchable zeal.

Various forms of apostolate

- 634 This imitation of Jesus Christ will give life and vigor
 (10, to an apostolate of diverse forms adapted to the different
 21, fields in which souls are in danger, or the rights of the Di-
 87) vine King are disputed; it will be manifest in every act of
 the apostolate which in any way lies within the divine mis-
 sion of the Church. It will penetrate, therefore, not only the
 soul of the individual but the sanctuary of the family too,
 the school and public life.

Quality rather than quantity

- 635 But the magnitude of the work must not cause you to
 (39, be preoccupied more with the number than with the quality
 58) of the collaborators. Following the example of the Divine
 Master, Who wished to precede the few years of His apos-
 tolic work with a long preparation, and limited Himself to
 forming in the Apostolic College not many but chosen in-
 struments for the future conquest of the world, so you also,
 Venerable Brethren, should care first of all for the super-
 natural formation of your leaders and propagandists, with-
 out being too much preoccupied or grieved because at the
 beginning they are but a *pusillus grex* (a).

And since We know that you are already working in
 this direction, We express to you Our satisfaction that you
 have already scrupulously selected and carefully formed
 good collaborators, who by word and example will bring
 the fervor of the Christian life and the Christian apostolate
 into dioceses and parishes.

This work which is yours must be solid and deep. Publicity and the method of the circus have no place in it. It looks upon noisy methods as an enemy. It is a work that knows how to develop its activities in silence, even though results may not be apparent at once or may lack brilliance, like the seed which, buried in the ground, seemingly asleep, prepares the vigorous new plant.

Requisite precautions

Then, too, by encouraging the spiritual formation and the interior life of those who are to collaborate with you, you put them on guard against dangers and mistakes that are always possible. Having always in mind the purpose of Catholic Action, which is the sanctification of souls, according to the Gospel precept *Quærite primum regnum Dei* (a), you will not run the risk of sacrificing principles for ends that may be immediate or secondary, nor will you forget that to that ultimate end are to be subordinated every social and economic work and charitable undertaking (b).

Our Lord Jesus Christ taught us this by His example; because when in the ineffable tenderness of His Divine Heart which made Him exclaim: *Misereor super turbam . . . si dimisero jejunos in domum suam, deficient in via* (c), He healed the infirmities of the body and came to the assistance of temporal needs, He had the supreme end of His mission always in view, that is, the glory of His Father and the eternal salvation of souls.

636a Lk. 12:31.

636b *Inspecto enim supremo Catholicæ Actionis fine, qui est, juxta illud Evangelii quærite primum Regnum Dei (Lk. 12:31), animarum sanctificatio, numquam periculum aderit, ne finibus immediatis secundariisque principia ipsa posthabeantur, neque in oblivionem umquam dabitur, fini illi supremo opera quoque socialia et œconomica, aliaque incepta caritatis, ordinate esse subiicienda.*

636c Mk. 8:2-3.

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Meaning of Social Service

637 This does not mean that works, commonly called social
 (28, service, lie outside the scope of Catholic Action. Because
 34, these works aim at the practical application of the princi-
 71, ples of justice and charity and are a means of winning the
 92, multitudes, since souls often are to be reached only by the
 93) relief of corporal suffering and economic need, We Our-
 selves and Our Predecessor, Leo XIII of blessed memory,
 have recommended them frequently. Although Catholic
 Action has a duty to prepare individuals, trained to be lead-
 ers in social service, to point out the principles that should
 guide and give the rules that are to be followed by social
 service, taking them always from the authorized teachings
 of Our Encyclicals, Catholic Action should never take re-
 sponsibility in matters that are purely technical, financial,
 or economic, because such matters lie outside the scope and
 purpose of Catholic Action.

Facing the charge frequently made against the Church,
 that it is indifferent to social problems, or incapable of solv-
 ing them, proclaim unceasingly that only the teaching and
 the work of the Church, assisted as it is by its Divine
 Founder, can furnish the remedy for the very grave ills
 which afflict humanity.

Forcefulness and moderation in social action

638 It is for you then (as you have already shown you wish
 (16, to do) to use these fruitful principles to solve the grave
 58) social questions with which your country is struggling
 today, for example, the agrarian problem, land distribution,
 the improvement of the living conditions of workingmen
 and their families.

Remember always that, so long as essential primary
 fundamental rights like the right to own property, are safe-
 guarded, under particular conditions, the common good

places limitations on these rights and more frequently today than formerly calls for the application of social justice. Conditions may arise in which to protect the dignity of human personality one may be called on to denounce boldly unjust and degrading living conditions, but when doing this it is necessary to avoid giving any justification for violence under pretext of remedying the evils suffered by the masses, or admitting or encouraging changes in customs deep-rooted in the social economy which, if made without due regard for equity and without moderation, might in their effects be more harmful than the evil itself which it is sought to cure.

In favor of the workers

This intervention in the social question will bring you likewise to occupy yourselves with the lot of so many poor workingmen who too easily become the prey of de-Christianizing propaganda, with the mirage of economic advantages presented to them as a reward for their apostasy from God and from His Church.

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If you truly love the laborer (and you must love him because his conditions of life approach nearer to those of the Divine Master), you must assist him materially and spiritually. Materially, bringing about in his favor the practice not only of commutative justice but also of social justice, that is, all those provisions which aim at relieving the condition of the proletarian; and then, spiritually, giving him again religious comfort without which he will struggle in a materialism that brutalizes and degrades him.

The peasants

No less grave and no less urgent is another duty: that of religious and economic assistance to the farmers, and in general to that not small portion of your sons forming the

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population, mostly agricultural, of the Indians. There are millions of souls, they too are redeemed by Christ, entrusted by Him to your care and for whom He will some day ask you to render an account; there are millions of individuals often in such sorry and miserable living conditions that they have not even that minimum of well-being indispensable to protect their very dignity as men. We beg you, Venerable Brethren, in the bosom of the charity of Christ to have particular care for these children, to encourage your clergy to devote themselves with ever increasing zeal to their assistance, and to interest the whole of Mexican Catholic Action in this work of moral and material redemption.

The Emigrants

641 Nor can We fail to mention a duty which in these
(14) recent times is ever increasing in importance: the assistance of Mexicans who have emigrated to other countries, who, torn away from their country and their traditions, more easily become a prey to the insidious propaganda of emissaries seeking to induce them to apostatize from their Faith. An arrangement with your zealous confreres of the United States of America will bring about a more diligent and organized care on the part of the local clergy, and will assure for the Mexican emigrants those social and economic provisions which are so well developed in the Church in the United States.

The Students

642 If Catholic Action cannot neglect the most humble
(28, 37, 39, 87) and the most needy classes, the laborers, the peasants and the emigrants, it has in other fields no less grave and incapable duties; among other things it must occupy itself solicitously with the students who some day will have, as professional men and women, a great influence in society

and will perhaps hold public offices. To the practice of the Christian religion, to the formation of character and the Christian conscience, which are fundamental elements for all the faithful, you must, where students are involved, associate a special and correct education and intellectual preparation, supported by Christian philosophy—that is, that philosophy which has truthfully been called perennial philosophy. Today, in fact, a solid and adequate religious instruction seems still more necessary in view of the tendency, always growing, of modern life towards externals, the repugnance toward and difficulty of reflection and recollection, and the propensity even in the spiritual life, to allow sentiment rather than reason to be guide.

We ardently desire that you carry out among yourselves, at least to the degree possible, and adapting the instruction, to particular conditions, to the necessities and possibilities of your country, that which Catholic Action is doing so well in other countries for cultural formation, and to assure that religious instruction should hold an intellectual primacy among students and educated Catholics.

The university students who are actively engaged in Catholic Action give Us great hope for a better future for Mexico, and We do not doubt that they will fulfill Our hopes. It is evident that they are a part, and an important part, of this Catholic Action which is so close to Our heart, whatever be the forms of its organization, since these depend in great part on local conditions and circumstances which vary from region to region. These university students not only afford, as We have said, the most valid hopes for a better tomorrow, but even today can render effective service to the Church and to the country, by the apostolate which they carry on among their companions, as well as by supplying the various branches and various organizations of Catholic Action with capable and enlightened directors.

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The children

644 The special conditions of your country oblige Us to
(7, recall the necessary, obligatory, inescapable care of the
19, children, whose innocence is ensnared, whose education
27, and Christian formation is thus so sorely tried. Two grave
28, precepts are imposed on all Mexican Catholics: the one
32) negative, that is, to keep the children as far away as
possible from impious and corrupting schools; the other
positive, to give them complete and accurate religious in-
struction and the necessary assistance to maintain their
spiritual life. Regarding the first point, a grave and delicate
one, We recently took occasion to manifest Our thoughts.
As regards religious instruction, although We know with
what insistence you yourselves have recommended it to
your priests and to your faithful, yet We repeat that, this
being one of the most important and capital problems of
the Mexican Church today, it is necessary that what is so
laudably practiced in some dioceses today should be ex-
tended to all the others, in such a manner that the priests
and members of Catholic Action apply themselves with all
ardor and at cost of any sacrifice, to conserve for God and
the Church these little ones, for whom the Divine Savior
has shown such predilection.

645 The future of this younger generation (We repeat it
(29, with all the anguish of Our paternal heart) awakens in Us
59) the most urgent solicitude and the most lively anxiety.
We know to how many perils the children and youth are
exposed, today more than ever, everywhere, but particularly
in Mexico, where an immoral and anti-religious press im-
plants in their hearts the seeds of apostasy from Jesus
Christ. To remedy such grave evil and defend your youth
from these perils, it is necessary that every legal means be
taken and every form of organization be put in motion, as
for example, the Leagues of Fathers of Families and the
morality and vigilance committees for publications and cen-
sorship of the cinema.

Regarding the individual defense of children and youths, We know, from reports which reach Us from all over the world, that activity in the ranks of Catholic Action constitutes the best protection against the stratagems of evil, the most efficacious training ground in Christian strength. These youths, enraptured with the beauty of the Christian ideal, sustained by the Divine Help which is assured by prayer and the Sacraments, will dedicate themselves with ardor and joy to the conquest of the souls of their companions, gathering thereby consoling harvests of good.

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Civic action

In this We have another proof that in view of the grave problems in Mexico, it must not be said that Catholic Action holds a place of secondary importance. If ever this institution, which educates consciences and forms moral qualities, were set aside in favor of another extrinsic work of whatsoever species, even if it were a case of defending necessary religious and civil liberty, it would be a sad mistake; because the salvation of Mexico, as of all human society, lies above all in the eternal and immutable evangelical doctrine and in the sincere practice of Christian morals.

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For the rest, once this gradation of values and activities is established, it must be admitted that for Christian life to develop itself, it must have recourse to external and sensible means; that the Church, being a society of men, cannot exist or develop, if it does not enjoy liberty of action, and that its members have the right to find in civil society the possibility of living according to the dictates of their consciences.

Consequently, it is quite natural that, when the most elementary religious and civil liberties are attacked, Catholic citizens do not resign themselves passively to renounc-

ing those liberties. Nevertheless, the revindication of these rights and liberties can be, according to the circumstances, more or less opportune, more or less energetic.

Its Principles

648 You have more than once recalled to your faithful that
(36) the Church protects peace and order, even at the cost of grave sacrifices, and that it condemns every unjust insurrection or violence against constituted powers. On the other hand, among you it has also been said that, whenever these powers arise against justice and truth even to the point of destroying the very foundations of authority, it is not evident how those citizens are to be condemned who unite to defend themselves and the nation, by licit and appropriate means, against those who make use of public power to bring it to ruin.

649 If the practical solution depends on concrete circum-
(36, 94) stances, We must however on Our part recall to you some general principles, always to be kept in mind, and they are:

1. That these revindications have the nature of means, or of relative end, not of ultimate and absolute end;

2. That, as means, they must be licit actions and not intrinsically evil;

3. That, if they are to be means proportionate to the end, they must be used only in the measure in which they serve to obtain or render possible, in whole or in part, the end, and in such manner that they do not cause to the community greater harm than that which they seek to repair;

4. That the use of such means and the exercise of civic and political rights in their fullness, embracing also problems of the purely material and technical order, or any violent defense, does not enter in any manner into the task of the clergy or of Catholic Action as such, although to both belongs the preparation of Catholics to make just use

of their rights, and to defend them with all legitimate means, according as the common good requires (a);

5. The clergy and Catholic Action, being, by their mission of peace and love, consecrated to uniting all men *in vinculo pacis* (a), must contribute to the prosperity of the nation, especially encouraging the union of citizens and of the social classes and collaborating in all those social initiatives which are not opposed to dogma or to the laws of Christian morals. 650 (16, 92)

Furthermore, this very civil activity of Mexican Catholics, carried out with such a noble and elevated spirit, will obtain results that are the more efficacious the more the Catholics themselves shall have that supernatural vision of life, that religious and moral education and that burning zeal for the spread of the Kingdom of Our Lord Jesus Christ which Catholic Action intends to give. 651 (94)

Attitude of Christian perfection

In the presence of a happy union of consciences which do not intend to renounce the liberty vindicated for them by Christ (a), what power or human force could yoke them to sin? What dangers, what persecutions, what trials could separate souls thus tempered by the charity of Christ? (b) 652 (37, 48, 94)

This right formation of the perfect Christian and citizen, in which the supernatural ennobles all the talents and actions and exalts them, contains also, as is natural, the fulfillment of civil and social duties. Facing the adversaries of the Church, St. Augustine proclaimed in praise of his

649a ... *ad eandem officium pertineat catholicos viros instruendi ad propria jura recte exercenda, eademque ex communis boni necessitate justis modis vindicanda.*

650a Eph. 4:3.

652a Gal. 4:31.

652b Rom. 8:35.

faith: "Give me such fathers of families, such children, such masters, such subjects, such husbands, such spouses, such men of government, such citizens as those which Christian Doctrine forms, and if you cannot give them, confess that this Christian Doctrine, if practiced, is the salvation of the State"(c).

Thus a Catholic will take care not to pass over his right to vote when the good of the Church or of the country requires it. Thus there will be avoided the danger of seeing Catholics, in the exercise of their civil and political activities, organizing in particular groups, at times disputing among themselves or even opposed to the directions of the ecclesiastical authorities. That would be increasing the confusion and scattering the forces, to the complete detriment both of the development of Catholic Action and of the very cause that they wish to defend.

Activities included in Catholic Action

653 We have already mentioned activities which, although
 (61, not conflicting with, are certainly outside the scope of
 87, Catholic Action, such as would be those of a political
 90, party or those which are purely economic and social. But
 91, there exist many other beneficent activities—such as the
 94) Leagues of Fathers of Families, for the defense of scholastic liberty and religious instruction, the union of citizens for the defense of the family and the sanctity of matrimony, and of public morality, which can be reorganized around the central nucleus of Catholic Action. In fact, it does not hold itself rigidly to fixed plans, but rather coordinates, as if around a radiating center of light and heat, other initiatives and auxiliary institutions; which, enjoying always a just autonomy and a fitting liberty of action necessary for the accomplishment of their specific aims, feel the need of following the directions of its program.

652c Epist. 138, *ad Marcellinum*, 11, 15.

That holds above all for your nation which is so extensive, where the variety of the needs and of local conditions may demand that, though on the basis of common principles, different methods of organization be used and different but equally just practical solutions be reached for one and the same problem.

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Unity of direction

It will be for you, Venerable Brethren, placed by the Holy Spirit to rule the Church of God, to give the final practical decision in these cases, to which the faithful will give their obedience and fidelity according to your instructions. And this is extremely close to Our heart, because the right intention and obedience are always and everywhere the indispensable conditions to draw down the divine blessing upon the pastoral ministry and upon Catholic Action, and to determine that unity of address and that fusion of energies which are an indispensable presupposition for the fruitfulness of the apostolate. With all Our heart, therefore, We beg the good Mexican Catholics to hold obedience and discipline dear. *Obædite præpositis vestris et subjacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri* (a). And let this obedience be full of joy and a stimulus to greater energies. He who obeys unwillingly and only through force, venting his interior resentment in bitter criticism of his superiors and companions in work, of all that which is not according to his own way of viewing things, drives away the divine blessing, wipes out the strength of discipline, and destroys where he ought to construct.

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Together with obedience and discipline, We are pleased to recall those other duties of universal charity which are suggested to us by St. Paul in that same fourth chapter of the Letter to the Ephesians, which We have

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already quoted and which ought to be the fundamental norm of all those who work in Catholic Action: *Obsecro itaque vos ego vinctus in Domino ut digne ambuletis . . . cum omni humilitate et mansuetudine, cum patientia, supportantes invicem in caritate, solliciti servare unitatem spiritus in vinculo pacis. Unum corpus et unus spiritus (a).*

To Our dearest Mexican children, who are such a part of the cares and of the affectionate solitudes of Our Pontificate, We renew the appeal to unity, to charity, to peace, in the apostolic labor of Catholic Action, which must give back Christ to Mexico and restore there peace and temporal prosperity.

(Invocation of Our Lady of Guadalupe.)

THE FIRST APOSTLES OF THE WORKERS

Let. *A la veille du Congrès*, July 8, 1937—to Cardinal Verdier, Archbishop of Paris.

(The Holy Father's joy at the announcement of the Tenth anniversary of the French Y.C.W. and its forthcoming Congress.)

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(87) Following the example of their elder brothers in Belgium, a little group of young Parisian workers undertook, ten years ago, to regain their companions for Christ. And these few pioneers of the early days have today become, throughout France, an imposing and militant army, sworn to radiate their Christian ideal of justice and charity in the face of atheistic Communism and pagan nationalism. Their numerous and fervent battalions are an indisputable proof that the grace of God has been with them during this stage. No praise is too high for the efficacy of their methods of apostolate, inspired by the principles of Catholic Action, which demand, as We have explained especially in Our

encyclical *Quadragesimo Anno*, that "the first and immediate apostles of the working men must themselves be workingmen". Therefore, when addressing recently the Most Eminent Cardinal Archbishop of Malines on a similar occasion, We did not hesitate to see in the organization of the Y.C.W. "an authentic form of Catholic Action, well fitted to the present day" (a).

To convince oneself that the French section of the Y.C.W. has faithfully corresponded to its vocation, it is enough to consider the impressive picture of its many branches and its abundant vitality, as will be shown by the forthcoming Jubilee Congress in Paris. Besides, We Ourselves had a foretaste of this at the time of the pilgrimage they wished so fervently to make, just after Our sacerdotal jubilee, to the Eternal City, the infallible See of the Vicar of Jesus Christ. Today, as then, We are pleased to express to them Our good will and Our special love, in that they show themselves such loyal and zealous disciples of the Divine King Who became, like them, a worker, thus conferring an incomparable dignity on the world of work. We say again to these dear children, that the apostolate which they carry out so generously and ardently in the factories and workshops gives them a supernatural nobility compared with which the honors and riches of here below are mere dust. St. Paul indeed said of the apostolate words which will always be the glory of believing and militant humanity: "*Apostoli gloria Christi* (a), the apostles of the churches, the glory of Christ". Thus by dedicating themselves in the framework of Catholic Action to the salvation of their fellow workers, the members of the Y.C.W. participate in the apostolate of the hierarchy, and become by that fact, the very glory of Christ.

(Good wishes and blessing.)

657a *Supra*, No. 596.

658a 2 Cor. 8:23.

LIFE, THE PRINCIPLE OF ACTION

Al. to the members of the French Confederation of Christian workers, September 18, 1938.

(*Work.—Totalitarianism.*)

659 We promised to speak to you on a third subject, one
(2, which, as We know from the news reaching Us from every-
10, where, will be relevant to the entire world. It is a recom-
12, mendation, which doubtless you do not need—as is proved
13, by your teachings and your program. We invite you to co-
39, ordinate your activities as Christian workers, with all their
84, ramifications, ever more closely with Catholic Action which,
92) as all the world knows, is so dear to Us, and all the more
so because, in some parts of the world, it is suspected,
hindered, persecuted. Well, dear sons, what is Catholic
Action? It is precisely the life of the Church, Catholic life.
There is no action where there is no life; but what would
life be without action, what is the Catholic Church without
Catholic Action? For it must not be forgotten that, when
Our Lord was asked why He had come on earth and why
He was going to die, the reply was: *ut vitam habeant et
abundantius habeant* (a). The very *raison d'être* of the
Church is to give souls the supernatural life of grace, to
nourish it, to make it grow and abound. That is why We
say, and cannot say too often, that there exists no real dis-
tinction between the Catholic Church and Catholic Action.
Without Catholic Action, the Church would not live except
a life of inaction, and therefore a dormant life, and that is
not true life. And that is why We say further that you must
try to live this life evermore abundantly, to give it to souls,
as you are doing, especially in the world of labor, that ren-
dezvous of such a great part of humanity, of so many souls
who need supernatural life, interior life, all the more, be-
cause they lack almost all the external pleasures of life.

659a Jn. 10:10.

Catholic Action does not wish to replace or absorb anything: no organization has to cease because of Catholic Action; on the contrary, all good works are automatically, by their nature, within the sphere of Catholic Action, because it is the life which Our Lord willed to bring to the world. Therefore, all such organizations as your own make a valuable contribution to Catholic Action, which is, as We said for the first time in Our first encyclical, the participation of the laity in the apostolate of the hierarchy. The apostolate of the hierarchy is that of the first Apostles perpetuated in their successors, the Bishops. To cooperate in this apostolate is to cooperate in the task referred to by Our Savior when He said: "Going therefore, teach ye all nations" (a). It is a great mission given to all of us, and it is a great glory and happiness to contribute to a work so good, and truly so divine.

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PURPOSES OF CATHOLIC ACTION

Let. *Con singular*, January 18, 1939,—to the Philippine Bishops.

(*Position of the Philippines in the Far East.—Cold war against the Church and the family.—The remedies: training of the clergy.*)

At the same time, We cannot but be aware, Venerable Brethren, that to repair all the evils of modern society, the activity of the clergy, however energetic and zealous, is no longer enough, since it is certain that, apart from other grave reasons, many people belonging to all social classes forgetful of, or strayed far from, God and from Christ, are today unreceptive or even hostile to the apostolic activity of the priest. Hence it is urgently necessary that lay people

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59, should come to take part, in a sense, in the apostolate of the
 75, ecclesiastical hierarchy. Instructed by priests to ensure their
 95) spiritual formation, and living the full Christian life, these
 lay people will prepare the way for the light of truth and
 the sanctifying action of grace in those milieus out of
 touch with the Church or hostile to its activity (a). They
 must carry out their apostolate as active collaborators sub-
 ject to the Church. From this it is clear that the mission
 of the laity is, in a sense, the very mission of the sacred
 hierarchy and of Jesus Christ, that is to say, to win super-
 natural life for the souls of others, and to increase and de-
 fend it. In consequence, their activity is a valuable and
 necessary complement to the sacerdotal ministry. And it is
 because of this that, since the beginning of Our Pontificate,
 We have paternally recommended the hierarchy and the
 laity that the faithful should be fittingly prepared and or-
 ganized for this apostolate which We have defined
 (inspired by texts of Sacred Scripture) as "the participation
 of lay people in the apostolate of the hierarchy", and which
 We have called "Catholic Action" (b).

Active members

662 We say Catholic Action and We could say Catholic
 (2, life, since, just as there is no action without life, so there
 13, is no life without action. Catholic Action in fact aims at
 76) the formation of sincere Catholics who know the Christian
 Faith, love it and live it to the full by showing that it is

661a *De aqui la necesidad apremiante de que el apostolado
 jerarquico sea participado de laguna manera por seglares,
 que amaestrados y preparados espiritualmente por los sa-
 cerdotes y viviendo la vida cristiana integramente, sean
 como los expertos exploradores que abran camino a la luz
 de la verdad y a la accion santificadora de la gracia en los
 medios alejados de la Iglesia de Cristo, siendo siempre
 para esta eficientes y sumisos cooperadores.*

661b *Supra*, No. 445.

possible in any milieus, social status or profession, to fulfill perfectly the duties which it imposes (a). Moreover, these Catholics, thoroughgoing, exemplary, animated with the true Christian spirit, obedient to Our voice, cannot fail to be acutely conscious of the desire and duty of cooperating with the hierarchy in the formation and development of the Mystical Body of Christ, by bringing new members into union with Him.

It can at once be truly stated that in those who really love and practice Catholic Action, there exists the perfect union of complete and fervent Catholic life with the active apostolic life. This very Catholic life, on the one hand, grows and perfects itself in the individual: on the other hand, it propagates itself by rejoining other brothers in whom that life is either imperfect or else wholly extinguished. That is why the members of Catholic Action also, in a certain degree, propagate and protect the supernatural life of souls. 663
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Nature of Catholic Action

It clearly follows from the foregoing that Catholic Action is a movement not in the material order, but in the spiritual; its character is not profane, but sacred; it seeks not political ends, but religious ones. Its special purpose clearly distinguishes it from any movement or association whose purposes are purely temporal and of this world, however noble and praiseworthy they may be. Nevertheless, Catholic Action is also a social work, since it tends to promote the greatest of social goods: the Kingdom of Jesus Christ (a). 664
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662a *La Accion Catolica, en efecto, se propone la formacion de catolicos sinceros, que conozcan, amen y vivan integramente la fe cristiana, mostrando que es posible cumplir perfectamente los deberes que esta impone en todos los ambientes y condiciones sociales y profesionales.*

664a *Sin embargo, es tambien accion social, porque promueve el mayor bien de la sociedad: el reino de Jesu-cristo.*

Further, it does not disregard the great problems which are troubling society and which have their repercussions in the religious and moral order; it studies them and sets them on the road to their true solution, according to the principles of Christian justice and charity.

The role of the clergy

665 But now We must say something else which We have
(95, learned from Our now very long experience: in all countries
96) the fate of Catholic Action lies in the hands of the clergy. It is these who must therefore know both the theory and practice of this new form of apostolate which forms a part of the sacred ministry. Knowing your paternal solicitude for the salvation of souls, We are certain that you will see to it that all your priests are so prepared: the young Levites in the seminary in the course of pastoral theology, of which Catholic Action, like the classical forms of apostolate, must now form an integral part; the priests, already engaged in the work of the ministry, by special courses, by prayer and study, or by any other means which your zeal may suggest.

666 Trained in this way—and We hope it will be the same
(95, with the religious—the priests will have to devote themselves
96) to this difficult work of the spiritual and practical preparation of lay people for Catholic Action. It is a work of great merit, for it demands continual but noble labors, which will be richly rewarded by the zeal with which these new co-workers will give to God's ministers their generous and loyal assistance for the conquest and spiritual progress of souls.

Diocesan and national organization

667 We will not stop to explain in detail the nature, excel-
(95, lence and necessity of Catholic Action: numerous indeed,
98, are the documents in which the Holy See has treated this

matter at length. We wish however to insist upon one essential point which must form an inflexible rule of Catholic Action, namely, that by its very nature, Catholic Action must develop in each diocese directly dependent upon the Bishop. Indeed, it is a participation by lay people in the apostolate of the hierarchy: the right and duty to establish, organize and direct it in his own diocese belongs to the Bishop, although in such a way as to facilitate national coordination. And it is to this point that We wish to call your attention, because in each diocese Catholic Action will be vigorous or feeble, fruitful or sterile, according as it obeys the will of the Bishop and his clergy.

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Besides, to ensure the practical effectiveness of Catholic Action, its various movements and associations can never be urged enough, not only to live in perfect harmony with each other, but also to unite when the moment is opportune, to enter an alliance which is one in purpose and direction. From the parochial Catholic Action associations to the diocesan organizations; from these to the national centers of direction, all must be very closely linked and united, like the members of one body. That is why the central organizations are also necessary as organs of coordination; And their task is to guide and direct the activity of the associations throughout the nation, to suggest new approaches, to draw up plans and lay them before the diocesan centers, with, of course, due respect to the Bishops and subject to their consent (a).

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Principal objectives

And now, Venerable Brethren, We wish to speak to you briefly and very simply of some spheres of activity to which Catholic Action in the Philippines must chiefly devote its apostolic labors.

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668a *Con el debito respeto y con el consentimiento de los respectivos Obispos.*

The family

670 In the first place, you must work tirelessly for the res-
 (10) toration of the reign of Christ in the bosom of the family. We stated in the encyclical *Ubi Arcano*: "Jesus Christ reigns in the family when, founded on the Sacrament of Matrimony, it remains whole and untarnished like a sacred thing" (a). Catholic Action must strive after this Christian restoration of the family which is the source of human life, an institution established by God Himself, the seed-bed in which the supernatural life of the children of God receives its first development.

671 We are indeed well aware: even in the midst of this
 (7, people which We love so well, the enemies of God are try-
 10, ing by every means to profane the divine institution of the
 22, family: they are striving to spread teachings contrary to the
 24, indissolubility of the marriage bond, to propagate the new
 27, theories and abominable practices by which life is frustrat-
 32) ed at its very source. In consequence, Catholic Action and especially the men's and women's associations must react in the proper way to such great evils. They will react first and foremost by themselves living a holy married life; then, by making known to others around them the teachings of the Church on marriage, as We have gathered them together and propounded them in Our encyclical *Casti Connubii*; by enlightening and assisting parents in the accomplishment of their duties; by preparing for the families of the future by the deeply Christian training of young people, so that when these marry, they too are instructed in the responsibilities which they are assuming. To this end, it is well to foster devotion to that most holy of families, the Family of Nazareth, by putting it before parents and children as a model, by consecrating to it the Christian family, as was the wish, shared by Us, of Our Predecessor Leo XIII (a).

670a Cf. *Marriage*, No. 259.

671a A. L. *Neminem fugit*, cf. *Marriage*, Nos. 214-215.

In such a wide field as the restoration of the family, a large share of the apostolate belongs also to women: We wish here to give special praise and to encourage still more, their zeal for Catholic Action. That is why We address a paternal appeal to all Catholic women, of all classes and ages, to girls, to mothers of families and widows. Let them too, according to their strength, social position and opportunity, cooperate in all the good works; let them enter the ranks as powerful auxiliaries to reinforce the army of the apostles of Christ working for the salvation of souls; let them lend their aid especially in the teaching of the catechism; in strengthening the members of their sex in, or leading them back to, the practices of true Christian piety. In this way they will help to lay the foundation of the restoration of the family and will carry on the glorious tradition of those early Christian women who, by their apostolic zeal, deserved honorable mention by the Apostle: *Adjuva illas quæ mecum laboraverunt in evangelio*. "Help those women who have labored with me in the Gospel" (a).

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We do not doubt that Our appeal will be answered with docility. In this way the sanctuary of the family, as well as civil society as a whole, will derive certain benefit from the flourishing women's organizations.

Religious instruction

Supernatural life, which Catholic Action is called to promote, by collaborating, in a subordinate capacity, with the sacred hierarchy, cannot be truly lived, if it is not first understood. This again is the teaching of the Divine Master Who said: *Hæc est vita æterna: ut cognoscant te, solum Deum verum, et quem misisti Jesum Christum* (a). Hence, since religious instruction is, as it were, the necessary intro-

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672a Phil. 4:3.

673a Jn. 17:3.

duction to supernatural life, it must also be the first field of apostolic activity in which Catholic Action will offer its sincere collaboration. This catechetical apostolate seems even more necessary and urgent in the present state of your country and others too: for various reasons, a great proportion of young people are growing up without religious training in the different regions of both town and country. It is for you, Venerable Brethren, to call upon the powerful aid of Catholic Action in the enormous task of religious instruction.

674 In the first place, the most urgent and necessary task
 (7, must be carried out and intensified, of training catechists
 28, of both sexes by appropriate means. This work has already
 32, begun with great promise. These organizations or institu-
 39) tions will have the power to confer the necessary diplomas at the end of special theoretical and practical courses. In the second place, Catholic Action will help to improve the existing catechetical schools, and to create new ones where necessary. Thirdly, and this is of the highest importance, it will help you to found everywhere "parish catechetical schools", according to the instructions of the Sacred Congregation of the Council, and especially of the Decree *Provido sane* of January 12, 1935. In these schools the best pedagogical methods will be adopted, and these will ensure instruction which is easy, attractive and effective. This apostolate of Christian education, which is also necessary to make up, as far as possible, for the deficiencies of the State schools in the religious sphere, will be more effective if it enjoys central organization: it will therefore be necessary to create in each diocese a center to coordinate all activities, and linked with the national organizations of Catholic Action.

University students

675 University students, who are quite numerous in the
 (27) Philippines, demand especial attention from Catholic Ac-

tion. In truth, they represent the future leaders of society, in the various spheres of culture, commerce, industry and politics. Unfortunately, in the period of their training, they are exposed to serious dangers and snares. To penetrate the life of university students and to exercise a salutary influence on them may seem a somewhat difficult task. On the other hand, the difficulty can act as a powerful stimulant to begin this apostolic work with a generous heart, abandoning oneself trustfully to divine grace which can triumph over every difficulty. In truth, Our consoling experience tells Us that young people burning with apostolic zeal in the midst of many who are indifferent and sometimes even hostile to religion, can gradually, thanks to their virtue and the public affirmation of their Faith, become centers of attraction for their fellow students and instruments capable of conquering souls. That is why it is of the greatest importance to establish in all centers of higher studies, students' associations whose aim is to form not only perfect Christians, faithful to the moral law in the exercise of their profession, but also zealous apostles in their own milieu.

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The pupils in secondary schools must also be given special assistance in the spiritual order. On this subject, We repeat to you, Venerable Brethren, the advice We have already given others: set up Catholic Action groups in Catholic colleges or other establishments for boys or girls, in consultation with their respective principals. The considerable results achieved by these "internal associations", where they have been in existence for some years, must act as a spur to their establishment everywhere. We do not doubt that Our appeal and your own will be answered with the most perfect obedience, by the religious communities of men and women who direct with such care the Catholic colleges and educational establishments; they will wish to add new merits to those already acquired.

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The leaders

677 All people of culture and distinguished social position
(9, will also be cordially invited to enter Catholic Action as
39, well. As well as deriving valuable advantages from it, they
40, will help to create within these Catholic Action groups that
89) atmosphere of sound culture which must today be a part of
any solid religious formation and apostolic activity. There is
no doubt that these persons, having received more than
others from the generosity of their Heavenly Father, will
also be more conscious of their obligation to use the talents
entrusted to them by God, as faithful servants for the good
of their brethren.

678 We deem it necessary to repeat here the great impor-
(45) tance of the annual practice of spiritual exercises and of the
monthly recollection for the spiritual progress of university
students and persons of culture, and to strengthen them in
their resolve to be apostles. In consequence, We renew the
pressing exhortations of Our encyclical *Mens Nostra*.

The workers

679 Your fatherly solicitude must also be extended with
(6, particular attention to the workers, both in the fields and
10) in the factories. They are dearest to Our heart because they
are living in the social condition chosen by Jesus during
His mortal life. On the other hand their material situation
exposes them to greater sufferings; often, indeed, they do
not possess sufficient resources to create for themselves
living conditions fit for a Christian, and they also lack that
peace of mind which comes from a secure future. Unfor-
tunately they are deprived, for the most part, of those
supernatural and moral helps which could console them in
their distress. This situation even makes them an easier
prey to those theories which claim, it is true, to be inspired

by the good of the worker and of the underdog in general, but which are full of fatal errors. In truth, they are opposed to the Christian Faith which guarantees the foundations of law and of social justice, and reject the spirit of fraternity and charity inculcated by the Gospel, which also can ensure sincere collaboration between the various classes of society (a). Besides, the Communist teaching founded on pure materialism and favoring the improper acquisition of this world's goods, which are regarded as perfectly capable of satisfying the desires of man independently of his supernatural end, has proved in practice to be full of illusions and incapable of giving the worker true and lasting happiness, either for body or soul.

Since your people of the Philippines are not immune against this danger, We exhort you again to meditate on what We propounded to you in Our encyclical *Quadragesimo Anno* (a) and also in the encyclical *Divini Redemptoris* (b). We indicated then the Christian principles on which can be established a society in which the worker is placed in a situation worthy of a creature made in the image and likeness of God, and destined for eternal glory. 680 (16, 28)

It will consequently be necessary to provide first for the spiritual needs of the working classes, by means of appropriate religious training and especially by workers' retreats, and then with equal solicitude for his material 681 (28, 35, 45)

679a *Ademas, su misma situacion expone a ser mas facilmente penetrables por aquellas doctrinas que se dicen, es cierto, inspiradas en el bien del obrero y de los humildes en general, pero que estan llenas de errores funestos, puesto que combaten la fe cristiana que asegura las bases del derecho y de la justicia social y rehusan el espiritu de fraternidad y caridad inculcado por el Evangelio, el solo que puede garantizar una sincera colaboracion entre las clases.*

680a *Supra*, No. 531.

680b *Supra*, No. 621.

92) needs, by fostering those societies and institutions which We have already strongly recommended in the encyclical *Quadragesimo Anno* (a). These two activities, the one religious, the other social, must be pursued in harmony; if they are separated, they often produce no results.

682 (35, 57, 92, 93) The economic and social organizations to which We refer do not belong to Catholic Action in the strict sense, because they are directly active in the spheres of economics and labor. Thus they alone are responsible for the steps which they take in purely economic matters. But as we have already said on other occasions, since they are bound to be inspired by the principles of charity and justice taught by the Church, and to follow the directives given by ecclesiastical authority in such a delicate matter, these organizations, besides really helping to better the spiritual and material conditions of the workers, also prepare the way for the apostolate of Catholic Action among the workers.

683 (21, 87, 88) Concerning this apostolate of Catholic Action, We have pointed out in the same encyclical, *Quadragesimo Anno*, one of its forms, and, as experience shows, the most useful and fruitful of all, namely: the apostolate of like by like. Hence it is greatly to be desired that Catholic Action should be carried out among the workers as much as possible and without prejudice to unity of organization, principally by workers themselves, so as to achieve the salvation of the worker by the worker.

684 (21, 87) That is why, Venerable Brethren, We cherish the hope that you will take steps to bring it about that, in the great industrial centers and, if possible, in each parish, but within the four branches of Catholic Action, cells or groups of good workers are set up. "Thus equipped, the soldiers of

Catholic Action will certainly be the leading apostles of their fellow workers, and so render most valuable aid to the clergy in spreading the light of truth and alleviating physical and spiritual distress among those who have been only too often cut off from the ministrations of the priest by anticlericalism or irreligion" (a).

Defense of the Faith

In conclusion, We wish to add that the apostolate of the hierarchy, and consequently of Catholic Action, must constantly be preoccupied, not only to sow the seeds of the spiritual life in souls, but also to preserve and defend it. This work of defense is necessary and opportune, especially today when the attack on all things Christian is growing with such frightening rapidity. It is well-known that the enemy of all good, who can always count upon many faithful servants in the world, has made of all the discoveries of science so many instruments for the ruin and death of souls. It would suffice to mention the immense harm caused by the anti-religious, or simply neutral, press, by cinema and radio, which should be used to educate and raise up the people. 685
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For Our part, Venerable Brethren, already in Our encyclical of December 31, 1929, on the Christian Education of Youth, We strongly urged Catholics to develop those organizations which strive to "circulate good literature and promote the production of edifying plays, sometimes at great expense opening theaters and cinemas which, far from causing harm, are very beneficial to Christian virtue" (a). Later, still more preoccupied with the increasing ravages caused by the cinema, We did not hesitate, as you 686
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684a *Divini Redemptoris*, *supra*, No. 621.

686a Cf. *Education*, No. 298.

well know, to devote a whole encyclical to this subject, the encyclical *Vigilanti Cura*, dated June 29, 1936.

We now exhort you with all Our affection to protect souls, knowing that in your country too, the media of which we have just spoken are the cause of very grave spiritual harm.

Unity of action

687 Knowing well your pastoral zeal, We are certain,
 (19, Dearly Beloved Brethren, that you will employ the means
 46, best suited to develop all these forms of apostolic activity
 58) which We have just recommended, and all others which
 may seem necessary to you. But We cannot close Our
 letter without giving you one all-important piece of advice;
 We have already done so many times in other contexts but
 to the same end: let unity be maintained between all the
 Catholic forces working for the extension of the Kingdom
 of God! In truth, without this unity of minds and wills,
 much effort will be dissipated and will fail to achieve the
 desired result.

688 To attain this end, in your country as elsewhere, it will
 (10, be necessary to set up those coordinating organs of Catholic
 85, Action of which We have already spoken, but also, to
 91) coordinate all those institutions and movements which We
 have called, in other pontifical documents, "the precious
 auxiliaries of Catholic Action".

689 We are pleased to hope that, reunited *in vinculo pacis*,
 (10) "in the bond of peace" (a), all groups and organizations,
 and all the members of Catholic Action will work with
 self-denial and efficiency to attain the end they have set
 themselves, that is, the triumph of the Kingdom of Christ
 in individuals, in families and in society. In this way your

noble and beloved country will be able, thanks to the active faith of her children, to fulfill her providential mission. Her children, *Domini excipientes verbum . . . cum gaudio Spiritus Sancti*, "receiving the word . . . with joy of the Holy Ghost" (b) will be *forma omnibus credentibus*, "a pattern to all that believe", and from each of your islands will go forth the seed of supernatural life, the word of God, in all the vast regions of the East: *a vobis diffamatus est sermo Domini . . . in omni loco*, "from you was spread abroad the word of the Lord . . . in every place" (b).

PIUS XII

1939-1958

THE ARMY OF CHRIST

Enc. *Summi Pontificatus*, October 20, 1939.

(*Consecration of the human race to the Sacred Heart, and the Feast of Christ the King.*)

There is no duty more urgent, Venerable Brethren, than "to make known the unfathomable riches of Christ" (a) to the men of our own time. There is no nobler ambition than to unfurl the standards of our divine King and let them be whipped by the wind, in the sight of men who have enrolled themselves under false color; than to rally, in the joyful service of the triumphant Cross, those who have had the unhappiness to desert from it. We see an immense multitude of our brothers and sisters who have been blinded by error, or charmed away by passion, or led into false paths by prejudice. They have wandered far from true faith in God and from belief in the saving Gospel of Jesus Christ. Who would not feel his heart glow with charity, who would not readily go out of his way to rescue them? We all belong to Christ's army, some holding rank among the priesthood, some among the faithful laity; all alike must feel impelled to mount guard more watchfully than before. We see the array of Christ's enemies growing ever more dangerous. We see the preachers of a lying doctrine at work. They either deny the saving truth and power of the Christian faith, or at least exclude it from all influence on human lives. Nay, their impiety goes so far, that they are not content merely to break the tables of God's law; they substitute another rule of life in its place, which utterly repudiates both the elements of morality set forth in the revelation on Sinai, and that divine influence which

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690a Eph. 3:8.

breathes upon us from Christ's Cross and from His sermon on the mount.

It is a matter of common observation and regret, that there are weaker brethren among whom these seeds of error produce a fatal harvest. Such persons, as long as they enjoyed peace and quiet, professed at least to be followers of Christ, though it were only in name. But when the time comes to stand their ground with dogged persistence, to make an effort, to endure, to make head against open or hidden persecution, they show themselves doubters, and cowards, and weaklings; they shrink from that worldly loss which the profession of the Christian religion imposes, and no longer find strength to follow the blood-stained footsteps of a divine Redeemer.

(The ravages of agnosticism.—Forgetfulness of the law of charity.—Deification of the State.—Peace, the fruit of respect for natural law and revelation.)

Universal duty of the Apostolate

691 The re-education, the remolding of the human race, if
 (1, it is to produce the effects expected of it, must be informed
 12, first and foremost by a religious inspiration. It must spring
 21, from the doctrine of a divine Redeemer, as its only possible
 25, fountain-source; it must be effectively governed by a whole-
 42) hearted spirit of justice; charity must be its crowning
 completion. A renewal of men's minds, proportioned to the
 changed circumstances and changed needs of our time, is
 the task of the Catholic Church, which has the duties of a
 mother to us all. She must preach the Gospel entrusted to
 her by her divine Founder, with all its lessons of truth,
 justice, and love. She must make it her business to ensure
 that these lessons strike deep and abiding root in men's
 hearts. This is a really noble and fruitful work, really cal-
 culated to secure the interests of peace; nothing could be
 more productive, nothing better suited to her high mission.

It is a work whose urgency and vast extent threaten to break the spirit of all ranks in the Church militant. But the duty of promoting, to the best of our power, the coming of God's kingdom is one binding upon everyone who has been called into that kingdom, and out of Satan's power, by regeneration at the font; it is a duty which has been fulfilled in a hundred different ways through the long course of the centuries, at the cost of immense labors and hardships (a). To be a partaker in that kingdom means not only conforming our lives to its precepts, but making efforts to secure that its frontiers shall be daily enlarged, that new citizens may avail themselves of the spiritual privileges it offers. That means facing formidable difficulties and obstacles, deliberately put in our way; in this age, as perhaps in no other. But Christians are not for that reason exempt from the duty of professing their Catholic faith; on the contrary, they should be louder than ever in defense of its cause, though they may risk the loss of their goods or of life itself. He who lives by the spirit of Christ is not disheartened by the difficulties he encounters; he trusts in God and faces the most exacting labors with a smile; he does not shrink from the hardships which the conditions of his time impose, but rather goes out of his way to meet them, eager to do his part with a love, stronger than death, which refuses no discomforts, and is dismayed by no anxieties.

Collaboration of the laity

Venerable Brethren, it is a comfort and a joy to Us, and We thank God for it every day, that noble and unmis-
 takable examples of this burning Christian zeal are to be

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691a *Quod quidem munus, pro sua gravitate amplitudineque, eorum pectora frangere videatur, qui militantis Ecclesiæ ordinibus adsciscuntur; sed tamen id eniti ut Dei regnum pro facultate provehatur—quod per sæculorum decursum*

found in all parts of the Catholic world. Under its inspiration, the faithful boldly undertake all the labors which our times demand; they are not content to strive merely for their own sanctification—though indeed that is their first and foremost task; they must be furthering the cause of an apostolate, designed for the spreading of God's kingdom. Those Eucharistic Congresses, now widely introduced, which Our Predecessors have been at such pains to encourage, the opportunity given to the laity by Catholic Action, organized in its various branches, to feel that they are doing their part in helping forward the work of the Church, have been a rich source of grace and of strength. When our times seem to threaten further losses and make ever greater demands on us, when the Christian name is being attacked with daily increasing vigor by the forces of infidelity, it is impossible to overestimate the value of such movements.

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Unfortunately, priests in these days are scarce, when compared to the calls made upon them; our own age, too, verifies that utterance of our divine Savior, "The harvest is plentiful enough, but those who labor in it are few" (a). This combined activity on the part of lay folk, put at the disposal of the hierarchy, is in a position to give valuable help to the clergy. The movement grows daily, and is animated by a noble spirit of self-devotion; it shows a promise which justifies the best hopes for its future (b).

variis ac multiplicibus modis, nec sine ingentibus asperitatibus, ad effectum deductum—officium est, quo omnes adstringuntur, quotquot, divina aspirante gratia e Satanæ servitute liberati, per sacrum baptismatis lavacrum ad Dei regnum vocati sunt.

693a Mt. 9:37; Lk. 10:2.

693b *Consociata illa laicorum hominum navitas, ecclesiasticæ hierarchiæ præstita; quæ sit cotidie increbrescens ac nobili ardentique se devovendi studio animata, auxiliares opes sacrarum administris præbet pretiosissimas, atque ejusmodi profectus spondet, qui optime sperare jubeant.*

So that the prayers offered by the Church to the Lord of the harvest, that He would send forth more laborers (a), seem to have been granted in that special sense which our times require; the work of priests, carried on with many limitations and difficulties, is being supplemented and made complete in this way (b). Active organizations of men and women, young men and girls, are obeying the call of the Supreme Bishop, and putting themselves under the direction of their Ordinaries, so as to devote themselves wholeheartedly and zealously to the work of the apostolate, in the hope of bringing back to Jesus Christ the multitudes who for so long have unhappily been led astray from Him.

We impart to them, in these times of disheartenment both for religious and for civil society, Our fatherly greeting; We thank them from the bottom of Our heart; We assure them of Our paternal interest and Our full confidence. By this willing allegiance to the standard of Jesus Christ, by devoting themselves and the best effort of their lives to this object, they win the right to apply to themselves the words of the holy Psalmist, "I tell the King of my works" (c), they are working as well as praying that His kingdom may come. In all ranks and orders of society the industrious help which they give to the clergy is producing the most valuable results. And the task assigned to them is a task as consoling and as honorable as the proudest and most faithful of servants could wish for. This apostolic activity, undertaken with the encouragement and under the direction of the Church, consecrates lay people for the service of Christ in a manner which St. Augustine has very clearly explained. "Brethren, when you hear Our Lord say,

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694a Mt. 9:38; Lk. 10:2.

694b *Preces ab Ecclesia admotæ ad Dominum messis, ut mittat operarios in vineam suam, ea ratione admissæ videntur, qua peculiaries temporum necessitates postulant; ita scilicet ut sacerdotum opera, impar sæpenumero ac præpedita, feliciter substituaturs atque compleatur.*

694c Ps. 44:1.

'Where I am, there My servant shall be also', do not think only of faithful Bishops or of the clergy. You too are serving Christ in your own fashion, by living an edifying life, by giving alms, by preaching His name and His doctrine wherever you have the opportunity. Every head of a household should recognize that he owes, under this title, a debt of fatherly love towards it. For the sake of Christ and of life everlasting he is to teach, encourage, reprove those who are his, now showing kindness to them and now disciplining them. In this way he will discharge towards them the duties of a pastor, you might almost say of a bishop, and become such a servant of Christ as shall be with Christ forever" (d).

Special mission of the family

695 (10, 24) In promoting this ministry of the laity, which at the present time, as We have said, is of such importance, the life of the family has a special part to play. The way in which the family is governed and managed can have great influence on the mental development of the children (a). So long as the sacred fire of the Christian faith burns on our domestic hearths, so long as fathers and mothers instill that faith into the minds of their children, we have no reason to doubt that the rising generation will recognize, readily and actively, the royal power of Jesus Christ. It will do its utmost to offer a determined resistance to those who seek to banish Our Redeemer from public life, and impiously limit His rights over us. In countries where churches are closed, where the crucifix is removed from schools and colleges, the family circle remains as the one impregnable

694d Commentary on St. John, LI, 13.

695a *Atque heic animadvertendum est domesticam societatem, hac in laicorum adjutrice opera promovenda, quæ in præsens, ut dicimus, tantum momenti habet, peculiaries obtinere partes, cum familiæ regimen ac temperatio ad informandos filiorum animos multum possit ac valeat.*

citadel of our Christian culture; thank God, His Providence has left us that. Thank God, countless families are to be found which carry out this duty with a zeal and a loyalty which no temporal losses, no hostile demonstrations can daunt. In those countries where faith in Jesus Christ is inevitably accompanied by bitter persecution and by the endurance of all conceivable hardships, a strong and well-organized body of young men and women takes a firm and calm stand at the throne of Our Redeemer which brings the great days of the martyrs back to mind. If only the Church, divinely appointed Mistress of Justice and of Love, were given everywhere that freedom of action which is her undoubted and unalienable right, what rich blessings would everywhere flow from it, what hope, what peace would dawn on the nations, what valuable, what indispensable services would be devoted to the cause of human progress! If the plans which men devise for the consolidation of a lasting peace, between nations and between classes within the nation, were only reinforced by those evangelical counsels, which preach Christian love in contrast to the restless self-seeking which is the curse of public and of private life, how many tragedies might be avoided, what security might be restored to mankind!

(Liberty of the Church.—Her mission of peace.—Invitation to prayer.)

PIUS XI AND CATHOLIC ACTION

Al. to pilgrims from Milan, February 11, 1940.

(Personal recollections.—Pius XI in history.—Pius XI and peace.)

As Shepherd and Father of the nations, he revived the faith of families, and from the domestic hearth sent forth lay people to engage in social action and Catholic Action, to make them collaborate with the divinely instituted hier-

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50, archy, in the establishment of the reign of Christ in civil
 75, life. He thus directed the zeal of the faithful towards that
 76) royal priesthood (a) which, without placing the flock in
 the same rank with the shepherd, makes them into a unique,
 wise, prudent, active army, for the development and de-
 fense of Christian life.

(Pius XI and science.)

DEVELOPMENTS OF CATHOLIC ACTION

Al. to the active members of Italian Catholic Action,
 September 4, 1940.

*(Comfort afforded to the Pope by the delegation of
 active members.)*

697 It is with great joy that We welcome so distinguished
 (3, a cross-section of Italian Catholic Action, gathered together
 4, with ecclesiastical assistants, with many illustrious prelates,
 67, with the zealous episcopal Director-General, with our be-
 75) loved Cardinal Secretary of State, with the venerable Dean
 of the Sacred College, and with the Cardinals who compose
 the special Commission which has rendered such signal
 service and of which the worthy President has made him-
 self the eloquent interpreter. In this work of such wide
 renown, We are gratefully happy to acknowledge the
 precious heritage left to Us, as the child of predilection of
 his flaming zeal for the development of Christian life, by
 Our incomparable and wise Predecessor. For, if the faith
 and charity of Christ unites us all and sustains us for our
 mutual welfare; if the collaboration of the laity in the
 apostolate of the hierarchy shows itself already flourishing
 and recognized from the dawn of Christianity in the first
 teaching of the Apostles; if this apostolic cooperation has,

through the centuries in the history of the Church, assumed the most varied forms of organization, discipline, method and extent, according to the needs of the times—yet the noblest form of collaboration, which is Italian Catholic Action, after developing under the Pontificates of Pius IX, Leo XIII, Pius X, and Benedict XV, received its most vigorous impulse and its organic form from the great mind and heart of Pius XI.

But it is the merit of every healthy institution to grow under the protection of safeguards and regulations, to perfect itself as it grows, and to adapt itself ever more perfectly to the lofty ideal at which it aims. Accordingly We take great pleasure in thanking the Commission of Cardinals for drawing up the new statutes (in other countries, while the basic idea and the essential lines of Catholic Action must be maintained, other special forms and ordinances may be adopted according to the various traditions and circumstances)—new statutes which aim at no other end than to make Catholic Action more adequate, more responsive to the needs of souls and of the times, ever more closely united to the ecclesiastical hierarchy, so that this vigorous tree, which Our Predecessor made to flourish once more in the Church, may spread its branches among the Christian people, bearing those fruits of the good odor of Christ which draw their maturity and abundance from its root through the operation of the life-giving sap of divine grace.

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Exalted mission of Catholic Action

From this it is clear how exalted is the mission of Catholic Action, since it contributes to the attainment of the very end of the Church: to labor for the salvation of souls, and to continue through time and space the work of Our Lord Jesus Christ for the redemption of men. Is this not the high purpose of the Church and of the ecclesiastical hierarchy, to convert the world and to unite all nations in

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the Kingdom of God? Is not the cross of Calvary, source of wisdom, of power, and of victory, the divine sign of redemption for all the children of Adam and the light of eternal salvation for humanity, shipwrecked in the sea of error and of guilt? Raise your eyes to Calvary, dear sons and daughters, and look upon the Spouse of Christ, who comes with the chalice of His Blood to conquer and to reconcile the world to God; at her side, holding the keys of the Kingdom, is Peter, the Vicar of Christ, the Apostles, the bishops, the priests and ministers who cooperate in the holy enterprise; see gathered about them the peoples regenerated in the laver and the word which transform souls, and which unite them all as brothers before one Master, the sheep and the lambs in one flock, 'where there is neither Gentile nor Jew . . . barbarian nor Scythian, bond nor free; but Christ is all and in all" (a). For one is your Master; and all you are brethren (b); all made in the likeness of God, all redeemed by Christ, all children of the heavenly Father, all united in one and the same faith, all, as long as we live in the body, absent from the Lord and from the heavenly home" (c).

700 Though we have also here below a country that is dear
 (10, to us and to which we owe the allegiance of faithful devo-
 12, tion, it is but the land of our earthly pilgrimage, a land
 13) which we traverse in time, as wayfarers amid the joyous
 and painful vicissitudes of life and of social and civil asso-
 ciation, feeling the need and experiencing the aid of friends
 and fellow citizens, in the protection and defense of our
 native homes, in the quest of a prosperity and renown
 which pass away with the fashion of this world. We have
 not here a lasting city, but we seek one that is to come (a).
 Yonder in the higher realm is our permanent country; for

699a Col. 3:11.

699b Mt. 23:8.

699c 2 Cor. 5:6.

700a Heb. 13:14.

that we are born, for that we are destined, toward that we sojourn and make our way with all our brethren in faith and hope, united by that charity which surpasses faith and hope just as it transcends wealth and poverty, learning and ignorance, and which ever benign, ever happy in the truth, suffers all things, believes all things, hopes all things, sustains all things, draws and bears onward its brethren to make them eternal companions in heaven, in the beatific vision of God. That is what it means to cooperate with the Church and in the salvation of souls. This is the field of the spiritual harvest of Catholic Action today.

The testing of souls

The present hour is one of trial for the souls of men. In the dizzy whirl of material progress, amid the conquests of the human spirit over the secrets of nature and the forces of land, sea and sky, in the fretful race to exceed the bounds reached by competitors in the fields of enterprising research, amid the eagerness for profit and pleasure, in the strained efforts for a supreme power that is feared rather than desired, envied rather than attained, in the tumult of this whole modern life, where will the soul of man, which is naturally Christian, ever find peace? Will it be in mere self-complacency? Will it be in its vaunted mastery of the universe enveloped in the fog of illusion which confounds matter with spirit, the human with the divine, things that pass with things that endure? No, these delirious dreams will never set at rest the tumult of the soul and conscience of man, restless under the impulse of the mind which rises above matter and which goes on, conscious of an immortal and unchangeable destiny, toward the infinite, toward aspirations which have no bounds. Approach these souls; question them. They will answer in the language of children, not of men (a). As children they had no mother to teach

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701a Cf. Heb. 5:12-13.

them of their Father in heaven; they grew up between walls on which there was no crucifix, in homes which did not speak of religion, in countrysides far from an altar and church tower; their reading contained names far other than those of God and of Christ; they listened to abuse of priests and religious; they went from the country, from the cities, from their homes, to the factory and the shop, to the halls of learning, to every trade and occupation, without frequenting the church, without knowing their pastor, without a good thought in their hearts.

702 They are unfortunate souls who amid the dangers of
(8) their early years had no one to instruct, guide and correct them, to train them in the faith and in piety; or if they had, indifference, carelessness, the bad example of their companions, the passions of youth, the distractions and occupations of their daily life, dimmed for them the light of faith and of religious observance, diverted their thoughts and chilled their hearts, changing the good root, as it were, into an arid trunk which will bud forth in the hour of misfortune, or under the warming influence of a friendly and pious word, or in the cold evening of life.

The shortage of priests

703 How many such souls, with the growth of cities and in-
(8) dustries and the movement of multitudes of workers from the country to the cities, are coming in dense numbers to the suburban and new quarters of the cities, where sometimes there is no church or it is a long way off, where there is scarcely a priest or a pastor who gets to know them! How inadequate to the numbers and needs of the people are the numbers and ministry of the priests of God! How urgently do pastors and parish priests, especially in the big cities, feel the need of faithful helpers in the diversified, arduous and immense task under which they labor to shepherd and watch over the ever growing multitude of their

flock! (a) They long to reach with their zealous ministrations all the sheep entrusted to them, to recall all who are wandering from the fold, to enlighten them all and lead them back to the divine Pastor of souls; but many of the fields of social life remain almost inaccessible to priests, whereas they are open to the reach of the laity.

The role of the laity

It is a great law of nature and of grace that similarity is the gateway to acquaintance and friendship; it is a bond which draws one lay person to another and starts a friendship between them; and it may bring them together on the high ground of the spirit, when one loves the other as a brother, sees him against the background of the faith and of heaven, and feels the consuming flame of zeal for the house of God. "Who is it," asks Saint Augustine, "who is consumed by zeal for the house of God? It is one who, when he sees evil, strives to correct it, is eager to amend it. . . . If you see a brother wandering from the house of God, detain him, admonish him, if zeal for the house of God consumes you. . . . Win him as far as you can, steady him as far as you can, do all you can to daunt him and to encourage him; but never give up the battle. . . . Think not only of yourself; do not say in your heart: Is it my business to be concerned about the sins of another? It is enough for

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703a *Quante di tali anime, con l'ampliarsi della città e delle industrie, con l'inurbarsi dal contado di schiere di operai, vengono addensandosi nei suburbani e nuovi quartieri cittadini, dove talvolta non trovano chiese o lunga è la via di trovarle, dove il sacerdote e il parroco appena è che arrivino a conoscerle! Tanto al numero e ai bisogni delle anime è impari il numero e l'opera dei ministri di Dio! Tanto urgente sentono i sacri pastori e i parroci, particolarmente nelle grandi città, il bisogno di aiuto di fedeli collaboratori nel molteplice, arduo, immenso lavoro che li opprime a pascere e vigilare la moltitudine sempre crescente del loro gregge!*

me to save my own soul before God. Oh, do you not remember the servant who hid the talent he had received from his master and refused to make it productive? Was he accused of having lost it, or was he not rather blamed for having kept it without profit? . . . Oh, my brethren," concludes the great Bishop of Hippo, "you know how God opens the way, how He makes an entrance for His word; do not seek rest from the labor of winning souls to Christ, for it is by Christ that you yourselves have been won" (a).

705 In these burning accents of episcopal zeal, you appreciate the heart of Augustine, you hear his exhortation, his
(3, call to Catholic Action for his day and for days to come;
42) for the house of God, which is the Catholic Church, as it is for all times, is for our time, and it is her zeal which must enkindle in her children that consuming fire which Christ came to spread upon the earth.

*Catholic Action is a crusade
for the Kingdom of Christ*

706 And We see in our days the flames of this divine fire
(10, of apostolic zeal in the standards which unite and direct the
13, cohorts of Catholic Action; flames which illumine that
97) which they have produced and continue to produce; flames which fashion from ardent groups of men and women, of young people of both sexes, of students, of Catholics with learned degrees, an auxiliary army working in obedience to the Supreme Pontiff and under the direction of the Bishops for the preservation and spread of the faith and of Christian morality among the people. To you, dear sons and daughters of Catholic Action, who have made it your motto to do and to suffer hard things as Christians and as Romans, to you, Our fatherly affection, Our thanks and Our praise. You have given good service to the Church and to civil

society; yes, also to civil society, because by diffusing and establishing in individual, family and social life the Catholic principles of authority, obedience, order, justice, equity and charity, you have helped to give splendor, vigor and solidity to the very things that are the most solid bases of civil society.

In you We place much of our hope for the future. In this hour which is indeed critical, when human passions which were at rest during the time of peace rouse themselves and break forth, blaze and battle in a contest of blood and destruction; amid the anguish which grips Our heart as that of a common Father on account of the conflict which is raging among sons who on both sides are deaf to Us, We turn Our eyes to Catholic Action and are encouraged to hope for better things, trusting as We do to find in it, assembled and closely united to the Bishops and to the Apostolic See, devoted and ardent helpers in the great enterprise which We have at heart above all others, for the supreme welfare of souls and of nations: the return to Christ in individual consciences, in homes, in public morality, in the relations between social classes, in civil order and international relations. This is a highly Christian enterprise, which exalts the zealous children of the Church militant to the merit and dignity of the noblest and holiest crusade, being fought for the extension, defense and consolidation of the Kingdom of Christ in the human race; of Christ Who is "the true light, which enlighteneth every man that cometh into this world" (a); of Christ, the light of truth, which the world steeped in evil (though, like Pilate, it asks: What is truth?) does not care nor desire to know and understand in order to do good; of Christ, the light of concord and salvation in the conflicts between peoples.

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The fourfold union which gives it strength

708 Italian Catholic Action will respond with full satisfaction to the plans and hopes of the Church if it prepares (41, itself for this task by that harmonious union which is its 47, life and vigor. This harmony is fourfold: with the ecclesias- 52, tical hierarchy; with God through its deep spiritual forma- 90) tion; among the members themselves by concerted action; and with the members of other associations which are also subject to ecclesiastical direction (a).

Union with the Hierarchy

709 1. First of all, it will fulfill the expectations of Holy (30, Church if it remains ever more and more closely united to 52, the Bishops and to the Holy See, and inseparably joined 55) with them. To the hierarchy belong the authority and office of teaching and ruling: Catholic Action is its docile collaborator, placing all its forces at its disposal. In devotion, in obedience, in submissive and prompt surrender to the Supreme Pontiff and to the bishops, the members of Catholic Action find their joy and their strength as well as the guarantee of abundant success in their work; for it is for the hierarchy, successor to the mission of the Apostles, that the indefectible promise of Christ holds good: "Behold I am with you all days even to the consummation of the world" (a).

708a *L'Azione Cattolica Italiana risponderà con piena soddisfazione ai disegni e alle speranze della Chiesa, se a ciò condizionerà se stessa con quell'unione ch'è la sua vita e il suo vigore. Unione quadruplici: con la Gerarchia ecclesiastica; con Dio per l'intima formazione spirituale; coi membri fra loro per la concordia nell'operare; coi membri di altre Associazioni pure soggette alla direzione ecclesiastica.*

709a Mt. 28:20.

Moreover, since "there is no power but from God, and those that are, are ordained of God" (a), let those who belong to Catholic Action show due respect and render loyal and conscientious obedience to the civil authorities and to their legitimate enactments; "for, says the Prince of the Apostles, so is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men; love the brotherhood; fear God; honor the king" (b).

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In this way the associates of Catholic Action, which neither is nor wishes to be a partisan association, but rather an elite of religious example and fervor, will show themselves not only fervent Christians but also perfect citizens, actively interested in the high objectives of common national and social life, lovers of their country and ready to give their lives for it, whenever the lawful welfare of the country may require this supreme sacrifice (a).

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Union with God

2. The chief foundation of Catholic Action in making itself an auxiliary to the ecclesiastical hierarchy must be union with God; that is, its members must bring to their apostolate a profound religious, spiritual and cultural formation. It is true that the apostolic spirit is a great and highly praiseworthy thing in any Christian, from the very fact that, being incorporated in the Mystical Body of Christ, he lives his faith. But membership in Catholic Action supposes a selection, it calls for a spontaneous impulse of generous self-giving which does not recoil at the oblation

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710a Rom. 13:1.

710b 1 Pet. 2:15-17.

711a Cf. Enc. *Sapientia Christiana*, January 10, 1890, *supra*, Nos. 144 ff.

and sacrifice of self; it requires and specifies a most careful preparation and training, already received or to be acquired, and adapted to the nature of the association.

713 (39, 95) It is the special function of the assisting priests, under the direction of the episcopate, to mold and instruct the associates of Catholic Action, nourishing and developing them in the pastures of a safe, sound and deep spirituality, and refreshing them at the pure fountainheads of Christian doctrine.

Prayer

714 (22) In this training ground of the spirit We recommend above all things prayer, as We said before to the students for the priesthood when they were gathered before Us for the first time. Pray, pray, pray; prayer is the key to the treasures of God: it is the weapon of combat and of victory in every battle for good over evil. What cannot prayer accomplish, by adoration, propitiation, petition, thanksgiving?

715 (22, 23) The life of prayer, as We earnestly point out to the groups of Catholic Action, is the conscious participation in the Holy Sacrifice of the Mass, frequent reception of the sacraments, spiritual exercises, and, together with the various forms of piety, the spirit and ardor of sacrifice, the great law and condition of success in the apostolate.

716 (9, 42) Membership in Catholic Action does not elevate to a position of privilege or of superiority, but it infuses into its members a conscientious purpose to make themselves, through a spirit of humility, self-denial and charity, "all things to all men" (a) in order to win all men to Christ, and to regard themselves, like the Apostle, as "debtors" to all men, to share with them the ineffable treasures which they have received from the divine Bounty.

Union between members

3. Inseparable from union with the hierarchy and union with God, and something which is essential to the members of Catholic Action as a condition of vigorous efficacy in the spiritual field, is union among themselves, which draws and welds them together by strong mutual bonds so as to form but one great family of adults and young people. 717
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Let there be the greatest concord between the clerical assistants in the dioceses and at the center, especially in regard to the great good which most contributes to the chief end in view; and let any difference of opinion in slight matters, which is no obstacle to friendship, remain in the intellect without entering into the will; let it be sacrificed to charity and to harmony (a). 718
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Let there be a natural and regular gradation from one association to another, organized according to age; and let there be coordination between the undertakings and working plans of the priests and of the laity, so that there be no scattering of forces.

Union with other Associations

4. But in addition to union among themselves, it will be a triumph of cordial and friendly feeling if there is union between the members of Catholic Action and those of other associations. 719
(90)

The organization of Italian Catholic Action, although it is the chief among the organs of active Catholics, nevertheless, admits of other associations along with it, which are also dependent on ecclesiastical authority, and of which, some, since they have apostolic aims and forms of organization, may well be called collaborators in the apostolate

of the hierarchy. Between these associations and those of Catholic Action, who can fail to see how essential it is that there be a mutual benevolence, a broad understanding, sincere cooperation: gifts and virtues which have their root, on the one hand, in the purest zeal for the glory of God and the salvation of souls with which they are all inflamed; on the other, in their membership in the same Mystical Body of Christ, the source of their life?

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(90) These two classes of associations will not interfere with each other in the work to which they consecrate themselves according to their respective statutes approved by the authority of the Church; on the contrary, they will rival each other in mutual help and support, so that in the spiritual diversity which accommodates, adjusts and adapts itself to diversities of custom, circumstance and temperament, there may appear resplendent the luminous mark which is characteristic of the Christian—charity.

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(87) And if the internal associations of Catholic Action penetrate into Catholic educational institutions, as they do into ecclesiastical associations which also have apostolic aims and forms of organization, let Catholic Action enter this field with discretion and reserve, without disturbing in any way the structure of the institution or of the association, but merely giving a new impulse to the spirit and forms of the apostolate, by including them in the framework of the great central organization (a).

721a *E se negli Istituti cattolici di educazione, non altrimenti che in Associazioni ecclesiastiche aventi anche fini e forme organizzate di apostolato, si inseriranno Associazioni interne di Azione Cattolica, questa vi entrerà con discrezione e riserbo, nulla turbando della struttura e della vita dell'Istituto o dell'Associazione, ma solo imprimendo nuovo impulso allo spirito e alle forme di apostolato, con inquadrarle nella grande organizzazione centrale.*

The field of Catholic Action

Thus prepared, trained and united, the members of Catholic Action will press forward as apostles into every field of society in all directions, wherever there are souls to conquer for Christ, wherever there is a center or meeting-ground of individual or collective life, over which Christ Our Lord must reign. 722 (21)

Go, beloved sons and daughters, go to the humble, the poor, the suffering, the miserable, those who are abandoned by the world; go to them to uplift, to restore, to console, to help and to hearten them. In their troubles and difficulties, in their sorrow and loneliness, let them feel that they have a brother by their side to sympathize with them, who shares their misfortune and misery, who is their friend in adversity, one whose hand sustains them, whose word comforts them, and who points out to them beyond the fleeting mirage of time, the immutable treasures of eternity. 723 (34)

Go to the youth of our land; for, although in Italy the government has wisely recognized religious instruction in the elementary and intermediate schools as "the foundation and crown of public instruction" (a), yet these young people, with their capabilities and with the fervor of youth, are liable to meet such great and serious dangers that they need watchful care which is ever more assiduous and thorough. The young people are the hope of the family and of the country. Jesus Himself had a predilection for children, and loved the virtuous young man; and it is in the ranks of youth, eager for the future, ardent in its hardihood, fearless of obstacles, that the Spouse of Christ finds her candidates for the priesthood, those ardent and generous hearts who will guard the holy tabernacle and carry the good news to the masses of the people and to all nations even to the ends of the earth. 724 (10, 32)

724a Italian Concordat, art. 36.

725 In the midst of youth, make yourselves standard-
 (10, bearers, teachers, companions; make yourselves youthful
 32) with the youthful, children with the children, in order to draw them all to Christ, that they may feel His caress and His divine embrace; get into their souls to conserve in them the flowers of innocence and virtue, and to plant there the seed of that wisdom of the way, the truth and the life (a), which is the light of faith, to be laid at the end, on the resting place of the tomb.

726 Go to the adults who, after passing their youth and
 (7, being educated in an atmosphere thick with agnosticism,
 8) when man, the audacious searcher into matter and nature, grew proud in his discoveries and his dreams, took the field against God, and now, in the breakdown of so many ideologies and systems, consciously or subconsciously, sense in the depths of their spirit the anguished cry of the immortal soul, which is not content with the mere triumphs of purely human science nor with the allurements of modern progress; that cry awakens in them the latent irresistible yearning to come to Jesus Christ and to the ineffable light of His teaching.

727 Go out into the world. Rely on Christ Who has over-
 (21, come the world. Let your weapons be the apostolate of
 22, prayer, of example, of the written and spoken word; humil-
 26, ity and benevolence, suffering and meekness, prudence
 28, and discretion; a discerning charity, condescending to the
 31, erring but not to error, for there is nothing that every hu-
 41, man soul desires more ardently than the truth. Cherish as
 42, your rules and practices in the spiritual training ground
 43) all the various undertakings and works which the bishops and the Commission of Cardinals which We have established shall approve, coordinate and direct.

728 And so, in this solemn reunion of Italian Catholic
 (2) Action, We have the joy and consolation of contemplating

the cohorts of the lay apostolate, associated with the ecclesiastical hierarchy in their zeal for the salvation of souls redeemed by Christ, and exalted in the light of promoters and restorers of the Christian name and life. It is the spirit of the Mystical Body of the Church which shines and triumphs in a special way in Catholic Action; the spirit of faith, of hope, of charity infused into our hearts by the Holy Spirit, Who on the day of Pentecost, after a recollection of ten days in persevering and united prayer with the Most Blessed Virgin, Mediatrix and Spouse of the same Holy Spirit, descended in the Cenacle not only on the Apostles but also on all the disciples who were gathered there, and whom we may well call the first of their collaborators in the apostolate. He descended in tongues of fire: tongues destined to sound as trumpets of the faith to the whole world; tongues blazing with the fire which Christ brought upon the earth, of which He wills only that it be kindled (a). We too have need of the fire of these tongues, of the gifts of the Holy Spirit, to sustain our weakness, knowing not what we should pray for as we ought but the Spirit Himself asketh for us with unspeakable groanings (b).

(*Blessing.*)

FIFTY YEARS OF SOCIAL ACTION

Let. *Du hast Uns*, July 11, 1941—to M. Scherrer, President of the Swiss Federation of Christian Social Workers.

(*The Jubilee of the encyclical Rerum Novarum.*)

We take this opportunity to thank you, as Our Predecessor, Benedict XV, already has done, for your efforts and labors to put into practice the social teachings of Leo XIII. In you has been verified the saying of Our im-

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(71)

728a Lk. 12:49.

728b Rom. 8:26.

mediate Predecessor, Pius XI, when he drew attention in *Quadragesimo Anno* to the happy results of the encyclical *Rerum Novarum*: "A number of workers were confirmed in their good dispositions and effectively warned against the snares of the socialist organizations which were boldly claiming to be the only champions of the interests of the proletariat and the disinherited". You have striven to "put into practice the full program of Leo XIII", to form in the worker the whole man, to awaken among Christian workers the consciousness of their value and dignity, and also of their rights and duties; to preserve in them unsullied the sense of justice and collaboration with the other social classes.

730 You have worked to renew society with the Christian
(17 spirit; therefore you have regarded the moral and religious
78) perfection of your members as your principal task and
have placed this at the head of your program. In justice to
your movement, the highest recognition must be given to
the good will, noble sentiments and disinterestedness which
characterize your activities and successes. Our gratitude is
extended to the admirable social activity of several genera-
tions of zealous priests. We personally have conferred epis-
copal consecration upon one of them, Aloysius Scheiwiler,
the late Bishop of Saint-Gall, and one of the moving spirits
of your movement.

731 Our gratitude goes out next to innumerable lay people,
(17, scholars and men of action, faithful and disinterested fight-
50, ers in the Christian Social Movement. As for you, dear sons,
57) We must here extend to you words of praise and gratitude
for your most devoted activity for Christ and the Church.
What you have done and still continue to do is, in the best
sense of the word, the collaboration of the laity in the
apostolate of the hierarchy. Lastly, We express Our grati-
tude to all members of the Christian Social Movement for
their sincere obedience to the leadership and directives of
the pastors appointed by the Church to guide you. But,

above all, Our thanksgiving is offered to Divine Providence for all the blessings which God has showered upon the working masses and the whole Swiss people through your movement.

Your country, whose natural beauties and cultural riches We have often been privileged to admire, preserved the precious treasure of peace during the Great War, through vicissitudes of all kinds, and has succeeded, at the price of great sacrifices, in preserving it in the present conflict. You are grateful to God and you thank Him too, as an exceptional gift of His Providence, that you are freely able to propound and defend Catholic social teaching in your country. 732
(22)

Program for the future

Conscious of the duties imposed on you by such a privileged position, you have devoted your strength and your movement to the economic and social progress of your country, in accordance with the social messages of Leo XIII and Pius XI, which make it clear that the return of society to the spirit and law of Christ is the beginning and end of all social order. You have therefore made it your principal task to bring back to Christ individuals and society, private and public life. 733
(17,
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We accept with great satisfaction these undertakings which you have carried out. They mean that you will maintain your present institutions and activities, and extend them as far as possible. The more the ravages of de-Christianization spread in the world of today, the more the Church and her faithful people must strive for the rights of God and His Christ. The length of the struggle must not dampen the ardor of the fighters. Your task is to wage this campaign of re-Christianization among the laboring masses. The Church today counts all the more on your 734
(5,
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wholehearted collaboration because, as you know, it is your mission to transmit to the new age which is beginning, her precious heritage of social doctrine and activity.

(The Cross of the Swiss flag.)

SERVICES RENDERED BY ITALIAN CATHOLIC YOUTH

Let. *Cum proxime exeat*, March 12, 1943—to Signor L. Gedda, President of the Association of Italian Catholic Youth.

(The seventy-fifth anniversary of the foundation of the Association.)

735 At a time when difficulties are appearing on every side
(19, and Our mind is overcome with the gravest anxieties of all
88, kinds, it is a consolation to Us to retrace in the mind the
97) history of this Association and to give well-deserved praise
to the many distinguished young people who have fought
and are still fighting in the ranks of Catholic Action to the
great benefit of Christianity. Throughout this troubled
period, We see numbers of young people who, like those
who swim against the current, have avoided the entice-
ments, the wickedness and the errors of the world, who
have tenaciously maintained, courageously proclaimed and
valiantly defended the Catholic faith, preserved without
stain the purity of their life, and striven most nobly in the
brave struggle to attain the difficult and sublime way of
life which is the ideal of Christian virtue.

736 Without any doubt, youth is of its nature a beautiful
(26, thing; but if the flower of this tender age shines with the
88) brightness of Christian chastity, if the spirit of young peo-
ple is directed not towards worthless and passing values
but to higher, eternal goods, if, lastly, their souls, nour-

ished by truth and strengthened by divine grace, strive as much as possible to put into practice in their own lives and in those of others that Catholic teaching which they have embraced, then, certainly, youth seems to be something higher and more noble than human beauty, something which attracts the admiration of all and inspires others to follow its example.

Unity must be preserved

Many in the past have exhibited such spiritual perfection in the ranks of this Association; may all those who are fighting today in the same ranks do the same. Let this, dear children, be the outcome of this celebration: namely, not merely to follow in the footsteps of those who have handed on to you the sacred banner of Catholic Youth, but also to surpass them, when you are able, by means of a holy emulation among yourselves. And, above all, strive harder each day, as you are doing, to preserve intact harmony and unity of mind, for otherwise nothing can last long or bear fruit. Maintain and strengthen close union with the Bishops, and in particular, with the Roman Pontiff: this is necessary in your present activities and is the guarantee of a happy outcome. "I beseech you . . . that you all speak the same thing . . . that you be perfect in the same mind and in the same judgment" (a). The preservation of this unity was the special theme of the exhortations which Our Predecessor of happy memory, Pius XI, gave on this subject many times: Catholic Action is "by its very nature foreign to political parties, it cannot be encompassed within the narrow limits of private factions" (b).

737
(46,
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737a 1 Cor. 1:10.

737b Letter *Quæ Nobis* to Cardinal A. Bertram, *supra*, No. 471 ff; letter *Lætus sane* to Cardinal P. Segura, *supra*, No. 490 ff.

To unite all classes

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 (16, 46, 78, 86, 94) Moreover, this active harmony of men's minds under a single leadership and discipline must spring not only from common government and statutes, common methods and directives to guide, form and foster Catholic Action, but also from fraternal harmony among all members. Whatever social class they may belong to, whether they are workers, students of humble birth, or belonging to a noble and wealthy family, let them love one another with Christian charity like brothers, and, animated with the same apostolic zeal, let them give each other a good example. And let them remember that the Association to which they belong derived its name at the very beginning from the Catholic religion and from the country and nation in which it is set up. Just as they must be second to none in love of their own country, having a special affection for the land of their ancestors and working for its welfare, so too, guided by Christian teaching, let them love with the divine love of Jesus Christ the whole human family, without regard to race or nation. In truth, love of one's own country does not exclude or deny fraternal harmony between all peoples, and this mutual friendship among all men does not lessen that special love which is due to one's own native land.

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 (22, 25, 39, 41, 78) But the first and principal duty of those young people who have been entrusted with carrying out the plans of Catholic Action, is for each to strive after personal perfection, to grow daily in the knowledge of heavenly things, and above all to foster in themselves solid piety towards God, from Whom alone they can expect the help of which they stand in need. Without any doubt, they will not be able to carry out by their own unaided strength the great and noble task which they have undertaken with such a generous will. That is why, as their Association began, according to tradition, with the meditation and adoration

of a very pious young man before the August Sacrament of the altar, it is likewise necessary to nourish and foster it now by God's help and gifts. Let them ask it fervently, especially during the coming Feasts, by prayer to God, the Giver of heavenly gifts! May it be possible to apply especially to them, enriched with divine grace, the description of all the Christians in the primitive Church: "As the soul is in the body, so are the Christians in the world" (a).

(Good wishes.—Blessing.)

ACTIVE ROLE OF THE LAITY IN THE BODY OF CHRIST

Enc. *Mystici corporis*, June 29, 1943.

(The Church exposed to contradiction, and badly understood even by Christians themselves.—The trials of today urge us to know better the doctrine of the Mystical Body.—Fallen humanity restored in the Church, the Body of Christ.—Unity and visible nature of this Body.)

Moreover, just as in nature a body does not consist of an indiscriminate mass of members, but must be provided with organs, that is, with members not having the same function yet properly coordinated, so the Church for this special reason merits to be called a body, because it results from a suitable disposition and coherent union of parts, and is provided with members different from one another but harmoniously compacted. It is thus that the Apostle describes the Church: "As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ; and every one members one of another" (a).

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739a Epistle to Diognetus 6:1.

740a Rom. 12:4.

The order of the Church

741 But it must not be supposed that this coordination, or
 (9, organic, structure of the Body of the Church is confined
 13, exclusively to the grades of the hierarchy, or—as a contrary
 50) opinion holds—that it consists only of “charismatics”, or
 persons endowed with miraculous powers; though these, be
 it said, will never be lacking in the Church. It is certainly
 true that those who possess the sacred power in this Body
 must be considered primary and principal members, since
 it is through them that the divine Redeemer Himself has
 willed His functions as teacher, king, and priest to endure
 through the ages. But when the Fathers of the Church
 mention the ministries of this Body, its grades, professions,
 states, orders, and offices, they rightly have in mind not
 only persons in sacred orders, but also all those who have
 embraced the evangelical counsels and lead either an active
 life among men, or a hidden life in the cloister, or else
 contrive to combine the two, according to the institute to
 which they belong; also those who, though living in the
 world, actively devote themselves to spiritual or corporal
 works of mercy; and also those who are joined in chaste
 wedlock.

742 Indeed it is to be observed, especially in present cir-
 (24, cumstances, that fathers and mothers and godparents, and
 41) particularly those among the laity who cooperate with the
 ecclesiastical hierarchy in spreading the kingdom of the
 divine Redeemer, hold an honored though often obscure
 place in Christian society (a), and that they too are able,

742a *Quin imo animadvertendum est, in præsentibus potissimum rerum condicionibus, patres matresque familias, ac patres matresque ex baptisate, eosque nominatim, qui ex laicorum ordine ad Divini Redemptoris regnum dilatandum adjutricem ecclesiasticæ hierarchiæ operam navant, honorificum, etiamsi sæpenumero humilem, in christiana societate obtinere locum.*

with the inspiration and help of God, to attain the highest degree of sanctity, which, as Jesus Christ has promised, will never be wanting in the Church.

(The composition of the Mystical Body.—Christ, the Head of the Mystical Body.)

Mutual links between Head and members

The exalted position of Christ the Head, however, must not lead us to suppose that He does not require the help of the Body. For what St. Paul says of the human organism is true also of this mystical Body: "The head cannot say . . . to the feet: you are not necessary to me" (a). That Christians stand in absolute need of the divine Redeemer's help is clear enough, since He Himself has said: "Without Me you can do nothing" (b), and the Apostle tells us that all increase of this mystical Body for the building up of itself is from Christ the Head (c). And yet it is also certain, surprising though it may seem, that Christ has need of His members. The first reason is because Jesus Christ is personally represented by the Sovereign Pontiff who, in order not to be overwhelmed by the weight of his pastoral office, must call many others to share his responsibility, and also needs daily to have his burden eased by the prayers of the whole Church.

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But also in His capacity of direct and invisible ruler of the Church our Savior wants to be helped by the members of His mystical Body in carrying out the work of Redemption. This is not due to any need or insufficiency in Him, but rather because He has so ordained it for the greater honor of His immaculate Bride. Dying on the Cross, He bestowed upon His Church the boundless treasure of

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743a 1 Cor. 12:21.

743b Jn. 15:5.

743c Cf. Eph. 4:16; Col. 2:19.

the Redemption without any cooperation on her part; but in the distribution of that treasure He not only shares this work of sanctification with His spotless Bride, but wills it to arise in a certain manner out of her labor. This is truly a tremendous mystery, upon which we can never meditate enough: that the salvation of many souls depends upon the prayers and voluntary mortifications offered for that intention by the members of the mystical Body of Jesus Christ, and upon the cooperation which Pastors and faithful, and especially parents, must afford to our divine Savior (a).

(The Church, the mystical Body of Christ.—The union of the faithful with Christ.—Practical exhortation.)

Jesus, the Model of love for the Church

745 Moreover, if that sincere charity, whereby we should
(24, see our Savior in the Church and her members, is not to
26) grow cold gradually, we shall do well to take as our model Jesus Himself, the supreme and ideal Lover of the Church.

In the first place let us imitate the universality of His love. It is true that Christ has only one Bride, the Church; yet the love of the divine Bridegroom is so universal that in His Bride He embraces without exception every member of the human race. For our Savior's purpose in shedding His blood was that on the Cross He might reconcile with God all men, held asunder by nationality and race, and bid them come together into one Body.

744a *Tremendum sane mysterium, ac satis nunquam meditatatum: multorum nempe salutem a mystici Jesu Christi Corporis membrorum precibus voluntariisque afflictationibus, ab iisdem hac de causa susceptis, pendere, et ab adjutrice Pastorum ac fidelium, imprimisque patrum matrumque familias opera, quam iidem divino Servatori nostro quasi sociam præstare debeant.*

Extent of this law of love

A true love of the Church therefore requires not only that in the Body itself we should be members one of another and mutually solicitous one for another (a), each rejoicing in another member's glory and suffering in his sorrow (b); but also that in other human beings not yet united with us in the Body of the Church we should see brethren of Christ according to the flesh, called with us to the same eternal salvation. It is unhappily true that there are men today who insolently acclaim animosity, hatred, and envy as proofs of human dignity and manly virtue. But we, as we sorrowfully witness the disastrous results of that doctrine, will follow our King of peace Who taught us to love not only those of another people or race than our own (c), but even our very enemies (d). We, our hearts inspired with the tender sentiment of the Apostle of the Nations, will join him in extolling the length and breadth and height and depth of the charity of Christ (e), a charity which no difference of race or custom can divide, no tracts of ocean diminish, no war, just or unjust, destroy.

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In this grave hour, Venerable Brethren, when pain is racking so many bodies and sorrow rending so many hearts, the world must be enkindled to this supernatural charity, so that all good men—We have in Our thoughts especially members of charitable organizations of every kind—may pool their resources to meet these gigantic spiritual and material needs, in an admirable competition of pity and love. So will the whole world be witness of the active generosity and the inexhaustible fecundity of the mystical Body of Jesus Christ.

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(24,
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746a Cf. Rom. 12:5; 1 Cor. 12:25.

746b Cf. 1 Cor. 12:26.

746c Cf. Lk. 10:33-37.

746d Cf. Lk. 6:27-35; Mt. 5:44-48.

746e Cf. Eph. 3:18.

A love ever active

748 The all-embracing range of the charity with which
(2, Christ has loved the Church is matched by its unremitting
9, activity; and we too must all love the mystical Body of
13) Christ with a constant and practical zeal. Not an hour can
we find in the life of our Redeemer in which He did not
labor, and labor (though He was the Son of God) even to
exhaustion, in shaping and firmly establishing His Church:
from the moment of His Incarnation when He laid the first
foundation of His Church until the end of His mortal life,
He was ever giving outstanding examples of holiness, ever
preaching, discoursing, assembling, making plans. And so
We would have all who acknowledge the Church as their
mother carefully consider that, not only the sacred minis-
ters, not only those who have dedicated themselves to God
in the religious life, but in their way also the other members
of the mystical Body of Jesus Christ, are under an obliga-
tion to work zealously and energetically for the building
and increase of that Body. We wish this to be especially
realized—as in fact, to their honor, it is realized—by those
militant members of Catholic Action who are cooperating
with Bishops and priests in the work of the apostolate, and
by the members of auxiliary pious associations which work
to the same end. It is evident that under present conditions
this untiring activity of theirs is of the first and highest
importance.

Christian parents

749 And We must not omit here to mention parents, to
(9) whom our Savior has entrusted the most tender members
of His mystical Body. We urgently implore them, for the
love of Christ and His Church, to watch most carefully
over the children committed to their charge, and to fore-
warn them against the manifold snares which today may
so easily entrap them.

The duty of prayer

Our Redeemer showed His fervent love for the Church especially by the devout prayers which He offered for her to His heavenly Father. It is enough to recall, Venerable Brethren, how just before He suffered on the Cross He prayed most ardently for Peter (a), for the other Apostles (b), and for all those who through the preaching of the divine word would believe in Him (c). Imitating this example of Christ let us daily pray the Lord of the harvest that He may send forth laborers into His harvest (d), and let our common pleading rise daily to heaven for all the members of the mystical Body of Jesus Christ. First for the Bishops, entrusted each with the care of his own diocese; and then for priests and religious who, called to the service of God, are engaged, whether in their own country or in foreign lands among the heathen, in protecting, increasing, and promoting the kingdom of the divine Redeemer. But let no member of this venerable Body be forgotten in the common prayer; and especially let remembrance be made of those who are either oppressed with the pains and sufferings of this earthly pilgrimage, or after death are being purified in expiatory flames. Nor should our petition omit those who are being instructed in Christian doctrine, that they may as soon as possible be cleansed in the waters of Baptism.

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It is Our further earnest desire that the common prayer of the faithful should also reach out with burning charity to those who have not yet received light from the truth of the Gospel or attained the security of the Church's fold, and also to those whom an unhappy breach of faith and unity

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750a Cf. Lk. 22:32.

750b Cf. Jn. 17:9-19.

750c Cf. Jn. 17:20-23.

750d Cf. Mt. 9:38; Lk. 10:2.

has severed from Us, who, however unworthily, represent on earth the Person of Jesus Christ. Let us to this end repeat that divine prayer of our Savior to the heavenly Father: "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me" (a).

752 These, too, who do not belong to the visible structure
 (22, of the Catholic Church, We committed at the beginning of
 33) Our Pontificate (as you will remember, Venerable Brethren) to God's care and keeping, and We gave them the solemn assurance that, following the Good Shepherd's example, We desired nothing better than that they should "have life and have it more abundantly" (a). That solemn assurance, now that We have implored the prayers of the whole Church, We wish to repeat in this Encyclical Letter in which We have sung the praises of "the great and glorious Body of Christ" (b); and with most loving heart We invite them all, each and every one, to yield their free consent to the inner stirrings of God's grace and strive to extricate themselves from a state in which they cannot be sure of their own eternal salvation (c); for, though they may be related to the mystical Body of the Redeemer by some unconscious yearning and desire, yet they are deprived of those many great heavenly gifts and aids which can be enjoyed only in the Catholic Church. Let them enter Catholic unity, therefore, and joined with Us in the one organism of the Body of Jesus Christ, hasten together to the one Head in the fellowship of most glorious love (d). We cease not to pray for them to the Spirit of love and truth, and with

751a Jn. 17:21.

752a Cf. Enc. *Summi Pontificatus*, October 20, 1939.

752b Irenæus, *Adv. Hær.* IV, 33, 7; P.G. VII, 1076.

752c Cf. Pius IX, *Jam vos omnes*, September 13, 1868, *Act. Conc. Vatic.*, CL., VII, 10.

752d Cf. Gelasius I, *Epist.* XIV; P. L., LIX, 89.

open arms We await them, not as strangers, but as those who are coming to their own father's house.

(Pray for the Heads of States.—Suffer with Christ for the Church.—Intercession of Our Lady.)

THE SOUL OF THE APOSTOLATE

Let. *Cum proxime*, June 16, 1944—to Father de Boynes, S.J.

(Centenary of the Apostleship of Prayer.—Congratulations on its abundant fruits.)

How closely this institute is bound up with the welfare of the Church and the good of souls it is easy to understand. For if prayer in common be offered "as we ought" (a) it must needs draw down upon us the mercy and favor of God according to the promise of Jesus Christ Himself in the words: "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven" (b). How much more, then, shall prayer prevail which is offered not by two only but by many hundreds of thousands of Christians, in nearly all parts of the world, joined together in a special bond of charity. And this not less because in this laudable sodality the assiduous prayers of the members are joined with acts of reparation and sacrifices; great numbers of children, too, whose innocence of soul more readily moves the divine mercy, are taught in the beginning of this impetration and satisfaction; the patronage, also, of the Virgin Mother of God, ever ready in such a cause, is besought, that the united prayers and expiations of the members may

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753a Rom. 8:26.

753b Mt. 18:19.

be multiplied in being joined to that prayer and expiation whereby the most sacred Heart of Jesus, offering Himself in the august Sacrament of the Altar, intercedes for us with His Eternal Father.

The purpose: prayer for the Church

754 For that which the members of this society hold as
 (22, their primary purpose and intention is to pray earnestly
 65, for the Church's necessities, and to offer all they do for the
 91) same end. With this aim, offering daily their prayers, works and sufferings to God, each converts his whole life into impetration and reparation. These offerings, reinforced beyond all measure by the prayers of the Divine Heart of Jesus Christ, wherewith they are joined, and presented, through the Immaculate Heart of Mary, to the Father of Mercies, avail not a little for the establishing and extending of the Kingdom of God.

755 Since, then, this sodality is concerned not with some
 (65) one or other particular profit or advantage of the Church, but seeks, so far as it may, to procure in general the glory of God and the salvation of souls, having for its special motto those words of the Lord's Prayer, "Thy Kingdom come!" it is thereby distinguished clearly enough from all other pious associations wherewith the fruitful Spouse of Jesus Christ is adorned.

But in order that this great army of comrades in prayer may not dissipate its spiritual strength, and its spiritual arms, but may keep them united, there are proposed each month, to all the members, two objects of prayer, which the Roman Pontiff himself accepts, ratifies, and endows with heavenly blessing. Of these objects for prayer one is general and the other is concerned with the fostering and extending of the foreign missions.

Benefits to members

It must not be thought that the good of the Church as a whole is the sole aim of this praiseworthy society, for as Our immediate Predecessor, Pius XI, asserts, "to each of its associates it has offered from its first days abundant and lasting fruits of spiritual good" (a). For it urges and spurs on all its associates to the assiduous practice of prayer, in accord with the words: "We ought always to pray and not to faint" (b). 756 (91)

Remedies against naturalism

Moreover, now when that fallacious fiction called "naturalism" tends everywhere to prevail, and to creep in, as a "heresy of activity" (as it has been called), even upon the ways of the spiritual life and of apostolic endeavor, it is not without most opportune advantage that by this pious institute of yours the faithful are recalled to the high doctrine by which we are taught that "neither he that planteth is anything, nor he that watereth, but God that giveth the increase" (a). 757 (22, 44)

Spiritual formation

Further, your sodality instructs and guides its followers in a piety which is solid and worthy of the name. For it leads them to lift up and direct whatever is theirs towards God with a constantly pious intention: a thing which all good men and all masters of the spiritual life hold as admirable, and as a chief aid to spiritual perfection. It exhorts them, also, to avoid exercises of piety which are not fully approved, and to promote that devotion to the Sacred 758 (53, 65, 91)

756a Let. *Apostolatus Orationis*, August 6, 1932.

756b Lk. 18:1.

757a Cf. 1 Cor. 3:7.

Heart of Jesus in which "the sum of all religion and of the more perfect life is contained" (a). It encourages them to the worship of the august Sacrament of the Eucharist which "is to be esteemed as the center wherein the Christian life, however far advanced, must inhere" (b). And finally its bids them love and revere the Virgin Mother of God, and her Immaculate Heart, that "Vessel of singular devotion" (c).

Nor is there lacking in your Institute the impulse of a burning charity towards the Roman Pontiff, to whom, indeed, the more shall anyone hold fast the more safe shall he be.

Flexibility and Adaptability

759 (67) But since the grace of God is multiform (a) it is very advantageous that this Society is so constituted that it does not exact or demand the same things from all its members, but divides them into various ranks and degrees, and so accommodates itself to the varying capacity or generosity of different souls. And indeed to those "who are more given to the ways of piety and are inflamed with a special zeal for souls, and are therefore known as Promoters (Zelators)" (b) it offers the way of a higher perfection and gently engages and urges them to enter upon the same with a willing heart.

760 (91) From those points which We have so far briefly touched upon it may readily be seen, beloved son, how much this pious Society contributes to "Catholic Action", and to the extension and the efficiency of all those associations which engage in apostolic work in aid of the Church.

For apart from the certain truth that men labor in vain without the divine assistance, which your Institute

758a Enc. Let. *Miserentissimus Redemptor*, A.A.S., xx p. 167.

758b Leo XIII, Enc. *Miræ Caritatis*.

758c Litany of Our Lady.

759a Cf. 1 Pet. 4:10.

759b *Statuta Apostolatus Orationis*, vi.

urges us to seek by urgent and constant prayer to God, it should be noted that it also feeds and cherishes that inner life whereby we are continually united with God, and which is as the heavenly inspiration of any true and worthy apostolate.

By the setting, each month, before the eyes of the members of some special needs of the Church, inciting them to provide for the same by humbly offering their prayers and sacrifices to God, there can be no doubt that their hearts are thereby moved to apostolic zeal, and that they are prepared, formed, and instructed for this kind of work. 761
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Indeed, since they are bidden daily to offer their labors and their sufferings to God for the Church's necessities, not only is their whole life directed to impetration and expiation, but they are stirred to engage in the actual works of the apostolate, as occasion and good will afford opportunity.

(The Apostleship of Prayer is a social bond between peoples and a source of union with the Pope.)

THE ROMAN SECTION OF CATHOLIC YOUTH

Al. to the members of the Circle of St. Peter, July 23, 1944.

(The Holy Father's joy and congratulations to members of the Circle on the occasion of the seventy-fifth anniversary of its foundation.)

The Circle of St. Peter (a) can march forward with holy pride in a glorious past. Its Golden Book bears on the first page, inscribed in indelible characters, as it were, the summary and the seal of what it has merited from 762
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762a The "Circolo San Pietro", the Roman section of Italian Catholic Youth, was founded in 1869—Cf. *supra*, No. 33.

- 68) Church and Papacy, virile and persevering action in favor of the Catholic cause.

A characteristic of the spirit which must animate your ranks appears in the profession of faith which active members pronounce immediately upon admission, and in which is affirmed several times over the confession of the Catholic Faith.

"I solemnly promise", runs the declaration, "to profess and practice frankly and courageously the Catholic religion". The new member solemnly undertakes, with the consciousness and sense of responsibility of an adult, to live up to the meaning of the sign of the Cross traced on his forehead in the Sacrament of Confirmation, namely: "not to be ashamed to confess the faith of Christ and to despise all human consideration in its defense". Besides, the young champion, in the battalion drawn up beneath the standard of Peter, promises particularly "to defend, in all circumstances and without any human respect, the rights" of the Vicar of Jesus Christ and Supreme Head of the Church, and "to devote himself to reviving among others the respect and obedience due to him".

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But what rightly constitutes your glory is, above all, the fact that your predecessors—like yourselves today—have at all times been faithful to their standard and their promise. When, in the now far-off days, there was fighting in the streets of Rome around the remains of a venerated Pontiff, the men and youths of your association were there—as the symbol and unmistakable expression of your whole attitude—at the most exposed point. And, each time there has been need, in the Eternal City, to defend the rights of God, the liberty of the Church, the dignity and independence of her Visible Head, the Christian traditions of the City, you have acted as vigilant sentinels, in the place of honor and in the front line.

(Sorry situation of the Papacy at the time of the foundation of the Circle of St. Peter.—The history of the society.)

The activity of the "Circle"

Coming at a time when the Passion of Christ was being renewed, yet once again, in the person of His Vicar, your society was born of divine charity in its highest and most delicate form, and it has developed in the love of Christ and the Church. But when charity fills the heart, it must of necessity overflow. Like a torrent overturning every obstacle, like a river flooding and fecundating the plain, like a tranquil lake whose brimming waters flow gently down from it, penetrating the little fissures in the rock, covering the slightest depressions in the earth, so too, no misfortune or distress could escape the vigilance of the newly-born society; no obstacle could stop its growth, no form of good could remain foreign to it.

For seventy-five years, that progress has continued without interruption, crisis, uncertainty or flagging, because the inextinguishable source of this charity lies in the very heart of God.

(Picture of present distress.)

The temporal works of mercy

The hand of God can be seen among you, dear sons and daughters; through your charitable ministry, it assures to the unfortunate, food in the canteens, and to a considerable number also food at home, somewhere to sleep in your hostels, clothes from your wardrobe. Superficial observers like to express their admiration at all these forms of assistance, and are right in doing so. But they do not perceive the aspect most worthy of admiration, they do not understand the most precious element of your work.

The good of souls

But you, even in those activities which, because of their immediate object, are called works of corporal mercy, look

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34) further than merely material aid; you awaken hunger in souls, and then go on to satisfy it, and God knows the spiritual benefits which have already been gained and which will increase more and more in the future, from the Sunday Masses, sermons and retreats arranged by your efforts.

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(32) Still more lasting and profound is the good brought about silently in the hearts of little children in these family homes, and in fresh air and sunshine holidays, real oases of purity, piety, peace and joy, centers of physical and moral health, where bodies, minds and hearts are made more active and strong, and from which so many working girls go back to their duties immunized as much as possible against contagion and bringing with them an infectious atmosphere of health and vigor.

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35) What is to be said, also, of those activities by which your Circle exercises, discreetly but effectively, direct influence on souls? There is the teaching, the diffusion of true doctrine, which is brought about by the dissemination of the Sunday Gospels, by the catechism courses in the Oratory of St. Gregory, by the work for First Communions. There is the people's secretariat, where all can obtain not only free assistance in so many administrative and legal matters, but also charitable advice which will help them to direct their life in the right way with greater certainty. How many retain a grateful memory of your help in their hearts. We desire to express to you today Our gratitude for the help which you afford Us, when, by collecting Peter's Pence with great zeal, you put Us in a position to satisfy more fully Our desire to dry so many tears and to relieve so much suffering.

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(26) When, in the midst of an agitated crowd, a man goes by, calm and peaceful, silently doing good, those watching look from his hands, which are busy in good works, to his face, which radiates brightness; they are eager to see through his limpid eyes to the bottom of his heart, and to

discover the secret of this smiling goodness which charms and attracts all men. It is in the same way that the people of Rome see the external works of your Association, whose name is blessed among the unfortunates who receive support and comfort from it; but it is necessary to know its soul, if one wishes to fathom and understand its secret. It is there that its beauty lies, there that the garment of its good works is decorated with a varied richness.

The intimate life of the Circle

The intimate life of your Circle! What could We say of it, except that it is the true and lasting practical application of the advice of the Apostle Paul to the Colossians? "Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience. . . . But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body. . . . Let the word of Christ dwell in you abundantly; in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing with grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him" (a). Climb towards God before going down among men, such is the path of charity: mountaineering if you like, but divine mountaineering, necessary to ensure the success of your life and work.

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Exhortation: fidelity to the spirit of the Circle

Therefore remain faithful to your spirit! Certainly, methods of work may, for you too, have to be specially adapted to the changes in conditions of life which time brings. Is not life incomparably more complicated than

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61) seventy-five years ago? That is why Christian charity has sought successfully to perfect its activity, even in technical matters. Is it not of the essence of the apostolate to adapt itself to the progress brought about by experience and better organization, so as to remain always equal to its task and able to render any service? But let this interior strength, this divine inspiration, which makes you into men of solid piety, eager to follow the hard and bitter path of personal sanctification: let this striving toward all that is just and godly, and in keeping with truth, charity, patience, mildness (a), let such remain your spirit at all times, the same spirit which animated your predecessors, that spirit which can be felt dwelling in this hall, more powerful than any words, brighter than any light! It will also save you from falling into those errors—so easy to do and so frequently done in times of excitement and confusion—which We are obliged with sorrow to deplore in many of Our children who are very dear to us, and who yet, still calling themselves Catholics, show themselves to be ignorant or perhaps forgetful of the clearest teachings of the Church.

(*Hopes for their perseverance.—Blessing.*)

THE CATHOLIC ASSOCIATIONS OF ITALIAN WORKERS

Al. to the Catholic Association of Italian Workers,
March 11, 1945.

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(16) Our Predecessor of blessed memory, Pius XI, commemorating the immortal encyclical *Rerum Novarum* of Leo XIII, recalled the joyful welcome it received from Christian workers "who felt that they enjoyed the protection of the highest authority on earth" (a). Your presence

771a Cf. 1 Tim. 6:11.

772a Enc. *Quadragesimo anno*, Introd.

around Us, dear sons, is a precious testimony that these sentiments of trust are still alive among the working classes. Knowing perfectly the conditions under which you live, and desiring ardently to defend the cause of Christian workers, especially in the vast sphere of work, We desire most fervently your welfare and that of your Associations, and We wish to address to you some short words of instruction and encouragement.

What the Associations mean to their members

1. First of all: what do the Workers' Catholic Associations mean to their own members? They are, in the first place, cells of the modern Christian apostolate. Not in the sense that they can or should take the place of the parish. But they maintain, strengthen and preserve the religious and moral foundation of life in the world of labor, in a way adapted always to the special circumstances of each epoch. Observe the enemies of Jesus Christ. They exploit all the difficulties and problems of working life to conquer the soul of the Christian worker, to distort his conscience and finally to lead him away and detach him from Our Divine Savior. Is not this an evident proof that the Associations of Christian Workers are today an indispensable means of apostolate? Indispensable even in those spheres where it seems that the enemy of Christ has not yet set foot or given evidence of his activity and agitation, for the practical conditions and daily necessities of labor everywhere disturb the minds even of men of deep faith, and raise problems which affect political and moral interests and therefore demand the cooperation and assistance of the Church.

Therefore, by means of your Associations, carry the principles of the Faith and a sound Christian formation into the religious and moral life of the worker and his family. Make these Associations into so many centers of spiritual

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life which, abundantly nourished by the sacraments, may bestow its beneficial fruits in the words and works of mutual charity in the spirit of the Gospel.

775 Firmly established on this solid foundation, the Chris-
 (10, 82, 92) tian worker will at the same time find in the Associations the opportunity to extend his knowledge and abilities in the other spheres of public and private life. But above all, each Association must help to render the family of the Christian worker no less able than other families and even much more able, to bring up the children properly and to regulate the home to the spiritual and material advantage of its members. If it fulfills this mission, the Association will see rising up in its midst true apostles, workers who become the apostles of their fellows in order to impregnate and animate with the Christian spirit all that concerns the worker, his place of work, his home life, and even his innocent pleasures.

The Association and other institutions

776 2. Here We broach a second question which is very
 (82) close to Our heart:—What do the Associations of Christian Workers mean to the other workers' institutions? We are thinking now not only of the organizations for mutual aid, such as, for example, the cooperative societies, but also of the public insurance societies, to which it is necessary that the workers contribute. You all know how the success of such organizations, so beneficial in themselves, depends on the probity, honesty and mutual trust of those who belong to them. You know too—by bitter experience from day to day—the terrible disasters brought about in the sphere of the social morality of the people by the war and its fatal aftermath—disasters more serious than the immense material destruction. Without these Christian virtues, the working class would be its own worst enemy. In the struggle against this peril, the Christian Associations give valuable

help to the other workingmen's associations and insurance societies. Indeed, if they succeed in becoming the home of the social virtues, of honesty, trustworthiness and the conscientious fulfillment of duty, they will furnish the other institutions with their best members, their most reliable leaders, men and women who will be able to arouse and maintain the spirit of responsibility and solidarity, without which no mutual aid or assistance can prosper. It was this spirit to which St. Paul referred in these magnificent words: *Alter alterius onera portate* (a).

The Associations and the Trade Unions

3. Let us now examine briefly the relations between the Christian Associations and the Trade Unions (a). Contrary to previous practice, Trade Union unity has recently been achieved in Italy. We cannot but hope that the concessions agreed upon as a result of the adhesion of the Catholic workers, will not prejudice their cause, but will lead to the results hoped for by all workers. This presupposes as a fundamental condition that the Trade Union

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776a Gal. 6:2.

777a On September 15, 1949, in a letter to Sig. Storchi, President of the Association, Msgr. Montini was to make even more precise the position of the Association with regard to the Catholic Action groups and the trade unions: "If, on the one hand, the Catholic Action Associations aim principally at the formation of their members in close union with the hierarchy of the Church, and if, on the other hand, the trade unions strive to defend the economic and trade interests of the working classes, the Catholic Associations of Italian Workers can claim for themselves the important and heavy task of grouping in the greatest possible numbers all categories of workers in order to inspire and strengthen in them the conviction that "the application of the doctrines of Christianity according to the teaching of the Church is the basis and necessary condition for a reorganization of society which will ensure the just recognition of the rights and the satisfaction of the material and spiritual needs of the workers" (Statutes, art. 1).

will remain within the limits of its essential purpose, which is to represent and defend the workers in labor contracts. Within the framework of this purpose, the Trade Union naturally exercises an influence on politics and public opinion. However, it could not go beyond these limits without causing grave harm to itself. If the Trade Union as such, as a result of political and economic developments, should come one day to enjoy a sort of patronage or right in virtue of which it would dispose freely of the worker and his strength and possessions, as happens in other spheres, the very concept of the Trade Union, which is a union for mutual help and defense, would thereby be damaged and destroyed. Given these conditions, We say that the Trade Union and the Associations of Christian Workers share a common goal, the improvement of the living conditions of the worker. The leaders of the new single Trade Union have recognized "the great spiritual support given by the Catholic workers to the activities of the Confederation", and they have paid homage to the "breath of evangelical spirituality" which they have introduced into the Confederation itself "to the benefit of the whole labor movement". May God grant that this influence be lasting and effective and that the spirit of the Gospel form the basis of trade union action! For, indeed, if we do not wish to rest content with vain words, in what does the spirit of the Gospel consist in practice, if not the triumph of the principles of justice, according to the order established by God in the world, over the purely mechanical force of organizations, of love and charity over class hatred? You understand therefore the importance of the task of initiative, vigilance, preparation and carrying to completion, which is binding upon the Associations of Christian Workers in the matter of Trade Union activity (b).

(The Associations and the new social order.)

777b The end of this allocution may be read in our volume on *Social Problems*.

NEEDS OF THE MOMENT

Let. *Ex amantissimis*, October 30, 1945—to the Bishop of Eichstätt.

(*Second centenary of the establishment of the diocese.—Its history.—Invitation to Catholics to fulfill courageously “the demands made upon the faithful disciples of Christ by our epoch”.*)

It expects that men's minds should be freed from error and wholly enlightened by the light of Gospel truth; it demands that Church, home, school and the printed word should help each other to form and strengthen young people in Catholic principles. It demands also that all the faithful, by the firmness and rectitude of their faith, as well as by their personal holiness, should strengthen and bring the light of truth to hesitant and irresolute minds. It demands, lastly, that everyone who is able to relieve the want, distress or suffering of his neighbor, should do so with all his heart; and it desires that all should strive to suppress and pacify feelings of hatred, enmity and envy, not only in themselves, but also in others, and should spare no effort to bring it about that the infinite charity of our religion may remedy as far as possible the many misfortunes which have resulted from an all-too-long war.

(*Blessing.*)

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CATHOLIC ASSOCIATIONS

Let. *Vixdum vobis licuit*, November 1, 1945—to the German Bishops.

(*Disorders caused by the war.—The means of repairing them: The press, the Catholic school.*)

We are aware that prior to 1933 Germany possessed many Catholic organizations. Now that it is a matter of reconstructing them, we are faced with the problem of how

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and in what numbers they are to be re-established. In this connection, Beloved Sons and Venerable Brethren, it is not so important to consider what existed formerly, and what organizations were handed down from your forefathers, however venerable their traditions may be. But it is necessary to concentrate on what will serve present day demands, and on organizations which will in the long run be most suitable for their purpose and most liable to endure. Those organizations, for instance, which formerly proved most valuable, and whose tasks remain undiminished in the present hard times, or have even increased, such as the Catholic Workers' associations, can be set up again in the same form, either within the diocese or even beyond its borders, always under your direction, as you deem it suitable. As you know, much depends upon the existence of a clear relationship between Catholic Action and the remaining Catholic organizations, a relationship out of which mutual understanding and helpful cooperation can easily grow.

(East Germany.)

PROFESSIONAL ACTION

Al. to the Laureates of Catholic Action, January 7, 1946.

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Welcome, dear children of the "Laureate Section of Italian Catholic Action", gathered together at this time in a National Congress in order to renew with fresh energy your work which was so unhappily interrupted by the vicissitudes of the war. With fresh energy, We say, but also with new and greater efficiency, thanks to your specialized activity, without prejudice to unity, according to the various professions which you represent: secondary school-teachers, technicians, lawyers, university professors, doctors, artists. This division is worthy of all praise. As it is quite normal that one and the same place, in which men

are accustomed to live, brings them together in one district or municipality, so too it is normal for them to be united in the same way through common activities which they pursue regularly to answer the many needs of society. Does not history teach us that professional societies, under different names and forms, have resulted in precious benefits for society as well as for individuals? This has been, and will be, all the more so when these societies rest on the deepest and most solid basis of life and strive after the highest end, according to the teachings of the Catholic Faith.

(Christian notion of profession.—Responsibilities of members of universities.)*

In times of great upheaval, like that which we have witnessed, there always strikes the hour of the Church, of the faithful. It is striking now for you too, laureate members and Catholic university students. Be on guard and be conscious of your dignity as Christians! When unavoidably in contact with those who are fighting in the enemy camp, never let yourselves be drawn by, or engaged in, anything harmful to Catholic charity, and still less anything which offends in any way your unshakable religious convictions. Catholics possess, in the truth of their faith, in the teachings of the Church and in their social program, such a wealth of positive and constructive forces that they have no need to borrow from others.

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This principle holds good for your country, as for all nations and all mankind: only thought and will made fruitful and alive by Christian faith can give true peace to the world and save the essential values of civilization.

(Blessing.)

* These passages will appear in the volume devoted to *Work*.

EQUILIBRIUM AND VITALITY

Let. *Siamo lieti*, October 11, 1946—to Cardinal Piazza, Patriarch of Venice.

(*The new statutes for Italian Catholic Action.*)

782 We are pleased to point out how such a rule, though
(8, susceptible to further modification as the future might
26, suggest to be opportune (a), nevertheless synthesizes and

782a This necessity was to be stressed on the occasion of the first meeting of Italian Catholic Action, on July 31, 1948, in a letter from the Secretariat of State to Msgr. Urbani:

“This power of adapting itself to varying needs must be greatly praised and encouraged in Catholic Action. While being faithful to tradition and, above all, watchful over the orthodoxy of its principles and methods, it possesses at the same time the desire and the ability to study, understand and influence the exceedingly complicated and ever-changing situations of the modern world; and it rightly believes that it is an act of apostolic zeal to renew constantly its methods of work in order to discover and to put into practice the most timely and effective means of action, and to seek with persevering and generous devotedness where and how its activity can enrich the Christian spirit and win over more and better instructed adherents.

In this striving after really loyal and effective activity, it will not be difficult for your fervent Assembly to recognize that, in the world of ideas, Catholic doctrine in all its forms must be more widely disseminated among the people, who are at present terribly exposed to all sorts of pernicious errors; and in consequence to recognize also the need for a new apologetic, which will fortunately be made easy and convincing by factual proof, to explain the thought and work of the Sovereign Pontiff for the preservation of peace, the welfare of the people, a greater measure of social justice and widespread and beneficial charitable assistance to those in need.

Neither will it be superfluous, in the sphere of action, to recall that the urgent need to reinforce one's own profession of the Christian Faith by the example of personal

determines with norms based upon experience a long tradition of work toward which the Italian Catholic laity, in union with the clergy, has consecrated an immense amount of attention and energy by exercising a more and more determined function in the field of the apostolate of the clergy. It gives to society, little by little forgetful of Christian principles, the incomparable benefit of witnessing a modern illustration of these principles both from a point of doctrine and as a living profession of them in practice.

So in approving this Constitution, We are comforted by the thought of being able to give due recognition to the long laborious efforts of those Catholics who, armed against hostile forces with nothing but a staunch love for Christ and His Church, have given in recent years a vigorous contribution to the Christian army, and We are also comforted in that We thus crown the long labors and the wise directives of Our Predecessors, who always turned their paternal solicitude toward Catholic Action and made of it a strong and loyal instrument for the defense of the Church and for the diffusion of its teachings.

Thus there is a pleasing ground for hope that by so doing we may open to Catholic Action a new era of fruitful labor in keeping with the regulations of the Concordat which concern Catholic Action.

The Bishops have been called to share with Us in the government of those growing units of the faithful who are desirous of perfecting themselves spiritually and of engag-

integrity of life flows today both from the general depravity of morals and from a certain partial moral rigorism to which attention is often drawn by hostile movements. The simplicity, purity, austerity and generosity of one's own life must serve as the most powerful argument of the Catholic propagandist who, strong and free in this happy fidelity to the inspiration of the Gospel, will thus enjoy greater credit in proclaiming and promoting the principles of social justice and charity, which men expect to be furthered by the Christian life".

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ing in social activity; these units again have been entrusted to members of the laity who are carefully chosen and are responsible for the administration of their own executive offices.

To the Clergy is assigned the spiritual and moral assistance to these groups with an authoritative and well-organized mission. The governing boards of the various ranks of the whole organization have been perfected, and the possibility of expansion has been opened with the creation of new activities and with the support of new institutions. The legitimate existence of other different Catholic associations has been recognized and a mutual fraternal collaboration has been promoted among all of them.

Consequently We trust that there may be firmly established that balance and vitality which must be essential to movements born of the charity of Christ and operating in His Church, and which today show forth her unceasing fecundity.

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We now turn Our attention from the letter of the norms of this Constitution, complex and delicate as they are, to the meaning which is attached to Our approval of these norms, to this new recognition and encouragement of the collaboration of the laity with the apostolate of the hierarchy, and We also call to mind and extend an invitation to all sincere Catholics who are truly aware of the needs of the time to give to the profession of their faith an active and militant spirit.

Consequently let the Clergy see in Catholic Action an impelling necessity—a necessity determined by the conditions of modern life and by the scarcity of priests—to organize generous collaborators among the laity, and let them use the method of Catholic Action ready at hand and well-tested for their formation and for their organization.

Let the laity see in Catholic Action an incentive to serve the Church willingly but with due order, and with a deep appreciation of the work which each one of the faithful can render to the cause of Christ. And we wish, more-

over, that all Catholics would come to recognize in Catholic Action not a closed circle of persons specially trained for specialized vocations nor indeed an instrument of fruitless strife or of ambitious conquests, but rather a friendly group of citizens who have made their own the maternal mind of the Church to save all men and to insure to society the irreplaceable and indispensable leaven of true civilization.

(Blessing and prayer.)

WORLDWIDE EXTENSION OF THE Y.C.W.

Let. *Dans quelques semaines*, May 24, 1947—to the Archbishop of Montreal.

(The forthcoming congress of the Canadian Y.C.W.—Special love of the Holy Father for young workers.)

The Montreal Congress will give them the opportunity to reflect again on the main principles which must govern their training and their zeal. Fundamentally, a sound knowledge of the truths of the Faith, which will be deepened and strengthened by their study circles: for good intentions, however generous, without the light of revealed doctrine, would be only a flash in the pan, an illusion; the faithful practice of Christian morals, nourished by frequent reception of the sacraments, the source of divine grace; firm devotion to the Church, "*columna veritatis*" (a), through the hierarchy, the repository of the authority of Our Lord Jesus Christ Himself. Such are the essential conditions for any true Catholic Action, by which the laity are to exercise a "royal priesthood" as St. Peter says in an inspired metaphor (b). The young workers, both men and women, are specially called to this. Did not Our Predeces-

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785a 1 Tim. 3:15.

785b 1 Pet. 2:9.

sor, Pius XI, of happy memory, say in his famous *Quadragesimo Anno* (c) that "the apostles of the workers will be workers"? This has been so well understood by the great movement of the Y.C.W., and the results, which will be seen at the Montreal Congress, after a period already rich in experience, will furnish the most convincing proof of the excellence of this apostolate.

786 But We know too that problems arise nowadays not
(61, only locally, but often, as has been said, on a world scale.
86) The barriers between countries and even continents are, thanks be to God, tending to disappear, thus demonstrating still more clearly the unity of the human race. And technical progress in its turn is favoring an ever-increasing interpenetration of peoples. Hence it is easy to understand that even questions of apostolate must be considered from an international angle. The labor front, in particular, which is being established everywhere since the war, has implications in the spiritual order which need to be dealt with from the same universal standpoint. It is therefore not a matter of indifference that the Y.C.W. Congress and Study Week in Montreal, in which so many foreign delegations are participating, are striving to ensure unity of method and action for the Y.C.W. in all the countries where it exists, while at the same time, of course, safeguarding the established law and inalienable traditions of the Church. No doubt, then, the solution of this problem can and must be found. To this end We count upon the wisdom and perspicacity of the leaders trained by the Y.C.W., on their deep Christian sense, as well as on the appropriate directives of the Hierarchy. Lastly, there is no doubt that, with such good intentions, the members of the Montreal Congress will, under your enlightened guidance, achieve excellent results, which the Lord will not fail to bless with His light and divine strength.

(*Congratulations.—Good wishes.—Blessing.*)

785c May 15, 1931. Cf. *supra*, nos. 531 ff.

WARNING AGAINST ERRORS

Broadcast to the Barcelona Congress of Sodalitys of Our Lady, December 7, 1947.

(Holy Father's joy at the memory of his own consecration.—He recalls the teachings often given on the flexibility, serious training and intense apostolic activity of the Sodalitys.)

How many times have We, like Our Predecessor of glorious memory, recalled the wealth of tradition and present day effectiveness of the Sodalitys of Our Lady as well as the stern duty which at the present time rests on them, and on other similar organizations, concerning the spiritual training of their members and the zealous practice of the apostolate! On how many other occasions have We not declared that the Sodality of Our Lady, from the very fact that it collaborates fraternally with all for the interests of God and the good of souls, can faithfully preserve its own forms and characteristics. For in this magnificent movement of lay apostolate, so dear to Our heart, two errors must be avoided, which can creep into the souls even of men of good will. 787
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The first is the danger of exclusive preoccupation either with the exterior element, with superficial and natural activity which We have called on another occasion: "the heresy of action", or else with the interior element, with an excessive and timid concentration on pious practices, scarcely in harmony with the words of Our Lord: "I am come to cast fire on the earth. And what will I, but that it be kindled?" (a)

In the second place one must guard against those who, impelled by praiseworthy zeal, seek to make all work for souls conform to a uniform pattern. This they do because of a shortsighted view which is quite foreign to the tradi- 788
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90) tions and gentle spirit of the Church, the heir of the doctrine of St. Paul: "Now there are diversities of graces, but the same Spirit" (a). And just as in earthly armies, various arms and various units ensure by their very diversity that harmonious cooperation which leads to victory, in the same way, side by side with other forms of zeal, however important and essential they may be, the Church desires and encourages the existence of organizations of lay apostolate, like the Sodalities of Our Lady. She wishes them to prosper and develop according to their own organizations and methods, thus furnishing a clear proof that in the army of Christ there exists a fruitful multiplicity of Catholic apostolate, manifested in various societies and institutions which all work intensely under the guidance and protection of the Supreme Head of the Church.

(Good wishes and blessing.)

VARIED ASPECTS OF CATHOLIC ACTION

Let. *During recent years, January 30, 1948—to the Indian Bishops.*

(The establishment of Catholic Action in India on a national level.—Its importance at the time when India is achieving her independence.)

789 Catholic Action, wherein the first and essential duty of
 (10, personal sanctification is combined with an intense apos-
 13, tolic activity under the mandate and encouragement of the
 78, Hierarchy, provides an excellent means whereby the faith-

788a 1 Cor. 12:4.—*En segundo lugar, es necesario prevenir el error, que algunos, impulsados de buen celo, pueden tener, de querer uniformar las actividades en pro de las almas y someterlas todas a una forma comun, con miopia de concepcion del todo ajena a las tradiciones y al suave espiritu de la Iglesia, heredera de la doctrina de San Pablo: "Unos tienen un don, y otros, otro: pero todos el mismo Espiritu".*

ful, intensifying their own spiritual life and deepening their religious convictions, may confer on the nation those blessings which accrue to civil society from the due observance of the divine law and the zealous fulfillment of Christian duties. This high purpose has been aptly stated in these words of Our Predecessor of blessed memory: "It is the function of this type of Action to form, as it were, a great army of good citizens, men and women, and especially young people of both sexes, whose first and dearest desire is to take some part in the sacred ministry of the Church, and to strive valiantly under her leadership and guidance to spread the Kingdom of Christ in private and public life" (a), the promotion of which is the acquisition for human society of the highest of all goods. 97)

(The Pope's joy at seeing Catholic Action established in India.)

Catholic Action and the Hierarchy

Having as its aim and purpose the promotion of the Kingdom of Christ it is obvious that Catholic Action transcends the aims of political parties and provides an apostolate whereby Catholics, without distinction of age, sex, class or party, may promote whatever pertains to religion and morality. 790 (10, 13, 55, 57, 78, 94)

Insofar as such activity is a direct collaboration of the laity in the spiritual and pastoral work of the Church, clearly it must be subordinated to the authority of the Bishops whom, under the jurisdiction of the Vicar of Christ, "the Holy Ghost hath placed to rule the Church of God" (a), in their respective dioceses.

In its social aspects also, where it may exert an impact on civil society, this sharing of the laity in the apostolic work of the Church must likewise be guided and directed by the Hierarchy, which is, for Catholics, the competent

789a Let. to the Archbishop of Toledo, November 6, 1929.
790a Acts 22:28.

authority regarding the moral implications of questions arising in the social-economic order.

Organization of Catholic Action

791 For these reasons, Venerable Brethren, it is most op-
 (58, portune that one of the sections of the Catholic Bishops'
 84) Conference of India should be charged with the direction of the All India Catholic Action Organization. This "Committee of Catholic Action", under its episcopal director, will be an effective means to coordinate the various Catholic Action groups, to acquaint them with the mind of the Church and ensure that in serried ranks they act in close cooperation with you in the matters of national interest requiring definite Catholic leadership and a precise statement of Catholic thought and teaching.

792 Moreover, it will be in a position to facilitate and
 (58, encourage a cordial collaboration between Catholic Action
 90) groups and the existing associations, whose labors, whether in the field of personal sanctification or social service, deserve so well of the whole Church, so that, though retaining their autonomy, all may yet rejoice in the blessed bond of fraternal solidarity, which, according to the mind of Our Predecessor of happy memory, should unite all who dedicate themselves, each in his own measure, to the building up of the Body of Christ (a).

Formation of members of Catholic Action

793 The guiding principle therefore of all those who col-
 (39) laborate in this apostolate should be *sentire cum Ecclesia*, to have the mind of the Church, to be intimately acquainted with the doctrine of the Church which is "the pillar and the ground of truth" (a).

792a Eph. 4:12.

793a 1 Tim. 3:15.

Wherefore We commend to you, Venerable Brethren, in a special manner, the necessity of the sound religious training and moral formation of all who undertake this apostolate. They must be "nourished with the words of faith and of good doctrine" and "exercise themselves unto godliness" (a). In a word, they must undergo a training which embraces the whole man, and which brings mind and heart and will into subjection to Christ, so that each apostle of Catholic Action may show himself "an example of good works in doctrine, in integrity" (b). It is this integrity of Christian life, solidly grounded in doctrine, nourished by the frequent reception of the Sacraments, supported by prayer and the practice of Christian virtue, that characterizes the Catholic Actionist and makes him a faithful soldier of Christ in his home, in his work or profession and in every phase of his social life.

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This task of training falls primarily on the clergy and religious who, by the zealous fulfillment of this sacred duty, will provide an ever-increasing number of fervent men and women, and of youth who, obedient to the voice of the Supreme Pastor and to the directions of their bishops, will become devoted and earnest co-workers in leading others to God and to His Holy Church. Here then is the special field for your zealous collaborators, for those generous souls consecrated to Catholic Action, whose one great desire is to devote themselves to the spreading of the Kingdom of Christ. As apostles of their brothers in blood they may win countless souls to Christ and, enlarging His Kingdom in India, may effect an ever wider extension of the inestimable blessings of that Kingdom of truth and life, of holiness, of justice, of love and of peace.

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(Good wishes and blessing.)

794a 1 Tim. 4:6-7.

794b Tit. 2:7.

PURPOSE OF CATHOLIC ORGANIZATIONS

Let. *Zum letzten heiligen Weihnachtsfest*, March 1, 1949—to the German Bishops.

(*Sufferings of Germany.—Catholic charity.—Displaced persons.—The resurrection of Catholic schools.*)

796 It is with equal satisfaction that We learn of the revival
(10, and development of Catholic organizations. All this bears
59, witness to intense vitality and determination. At the same
60) time, in matters concerning the number, extent, centraliza-
tion and relative autonomy of these organizations, it must
not be forgotten that these are only means to an end and
must never become an end in themselves. This is their
purpose: the living faith of the individual, the flourishing
of Christian family life, which should never be harmed by
them, the general interest of the diocese and the affirma-
tion of Catholic principles in questions of education as in
the whole of social and public life. Then, these organiza-
tions must not lead men to forget the great number of
those who are outside their ranks or who have perhaps
drifted away from the Church and religion. This applies
especially to young people. It will always be one of your
tasks, or the precise mission of these organizations, to
bring them back. In this context, We welcome the estab-
lishment, in your country also, of the "Young Christian
Workers".

(*Differences of opinion to be reconciled.—Hopes for
the effectiveness of lay action.—Three forthcoming cen-
tenaries.*)

THE GERMAN CONGRESSES

Broadcast to the Catholic Congress of Mainz, Septem-
ber 5, 1948.

(*The part played by the Pope in the German Con-
gresses at the time of his Nunciature in Germany.*)

This year's congress is of great and special importance. It makes it possible for you to celebrate the centenary of those days in which the Catholic forces of your people were passed in review.

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This Congress is also the first of its kind after a forced interruption of fifteen years, after a period more somber and disturbed than any in the history of Germany since her distant beginnings. This year's congress must, besides, show your leaders their future path. The darkness of the future weighs heavy on your souls and you know only that, both in spiritual and temporal matters, you will have to struggle forward by means of hard work and self-denial.

Hundred years' balance sheet

However, if today you look back on the past hundred years, then, in spite of present sufferings, your dominant feeling must be one of joy and gratitude to God.

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This century has witnessed your prolonged and often bitter struggle for the liberty of the Church and for equal rights for Catholics in public life; and you have won the struggle. These have been one hundred years of fruitful and well-organized activity. This has been a century of tenacious efforts to put an end to social distress, either by the exchange of ideas, or by living, practical achievements rich in benefits. You have worked in an exemplary fashion in this sphere and you have acted as a stimulant to many others. These have been one hundred years of remarkable progress in the field of science and culture, schools and education.

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One hundred years, too, of untiring zeal in the service of the millions of Catholics spread out in your country, and, at the same time, of generous and courageous activity for the missions. If the number and needs of your brethren in the Diaspora have more than doubled today, so that they constitute real mission territory in need of immediate help,

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nevertheless make it a point of honor in the future to retain the important role which you have always played in the Catholic missions of the world. Remain convinced that you belong to the great Catholic family which embraces the whole earth.

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(36) Twice, in this century, you have been the object of bitter attacks by a civil power hostile to the Church and having might on its side. You have had to work in the midst of dangerous and lasting persecution. But God, with His mighty hand, has guided you with great mercy. For these blessings and all you have received in the course of these hundred years, let humble and joyful gratitude rise up from your hearts and lips towards the Almighty.

Future tasks

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(6) And now, dear sons and daughters, we must turn our eyes to the future.

Just one hundred years ago there echoed through your country the proclamation of a brutal overturning of the whole existing social structure (a). And it was precisely in your country that these words became a reality, in immense proportions and under terrifying circumstances. Your ruined towns bear eloquent witness to their realization, and We cannot remember without profound sorrow "Mainz the Golden", where We were privileged, about twenty years ago, to take part in the unforgettable celebrations in its Cathedral. The symbol of this town has now become the tomb of the pious Capuchin Sisters of Perpetual Adoration who, under a rain of fire in a dark night, grouped around their superior, made the united sacrifice of their lives.

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(28) Profound—and often painful—changes are overturning your economic, political, social and even religious life. Those in positions of authority must not forget this for a

801a *Communist Party Manifesto*, by Karl Marx.

single instant. Knowledge of the past is necessary for them in order to learn its lessons. But they must not live exclusively in the past. Their duty is to remain realists, in the good sense of the word. However, the proclamation of a total upheaval of the existing order will not be fully realized: no, not even in the temporal affairs of this world. The God of past ages still lives. Faith in Him is as precious as ever. It will always be valid and it is the basis on which the social teaching of the Catholic Church is based. Keep boldly and faithfully to your course, without swerving to right or left.

If we are to believe the signs of the times, you will again in the future have to struggle generously for the liberty of the Church, for your rights and the rights of parents in respect to their children, education and schools. In certain parts of the country, this struggle may even become a fight to the death. Hostility to the Church changes its program and its form, but the ends pursued by her enemies remain essentially the same. 803
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Charity towards non-Catholics

We know how ardent is the desire for unity in faith among many of your fellow citizens, both Catholics and non-Catholics. Who can experience this yearning more deeply than the Vicar of Christ? The Church embraces these separated brethren with sincere affection, praying ardently that they may return to their Mother, and God knows that many of them find themselves separated from her through no fault of their own. 804
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If the Church shows herself to be inflexible in regard to anything which might give rise even to the appearance of compromise, of an accommodation of the Catholic Faith with other religious beliefs, or of confusion, she acts thus because she knows that there never has been and never will be any but one sole and absolutely certain depository 805
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of the truth and of all the graces bestowed by Christ, and that, in accordance with the express will of her Divine Founder, this depository is simply herself.

The assistance of the laity

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The tasks of the ministry of souls, today and tomorrow, will not be fulfilled unless the laity put their assistance at the disposition of the apostolate of the hierarchy, in a still greater measure than in the past. The experience of the ministry, in the troubled and often insoluble circumstances of these last years, has shown perfectly how often the priest, with the best will in the world, is unable to accomplish his task without lay collaboration. What We stated in 1928, at the Congress of Magdeburg, concerning Catholic Action is perhaps even more appropriate today (a).

806a—Here is the principal part of that speech:

“and according to the mind of the Holy Father, Catholic Action must be: ‘A participation of the laity in the apostolate of the hierarchy’; this formula includes the two basic elements:

The first element is an effective and vigorous apostolate by laymen, according to their state of life and abilities. Above all, therefore, the apostolate of those who, by their education and position, are able to promote in a special fashion the interests of Christ and the Church. I have no need to insist further that the needs and tasks of the Church are today so great and so important that the clergy simply cannot dispense with lay collaboration in the apostolate.

The second element is the insertion of the lay apostolate within the constitution of the Church, as Christ willed her to be, and willing obedience to the directives of the leaders that Christ has given to the Church.

Catholic Action seeks to associate the apostolic action of the laity with that of the clergy, and to build out of its serried ranks a mighty army, an *acies bene ordinata*, at the disposal of the Bishops and the Vicar of Christ on earth. Such is the appeal of the Holy Father to Catholic

The spirit of the German Congresses

We wish you to inherit fully a precious treasure of the past: the spirit which animated the best among you, priests and lay people who, during these last hundred years, have conquered, and brought about the triumph of the Catholic cause. This spirit derived its strength from a living and life-giving faith. These fighters were men of prayer. They loved Christ and His Church. Touching loyalty gathered them around the Supreme Head of the Church, the Pope.

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Action; it is thus that he propounds it in his magnificent encyclical *Ubi arcano*, as the sacred duty of pastors as well as of the faithful.

Catholic Action knows no external form which is universally valid. It creates its own form for itself, according to the religious and ecclesiastical situation of each country and people, always, of course, in deliberate and thorough-going submission to the Hierarchy. The organization constitutes the external element. What Catholic Action seeks above all to bring to the organic structure of Catholic life is a soul, that is, the realization on the part of each of the faithful of his or her status as a Catholic, doctrinal soundness, Catholic unity of thought, will and action.

Catholic Action will therefore not destroy or interfere in any way with those valuable and active Catholic organizations which have a religious purpose and in which Catholic Germany is so rich. These organizations can all be integral members of the one body of Catholic Action, while safeguarding their own character and activity: they will receive their spirit and orientation from it, and in return will enrich it with their life.

Neither does Catholic Action wish to deny the relative autonomy of the various cultural fields. It therefore leaves their independence to those organizations of Catholics, whose aims are purely cultural, and it counts on their good will. Neither is it political. It will not therefore impose any predetermined opinion upon Catholics in purely political and economic questions.

There is on the other hand one thing which it desires and must obtain: to give to the Catholic peoples leaders who will take their stand unequivocally and unhesitatingly on the ground of Catholic teaching whenever culture, econom-

To name only one of them, whom are We to choose when you are gathered at Mainz, if not Wilhelm-Emmanuel von Ketteler? He, at whose tomb We have prayed in the past with profound respect and sincere emotion, was one of the prime movers of the Congresses of German Catholics. He stood in the front rank of those who defended the rights of the Church, and as leader and Bishop, he was a worthy successor of St. Boniface, your great apostle who, in these days, is doubtless in the midst of you in spirit.

(Exhortation.—Blessing.)

THE CHARTER OF SODALITIES OF OUR LADY

A. C. *Bis sæculari*, September 27, 1948.

(Second centenary of the Bull Gloriosæ Dominæ.—Numerical growth of the Sodalities.—Excellence and spiritual fecundity of their Rules.—The works they have accomplished in the past.)

808 In our confused times, violently disturbed by so many
(34, calamities, We are greatly consoled by the Sodalists of Our
36, Lady who all over the world work so strenuously and effec-

ics or politics affect the domain of religion and morality. Far from separating and dividing Catholics, it will rather lead to coordination and unity where these are demanded by the interests of Catholics.

Close union between clergy and laity, based on the idea of a common apostolate for Christ: coordinated action by Catholic organizations, born of profound Christian charity, unifying and disinterested: the lives of Catholics, in all questions of religion and morality, to be governed by one sole rule, and based on the principles of our Faith and the directives of the rulers and pastors established by Christ: such is the immediate program of service to which Catholic Action must devote itself. The extension of the Kingdom of Christ, the progressive acknowledgement and development

tively in every field of the apostolate. By getting men of every class to make the Spiritual Exercises, Sodalists of Our Lady have aroused them—particularly youth and workingmen—to become men of real virtue who ardently long to live a more Christian life. In their private lives, Sodalists have been quick to come generously and constantly to the relief of those in grave spiritual and material need. In civic legislatures and in positions of supreme power, many have used their influence to promote laws that are in keeping with the principles of the Gospel and social justice.

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We also wish to praise the Sodalities of Our Lady for organizing or helping associations that are working to put a stop to bad plays and films and to protect the Christian morals of people subjected to a flood of evil books and periodicals. A type of apostolate so vital today are the many schools established for young people and adults of the poorer classes—technical schools giving workingmen fuller training in their trades (a), and particularly those designed to develop a greater skill in the specialized fields of the professions and sciences (b). A great number of So-

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(29,
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of the divine order in all spheres of life and all domains of nature and supernature: such is the ultimate goal which it strives to reach. The spirit in which it seeks to work is a spirit of supernatural optimism, of that optimism with which the Catholics of Germany have built up the great temple which constitutes the Church in the Diaspora. This apostolate, full of faith, together with the marvellous aid of Almighty God have built up this gigantic cathedral. It is in the spirit with which past generations have worked at this task that you must devote your hearts and strength to Catholic Action. God and Truth are on your side. You fight for Christ and His Church. Victory is assured to you if you trust the guides whom Christ has chosen to lead you".

809a Cf. Letter of Pope Pius XII to Father Lord, January 24, 1948. (For this letter and documents cited here, see the forthcoming volume on Sodalities of Our Lady.)

809b Cf. Golden Jubilee Address of Pope Pius XII, January 21, 1945.

dalities—for the most part “inter-parish” ones—have done much in this field and have been of inestimable help to the professions and to men of the same trade (c).

810 We praise the Sodalities of Our Lady also because,
 (63, particularly in recent times, they have always sincerely de-
 81) sired to cooperate in a brotherly spirit with other Catholic organizations. They did so out of the desire to combine their efforts with others under the authority and direction of their Bishops and so reap a richer harvest for the Kingdom of Christ. Furthermore, as We said on another occasion while speaking of Italian Catholic Action (a), Sodalists of Our Lady were among the first in some countries to form Catholic Action groups. So many Sodalists of Our Lady took up this work and rendered such great service to the Church that they deserve to be numbered among the outstanding pioneers of Catholic Action.

Obedience to the Hierarchy

811 All organizations in the Church depend for their power
 (42, on their obedience to the authority of their spiritual Shep-
 80) herds. It is the only way they can be united into a well-ordered army. In this respect, the Sodalities of Our Lady clearly must be rated as highly suitable apostolic instru-

809c *Ibid.*

810a *Qua in re, Marianis Sodalitatibus illa etiam laus est tribuenda, quod semper, proximis præsertim temporibus, ex animo optaverint cum ceteris catholicis consociationibus fraterne conspirare, quo uberiores fructus, viribus unitis atque Episcopis auctoribus et ducibus, ex laboribus conjunctim exanclatis pro Christi regno perciperentur; quin etiam, ut alias de Catholica Italorum Actione notavimus (Al. January 21, 1945), primi hujus generis cætus nonnullis in nationibus constituti sunt a sodalibus marianis, quibus deinde alii et alii succedentes suamque operam fervide conferentes, marianos sodales merito in præcipuis Actionis Catholicæ fautoribus esse habendos re ipsa demonstrarunt.*

ments inasmuch as they eagerly and completely comply with the wishes of the Holy See—head and foundation of the entire Ecclesiastical Hierarchy (a)—and, according to their talents and means, readily and humbly respond to the decrees and directions of their Ordinaries (b).

Anyone who has thoroughly examined the innermost government of these Sodalitys readily sees that some are under the jurisdiction of bishops and pastors and others—through special privilege—are governed by Us, and in virtue of Our delegated power by the General of the Society of Jesus. All, however, in undertaking and carrying out apostolic works are subject to the authority of the bishop of the diocese and, at times, even to that of the parish priest. The Ecclesiastical Hierarchy upon whom Sodalitys of Our Lady fully depend in undertaking and carrying out their work, count them among the forces of the militant apostolate. Sodalitys deserve, therefore, by every right—as We have noted on another occasion (a)—to be called co-operators in the apostolate of the Hierarchy. Their “respect and lack of pretence in constantly obeying their spiritual shepherds” derives of necessity from the Sodality Rules. Through these, Sodalitys have made it a common practice to profess unreservedly in their life and conduct whatever the Catholic Church teaches, “praising what she praises, disapproving of what she disapproves of, agreeing with her in everything, and never being ashamed to act in public or in private as becomes a faithful and most dutiful son of such a mother” (b).

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811a Cf. Vatican Council, Session IV, Const. 1 “*De Ecclesia Christi*”.

811b Cf. Letter of Pope Pius XII to Cardinal Leme, January 21, 1942.

812a Pope Pius XII’s talk to Italian Catholic Action, September 4, 1940.

812b Cf. Common Rules, 33.

813 Sodalities of Our Lady were started by the sons of
 (80) St. Ignatius and seem to be a kind of offshoot and branch of that religious family. This in no way creates a breach in the close and almost military unity of our Catholic people. The fact is that only a really small number of Sodalities are directed by priests of the Society of Jesus and these, as we have said, only through Our delegated power. Furthermore, Sodalities of Our Lady have from their very beginning adopted as their outstanding feature the Rules "for thinking with the Church", and clearly have evolved an almost instinctive bent for heeding the words of those whom "the Holy Spirit placed as bishops to rule the Church of God" (a). Thereby, they have been and will continue to be of great help to bishops in expanding the Kingdom of Christ. Moreover, Sodalities have always put aside their private interests in laboring for the common good of the Church. The unquestionable witness to this fact is the brilliant procession of militant Sodalists who have received the Church's supreme honor of canonization. The glory of these saints adds luster not merely to the Society of Jesus, but also to the diocesan clergy and to many religious families, ten of whose founders were Sodalists of Our Lady.

Sodalities and Catholic Action

814 The conclusion following from all these facts is clear:
 (80, 81) The Sodalities of Our Lady, as their Church-approved Rules proclaim, are associations thoroughly filled with an apostolic spirit (a). While they spur on their own members to holiness, sometimes to the very heights (b), Sodalities under the direction of their spiritual shepherds likewise labor to bring about the Christian perfection and eternal

813a Acts 22:28.

814a Cf. Common Rules, I, 43.

814b *Ibid.*

salvation of others also and to safeguard the rights of the Church. Furthermore, they develop tireless servants of the Virgin Mother of God and fully-trained propagators of the Kingdom of Christ.

In view of all the foregoing facts, Sodalities of Our Lady in their Rules, nature, purpose, undertakings and accomplishments definitely fulfill every characteristic and requirement of Catholic Action (a). This is especially true since Catholic Action, as Our Predecessor of happy memory, Pius XI, so often declared, is correctly defined as: "The apostolate of the faithful who unite their efforts for the Church and to a certain extent help the Church by rounding out its pastoral office" (b). 815
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Sodalities of Our Lady likewise qualify with full right to be called: "Catholic Action undertaken through the Blessed Virgin Mary's constant care and inspiration" (a). Their structure and distinctive characteristics are no obstacle to their being so designated. In fact, just as they have in the past, so now "they are, and in the future will be, safeguarding and contributing to an eminently Catholic formation of souls" (b). This Apostolic See has declared many times that "Catholic Action is not confined within a closed circle" (c), hedged in by a set of rigid boundaries that must not be transgressed. "Catholic Action does not strive toward its goal according to a specific method and 816
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815a *Quae cum ita sint, Marianis Congregationibus, sive earum leges considerentur, sive natura, propositum, molimina atque acta, notarum nulla, quibus Actio Catholica insignitur, est deneganda. . . .*

815b Pope Pius XI—Letters to Cardinal Van Roey, August 15, 1928; *sup.* No. 469 ff. Letter to Cardinal Segura, November 6, 1929; *sup.* No. 490 ff.

816a Cardinal Pacelli's talk to Sodalists in Menzingen, Switzerland, October 22, 1938.

816b Pope Pius XI—Talk to Sodalists, March 30, 1930.

816c Pope Pius XI—Encyclical *Firmissimam Constantiam*—to Mexican Bishops, March 28, 1937; *sup.* No. 629.

system" (d), and thereby abolish or absorb other active Catholic organizations. Rather, its role is "to join them together in friendly cooperation and by a complete harmony of mind and heart and action to make the growth of one become the profit of the others" (e). In fact, quite recently We warned that "in this excellent apostolic zeal which meets with Our highest approval, there must be avoided the error of some persons who desire to reduce to a single formula all that is done in the interest of souls" (f). This way of acting is completely alien to the mind of the Church (g). Much less does the Church consider it good "to restrict the growth and flowering of life in any way" (h) by entrusting all her apostolic works to one particular organization or to a single parish. As a matter of fact, the Church desires that all types of organizations join in these enterprises (i). Under the guidance of their bishops they are to unite their forces in brotherly cooperation and direct them toward one goal. This is the "union of minds and hearts and the orderly cooperation and mutual understanding which We have recommended time and again" (j). The ease with which all such organizations will reach this unanimity depends on how sincerely they banish all arguing about priority and "love one another with fraternal charity—each eager to give one another precedence" (k) and to strive only for the glory of God. They must become con-

816d Pope Pius XI—Letter *Quæ Nobis*—to Cardinal Bertram, November 13, 1928; *sup.* No. 471.

816e Pope Pius XI—Talk to French Catholic Action, May 20, 1931.

816f Pope Pius XII—Broadcast to Barcelona Congress, December 7, 1947; *sup.* No. 788.

816g Pope Pius XI—Talk to Italian Catholic Action, June 28, 1930.

816h Pope Pius XI—Letter *Quamvis Nostra*—to Brazilian Bishops, October 27, 1935; *sup.* No. 598.

816i Pope Pius XI—Talk to Sodalists, March 30, 1930.

816j Letter *Quamvis nostra*, *sup.* No. 598.

816k Rom. 12:10.

vinced that they will be more worthy than others the day they learn to yield to others the place of honor.

(Practical rules for members of Sodalitys.)

RE-CHRISTIANIZATION OF THE WORKING WORLD

Let. Parmi les joies, March 21, 1949—to Canon Cardijn, the founder of the Y.C.W.

(25 years of the Y.C.W.)

In God's plan it came at the right moment to help solve a problem which is not peculiar to any country or continent. In our time the Christian conscience is faced with the fact that a great number of workers whose most precious possessions, faith in God, supernatural life and the salvation of their souls, are in grave danger. The ideal that inspired you from the outset was, beginning with the young, to bring them—or to bring them back—to Christ and the Church. This ideal you, in your turn, have transmitted to thousands of upright and generous hearts. The results are obvious to Us: wonderful groups of young men and women leaders of whom the Church is rightly proud, because she sees in them a guarantee and a promise that the world of work will be re-Christianized.

It is well that the results of the intense and often hidden devotion of these disciples of Christ should be made clear to all, as will be done on the occasion of the Jubilee Congress.

The presence of delegates from forty-two nations at the recent Study Week at Montreal showed in striking fashion how it has spread over wide areas. The Y.C.W., in the coming memorable Congress, will show to the world how much more it has done and wherein lies its true greatness. This is its deep Christian training, the apostolic and conquering enthusiasm that it instills into its members.

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(25,
42,
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88)

These young heralds of the good cause are like the leaven in the lump, fearlessly confessing their faith in the face of those who have lost it, of those who despise it, of those who fight against it. We are too appreciative of the merits of these young workers, boys and girls, who care nothing for the mockery and gibes they encounter and who pursue with perseverance their work of conquest, not to accord them here the praise that they have earned. May they continue and may their enthusiasm never wane. At this decisive point in history, present conditions demand their apostolate more strongly than ever.

819 Each social group has an important role to play in the
 (7, transformation that the world is undergoing, and it is only
 9, too clear that the working class, in matters that concern it,
 10) is called today to assume responsibilities that it has never
 known in the past. It is no less clear that many of its mem-
 bers have been carried away by a false ideal of human
 redemption, and claim that in the erroneous theories of
 atheistic materialism are to be found the only solutions to
 the anguishing problems of the world of labor. One cannot
 hope to solve these problems by a negative attitude or a
 simple warning against false shepherds. What is needed is
 the active presence in factories and workplaces of pioneers
 who are fully conscious of their double vocation—as Chris-
 tians and as workers—and who are bent on assuming their
 responsibilities to the full, knowing neither peace nor rest
 until they have transformed the environment of their lives
 to the demands of the Gospel. The Church, by this positive,
 constructive work, will be able to extend her life-giving
 action to the millions of souls for whom she has a maternal
 and ardent solicitude. And it is in this sublime task that
 the Young Christian Worker leaders, trained by the Y.C.W.,
 are called to share.

820 They will find the strength to accomplish this work,
 (41, which must seem superhuman, in the practice of a sacra-
 12, mental and eucharistic life which becomes ever deeper, in

a constant union with the Master of all purity, of all love and of all apostolate: Our Savior, Jesus Christ; and in a filial appeal to His Mother, the most Holy Virgin Mary. They will find it, too, in following loyally and generously the directions of the Hierarchy, and especially the social teaching of the Church, and in a fraternal and happy cooperation with the other movements of Catholic Action, with a view to submitting the whole of society to the rule of God (a). 90)

(Preparations for the celebration of the 25th anniversary.—Blessing.)

A MODEL OF CATHOLIC ACTION

Let. *Quamquam non ignotum*, August 12, 1949—to the Archbishop of Paderborn.

(The centenary of the Society of St. Boniface (a)—Generosity of its members.)

Their customary task was to set up churches, chapels, presbyteries and schools wherever possible in places where 821 (13,

820a Cf. the letter from the Secretariat of State to the 65th Congress of the *Union des Oeuvres*, March 21, 1950:

“This witness of charity must first of all be evident in the relations between the numerous branches of the Catholic apostolate. Under a multiplicity of forms, let one and the same bond of charity unite them ever more nearly in close cooperation and mutual respect under the authority of the responsible pastors, for does not the Apostle teach us that in spite of the diversity of ministry, ‘one and the same Spirit worketh’. From this point of view, the fraternal collaboration of all Catholic Action movements in the work of the Congress could not fail to give great joy to the Pope’s heart”.

821a Cf. Speech of Mgr. Pacelli at Magdeburg, September 5, 1928:

“We cannot pronounce the name of the Catholic diaspora without thinking of the Society of St. Boniface.

28, Catholics were lost and dispersed among masses of non-
 32, Catholics. Added to this was the need to furnish priests
 33, with necessary resources, sacred vessels, furniture, and
 67) assistance of all kinds suitable to promote the work of the
 apostolate. They did not neglect what is especially de-
 manded by our age, that is, the suitable instruction and
 education of the young living among non-Catholics. They
 also strove assiduously and actively to ensure that children
 placed in these surroundings—especially those who were
 abandoned or deprived of necessary resources—should ap-
 proach the Divine Eucharist for the first time with suffi-
 cient knowledge and fervent piety; they did not omit to
 help the sacred ministers too often lacking in numbers or in
 physical strength. The society also undertook to help the
 needy, alas so numerous today, with that Christian charity
 which is the distinctive mark and principal commandment
 of our religion. In pursuance of these purposes, many socie-
 ties were affiliated to the Society of St. Boniface, like
 young green shoots from the parent stock. It thus happily
 comes about that the works of this Society, which has de-
 served so well of the Catholic Faith for as long as a
 hundred years, shine brightly in the annals of the Church
 and arouse the admiration of all, and particularly Our own.

(Present needs of Germany.—Generosity hoped for from Catholics.)

I see in the Society of St. Boniface the ideal type of an organization plunged in Catholic Action, and impregnated with its spirit, that is, the spirit of apostolic action. Born of enthusiasm and a pious sense of responsibility characterized by the unanimous cooperation of clergy and laity, directed to the salvation of Catholics in the Diaspora and gathered together in a well-knit organization—which fits perfectly within the hierarchical structure established by God in the Catholic Church,—the Society of St. Boniface seems to me to be the purest expression of Catholic Action”. (continuation of this speech *supra* No. 806.)

IN PUBLIC LIFE

Broadcast to the Catholics of Switzerland, September 4, 1949.

(The war years.)

Progress so far achieved

During this time, you and your fathers were certainly **822**
not idle or indifferent to progress. Wherever doctrinal **(21)**
struggles and social upheavals demanded action in order
to safeguard your Catholic heritage and to make possible
the carrying out of the Church's mission in the new condi-
tions of the time, you were all present: priests and laymen
from all dioceses; long-established Orders and young re-
ligious Congregations, emulating one another in devotion
and service; various organizations: the People's Association
of Swiss Catholics, *Caritas* and other charitable societies
which, especially in these last ten years, have done all that
was possible to relieve the sufferings of our time; women's
leagues and associations which have witnessed consider-
able changes during the last few decades in the status of
women; Sodalties of Our Lady and youth associations,
workers' groups and Christian Trade Unions. You were all
present by the devotion and influence which you have ex-
ercised boldly and effectively in the spheres of education,
the press, radio and cinema, and the arts and sciences. In
these spheres men are still counting on you greatly for
the future.

We are grateful to Divine Providence, the source of
all gifts, for all that has been preserved and built up in
your country for God, for Christ, for His Church, for spir-
itual values and for eternal life. We are thinking especially
of the Catholic University of Friburg and We ask you to
intensify your generous efforts so that this institution may
develop and remain always equal to its task.

Responsibilities of Catholics in public life

823 Dear sons and daughters, you are no doubt awaiting
(7, from Us words of instruction and encouragement. Here
14, they are:
18)

You are not weak! Be therefore conscious of your strength, but also of your responsibilities in the matter of putting Christianity into practice in public life! On the occasion of the canonization of St. Nicholas of Flue, We said: "Public life is in large measure disorganized" (a). It is clearly for the clergy to be the first to apply remedies, but it is also the duty of the laity to work to this end.

824 When one speaks of the role and activity of lay peo-
(14, ple in the Church, it is in this sphere of public life that
18, they must exercise them. To act in this sphere is most as-
36) suredly to work "in the Church", for the Church and the
Christian faith must influence the domains of economics,
social life, culture and politics, in order to conform them
all to the laws of God.

825 To you, the Catholics of Switzerland, We give a spe-
(36) cial piece of advice: social changes have affected your
ranks more radically than elsewhere. Whereas a century
ago nobody took notice of you, now you are everywhere
seen to be numerous and well organized, especially in the
economic and cultural life of your country. Make the rights
and spiritual values which you possess prevail in the mak-
ing and application of law, in marriage and the family, in
education and in work for the wage earners, who are in
danger of sinking into atheistic materialism. You have
everywhere a great part to play for the welfare of your
people and your country.

Since it can be foreseen that future ages will judge
you particularly on what you have done in these difficult

days to maintain spiritual values and Christian culture in Switzerland, this is what We especially instruct you to do. May these instructions bear all possible fruit with the help of God's grace!

The interior life (a)

The exhortation which We have just addressed to you, **826**
 dear sons and daughters, to take a full part in public life, (7,
 must be coupled with another appeal which is its indispen- 26,
 sable corollary, the call to the interior life. It is by means 39,
 of this that the true and perfect Catholic is formed, who 42)
 makes a full and deliberate profession of his faith, reso-
 lutely and joyfully, who lives ever united to Christ by the
 personal and intimate bond of grace and charity. Hold in
 great veneration Catholic traditions and customs where
 these are still in force, and do all you can to preserve them.
 The whole atmosphere in which most of you live is foreign,
 to say the least, to the religious spirit. To react against
 this, the Church depends on the personal conviction, good
 example and conduct of her sons and daughters.

You will never succeed in gaining the attention and **827**
 esteem of the man in the street by organization alone, (7,
 however perfect it may be, since in the matter of organiza- 25,
 tion he will always be equal to you, or even superior. But 41,
 put before his eyes the personality of the Catholic, the 42,
 Christian whose face is radiant with joy and who radiates 60)
 the living faith which is overflowing from his heart. Then
 it may indeed come about that, seeing this, he will abandon
 his religious laxity, his torpid state without faith in God,
 and will regain the sense of his human dignity and moral
 responsibility. Materialism as a doctrinal system, however
 contradictory this may seem, can be reduced to the activ-
 ities and manifestations of the spirit. Now one spiritual

826a This last part of the broadcast was spoken in French,
 the beginning in German.

force can only be conquered by another, stronger, spiritual force. And the spiritual force with which you have to confront materialism is your Catholic faith with all its riches, all the force of its conviction, all the fullness of its divine life. Such a force is capable of vanquishing materialism. And it is only possessed by the man who is living the interior life, the man who thinks as a Christian, who prays, who is completely dedicated to God.

The interior life—that is the order of the day at the present time.

(Keep faith in God in the face of present day atheism.)

INDIVIDUAL AND COMMUNITY

Broadcast to the German Katholikentag, September 4, 1949.

(The Church and the social question.)

828 The world of labor must not be permitted to fall into
(6, the hands of those who preach godless materialism.

16) Everything must be done, even to the extreme, to rescue the workers for God and for Christ. Create in your sphere a spiritual home for working youths. The special interests of the organizations of youth or workers, which would perhaps hinder the achievement of this goal, must be generously sacrificed to such a vital end. If a demarcation line binding on all Catholics was drawn recently between the Catholic Faith and atheistic Marxism, it was done for the same reason, namely, to throw up a dam to rescue not only those who labor but all men, without exception, from Marxism, which denies God and the worship of God (a). The decree has nothing to do with any antagonism between the rich and the poor, between capitalists and

828a Decree of the Holy Office, dated July 1, 1949; A.A.S. 41, 334.

proletarians, between owners of property and those without property. It was a matter of saving and preserving pure religion and the Christian faith. It was a matter of free profession of the Christian faith and of the prosperity and dignity, the rights and freedoms, of the working man. He would be truly blind who, having lived in these last years, did not understand that.

These are the special warnings which We have believed it Our duty to impart to you on this solemn occasion.

And now, dear sons and daughters of Catholic Germany, keep and preserve jealously the double and holy heritage left to you by your forefathers. 829
(7,
10)

The first is the Christian life of the family. Where it still exists, principally in the country, preserve and defend it, because it is in great danger of being lost. Where it has already disappeared, mainly in certain working quarters of the towns, rebuild it. You cannot give your children anything more precious than the life and Christian perfection of the family.

The other heritage is one of unity and collaboration in the public field. Most certainly the goal of salvation is the personal sanctification, where possible, of all individuals. Here opens the mission of the Catholic Church for public life. As a vital principle of human society, it must extend its influence in all fields of human existence, drawing from the deep sources of its spiritual riches. Those are the ample possibilities of action, particularly for laymen, in the Church and for the Church. They have always been that. Seize the opportunities, therefore, just as your fathers did. Seize them with an enterprising spirit, creatively and decisively, "as one heart and one soul" (a). 830
(14,
18,
21)

(*Blessing.*)

830a *Das andere ist die Einheit und Zusammenarbeit im öffentlichen Raum. Ganz gewiss bleibt das Ziel der Erlösung die persönliche Heiligung womöglich aller Einzelnen. Allein nach dem Gnadenplan Gottes soll die Heiligung*

ACTIVITIES IN THE WORLD OF LABOR

Al. to the Belgian Christian Worker Movement, September 11, 1949.

(Congratulations to the pilgrims.)

831
(10) You come from a country which attracts the admiration of all with the extent and strength of its industrial enterprises. You yourselves, by the "Belgian Christian Worker Movement" constitute a well-organized army, well-tried by struggles which have sometimes been bitter, and composed of fighters enlisted in the service of Jesus Christ from the world of labor; an army, too, at once divided into many quite distinct groups, and solidly welded together by its determination and burning desire to prepare the way, in the world of labor in Belgium, for the Kingdom of Christ.

Trade unions and cooperatives

832
(35) Your movement possesses a powerful trade union organization which aims to safeguard, in this vast sphere, the rights of the worker, and to maintain them at the level of modern needs. The trade unions have arisen as a spontaneous and necessary consequence of capitalism, erected into an economic system. As such, the Church has given

des Einzelmenschen Wurzel fassen, blühen und Frucht bringen in der Gemeinschaft, in der er steht und die selbst vom Glauben an Gott und vom Geiste Christi belebt ist. Hier tut sich die Sendung der katholischen Kirche für das öffentliche Leben auf. Als Lebensprinzip der menschlichen Gesellschaft soll sie, aus den tiefen Quellen ihrer inneren Reichtümer schöpfend, ihren Einfluss auf alle Gebiete des menschlichen Daseins ausdehnen. Und hier liegen die weiten Möglichkeiten des Wirkens gerade der Laien in der Kirche und für die Kirche. Sie lagen immer hier. Greift zu, wie es eure Väter vorbildlich getan haben, unternehmend, erfinderisch, entschlossen, "ein Herz und eine Seele". Acts 4:32.

them her approbation, always on condition that, taking the laws of Christ as their unshakable foundation, they strive to promote a Christian order of things in the world of labor. This is indeed the aim of your trade union: and it is for this reason that We extend to it Our blessing.

The watchword of the Trade Union might be expressed in the saying: "God helps those that help themselves". It is also applicable to your National Federation of Christian Cooperatives, a wonderful fruit of the social teaching of the Church. What a contribution these Cooperatives have made to the betterment and stabilizing of the economic position of the worker and his family! This is indeed a work of true solidarity, in keeping with the words of the Apostle: "Bear ye one another's burdens" (a). To it also We give Our blessing! 833
(35)

You possess in your programs and plans a special organization for helping the victims of illness, by using and prudently developing the often very limited physical powers which they still possess, as well as their ability and will to work. This is an excellent work of true charity and true Christian courage which We bless with all Our heart. 834
(34)

Educational work

Besides these organizations whose immediate object is the defense and safeguarding of material interest, you have also your societies and groups whose aim is the formation and education of the worker; these are essential to ensure for the working class the place which rightly belongs to it in society. The worker, a living being, a human person, has other needs of a higher order, and if these are not satisfied, the improvements in the material order would themselves ultimately be rendered worthless. That is why We praise highly your efforts at the cultural development of the worker and We bless them! 835
(32,
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The apostolate

836 The motive behind these most praiseworthy works is
 (32, your noble desire to carry out an apostolate, and one wisely
 35, thought out, seriously prepared and organized, the object
 87) of which is the conquest of souls and society for the
 Kingdom of Christ. The worker, apostle of the workers!
 This is a splendid and most vital ideal! With what love We
 bless your works of zeal! It is Our wish that they grow in
 numbers, and find more and more fellow workers. But
 above all it is Our wish that the latter, themselves filled to
 overflowing with the spirit and the love of Christ, may
 spread around them the good news throughout the im-
 mense world of labor, to bring back to the Divine Shepherd
 of souls the sheep that have strayed far from Him, and to
 win for Him many others who do not yet know Him.

Flexibility

837 Above all, may Our blessing render your "Movement"
 (16, ever more effective and perfect. Does not the very name
 59) expressly suggest this? A movement is not a mere structure,
 a purely static organization, however ingenious or gigantic
 it may be. Movement means life, that is to say, the ability
 to adapt oneself daily to every duty and activity which may
 be demanded by the most varied times, places and circum-
 stances. Life which, springing from the depths, flows out,
 fresh and abundant, through the ever watchful initiative of
 each individual and group. Make no mistake about it: it is
 precisely in this interior source of life that your true
 strength lies, rather than in the number of your adherents.

Laymen in the Church

838 May Our blessing also obtain for you—always, of
 (10, course, in close union with your Bishops "placed by the

Holy Ghost to rule the Church of God" (a) —the grace to remain unshakably members, and devoted, outstanding ones, of this Church, and to impregnate the whole of public and private life with the leaven of Christian faith and action.

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Your behavior must be a striking reply to the calumnies of enemies, who accuse the Church of jealously keeping the laity on a leash, without allowing them any personal activity or assigning them their own task in their own proper sphere. Such is not, and never has been, her attitude. Let us not speak here of interior growth in faith and supernatural life, in purity of heart, the love of God and in likeness to God, which grace brings about in the hidden depths of souls. In this, it is only too clear, each person, whoever he is and whatever his condition, priest or layman, from the humblest to the most exalted, enjoys without distinction the same rights and privileges. But cast a glance at the extremely secularized history of modern Belgium: if you have been able to achieve such good results, to improve, consolidate and perfect the Catholic strong-points, for the greatest good of your dear country, is it not, in large measure due to the active role played by the Catholic laity? One could say the same of many other countries. Is it not as absurd as it is odious to accuse the clergy of keeping the laity in a state of humiliating inactivity? Whether it is a question of family life, education, social matters; of science or art, literature or the press, radio or cinema; of political campaigns for the election of legislative bodies or for the determination of their powers and constitutional jurisdiction, the Catholic laity everywhere find open before them a vast and fruitful field of action (b).

(The peril which threatens the labor movement.—The principles of order.)

838a Acts 22:28.

838b For the rest of this Al. cf. the Social Crisis.

ROLE OF CATHOLIC ACTION IN SOCIAL ACTION

Let. *Testes obsequii*, October 18, 1949—to the German Bishops.

(*Duties of Bishops towards the persecuted.—Social justice.*)

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You too have in former times had men who were famous for their learning and achievements in the solution of social questions: may their example inspire a very great number of successors who, having at heart the peace and welfare of the nation strive to solve this most weighty and important social question in the light of the Gospel and the teachings of this Apostolic See. This is the task especially of the members of Catholic Action, on whom primarily you must depend for help, exerting every care to strengthen them in virtue and in numbers. For they are as it were the leaven of the Gospel adapted to our age. Formed most carefully by you and by your priests, may this ferment pass into the whole mass, to purify and cure it, menaced as it is by widespread corruption. May none weaken in the good fight for Christ, but may each one use and devote all his talents and perseverance to promote such a great cause, and apply to himself this noble counsel of St. Bernard: "All my glory and my pride is the triumph of the Church" (a).

THE PART PLAYED BY ORGANIZATION

Apostolic Exhortation *I felici sviluppi*, January 25, 1950
—to the Italian Bishops.

(*Good progress of Catholic Action in Italy.*)

839a Let. 147; P.L. 182, 304-305.

We are happy to note again how the well-organized collaboration of the laity in the apostolate of the hierarchy, which, since apostolic times, has always been among the most constant and fruitful traditions of the Church, has shown itself to be of particular and urgent necessity in these latter times, and must consequently be encouraged in every way. Experience has indeed shown that it is necessary for the life of the Church to use all the energies and resources which she has at her disposal; it has also shown many times over the valuable contribution made by the laity to the activities of the clergy aimed at preserving in our days the spiritual heritage of past generations and to propagate, among individuals and whole peoples, the light of the Gospel, by means of methods adapted to present circumstances.

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Organization

This conception of the subordinate and complementary role of a chosen group of tested and generous lay people in relation to the activity of the clergy, whose task it is, today more than ever—although they are sadly lacking in numbers and in strength for the needs of the moment,—to bring the modern world back to Christ, this conception, We say, seems to Us to deserve especially at present new and fruitful thought.

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The application of this principle entails the study of another of the greatest practical importance, namely that of organization. For the insertion of lay collaboration into the apostolate of the hierarchy cannot be effective and beneficial unless great care is taken to avoid any disturbance of ecclesiastical discipline but on the contrary to render it more strong, orderly and widespread. This entails on the one hand, a profound and respectful sense of the authority of the Church, and, on the other hand, a rational organization of the groups of lay people who rally to the

peaceful standard of the spiritual army of the Christian apostolate (a).

842 (59) As well as working effectively to convince the faithful that they must collaborate zealously in the task of their priests, Catholic Action has not neglected to organize them in national and international organizations and it has mapped out their programs according to circumstances, thus creating through unity of purpose and the methodical division of labor, well-organized and ever-vigilant lay co-operation in the spirit of the directives which the hierarchy, aided by the Holy Spirit, gives, according to the needs of the time, to the faithful committed to its care.

Organization among our enemies

843 (59, 60) Such an organization which forms, one might say, the very framework of Catholic Action, corresponds exactly to the needs of the present time, in which solidarity and joint action are so widespread and seem to present one of the most characteristic aspects and to constitute one of the most significant forces of modern life. If one observes carefully, one will see that even the enemies of the Church make much of organization according to new and bold methods, using it skillfully as a means to gather round them and to pervert the mass of the people. Catholics must understand this complex and profound phenomenon of

841a *L'attuazione di tale principio trae con sè lo studio d'un altro della massima importanza pratica, quello cioè dell'organizzazione. L'innesto infatti della collaborazione dei laici nell'apostolato gerarchico non può essere effettuato e benefico se non con grande sollecitudine di evitare ogni turbamento nella disciplina ecclesiastica, e di accrescerne invece l'ordine, la forza, l'estensione; il che comporta da un lato un senso vivo e rispettoso dell'autorità della Chiesa, dall'altro un ordinamento razionale delle file dei laici che accorrono sotto i pacifici vessilli della spirituale milizia dell'apostolato cristiano.*

present day history and must learn to make ever fuller use of the advantages of association. Certainly, such effort on the part of Catholics is very different from the bureaucratic and purely utilitarian and external effort of those who aspire only after success in the domain of worldly interests. It is also absolutely different in its spirit and its forms from the coordination of quasi-mechanical forces which is imposed by force or fear and which, by extinguishing all flame of liberty and personal initiative, renders man incapable of true human greatness and spiritual progress.

The true spirit of Catholic Action

Catholic Action, on the contrary, finds the source and the motive of its organizing power in Jesus Christ and His love: in the Name of the Redeemer, each one, even the humblest member, is conscious of his dignity as a member of His Mystical Body and works with silent confidence for its development and spiritual conquests. 844
(59,
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That is why, if Catholic Action, as the faithful interpreter of the special genius for organization of our epoch, shows itself to be a solidly and technically established association, a different spirit, method and strength distinguish its ranks from those of secular associations, being animated by a profound respect for the human person and rightly at pains to make its members into friends and brothers, happy in the obedience which is expected of them and in the liberty which is accorded to them in the post assigned to each by the organization. 845
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Appeal to the clergy

In view of this hoped-for new increase in the forces of the Church, We believe it to be a duty of Our apostolic ministry once more with paternal insistence to invite the 846
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clergy having the care of souls to establish in each parish, from those hidden in the country or on the mountains to those of the great urban centers, the four basic associations of Catholic Action: those for boys, girls, men and women.

847 To this wish, We add another: let care be taken to
(87) organize in certain dioceses the University associations and the two societies of undergraduates and graduates.

848 We do not think that sufficient excuse could be found
(39, 84) to justify the absence of such organizations, in the fact of the modest size of territory or population which is found in some dioceses and a considerable number of parishes in Italy. In the holy conquests of the Church, numbers are not the deciding factor: this factor is, on the contrary, to be found in the ardor of one's charity and in the firmness of one's belief in the effectiveness of faithful obedience to divine grace. In the admirable harmony of Catholic forces, even the very few members of a small parish will doubtless make a useful contribution, if their activities, however modest and limited, are the fruit of enlightened and generous preparation, filial obedience to the hierarchy, fervent interior piety and the authentic spirit of sacrifice.

849 And while they enrich with their merits the treasury
(26) of the universal Church, the example of their life will bring about results of unexpected effectiveness among the most lukewarm and even lapsed of the faithful. Today, indeed, more than ever, men are convinced not by words, but by the concrete and visible example of those who live in Jesus Christ.

Appeal to the laity

850 This exhortation, Venerable Brethren, is addressed
(53, 78) principally, as you see, to our beloved clergy, whom We wish thus to console in their arduous pastoral mission, such as it is imposed by present necessities. But it is addressed, no less urgently and paternally, to the laity themselves, whom We desire to see gathered in ever greater numbers

around their pastors; may the confidence which the Church places in them, by calling them to the side of the hierarchy to sustain and extend its apostolic work, render them prompt in docility and sincerity towards their pastors; may it increase in their souls respect and love for them, and comfort them in the midst of their tiring labors by humble and persevering spiritual energy which is inspired by the certitude that the promises of Christ to His Church will triumph over the difficulties and adversities which they meet on their path.

(*Blessing.*)

ALL TO WORK

Enc. *Anni Sacri*, March 12, 1950.

(*The encouraging beginnings of the Holy Year.—The great intentions of prayer and the present sufferings of humanity.—The duties of the clergy.*)

And since the priest can reach neither everybody nor everything, and as his work cannot always meet adequately all needs, those who serve in the ranks of Catholic Action must offer the aid of their own experience and activity. No one must be idle and lazy in the face of so many evils and dangers, while those in the other camp strive to destroy the very basis of Catholic religion and Christian worship. Let it never come to pass that "the children of this world are wiser than the children of light" (a); let it never be that the latter are less active than the former.

But human efforts are ineffective unless strengthened by divine grace. We exhort you, therefore, Venerable Brethren, to begin a veritable crusade of prayer among your faithful to implore from the "Father of Mercies and the God of Consolation" (b) suitable remedies for the present evils.

851a Cf. Lk. 16:8.

851b 2 Cor. 1:3.

SODALITIES OF OUR LADY AND CATHOLIC ACTION

Let. *Cum audiverimus Romam*, April 15, 1950—to the General of the Society of Jesus.

(*The debt of the Sodalities to the Society of Jesus.*)

852 It was for this reason that Our thoughts turned to you,
(5, dear sons of the Society of Jesus, when We expressed Our
60, ardent desire to see these pious associations spread as
80) widely as possible in the world and flourish successfully (a),
and when We declared them to be more necessary in our
time than ever before (b), and asserted that they “fulfill
every characteristic and requirement of Catholic Action”
(c); given that “the Church desires that all types of organi-
zations join in these enterprises. Under the guidance of
their bishops they are to unite their forces in brotherly
cooperation and direct them toward one goal” (d).

853 Such was Our way of thinking when We exhorted the
(4, Sodalities of Our Lady to aim particularly at forming, or
5, rather, inciting to action, specially chosen groups of apos-
80, tles, who would act as the salt of the earth and a heavenly
81) leaven in the midst of men. We are sure that Our desires
are well known to you and that, according to your tradi-
tional spirit of obedience, you are firmly resolved to exert
all your strength to bring them to realization. We are
nevertheless pleased to affirm once more that the Vicar of
Christ is greatly overjoyed and consoled to see the out-
standing place occupied by the Sodalities of Our Lady in
the midst of this wonderful development and extension of
the lay apostolate which this age is privileged to witness.
He expects the sons of your Society to devote themselves

852a *Supra* no. 816.

852b *Supra* no. 808.

852c *Supra* no. 815.

852d *Supra* no. 815.

generously, in the spirit of your Institute, to the nurturing and propagation of these Sodalities. The Church rests high hopes in you and wishes the Sodalities to stand everywhere at their posts, to enjoy fully the right to be called Catholic Action, under the protection of the Blessed Virgin, and to be considered on the same footing as the other Associations which carry out apostolic work, under the sole authority of the ecclesiastical hierarchy (a).

We are pleased to repeat to you what We have said concerning the Sodalities affiliated to the *Prima Primaria*, which must possess the special characteristics which We have described in the Apostolic Constitution *Bis sæculari*. We declared, in fact, that these special characteristics in no way prevented the Sodalities of Our Lady from being called, with every right, Catholic Action placed under the protection and inspiration of the Blessed Virgin (a), and occupying among Catholic Action groups an honorable, very important and particularly indispensable place (b).

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Aims of the Sodalities

Indeed, the Sodalities of Our Lady, as they exist, have, if one considers their history and their nature, the special mission of developing the following excellent characteristics:

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853a Cf. *supra* no. 812.

854a Cf. *supra* no. 815.

854b *Placet vero ea vobis inculcare, quæ jam diximus de Sodalitatibus "Primæ Primariæ" aggregatis, quæque propterea iis peculiaribus notis præditæ esse debent, quas descripsimus in Constitutione Apostolica Bis Sæculari: ediximus nempe has peculiæ notas "nullo esse impedimento quominus Congregationes Marianæ pleni jure dici possint Actio Catholica B. M. Virgine auspice et afflante suscepta"; atque iisdem tribuere, in Actionis Catholicæ agminibus, partes certo notabiles; immo etiam utilissimas et fere omnino necessarias.*

In the first place, true and solid holiness, which can be regarded as of the highest possible degree, according to the state of life of each member.

Then the Christian formation of the sodalists, which is able to make of each one of them a true model in family and social life.

Lastly, in total and perpetual obedience, devotion to Christ and His Church, under the guidance and example of the Blessed Virgin Mary. In all this We find truly a promise of happiness for our age, which has justly been called "Marian", and which has been favored by the effective and powerful patronage of the Mother of God.

(Marian character of the formation to be given to the Sodalists. Sodalities to be established in working class areas and Universities.)

RURAL YOUTH

Let. *Après des années*, May 7, 1950—to Msgr. Feltin.

(Sixtieth anniversary of the Catholic Rural Youth Movement.—Development of the Movement.)

856 May they always preserve intact their ideal of Catholic
 (25, Action, proud of their mission to be above all, in the midst
 50, of rural youth of all walks of life, a living and influential
 61, witness of the Church. This broad perspective will make
 87) them docile towards the hierarchy; it will inspire and direct in the future the steps necessary to expand these movements. In this matter, the success of yesterday's methods should not lead to inflexibility in regard to those of tomorrow. May God grant that with the wisdom gained through contact with past realities, the Catholic youth of the countryside may always preserve intact that "first charity" (a) which is the guarantee of every adaptation and the source of every renewal.

856a Apoc. 2:4.

May these, Our dear sons and daughters, also take note of the pressing exhortation which We reiterate in favor of the Christian family!

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Faithful to the age old tradition of the Church, the Catholic Rural Movement has from the beginning set out to rouse up, in the fullest sense of the word, those who devote themselves to its cause; it has taken upon itself the task of training young people for their future apostolic and civic obligations in rural life. Now, in the forefront of this work of education, We mention the regeneration of the institution of the family. Already at their age, the conditions of this are: the reform of lax morals, respect for girlhood, serious preparation for marriage, and later, the setting up of Christian homes in which large families will be the normal rule, and which will be outstanding for their sense of parental authority and their practice of prayer in common.

But these most desirable reforms often depend in the temporal order on conditions or life which are still imperfect or incompatible with the aspirations of a true Christian community. It is then, in this rural world, which they know by experience, and where attempts are being made to renew the economic and social structure, that these young militant Catholics and their elders must spread abroad the leaven of the Gospel. It is for them to reveal, by judicious activity within their own milieu, the true dimensions of the charity of Christ and the imperious demands of their status as Christians. The increase in the mechanization of rural life and the close relations which are growing up between rural and industrial city life create problems for our Catholic Action today which may be termed serious and urgent and that is why, although these latter tasks do not belong to the immediate sphere of the Catholic Rural Youth Movement met together in the Paris Congress, We have not feared to speak to them thereof: is there any better way in which We could demonstrate Our confidence in them?

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859 Lastly, they should remember that if man plants or wa-
 (22, ters, it has always been God "Who gave the increase" (a).
 41, This reminder by the Apostle seems to Us to be a salutary
 95) invitation to the interior life. Besides, that nature in the
 heart of which they work, offers a privileged setting for
 their prayer. By penetrating this religious sense of creation,
 in the light of the Faith, these young people will provide
 for their piety a traditional basis and will help to give rural
 life a Christian balance which has long been its strength
 and stability. We see too, in this increase of spiritual value,
 the promise of many priestly and religious vocations which
 will make a decisive contribution to the evangelization of
 the countryside. From now on, the duty of Catholic Action
 is to support in every way the apostolic labors of the
 parochial clergy who are spending themselves in the
 service of the de-Christianized masses.

(Good wishes and blessing.)

THE PIONEERS

Let. *Les fêtes du Centenaire*, July 12, 1950—to Cardinal
 Gerlier.

*(Celebration of the centenary of the birth of Hyacinthe
 de Gailhard-Bancel.)*

860 At a time when, in your country, anniversary demon-
 (72) strations and study weeks bear witness by turn to the
 vitality of Christian rural youth and to the application of
 Catholic thought to the economic and social problems of
 rural life, it is beneficial for the new generation to evoke
 loyally the memory of these men who were the pioneers in
 their efforts and who were the first to conceive the "future
 ideas" by which they are nourished today. Hyacinthe de
 Gailhard-Bancel was one of these people, and it is only

just to acknowledge the debt of the French Catholic social movement to his activity. His whole life was devoted to the defense of the social and religious rights of the rural populations of the Dauphiné and Vivarais, whom he knew so well, but the repercussions of his activity went much further than the field of his own experiments. As a very young man, he imbibed the message of la Tour du Pin and Albert de Mun, and showed himself to be an ardent disciple of Leo XIII.

By his bold and persevering action, he built up from 1884 onwards the first agricultural trade unions, and never ceased to promote the trade and social organization of labor; at the same time men witnessed him inaugurating closed retreats for farm workers and collaborating in the creation of the Catholic Union of Rural France. Who then, lastly, could forget that in one of the unhappy hours of the history of the Church in France, his eloquent words rang out, both in the Parliament and throughout the country, to bear witness which by its firmness and loyalty sustained the courage of his brethren and commanded the respect even of his adversaries?

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His friends know besides the profound source at which this man of action derived his energy, and you will rejoice at the thought of the qualities of this man who was so faithful to nocturnal adoration, as well as of his splendid Christian home so rich in religious and sacerdotal vocations, in which an admirable wife assisted him with her discreet and intelligent affection. But in the framework of these celebrations which commemorate both the fiftieth anniversary of the men's pilgrimage to La Louvesc and the centenary of its founder, how can we refrain from bestowing the highest praise on the indefatigable pilgrim who inspired these vast gatherings of believers, met in the shade of a venerable sanctuary to revive their piety and proclaim their faith?

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(Good wishes and blessing.)

THE PRIEST MUST ANIMATE THE LAY APOSTOLATE

Apostolic exhortation: *Menti nostræ*, September 23, 1950—to the clergy of the whole world.

(*The need for a Christian restoration.—Primary role of the priest.—His virtues.—His life of prayer.—His ministry.*)

863 The priest should see that the faithful have a right
(1, idea and realization of the doctrine of the Communion of
5, Saints, and have the opportunity of deepening their appre-
15, ciation by the associations of the Liturgical Apostolate and
31, the Apostleship of Prayer. Likewise all other forms of the
95) apostolate should be encouraged; the needs of the Chris-
tian world make them of vital importance today. No effort
should be spared to establish everywhere catechetical
instruction, to spread and promote Catholic Action and
the Missionary Apostolate, and to expand every association
of educated laymen which concerns itself with the right
ordering of social life in the special circumstances of today.

(*Moderation in external works.—Practical directives.—
Formation of seminarians.—The social question.—Help for
poor clergy.—Prayer to Our Lady.*)

NEW RESPONSIBILITIES

Broadcast to the men of Portuguese Catholic Action,
December 10, 1950.

(*The missionary history of Portugal.—The new crusade
of Catholic Action.—Its developments as shown by the
present Congress.*)

864 The responsibilities which rest on the shoulders of
(1, every Catholic have at all times been great, as the Apostle
5, of the Gentiles taught the early Christians. As members one

of another, because they are all members of the Mystical Body of Christ, the law of Charity, the basis and essence of Christian life, obliges them to care for each other's welfare, just as the law of nature obliges the members of one and the same physical body to be concerned with each other and help each other. Today, however, the responsibility of Catholic men seems greater and more urgent, in view of the higher degree to which society is organized and the part which each one is called to play in it. Does not the good or evil state of public life depend on the role played in it by each one (a)? Around us the forces of evil are powerfully organized: they labor without respite. Their specialized agents know how to fill ardent souls with fanaticism; they do not allow them to rest, they expose them to danger, and go to such extreme lengths to carry out their plans. And what will you not be prepared to do for the most holy cause of good, in the service of the Divine King? Think of the example of your forebears and you will not abandon your noble ideal.

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The program

Look at the field of action: it is immense, and the work is most urgent.

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Above all, as Our Predecessor reminded you in the Apostolic Letter *Ex officiis litteris*, dated November 10, 1933 (a), it is necessary to be strengthened in the conviction that Catholic men, to be active Catholics, must be sincere, practicing Catholics, in their faith and in their conduct. Otherwise, how are they to exercise an effective apostolate,

864a *Hoje em dia porém, dada a organização da sociedade e a parte que todos são chamados a exercer na vida da mesma, a responsabilidade aparere maior e mais urgente, visto que do modo como cada um desempenha a sua quota parte depende o bom ou mau andamento da coisa publica.*

865a *Supra* nos. 567-580.

if their words remain empty and their actions contradict their words? Apostolic zeal is the spontaneous fruit of a life impregnated with the Christian spirit.

The family

866 This zeal naturally finds its first field of action within
(21, a man's own family (a). Those parents deserve highly of
24, the Church and of society who, conscious of their great
78) responsibilities, strive to be the first teachers of their
children, by word and example, initiating them in Christian
doctrine and leading them to practice the law of God in
daily life. Parents who do not feel this responsibility and
do not govern the life of the family according to the laws
of the Gospel, will regard religion as an accessory which is
easily abandoned. Happily, the family in Portugal is still
generally healthy; but harmful propaganda is reaching
even there. There too, there exist germs of disease: if they
are allowed to be active, they could produce catastrophic
epidemics.

Youth

867 After Catholic Action in the bosom of the family there
(8, comes youth work. Here, how many problems demand the
10, prudent, vigilant and persevering action of Catholic men?
28, There is, first of all, the problem of the religious instruction
39, of children to be organized in homes, parishes and schools,
78, using all the means provided by art and pedagogy. Our
87) Predecessor drew your attention to this problem in the
letter which We have just mentioned and which is the
charter of Portuguese Catholic Action (a). Then there is the
grave problem of the progressive religious and moral

866a *Este zelo tem naturalmente o seu imediato campo de acção no seio da propria familia.*

867a Cf. the Apostolic letter of Pius XI to His Eminence Cardinal Cerejeira on the subject of the organization of Catholic Action in Portugal, dated November 10, 1933. *Supra* no. 567 ff.

training of youth, especially of the students who will decide the future destiny of the country. If religious instruction is taken away, even the most perfect literary or scientific training will be utterly incomplete and imperfect.

Christian social action

Then come all the problems which go to make up the social question. It has not yet assumed with you the same proportions and urgency as elsewhere, but it will do so, as industrialization progresses. It is impossible to stop harmful propaganda. There is the *inimicus homo*, always ready to sow the cockle in the father's field. If one fails to look and plan ahead, and to prepare effective remedies to stop the growth of the cockle, one day the field might be found to be full of weeds.

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Missionary work

Lastly, there is the problem of the missions in the strict sense, in the vast overseas territories. It is vital to direct, select and cultivate missionary vocations. It is vital to revive the missionary spirit of former times, when families regarded it as an honor to give at least one of their sons to the altar for the winning of souls, and when one found at least two per cent of the Portuguese clergy devoted to the missions.

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Dear sons! The field is immense, the task gigantic, difficult, and the laborers are few. Our Great Predecessor advised you, seventeen years ago, to develop quality rather than quantity. Today your movement has completed its youth and We say: "Redouble your zeal, grow in quality, but grow also in numbers, and do not cease to ask the Lord of the harvest to send you many good fellow workers".

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Other religious organizations are not lacking in Portugal today, laboring in the Lord's vineyard, working for the interior formation of their members and preparing them for the apostolate.

There lies the obligation of every Catholic man today. In harmony and friendly and well-organized collaboration with other movements, fight the battles of the Lord like a specialized corps of the Divine King's army.

(Hope in the protection of Our Lady of Fatima.—Blessing.)

ACTION BY RESTRICTED GROUPS

Al. to the parish priests and Lenten preachers of Rome, February 6, 1951.

(Hopes aroused by the Holy Year.—Insecurity of the times.—Urgent need for spiritual reconquest.)

871 On the other hand, it is extremely difficult for the
(8, priest to reach certain milieus. Here then truly is a vast
27) field of work open to lay collaboration. We do not need to recommend again to you Catholic Action, that great organization which renders such signal service to the Church.

But besides this, We know that certain lay Catholics—under the inspiration and guidance of their priests—have formed small societies or circles, in which professional colleagues, parents or friends meet once or twice a month, according to circumstances, to deal with and discuss, among others, religious subjects. We are assured that it is surprising to note how many conversions have already been effected in these circles. And with the head of the family, or his wife too, the whole family is usually won at the same time.

872 Such friendly methods of apostolate then assume
(61) various forms to adapt themselves to particular needs and opportunities. Thus, sometimes, fervent and zealous Catholics invite to the intimacy of their family circle persons who are badly lapsed and still far from agreeing to go to Church and hear Holy Mass; then they listen together to

the Sunday Catholic broadcast on the radio, or to some religious reading, or perhaps even join in prayer in common.

But, some will doubtless say, these good Catholic men and women are content to do very little! Very little? It is at least something, and it is fitting to repeat here the words of Jesus Christ: "He that is not against us is for us" (a). If one cannot immediately achieve more it will always be at least a lessening of the gulf, which, sooner or later, may make possible some contact with the Church, at least in some point, with the hope of a more complete reconciliation, which will end by leading many to the foot of the altar to be comforted by the sacraments. With all Our heart We praise this lay apostolic work and We exhort you, dear sons, to welcome and encourage it and, above all, to allow it to develop freely, whether these groups remain within the limits of the parish or extend beyond it, and whether they are in liaison with organized Catholic Action or not. Whichever is the case, it is still the lay apostolate, and of the best kind (b).

(Bureaucracy and realism.—Formation of youth.)

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FURTHER PRECISIONS AND A WARNING

Al. to the leaders of Italian Catholic Action, May 3, 1951.

(Congratulatory on the work of their Congress in Rome.)

873a Mk. 9:40, according to the Greek.

873b *Con tutto l'animo Noi lodiamo questo lavoro apostolico dei laici e vi esortiamo, diletti figli, a fare ad esso buon viso, a incoraggiarlo e soprattutto a lasciarlo liberamente svilupparsi, sia che quei gruppi rimangano nei limiti della parrocchia o che si estendano anche fuori, sia che si ricolleghino all'Azione cattolica organizzata oppure no. In ogni caso, è sempre in sè apostolato dei laici, e della miglior lega.*

874 We do not think it necessary to express to you the paternal joy, which you can see in Our eyes, at seeing you gathered in such great numbers around Us. We desire rather to direct your attention to some points concerning Catholic Action in itself.

Active character of Catholic Action

875 I.—Above all, you are Catholic *Action*. This word
(78) *Action*, at once precise and comprehensive, indicates the proper nature of your organization and distinguishes you from the other Catholic organizations. Not that the latter are not themselves also active but their action is directed generally to a particular and determined end which men seek to attain by means of organized and lasting effort, whether their activities are in the religious and charitable, or the social and economic order, or in other cultural fields. Therefore these associations generally take their name from the end which they set themselves. You, on the contrary, call yourselves simply “Catholic Action”, because, having a general, not a particular or specific, purpose, you are not the axis around which gravitates the mechanism of any organization, but rather the meeting place where active Catholics converge and organize themselves.

876 It follows that there cannot be among you—as there are
(78) rightly and usefully in other associations—side by side with the active members in the strict sense, others, so to speak “honorary”, who simply associate themselves with the purpose of the organization, renew their membership regularly, pay their dues and perhaps receive periodicals and sometimes take part in meetings. On the other hand, a Catholic Action group is inconceivable which would recruit members not fully active. To take a membership card, listen to conferences and talks, take the journal, perhaps without reading it, is this enough to call oneself a true member of Catholic Action? Would there not be a discrepancy between

the name and the reality? Would the name of Catholic Action be merited by a little core of active members to which an amorphous crowd of followers would serve as escort and chorus at great public demonstrations?

Hierarchical character of Catholic Action

II.—Catholic Action, as you well know, is, for special reasons, directly subordinate to the ecclesiastical hierarchy, with whom it collaborates in the apostolate. In Italian Catholic Action, the office of President, whether national, diocesan or parochial, belongs to laymen, always of course aided and guided by priests, whereas in the Sodalities of Our Lady, which have every right to call themselves Catholic Action, the parish priest is *ex officio* President (a). But in order that the assistance given to your women's associations be truly holy and fruitful, the priests discreetly leave to the lay leaders, or in any case to the care of well-instructed religious, everything which the latter can do themselves, often even better than themselves, while they restrict their activity to priestly ministrations.

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Warnings

These considerations on the organization of Catholic Action lead Us to add some general advice made necessary by certain deviations which have appeared in our time.

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First a word on the notion of the *apostolate*. This does not merely consist in announcing the good news, but also in leading men to the sources of salvation, while fully respecting their liberty, in converting them and teaching the baptized by hard effort to become perfect Christians.

It would, on the other hand, be an *error* to see in Catholic Action—as some have recently affirmed—some-

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877a Cf. Constitution *Bis sæculari*, *supra* No. 808 ff.

44, thing essentially new, a change in the structure of the
 55, Church, *a new apostolate* of the laity which is side by side
 75) with that of the clergy and not subordinated to it. The laity
 have always collaborated in the apostolate of the hierarchy,
 in subordination to the Bishop and to those who have
 received from him the care of souls. Catholic Action has
 simply sought to provide this collaboration with a new
 accidental form and organization in order to render its
 activity better and more effective (a).

88o Although Catholic Action was in the beginning organ-
 (44, ized, like the Church herself, on a diocesan and parochial
 54, basis, this does not prevent it from developing further
 84) beyond the restricted limits of the parish. It must also be
 recognized that, in spite of the great importance of the
 fundamental and irreplaceable value and strength of the
 parish, the rapidly growing technical and spiritual com-
 plexity of modern life may urgently demand a wider
 extension of Catholic Action. But even this still remains a
 lay apostolate subject to the Bishop and his delegates.

Insufficiency of social action

881 III.—The activity of Catholic Action extends to the
 (11, whole religious and social field, that is to say, as far as the

879a *Sarebbe inoltre erroneo il vedere nell'Azione cattolica—
 come è stato da alcuni recentemente affermato—qualche
 cosa di essenzialmente nuovo, un mutamento nella strut-
 tura della Chiesa, un nuovo apostolato dei laici che sareb-
 be a lato di quello del sacerdote, e non a questo subordi-
 nato. Sempre vi è stata nella Chiesa una collaborazione
 dei laici all'apostolato gerarchico in subordinazione al
 Vescovo e a coloro, cui il Vescovo ha affidato la respon-
 sabilità della cura delle anime sotto la sua autorità.
 L'Azione cattolica ha voluto dare a questa collaborazione
 soltanto una nuova forma e organizzazione accidentale
 per il suo migliore e più efficace esercizio.*

mission and the work of the Church. Now it is well known that the normal growth and vigor of Catholic life presupposes a certain measure of healthy economic and social conditions. Whose heart is not wrung to see how greatly economic distress and social evils make Christian living according to the Commandments of God more difficult and too often demand heroic sacrifices? But one cannot conclude from this that the Church must put aside her religious mission and procure first of all the cure of social distress. If the Church has always been anxious to defend and promote justice, she has, since apostolic times, even in the face of the gravest social crises, accomplished her mission and, by the sanctification of souls and conversion of hearts, sought to prepare the way for the relief of distress and the dissipation of religious prejudices, being convinced that religious forces and Christian principles are worth more than any other means to obtain the cure of these evils (a).

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Spirit of initiative

IV.—The external and well-disciplined organization of Catholic Action does not rule out, but rather encourages, personal watchfulness and the spirit of foresight and initiative in each member—according to his own qualities and capacities—in permanent contact with the other members

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881a *Ma da ciò non si può concludere che la Chiesa debba cominciare col metter da parte la sua missione religiosa e procurare prima di tutto il risanamento della miseria sociale. Se la Chiesa è stata sempre sollecita nel difendere e nel promuovere la giustizia, essa, fin dal tempo degli Apostoli, anche dinanzi ai più gravi abusi sociali, ha adempiuto la sua missione e, con la santificazione degli animi e con la conversione degli interni sentimenti, ha cercato d'iniziare il risanamento anche dei mali e dei danni sociali, persuasa com'è che le forze religiose e i principii cristiani valgono, meglio di ogni altro mezzo, a conseguirne la guarigione.*

of Catholic Action in the same place and district. Each one stands generously ready whenever the need is felt for any Catholic activity or campaign. With his enthusiasm and devotion, each one gives disinterested help to the other societies and institutions which may seek his assistance in achieving their own object more surely and completely.

In other words, the true notion of Catholic Action would not be compatible with the mentality of members regarding themselves, as passive cogs in a vast machine, unable to move by themselves, but only when the central power makes them turn. It would not be admissible to regard the leaders of Catholic Action as the operators of an electric power station before a board of controls, intent only on working the switches, on controlling the current or directing it in a vast network.

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Above all they must exercise a personal moral influence, which will be the normal effect of the esteem and sympathy which they will succeed in attracting and which will give weight to their suggestions, their advice, and the authority of their experience, whenever it is a question of setting in motion the waiting forces.

Political action

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V.—We have no need to teach you that Catholic Action is not called to be a force in the sphere of party politics. Catholic citizens, as such, can of course join together in a political association; that is their right, not less as Christians than as citizens. For members of Catholic Action to be present in their ranks and share in their activities is lawful and may even be eminently desirable. On the other hand, Catholic Action could not be permitted, even according to article 43 of the Concordat between the Holy See and Italy, to become a party political organization.

Catholic Action and other organizations

VI.—It does not follow from the nature of Catholic Action that it has the mission of leading the other organizations and of exercising over them a sort of authority and guardianship. The fact that it is placed under the immediate control of the ecclesiastical hierarchy does not entail such a consequence (a). Indeed, the particular purpose of each organization is what determines how it is controlled. And it may well happen that this purpose does not render necessary or even opportune such immediate control. But these organizations do not for this reason cease to be Catholic or united to the hierarchy. Compared to them the specific meaning of Catholic Action consists, as We have said, in the fact that it is, as it were, the meeting place of these active Catholics, always ready to collaborate with the apostolate of the Church, by divine institution a hierarchical apostolate, which finds in those who are baptized and confirmed collaborators who are supernaturally united with it.

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Flexibility and docility

From this follows a consequence which is at the same time a piece of paternal advice, not for Catholic Action in a particular country, but for Catholic Action in every country and at every period. That is: its organization must be adapted to the varying local conditions of different places; but in one point all its members must be equal: in thinking with the Church, in devotion to the cause of the Church, in obedience to those whom the Holy Spirit has established as Bishops to govern the Church of God, in filial subjec-

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885a *L'Azione cattolica non ha nemmeno per natura sua la missione di essere a capo delle altre associazioni e di esercitare su queste un ufficio di quasi autorevole patronato. Il fatto che essa è posta sotto la immediata direzione della Gerarchia ecclesiastica non porta con sé una simile conseguenza.*

tion to the Supreme Pastor to whose care Christ has entrusted His Church. And how could it be otherwise since you, the members of Catholic Action, are as it were one with the Bishops and the Pope (a)?

CATHOLIC ACTION IN THE MISSIONS

Enc. *Evangelii præcones*, June 2, 1951.

(*The twenty-fifth anniversary of "Rerum Ecclesiæ".—Present state of the Missions.—Principles of missionary action.—Object of the Missions.—Native clergy.*)

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We desire to address and exhort in this Encyclical Letter not only missionary priests but also those laymen who "with a great heart and a willing mind" (a) collaborate with the missionaries in the ranks of Catholic Action.

History of Catholic Action

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It can certainly be claimed that the lay cooperation which we today call Catholic Action has existed since the foundation of the Church. Indeed, the Apostles and other preachers of the Gospel received no little help from it, and

886a *Da ciò deriva una conseguenza, che è al tempo stesso un paterno ammonimento, non per l'Azione cattolica di un determinato Paese, ma per l'Azione cattolica di ogni Paese e di ogni tempo. La sua costruzione, cioè, dovrà adattarsi nelle diverse regioni alle particolari circostanze del luogo; ma in un punto tutti i suoi membri hanno da essere eguali: nel sentire cum Ecclesia, nella dedizione alla causa della Chiesa, nella obbedienza verso coloro che lo Spirito Santo ha costituiti Vescovi per reggere la Chiesa di Dio, nella filiale sottomissione verso il Pastore supremo, alla cui sollecitudine Cristo ha affidato la sua Chiesa. E come potrebbe essere altrimenti, mentre voi, membri dell'Azione cattolica, formate, per così dire, quasi una cosa col Vescovo e col Papa?*

887a 2 Mach. 1:3.

the Christian religion thereby made great advances. In this respect Apollo, Lydia, Aquila, Priscilla and Philemon are mentioned by the Apostle of the Gentiles. We have also these words of his to the Philippians: "Yes, and I ask thee, who sharest the yoke so loyally, to take part with them; they have worked for the Gospel at my side, as much as Clement and those other fellow laborers of mine, whose names are recorded in the book of life" (a).

Likewise all know that the Gospel followed the great Roman roads and was spread not only by Bishops and priests but also by public officials, soldiers and private citizens. Thousands of Christian neophytes, whose names are today unknown, were fired with zeal to promote the new religion they had embraced and endeavored to prepare the way for the coming of the Gospel. That explains why after about one hundred years Christianity had penetrated into all the chief cities of the Roman Empire.

St. Justin, Minucius Felix, Aristides, the consul Acilius Glarius, the patrician Flavius Clemens, St. Tarcisius and countless holy martyrs of both sexes, who strengthened and enriched the growth of the Church by their labors and the shedding of their blood, can in a certain sense be called the advance guard and forerunners of Catholic Action. Here We wish to cite the striking observation of the author of the letter to Diognetus, which even today has a message for us: "Christians dwell in their native countries as though aliens; . . . every foreign land is their home and the land of their birth is foreign soil" (a).

During the barbarian invasions of the Middle Ages, we see men and women of royal rank, and even workmen and valiant Christian women of the ordinary people, using every endeavor to convert their fellow citizens to the religion of Jesus Christ and to fashion their morals according

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888a Phil. 4:3.

890a Epist. ad Diognetum, V, 5.

to its pattern, so as to safeguard both religion and the State from approaching danger. Tradition tells us that when Our immortal Predecessor, Leo the Great, courageously opposed Attila, when he invaded Italy, two Roman consuls stood by his side. When formidable hordes of Huns were besieging Paris, the holy virgin Genevieve, who was given to a life of continuous prayer and austere penance, cared for the souls and bodies of her fellow citizens with wondrous charity. Theodolinda, Queen of the Lombards, zealously summoned her people to embrace the Christian religion. King Reccaredus of Spain endeavored to rescue his people from the Arian heresy and to lead them back to the true Faith.

In France there were not only Bishops, such as Remigius of Rheims, Cæsarius of Arles, Gregory of Tours, Eligius of Noyon and many others, who were eminent for virtue and apostolic zeal, but queens also can be found during that period who taught the truths of Christianity to the untutored masses and who gave food and shelter and renewed strength to the sick, the hungry and the victims of every human misfortune. For example, Clotilda so influenced Clovis in favor of the Catholic religion that she had the great joy of bringing him into the true Church. Radegunda and Bathilda cared for the sick with supreme charity, and even restored lepers to health.

In England Queen Bertha welcomed St. Augustine when he came to evangelize that nation, and earnestly exhorted her husband Ethelbert to accept the teachings of the Gospel. No sooner had the Anglo-Saxons, of both high and low degree, men and women, young and old, embraced the Christian faith, than they were led as though by divine inspiration to unite themselves to this Apostolic See by the closest bonds of piety, fidelity and devotion.

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In Germany we witness the admirable spectacle of St. Boniface and his companions traversing those regions on their apostolic journeys and making them fruitful by their

generous labors. The sons and daughters of that valiant and noble land felt inspired to offer their efficient collaboration to monks, priests and Bishops in order that the light of the Gospel might be daily more widely diffused throughout those vast regions and that Christian doctrine and Christian virtue might ever make greater advances and reap a rich harvest of souls.

Thus in every age, thanks to the tireless labors of the clergy and also to the cooperation of the laity, the Catholic Church has not only advanced its spiritual kingdom, but has also led nations to increased social prosperity. Everybody knows the social reforms of St. Elizabeth in Hungary, of St. Ferdinand in Castile and of St. Louis IX in France. By their holy lives and zealous labors they brought about salutary improvements in the different classes of society by instituting reforms, by spreading the true faith everywhere, by valiantly defending the Church and above all by their personal example.

Nor are We unaware of the excellent merits of the guilds during the Middle Ages. In these guilds artisans and skilled workers of both sexes were enrolled, who, notwithstanding the fact that they lived in the world, kept their eyes fixed upon the sublime ideal of evangelical perfection. Not only did they eagerly pursue this ideal, but together with the clergy they exerted every effort to bring all others to do the same.

Identical needs exist today

The same conditions which prevailed in the early days of the Church are still to be found in many areas which have been evangelized by missionaries; or at least their peoples suffer disadvantages which had to be left to a future generation to face and remedy. For that reason it is imperative that the laity should in great numbers enter the varied ranks of Catholic Action, and thus cooperate generously, earnestly and diligently with the hierarchy in

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promoting the apostolate. The work of catechists is assuredly necessary; yet no less necessary is the industry and skill of those who out of pure charity are ready to help gratuitously the ministers of God in the performance of their duties.

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We therefore desire that there be everywhere erected, as far as is possible, associations of Catholic men and women, and also of students, of workers, of artists, of athletes, and other clubs and sodalities, which can be considered the auxiliaries of the missionaries. In the erection and constitution of these organizations, let character, virtue and zeal be preferred to numbers.

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It is to be borne in mind that nothing is more efficacious in winning for missionaries the confidence of fathers and mothers than devoted care bestowed upon their children. If the minds of the young are molded to Christian truth and their characters fashioned according to Christian virtue, they will enrich and bring distinction not only to their families but also to their communities. It not rarely happens that if the life of a Christian community be in any way remiss or lax, they succeed in restoring it to its pristine vigor.

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Although it is clear that Catholic Action should exercise its influence primarily in promoting the works of the apostolate, its members are not prevented from joining other organizations whose purpose is to reform social and political life according to the principles and teaching of the Gospel; in fact, their participation not only as citizens, but as Catholics also, is a right which they possess and a duty to which they are bound (a).

(Schools.—The Press.—The social question.—Mutual help among missionary Orders.—Native customs.—Missionary organizations.—The battle for Christ.)

897a *Quamvis autem, ut omnibus perspectum est, Actio Catholica ad christiani præsertim apostolatus opera prove-*

ST. PIUS X, PROMOTER OF CATHOLIC ACTION

Al. at the beatification of Pius X, June 3, 1951.

(*The beatification.—The pastor.—His virtues.—His achievements.*)

He hastened to fill the empty void created around the priesthood through the sectarian spirit, by the active collaboration of the laity in the apostolate. In spite of adverse circumstances, and even stimulated by them, Pius X took pains with new directives, although his was not exactly the first initiative, to form a laity strong in the Faith, united by perfect discipline with the different degrees of the ecclesiastical hierarchy. And all that men admire today in Italy and in the world, in the vast domain of Catholic Action, shows how providential was the work of our Beatus, over whom there rested a light, which it was not given to many to comprehend fully during his life. Therefore, the members of Catholic Action must rightly place among the chosen souls whom they invoke and venerate as the guides and promoters of their excellent movement Blessed Pius X (a).

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henda vim suam exserere debeat, nihil tamen prohibet quominus ii, qui in ejus agmina adsciti sunt, consociationes etiam participare queant, quarum sit res sociales ac politicas ad Evangelii principia ac rationes conformare; quin immo ut non modo qua cives, sed qua catholici etiam id agant, jus concedit, quo fruuntur, officium, ad quod tenentur, postulat.

898a *L'arido vuoto, che lo spirito settario aveva scavato intorno al sacerdozio, egli si affrettò a colmarlo mediante l'attiva collaborazione dei laici nell'apostolato. Nonostante le avverse circostanze, anzi da queste stimolato, Pio X cura, se non proprio inizia, con rinnovati indirizzi, la formazione di un laicato forte nella fede, unito con perfetta disciplina ai vari gradi della Gerarchia ecclesiastica. E quanto oggi si ammira in Italia e nel mondo, nel vasto campo dell'Azione cattolica, dimostra come providenziale sia stata l'opera del nostro Beato, la quale riverbera su di lui una*

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Another most grave obstacle stood in the way of the restoration of Christian and Catholic life: this was, on the one hand, the division at the very heart of society, and on the other, the cleavage between Church and State especially in Italy. With the breadth and clarity of vision which belongs to the saints, he was able, without allowing the slightest compromise of immutable and inviolable principles, to sketch the rules for the organization of Christian popular action, to mitigate the vigor of the "*non expedit*", and to prepare the way for that reconciliation which was to bring religious peace to Italy.

(The Eucharist.—Conclusion.)

THE LAY APOSTOLATE—ITS NEED TODAY

Al. to the World Congress of the Lay Apostolate, October 14, 1951.

(The World Congress of the Lay Apostolate.—Its study days.)

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Frequently, indeed, in the course of Our pontificate, We have spoken of this apostolate of the laity under the most diverse circumstances and varied aspects—in Our messages to all the faithful, or in addressing Ourselves to Catholic Action, to Sodality of Our Lady, to workers and teachers, both male and female, to doctors and jurists, to women's organizations and to other groups—always stressing their present-day duties, even in public life. These were for Us so many opportunities to treat, either incidentally or expressly, of questions which this week have found their well-defined place on your agenda.

luce, che, durante la sua vita, forse a pochi soltanto fu dato di pienamente presagire. Onde le schiere dell'Azione cattolica, tra le anime elette che esse ricordano e venerano come antesignane e promotrici del loro salutare movimento, a giusto titolo debbono porre il Beato Pio X.

History of the Lay Apostolate

This time, in the presence of so distinguished and numerous a group of priests and faithful, all most justly conscious of their responsibility in or toward this apostolate, We would wish, in a very brief word, to define its place and role today in the light of the past history of the Church. It has never been absent from it. It will be interesting and instructive to follow the development of this apostolate in the course of times past.

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It is often said that during the past four centuries the Church has been exclusively "clerical" as a reaction against the crisis, which in the 16th century had tried to achieve the abolition, purely and simply, of the hierarchy. In this regard it is insinuated that it is time for the Church to enlarge her framework.

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Such a judgment is so far from the reality that it is precisely since the sacred Council of Trent that the laity has come forward and progressed in apostolic activity. The fact can easily be verified. It here suffices to recall two patent historic facts from among so many others; the Sodalities of Our Lady actively exercising the apostolate of the laity in all the domains of public life and the progressive introduction of women into the modern apostolate.

It is fitting, on this point, to recall two outstanding figures of Catholic history: one is Mary Ward, that incomparable woman whom, in the most sombre and bloody times, Catholic England gave to the Church; the other, St. Vincent de Paul, unquestionably in the first rank among the founders and promoters of the works of Catholic charity.

*The Role of the Christian State
in the work of the Church*

Nor can one let pass unnoticed or without recognition of its beneficent influence that close union which, until

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the French Revolution, marked the mutual relations, in the Catholic world, of the two divinely established authorities: the Church and the State. The intimacy of their relations on the common ground of public life generally created an atmosphere of Christian spirit, which rendered largely unnecessary that delicate work which priest and laity must undertake today in order to safeguard the faith and assure its practical value.

*Catholic movements
to make up for the deficiency of the State*

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At the end of the 18th century, a new factor came into play. On the one hand the Constitution of the United States of America—a country which had an extraordinarily rapid development and where the Church soon began to grow considerably in life and vigor—and on the other hand the French Revolution with its consequences in Europe as well as overseas, led to the detachment of the Church from the State. Without taking effect everywhere at the same time and in the same degree, this separation everywhere had for its logical conclusion to leave the Church to assure by her own means her freedom of action, the accomplishment of her mission and the defense of her rights and liberty.

This was the origin of what is called the Catholic movements which, under the direction of priests and laity and strong in their compact units and sincere loyalty, led the large mass of believers on to combat and to victory. Do we not see here already an initiation and introduction of the laity into the apostolate?

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On this solemn occasion it is a happy duty for Us to address a word of gratitude to all, priests and faithful, men and women, who are engaged in these movements for the cause of God and the Church and whose names deserve to be mentioned everywhere with honor.

They worked hard and fought, uniting as best they could their scattered efforts. The times were not yet ripe

for a congress such as the one you have just held. How, then, have they matured in the course of this half century? You know the answer well. Following a swifter and swifter rhythm, the cleavage which long had separated spirits and hearts into two parties, for or against God, Church and religion, was enlarged and deepened. It established, perhaps not everywhere with equal clarity, a line of division in the very heart of peoples and families.

There are, it is true, a confused number of tepid, irresolute and wavering souls, for whom perhaps religion still means something, but only something vague, without any influence in their lives. This amorphous mass may, as experience teaches, find itself constrained unexpectedly, one day or another, to take a decision.

The tasks of the Church demand the help of the laity

As far as the Church is concerned, she has a threefold mission to fulfill for all: to raise up the fervent believers to the level of present day needs; to introduce those who hesitate on the threshold to the warm and salutary intimacy of the hearth and to lead back those who have separated themselves from religion and whom she cannot abandon to their miserable fate.

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An inspiring task for the Church! But it is rendered more difficult by the fact that, while the Church as a whole has grown greatly, the number of clergy has not increased in proportion. Besides, the clergy must above all keep themselves free for the exercise of the sacred ministry proper to the sacerdotal state, which no one else can do for them (a).

906a A letter from the Sacred Consistorial Congregation to the Italian Bishops, dated October 24, 1951, was to return to this point:

"Praise is certainly due to the zeal and interest of each Ordinary in providing parishes, educational institutions and Catholic Associations with a well-trained clergy. But

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For that reason, assistance rendered by the laity to the apostolate is an indispensable necessity. The experience of those who were comrades in arms, in captivity, or in other trials of war bears testimony that this support is truly valuable. Especially in matters of religion there is evidence of the profound and efficacious influence of those who are companions in a profession or condition of life. These factors, and others besides, according to the circumstances of places and persons, have opened wider the doors for the collaboration of the laity in the apostolate of the Church.

The great numbers of suggestions and experiences exchanged in the course of your congress, besides what We have said on the occasions already mentioned, make it unnecessary for Us to enter into more detail regarding the present day apostolate of the laity. We shall content Ourselves, therefore, with giving a few considerations which can throw a little more light on one or other of the problems that present themselves.

*The Apostolate, in the wide sense,
is incumbent upon all*

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1. All the faithful, without exception, are members of the Mystical Body of Christ. It follows that the law of nature, and still more pressing, the law of Christ, imposes upon them the obligation of giving good example by a

it must not be forgotten that while there exist some dioceses so well supplied that numerous priests find themselves assigned to tasks of teaching and organization which could easily be carried out by good laymen, others have a totally inadequate number of priests."

In his recent allocution to the World Congress of the Lay Apostolate, the Holy Father stressed how the number of priests has not increased in proportion to the needs of the Church. "Besides," he added, "the clergy must above all keep themselves free for the exercise of the sacred ministry proper to the sacerdotal state, which no one else can do for them."

truly Christian life: "For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost" (a). Today, all are more and more concerned in their prayer and sacrifice not only about their own private needs, but also about the great intentions of the reign of God in the world according to the spirit of the *Our Father* which Jesus Christ Himself has taught us. 22, 23, 26)

The Apostolate in the strict sense

Can we say that everyone is called to the Apostolate in the strict sense of the word? God has not given to everyone either the possibility or the aptitude. One can hardly ask a wife and mother, who has to look after the Christian upbringing of her children and has to work at home besides to help her husband feed their little ones, to do apostolic work of this kind. The vocation to be an apostle is, therefore, not addressed to all alike. 909 (21, 27)

It is certainly not easy to draw an exact line of demarcation showing precisely where the true apostolate of the laity begins. Should it include, for example, the education given by the mother of a family, or by the men and women teachers engaged with holy zeal in the practice of their profession? Or the conduct of a reputable and openly Catholic doctor whose conscience never wavers when there is a question of the natural and divine law and who fights with all his might in defense of the Christian dignity of married persons and the sacred rights of their offspring? Should it include even the action of a Catholic statesman who sponsors a generous housing policy in favor of the less fortunate? 910 (21, 24)

Many would be inclined to answer in the negative, seeing in all these examples merely the accomplishment, very laudable in itself but obligatory, of the duties of one's state.

We recognize, however, the powerful and irreplaceable value, for the good of souls, of this ordinary performance of the duties of one's state by so many millions of conscientious and exemplary layfolk.

*The organized apostolate and
the rules of the associations*

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The apostolate of the laity, in its proper sense, is without doubt to a large extent organized in Catholic Action and in other forms of apostolic activity approved by the Church; but, apart from these, there can be and actually are, lay apostles, those men and women who see all the good to be done and the possibilities and means of doing it; and they do it with only one desire: the winning of souls to truth and grace.

We also have in mind so many excellent lay people in countries where the Church is being persecuted today as she was in the first centuries of Christianity, who are doing their best, at the peril of their very lives, to fill the place of imprisoned priests, by teaching Christian doctrine and instructing others in the religious way of life and in true Catholic thought, and by encouraging the frequentation of the Sacraments and devotional practices, especially devotion to the Blessed Sacrament. All these lay people you see at work; do not concern yourself to ask to which organization they belong; but rather admire and heartily recognize the good they accomplish.

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It is far from Our thoughts to belittle organization or to underestimate its value as a factor in the apostolate. On the contrary, We hold it in the highest esteem, especially in a world in which the adversaries of the Church descend upon her with all the compact mass of their organizations. But it must not lead to mean exclusivism, to what the Apostle called "*Explorare libertatem*";

“to spy upon our liberty” (a). Within the framework of your organization, allow great latitude for each member to develop his personal qualities and gifts in all that can conduce to doing good and to edification (b), and rejoice when you see others, outside your ranks, who “led by the spirit of God” (c) win their brethren to Christ.

The Clergy and the Laity in the Apostolate

2. It is self-evident that the apostolate of the laity is subordinated to the ecclesiastical hierarchy; for the hierarchy is of divine institution. The apostolate, then, cannot be independent with regard to it. To think otherwise would be to undermine the very foundation on which Christ Himself has built His Church. 913
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Granted this, it would still be erroneous to believe that, within the confines of the diocese, the traditional structure and present form of the Church places the lay apostolate in an essential parallel with the hierarchical apostolate, in such a manner that even the Bishop himself could not make the parish apostolate of the laity subject to the pastor. This the Bishop can do; and he can establish the rule that the works of the lay apostolate which are destined for the good of the parish itself should be under the pastor's authority. The Bishop has constituted the pastor shepherd of the whole parish, and as such he is responsible for the salvation of all his sheep. 914
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On the other hand, there may exist works of the lay apostolate which are extra-parochial or even extra-diocesan —We should, rather, say supra-parochial and supra-diocesan —according as the common good of the Church demands. That is equally true and it is not necessary to repeat it. 915
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912a Gal. 2:4.

912b Rom. 15:2.

912c Gal. 5:18.

Degrees of dependence

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In Our allocution of last May 3rd to Italian Catholic Action, We made it clear that the dependence of the lay apostolate with respect to the hierarchy admits of gradations. Such dependence is strictest for Catholic Action, for Catholic Action, indeed, represents the official lay apostolate, it is an instrument in the hands of the hierarchy. It must be, as it were, a prolongation of its arm; it is, by that very fact, essentially subject to the direction of the ecclesiastical superior. Other works of the lay apostolate, organized or not, may be left more to their free initiative, with all the latitude required by the ends to be attained. It is self-evident, however, that the initiative of the laity in the exercise of the apostolate must always remain within the bounds of orthodoxy and not oppose the lawful prescriptions of the competent ecclesiastical authorities.

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In comparing the lay apostle, or more precisely the layman of Catholic Action, to an instrument in the hands of the hierarchy, according to the expression which has become current, We understand the comparison in this sense: namely, that the ecclesiastical superiors use him in a manner in which the Creator and Lord uses rational creatures as instruments, as second causes, "disposing (of them) with great favor" (a). Let them use those instruments, then, with a consciousness of their grave responsibility; let them encourage them, suggesting enterprises to them and welcoming with good will the enterprises which they suggest, approving them with broadmindedness according to their opportuneness. In decisive battles, it is often at the front that the most useful initiatives arise. The history of the Church offers us sufficiently numerous examples of this.

“Emancipation” not desirable

In a general way, it is to be desired in apostolic work that the most cordial relations reign between priests and laity. The apostolate of the one is not in competition with that of the other. Indeed, to tell the truth, the expression “emancipation of the laity” which is heard here and there is hardly pleasing to Us. It has rather an unpleasant sound; it is, moreover, historically inexact. Were they children or minors, did they have to await their emancipation, those great pioneers to whom We referred when speaking of the Catholic movement of the past 150 years? Moreover, in the kingdom of grace all are regarded as adults. And it is that which counts.

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The appeal for the help of the laity is not due to the failure or frustration of the clergy in the face of their present task. That there are individual failures is the inevitable result of the wretchedness of human nature, and they are found here and there. But, generally speaking, the priest has as good an eye as the layman to discern the signs of the times, and his ear is not less sensitive to the human heart. The layman is called to the apostolate as the collaborator of the priest—often a most precious, even necessary collaborator, because of the shortage of clergy, too few, as We have said, to be able to complete their mission unaided.

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13)*The fruits of the Lay Apostolate*

3. We cannot conclude, beloved sons and daughters, without recalling the practical work which the lay apostolate has accomplished and is accomplishing throughout the whole world in all the domains of individual and social life; a work the results and experience of which you have compared and discussed among yourselves during these days; the apostolate at the service of Christian marriage, the

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family, the child, education and the school; for young men and young women; an apostolate of charity and aid under the numberless aspects it assumes today; an apostolate for practical betterment of social disorders and misery; an apostolate of the missions, or for emigrants and immigrants; an apostolate in the field of intellectual and cultural life; an apostolate of games and sports; finally, and it is not the least of these, the apostolate of public opinion.

The Apostolate and political action

921 We recommend and We praise your efforts and your
(14, work, and above all the vigor of the good will and apostolic
42) zeal which inspires you and which you have spontaneously manifested during the Congress itself, and which, like abundant springs of life-giving waters, have made its deliberations fertile.

We congratulate you on your resistance to that noxious tendency which exists even among Catholics and which would like to confine the Church to those questions said to be "purely religious"—not that pains are taken to know exactly what is meant by that phrase: provided the Church keeps to the sanctuary and the sacristy, and slothfully lets humanity struggle outdoors in its distress and needs, no more is asked of her.

It is only too true; in certain countries the Church is constrained thus to cloister herself. Even in this case, within the four walls of the temple, she must still do, as best she can, the little that remains possible for her. She does not withdraw spontaneously or voluntarily.

922 Necessarily and continually, human life—both private
(18 and social—finds itself in contact with the law and spirit
36, of Christ. Consequently, by force of circumstances, there
37. arises reciprocal compenetration between the religious
54) apostolate and political action. "Political", in the highest sense of the word, means nothing else but collaboration

for the good of the state. But this "good of the state" is to be understood in a very wide sense. Consequently it is on the political level that there are debated and enacted laws of the greatest import, such as those concerning marriage, the family, the child, the school, to confine Ourselves to these examples. Are these not questions which primarily interest religion? Can they leave an apostle indifferent, apathetic? We have traced, in the allocution already cited (a), the boundary between Catholic Action and political action. Catholic Action must not become involved in party politics. But, as We have already said to the members of the Olivaint Conference, "to the extent that it is praiseworthy to remain above contingent quarrels which poison party struggles . . . to that same extent would it be blameworthy to leave the field free to persons unworthy or incapable of directing the affairs of State" (b).

Up to what point can and should the apostle keep himself at a distance from this limit? It is difficult to formulate an uniform rule for all on this point. Circumstances and mentality are not the same everywhere.

National frontiers must be transcended

We receive your resolutions with pleasure. They express your firm good will to extend your hand, one to the other, beyond national frontiers, in order to achieve in practice a full and efficacious collaboration in universal charity. If there is a power in the world capable of overthrowing the petty barriers of prejudice and partisan spirit, and to dispose souls for a frank reconciliation and for a fraternal union among peoples, it is, indeed, the Catholic Church. You can rejoice in it with pride. It is for you to contribute to it with all your strength.

922a *Supra*, no. 916.

922b Al. March 28, 1948. Cf. Responsibility of the Elite.

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(27) Could We give your Congress a better conclusion than by repeating to you the admirable words of the Apostle of the Nations: "In conclusion, brethren, rejoice, be perfected, be comforted, be of the same mind, be at peace and the God of peace and love will be with you" (a). And then the Apostle ends: "The grace of our Lord Jesus Christ, and the charity of God, and the fellowship of the Holy Spirit be with you all" (b). It expresses all that your action seeks to carry to men. May this gift fill also your own hearts and souls.

Let this be our final wish! May God deign to hear it and pour out upon you and the whole Catholic world, His best graces. In testimony of this We impart to you, with all Our heart, Our Apostolic Benediction.

THE APOSTOLATE OF SCOUTING

Al. to the leaders of Catholic Scouting, June 5, 1952.

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(74) You have chosen Rome, dear sons, as the meeting-place of the International Conference of Catholic Scouting, and this is the first time that your national leaders have met in the Eternal City. You were, besides, to discuss there a subject which led you to meet by preference near the Vicar of Jesus Christ: "The apostolate in and through Scouting". Anxious to respond to the pressing appeals which We have addressed to all Catholics, you wish to measure up to all the responsibility which is yours in the apostolate of the Church, a noble and generous resolution, and one quite in keeping with the spirit of Scouting.

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39) Everyone knows indeed that, from the beginning, religion has occupied the first place in Scouting, but you are conscious too that Catholicism adds force and pre-

924a 2 Cor. 13:11.

924b *Ibid.* 13:13.

cision to the educational work which you are undertaking. It is not only a question for you of training better citizens, men more active, more devoted to the common good of temporal society; you also have to train better sons of the Church. Now in the Catholic Church the apostolic mission comes down from the hierarchy to the faithful and in our day all the faithful are called, according to their abilities, to collaborate in this apostolate.

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Preparation of young people for the apostolate

To tell the truth, boys are not old enough for the organized apostolate, but they must be prepared for it.

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Thirty years' experience has amply proved the formative value of Scouting. How many great Christians, heroes, and leaders, how many religious and priestly vocations, have been born in the Troops! Careful, however, to combat possible deviations, you have constantly revised your methods and come back to first principles. If the Scout loves nature, it is not as an egoist or a dilettante, or simply to enjoy its open spaces, fresh air, silence, beautiful scenery; if he has a taste for healthy simplicity in opposition to the artificial life of the towns and the servitude of mechanized civilization, this is not in order to shirk the obligations of social life. If he cultivates excellent friendships in a chosen group, this is not to avoid contact with others or to refuse to help them, but rather the contrary. Nothing would be further from his ideal. If he loves concrete realities, this is not out of scorn for ideas and books. He seeks a complete and harmonious culture, in keeping with his talents and the needs of the time.

To attain this end, the Promise to observe the Scout Law is, with God's grace, a powerful means of raising young people above weakness and temptation. Based on the natural law, the Scout Law, by the training of effort, by the daily practice of voluntary good deeds, appeals to

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uprightness and loyalty which are so greatly desired by young people and on which they are fortunately helped to keep a firm hold. It gives them a horror of fraud, lying, dissimulation. Young people, feeling the growth of their powers, are by nature generous; they wish to struggle to face up to difficulties; they feel the need to give, to give themselves, to surpass themselves, and they find in the open-air life and the striving after manual skills a way of life adapted to their age. Purity, favored by such a moral climate, is also clearly defined for them and gives to their energies Christian reserve and delicacy.

Who could deny the opportunity of such a training in a civilization governed by egoism, mistrust, cowardice and the frantic desire for pleasure?

929 The first apostolate of Scouts is that of *example within*
(26, *the Troop*. By their individual and collective training, they
39, are already serving the Church and are fashioning the
88) instrument of their future apostolate. The broader and
deeper are the foundations which they lay, the more solid
and imposing will be the edifice of their Christian life;
the more widespread the influence of their good qualities,
the more men will appeal to their abilities for the glory of
God and the honor of the Church.

930 But this formation must from their early years be
(40, *adapted to social realities, both natural and supernatural,*
41, by means of suitable *concrete methods of observation* and
42) thought. They must learn to live in modern society, and
for this purpose to be wisely instructed about its qualities
and defects. They must especially prepare themselves to
take their share of influence and responsibility in their own
circle and parish community. In fine, the training of char-
acter, which is the chief end of Scouting, must be frankly
orientated in a social and apostolic direction. It must pre-
pare them to serve their neighbor, both in personal con-
tacts and in civil and religious institutions.

The love which Scouts have always cherished towards the Divine Person of the great Leader, Who is the Way, the Truth and the Life, must continue to light their way and sustain their daily efforts.

That is what We ask of Him with all Our heart, so that, when the day of responsibility dawns, He may find them ready.

TERTIARIES AND CATHOLIC ACTION

Let. *obsequentes litteræ*, August 15, 1952—to Franciscan Ministers-General.

(*Fiftieth anniversary of the reception of the Holy Father into the Third Order.—Foundation and purpose of the Third Order.*)

As at the time of St. Francis, our period can without any doubt derive many advantages from this society of the Third Order, for, even if they appear in another form, it is almost always the same misfortunes which recur and the same remedies have to be applied when the opportunity presents itself. Let all Tertiaries then strive to attain and realize the purpose conceived and hoped for by their Founder when he instituted the Third Order; let them work with all their strength to spread far and wide, by integrity of faith, purity of life and the intense practice of all the virtues, the sweet odor of Christ. It is Our heartfelt wish, dear sons, that this joyful commemoration of an event in Our intimate life may be useful to all souls, that it may contribute as much as possible to develop the seraphic spirit and to propagate those solid virtues of the Gospel which shone forth so brightly in the life of Francis, who was rich and poor at the same time.

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We are happy, dear brothers, to learn from you that there are among the Tertiaries many people belonging to the active membership of Catholic Action, often holding

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important positions in it. The Third Order will do an excellent and timely work if it gives its help and assistance to the Catholic Action associations. Union of forces, indeed, multiplies their strength and increases their power, and the enemies of religion are such that all good men must unite their efforts to repel them.

AUXILIARIES OF CATHOLIC ACTION

Al. to Salesian Cooperators, September 12, 1952.

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The visit which We receive today from so many representatives of the great Salesian family—the Cooperators of the brave army of St. John Bosco—is one of those happenings so subtly disposed by Divine Providence to place before Us once again one of Our gravest and most cherished duties, that is to say, those which constitute the daily tasks, *instantia quotidiana* (a), of Our apostolic ministry.

This duty, to which Our mind is assiduously applied, but to which your presence recalls Us even more vividly, concerns the beneficial movement of Catholic Action, of which the Salesian Cooperators are very effective auxiliaries.

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Indeed, you are not unaware, dear sons, that the immediate aim of your pious Union, which is grafted onto the fruitful tree of the religious family of St. John Bosco, and which shares in its multifarious activities and its spiritual treasures, is not to come to the help of the Congregation whose name it takes, but rather, in the words of your holy Founder, to “lend help to the Church, the Bishops, the parish priests, under the direction of the Salesians, and this in good works, such as catechism, educating poor children, and such like”.

A pioneer

A born apostle and maker of other apostles, Don Bosco divined a century ago, with the intuition which goes with genius and sanctity, what the mobilization of the laity against the activities of a world hostile to the Church was to the Catholic world. Thus, one day long ago in 1876, the man of God, speaking of his Cooperators, was able to put forward these bold ideas: "Up till now, it seems little; but I hope that thanks to this means a good part of the Italian people will become Salesians and will prepare the way for very many things". His prophetic zeal foresaw, under the sign of the Salesian Institute, a new and providential movement of the Catholic laity, which in face of the subversive forces of evil and under the enlightened guidance of the Church, prepared to enter the lists, drawn up in serried ranks and ready for action, prayer and sacrifice and joined with the front-line forces, to whom belong by divine mandate the direction and principal part in the holy battle.

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The Cooperators and Catholic Action

Intimately imbued with the Salesian spirit, you understand fully, dear sons, the close relations which you must maintain with all groups organized by the Catholic laity to help the hierarchy, according to time, place and circumstances. You know too, that We can count on your cooperation. Catholic Action has the right to expect much of you in the realm of charity, good works, the good press, vocations, catechism, the Missions and the education of poor and neglected children. That is the chief purpose assigned to your activity by the ardent soul of Don Bosco; it must be your glory, as it has always been, to be outstanding in this realm.

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Urgent need for lay apostolate

937 Today this duty and honor are, as you see, more ur-
 (1) gent than appeared even to your Founder. The Catholic world is, more than ever, the target of all the forces of evil; and the young, on whom the future of the world depends, are the much desired prize of these united forces, on whom their hopes for the future depend.

938 If in the midst of present day troubles it is for Us an
 (1) imperious duty without respite to sound the alarm, to rally men together, to awaken those who are asleep or blind to the facts, to encourage the willing, to "preach the word; be instant in season, out of season; reprove, entreat, rebuke" (a), it is no less the strict duty of all Our children not to desert the arena but to honor by their deeds the solemn promises which they have made as Christians.

Action

939 By a fresh and explicit enrollment, the members of
 (26, Catholic Action engage themselves to action; and you who
 28, in your name include the word *cooperate*, you are, under
 78) the wing of the Salesian family, the light troops, the "fighters" for the cause of good, who, spread out in all classes of society and subject to the most diverse circumstances, work by your life and by your words and actions, to rebuild the ruins, to avert evil, to sow in men's minds the seeds of truth, virtue, faith, religion and piety.

940 By your life above all, We say, you must, dear sons,
 (26, fight the good fight of the spirit, united to the Institute of
 44) which you are happily a branch. For in this domain, action, excessive zeal and a rushing about in all directions, do not count so much as the reflection of a Christian way of life

which, in the bosom of the family and in the society to which you belong, must bring to your many-sided apostolate the witness of concrete action.

The message entrusted by the Divine Master to this apostolate is so opposed in every way to the opinions, logic and customs of the world that Christians cannot hope to exercise this apostolate effectively by mere external activity. The pagan or near-pagan society which receives it, whether collectively or individually, cannot help remaining in a state of perplexity if the apostle talks and does not act, even if it is convinced by, or admires, the message; and even when the effect of this apostolate is not destructive rather than constructive, the world will continue to regard as a utopia reserved for a chosen few the effective organization of life in conformity with Christian faith and morals.

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Piety

Therefore, dear sons, your life must be exemplary in every sense if the cooperation to which you devote yourselves is to be not a fiction but productive of good results, in whatever sphere it is required to be applied. The irresistible force of every kind of Christian apostolate is godliness, of which St. Paul said that "it is profitable to all things, having promise of the life that now is and of that which is to come" (a).

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Piety is itself the first, the great apostle in the Church of Jesus Christ; he who for the sake of external activity would seek to reduce the practice of piety or to hold it in less regard, would show that he possessed little or no understanding of the essence of Christianity and its inner reality: the union of the soul with God in active and obedient love.

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942a 1 Tim. 4:8.

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We insist on this grave matter, dear Cooperators, so that the key to success in your activity as effective auxiliaries in the organization of the Catholic Hierarchy may not escape you, but may on the contrary be continually present to your minds. You have been called, and in fact you are, the Salesian Third Order, in the same way as the other institutes and religious Orders have their Tertiaries, with this difference, that with the latter the element of piety is given greater prominence, and with you rather that of charity. Now, just as the danger for them is that side by side with the principal element, prayer, they do not leave enough room for action, your danger is on the contrary that action should extinguish the flame of prayer, and if this is lacking, that action without a soul should be exposed to the caprice of passion and to the process of dissolution.

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Think then, dear children, how the very urgency of your many-sided works, so desparately, as it were, sought today by the Church, obliges you, We will say, to guard your interior life most jealously; that is to say, that life for which the wisdom of the saint of action has so well provided, by laying down for you, just as for his two-fold family of Salesian priests and Sisters of Mary Help of Christians, a spiritual rule of life, calculated to form you, even without community life, in that interior and exterior piety which is necessary to him who, in his domestic and social environment, seriously undertakes the most sublime of all tasks, that of Christian perfection.

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At this point, dear children, allow Us as your Father, conscious of Our formidable mission as Vicar of Christ, to raise Our mind, with a confidence which will not be disappointed, to the contemplation of a society—spread through all classes, professions and trades—of men and women fully realizing the Salesian ideal, with faith, constancy and love, in the midst of a world of people distracted, superficial, weak and giving scandal of all kinds. “The salt of the earth”, penetrating with the ardor of a faith that is lived

into every part of domestic and social life; what a magnificent, if slow, transformation of men's hearts this ideal, proclaimed with all the force of evangelical sweetness, which seeks nothing and fears nothing from men or things, will be capable of effecting in the course of time!

(*Good wishes.—Blessing.*)

THE HERITAGE OF CORPORATIONS

Al. to the Associations of Artisans and Workers of Rome, December 7, 1952.

(*Joy of the Pope at entering into direct contact with his Roman children.—The sense of Advent.—Present expectations of men and of Christ.*)

The Association—as you well remember—was born (a) because of groups of active and courageous Roman citizens who wished to preserve the heritage of the universities of arts and crafts when these declined because of internal troubles and external causes due to political upheavals. The intention was thus to bring men together in guilds of workers and craftsmen in order to provide not only for their Christian formation, but also for the protection of their interests as workers.

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Those who know you are acquainted with the zeal with which you have, since 1871, sought out the poor to help them, visited the sick to assist and comfort them, welcomed the homeless to give them lodging. Today, it is true, certain ideas and facts have reached such a stage of development that men perhaps do not fully realize all that you have done for the solution of the social question, for the establishment of a Labor Bureau, for the employment of workers, for the functioning of a "Savings Bank" ready to

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deal with critical cases and to accustom people to save money; not to mention your equally untiring work for the moral and intellectual education of your members and of others with whom you have been in contact.

It is therefore no exaggeration to affirm that in the accomplishment of such a work you have deserved the gratitude of Rome and your whole past history gives confidence to those who wonder what your future may be (a).

(Program of spiritual life and action.)

INTERNATIONAL ORGANIZATION

Let. from the Secretariat of State to Mlle. de Camillis, President of the Catholic International Organizations, March, 1953.

(First meeting of the Presidents of International Catholic Organizations.)

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For a quarter of a century, the small meeting inaugurated at Friburg has acquired an increasing authority, while international life itself took on a new breadth and complexity: it was fitting, in the light of the experiences of these last years to take more exact stock of the task to be accomplished; and your study theme on the "International Catholic Organizations and the present world situation" corresponds to this preoccupation. The Holy Father has, moreover, often drawn the attention of His children to their responsibilities towards a world which, growing conscious of its unity, strives to raise human relations to the level of fraternal and peaceful collaboration. "International unity is making noteworthy progress, He said recently . . . and by this very fact a task is laid upon the Church and upon the

948a The parts omitted from this allocution will be found in the volume *Instructions for Militants*.

Catholics of different countries which demands vigilant attention and serious effort" (a). Is it not at such a task that, on its part, the Conference of Presidents is happy to labor?

Now in this regard, there is a primary duty which concerns all Christians: that of helping to create an atmosphere of mutual understanding and respect without which no international activity can have deep roots or a permanent future. For this indispensable effort Catholics, observed the Holy Father, are "extraordinarily well-fitted" by very reason of their Faith. "There exists no other human group," he remarked, "which presents conditions so favorable, in breadth and depth, for international understanding" (a). Rightly, therefore, is your conference concerned to awaken the Christian conscience on international problems; but let this education be always carried out in the spirit of liberty already praised by the Sovereign Pontiff at the time of the World Congress of the Lay Apostolate: "Do not concern yourself," he said, "to ask to which organization they belong; but rather admire and heartily recognize the good they accomplish" (b).

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There could however be no question of depreciating organization. On the contrary, the Church, which knows how to keep it within proper limits, readily acknowledges its necessity and she appreciates particularly that Catholics should take an active part in the official Organizations. In the various economic, political, cultural or social spheres, they render loyal assistance by their professional competence and devotion. Let them remember however, "that no organization in the world can be successful if it is not in harmony . . . with the normal organic order which regulates the particular relations existing between individuals and between peoples" (a), and let them turn with confidence to

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949a Al. dated July 23, 1952.

950a *Ibid.*

950b Al. dated October 14, 1951. *Supra*, No. 900 ff.

951a Al. dated April 7, 1951.

the Church, the guardian of the natural law as well as the depository of Revelation, in order to ensure that they think along the lines of the firm principles enunciated by the Holy Father as the moral basis of any healthy organization of international life (b).

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This presence of Catholics in the official Organizations, however normal and opportune it may be, is not the sum total of their duty; and, as children of the Church, they will also be anxious to increase the vitality of the international Catholic Organizations. At a time when the danger of a new totalitarianism and of philosophical eclecticism is appearing on a world-wide scale, in spite of noble intentions and certain valuable achievements, it behooves the international Catholic Organizations to make clear profession of the Christian position, and, if possible, to make it prevail. Several of these Organizations are, moreover, already maintaining permanent and cordial working relations with the highest international bodies; and if the Holy See is, as you know, most interested in the questions raised by their recent development, it is because she hopes that the coordinated, effective and persevering activity of these Organizations will, in the various sectors of international life, bear convincing witness of the interest of Catholics in this great human cause which is so closely in conformity with the Christian ideal.

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To speak of the timeliness of this activity and the part to be played in it by the international Catholic Organizations, is tantamount to affirming the importance of the Conference over which you are presiding. For some years, it has constituted the permanent organ of the Catholic organizations; far from usurping their legitimate freedom of action, it seeks only to serve them by offering them a meeting-place where they can coordinate their labors and new enterprises. But is it surprising that in fulfilling this task and without departing from its proper role, the

951b Christmas Messages of: 1939, 1940, 1941, 1942, 1945.

Conference has become one of the living crossroads where Catholic activities in the international field meet and assist each other to grow? Is it surprising that the necessities of action have gradually brought about the reorganization of these various constitutive organs, which come together by reason of what they have in common, and have increased the frequency of their meetings? Today, as ever, the members of the Conference rightly strive to make it better able to fulfill the task assigned to it. The Holy See, which has followed this evolution, approves and encourages it, and I am happy to act as spokesman of the paternal gratitude of the Sovereign Pontiff for so much devoted activity carried out and still going on within the Conference.

How can one fail to hope for fruitful results from your forthcoming meeting in Rome? Some thirty Organizations will take part in it, representing the various branches of the activities of Catholics in these spheres, and it is also to be hoped that close and fruitful relations may be established between the Conference and the Permanent Committee of International Congresses of the Lay Apostolate. Therefore it is with all his heart that, as a mark of his good wishes, His Holiness bestows upon all those participating in the meeting, upon yourself and your collaborators, the favor of his most paternal Apostolic Blessing.

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CIVIC COMMITTEES

Al. to the Civic Committees, April 14, 1953.

(*Words of welcome* "Considérez votre vocation".)

The one Master

Since humanity has by its apostasy grown further and further from Jesus, many "masters" have claimed to take His place instructing and guiding men; many "builders"

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83) have tried to give them the necessary organizations; many "doctors" have undertaken to cure their sicknesses and wounds. But, in the end, they have all found themselves faced with men disorientated, lost, sick. It is therefore necessary, with all the more urgency, to lead men to be finally convinced that "*magister unus est, Christus* (a): one is your master, Christ", and that in Him alone can be found the salvation of the world with all its organizations, and of men with all their problems: "*non est in alio aliquo salus*: neither is there salvation in any other" (b).

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83) Such a state of things demands prompt and courageous intervention, not only—as is evident—by the teaching and hierarchical Church, but also by all Christians engaged in the social body. The necessity must be stressed of impregnating all the spheres of human life with Christian teaching. Such has always been the will of Christ, and it is the expectation of a considerable part of mankind who are tired of living in the crumbling society of the world of today.

"For see your vocation, brethren" (a). Let your activity affect everyone everywhere.

Action proper to the Committees

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97) One cannot certainly say that you are, as such, called to the apostolate in the strict sense. You are citizens who wish to concern yourselves more directly in the formation of better economic, political, juridical and social organization. Your motto, "*pro aris et focis*", while expressing the twofold purpose of your activity, confirms once more before all, both friends and enemies, your heartfelt conviction that there is no contradiction between the demands of true religion and the real interests of your country.

955a Mt. 23:10.

955b Acts 4:12.

956a 1 Cor. 1:26.

As loyal and active citizens, you seek to create in all men a correct civic conscience which leads each one to regard as his own the needs of society as a whole, and to see to it that only men of blameless rectitude and proved competence are able to propose wisely and solve effectively the problems which concern the national community. Strive therefore also in this matter to keep public opinion alert so that those who, in the name of the people, make the laws and enforce them, are helped and sustained; without failing—when the occasion arises—to contribute healthy and constructive criticism.

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As militant Christians, you regard it as your duty to see that nothing occurs to harm the interests of the true religion, your religion. You do not constitute a political party; but no one can deny your right to join together, to organize yourselves and to intervene, by every lawful means, so as to ensure that legislation on family matters, the rules for a more equitable distribution of wealth and for the education of the young, and all measures which affect the sphere of faith and morals, are put into effect according to the postulates of Christian thinking and the teaching of the Church (a).

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959a *Come attivisti cristiani, voi considerate vostro dovere di vigilare, affinché nulla venga a ledere i legittimi interessi della vera religione, della vostra religione. Voi non formate un partito politico; ma nessuno potrà negarvi il diritto di unirvi, di organizzarvi, e di intervenire, con ogni mezzo lecito, acciò che la legislazione sulla famiglia, le norme sulla più equa distribuzione della ricchezza e sulla educazione della gioventù, e tutte le disposizioni che toccano il campo della fede e della morale, siano attuate secondo i postulati del pensiero cristiano e dell'insegnamento della Chiesa.*

THREE RECOMMENDATIONS FOR ACTION

Let. *Omnibus qui nostram*, July 2, 1953—to Rev. P. L. Paulussen, S.J., President of the Central Secretariat of Sodalties of Our Lady.

(*Congratulations upon the amalgamation of the Sodalties into a single World Federation.—Preparation of the first congress of the Federation.*)

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The theme to be discussed in the course of the various sessions, which has been submitted to Us by the central Secretariat, seems to be most topical. It is formulated thus: *To seek after the greater glory of God by means of more rigorous selection; closer union with the hierarchy; more practical collaboration with all organizations of the apostolate.* These formulas express succinctly the main points expounded by Us in the Apostolic Constitution *Bis sæculari* (a). We wish the Sodalties of Our Lady to regard this Constitution as their basic rule and to understand fully that the more faithfully they keep to the directions contained therein, the more sound, vigorous and effective their activity will be (b).

A more rigorous selection

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A more rigorous selection is the basis of all renewal; therefore it must be vigorously carried out where there has been a weakening of the true spirit. Only those are to be allowed to make the perpetual consecration who have both the will and the ability to lead, by observing the general Rules, a more fervent, apostolic and militant Catholic life. And as the Sodalties have been established “for all categories of the faithful” (a) and exist in fact among them

960a *Supra*, No. 808.

960b Speech of May 3, 1951.

961a General Rule 4.

all, from the highest to the most humble, the selection must be applied to all without exception. Such selection, with the purpose of renewing the apostolic spirit of the Gospel, does not, however, necessarily demand that the number of Sodalists should be small; neither is it incompatible with the creation by the Sodalities of broader forms of association for those who are not Sodalists, especially if they are of the same social condition.

Closer union with the hierarchy

From Our allocution to the International Congress of the Lay Apostolate it clearly follows that Catholic Action is pure in the measure that its apostolate is united, as it should be, with the hierarchy (a). From this it is obvious how the true conception of Catholic Action must be respected and displayed in the lay Sodalities of Our Lady. Indeed, once they are lawfully set up by the hierarchy, these Sodalities depend on it exclusively and directly in all their apostolic works. That is why, as We have already made clear on several occasions, they have every right to be called Catholic Action and to be classed with the other forms of Catholic Action (b). The new World Federation will not interfere in any way with the hierarchical organization of the Sodalities, for any federated organization, far from destroying the necessary union with the ecclesiastical hierarchy, is bound to make it more and more stable, close and deep.

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962a Cf. *supra*, No. 900 ff.

962b *Quapropter, ut jam sæpe monuimus, semel ac constitutæ sunt, ipso jure et pleno Actio Catholica dicendæ sunt atque eodem ordine cum aliis Actionis Catholicæ formis sunt censendæ. Per novam Universalem Fæderationum Congregationes Marianæ in sua indole hierarchica nullum detrimentum patientur: fæderationes enim omnes, nedum debitam conjunctionem cum Hierarchica Ecclesiæ debilitent, eam stabiliorem, fortiorem, intimam cotidie magis reddere debent ac volunt. Cf. supra, No. 816.*

Collaboration with other organizations

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Closer collaboration in the activities of the other apostolic organizations must certainly rank within the principal objectives of the World Federation. That is why it is desirable that the forthcoming Congress, unshakably faithful in this matter to the glorious traditions of the Sodalities of Our Lady, should yield abundant fruit. The Sodalities, which stand in need of no new mandate nor of any new association to exercise, under the guidance of the Bishops, universal apostolic activity which is no longer private, but entrusted to them by the Church (a), must ask themselves, always having in view the greater glory of God, in what circumstances they should send Sodalists into other apostolic associations, to assume the obligations of these latter, without spiritual detriment to the apostolic works of the Sodality itself.

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Lastly, We observe with deep satisfaction how the Sodalists, thoughtful not of their own interest, but only of the greater glory of God and the honor of the Most Blessed Virgin (a), are distinguished by their profound loyalty to the pastors of the Church, their sincere desire to collaborate to the full with all others, and their constant zeal to ensure, according to the directions of the Church, the maintenance or the re-awakening of the spirit and rules of the true Sodality. We extend heartfelt praise to this purity of intention with regard to Catholic interests, knowing full well how such dispositions are indispensable, especially in our day, if the lay apostolate, on which We lay such great stress, is to achieve greater effectiveness (b).

(Good wishes and blessing.)

963a *Ibid.*

964a General Rules 43 and 68.

964b *Hanc erga rem catholicam puram mentis intentionem ex intimo animo extollimus, optime scientes hunc spiritum præsertim nostris diebus maxime necessarium esse, ut apostolatus laicorum, a Nobis tantopere commendatus, majorem efficacitatem nascatur.*

THE CALL TO THE APOSTOLATE

Al. to the parish priests and Lenten preachers of Rome, February 27, 1954.

(*A model parish.—The Marian Year.—Souls in distress, who must be led to their only Savior.—Power of the prayer of priests and of the sick.*)

In the present economy of salvation, the following problem is still a burning one: "*Quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante?*" (a)

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The natural consequence of this, dear sons, is that you must seek help, find collaborators who can multiply your strength and potentialities, and who are ready to take your place where you are not able to go. Hence the great importance of the lay apostolate, which as you well know by your own experience, can become a powerful force for good.

Today, as always, the Lord provides for the needs of His Church; and as we see stretches of real mission territory appearing here and there in the very shadow of our churches, we should thank God that more and more lay people are being called to sanctity and the apostolate, so that it is not difficult today to meet souls of great generosity within the Catholic associations or outside of them, yet equally ready to aid the priest in his ministry for souls.

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Preparation of the laity

These souls must, therefore, be discovered, in order that, after thorough training, they may be used.

(a) Know their numbers, their whereabouts, what they are capable of doing and in what work they can in practice be employed. Count the members of Catholic Action, which We earnestly desire to see established, in its four

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branches, in every parish. Set beside them the other kinds of societies, without neglecting those who do not like organization, but can nevertheless render valuable service to the parish priest who is able to make use of them in special works or in the relief of distress.

968 (39, 40) (b) Once the auxiliary forces are discovered and known, they must be trained. And here, it is necessary to point out that the time spent by the priest in preparing and instructing his helpers is not wasted. Those who are to help you in the apostolate cannot be considered as a burden, even if one does not care to compare them with the burden of a bird's wings, which do not hinder movement, but, on the contrary, facilitate it. Naturally, their formation in the humanities should not be neglected, since the full development of natural qualities, far from being incompatible with heroic virtue, renders their apostolate more easy and effective.

969 (22, 39, 42) You will take particular care over the intellectual formation of your helpers, seeing to it that their ideas are clear, thanks to a really deep knowledge of their religion. You know quite well how necessary it is today to be able to speak, even in public, in order to enlighten men's minds and to defend the Church against the attacks which are not uncommon today, wherever one looks: in shops, offices, factories, and in the streets.

Have special care for their spiritual formation. Help them to put on Jesus Christ; to nourish themselves with Him; make of His Divine Heart a model to inspire their thoughts, affections, resolves, words and actions. Lead them to abandon themselves to Jesus, and into the arms of Mary, His Heavenly Mother.

Make use of the laity

970 (21, 27) (c) Then, they must be used. Some will bring to your notice particular material and spiritual needs; others will open for you a soul which was closed to the influence of the

priest; some will in your name help the poor, visit the sick, or share in the sufferings and joys of others. You need help to teach the catechism to young children; in factories, schools and housing estates there must be people to carry on the apostolate not only by their presence, but by their activity; who build up and lead into action, under your direction and with your blessing, teams of lay "missionaries". Demand high standards of them by keeping clearly before their minds the objects to be attained and by constantly urging them to pursue them. They will obviously not have to give orders, but on the other hand they cannot be treated like mere tools. Leave them sufficient scope to develop their spirit of keen and healthy enterprise, and this will make them even more happy, ready and eager to collaborate with you (a).

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APPROBATION OF THE STATUTES OF THE INTERNATIONAL ORGANIZATIONS

Let. from the Secretariat of State to M. Jean Le Cour Grandmaison, President of the Conference of International Catholic Organizations, March 4, 1954.

When the General Assembly of the Conference of International Catholic Organizations met in Rome a year ago, the approbation of its new statutes by the Holy See incontestably marked a new stage in the history of international Catholic relations, as inaugurated at Friburg soon after the First World War. The Church, by this act, sought not only to facilitate the work of an Organization

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970a *Siate esigenti nel segnalare loro le mete e costanti nello spingerli verso di esse. Non dovranno—com'è chiaro—impartire ordini, ma nemmeno potranno esser ridotti al grado di semplici esecutori. Lasciate dunque ad essi spazio sufficiente per lo sviluppo del loro spirito di fervida e salutare intrapresa; il che li renderà anche più lieti, alacri e pronti a collaborare con voi.*

whose work she approved; she meant also to encourage militant Catholics to regroup themselves in the various spheres of their professional and apostolic activities in order to cooperate more effectively in the penetration of contemporary international life with Christian thought.

I am happy today to be the spokesman of the Sovereign Pontiff's satisfaction at the work accomplished in one year by the Conference, along the lines laid down for it by the Holy See. Its activities are, no doubt, by their very nature, little known to the Catholic public; they are thereby no less effective, and the organs of the Conference constitute henceforth a useful machinery for the apostolate on an international level. Is not the recent creation of the "Pius XII Foundation" for the material support of this apostolate the greatest encouragement given by the Holy See to your activity?

(The theme of the conference: "Human repercussions of modern techniques."—The spirit which must animate the members of the Associations: spirit of service, charity, prayer.—Prayer for the Church of Silence.) (a)

THE ONLY MAGISTERIUM

Al. to the Cardinals and Bishops present in Rome for the canonization of Pius X, May 31, 1954.

(Pius X, the perfect pastor.—Duties of pastors.—The Magisterium.—The Bishop, sole teacher by divine right.—Other teachers are subordinate to him.—Error of teachers who emancipate themselves from authority.)

972 As for the laity, it is clear that they can be invited by
(19, legitimate teachers and accepted as helpers in the defense
30) of the Faith. It is enough to call to mind the thousands of

971a The part omitted from this letter will be found in Instructions to Militants.

men and women engaged in catechetical work and other types of lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance (a).

972a *Ad laicos quod attinet, a legitimis Magistris in fidei defensione eosdem quoque adjutores et adiutrices vocari vel admitti in aperto est . . . At omnes hi laici sint et manent oportet sub auctoritate, ductu atque vigilantia eorum, qui divina institutione magistri in Ecclesia Christi statuti sunt. Nullum est enim in Ecclesia, in rebus ad salutem animarum spectantibus, magisterium quod huic potestati ac vigilantiae subductum sit.*—Cf. the proposition condemned by the *Syllabus* no. 33: "*Non pertinet unice ad ecclesiasticam jurisdictionis potestatem proprio ac nativo jure dirigere theologiarum rerum doctrinam.*"—For more details on the Magisterium, see the volume on *The Church*. See also in the Encyclical "*Pascendi*", of September 8, 1907, the description of the Modernist position: "The conserving force exists in the Church and is found in tradition; tradition is represented by religious authority, and this both by right and in fact. For by right it is in the very nature of authority to protect tradition, and, in fact, since authority, raised as it is above the contingencies of life, feels hardly, or not at all, the spur of progress. The progressive force, on the contrary, which responds to inner needs, lies in individual consciences and works in them—especially in such of them as are in more close and intimate contact with life. Already we observe, Venerable Brethren, the introduction of that most pernicious doctrine which would make of the laity the factor of progress in the Church. Now it is by a species of covenant and compromise between these two forces of conservation and progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences, or some of them, act on the collective conscience, which brings pressure to bear on the depositories of authority to make and to keep to them".

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Recently what is called "lay theology" has sprung up and spread to various places, and a new class of "lay theologians" has emerged, which claims to be *sui juris*. There are professors of this theology occupying established chairs, courses are given, notes published, seminars held. These professors distinguish their teaching authority from, and in a certain way set it up against the public teaching authority of the Church. At times, in order to justify their position, they appeal to the charismatic gifts of teaching and of interpreting prophecy, which are mentioned more than once in the New Testament, especially in the Pauline Epistles (a). They appeal to history, which from the beginning of the Christian religion down to today presents so many names of laymen who for the good of souls have taught the truth of Christ orally and in writing, though not called to this by the Bishops and without having asked or received the sacred teaching authority, led on by their own inward impulse and apostolic zeal.

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Nevertheless, it is necessary to maintain to the contrary that there never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance and watchfulness of the sacred teaching authority. In fact, the very denial of submission offers a convincing proof and criterion that laymen who speak and act thus are not guided by the Spirit of God and of Christ (a). Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology"; a danger also lest others begin to be taught by men clearly unfitted for the

973a Rom. 12:6-7; 1 Cor. 12:28-30; etc.

974a *Veruntamen hæc contra retinenda sunt: numquam nempe fuit, neque est, neque unquam erit in Ecclesia legitimum laicorum magisterium quod a Deo auctoritati, ductui, vigilantiae sacri Magisterii fuerit subtractum; immo ipsa subjectionis negatio evincens exhibet argumentum et iudicium: laicos ita loquentes et agentes non duci Spiritu Dei et Christi.*

task, or even by deceitful and fraudulent men, whom St. Paul described: "The time will come when men . . . always itching to hear something fresh, will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead" (b).

Far be it from Us by this admonition to turn away from a deeper study and dissemination of sacred doctrine those men, of whatsoever class or group, who are inspired to it by such noble zeal.

With daily increasing diligence, Venerable Brethren, as both the duty and the privilege of your office demand of you, devote yourselves to searching and penetrating more and more into the sublimity and profundity of supernatural truth, whose exponents you are by right, and with eloquence inflamed by zeal make known the holy truths of religion to those who at the present time, not without the threat of extremely grave dangers, are being engulfed by darkness or error in matters of both mind and heart. And thus through salutary penance and rectitude of affection men may at last return to God, "to turn away from Whom is to fall; to turn toward Whom is to rise again; to remain in Whom is to stand firm; . . . to return to Whom is to come to life again; to dwell in Whom is to live" (a).

(*Blessing.*)

THE SOCIAL WEEKS

Let. *En ouvrant*, July 14, 1941—to M. Charles Flory, President of the French Social Weeks.

(*The Rennes Social Week.—The fiftieth anniversary.*)

974b Cf. 2 Tim. 4:3-4.

975a St. Augustine, *Soliloquiorum*, lib. I, 3, Migne P.L., tom. (xxxii), 870.

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When in 1904, the Social Weeks were being brought into being by the efforts of Marius Gonin, Adéodat Boisard and a number of other great Christians nourished by the teachings of Leo XIII, these generous pioneers were inspired by intentions which were at once doctrinal and apostolic. On the one hand, declared Henri Lorin, their first President, they sought to arrive at "a full realization of the requirements and implications of Catholicism from the point of view of human relations"; and, on the other hand, looking towards the world of commerce and industry, they intended to "find out in the context of social relations the demands of that total reality" he said, "which is revealed by a complete faith as well as furnished by painstaking observation".

The Social Weeks have always remained true to this program, in a spirit of filial docility to the Magisterium of the Church. Thanks to the competence of selected collaborators grouped, after the death of Henri Lorin, around Eugène Duthoit, and then yourself, thanks to the intellectual worth of its carefully collected teachings, and to the wisdom of its conclusions, which throw a Christian light on the subject without hindering a proper freedom of action, your "mobile University" has gradually commanded the attention of jurists, sociologists and economists and has thereby caused the leaven of Catholic teaching to penetrate even into the institutions of public life.

(*Civic duty: Cf. Peace Within the Nations.*)

OUR LADY INSPIRATION OF THE LAY APOSTOLATE

Al. to the Belgian Marian Congress, September 5, 1954.

(*What is demanded by consecration.—Apostolate of religious Congregations.*)

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The Blessed Virgin also inspires the various forms of the lay apostolate, in particular the Sodalities of Our Lady

and the Catholic Action groups. To souls wishing to practice more sincerely and more completely the teachings of Jesus, to those burning to make them known to others, especially their fellow workers, to those desiring to re-establish the rule of justice and charity in the institutions of society and to bring about in the temporal order of society a reflection of the perfect harmony which unites the children of God, the Blessed Virgin obtains the grace of the apostolate, she places on their lips words which convince but do not offend, she animates them with ingenuous zeal and humble, patient and devoted love, without which the apostle runs the risk of quickly tiring. Nourished with a deeper knowledge and a livelier affection for their Queen and Patron, the Sodalities of Our Lady will grow in supernatural ardor through prayer, mortification and courage, as befits those who, caring little for their personal advantage, think only of an ever greater loyalty in fulfilling their obligations to Mary.

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(The reign of Jesus through Mary.—Blessing.)

UNION WITH THE HIERARCHY

Al. to members of Sodalities of Our Lady, September 8, 1954.

(Three recommendations.—Selection.—Union with the hierarchy.—Collaboration with other movements.)

Union with the hierarchy, the visible sign of sincere loyalty to Christ, will also be the touchstone of the purity of your zeal. If we have to rank the Sodalities of Our Lady, as defined in the Constitution *Bis sæculari*, among the most authentic forms of Catholic Action, it is because their express purpose is to make their members enter into the mind of the Church, *sentire cum Ecclesia*. Now this is the only proper disposition for those who claim to collaborate with the apostolate of the hierarchy. The hierarchy, respon-

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sible for the glory of God on earth, and the depository of divine powers, assigns the task to each volunteer who offers himself to continue the work of Christ. In order to aid the hierarchy effectively it is not enough to submit for their approbation each existing institution and each new initiative; it is necessary to enter into their minds, to understand their intentions, to anticipate their wishes. This presupposes humility and obedience, devotedness and self-denial, solid virtues which are unfailingly developed by the thorough training given by the Sodalities.

979 Animated by a desire to serve, whatever the cost, So-
 (44, dalists never seek to form cliques or to monopolize certain
 50, spheres for themselves, but are, on the contrary, ready to
 81) work wherever they are sent by the hierarchy. They serve
 the Church not as a foreign power, nor even as a human
 family, but as the Spouse of Christ inspired and guided by
 the Holy Ghost Himself, and sharing interests always in
 common with Jesus. The Apostle Paul was already pained
 to see that some—in his bitterness, he said all—“all seek the
 things that are their own: not the things that are Jesus
 Christ’s” (a). Let such a warning keep you on your guard!
 Forgetful of self, ready to repudiate any narrowness of
 vision, accept the instructions of the Church as coming
 from your divine Head. Thus you will be able to say with
 the Apostle: “In the day of Christ. . . , I have not run in
 vain, nor labored in vain” (b).

Cooperation with other apostolic associations

980 The theme of your Congress also envisages closer co-
 (5, operation with the other apostolic associations. Apart from
 13, its practical aspect, this union of efforts furnishes an un-
 47, mistakable sign of the presence of Christ among those who,

979a Phil. 2:21.

979b *Ibid.* 2:16.

in action as well as in prayer, obey one and the same inspiration. "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me" (a). The apostolate is in a sense a participation in the divine mission of Jesus; it manifests to men the love of Father and Son in the gift of Their one Spirit. You will recall no doubt how the Acts of the Apostles emphasize this wonderful fruit of the Holy Spirit on the day following Pentecost: "The multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own: but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ Our Lord: and great grace was in them all" (b). This extraordinary apostolic influence in the first Christian community has been renewed in various ways in the history of the Church, especially at times of crisis when only the vigor of youthful forces, possessing sound convictions and based on one and the same inspiration, could have overcome apparently insurmountable obstacles. Is it not a witness of this sort which the present day is waiting for? So many generous initiatives are being dissipated in different directions, unknown to each other, or sometimes, alas, coming into conflict! And all this time, evil is without respite gaining fresh conquests and making inroads everywhere, for lack of understanding and cooperation between good men.

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Just as in the beginning of the Church, when the powerful intercession of Mary obtained for the community in Jerusalem perfect harmony and charity, it is Our heartfelt wish that the Queen of Apostles should animate you all, dear sons and daughters gathered here together, and all your fellow Sodalists the world over whom you are representing before Us, with a spirit of sincere collaboration.

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980a Jn. 17:21.

980b Acts 4:32-33.

May it be possible to say of you, adapting the words of St. Paul quoted above: "None seek the things that are their own: but only the things that are Jesus Christ's" (a).

(Good wishes and blessing.)

SUBORDINATE ROLE OF THE LAITY

Al. to the Cardinals and Bishops, November 2, 1954.

(The Holy Father places under the protection of the Queen of Apostles the discourse which he is going to pronounce as a continuation of that of May 31, 1954, in which he had spoken of the Magisterium. It remains for him to speak of the priestly and governing power.—St. Pius X, model of the priest.—The proper function of the priest is to offer sacrifice.)

Role of the celebrant, role of the faithful

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The Apostles, therefore, and not all the faithful, did Christ ordain and appoint priests; to them He gave the power to offer sacrifice. Concerning this noble duty of offering the sacrifice of the New Law, the Council of Trent taught: 'In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, Who once on the Cross offered Himself in a bloody manner. For the victim is one and the same, now offering through the ministry of priests, Who then offered Himself on the Cross; only the manner of offering is different' (a). Thus the priest-celebrant, putting on the person of Christ, alone offers sacrifice, and not the people, nor clerics, nor even priests who reverently assist. All however, can and should take an active part in the Sacrifice.

981a Phil. 2:21.

982a Session XXII, chap. 2. *Denzinger*, no. 940.

“The Christian people, though participating in the Eucharistic Sacrifice, do not thereby possess a priestly power”, We stated in the Encyclical “Mediator Dei”.

We realize, Venerable Brethren, that what We have just said is quite familiar to you; yet We wished to recall it, since it is the basis of, and motive for, what We are about to say. For there are some who have not ceased claiming a certain true power to offer sacrifice on the part of all, even laymen, who piously assist at the sacrifice of the Mass. Opposing them, We must distinguish truth from error, and do away with all confusion. Seven years ago, in the same Encyclical We just quoted, We reproved the error of those who did not hesitate to state that Christ’s command, “do this in remembrance of Me”, refers directly to the entire assembly of the faithful, and only afterwards did a hierarchical priesthood follow. Hence, they say, the people possess a true sacerdotal power, the priest acts only on an authority delegated by the community. Wherefore they think that “concelebration” is the true Eucharistic Sacrifice, and that it is more fitting for priests and people together to “concelebrate” than to offer the Sacrifice in private, with “no congregation present”. We also recalled to mind, in that Encyclical, in what sense the celebrating priest can be said “to take the place of the people”; namely “because he bears the person of Jesus Christ our Lord, Who is the head of all the Members, and offers Himself for them; thus the priest goes to the altar as a minister of Christ, subordinate to Christ, but ranking above the people. The people, however, since they in no way bear the person of our Divine Redeemer, and are not mediators between themselves and God, cannot in any way share in sacerdotal rights”.

In considering this matter, it is not only a question of measuring the fruit that is derived from the hearing or offering of the Eucharistic Sacrifice—it is indeed possible that one derive more fruit from a Mass devoutly and religiously heard than from a Mass celebrated with casual

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negligence—but of establishing the *nature of the act* of hearing and celebrating Mass, from which the other fruits of the sacrifice flow. Omitting any mention of the acts of worship of God, and thanksgiving to Him, We refer to those fruits of propitiation and impetration on behalf of those for whom the Sacrifice is offered, even though they are not present; likewise the fruits “for the sins, penalties, satisfactions and other needs of the faithful still alive, as well as for those who have died in Christ, but are not yet fully purified” (a). When the matter is thus regarded, an assertion which is being made today, not only by laymen but also at times by certain theologians and priests and spread about by them, ought to be rejected as an erroneous opinion: namely, that the offering of one Mass, at which a hundred priests assist with religious devotion, is the same as a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the Eucharistic Sacrifice, the actions of Christ, the High Priest, are as many as are the priests celebrating not as many as are the priests reverently hearing the Mass of a Bishop or a priest; for those present at the Mass in no sense sustain, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk who are present at the Mass.

The Priesthood of the Faithful

985 (1) On the other hand, it should not be denied or called in question that the faithful have a kind of “priesthood”, and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: “You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people” (a); and just before this, he asserts that the faithful possess “a holy

984a Council of Trent, Session XXII cap. 2. *Denzinger*, no. 940.

985a 1 Pet. 2:9.

priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ" (b). But whatever is the full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, profound and incomprehensible as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since he bears the person of Christ, the supreme High Priest.

(Liturgical congresses.—Innovations in the liturgy reserved to the Holy See.—Pius X, the Pastor.)

Extent of the competence of Bishops

But it is not our present purpose, Venerable Brethren, while We are addressing you, the shepherds of your flocks, to sketch again the noble image of the saintly Pontiff and shepherd. We wish rather—as We did with the teaching power and priesthood of Bishops—to mention some points which, especially in our times, demand the interest, voice and activity of the pastor of souls.

And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of Bishops (the Roman Pontiff not excepted), as being strictly the shepherds of the flock entrusted to them. They fix their authority, office and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the Sacraments of the Church, and the carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and matters which concern life as it is really conducted—"the realities of life", as they say. In short, this way of thinking in the official statements of some lay Catholics, even those

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in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to, and to approach Bishops and priests in their churches, and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges".

In matters of Natural Law

987 We must take an open and firm stand against errors of
 (30, this kind. The power of the Church is not bound by the
 51) limits of "matters strictly religious", as they say, but the whole matter of the natural law, its foundation, its interpretation, its application, so far as their moral aspects extend, are within the Church's power. For the keeping of the natural law, by God's appointment, has reference to the road by which man has to approach his supernatural end.

988 But, on this road, the Church is man's guide and
 (14, guardian in what concerns his supreme end (a). The
 305 Apostles observed this in times past, and afterwards, from
 51) the earliest centuries, the Church has kept to this manner of acting, and keeps to it today, not indeed like a private guide or adviser, but by virtue of the Lord's command and authority. Therefore, when it is a question of instructions and propositions which the properly constituted shepherds

988a *Contra ergo hujusmodi errores aperte firmiterque tenendum est: Ecclesiae potestas nequaquam "rerum stricte religiosarum", uti loqui solent, finibus continetur, sed tota quoque legis naturalis materia, institutio, interpretatio, applicatio, quatenus moralis earum ratio attenditur, in ejus sunt potestate. Observatio enim legis naturæ ex Dei ordinatione spectat ad viam, qua homo ad finem suum supra naturam tendere debet. Iam vero Ecclesia est hac in via, ad finem quod attinet supra naturam, hominum dux et custos.*

(i.e. the Roman Pontiff for the whole Church and the Bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to the opinions of individuals): "the strength of the authority is no more than the strength of the arguments". Hence, even though to someone, certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains (b). This was the mind, and these are the words of St. Pius X in his Encyclical Letter *Singulari Quadam* of September 24th, 1912: "Whatever a Christian may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end, in accordance with the dictates of Christian wisdom; but all his actions, insofar as they are morally good or evil, that is, agree with, or are in opposition to, divine and natural law, are subject to the judgment and authority of the Church". And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question . . . are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored, since, on the contrary, it is most certain that it (the social question) is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and religion".

In Social Matters

Many and serious are the problems in the social field—whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside

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988b *Hinc, etsi cui argumentis allatis ordinatio quædam Ecclesiæ non evinci videtur, tamen, permanet obligatio obœdientiæ.*

the authority and care of the Church. Indeed, there are problems outside the social field, not strictly "religious", political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience and can, and very often do, hinder the attainment of man's last end (a). Such are: the purpose and limits of temporal authority; the relations between the individual and society, the so-called "totalitarian state", whatever be the principle it is based on; the "complete laicization of the State" and of public life; the complete laicization of the schools; war, its morality, liceity or non-liceity when waged as it is today, and whether a conscientious person may give or withhold his cooperation in it; the moral relationships which bind and rule the various nations.

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Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field of morals, and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny. This she is certainly to do not only "in secret", within the walls of the Church and sacristy, but also in the open, crying "from the rooftops" (to use the Lord's words) (a), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the "world" and the kingdom of God, between the prince of this world and Christ its Savior.

989a *Et in re sociali non una tantum, sed plures etiam ex-que gravissimæ sunt questiones, sive mere sociales, sive sociales-politicæ, quæ ordinem ethicum, conscientias, salutem animorum spectant, ideoque minime dici possunt versari extra auctoritatem curamque Ecclesiæ. Quin immo, etiam extra ordinem socialem occurrunt questiones, non stricte "religiøsæ", de rebus politicis sive ad singulas sive ad omnes nationes pertinentibus, quæ ordinem ethicum attingunt, conscientias gravant, adeptionem finis ultimi haud levi periculo exponere possunt et persæpe exponunt.*

990a Mt. 10:27.

Disciplinary authority

We must add a few remarks on ecclesiastical discipline. Clergy and laity must realize that the Church is fitted and authorized, as also are the Bishops for the faithful entrusted to them, in accordance with Canon Law, to promote ecclesiastical discipline and see to its observance, i.e., to establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in natural or divine law. Clerics and laity may not exempt themselves from this discipline; rather all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of the shepherd may be easier and more efficacious, and the union between him and his flock stronger; that within the flock harmony and cooperation may reign, and each be an example and support to his fellow men.

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In what sense the Christian is an adult

Yet, those points We have just mentioned in connection with the jurisdiction of Bishops, who are shepherds of the souls committed to their care in all those matters which have to do with religion, moral law and ecclesiastical discipline, are subjected to criticism, often not above a whisper, and do not receive the firm assent they deserved. Hence, some proud, modern spirits provoke serious and dangerous confusion, traces of which are more or less clear in various regions. The awareness, daily more strongly insisted on, of having reached maturity produces in them an agitated and febrile spirit. Not a few moderns, men and women, think that the leadership and vigilance of the Church is not to be suffered by one who is grown up; they not only say it, but they hold it as a firm conviction. They are unwilling to be, like children "under guardians and stewards" (a). They wish to be treated as adults who are in

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full possession of their rights, and can decide for themselves what they must, or must not, do in any given situation. Let the Church—they do not hesitate to say—propose her doctrine, pass her laws as norms of our actions. Still, when there is question of practical application to each individual's life, the Church must not interfere; she should let each one of the faithful follow his own conscience and judgment. They declare this is all the more necessary because the Church and her ministers are unaware of certain sets of circumstances, either personal or extrinsic to individuals; in them each person has been placed, and must take his own counsel and decide what he must do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title. Two years ago, in Our allocutions of March 23rd and April 18th, 1952, We spoke about these reprehensible theories and We examined their arguments.

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 993) Concerning the importance given to the attainment of a person's majority this assertion is correct: it is just and right that adults should not be ruled as children. The Apostle speaking of himself says, "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child" (a). That is not a true art of education which follows any other principle or procedure, nor is he a true shepherd of souls who pursues any other purpose than to elevate the faithful entrusted to his care "to perfect manhood, to the mature measure of the fullness of Christ" (b). But to be an adult and to have put off the things of childhood is one thing, and quite another to be an adult and not to be subject to the guidance and government of legitimate authority. For government is not a kind of nursery for

993a 1 Cor. 13:11.

993b Eph. 4:13.

children, but the effective direction of adults toward the end proposed to the state (c).

(The duties of Bishops.)

BREADTH OF VISION

Al. to the parish priests and Lenten preachers of Rome, March 10, 1955.

(1. *Rules for priestly ministry to individuals and to groups.*)

2. In counting your strength, you must also avoid a fault which one has seen committed more than once. Some are not known to the parish priest, others are underestimated or depreciated, even when there are not open quarrels. Open your arms to all, dear sons, and bless all that is approved by the Church. All men of good will must find a place in the vineyard of the Lord, Who accepts every service as He seeks workers at every hour. With so much ground to till, so many plants to cultivate, above all with such a harvest to gather in, a priest may not, without good reason, stop to consider the standards behind which the faithful are rallied, or the devices which they bear, provided that these are blessed by the Church. Welcome,

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993c *De pondere et momento quod adeptæ "majori ætati personali" tribuitur, recte asseritur: justum et æquum esse adultos non debere regi sicut pueros. Apostolus de se ipso dicit: "Cum essem parvulus, loquebar ut parvulus . . ." Non est vera educandi ars, quæ aliam sequatur rationem et viam, neque est verus pastor animarum, qui alio intendat quam ut fideles sibi creditos provehat "in virum perfectum, in mensuram ætatis plenitudinis Christi". Sed aliud omnino est adultum esse et evacuasse quæ sunt parvuli; et aliud, esse adultum et ideo non obnoxium legitimæ auctoritatis ductui et gubernationi. Gubernatio enim non est quasi quædam tutela infantium, sed ductus efficax adultorum in finem civitatis.*

therefore, all those who offer themselves to help you. The Lord's vineyard is vast and its cultivation demands unlimited effort (a).

995 (46) 3. To ensure a wise deployment of forces, one must be especially on one's guard against individualism.

In view, on the one hand, of the fervor of so many enterprises, in which no one hesitates, relaxes or spares himself, and, on the other hand, the feeble results in proportion to what might have been expected from such a great expenditure of energy and self-denial, one is forced to wonder whether men are not, perhaps, too much alone, too isolated and disunited in their struggles.

LIAISON WITH THE BISHOPS

Let. of the Secretariat of State to M. Bernard Jousset, President of the Conference of International Catholic Organizations, March, 1955.

(Subject of the forthcoming conference: study of problems common to the various international organizations in the service of the Church.)

994a *Anche nel calcolo delle forze bisogna evitare un difetto che non di rado vediamo ricorrere. Alcune sono ignorate dal parroco, altre si "sottovalutano" o si svalutano, quando anche non si contrastano apertamente. Aprite le braccia a tutti, diletti figli, benediciendo quanto la Chiesa approva. Chiunque sia animato da buona volontà, trovi posto nella vigna del Signore, il quale accetta ogni servizio, come cerca operai di tutte le ore. Con tanto terreno da dissodare, con tante piante da coltivare, soprattutto con tanta messe da raccogliere, non è lecito al sacerdote di fermarsi—senza una ragionevole causa—a considerare i vessili sotto i quali i fedeli si raccolgono, o i distintivi che portano, purchè siano benedetti della Chiesa. Sia il benvenuto chiunque si offre di aiutarvi. Il campo di Dio è vasto, e le esigenze della coltivazione sono innumerevoli.*

Moreover everyone knows the filial docility with which you accomplish this service to the Church; and it is pleasing to one to render homage here to the Catholic spirit which animates you. Now, this attitude is so essential to the activity in which you are engaged that the Holy Father has thought it well to invite you to reflect, on the occasion of the General Assembly, upon the conditions under which your international apostolate is to serve the Church everywhere by confident collaboration with the work of the episcopate in the various countries. 996
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It is certain that by reason of the very vast field of their activities and above all of their relations with the international Organizations, whether official or non-governmental, the members of the Conference are quite justified in accepting their directives from him who has the care of all the churches. But who could fail to understand that the very life of an international Organization, its relations with the Catholic associations which, on a national or diocesan level, are the source of its vitality, the action it takes for their benefit, the recommendations it is led to address to them, everything invites this Organization to maintain respectful and filial relations, wherever it is working, with the local episcopate and the institutions under their authority, as these exist in numerous countries? Is it not the Bishop who, under the supreme authority of the Roman Pontiff, has full authority to teach and rule the faithful of his diocese, and in particular to preside over the apostolate? 997
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The Sovereign Pontiff, as you know, has thought well to recall twice within a few months, in memorable audiences, the threefold office of Teacher, Pontiff and Shepherd which, in respect of the faithful of their own diocese, rests on those whom "the Holy Ghost has placed as bishops, to rule the Church of God" (a). This magistral teaching, 998
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illuminated by the example of the holy Pontiff Pius X, will help to clarify your thoughts, lend force to your activity and permit you to give ever increasing assistance to the hierarchy of the Church, invested with the divine mission of feeding the flock of the Lord. The various accepted forms of the lay apostolate, the Holy Father emphasized, "are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership and watchfulness of those who by by divine institution are set up as teachers of Christ's Church" (b).

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The Bishop who observes the repercussions in his diocese of this or that decision taken by an official international Organization, certainly cannot fail to rejoice to know that competent and devoted lay people, aided by learned and experienced priests, are striving to bring it about that the lawful rights of religion and morality shall prevail in the dealings of these bodies. But in return, how carefully the leaders of the I.C.O.'s must see to it that the Bishops concerned in any particular question receive, in an appropriate fashion, information allowing them to fulfill properly their responsibilities as leaders and shepherds; how respectfully they must take pains to seek, on any problem raised on an international level, the advice and recommendations of those members of the episcopate who may be more qualified in the matter by reason of their office or function; with what great respect for the hierarchy they must seek with all their heart to honor in all places and all circumstances this noble title of servants of the Church! On these conditions, the international apostolate will doubtless continue to develop with the greatest benefit to the Catholic cause. And that is why the Holy Father, who has already often encouraged this apostolate, is pleased to stress today one of its essential aspects.

998b Al. dated May 31, 1954. *Supra*, Nos. 972-973.

THE FIRST AUXILIARIES OF THE HIERARCHY

Let. *Ad Ecclesiam Christi*, June 29, 1955—to Cardinal Piazza.

(Praise of Latin America.—Its weakness: the lack of priests.—The general conference of Rio de Janeiro, convened to seek remedies: the fostering of vocations; the appeal to clergy of other nations.)

But there is another field of great value which We see 1000
open to study by the Bishops taking part in this confer- (8,
ence: that is, the possibility of calling to the assistance of 13)
the clergy those who are rightly called their auxiliaries.
In the first place, religious brothers and nuns who, by their
very vocation which has led them to embrace a certain
form of life, are the most valuable and close collaborators
in the work of the apostolate; then the ranks of the most
generous of the laity, who know how to respond to the
invitation of the Lord of the harvest, Who, with quiet
urgency, is calling them to share, in various ways and by
various works, in the labor and the future reward of those
working in the apostolate.

We are truly of the opinion that, as long as the
lamentable shortage of clergy continues, the sacred hier-
archy will find especially among them providential and in-
dispensable help in seconding and developing the work
of the priests.

*(Other problems before the Conference: immigration,
the social question.)*

FROM THE NATIONAL CATHOLIC
FEDERATION TO THE NATIONAL
FEDERATION OF CATHOLIC ACTION

Let. from the Secretariate of State to M. Rollet, General President of the National Federation of Catholic Action, July, 1955.

(Congratulations on the tenth anniversary of the National Federation of Catholic Action.)

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These first ten years of labor, added to an already long tradition of service to the Church, will retain, in the history of the Federation, the mark of the successful pioneer work and the energetic leadership of your predecessor M. Jean Le Cour Grandmaison. It is therefore fitting, on this anniversary, to begin by rendering grateful homage to the untiring devotion which he displayed at the head of the Movement.

Strong in the experience gained, but also attentive to the needs of the present, the men of General Catholic Action will in the future be able to pursue the many useful tasks which are incumbent on them. They will do so in complete harmony with the complementary activities of the other Movements and in a spirit of faithful and close collaboration with the parish clergy. Thanks to their help, the Christian community, inspired by their pastor, will come more and more to radiate light and will grow more fraternal and approachable, and it would be impossible to exaggerate the good which can result from such trustful and loyal cooperation between priests and laity, so often recommended by the Sovereign Pontiff. Lastly, in order to respond completely to the wishes of the Church, the members of the Federation will above all know how to base their apostolate on strong religious convictions and to nourish it at the sources of grace. Let thanks be here

extended to the chaplains at all levels for their ministry of spiritual assistance which is indispensable to the progress of the Movement.

(Good wishes and blessing of the Holy Father.)

INTEGRATION INTO LIFE

Let. *Il Nous est*, dated July 30, 1955—to the World Congress of *Pax Romana*.

(The entry of the student into professional life.)

In the confusion which he may then experience, a true son of the Church, far from closing himself in a spirit of autonomy and independence such as is typical of this age, on the contrary seeks in a fraternal and fervent community the spiritual support which he needs to resist the allurements of his new milieu and to orientate his youthful energies. The Catholic Action movements have a decisive role to play here. Through them, as also through parishes which are alive, the Church welcomes as a mother these young men who are eager to utilize their talents, to contribute to the welfare of their brethren by productive work and to assume their just share of responsibility in their family and their profession. Her wisdom will guide them to serve society in a true sense, and her ministry will open to them the inexhaustible wellsprings of grace; and in her love for a world hungry for God, she urges her children to enter generously into the ranks of the apostolate, where they will find in abundance, through their devotion to their neighbor, the antidote to egoism and the answer to many difficulties.

(Blessing.)

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DISINTERESTEDNESS

Al. to the parish priest and Lenten preachers of Rome, February 14, 1956.

(The love which priests must have for their confreres and for the faithful.—Harmony of action.)

1003 You must inculcate this harmony of action upon all
(90, your active assistants, whether they are organized in Cath-
91) olic Action or gathered beneath other standards which
have the Church's blessing, or even if they are acting out-
side any organization. "*Multitudinis . . . credentium erat
cor unum et anima una*" (a). That is, as you know well,
what the Acts of the Apostles tells us of the first Christians:
that is what must be true of you all and of all the faithful
under your charge.

1004 There is an observation which We especially desire to
(37, address as a Father to those Christians who are working in
42, the social and political sphere. Here too, they must serve
46, Christ by word and action, both as individuals and collec-
48) tively. If anyone were tempted to use Christianity as a
means of satisfying personal ambition, he should be frankly
called to order, especially if he had been led by ignoble
motives to damage the concord and unity existing among
Christians. The danger is still too great and the work to
which you are all called too vast. One must be able to
resist and renounce not only personal desires, as is obvious,
but also ideas which may appear to be, or even are, good
and healthy. The unity which We are urging is the fruit of
love, and love is always a sacrifice, partial or complete, but
sweet and fruitful, of what we have and what we are.

Filioli, diligite alterutrum. Love one another. That is
the echo of your Father; that is the message which We
most lovingly repeat to you.

UNITED EFFORTS

Let. from the Secretariat of State to M. Raoul Delgrange, President of the Conference of International Catholic Organizations, March 12, 1956.

(Encouragement already given by the Holy See.—Hopes founded on the forthcoming Conference at La Gazzada.)

The meeting at La Gazzada owes it to itself to correspond, by the effectiveness of its labors and the value of its conclusions, to the expectation of all those who understand the necessity, for the apostolate, of more organic international relations, and of a joint effort proportionate to the needs of the hour. May I be permitted to act again on this point as the interpreter of the thought of the Holy Father.

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In the service of the hierarchy, on whom rests the responsibility for the apostolate, the Conference of I.C.O.'s is henceforth by reason of its structure and thanks to its various organs, a valuable and highly treasured institution. Its role is not to direct the activities proper to the International Catholic Organizations; still less to take their place; its role, more hidden but how necessary, is entirely one of rousing to action and of coordination. Now, to fulfill this properly, it is of the greatest importance that the members of the Assembly resolutely face up to the problems which come within their scope, which in the world of today require the generous help of the Christian people; let them study the tasks to be pursued in common and make the necessary decisions. Attentive to the words of the Holy Father, who does not cease to exhort and instruct His children, they will strive with all their heart to promote in the various countries and throughout their respective organizations, that coordinated and effective action which one has the right to expect from their intervention.

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How much distress would be relieved, how many dangers averted, appeals heard, rights safeguarded, if Catholics were stimulated thus to unite their efforts and concentrate them on the most serious and urgent needs of world Catholic life!

1007 But whoever is preoccupied with a better organized (22, and therefore more effective apostolate, must remember 23, that no supernatural effectiveness can be conceived—either 26, in the parish or on an international level—if grace does 39) not fructify its labors. However great may be the extent of our apostolic undertakings, it is God alone Who gives the increase (a); and prayer is still, with charity and sacrifice, the great spiritual weapon of the apostle.

1008 “Unless the Lord build the house,” says the Psalmist, (10, “they labor in vain that build it” (a). Builders of the City of 13, God, have you not a very special right to this title, you 14, who have received the task of collaborating in the work 17, of the Church in order to restore, in the new structures 41, and relationships of international life, the reign of love, 86) justice and peace of the Heart of Jesus? Thus it would be vain to perfect the methods of work, if men should lose sight of the eminently apostolic and supernatural ends of your activity, and the examples of sanctity left by all the great builders of Christian societies. Therefore whether it is a question of Christian education or charitable assistance, problems of the apostolate or social questions, modern techniques or cultural matters, the same fundamental intention will govern your debates, determine your resolutions and dictate your methods of action: that of making ever better known and loved Christ, the Savior of the world.

1009 From this point of view, the need for real fraternal (9, collaboration between the members of the Conference

1007a Cf. 1 Cor. 3:6.

1008a Ps. 126:1.

becomes even greater, since charity among Christians is the sign that their testimony is authentic (a). And the apostolate will then assume, in your Organizations, its truly "Catholic" dimensions, appealing to the active participation of all, knowing no limits to its zeal, no frontiers, no racial barriers, no social opposition, no cultural differences. This is no longer the time for dissipated efforts or pointless competition for influence. Let each one, subject to the Bishop, respectful towards others, open to all men of good will, boldly take his share of the work in the Lord's vineyard.

(Imparting of the Holy Father's blessing.)

PICKED TROOPS

Al. to Franciscan Tertiaries, July 1, 1956.

(Past works of the Third Order and favors of the Holy See.—Advice: the Third Order must be: 1. A school of perfection; 2. A school of the Franciscan spirit.)

3. A school of action, bold and unremitting action for the building up of the Body of Christ. Your Third Order will act as picked troops in the peaceful army of lay people who, today more than ever, has formed up to defend and extend the Kingdom of Christ in the world.

In the Church of St. Peter Damian, the Seraphic Father heard the voice of the Crucified exhorting him to restore his house which was threatened with ruin. To defend the Church, to assist the Church: such was the ardent desire of St. Francis of Assisi. Do you, dear children, wish to be worthy of your Father and Master?

Observe the times in which we live. They are scarcely different in certain respects, from those which saw the

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birth of the Franciscan Order. We have several times warned the world to stop in time on the edge of the abyss. We have bidden men to reflect on the fact that there is no authentic and lasting salvation save in Jesus. We have repeatedly appealed to all true Christians to put all cause of division aside and work boldly and unitedly to develop the life and expansion of the Church. Many have responded, many more—We are fully confident—will respond in the future: men are beginning to realize that, without Christ, they suffer only harm and distress. Numerous parts of the world are in full activity, led by their pastors of souls.

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Therefore, dear children, you too must set to work! It is Jesus Who tells you this through the lips of him who, albeit unworthy, is His Vicar. All must hasten to go to the aid of the world. And the Church in which—if alas! error and evil are not lacking in some of her members—there happily exist so much heroism and sanctity.

AGRICULTURAL AND RURAL YOUTH

Let. *Nous sommes heureux*, August 2, 1956—to those taking part in the first international day of the Catholic Agricultural and Rural Youth Movement.

Beyond frontiers

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We are happy to address to you Our paternal greeting, dear sons and daughters of Agricultural and Rural Youth, meeting on Dutch soil for the first General Assembly of your new International Catholic Movement. Certainly, your way of life in the country seemed bound to make you more attached than other people to the familiar horizons of your native soil and to separate you from the vast organizations which are today grouping together across frontiers both men and institutions; nevertheless, you too

have felt the legitimate need to meet together to compare your experiences, to sustain each other's apostolic efforts and to raise a strong and healthy voice in the field of international relations, the voice of youth and the echo of the best moral and religious traditions of your respective countries.

New agricultural techniques

We most readily lend Our encouragement to the activity thus undertaken, knowing the spirit of filial obedience which inspires you and the fraternal relations which you have established with the other Catholic youth organizations. Your generation will doubtless see in many countries the introduction of new techniques in agricultural exploitation, with all the immediate or long-term effects which they will have on rural economy and the living conditions of the peasant world. Do not fear to face up to these responsibilities and be ready to do so as Christians. Is it not for the Church's children to be present and active among laboring humanity, to preserve it from the follies which lie in wait for them, and to promote there, in faith and charity, the restoration of the Kingdom of Jesus Christ?

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Wealth of content in the Christian message

In this respect, We appreciate the theme of work which your assembly has chosen, for to act effectively, you must first study closely the influence of techniques and organizations on the mentality of young people, and the effects of this mentality on their religious life. But do not rest content with this analysis. Rather consider, with supernatural trust, the riches which are yours; draw widely on the teachings of the Church. The Christian message, ever young from age to age, can even today renew the minds of young people who search for it; it can and should be the soul of a rural civilization which assimilates the valuable

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progress brought about by modern techniques, while at the same time safeguarding its ancestral values of respect for the family, simplicity of life, mutual aid and many others. As depositories of a tradition, you are not selfishly and blindly defending outdated forms; you are the possessors of a treasure from which new things and old are unceasingly drawn for the good of the whole of society.

- 1017 To accomplish this task in truth, you must yourselves
 (22, be penetrated with the spirit of Christ, living His life by
 41, regular frequentation of the sacraments, assiduous in
 50) prayer, faithful to His teaching, obedient to all those
 whom the Holy Spirit has placed to rule the church of
 God (a). If you fulfill these conditions you will, in the
 midst of the agricultural and rural youth of your respective
 countries, act as the yeast which, when well mixed with
 the dough, leavens the whole. Through you may there rise
 up in the countryside—"that gathering of men healthy in
 soul and body"—a Christian generation, facing the future
 with confidence, because the message of Christ is one of
 hope and salvation for humanity.

THE APOSTLESHIP OF THE SEA

Al. to the Liverpool Apostleship of the Sea, September 6, 1956.

(Words of welcome to the pilgrims and thanks for their offering.—Interest of the Pope in their organization.)

- 1018 No one today could fail to see what a crying need there
 (86, was for such an organization as yours to care effectively for
 87) the spiritual needs of those who go down to the seas. This
 has been made manifest not only by the increasing response
 given to the appeal of this apostleship, but also and espe-

cially by the way seamen the world over have contributed to its development. It is little more than thirty years ago (1922) that Our Predecessor approved of the Statutes of your Organization, and in doing so expressed the hope and desire that the Apostleship of the Sea be set up in centers placed in all the continents of the world. In that year there were twelve centers in six countries; today there are almost eighty in seventeen countries. To emphasize Our Own personal interest in your Apostleship, We entrusted its protection and encouragement to the high authority of the Consistorial Congregation, thus giving it a Roman seal, a seal of catholicity and universality.

We are very much consoled to learn how seamen reaching the world's ports are becoming accustomed to look for the help you are prepared to give them. That help is and will always remain primarily spiritual. It is your love of God that is your driving force in this Apostleship; and you have been taught and are intimately conscious that love of one's neighbor is inextricably bound up with love of God. God did not create a human family made up of segregated, dissociated, mutually independent members. No, He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact. How better could you show your love for your neighbor than by striving to procure for him what is his greatest good, love of his Lord and Creator

Your interest is directed to helping a particular group, whose spiritual needs are pressing and so often disregarded. There are peculiar difficulties inherent in their profession, and you want to lessen those difficulties and make it easier for them to come to God and to continue united to God through the sanctifying grace of His Holy Spirit, whether on board ship or in their ports of call. Besides offering them the spiritual benefits of religion, you extend your Apostleship to social service; and you do well. If only those good men could find a real home everywhere! You can offer

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merely a substitute for the restful, soothing affection of a family hearth; but it is a substitute that is so necessary. The Report of Atlantic House, your own center at Liverpool, shows what outstanding progress you have steadily been making in this regard. We congratulate you on it; and We pray that God may be pleased to transform such service into a golden key in your hands to open the souls of more and more men to the knowledge of Him, "Who did not spare His Own Son, but gave Him up for us all" (a).

PRAYER AND ACTION

Al. to the Jesuit directors of the Apostleship of Prayer,
September 27, 1956.

(Revising of the statutes, and encouragement already given to the Association by the Pope.)

Apostolate for all

1021 1. We will begin by explaining the special relation-
(21, ship that exists between the Apostleship of Prayer and the
65) "lay apostolate".

It seems certain to Us that the souls of the faithful have hardly ever been as ready to carry out the apostolate as they are today. There are even people whom we have known to declare that all Christians should enroll themselves for this task. But in this matter we must use moderation and prudence. To carry out the apostolate some special interior gifts of soul are required, and a certain condition of life, which all do not enjoy; not all can be good catechists, or preachers or propagandists; not all are able to win to their cause the souls of those with whom they live in contact; many are so taken up with the care of

1020a Rom. 7:32.

the family which it is their vocation to found for themselves, and which must always come first, that they have not the time or the energy for special works of the apostolate.

Nevertheless there are two kinds or forms of apostolate which all can carry out: namely, the apostolate of good example and the apostolate of prayer. These kinds of apostolate call for neither time nor special powers. They demand only this, that every one should prove himself a genuine Christian and live in closest union with Christ. Now the aim of your association is to teach and train the faithful in these duties and objectives. So your action can reach all who are afire with an apostolic spirit, but are not able to undertake the special works of the apostolate.

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For those who are engaged in the active apostolate

2. But not these only: for if the apostolate of prayer and good example is in itself fruitful, and so to speak self-sufficient, the same does not apply to other forms of apostolate; these require that the spirit of prayer and an outstanding example of Christian life be found in those who undertake them. For, as the Constitutions of your Religious Order declare: "These (namely solid virtue and the study of spiritual things) are the interior source from which our exterior means must derive effectiveness for the end proposed to us" (a). Daily experience abundantly teaches this.

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That is the reason why we earnestly desire that all who are engaged in outward works of the apostolate should belong to the Apostleship of Prayer and be filled with its spirit: clergy and laity, men and women, who assist the apostolate of the Hierarchy in "Catholic Action" or in other organizations.

The Association of the Apostleship of Prayer

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(65) 3. It is indeed much to be desired that they should devote themselves to the apostolate of prayer in the form provided by your Sodality. It is a profitable and praiseworthy thing that certain prayers should be recited daily, for the gaining of certain indulgences, or to support particular apostolic activities, as is prescribed by other pious associations; but your Sodality does not demand of the faithful such devotional practices, and yet it trains them to a perfect form of the apostolate of prayer, namely offering daily to God and Christ all their prayers and actions, all that they do or endure, all that befalls them, whether good or evil, even their very selves; and uniting themselves to the Sacrifice of Jesus Christ, which they attend as often as they can, in imitation of the example of the Blessed Virgin Mary, and according to the mind of the Sovereign Pontiff, for the good of the whole Church and its increase.

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(23,
65) In the book "Of the Imitation of Christ" (a), the Lord addresses the faithful soul in these terms: "As I willingly offered Myself to God, My Father, for thy sins, with My arms stretched out upon the cross, and My body naked, so that nothing remained in Me which was not turned into a sacrifice to appease the divine wrath; even so must thou be willing to offer thyself to Me daily in the Mass, for a pure and holy oblation, together with all thy powers and affections, as heartily as thou art able". To these words we would add: For the salvation of the world. There is the pith and essence of the Apostleship of Prayer! From this, for those who carry it out, it will follow that almost inevitably their life will grow purer and more holy, that they will be conformed to Christ, so that they cannot but be stirred by the love of Jesus Christ, and grow in it and therefore also in devotion to the most Sacred Heart of the Redeemer.

For this is nothing other than a most intense devotion to the love, human and divine, of Jesus, in all its fullness, from the uncreated, infinite love to the throbbings of His created human Heart, which are as it were the perceptible and manifest waves borne to us from the great ocean of that love. The more that devotion is aroused and develops—and this in the natural course of things will be the effect of the Apostleship of Prayer—the more genuine must it be deemed and the deeper will be its roots in the soul.

The role of organization

4. From what has been said it is easily seen that the Apostleship of Prayer is not an association or organic structure of members which competes with other pious sodalities of a like kind; it does not compete with them, but so allies itself to them that it enters like pure fresh air, by which the supernatural life and apostolic activity are always and everywhere refreshed and renewed. 1026
(60,
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Hence although the Apostleship of Prayer, for the sake of its own development, cannot be without a certain shape and structure of membership, nevertheless, once the vital apostolate is being carried out by individuals, the "technical organization" (as they say) can diminish, the more so in proportion as the Apostleship of Prayer becomes something common to all, and a universal practice in all the apostolic activities of the whole Church.

(Good wishes and blessing.)

UNUM OMNES

Al. to the International Federation of Catholic Men,
December 8, 1956.

1027 It is with pleasure, gentlemen, that we welcome the
(86) International Federation of Catholic Men, "*Unum Omnes*",
presently assembled in Rome.

Since the first General Assembly held in this city during the Holy Year, with twenty different nations participating in it, happy developments have displayed clearly the vitality and the importance of your federation. The number of countries represented have doubled in six years, especially by the addition of organizations from the American continent. We wish that its universality should be complete and that soon the Christians of Asia and Africa, where there flourishes already a young and vigorous Catholic Action, will be equally represented in the bosom of the great family.

1028 The actual words of the Lord which you have taken
(21, as your title and motto, recall that the visible unity of
38, Christians intensely living their faith constitutes a massive
86- apostolate, if we may use this expression, a vast testimony
87) which imposes itself and obliges all souls of good will to
salutary reflections. But, careful to give to your union all
the efficacy which results from methodically concerted efforts,
you seek "to favor the contacts between the national affiliated
associations to permit them, in a spirit of fraternal charity, to
know themselves better, to help each other, to make common the
studies and experiences realized by each of them, to collaborate
with one another, and yet preserve mutual respect for the different
forms that their apostolate takes on the national plane" (a). The
general assemblies which you have successively held every other

year in Rome, Madrid and Paris, have permitted us to verify the fruitful results of this program. Next April you plan on meeting in Holland to study two vast themes equally important; on the one hand, the duties of Catholics in civil life, on the other, the complex problems of parish, environment, and profession. Your previous exchanges have in effect revealed a satisfactory progress on these different points, and we have every reason to hope that the facing up to the considerations and experiences which are being weighed with such great faithfulness and generosity, on a world level will bring to the different national associations the comfort of greater inspiration and encouraging examples.

Family action

With patience and competence, you gather the reliable and extensive information, necessary for the difficult undertakings which should be yours; it is thus, for example, that you consider closely questions on the family, for the family is the cell of Christianity, as it is the vital element of natural society; the father should exercise his role in it as the head, he should be able to give to his children an education that is in accord with his religious convictions, and enjoy in the civil life an authority proportioned to his real importance. From thence flow many of the problems concerning work, housing, the role of the woman, problems in which the men of Catholic Action have to make a stand and wage a courageous battle, with planned and united effort.

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(10,
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Unity not uniformity

As to the tasks of the apostolate in general, you meet "on all sides" other types of Catholic Action, which have for their focal point a parish, an environment, a profession, a work. Each has its own method, and this legitimate diversity should be respected. Uniformity is neither possible, nor

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(86,
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desirable, for it would neither correspond to the variety of situations nor to the variety of material and human resources. It is good nevertheless that the division of efforts be judiciously organized and that presupposes from all the Christian virtues of humility and restraint, so that the indiscreet zeal of some would not be an obstacle to the understanding of others. And that would be so much the easier as each group would keep itself in a more habitual and filial connection with the representatives of the Church, who have charge of guiding and utilizing their disinterested activity. "There are," says Saint Paul, "a variety of gifts, but the same Spirit; there are varieties of ministries, but the same Lord; and there are varieties of workings, but the same God who works all things in all" (a). It is up to you to promote by your general assemblies, your federal councils, by your bulletin and by every means common and personal, this Catholic spirit of broad collaboration, of understanding and of discipline, which will permit the national organizations to display a concerted action, from which it will come about that, with each relying on one another, they will acquire a power and an influence that will be much greater.

International role

1031 Your Federation occupies an important place among
(86) International Organizations, and on this score, it exercises as well its influence in the Official International Organizations. It is principally there that you can make yourself the promoters of a peace that is in conformity with principles, a peace that rises above partisanship, that triumphs over certain nationalistic passions which are impregnated with rancor and jealousy and pride. Force yourselves then, by all the means at your disposal to create among peoples a climate of confidence, of understanding, to organize their collaboration on a basis of fraternity and mutual service.

1030a 1 Cor. 12:4-6.

The persecuted

We congratulate you particularly for the interest **1032** which you bring to bear on your numerous persecuted (23) Christian brothers, especially in Europe and Asia. You sustain them by your prayers; you raise protests for them in the name of justice and human rights; finally you profit from their example of heroic fidelity for Christ and the Church. Their sacrifice, united to that of the Savior, is still more precious in the eyes of God than the zeal of apostles; and it is from Him that we hope on the day of mercy, for the return to unity of entire peoples, who today are crushed and separated violently from the unique fold prepared by the good Shepherd.

In the service of the kingdom of God

Outside of the Church there is, in truth, no deep and durable unity. That is why your task is so pleasant and so **1033** pressing. To foster harmony between the modern world (24, 42, 86) and the Church, to place one's labors, with profound generosity, at the service of the kingdom of God, this is a work worthy of the noblest of hearts. May faith and charity which make you see God in men, sustain your efforts and We pray the Heavenly Father to bless them and make them bear fruit.

MUTUAL AID BETWEEN PARISHES

Let. of the Secretariat of State to Msgr. Gégout, March 4, 1957.

(Centenary of the Work of Saint Francis de Sales.)

It is not in vain that an increasing number of **1034** associates have been convened and that thus more dis- (66) inherited parishes have been able to benefit from the charitable and apostolic help given by more favored

Christian Communities, since there are almost a million members who by their prayers and their offerings, have given their help this year to more than a thousand schools and seven hundred parishes.

(*New needs.—Desires.*)

CONDITIONS OF EFFICIENCY

Let. *Abbiamo avuto*, March 12, 1957 to R. P. Lombardi.

(*Results already obtained by the "Movement for a Better World".*)

1035 Without any doubt an effective action "for a better (41, world" presupposes that spiritual progress begins with 45, the clergy and with lay people who are called to the 79) apostolate. In fact, the formation of a deep interior life is a condition necessary for really being "the salt of the earth and the light of the world" (a). It is only by the sanctity of the priests and the faithful to whom the Church confides, in various forms, an apostolic mission, that there can begin the work that is so urgent for the integrity of the family, for honesty in the profession and in public life; it is only from the sanctity of the priests and of the faithful that any generous effort will be made for the peace of Christ in the kingdom of Christ.

PERSONAL PERFECTION AND THE APOSTOLATE

Let. *Ex obsequentissimis*, April 3, 1957, to the General of the Carmelites.

(*Congress of the Third Order of the Carmelites at Fatima.*)

1035a Cf. Matt. 5:13-14.

Most of all we hope that the members of the Third Order of the Carmelites have before their eyes and keep in their minds this order of Jesus Christ: "Be ye perfect even as your heavenly Father is perfect" (a). For holiness of life is not recommended only for those who have been ordained priests or who have been called by divine inspiration to pronounce religious vows, but also to all who belong to the lay state, and particularly—as is here the case,—to those who are incorporated in the Third Order of the Carmelites. Affiliated with a religious community that is renowned by the glory of so many saintly men and women, they must strive with all their might to follow in their footsteps. **1036 (41)**

While on this subject, they will pay particular attention to this point: they will not be able to devote themselves efficaciously to exterior action and to works of the apostolate, so long as they are not molded and penetrated, each in his soul, by Christian virtue and zeal for prayer and pious meditation. Moreover they will take it seriously to heart to spare themselves no pain or difficulty to lead back to the good way, under the inspiration and aid of grace, those whom they would wish to have as brothers, or, if they have already entered upon the way, to make them reach out, day after day, with greater force and intensity in the pursuit of Christian perfection and in the ever greater expansion of the kingdom of Jesus Christ. With the proper attitude and spirit they will be able to accomplish more perfectly what is demanded of them by the way of life which they have accepted, and by the particular rules which accompany it. Here is that way of life: "To the utmost of their strength, they will consecrate their lives to extend the kingdom of God and to help their neighbor. That is why, at certain times, following the advice and direction of their superiors, they will turn to works of charity, to **1037 (10, 12, 28, 33-34, 41, 45, 91)**

the teaching of Christian doctrine to children, to the cultivation of priestly and religious vocations, particularly to the Carmelites, to the support of the missions and to other apostolic works. In the same fashion they will offer themselves voluntarily to the service of Catholic Action in their own parish" (a).

- 1038** (22) They will consecrate themselves particularly to the Virgin of Carmel, Mother of God, as her sons; they will honor her with an ardent piety; they will confide without reservation in her powerful protection. If they follow this line of conduct, Our Lady will be for them a support in the great dangers and temptations of this earthly existence, a vigilant consoler and exceedingly loving assistant in the supreme trial of death and the Mediatrix of grace and divine help in the purifying fire of purgatory should they have to expiate their faults there.

(The new retreat house.—The Spiritual exercises.)

CATHOLICS IN INTERNATIONAL LIFE

Letter of the Substitute Secretary of State to Raoul Delgrange, president of the Conference of International Catholic Organizations, April 8, 1957.

- 1039** (86) Thanks to God, there are now in almost all countries lay Christians to whom the experience of numerous international contacts has revealed new dimensions to their activity and the part they must take in the common tasks of concord, study or assistance which demand attention these days. But the members of the Conference wish to have a great number of men share this conviction, and the Holy Father, so much concerned with the problems of international life, is grateful to you for that effort to promote through your means a better training of Catholics in this respect.

1037a *Rule of the Third Order of B. M. of Mt. Carmel*, art. 59.

Foundation for the approach to international problems

The most certain foundation for this development is **1040** the loyalty of Christians to their faith. Have the faithful **(86)** not become, through Baptism, members of a Body which knows neither boundaries of time nor limits of space? Tuned to the rhythm of the life of the Church, especially to the liturgical cycle and the progress of evangelization, he lives in unison with thousands of his brothers. St. Theresa of the Child Jesus in her cloister, offering up her works for a missionary, had an eminently Catholic soul! It would therefore be advisable, according to the admonition issued by His Holiness, to place so many spiritual riches at the service of international accord: "To belong to the Church of Christ—one, holy and Catholic—in which all the faithful have the same right of citizenship; the one and only faith that makes them all one...; the one and only holy table...; the one and only Holy Spirit...; the one and only visible Head of the Catholic Church which embraces all its sons in the same love. All of that constitutes, by its nature and through secular experience, the most powerful means of healing the wounds of wars, of reconciling and of pacifying peoples" (a).

A similar contribution of Catholics in international **1041** life is more important and effective than is ordinarily **(17,** believed. Wherever economic arguments and the rigors **86)** of technicality and cold materialism become the rule, the light and warmth of charity must be introduced. New institutions must be given soul, and moral principles must rule complex relations which are being interwoven into the present-day world. This means that Catholics should, as the Holy Father has often repeated, promote "an atmosphere of mutual understanding based on the fundamental elements of mutual respect, loyalty which recognizes in others the same rights one demands for himself, and the

same good will toward men of other nations which one has for his own brothers and sisters" (a). This means, in a word, that a spirit of charity should spread throughout the community of the peoples, for "charity is patient, is kind . . . is not self-seeking . . . thinks no evil, does not rejoice over wickedness, but rejoices with the truth" (b).

*All are invited to open their minds
to wider perspectives*

- 1042** (86) All Christians, as well as those whose profession or apostolate is carried out in their usual life environment, are therefore invited to open their minds to these wider perspectives and to contribute their part to the establishment of more justice and charity. All men must be told what Catholics working on the international plane are accomplishing. They should know what they themselves can do to support that activity and what the Church expects of her sons in a world where relations are becoming more and more strained without becoming more humane. Each Catholic international organization will want to apply itself, in its own field, to this task of training and information.
- 1043** (33) There is still more. For it seems highly desirable that an increasing number of Catholics apply themselves personally to the multiple tasks of international scope which today call for men of good will. Entire nations, for example, need the fraternal and disinterested assistance of technicians and experts. May Catholics therefore willingly collaborate in these great tasks. Through their professional competence in union with their Christian spirit, they would render irreplaceable services and it would be to their credit that Christian thought and morals would be a ferment in the civilization of this new world.

1041a Al. of July 16, 1952.

1041b 1 Cor. 13:4-6.

LAY MISSIONARIES

Enc. *Fidei donum*, April 21, 1957.

(*The situation of the Church in Africa.—The cooperation of the entire Church needed.*)

Missionary from her very origins, the Holy Church 1044 has not ceased to accomplish the work in which she (33) could not fail, to address to her faithful the threefold invitation to prayer, to generosity and to some the gift of themselves. The missions of today, especially those of Africa, still expect this threefold assistance from the Catholic world.

Prayer for the missions

(*Its importance.—Its most excellent form: holy Mass.*)

Without contesting in any way the legitimacy of 1045 private petitions of the faithful, it would be fitting to recall (23) to them the primordial intentions indissolubly bound to the act of the Eucharistic sacrifice itself, inscribed furthermore in the Canon of the Mass of the Latin rite: "*In primis . . . pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum*".

These highest perspectives will be better understood, however, if one keeps in mind that, according to the teaching of Our Encyclical *Mediator Dei*, every Mass celebrated is essentially an action of the Church, since "the minister of the altar represents Christ offering, as the Head (of the Mystical Body) in the name of all its members" (a). It is therefore the whole Church which through Christ presents the holy offering "*pro totius mundi salute*" to the Father. How therefore should not the prayer of the faithful be raised in union with that of the Pope, the bishops and the entire Church, to implore from God a new pouring out of the Holy Spirit, thanks to

1045a See below, Nos. 1093 ff.

whom "*profusis gaudiis, totus in orbe terrarum mundus exsultat*" (b).

Pray therefore, Venerable Brethren and beloved children; pray still more. Bear in mind the immense spiritual needs of so many people who are still so far from the true faith or who are so much deprived of help to persevere in it.

(Recite the Our Father.)

Charity toward the Missions

(Gratitude for gifts given to missionary organizations.—

1046 *Their insufficiency.)*

(33)

It is not so much a matter of entering balances as of exhorting the faithful, as We have already done on a solemn occasion, "to enlist under the standard of Christian renunciation and self-denial—which goes beyond that which is commanded and prompts one to fight the good fight with generous spirit—according to the invitation of grace and in keeping with one's own circumstances. . . . That which will be taken from vanity, will be given to the Church and to the poor in mercy" (a). What could the missionary not do, who is paralyzed in his apostolate for want of means, with the money that a Christian spends occasionally on passing fancies! May every member of the faith, every family, every Christian community question itself on this point. Recalling the "generosity of Jesus Christ Our Lord Who, having all things, made Himself poor for you to enrich you with His poverty" (b), give that which is superfluous to your needs, and even sometimes that which is necessary. The development of the missionary apostolate depends upon your liberality. The face of the world can be renewed with a victory of charity.

1045b Preface of Pentecost.

1046a Al. of November 2, 1950.

1046b 2 Cor. 8:9.

Missionary vocations

The Church in Africa, as in every other mission territory, lacks apostles. Therefore We turn again to you, Venerable Brethren, to ask you to foster more missionary vocations to the priesthood and the religious life in every way. 1047 (44)

It falls to you in the first place to develop among the faithful a conditioning of the spirit, as We said a short while ago, an opening of the soul which renders them more sensitive to the universal interests of the Church and more apt to hear the ancient calling of the Lord, which echoes from age to age, "Leave your country, your kinsfolk and your father's house, for the land which I will show you" (a). A generation trained according to these truly Catholic ideals, either in families or in schools, in parishes or in Catholic Action and in pious works, such a generation will give to the Church the apostles she needs to announce the Gospel to all peoples. This missionary inspiration, furthermore, spreading through all your dioceses, will be a pledge of spiritual renewal for you. A Christian community which gives its sons and daughters to the Church cannot die. And, if it is true that the supernatural life is a life of charity and grows with the giving of one's self, it can be asserted that the Catholic vitality of a nation is measured by the sacrifices it is capable of making for the missionary cause.

(Request to send priests to the missions.)

Lay missionary apostles

Assistance to missionary dioceses, nowadays, assumes a form which gives joy to Our heart, and which, in conclusion, We would like to indicate. We refer to the effective task which lay militants undertake, acting principally 1048 (33)

within the framework of national and international Catholic movements, in performing a service to the young Christian communities. Their cooperation requires dedication, humility and prudence. But how precious is the help thus brought to those dioceses which must face new and urgent apostolic duties! With full submission to the Bishop of the diocese who is responsible for the apostolate, and in perfect collaboration with African Catholics as well, who understand the benefits of such fraternal support, these lay militants offer to new dioceses the advantage of a long experience of Catholic and social action, as well as of all the other forms of specialized apostolate. They promote, furthermore—and this is not the least of their contributions—the rapid linking of local organizations with the vast network of international Catholic organizations. We congratulate them with all Our heart for their zeal in the service of the Church.

(Encouragement.—Blessing.)

ON THE BASIS OF THE NATURAL LAW

Al. to the International Movement of *Pax Romana*,
April 25, 1957.

(The theme of the convocation: The role of the Catholic writer in the world society.)

The goal of the apostle

1049 (12) Where there is a question of defining the role which certain men are invited to play in the formation of a world society it is necessary to recall in the first place, the most sublime goal, the one to which all others remain subordinate. For a Christian the will of Christ is the ultimate reason for all his choices and decisions. But the Savior became man and gave his life “to gather

into one, the children of God who were scattered abroad." He desired "to be raised from the earth" to the cross "in order to draw all men unto Himself", to reunite them under His guidance into "one fold with one Shepherd", "In order that God might be all things to all" (a).

A Christian is unable to remain indifferent in the face of the world's changes. If he wishes to blue-print, under the pressure of events, an international society which is more and more closely knit, he knows that this unity, willed by the Creator, must tend to the union of minds and hearts in one and the same faith and in one and the same love. He not only can, but must, work for the establishment of this community, still in the process of formation, for the example and the order of the Divine Master constitutes for him an incomparable light and power; all men are his brothers not only in virtue of a unity of origin and participation in the same nature, but moreover, in virtue of a more compelling factor, by their common vocation to the supernatural life. Depending upon such a truth, the Christian weighs and assesses to what extent God "wills all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, Himself man, Christ Jesus, Who gave Himself a ransom for all" (a). The revealed truth of which there is question in this statement from Scripture, was entrusted to the infallible magisterium of the Church, but it also forms the patrimony of the Catholic community upon which that community thrives and lives. It furnishes to each of the faithful, a framework of thought, a norm according to which it judges men and interprets events.

(Responsibility proper to Intellectuals [b].)

1049a Cf. John 11:52; 12:32; 10:16; 1 Cor. 15:18.

1050a 1 Tim. 2:4-6.

1050b See the volume in this papal teachings series on the responsibility of the upper classes.

Cooperation with non-Catholics

- 1051** Is this to say that one is not able to collaborate for
(49) the betterment of world society with those institutions where God is not expressly recognized as the author and legislator of the universe? It is important here to distinguish the levels of cooperation. Without indeed forgetting that his ultimate goal is to contribute to the eternal salvation of his brethren, the Christian will remember that the advent of the Kingdom of God in hearts and social institutions very often requires but a minimum of human development, a simple demand of reason which every man normally accepts even if he does not have the grace of faith.
- 1052** The Christian will therefore be ready to work for
(34, 49) the alleviation of all material miseries, and for the general acceptance of a basic teaching; in a word for all the enterprises directly aimed at the improvement of the lot of the poor and disinherited, certain that in so doing he is fulfilling a duty of collective charity, that is, he is preparing the way for the opening up to a greater number of men of a personal life worthy of the name and thus is he encouraging their entrance into a great concerted movement that will lead them to a better condition of life, permitting them to rise higher and be bathed in the light and adhere to the truth that alone will make them free.
- 1053** Those, however, who enjoy a certain prestige and
(10, 49) who can thereby influence public opinion, are conscious of being burdened with a much more important task, because truth, of itself, tolerates neither admixture nor impurity, and their participation in questionable undertakings could seem to warn against an inadmissible political or social system. Yet, here again, there exists a vast field, on which minds, freed from prejudices and passions, can be in accord and help one another for

the purpose of achieving a real and a worthwhile common good, for sound reason is sufficient to establish the legal basis for people to acknowledge the inviolable character of the person, the dignity of the family, the prerogatives and limits of public authority.

The criterion of cooperation

That is why the cooperation of Catholics is desirable **1054** in all the institutions which respect, in theory and in (49) practice, the 'given' of the natural laws. In point of fact, they (Catholics) will seek to keep these in their rightful place and by their active presence, they will try to play a beneficial role which the Divine Master compares to that of salt and yeast. They will find in those organizations, which propose for themselves a universal, humanitarian end, generous souls and high-minded individuals, who are capable of rising above the material preoccupations, of understanding that a truly collective destiny of mankind presumes the absolute dignity of each person who constitutes it, and the establishment of a true supra-temporal society of which the earthly community can only be a reflection and a sketch.

Necessary abnegation

Let us also underscore an essential component of **1055** the spirit in formation—that of a greater abnegation. (42) Christians will not be astonished to hear Us pronounce this word. It is, moreover, a fact of experience and a logical necessity: a real community imposes mutual sacrifices. You will recall how the Son of God made man taught men the conditions of unity, He who "did not come to be served, but to serve and to give His life for the many" (a). It is in this manner that He Himself desires

to show the necessity and the fruitfulness of sacrifice for the fashioning of a higher life to which men are invited by a supernatural vocation: to form the unity of the sons of God.

1056 Is there a need of conjuring up the victory and joy (25, of Easter to accomplish this? Yes, truly you have, dear 86) sons, a beautiful mission to fill; in the midst of a restless world you bring to the ladder of the universe the hope and peace of fraternal dedication; be the salt without which all is in danger of degeneration and corruption; be the yeast which ferments the compact mass and fashions from shapeless dough the bread of a human community; may each one, thanks to you, understand that there is more "happiness in giving than in receiving" (a), more nobility in serving than in being served, more joy in giving one's life for one's brother than in keeping it for one's self.

CHRISTIAN COURAGE

Enc. *Invicti athletæ Christi*, May 16, 1957, to the bishops.

(Praise of St. Andrew Bobola.—God and His law are the only foundation of all right order and true happiness.)

1057 Since today also, as We have said, Venerable Brothers (5, ers, the Catholic religion in many places has been exposed 12- to grave danger, it is necessary to defend it by every 13, means; to explain it, to propagate it. In this cause of great 19- moment may not only the Sacred Ministers help you, 20, who by the office entrusted them must give you their 25- trained assistance, but also the laity who are most gener- 28, ous and ready to fight the battle of God for peace. The 43) more boldly haters of God and enemies of Christian teaching attack Jesus Christ and the Church He founded,

1056a Cf. Acts 20:35.

the more readily must not only priests but all who call themselves Catholics, by spoken word and popular writings and by good example resist them; respectful ever of individuals, but defending the truth. And if to do this they must overcome many obstacles, and even sacrifice time and money, they must never refuse, mindful of the maxim, Christian virtue must do and suffer much, but God Himself will reward it most generously, with everlasting beatitude. There is, indeed, always a bit of martyrdom in such virtue, if we truly wish to strive day by day for a greater perfection of Christian life. Not only by shedding of blood is the witness of our faith given to God, but also by courageous and constant resistance to the lure of evil, and by completely devoting all that we are and have with great generosity to Him Who is our Creator and Redeemer, and will one day be our never-ending joy in heaven. Let everyone, then, contemplate the strength of soul of St. Andrew Bobola, Martyr, and learn from his example, preserve intact his unconquered faith, and defend it by every means. Let them so imitate his apostolic zeal that they too will try in every way they can to strengthen the Kingdom of Christ on earth and, so far as their state of life permits, to spread that Kingdom everywhere.

(Address to the Poles.—Invitation to prayer.)

NECESSARY MISSION

R. M. to the Catholic Press of the U.S., May 17, 1957.

(The role of the Catholic Press.—The duty of Catholic students and that of the journalist.)

It is to His Apostles, and by them to their successors, **1058** that Christ Our Lord confided the truth that He had come (28- here below to communicate to men. The role of teaching 29) in His Church, as everyone knows, belongs to the Bishop of

Rome, His Vicar on earth, for the entire body of the faithful, and to the numerous bishops, for the faithful entrusted by this Vicar to their care. In the discharge of their serious duty of teaching, the bishops will have recourse to the help of the priests, and the laity as well; however, the authority of the latter for teaching will not result from their personal competence in knowing the matter, but rather from the fact that they have been so commissioned by the bishops. The press, like all the faithful, will grant them loyal submission. But in that which concerns the questions in which the teachers, divinely chosen, have not rendered judgment—and the field is vast and varied—with the exception of that of faith and morals, free discussion will be entirely licit and each can uphold and defend his own proper opinion. But such an opinion must be presented with the necessary moderation; and no one will condemn another simply because he is not in agreement with his opinion and still less, will one question his loyalty.

The unique goal

- 1059 The desired bond of union assured and sealed by
 (10) justice and charity will be impossible to break if—and this is the third need that is set down for your members—all are always conscious of the unique and sublime end that each one of you is striving to reach: the expansion of the kingdom of truth and of the salvation of Christ among men.
(The important role of the Catholic Press.)

THE CONDITIONS OF SUCCESS

Let. *Al vivo compiacimento*, September 18, 1957,
 to Cardinal Siri.

(Jubilee of the Italian Social Weeks Organization.)

- 1060 Its providential and fruitful nature is evident the
 (73) moment We pause to look back over the past and take

the measure of the vast number of activities it has carried on from its birth down to the present day, in the face of difficulties and obstacles which may have made the road you traveled a hard one but never succeeded in stopping these meetings between Christian thought and action from forging to the front in the attention and esteem of all. The result is that today these Social Weeks carry out the double function of clearly demonstrating the mature social awareness of Italian Catholics (who have not ignored the lofty call of the great encyclical letter *Rerum novarum*) and of serving as a powerful stimulus to the study and development of sound plans and principles in the social field, especially with regard to the principal problems bothering the Nation in its anxious search for a new order that will be adequately equipped to meet new and urgent needs.

Our heart is filled with gratitude to the Lord for **1061** pouring forth His blessings so generously on this won- (73)
derful undertaking, and We take special pleasure in using this jubilee year to point out the reasons for such great success, in the hope that the experience gained in past successes may offer everyone the instruction and solid strength needed to carry on a work that has proven itself so timely.

We want to express Our pleasure first of all with the **1062** intellectual work that has been done, for any kind of (39)
action presupposes it and needs it as a guide along safe (52)
paths. At the same time, We are grateful to all of the outstanding lecturers who have mounted the platform at your meetings. It is only fitting to take special notice of the wise solicitude of the organizers in seeing to it that the work of these sessions would not remain in the realm of theoretical principles, but rather move on to the tracing out on a grand scale of the specific norms and applications required by the present situation. This has been particularly true in this post-war period when

these Social Weeks have become the meeting-place for Catholic men of action from all sectors of our national life. Along with all of this, We must mention absolute conformity to the teachings of the magisterium of the Church, a conformity which has always been a distinguishing mark of the work of your organizers. They have always felt under an even greater obligation than others in this regard, because of the privilege they enjoy of being closer to the center of that Catholic life, whose cause they are serving as witnesses of the first rank in their own fields.

Tradition and progress

1063 As a result, the Italian Social Weeks, besides render-
 (14, ing outstanding service to the true progress of the Nation,
 61) have always been ready to echo the anxieties and cares of the Church in the social field and have splendidly demonstrated how fidelity to traditional principles does not mean opposition to even the boldest reforms, when they are demanded by the common good. They have shown that Catholics do not have to look to the teachers of other faiths or of false or doubtful science to keep in step with the needs of the times; they can find all that is needed for a gradual lifting of the social standards of peoples in the very Gospel principles of justice, just as they find the secrets of the loftiest moral and religious elevation of man in the message of Christ.

(The coming Week: rural problems [a].)

The role of the parish

1064 Most of all, We are looking to a more active and con-
 (17, scious participation of country people in parish life to
 84, bring about the religious rebirth of the countryside. For
 87) a long time, the farmer has remained passive not only in

1063a See the volume on rural problems.

the social field, but also, and perhaps even more, in the religious field. With a closer attachment to the parish, he will be able to understand better that the interests of the Church are his own, he will have an opportunity of working together with others, he will be urged to overcome all pride or selfishness and dedicate himself to the service of his neighbor, he will get used to practicing the social virtues. Once his heart and mind are opened to the vast horizons of Christian charity, it will not be long before he learns from the maternal lips of the Church that Christianity gives expression to his most vital needs and helps him to achieve his ideals both as a man and as a worker. In this way, the parish, which came into existence in the first place to care for the expansion of the Church into rural districts, and which has in ages past been the cause of cultural and social as well as religious progress among farm-people, will continue to carry on this maternal civilizing mission today.

(Hopes for the success of the Week.)

CENTENARY OF THE UNION

Let. *Le Congrès*, April 1, 1958, to Msgr. Chapoulie.

(Recollections of the first Congress and the congratulations of Pius IX to Msgr. de Segur [a].)

Having been placed under the authority of the Bish- 1065
ops from the very beginning, the Congresses of the Union (70)
have treated, in the course of this century, all the great
themes of the education of youth and of parochial pastoral
(theology). In virtue of this, they have held a notable part
in the development and coordination of the apostolate in
France. Their importance has not ceased affirming itself

1065a See above, Nos. 54-55.

and We express fatherly wishes for the continuing progress of the institution.

(The theme of the present Congress: "The Pastoral [theology] of adolescence.")

Fostering vocations

1066 (44) At a time when in the Church the apostolic needs are great, when too many fields remain undeveloped because of a lack of evangelical workers, We sincerely wish, moreover, that in the course of this Congress you insist "opportune, importune" on the grave duty that is actually yours of fostering in the young the awakening of priestly and religious vocations. What a great service the Congress of Angers would render if it could increase the conviction of many priests, parents and educators concerning this most important point.

INTERNATIONAL TASKS

Let. of the Secretariat of State, April 2, 1958, addressed to Mr. Dubois-Dumée, president of the Conference of O.I.C.

(Recollections of the preceding assemblies and the Pontifical Letters addressed to them.)

Participation of Catholics

1067 (86) After the many attestations which he has given to this fact in the course of the preceding year, is it still necessary to mention the value which the Holy Father attaches to the self-sacrificing interests of his children in international tasks? To the members of the world Union of Catholic Women's Organizations, he gave for example, this mandate of a general nature: "The Apostolic See does not merely tolerate your action; it exhorts you to the

apostolate, to spend yourself in order to realize the great missionary duty of Christians"; and speaking especially of the influence which can be exercised in certain international environments, he specified: "It is a form of the apostolate, undoubtedly indirect but nevertheless of the greatest importance" (a). What a consolation also for those who are responsible for the O.I.C., to hear the Head of the Church, while addressing the audience, for the most part international, of the Second Congress for the apostolate of the laity, draw up a list of the great tasks offered to Catholics in various continents and to invite his children—among other directives—to "participate even more in international Organizations" (b).

But the encouragement most precious in your sight **1068** is that which you received in the encyclical *Fidei Donum*, (33) when the Sovereign Pontiff emphasized "the efficacious role which militant lay people acting more often within the framework of national or international Catholic movements, undertake in rendering service to the areas where Christianity is young" and when he went on record as favoring "the quick aggregation of local organizations to the broad ranks of Catholic International Institutions" (a).

Aid to countries where Christianity is young

Also, encouraged by this confidence so often mani- **1069** fested, your Assembly has wished to devote its work of (33) examining the response of the O.I.C. to the appeal of the encyclical *Fidei Donum*. The Holy Father has greatly appreciated this gesture. This is all the more evident since, for the past year, his call has already been heard by a great

1067a Al. of September 29, 1957; see *The Woman in the Modern World*, No. 615.

1067a Al. of October 5, 1957; see the volume on advice to militant Catholics.

1068a See above, No. 1048.

number. Much is lacking however, before he has awakened everywhere the concrete initiatives that the situation demands. The young Christianities are still waiting for an answer proportionate to the needs. It cannot be denied that the International Catholic Organizations for their part, can bring an important contribution to this common work.

1070 Thus, in the presence of such a vast and concerted (5, action on the part of the adversaries, the isolated and 33, occasional initiatives of Christians, useful as they may be, 59) are far from sufficient. It belongs to the Organizations who are members of the Conference to place themselves at the disposal of the local episcopacy in order to arouse, sustain and coordinate an action which by its vastness and its continuity can foster the progress of Catholicism in these areas.

Multiple tasks

1071 In addition, the tasks bestowed on Catholics are many (13, and it is important not to underestimate any one of them. 15) "The Church", recalled the Holy Father while speaking of Africa, "is not merely striving for piety, but also provides the answers to all the questions of life" (a). The Conference of the O.I.C. is particularly suited to answer so many different and simultaneous needs, thanks to the great span of its competences—apostolic, social, cultural, charitable and professional. It can offer help, both of a religious or secular nature, which the Missions hope to receive from countries of ancient Christianity.

1072 Certainly, the effort required of the Conference is (29 considerable and it can face it only by forming Catholic 86) opinion and by developing itself all the more. The Holy Father is confident that it will find an efficacious support for its activity in many countries where it is still too little

1071a Al. of October 5, 1957; see the volume on advice to militant Catholics, No. 573.

known; he hopes, likewise, that it will open itself to the collaboration of Catholics from Africa and Asia. Thus working together, appealing to the aid of all and carrying their efforts where, according to the judgment of the hierarchy, the tasks are more urgent, the members of the Conference will gain a better sense of the unity and catholicity of the Church. "May the Lord make you to increase and abound in charity towards one another and towards all men" (a).

Forming youth

There is a last point to which I must draw the attention of the Conference. In order to develop this truly Christian spirit recommended by the encyclical *Fidei Donum* and to prepare Christians of the present generation who are disposed toward international cooperation and ready for missionary tasks, the principal effort must be directed towards the youth. The Holy Father said to the Congress of apostolate of the laity, "We would like especially to focus your attention on one aspect of the education of young Catholics: the formation of their apostolic spirit" (a). In the family and in the parish, at school and in youth groups let the children, very early, become "conscious of their responsibility toward others and of the means of helping others"; let them learn "how to pray the Mass, how to offer the Mass with an intention which embraces the whole world and especially the great interests of the Church" (b). The Organizations of the Conference will take to heart the task of making themselves the echo of this recommendation of His Holiness in their own environments.

May Mary, Queen of Apostles, through her maternal intercession, cause the effusion of divine graces to descend on your labors. While confiding to her, once again,

1072a 1 Thess. 3:12.

1073a See the volume on advice to militant Catholics, No. 551.

1073b *Ibid.*

the grave intentions which he recommended to his sons in the encyclical *Fidei Donum*, the Holy Father extends to you, as well as to all who will participate in the Assembly of Bad Godesberg, a most paternal apostolic blessing.

EVERYONE ACTIVE

Al. to the Ladies Guild of Santa Susanna, May 22, 1958.

(Words of welcome.)

1074 The fame of your apostolate has run ahead of you, (13) and for Us, We wish you to know, it is always a deep consolation to learn that here in Our own diocese the laity are eager and generous to collaborate with the shepherds of their souls.

1075 Last year, on a somewhat more solemn occasion, We (3) declared that "it would be a misunderstanding of the real nature of the Church and her social character to distinguish in her a purely active element, the ecclesiastical authorities, and a purely passive element, the laity. All the members of the Church... are called upon to cooperate in building and perfecting the Mystical Body of Christ" (a). Yes, Christ's call to personal sanctity and to an apostolate for the spread of His kingdom on earth reaches also to you, beloved sons and daughters. It was to the laity that St. Peter wrote: "Enshrine Christ as Lord in your hearts; and if anyone asks you to give an account of the hope which you cherish, be ready at all times to answer for it, but courteously and with due reverence, sure that your own conscience is clear" (b). And again: "Your life amidst the Gentiles (today one might say non-Catholics) must be beyond reproach; so that, if they

1075a Discourse to the Congress of Lay Apostles, 1957; see the volume on advice to militant Catholics, No. 530.

1075b 1 Pet. 3:15.

“speak against you as evil-doers, they may from your honorable behavior come to understand you and give glory to God in the day of visitation” (c).

Method of action

In that lesson given by St. Peter you see described **1076** the first step in your apostolate. It is to understand your (12, faith and then by your conduct make clear what its 26, teachings should mean to every loyal member of the 27) Church. And you might be surprised to learn how effectively the priest’s ministry is facilitated by the unflinching Catholic living of his parishioners. A second step will be pointed out by your grateful love for the divine Redeemer, who has given you the priceless gift of faith. It will stir the embers of your zeal to a burning desire to brighten the lives of those in sorrow and distress, until their courage is restored and they begin to feel again the gentle hand of their Savior outstretched to lead them out of the darksome ways of this world’s trials and sufferings into the light of Easter’s joy and hope.

Fulfilling the Guild’s purpose

We are still in the paschal season, and it makes your **1077** presence remind Us of those pious women in Jerusalem (3, who were the first to run to the tomb to render homage 10, of their devoted reverence and affection to the Body of 12) Christ. The purpose of your Guild is to serve the same Christ now living in His Mystical Body, which is the Church. Let His undying love for you bring out the best that is in you of unselfish devotion to His supreme cause, to bring men to God, to bring God to men, so that united in Christ Jesus all may live in charity and peace and joy.

THE DEVELOPMENT OF A MOVEMENT

Al. to the members of the Women's Union of Italian Catholic Action, July 2, 1958.

(*Fiftieth Anniversary of the Union.—Its origins.*)

1078 (8, 73) Rising above the remembrances of its origins is, first of all, the lofty spirit of St. Pius X whom you designated in your writings as the "Founder" of the Union, seconded by the elect soul of its first President, Maria Cristina dei Principi Giustiniani Bandini, a woman of strong Christian temperament, prudently daring and open to the problems of her time. Under the raging of the secularist storm, which—with some success—aimed at segregating the Church from public life and at stiffening the action of Catholics by the icy wind of silence and scorn, your founder knew that God's hour had struck—the hour that called your ranks to line up with the sound and Christian forces of the nation. Almost in the guise of a banner, she raised the appeal of the Prince of the Apostles: "*Resistite fortes in fide*" (Resist, steadfast in the faith) (a). This motto, which was destined to remain equally valid in the future—in conformity with the times and almost as the clarion call of holy insurrection—interpreted the other positive and universal motto chosen by St. Pius X, for the program of his pontificate: *Instaurare omnia in Christo*: to reestablish all things in Christ, both those in the heavens and those on the earth" (b). Therefore, in an atmosphere red-hot with strife, with fearless aims, and in humble and obedient devotion to the Church, the new sprout of the Union of Catholic Women blossomed forth (c).

(*The Union has developed as the mustard seed.*)

1078a 1 Pet. 5:9.

1078b Eph. 1:10.

1078c The passages of this allocution which are here omitted may be read in *The Woman in the Modern World*, Nos. 645 ff.

Various accomplishments

The Union from the beginning was a "good seed" **1079**
 due to the integrity of its aims: the training and Christian (15,
 practice of its members; the apostolate amidst its own 25,
 class; action in behalf of civil society. The Union has 45)
 carried out its intensified and multiform activity in the
 geometrical perfection of this triangle of Christian life—
 recommended to each layman living in the world—ren-
 dering itself equal to its own needs of the times and
 regions with ready intelligence, and constantly widening
 its field of action and its own influence over the nation.

If we did not fear that in so doing we would restrict **1080**
 your splendid history to a mere list of activities, We (28,
 would pause at length to recall them individually. We 31,
 cannot help but mention some, as for example those in 45)
 the field of religious training; the regular cultural courses
 which take place annually in single sections; "the peren-
 nial series of devotions to Mary"; study circles on pon-
 tifical encyclicals as soon as published; the Higher School
 of Apostolate; the meetings named after the elect soul
 of the Venerable Maria Cristina of Savoy; the spiritual
 retreats lasting one or two days; the special devotions of
 the Union and the solemn acts of worship. These under-
 takings, while perhaps less visible, were and will always
 be the secret of the success of any external activity in
 God's field.

Equally important is the flourishing of countless **1081**
 apostolic works, often countersigned by you through sig- (45,
 nificant and happy titles, such as: the Apostolate of the 73,
 Cradle; the Wardrobe of the Poor; Mater parvulorum; 87)
 the Herald of the Pope chosen in catechetical contests.
 The apostolic work which, during the early years, aimed
 particularly at repressing the spread of impiety of that
 time, by meeting as well as possible the enemy's assaults
 against a Christian education of youth, against the sacred

character of families, the assiduous accomplishment of the duties of worship and respect of the Vicar of Christ, has little by little taken on positive values of an almost holy counter offensive by carrying the Christian message to the other side of the enemy's bastions.

The last fifty years show furthermore a comforting "crescendo" in civic and social activities, in conformity with the increased strength of the other Catholic forces.

(The Union's rapid growth.)

Specialization

1082 Present needs and the problems of the woman's (87) world, so different by nature and with different goals, at times require separate groups carefully trained and assiduous in a specific activity. Besides, the Union has understood such a need and has given proof of this by deciding its aims more clearly and by establishing relations of cooperation with the movements mentioned in a joint effort toward a common goal, which, in the past, was entirely and only yours: to prepare the women of the nation to carry out the Christian ideal in every important area of life. We have, meanwhile, been most happy to hear that within the Union you have begun recruiting by category, making a distinction between urban and rural ranks, whose different needs demand approved methods of permeation and development. Also that, by means of good agreements, outside or inside of Catholic Action proper, either directly or by specific activities, you pay particular attention to well-established categories such as parents, teachers, nurses, those who look after small children, young women who live away from home, the "mondine" (rice fields weed pickers), emigrants and similar classes. Furthermore, that among all external activities you prefer those aimed at defending religion from the assaults of atheism and of non-Catholic sects; those devoted to train truly Christian mothers; those that are

vigilant over morality in styles, shows, means of information, vacations, the good operation of schools and of the educational work in families. That, also in the civic-social field, with praiseworthy diligence, you busy yourselves to protect rights and for the observance of woman's duties, her professional training, carrying out at the same time activities of lofty civic virtues and of Christian charity.

(Exhortation to surpass the past.)

APOSTOLATE AMONG WORKINGMEN

Message to the workingmen gathered at Lourdes, July 21, 1958.

(The call of Catholic Action.—Past accomplishments; hopes for the future.)

The Fruits of social action

Since the Immaculate Virgin appeared to Bernadette, **1083** a humble daughter of the people of France, great progress **(17,** has been achieved in the area of social justice. Even **90)** recently We observed "the happy changes which have been realized during the last hundred years in the world of labor with evident advantage to the workers themselves and to society on the whole" (a). At Lourdes you must thank God for all this and, while planning for the tasks of the future, you must be prepared to face them like Christians. Take back with you from your pilgrimage the great lesson of brotherhood that you have learned from the sight of so many men from every kind of social condition gathered like children around the same Mother. What possibilities are open today for loyal

1083a Al. of May 1, 1958, to the A.C.L.I.

and sincere cooperation among Catholics who in their working life would habitually put into mutual relations their different but complementary professional tasks.

Benefits of the apostolate among workingmen

1084 (16) Apostolic efforts have been perseveringly carried out through the past century so that Jesus might be better known and loved among workmen as the only Savior, the true hope of those who suffer and are burdened (a) and the source of that truth and life which is present in and works in the Church which He animates. The task is enormous but very beautiful. Thanks to your forebears and to you, militant Catholics, as well as to many deeply Christian families, the bonds between the working world and the Church of Jesus Christ—bonds which some men have wanted to destroy—are as close and strong as ever.

Building a more fraternal world

1085 (42, 87) On this feast of the Assumption, the eyes of Christians are turned toward the Immaculate Mother of God, forever Virgin, who was assumed body and soul into heaven. And you, putting aside for an instant the cares of your work and the earning of your daily bread, raise your eyes to heaven and with the Apostle repeat these words of faith: "We also believed, wherefore we also speak. For we know that he who raised up Jesus will raise up us also with Jesus. . . . For our present light affliction, which is for the moment, prepares for us an eternal weight of glory that is beyond all measure" (a). Beloved sons and daughters of the working class, there have been some who wanted to conceal from your sight this supreme aim of your life as Christians. It has been claimed

1084a Cf. Matt. 11:28.

1085a 2 Cor. 4:13-17.

falsely that this was but a vain illusion that took your mind off the immediate objectives of action. But We say to you: Look to Mary. Contemplate her in the glory she receives from her Divine Son and Whose heavenly splendor she was pleased to reveal to the privileged girl of Massabielle. Follow the path she points out to you. Win your brothers over to your hope. You will be the stronger for it, to build a more just and more fraternal world as you legitimately desire. Have faith. On your side is the truth guaranteed by God Himself. For teacher and model you have Him Who, giving His life, gained the world (b). You have a social doctrine which you will appreciate even more as you come to know it better. Apostles of the Holy Church in the world of labor, you will triumph over evil through good (c)!

THE APOSTOLATE OF THE CHURCH

R. M. to cloistered nuns, August 2, 1958.

(Third in a series of addresses: To Live the Contemplative Life.—Conclusion: The Apostolate of the Church, Spouse of Christ.)

The apostolate of the Church is founded on its mission to the entire world; that is, to all men of all races (12, and of all times, Christians and pagans, believers and 86) unbelievers. Such a mission comes from the Father: "For God so loved the world that he gave his only begotten Son, that those who believe in him may not perish, but may have life everlasting. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him" (a). The mission is transmitted by Jesus Christ: "As the Father has sent me,

1085b Cf. John 16:33.

1085c Cf. Rom. 12:21.

1086a John 3:16-17.

I also send you" (b). "All power in heaven and on earth has been given to me. Go, therefore and make disciples of all nations, baptizing them . . . and behold, I am with you all the days, even unto the consummation of the world" (c). The mission is accomplished by means of the Holy Spirit: "You shall receive the power when the Holy Spirit comes upon you and you shall be witnesses . . . even to the very ends of the earth" (d). This apostolic mission of the Church, therefore, proceeds from the Holy Trinity, Father, Son and Holy Spirit; and no one can conceive of one that is holier, more universal, both in its beginning as in its end.

Aim of the mission

1087 (12) What, in fact, is the aim of such a mission if not to make the true God, one in the Trinity of Persons, known to men, as well as the design of Redemption that He has accomplished through His Son and the Church which Christ founded to continue His work? The Church has received in its entirety the deposit of faith and of grace, the whole of revealed truth, and all the means of salvation left by the Redeemer: baptism (a); the Eucharist and the priesthood: "...do this in remembrance of me" (b); the communication of the Holy Spirit through the imposition of the hands of the Apostles (c); the remission of sins: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them" (d); the government of the faithful through the power of jurisdiction, exercised in the name of Jesus Christ, and with the permanent assistance of the Holy Spirit (e).

1086b John 20:21.

1086c Matt. 28:18-20.

1086d Acts 1:8.

1087a Matt. 28:19.

1087b Luke 22:19.

1087c Acts 8:7.

1087d John 20:23.

1087e Cf. John 21:16-17.

Here has been recalled, in a few words, the divine riches which the Lord has given His Church in order that it may fulfill its apostolic tasks among the vicissitudes of this earthly life and thus progress through the centuries, so that the gates of Hell may never prevail against it (f).

Therefore let your intellect and your heart be pervaded with the invincible force which animates the apostolate of the Church! This will fill you with peace and happiness: "But take courage, I have overcome the world" (a). Lifting yourselves always higher, always nearer to God, broaden your horizons and become ever more capable of orientating yourselves on this earth. Far from drawing within yourselves and behind the walls of your convent, your union with God broadens your mind and heart according to the dimensions of the world and the redeeming work of Christ, which is perpetuated in the Church. This is what guides you, supports your undertakings and renders them fruitful for every good purpose. 1088 (86)

THEY ARE THE CHURCH

Al. to the Cardinals, February 20, 1946 (a).

(Unity of the Church, sole means of salvation.)

The Church cannot cut herself off, inert in the privacy of her churches, and thus desert her Divinely providential mission of forming the complete man, and thereby collaborating without rest in the construction of the solid foundations of society. This mission is for her essential. Considered from this angle, the Church may be called 1089 (14, 21)

1087f Cf. Matt. 16:18.

1088a John 16:33.

1089a We include here, at the end of the section devoted to Pope Pius XII, some documents of his pontificate which were omitted in the chronological presentation but which will serve to complete the present work.

the assembly of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of all human inclinations and energies, build the powerful structure of human intercourse.

Under this aspect, Venerable Brethren, the faithful, and more precisely the laity, are in the front line of the Church's life; for them the Church is the vital principle of human society.

- 1090 Accordingly they—especially they—must have an ever-
(1, clearer sense not only of belonging to the Church, but of
27) being the Church, the community of the faithful on earth under the guidance of the common Head, the Pope, and of the Bishops in communion with him (a). They are the Church, hence from its earliest days the faithful, with the consent of their Bishops, have united in particular associations relating to the most diverse spheres of life. And the Holy See has never ceased to approve of and praise these organizations.

(*Universal mission and supranational character of the Church.*)

THE SHARING OF DIVINE GIFTS

Apost. Let. *Providentissimus*, April 13, 1947.

- 1091 Divine Wisdom has divided among the faithful the
(1, helps and gifts of the Holy Ghost according to the needs
27) of the times and the capacities of each one. This is recog-

1090a *Sotto questo aspetto V. F., i fedeli, e più precisamente i laici, si trovano nella linea più avanzata della vita della Chiesa; per loro la Chiesa è il principio vitale della società umana. Perciò essi, specialmente essi, debbono avere una sempre più chiara consapevolezza, non soltanto di appartenere alla Chiesa, ma di essere la Chiesa, vale a dire la comunità dei fedeli sulla terra sotto la condotta del Capo comune, il Papa, e dei vescovi in comunione con lui.*

nized by Christian faith and taught by the Apostle St. Paul when he says: "To one through the Spirit is given the utterance of wisdom, and to another the utterance of knowledge, according to the same Spirit. . ." (a). This will be so until souls, enriched by God with these gifts, have come, as this Apostle says, "to perfect the saints for a work of ministry, for building up the body of Christ in the unity of faith and of the deep knowledge of the Son of God to perfect manhood, to the mature measure of the fullness of Christ" (b). They who have received the "gift of learning" and are called "doctors" in the Church of God, "shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity" (c). This is a very serious commandment they have received from God, but it is an admirable commandment since it makes them "the salt of the earth" and the "light of the world" (d) in order to uphold morals and to enlighten minds.

This concerns personally and above all others priests **1092** who are successors of the Apostles; yet, the most merciful (27) God, prudently and wisely leading everyone to his proper end, stirs up men, even mere laymen, but whose life, however, is distinguished by its holiness and whose thought is distinguished by its uprightness, and whose works associated to the priestly ministry become a profitable example for the Christian people. From this comes a truly holy apostolate to which today we give the name "lay apostolate" or "apostolate of the laity." Under the guidance and initiative of the Church it has produced for the faithful, especially in our era, abundant fruits of sanctity (a). Also it is with

1091a 1 Cor. 12:8-9.

1091b Eph. 4:12-13.

1091c Dan. 12:3.

1091d Matt. 5:13-14.

1092a *Hoc proprie et præcipue ad sacerdotes, tamquam Apostolorum successores, spectat; sed miserentissimus Deus, cum omnes ad suum cujusque finem convenienter sapienterque dirigat, sæpe viros etiam sacerdotio minime auctos, sed*

great joy, both for Us and for the Christian world that we solemnly proclaim among the Blessed, Contardo Ferrini, a very remarkable man whose life was adorned with Christian virtues to such a heroic degree, even though he had not received the priesthood, and whose learning when he was a professor has shone with such brightness by its extent and its perfect integrity in the midst of the learning of men who, although very learned, had strayed far from religion and scholastic philosophy, that we may well say that it is a miracle of divine grace. Thus, the servant of God distinguished himself by a heroic faith allying itself without contradiction to very extensive learning: by his own example he has instructed many in justice and has led them gently thereto.

(*Praise of Contardo Ferrini.—Beatification.*)

THE PRIESTHOOD OF THE FAITHFUL

Enc. *Mediator Dei*, November 20, 1947.

(*Nature of the Liturgy.—Norms.—The Eucharistic Sacrifice.—The participation of the faithful* [a].)

- 1093 The fact that the faithful participate in the Eucharistic Sacrifice, does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks.

sanctitate morum ac sana doctrina præstantes, suscitatur, quorum opera, sacerdotum ministerio adjuncta, in exemplum atque profectum christiani populi evadat. Verus exinde sanctusque ille proficiscitur apostolatus, quem modo "laicum" vel "laicorum" appellant, qui, Ecclesia magistra atque duce, sanctitatis fructus pro fidelibus, nostra præsertim ætate, edidit uberrimos.

- 1093a This encyclical may be found in its entirety in *The Liturgy*.

False ideas about the priesthood of the faithful

For there are today, Venerable Brethren, those who, **1094**
 approximating to errors long since condemned (a), teach (1)
 that in the New Testament by the word "priesthood" is
 meant only that priesthood which applies to all who
 have been baptized; and hold that the command by
 which Christ gave power to His Apostles at the Last
 Supper to do what He Himself had done, applies directly
 to the entire Christian Church, and that thence, and
 thence only, arises the hierarchical priesthood. Hence they
 assert that the people are possessed of a true priestly
 power, while the priest only acts in virtue of an office
 committed to him by the community. Wherefore they
 look on the Eucharistic Sacrifice as a "concelebration,"
 in the literal meaning of that term, and consider it more
 fitting that priests should "concelebrate" with the people
 present than that they should offer the Sacrifice privately
 when the people are absent.

It is superfluous to explain how captious errors of **1095**
 this sort completely contradict the truths which we have (1)
 just stated above, when treating of the place of the priest
 in the Mystical Body of Jesus Christ. But we deem it
 necessary to recall that the priest acts for the people only
 because he represents Jesus Christ, Who is Head of all
 His members and offers Himself in their stead. Hence he
 goes to the altar as the minister of Christ, inferior to
 Christ but superior to the people (a). The people, on the
 other hand, since they in no sense represent the Divine
 Redeemer and are not a mediator between themselves
 and God, can in no way possess the sacerdotal power (b).

*(Participation inasmuch as they offer the Sacrifice
 with the priest.)*

1094a The Council of Trent, XXIII, 4.

1095a St. Robert Bellarmine, *de Missa*, II, 4.

1095b *Illud tamen in memoriam revocandum esse ducimus.*

Members of the Body of Christ the Priest

1096 Nor is it to be wondered at, that the faithful should
 (1) be raised to this dignity. By the waters of Baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the "character" which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ.

(In what sense the people offer up the Sacrifice.)

1097 Let the faithful, therefore, consider to what a high
 (1) dignity they are raised by the Sacrament of Baptism. They should not think it enough to participate in the Eucharistic Sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred Liturgy, be most closely united with the High Priest and His earthly minister, at the same time the consecration of the divine Victim is effected, and at that time especially when those solemn words are pronounced: "By Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever" (a); to these words in fact the people answer: "Amen." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their Divine Savior upon the Cross.

(Holy Communion.—The Divine Office.—Pastoral directives.)

sacerdotam nempe idcirco tantum populi vices agere, quia personam gerit Domini Nostri Jesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semetipsum offert; ideoque ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo. Populum contra, qui nulla ratione Divini Redemptoris personam sustineat, neque conciliator sit inter seipsum et Deum, nullo modo jure sacerdotali frui posse.

1097a Canon of the Mass.

Collaboration of Catholic Action in liturgical formation

By means of suitable sermons and particularly by 1098
 periodic conferences and lectures, by special study weeks (10,
 and the like, teach the Christian people carefully about 31)
 the treasures of piety contained in the sacred Liturgy so
 that they may be able to profit more abundantly by these
 supernatural gifts. In this matter, those who are active in
 the ranks of Catholic Action will certainly be a help to
 you, since they are ever at the service of the Hierarchy
 in the work of promoting the Kingdom of Jesus Christ.

(Pastoral vigilance required.)

PAX CHRISTI

Al. to the members of *Pax Christi*, September 13, 1952.

(Welcome.)

“Pax Christi,” beloved sons and daughters, is super-1099
 natural and, at the same time, more than ever a reality. (86)
 The forces of peace accumulated within the Church and
 the Catholic World—thanks to the supernatural unity of
 Catholics in Christ, in the Faith, in the basic harmony of
 thought and social teaching—all these “Pax Christi” wishes
 to use in order to create the atmosphere necessary for
 those trends which aim at the economic and political
 unification first of Europe and later, perhaps, of other
 regions.

Supernatural and at the same time natural character

We greatly value the supernatural and, at the same 1100
 time, natural character of the “Pax Christi” movement. A (40,
 supernaturalism that withdraws itself from economic and 82)
 political needs and duties as if they did not concern the
 Christian and Catholic is something unhealthy, something

alien to the thinking of the Church, and this is particularly true when supernaturalism shuns religion. "Pax Christi" does not assume this one-sided attitude. On the contrary, We believe We may say that it moves from the center of social and political needs.

1101 For many a year, peoples, states and entire continents
(8, have sought to win peace. What would the Church not
82) give to procure it for them! Of herself, however, she cannot do it, for the simple reason that she lacks the power to obtain this end. When western men and culture were exclusively Catholic, when the Pope was generally recognized as the conciliator and mediator of differences between nations, the Church was able to act with greater effect, although even then she did not always succeed. Today, on the other hand, religious opinions are too often confused and divided, and public life has become secularized to a large extent. In Our last Christmas Message We have explained in detail what, under such circumstances, the Church is able and unable to contribute to the cause of peace and what her chief duty is.

Pray and act

1102 In any case, if today's politicians are conscious of
(86) their responsibility, if statesmen work for the unification of Europe, for peace in Europe and peace throughout the world, the Church, indeed, does not remain indifferent to their efforts. Rather, she upholds them with all the might of her sacrifices and prayers. For this reason you are quite right in regarding this point as the first of your aims which is to pray for peace and the mutual understanding of nations.

1103 In observing the efforts of these statesmen, We cannot
(86) escape a feeling of anguish. Impelled by the exacting requirements of the unification of Europe they pursue and begin to realize political goals which presuppose a new

way of looking at the relations between one nation and another. This requirement, unfortunately, has not been met, or not sufficiently. The atmosphere does not yet exist without which these new political institutions cannot endure for long. And if it seems a bold undertaking to desire control over the reorganization of Europe amidst the difficulties of a state of transition from the old conception, which is too unilaterally national, and the new conception, then, at the very least, the obligation of fostering such an atmosphere as soon as possible must be obvious to all as the duty of the hour.

To collaborate in this task by bringing into play the forces of Catholic unity: that appears to Us as the chief aim of your "Pax Christi" movement (a).

(The conditions of international peace.)

1103a A letter from the Secretariat of State addressed to Cardinal Feltin, September, 1954, had emphasized the difficulties of this collaboration. "These peaceful forces of Catholic unity . . . it belongs to the responsible Pastors to keep them always pure and founded upon the unique and immutable truth of Christ. Difficult task, at this time, because of the various trends of thought and action, which willingly deploy themselves in the service of peace and arouse on this score the self-sacrifice of Christians; but a task that is essential for the future of a movement such as ours, for its very growth, in which we must certainly rejoice, also carries with it risks which are not illusory, the one, for example, of less control of the voluntary effort in a particular delicate sector of Catholic activity." Archbishop (now Cardinal) Montini transmits the Holy Father's approbation for the plan of deepening the doctrinal bases of the movement. He brings to mind the Holy Father's teaching on the duty of Catholics to work for the peace of the world. "But," he adds, "also as pressing as this obligation is the necessity for them to serve the only true peace and in an authentically Christian spirit. Now, in our day, the very notion of peace is obscured in the minds of many, and certain equivocations, deliberately fostered, at times, by the enemies of the Church, tend to lead astray men who have the best of intentions. A move-

CHRISTIANIZING SOCIETY

R. M. to the world, December 24, 1955.

(*Modern man.—Principles of true human nature a foundation of man's security.—Condemnation of Communism.*)

1104 We again warn Christians of the industrial age, in (6, the spirit of Our immediate predecessors in the supreme 14) pastoral and teaching office, against being satisfied with an anti-communism founded on the slogan and the defense of a liberty which is devoid of content: Rather We urge them to build up a society in which man's security rests on that moral order of which We have very often set forth the need and the consequences, and which has regard for true human nature (a).

1105 Now Christians, to whom here more particularly We (14, address Ourselves, ought to know better than others that 18) the Son of God made Man is the one steadfast support of the human race in the social and historical life also, and that He, by taking to Himself human nature, has borne witness to its dignity as the basis and rule of that

ment such as Pax Christi should guard against such contaminations; it pertains to it to make the necessary distinctions, to unmask the errors and impostors, to rectify uncertain orientations and to trace for its members and for the Catholics preoccupied with this cause, a sure and firm course in which they can engage themselves in truth and in charity." *Bulletin de PAX CHRISTI*, No. 26, Oct. 1954, p. 1.

1104a *Ammoniamo i cristiani dell'era industriale, nuovamente e nello spirito dei Nostri ultimi Predecessori nel supremo ufficio pastorale e di magistero, di non contentarsi di un anticomunismo fondato sul motto e sulla difesa di una libertà vuota di contenuto; ma li esortiamo piuttosto a edificare una società, in cui la sicurezza dell'uomo riposi su quell'ordine morale, del quale abbiamo già più volte esposto la necessità e i riflessi e che rispecchia la vera natura umana.*

moral order. It is therefore their primary duty to act with a view to bringing about the return of modern society in its organizations to the sources made sacred by the Word of God made flesh. If ever Christians neglect this duty of theirs by leaving inactive the guiding forces of the Faith in their public life, to the extent that they are responsible, they would be committing treason against the God-Man Who appeared in visible form among us in the cradle of Bethlehem. Let the seriousness and deep motive of the Christian action be an effective testimony in the world and at the same time avail to dispel the very suspicion of a supposed aiming at worldly power on the part of the Church.

Serving the common good

If, therefore, Christians unite to this end in various institutions and organizations, they are setting before themselves no other objective save the service willed by God for the benefit of the world (a). For the sake of this motive, and not out of weakness, let Christians group themselves together. But let them—and more so than others—remain open to every healthy undertaking and to all genuine progress, and not withdraw themselves into a sealed enclosure as if to preserve themselves from the world. Committed to promote the advantage of all men, let them not despise others who, at any rate if they are submissive to the light of reason, both could and should accept from the teaching of Christianity at least what is based on the natural law (b).

1106a *Se dunque i cristiani si uniscono a tal fine in varie istituzioni ed organizzazioni, essi non si propongono altro scopo che il servizio voluto da Dio a vantaggio, del mondo.*

1106b *Dediti a promuovere il comune vantaggio, non disprezzano gli altri, i quali, del resto, se sono docili al lume della ragione, potrebbero e dovrebbero accettare della dottrina del cristianesimo almeno ciò che è fondato sul diritto di natura.*

- 1107** Be on your guard against those who undervalue this
 (40) Christian service to the world and oppose to it a so-called
 “pure,” “spiritual” Christianity. They have not understood
 the divine institution—to begin from its fundamental principle—Christ is true God but also true man. The Apostle St. Paul makes known to us the full essential will of God made Man, which aims at setting aright the earthly world also, when he pays to Him the tribute of honor with two very expressive titles, “Mediator,” and “Man” (a). Yes, man, as is everyone of those redeemed by Him.

(*Value of work.—The question of peace.*)

FORTITUDE IN PERSECUTION

Apost. Let. *Dum mœrenti animo*, June 29, 1956—to persecuted members of the Church.

(*Letter of Callistus III, in similar circumstances, June 29, 1456.—The present persecution.—The sufferings of the persecuted.—The duty of the bishops.*)

- 1108** And you, beloved sons, priest and lay, be always
 (54) united to those whom the Holy Spirit has chosen to rule the Church of God; even though these are at the present time restrained and cannot strengthen you by their word, still religiously and faithfully reflect in mind and soul upon the exhortations which they gave you in the past.
- 1109** Still, though the greatest difficulties impede you,
 (3, 25, 28) may you, compelled by apostolic zeal, generously and industriously perform all your religious duties, and above all preserve the Faith intact. What is more, insofar as it lies within your power, strive earnestly that the light of Christ shall illumine all others, and above all do this through the example of constancy in your Christian life

after the manner of Christians of old when the wave of persecutions broke upon the Church. Let those who are slipping, who waver, who are weak, learn from you to fortify their spirit, to profess the Faith candidly and openly, to attend to their religious duties, and to dedicate themselves entirely to Christ. The upright and vigorous forces of your soul and effective Christian piety, of which illustrious testimony has often been reported to Us, affords Us no little solace and bids Us hope that you may be able to transmit intact to future generations the most precious treasure of Christian Faith and of your loyalty to the Church and the Apostolic See, and establish it as a sacred heritage.

(Prayer to Our Lady.)

THE PREPARATION OF APOSTLES

Al. to the National Federation of Belgian "Protective Associations" (*Patronages belges*), July 23, 1956.

(Welcome.)

You belong to a numerous and flourishing federation **1110**
of Catholic youth, the primary idea of which was con- (32,
ceived, a century and a half ago, by Fr. Allemand, who de- 41,
voted all his zeal to this realization and found in Canon 64)
Timon-David a worthy continuator. You owe sincere grati-
tude to these men, whose works today have been blessed
with tremendous expansion. Now more than ever it is your
duty to remain entirely faithful to the ideal by which they
were inspired, an ideal resolutely supernatural since their
aim was to develop in the souls of their youth a spirit of
prayer, obedience and mortification, the only means capa-
ble of conquering a world permeated with materialism and
sensuality. The success of "Protective Associations" rests
primarily upon this solid foundation, austere without doubt

but unshakeable conforming to the teaching and the example of Our Lord Himself.

(*The Part of the Clergy.*)

1111 Devote special attention, my dearly beloved brethren, (32, to that section of the young generation, who have passed 39) beyond adolescence and are preparing to enter into their state in life. More than the others, they are seriously threatened with so many dangerous temptations. Foremost, they must find in their activity the answer to their spiritual needs. Strive to entrust them with responsibilities which will require the very best efforts of their being, to afford them the opportunity of exercising their own talents, to have them discover the apostolic meaning of their lives and the profound joy which accompanies the giving of one's self to others. No doubt, just as you have attracted and moreover bound them to this activity, you will in the same way contribute to the formation of fervent Christians and zealous apostles, who are so greatly needed by Catholic Action and by the clergy (a).

PARTICIPATION IN THE MINISTRY

Let. *Novimus religiosorum*, September 20, 1956—to Cardinal Valerio Valeri.

(*Congress on perfection and the apostolate.—Nothing without the bishop.—Task for Pastors.*)

1112 We cannot, moreover, pass over in silence a thing (8, which, by reason of its necessity, has been, We hope, con-

1111a The work of Protective Associations was encouraged formerly by St. Pius X in his letter of June 24, 1909, to Cardinal Ferrari, Archbishop of Milan: "If all the good which is capable of being performed in regard to religion and society, is based for the most part on the sound

sidered by everyone: considering that today especially 13,
those who are appointed for the care of souls can neither 27)
easily nor efficaciously reach all classes of citizens, their
various professions and conditions, they will act most pru-
dently by adjoining to themselves the cooperation of lay-
men who are equipped with experienced knowledge of
the Church's doctrine, by living the Christian life with
burning zeal, by spreading the Catholic religion, while ap-
plying it efficaciously to all acts of private and public life.
Coinciding with this collaboration, which is extremely use-
ful to bishops, it will be likewise for laymen a great honor
in being able to participate in a definite way, that is to say
by their personal assistance, in the apostolic ministry.

*(Holiness required of those who give themselves to
the apostolate.)*

formation of our youth, it should be evident to all that
the Protective Associations bear much responsibility in this
perspective; thanks to them, young people during their
holidays escape the dangers of frivolity, sloth and bad
companionship. They continue to instruct themselves in
Christian doctrine; also they are continually exhorted to
practices of piety, frequent reception of the sacraments
and the accomplishment of the other Christian duties; at
the same time they recreate by honest means while they
happily fulfill their religious and civic education.

Your Eminence will inform the beloved priests united
in a committee to prepare for this Congress, of my
congratulations on the merits they have acquired by
contributing to a work as sacred as the well-being of the
Christian family, by assisting fathers and mothers to keep
and protect their beloved children given to them by God;
I hope for them as well as for those who worked for the
success of these Protective Associations, the reward prom-
ised by the Holy Ghost: 'Qui ad justitiam erudiunt multos
fulgebunt quasi stellæ in perpetuas æternitates.'” (Cf.
Dan. 13:3.)

PARTICIPATION IN CATHOLIC ACTION

Al. to the Children of Mary of the Sacred Heart,
April 11, 1957.

(Necessity for prayer.—The Call of the Heart of Jesus.—The different activities in the Congregation.)

1113 We praise as well the teaching of the catechism and
(8, the participation in Catholic Action. In this way you are
25, helping priests at a closer range with their heavy tasks. In
28) this city of Rome, which has been committed in a very
special way to Our paternal care by Divine Providence, in
spite of all efforts to build churches in the periphery, the
population increases, as you know, more rapidly than the
number of parishes. The work is immense and the workers
are few. We are appealing to the good will of everyone
and We are asking all the faithful to take notice of their
responsibilities: wherever the priest can but penetrate in
rare circumstances and only then for a short time and
wherever he cannot penetrate at all, there the faithful in
some manner must represent the Church; indeed it can be
said not without basis that by their judgments, their atti-
tudes and their decisions, the Church will be judged either
favorably or unfavorably. Has Jesus not said: "A good tree
cannot bear bad fruit. . . . Not everyone who says to me:
Lord, Lord, shall enter the kingdom of heaven; but he who
does the will of my Father in heaven"(a). Thus the will of
God our Savior is that all men be saved and arrive at the
knowledge of truth (b).

1114 Every Christian must contribute to the great work
(5, of the salvation of the world, at least by the example of
7, virtues, which will make of him a light clearing away the
10, darkness of evil, a ferment uplifting matter, a salt preserv-
13, ing the taste of spiritual truths; but he can also, by

1113a Matt. 7:18 and 21.

1113b Cf. 1 Tim. 2:4.

participating in a collective, enlightened and methodical 22-
 enterprise, modify the mentality of his environment, influ- 23,
 ence the ways of living and acting, obtain a reformation in 25-
 the establishments, so that, not only individuals but more- 26,
 over society itself becomes what it should be, according to 36,
 the principles of social order and Christian morality. The 42,
 task of Catholic Action is more urgent and more important 59)
 than ever, for the enemy of humanity is always gathering
 more recruits in greater number, only too eager to sub-
 ordinate the laws of the spirit to the laws of matter. Every
 fervent Christian must say with the Apostle: "The love of
 Christ impels us, because we have come to the conclusion
 that, since one died for all, therefore all died. And Christ
 died for all, in order that they who are alive may live no
 longer for themselves, but for Him who died for them and
 rose again" (a). It is from the heart of Jesus that you will
 draw your zeal for souls and your spirit of sacrifice, which
 is the touchstone of that zeal (b).

1114a 2 Cor. 5:14-15.

1114b This allocution will be found in its entirety in *The Woman in the Modern World*, to which we refer the reader for all that concerns the feminine Apostolate, and in particular to the Allocution of September 29, 1957, to the World Union of Catholic Feminine Organizations.

INDEXES

KEY TO ABBREVIATIONS

References

- AA. S. S. D. N. Leonis Papæ XIII . . . Acta præcipua. Brugis et Insulis, MDCCCLXXXVII ff.
- AAS. *Acta Apostolicæ Sedis*, Romæ, Typographia Vaticana, 1908-1953.
- A.G. *Acta Gregorii Papæ XVI*, Romæ, ex Typographia polyglotta S.C. de Propaganda Fide, 1900-1904.
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- A.P.IX. *Pii IX Pontificis Maximi Acta*, Romæ, ex Typographia Bonarum Artium.
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- l.c. This signifies that the source is indicated in the text at the beginning of the document.
- L. e D. *Lettere e discorsi dei S. P. Pio IX e Leone XIII alla Società della Gioventù Cattolica Italiana dal 1868 al 1879*. Udine, 1893.
- L.N.R. *Les Nouvelles Religieuses*, Paris, 1918 à 1928 (bi-monthly).
- NCWC *National Catholic Welfare Conference News Service*, Washington.
- OR. *Osservatore Romano*, daily edition.
- ORf. *Osservatore Romano*, weekly French edition.
- P.F. *Discours de N.S.P. le Pape Pie IX*, recueillis par le P. PASQUALE DE FRANCISCIS, trad. française, Paris, 1875.
- QA. *Les Questions Actuelles*, Paris, Maison de la "Bonne Presse", 5, rue Bayard, 1887-1913.
- R.C. *Annales Ecclésiastiques de DOM CHAMARD*, 1869 à 1889, Paris, 1893.
- Rome. *Rome* (monthly), Paris, 5, rue Bayard, 1904-1940.
- Univ. *L'Univer* (daily), Paris.

Nature of Documents

Al.	— Allocution.
Can.	— Canon.
A.C.	— Apostolic constitution.
Dec.	— Decree.
Enc.	— Encyclical.
Let.	— Letter.
A.L.	— Apostolic letter.
M.P.	— Motu Proprio.

Numbering

In the margin of the text or in the notes:

Numbers in bold print indicate the divisions of the text or refer to them.

Numbers in brackets and italics refer to the sections of the analytical index and facilitate reference to parallel passages.

In the indexes: see the explanatory note at the beginning of each index.

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Titles in heavy capitals, e.g. **EDUCATION**, indicate a subject treated in a number of pontifical documents to be published or already published in another volume in the series.

INTRODUCTION

ORIGIN AND NECESSITY OF LAY ACTION

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- (1) — Lay action in response to
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- (3) — Thus it is not new in the Church: 16, 316, 409, 420, 454, 471, 508, 562, 576, 583, 879,
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in times of persecution: 23, 36, 490, 781,

in the Missions: 887-889,

in our age, in which lay collaboration has undergone a veritable renewal: 16, 33, 445, 486, 487, 490, 508, 853, 902, 966,

and a more complete organization: (59) ff.

Present Day Necessity

it is founded on:

Anti-religious pressure:

- (5) — This recourse to lay aid: 239,
does not come from the inaptitude of the clergy: 919,
nor from the emancipation of the laity: 918, 992-993,
cf. (51);
but from new needs: 9, 12, 41, 199, 304, 307, 316,
351-352, 454, 466, 471b, 488, 493, 520, 560, 562, 569,
581, 631, 806, 840, 852-853, 863, 965, 980, 1012,
caused by the pressure exerted:
especially since the Reformation: 902,
and even within the Church: 75-76, 379, 1013,
by enemies: 12, 13, 28, 31, 33-34, 42-43, 53, 55, 71,
91, 101, 104, 133, 156, 158, 167, 211, 311, 377, 397,
400, 490, 523, 582, 647, 734, 803, 864, 905, 935, 937,
1057, 1114, cf. (67)-(71),

well-organized: 7, 92, 119-120, 428, 864,
 and clothing their attacks with the appearance
 of legality: 59, 78, 89, 94, 105, 133, 201, 239, cf.:
 (69) and (71).
 Role of secret societies: 70, 75-76, 122-126, 216-219.

The dangers threatening:

- (6) — the *working-class*: 32, 54, 96, 99, 128, 782, 817, 828,
 exposed, under the pretext of bettering their eco-
 nomic conditions: 16, 369, 596, 605, 679,
 to the snares of Socialism and Communism: 108, 170,
 174, 267, 283, 299, 386, 423, 532, 576, 577, 679, 801,
 828, 103, 1104.
- (7) — *Society and souls*: 22, 41, 19, 249, 273-274, 411, 439
546,
 especially the family: 168, 671, 829,
 and youth: 26, 42, 92, 183, 644, 674,
 faith: 45, 64, 94, 116-117, 154, 171, 249, 432, 433, 471,
 481, 489, 598, 599, 690, 726, 771,
 and morals: 154, 164, 439, 471, 489, 523, 598-599,
 918, 931,
 because of the ruin of the natural social structure: 94,
546, 781, 823, 899, 955-956,
 materialism: 819, 826-827, 1114,
 and neo-paganism: 209, 526, 543, 555, 894, 966.
 cf. **THE WOMAN IN THE MODERN WORLD**:
 (22) ff.

Isolation of the Church

- (8) — Deprived today of the support of the civil power: 49,
78, 239-240, 903-904,
 her natural defender: 15, 132, 903,
 served by too few priests: 471, 489, 500, 520, 524, 582,
 599, 661, 693, 703, 851, 898, 906, 919, 1000, 1113,
 unable to penetrate milieus closed to their activity:
 60, 310, 322, 407, 454, 481, 488, 500, 516, 524, 563,
 582, 599, 622, 661, 694, 701, 703, 806, 871, 1112, 1113,
 by religious ignorance or indifference: 92, 146, 209,
 404, 531, 578, 690, 701-702, 726, 867,
 the secularization of society: 86, 500, 547, 561, 569,
593, 851, 955, cf. (5)-(7).
 The Church, faced with the menace of irreligion, is
 obliged to appeal for the aid of the laity: 29, 60, 62,

212, 216-219, 323, 593, 629, 661, 743, 806, 903, 907, 1101,
 whose responsibility grows in proportion to the part
 given to them in the organization of civil society:
397, 782, 864.

The duty of lay people

(9) — This appeal must not be a cause of pride: 716.

It is a grace: 469, 599, 692, 977,

and it imposes a duty: 446, 560, 690, cf. (1),

on all: 17, 29, 51, 156, 169, 173, 207, 279-280, 284,
 303, 454, 473, 475, 564, 569, 583, 741, 748-749, 851,
870, 908, 926, 1009;

but especially on Christian parents: 748-749, 1029,
 on the workers: 45, 542, 627, 819, cf. (87),

on the upper-classes: 29, 59, 143, 170, 197, 262-263,
279-281, 376, 433-434, 441, 542, 591, 677; cf. (87).

cf. VOLUME ON RESPONSIBILITIES OF
 THE UPPER CLASSES.

FIRST PART

THE LAITY IN THE SERVICE OF THE CHURCH

I. OBJECTIVES 323

One purpose and triple objective of the action of Catholics.

(10) — Action of lay Catholics is active in the service of the
 Church: 77, 322, 457, 488, 591, 622,

and has no other purpose but that of the hierarchy:
 473, 493, 572, 591, 634, 699-700, 706-707, 815,

namely: *The restoration of the reign of Christ*: 144,
 303, 305, 334, 339, 445, 447-448, 454, 470, 473a, 483,
 489-490, 508, 521, 524, 540, 548, 572, 582, 591, 611,
 689, 694, 707, 831, 839, 1008, 1010-1013, 1037, 1059,
1077, 1098,

in individuals: 220, 328, 445, 473a, 489, 496, 508,
 563, 572, 621, 634, 707, 789-790, 796, 1114,

especially among the young: 248, 526, 563, 1016,
 cf.: (88),

in families: 328, 445, 465, 473a, 572, 621, 670-671,
 689, 695, 707, 775, 796, 829, 857, 920, 1029, 1053,

cf. THE WOMAN IN THE MODERN WORLD:
 (79) ff.,

especially among the workers: 575-577, 624, 639,
659, 679, 694, 707, 796, 817, 819,
in society: 328, 445, 465, 473a, 489, 496, 524, 548,
562-563, 572, 621, 634, 689, 707, 789-790, 838, 1114,
This is a spiritual purpose: 463, 473, 493, 550-551, 572,
591, 664,
the same as that of the Church: cf. **THE CHURCH.**

Triple objective

- (11) — To attain this end, lay action embraces everything belonging to the Church's mission, or contributes to its fulfillment: 328, 334, 881:
directly: the apostolate in the strict sense: (12) and (13);
indirectly: civilizing influence of the Church: (14) ff.;
defence of the Church and the Faith: (19) ff.
The shift of emphasis from one to another of these objectives marks the *successive phases of Catholic Action*:
defence of the Faith, under Pius IX: (67) ff.;
social action under Leo XIII and St. Pius X: (71) ff.;
apostolate in the strict sense, since Pius XI: (75) ff.

1. Cooperation in the Apostolic Work of the Church:

- (12) — The apostolic mission of the Church,
which takes its origin from the Blessed Trinity:
1086 ff.,
and to which she alone has received the mandate:
526, 551, 556,
is to *lead souls to God*: 1037, 1049, 1076-1077, 1086,
by preaching the truth: 144, 209, 691, 977, 1087,
and the gift of supernatural life: 209, 334, 529, 556,
659, 699-700, 906, 1087,
This mission is entrusted primarily to the hierarchy,
helped by the clergy: 110, 221, 518, 659, 661, 699, 990,
1005, cf. (50) ff., cf. **THE CHURCH.**

Lay collaboration

- (13) — As well as religious: 4, 741, 748, 1000,
the laity are called to participate in this mission of
saving souls: 26, 94, 322, 433, 444, 452, 524, 526, 551,
582, 591, 593, 598, 636, 659-663, 699-700, 706-707, 795,
838, 839, 840, 1057, 1071, 1077, 1114, cf. (2),
not by supplanting the clergy: 919,

- but by collaborating with them: 10, 221, 468, 496, 473, 526, 572, 597, 600, 935, 1009, 1074,
 in a subordinate capacity: 221, 473, 696, 841, 935,
 cf. (50) ff., (95),
 by supporting their activity: 563, 565, 821, cf. (85),
 by prayer and almsgiving: 111-112, 114-115; cf. (22), (34),
 the witness of good example: (25) ff.,
 by completing and extending it: 500,
 and in case of necessity: cf. (8),
 by replacing it: 500,
 by direct action: cf. (27) ff.
- This is a true apostolate: 445, 469, 473, 488, 493, 570, 980,
 which shares in the pastoral ministry: 468, 469, 472, 473, 488 562, 631, 658, 694, 789-790, cf.: (75),
 and in its rights: 452, 549-553.
- Without being its exclusive monopoly: (79), (90),
 this apostolate is the principal objective assigned to
Catholic Action by Pius XI: (75)-(76).
 The rights of the laity: (1)-(2).

2. Cooperation in the civilizing work of the Church

Social action

- (14) — The mission of the Church and the hierarchy, without putting aside their apostolic work: 881,
 extends also to a social and civilizing work: 176, 209, 329-332, 334, 529, 540, 577, 641, 823-824, 830, 841, 921, 928, 990, 1008,
 inseparable from the work of sanctification: 210,
 since the salvation of society is the result of the Reign of Christ: 209, 295, 330, 448, 781, 881, 955, 1063, 1089-1090, 1104-1105,
 and since the sanctification of souls is furthered by the Christianization of the social structure: 152, 455, 830, 858,
 and by economic and social reform: 881, 989.
 cf. **THE WOMAN IN THE MODERN WORLD**: (98) ff.

Role of the laity

- (15) — The *solution of the social question* is an important part of the action of Catholics: 297, 312, 358, 435-436, 440-441, 531, 540, 591, 598, 798, 863, 868, 1071, 1079, cf. (92),

especially of that of the upper class: 279-281, cf. (9).
This action is rendered more necessary by the distress
of the people: 96, 172, 222, 249, 252, 283, 596, cf. (6),

who are exposed to the snares of Socialism and
Communism: 283, 289, cf. (6).

This *social action* was the principal objective assigned
to Catholic Action by Leo XIII and St. Pius X: 222, cf.
(71)-(74).

It has borne different names: 255, 278, 344,

in particular that of *Christian Democracy*: 255, 260-
261, 298,

which the Popes have used, while at the same
time warning men against its ambiguity: 256-260,
267, 420,

forbidding that any meaning should be given to
it which is political: 260-261, 299, 309, 414-417,

or Socialist: 299,

or contrary to obedience to the hierarchy: 264,
cf. (50)-(51).

cf. VOLUME ON THE SOCIAL CRISIS.

Rules of social action

(16) — Social action is concerned with all classes: 172, 222,
262-263,

which, while not seeking to deny their existence:
224, 258-259,

she must strive to bring together in a close union:
70, 92, 100, 173, 295, 531, 650, 738, 1009.

However, like the Church herself: 95-96, 98, 252, 298,
577,

without neglecting the higher social classes: 262,

she is especially interested in the poor: 231, 298, 433,
442, 605, 772, 828, 837,

whose material lot she strives to improve: 16, 143,
172, 198, 222, 246, 267, 335, 372, 385, 576,

in order to assure them that welfare which is
favorable to their religious life: 267, cf. (14),

as befits their dignity as creatures made in the
image of God: 638, 640, 680.

Social action of Catholics,

as well as the demands for justice which they some-
times have to make: 342, 440, 638,

must conform to the teachings of the Church, espe-
cially of the Popes: 226, 259, 269, 278, 384, 422, 436,
440, 638, 734, 772, 839, cf. (28), cf. (50)-(57),

and be inspired by justice and charity: 222, 246, 261, 269, 372, 440, 575, 1103a.

cf. **THE WOMAN IN THE MODERN WORLD.**

Purpose of social action

- (17) – The purpose of this action is, however, not purely economic: 268-269, but primarily moral and religious: 96, 181, 222, 268, 707, 730-733, 1008, having for its chief object the salvation of souls: 14, 16, 54, 271, 421, 541, cf. (10); the rechristianization of the working class: 127, 170, 267, 622, 1041, 1063, on which depends social renewal: 55, 143, 170, 343, 384, 387, 1064, 1083, and the progress of the Church: 422, cf. (97); the reformation of morals: 66, 105, 143, 246, 268-269, 686.

cf. **THE WOMAN IN THE MODERN WORLD.**

- (18) – The action of Catholics must even aim at the *reform of the social structure*: 213-214, 224, 383, 419-420, 474, 823, 838, 956, the rechristianization of social institutions: 138, 222, 335-336, 373, 474, 824, 897, 976, 977, 1105, the Reign of Christ: 373, cf. (10), the good of the Church and of souls: 351, 456, 512, 591, 977, and the good of the nation: 224, 455, 474, 656, 922, cf. (97). cf. Legal action: (36)-(37).

3. Defense of the Church

Necessity

- (19) – Since the universal Reign of Christ cannot be hoped for here below: 332, the Church must expect to fight: 332-333. Therefore it is the duty, not only of the hierarchy: 50, 171, 577, 661, 685-686, but also of every Catholic, to fight: 50, 158, 171, 379, for the defense of the rights of God: 72, 86, 335-336, 582, of souls: 12, 43, 582, of the Faith: 7, 34, 37, 39, 72, 116, 171, 201, 206, 319, 320, 377, 432, 474, 561, 661, 685-687, 696, 735, 762, 972,

for the defense of the Church: 13, 22, 26, 39, 41, 47-48, 60, 61, 68, 73, 86, 88, 101, 121, 134, 200, 203, 216-219, 311, 335-336, 418, 426, 432, 445, 563, 647, 764, 1010-1013, 1057,

especially for her rights and those of parents in the matter of education: 43, 64, 68, 168, 445, 501, 554, 644, 959,

and of marriage: 74, 959.

This is the particular duty of the Catholic Action organizations: 22, 26, 34, 39, 88, 206, 311, 335-336, 474, 501, 561, 563, 582, 661, 685-687, 762, 783, cf. (67),

of the Catholic Congresses: 47-48, 72, 171, 200-201, 320, 377, 798, cf. (38),

and of other societies and movements: 41, 101, 203, 216-219, 319, 972, cf. (59),

as well as the civic activity of Catholics: (36).

Rules

(20) — The defence of the Church demands charity and prudence: 25, 1057, cf. (42)-(43).

which must not be confused with *false prudence*: 79-80, 155-156, 378,

which, under pretext of charity: 58,

or in the impossible hope of conciliation: 57-58, 64, 66, 87,

leaves enemy attacks unanswered: 49, 117, 145, 154-156, 418.

Such an attitude is inexcusable: 57, 79, 145,

injurious to God: 145,

harmful to the Church and souls: 25, 145,

encouraging to their enemies: 145, 156.

II. METHODS

(21) — Action of Catholics must embrace the whole man: 475, 1089,

extend in *all directions* and penetrate *all sections of society*: 521, 564, 574, 591, 722, 830, 838, 920, 936, 970, 1009,

in particular: the home: 134, 614, 634, 717, 794, 866, 1021, 1029, 1053, cf. (10), (24),

the parish: 1028,

the school: 614, 634, cf. (32), (87),

work: 134, 614, 683-684, 794, 946, 956, 970, 1020, 1028, cf. (24), (87),

- public life: 134, 614, 634, 727, 822, 1028, cf. (36), (94),
 the Missions: 869, 936, cf. (34),
 It must extend to *all forms of activity* in keeping with the mission of the Church: 134, 341, 359-360, 476, 634, 669,
 and her spiritual purpose: 206, 509, 557, 591, 691.
 That of the *apostolate in the wide sense*, which is open to all: 207, 691, 908, 1022,
 prayer and sacrifice: (22), (23), (31),
 fulfillment of duties of state: (24), (32),
 good example: (25), (26),
 almsgiving: (34).
 That of the *apostolate in the strict sense*: (27),
 which is reserved to certain people: 909, 1021,
 and the limits of which are hard to determine: 909-910.
 That of *social action*: (34), (35),
 or even *civic action*: (36), (37).
 cf. VOLUME ON ADVICE TO MILITANT CATHOLICS.

Apostolate in the Wide Sense: 908

Prayer and sacrifice

- (22) — *Divine aid* is the principal source of effectiveness in the apostolate: 27, 33-35, 43-44, 64, 66, 109, 146, 165, 169, 323, 339, 541, 596, 608, 732, 757, 859, 1007.
 Therefore *prayer*, which seeks to obtain this aid, must be the first activity of Catholics: 6, 28, 32, 38, 45, 68, 111, 114, 165, 188, 236, 424, 425, 445, 456, 468, 470, 500, 506, 547, 564, 597, 714, 727, 739, 744, 750-752, 753, 807, 851, 859, 908, 941, 1007, 1017, 1045,
 it is a means open to all: 111-112, 908, 1022,
 and is self-sufficient, whereas it is presupposed by all the others: 1023,
 cf.: heresy of action: (44).
 Recommended types of prayer:
 prayer in common: 236-237, 753,
 devotions to the Sacred Heart, to Our Lady: 68, 114, 238, 753-754, 769, 977, 1025, 1038, 1073, 1114,
 to the Eucharist: 45, 313, 399, 1017,
 to the Holy Family: 291, 671.
 (23) — Prayer must be accompanied by *sacrifice*: 597, 715, 744, 753, 908, 1114,

which is the essential condition for all apostolates: 715, 908, 1025, 1032,
and which must be offered in union with that of Christ: 715, 984, 1025, 1045.

Participation of the faithful in the Holy Sacrifice: 982-983, 1090-1097.

Duties of state

(24) — Fulfillment of one's *duties of state*: 910, 1033.

especially those of married people and parents: 168, 602, 671, 694, 742, 744, 1029,
which is their primary duty in Catholic Action: 695, 866, cf. MARRIAGE,

THE WOMAN IN THE MODERN WORLD:
(62) ff.,

and those of Christian social relations: 224, 225, 293, 324,

in conformity with justice and charity: 270, 276, 293, 305, 597,

and of civic duty: 134, 305.

cf. VOLUMES ON LABOR PROBLEMS, PEACE WITHIN THE NATION.

Good example

(25) — *Personal influence* of the convinced Christian: 188, 597, 827, 856, 883, 907,

in his environment: 1056, 1079, 1114.

It is always possible: 145, 149, 691,

to profess the Faith: 86, 145-146, 149, 201, 208, 218, 304, 315, 321, 375, 458, 675, 691, 762, 778, 784, 818, 1113.

Martyrdom itself may be necessary: 23, 44, 65, 117, 137, 458, 1032, 1057, 1109.

(26) — *Example* of Christian living: 26, 32, 44-46, 134, 149, 183, 188, 201, 221, 291, 293, 304, 315, 392, 445, 564, 627, 727, 736, 739, 782, 826-827, 849, 855, 893, 929, 939, 942, 946, 1026, 1057, 1076, 1114,

can and must be given by all: 207, 908,

and is, like prayer, self-sufficient: 1023,

presupposed by all other activities: 865, 941, 1022,
and more effective than any of them: 304, 849, 929, 940, 1022.

cf. THE WOMAN IN THE MODERN WORLD: (106) ff.

The example, above all, of charity: 14, 16, 28, 231, 270, 297, 304, 312, 404, 423, 656, 745-747, 769, 778, 1007, 1009,
 which sees Our Lord in the neighbor: 14, 404-405, cf. (34).

Apostolate in the strict sense: 908

Nature

- (27) — The apostolate in the strict sense has limits which are hard to define: 878, 909-910.
 Militants exercise it individually: 24, 328, 433-434, 623, 696,
 or in restricted groups: 602, 871-873, 970.
 It prepares the way for the priest: 406, 600, 661, 704, 970, 1076,
 completes his activity: 562, 600,
 or even replaces it: 600, 1000,
 not in his priestly role: 906, cf. (95),
 but in the spreading and defense of the Faith and the supernatural life: 9, 29, 64, 145-149, 197, 328, 406, 433-434, 444, 474, 578, 613, 622, 671, 673, 778, 782, 878, 924, 1076, 1091-1092.
 All are not fitted for this apostolate: 207, 909, 1021, which, except in case of necessity: 144, 148, 644, must be reserved to those possessing the necessary aptitude and training: 29, 147-148, 434, cf. (39) ff., and have received the mandate for it: (50).
 cf. **THE WOMAN IN THE MODERN WORLD:** (110) ff.

Doctrinal apostolate

- (28) — Lay collaboration in the *doctrinal apostolate* includes especially:
 religious instruction and catechism: 1-2, 88, 131, 182, 189, 249, 310, 429, 457, 578, 585, 642, 644, 672-674, 681, 768, 821, 867, 894, 934, 970, 1037, 1058, 1109, 1113,
 the spreading of the social doctrine of the Church: 133, 225, 228, 290, 324, 351, 382, 387, 401-402, 436, 618, 623, 781, 802,
 as it is found in the teachings of the Popes: 133, 188, 228, 324, 436, 623, cf. (16).
 cf. **THE WOMAN IN THE MODERN WORLD:** (87).

This apostolate is exercised:

by the spoken word: 146, 147, 445, 468, 564, 627,
727, 939, 965, 1057,
and the written word: 119-120, 727, 1057.

- (29) — Action on and by *the press*: 7, 10, 36, 38, 43, 92, 94,
106, 119-121, 188, 198, 216-217, 229, 246, 398, 430, 445,
565, 579, 686, 809, 936, 1058, 1072.

cf. VOLUME ON TECHNIQUES OF DISSEMINATION.

Conditions necessary for lay collaboration in the doctrinal apostolate

- (30) — adequate training: (28), (39);
close and absolute dependence: 804-805, 973,
on the hierarchy: 141, 150, 451, 972-974,
who alone have the duty to teach: 147, 318, 673,
709, 805, 972, 1058,
who are competent even in matters of natural
law: 986-990,
and whose teaching must be faithfully followed by
that of the laity: 148, 783, 978.

Obedience to the hierarchy: cf. (50) ff.

External works, ordered to the salvation of souls and to religious renewal

- (31) — Lay collaboration extends to all external works ordered to the salvation of souls and to religious renewal: 28, 45, 88, 90, 93, 106, 183, 335-336, 380, 424, 444, 468, 470, 547, 660,

if these are approved by the Bishops: 727, cf. (50) ff.
Works of piety: 37, 43, 45, 88, 188-190, 217-218, 312, 444, 504:

Apostleship of Prayer: 37, 509, 863, cf. (66);
Liturgical apostolate: 45, 88, 188, 444, 863, 1098;
Retreats: 766, 861, 1080;
Pilgrimages: 190, 862.

- (32) — *Educational works*: 28, 38, 42, 61, 88, 130, 188, 198, 229, 248, 526, 671, 725, 798, 821, 934, 936:

Catholic schools: 92, 94, 106, 168, 216, 224, 559,
Works of benevolence by employers: 173, 183, 234, 936, 1110-1111,

Youth movements: 461, 526, 559, 592, 674, cf. (87), (88).
Importance of education for the young: 248, 644, 821,
for families: 55, 130, 462, 671, 896,

- and for the working classes: 64, 100, 767, 835-836.
 Importance of the role of parents: cf. (24),
 of Catholic teachers: 502.
 cf. EDUCATION. THE WOMAN IN THE MOD-
 ERN WORLD: (81) ff.
- (33) — *Missionary works and missions*: 12, 111-112, 318, 403,
 438-439, 444, 454, 459, 752, 799, 821, 869, 887, 893,
 1037, 1044 ff., 1068-1070, 1073, cf. (64).
 cf. VOLUME ON THE MISSIONS.
- (34) — *Works of mercy*: 9, 45, 64, 126, 217-218, 296, 411, 936,
 970,
 temporal: 12, 70, 112-114, 189, 225, 240, 246, 271-274,
 278, 318, 328, 434, 445, 454, 457, 509, 531, 622, 637,
 640, 694, 723, 765, 768, 778, 821, 834, 948, 1006,
 1037, 1052;
 and spiritual: 94, 99, 121, 210, 259, 273, 291, 328,
 434, 575, 639, 734, 1019, cf. (27),
 which must always take the first place: 369, 385-
 386, 575, 766,
 and to which the others are subordinated: 353,
 388, 1020.
 Lawfulness of almsgiving: 115, 275.
 Permanent charitable organizations: 277, 282 808, cf. (64).
 cf. VOLUME ON CHARITABLE SOCIETIES: 277,
 282, 808, cf. (64).
- (35) — *Economic and social institutions*: 37, 170, 173, 217,
 224-225, 231, 240, 342, 372, 385, 510, 681-682, 948.
Workers' associations: 92, 108, 130, 173, 542, 768, 832,
 cf. (92).
Trade organizations: 224, 229, 387-388, 532-533, 625,
 780, 861, 947-948, (92),
 in keeping with the teaching of the Church: 129,
 384, 440, 575, 832, 947;
Trade unions: 334-335, 832-836,
 Employers Associations: 125, 538,
Corporations: 125, 129, 173, 175, 176-182, 420, 531,
 534-535,
 adapted to the needs of the present time: 337,
 427.
 cf. VOLUME ON LABOR PROBLEMS.
- (36) — Lay activity extends to *legal and political action*: 48,
 62, 73-74, 81, 118, 137, 214-215, 418, 455, 511, 573, 800,
 824, 838, 861.

This action is needed for the good of the Church and souls: 48, 67-68, 74, 80, 81, 85, 140, 214, 219, 244, 455, 573, 800, 803, 808, 825, 922,

for the improvement of the lot of the people: 335, 353, 825, 959, cf. (16),

for the rechristianization of the social structure: 136, 511, 825, 959, 1114, cf. (18),

the good of the state: 80, 140, 573.

N.B. Object and scope of demands: 67-68, 74, 78-79, 214, 647-649, cf. (20).

(37) — It is especially the duty of a Catholic to use his rights as a citizen: 81, 136, 352, 453, 511, 652, 922,

by voting for candidates favorable to the Church: 85, 152-153, 198, 356, 922,

by preparing himself for political life: 355-356, cf. (40).

It is a duty for some to take part in affairs of state: 134-135, 357, 464, 922.

The "*non expedit*", its exceptional character: 87, 245, 354-355.

Principles of civic action in keeping with Catholic doctrine: 138, 153, 573, 1004.

Catholic Action and political action: cf. (94).

cf. **PEACE WITHIN THE NATION. THE WOMAN IN THE MODERN WORLD:** (74) ff., (113).

(38) — *Meetings or Congresses* are useful: 22, 97, 106, 175, 246, 861-862, 1028,

to regroup Catholic forces: 70, 171, 200-201, 228, 320, 363, 444, 617, cf. (46) ff.,

to inflame zeal and faith: 196, 208, 248, 363, 617, 817, and to prepare for action: 248, 363, 401-402, 617, 620,

in defense of the Church: 47-50, 101, 171, 200-201, 213-214, 216, 218, 320, cf. (19), (29), (32),

in social reform: 401-402, cf. (35),

in the apostolate: (27) ff.

III. CONDITIONS NECESSARY FOR EFFECTIVENESS

1. Formation of militant Catholics

Necessity and object

(39) — The success of the action of Catholics depends more on *quality* than on quantity: 339, 568, 602, 635, 848, 870, 895, cf. (80).

Hence the need for serious selection: 520, 712,

and sound formation: 429, 459, 483, 513, 515, 568, 584, 591, 602, 621, 661, 712, 857, 968, 1062,
 especially of leaders: 483, 515, 567, 592, 606, 635, 675,
 young people: 484, cf. (88),
 students: 585, 642, 867,
 catechists and Catholic teachers: 502, 674.

This formation must, above all, be *doctrinal*: 63, 412, 430, 459, 475, 497, 585, 591, 630, 642, 677, 713, 739, 785, 793, 926, 969, 1016, 1029, cf. (28),

Spiritual and moral: 339, 459, 475, 556, 584, 602, 633, 635-636, 642, 677, 712-713, 794, 826, 867, 969;

- (40) — but also *human*: 198, 412, 677, 927, 968,
civic and social: 355, 387, 392, 428, 584, 602, 621, 857, 926, 930, 1002, 1100, 1107.

Qualities of the militant Catholic

- (41) — The formation of militant Catholics
 must ensure a sound *interior life*: 339-340, 633, 659, 661, 739, 785, 794, 859, 945, 1135-1137,
 which is the principle of personal holiness: 44-46, 663, 739, 742,
 and effective apostolate: 163, 165, 328, 475, 633, 708, 712, 770-771, 794, 820, 827, 862, 943-945, 1008, 1110, cf. (26).
 It is nourished by prayer and the sacraments: 182, 400, 785, 820, 1001, 1017, cf. (22) ff.,
 and expresses itself in the practice of the virtues: 597, 727, 785, cf. (25),

- (42) — in particular:
Faith which is lively: 139, 432, 545, 597, 619, 704, 807, 812, 827, 1033, 1085, cf. (25),
 and enlightened: 339, 429, 597, 785, 794, 826, 827, 969, 1001, cf. (28);
Charity towards God and the neighbor: 84, 166, 464, 470, 633, 691, 727, 764, 807, 930, 977, 1033, cf. (26), (34),
 which is the source of zeal: 86, 362, 411, 489, 545, 691, 705, 716, 764, 783, 807, 818, 921, 1114, cf. (27),
 and disinterestedness: 39, 84, 379, 548, 636, 783, 978, 1004, 1055;

- (43) — true *prudence*: 154, 158, 429, 727,
 which is obedient to the prudence of the hierarchy: 159-160.

This prudence will put the militants on their guard against the snares of enemies: 75-76, 771, 781, 1103a. cf. false prudence: (20).

Militant laymen will, lastly, need *strength* and *perseverance*: 68, 154, 158, 411, 525, 545, 597, 727, 839, 1057. cf. **THE WOMAN IN THE MODERN WORLD**: (50) ff.

- (44) — The formation of militant Catholics must protect them from *deviations*: 63, 182, 414-415, 449-451, 552, 878, 880, 983, 1103a, into which they might be drawn by the attraction of novelty or private interests: 377, 979, 1016, lack of *obedience* to the hierarchy: 63, 315, 450, 986, 992, 996-997, cf. (20), (51), or even unenlightened zeal in the form of exclusive concentration on pious practices: 787, 944, or, on the contrary, the heresy of action: 757, 787, 940, 944.
- It must aim to raise up religious and priestly vocations: 1037, 1047, 1066, cf. (95).

Methods of formation

- (45) — The formation of their members is the primary task of movements: 92, 385, 561, 948, 1035, 1073, 1079, cf. (88). It must, above all, be the task of the clergy: (95). It requires the use of appropriate means: the help of God: 374, (22), prayer: (22), pious associations: 483, 545, cf. (31), (91), spiritual exercises: 461, 545, 607, 678, 681, 808, educational works: 461, 545, 610, 1080, 1111, cf. (32), (59), training weeks and social weeks: 401, 607, 621, 976, specialized publications: 461, 976, study circles: 92, 545, 607, 785, 1080-1081. N.B. Dangers of study circles: 413.

2. Unity of action

Its principle

- (46) — *Necessity*, in lay action, for complete unity of thought and activity: 69, 84, 101-102, 106, 130, 131, 138, 160, 167, 170, 219, 223, 227, 278, 301, 308, 313, 316-317, 335, 345, 463, 498, 580, 628, 687, 718, 737, 738, 816, 981, 995, 1005-1006, 1009.

This unity must have its source in faith and charity: 426, 619, 738, 981, 1004, cf. (42),
 obedience to the teaching and commands of Christ
 and the hierarchy: 139, 485, 618, cf. (50)-(52),
 and sound organization: (59) ff.

- (47) — Unity of action, exemplified in the enemy ranks: 320, 342, 547, cf. (5),
 is required by the urgency of the danger: 174, 201, 219, 379, 432, cf. (5)-(7),
 and the desire for effectiveness: 18, 104, 107, 199, 223, 230, 313, 379, 485, 522, 548, 668, 708, 717, 747, 980, 1006,
 since division among Catholics is the principal cause of failure: 89, 498, 548, 980.

Its extent

- (48) — If this unity requires the suppression of all dissension: 90, 154, 167, 193, 628,
 it is not compromised by differences of opinion,
 which are inevitable: 224, 227, 285, 308, 495,
 especially in political questions: 140, 375, 431, 480, 652, 1004,
 where a *just liberty* must be allowed to Catholics: 260-261, 460, 503,
 within the limits laid down by the authority of the hierarchy: 285, cf. (94).
- (49) — Unity of action *with non-Catholics*: its principles and limits: 24, 210-212, 467, 535, 1051-1054.

3. Obedience to the hierarchy

The principles of obedience

- (50) — Lay action must respect the organic nature of the Church, and her hierarchical order: 150-151, 161, 323, 594, 696, 740-741, 841.
 It owes obedience to the hierarchy: 18, 49-50, 81, 142, 157-158, 184, 200, 219, 309, 321, 366-367, 465, 483, 496, 594, 655, 731, 785, 856, 964, 978-979, 1009, 1015, 1017,
 who alone are responsible for the apostolate: 978, 1006, cf. (12),
 and qualified to give *the mandate* for it: 29, 102, 286, 366-367, 473, 483, 493, 595, 926, 963.
 Necessity of a mandate for official organizations: 286, 366-367, 483.

- (51) – Warning against the tendency of the laity to free themselves from the authority of the hierarchy: 49, 77, 102, 157, 414-415, 483, 558, 902, 974, 991-993,
 to claim sole competence in matters of public life: 986-988,
 to substitute, out of false zeal: 102, 142, 151, 292,
 their judgment for that of authority: 87, 90, 102, 142, 155, 157, 246, 265, 292, 992.
 Doctrinal obedience: (30).
- (52) – This obedience is required:
 for unity of action among Catholics: 18, 317, 381, 485, 548, 620, 655, 886, 991,
 and for the fruitfulness of their action: 18, 19, 62-64, 68, 97, 102, 130, 184, 292, 396, 440, 485, 489, 497, 596, 655, 708-709, 820, 1062.

Obedience to the Holy See

- (53) – The laity first of all owe obedience *to the Holy See*: 30, 62-64, 69, 107, 159-160, 309, 435, 737, 758, 807, 951, 978, 998, 1006, cf. (30), (43),
 which is the supreme controller of the action of Catholics: 395, 595, 788,
 and which alone can coordinate it for the good of all: 18, 159-160, 807.

To the Bishops

- (54) – The laity equally owe obedience *to the bishops*: 62, 81, 97, 100, 104, 141-142, 161-162, 184, 215, 226, 265, 292, 294, 303, 320, 473, 486, 595, 661, 737, 838, 850, 880, 996-999, 1108,
 who alone possess the mandate to govern the Church in the name of God: 141-142, 161, 292, 303, 473, 493, and whose authority does not derogate from that of the Pope: 265,
 with whom, in full agreement: 74, 142, 161, 550,
 they share the control over Catholic Action: 783.
 N.B. The extent of the authority of Bishops: (30), (51), cf. **THE CHURCH**.

Degrees of obedience

- (55) – The dependence of the laity on the hierarchy admits of different *degrees* according to the closeness of their collaboration in strictly pastoral activity: 790, 916, cf. (12).

It entails complete subordination in works with a strictly religious purpose: 364, cf. (12),
 in particular in those which Pius XI laid down as the proper object of Catholic Action, cf. (75): 452, 486, 505, 522, 594, 667-668, 877, 885, 916, 962,
 and in which the hierarchy use Catholic Action as their instrument: 709, 916-917,
 by passing on to it their mandate: (50).

- (56) — This dependence may be more flexible outside Catholic Action in the strict sense: 916,
 but the lay apostolate must always, to be orthodox: 916
 remain dependent on the Bishop: 913, 916,
 who may even make it entirely subject to the parish priest: 914.
- (57) — Dependence on the hierarchy is less close in the *political and social sphere*: 503, 790,
 in which the action of Catholics can enjoy a just liberty in technical and economic questions: 366, 381, 503, 589,
 but the hierarchy still retains the authority to judge the moral implications of these questions: 138, 141, 191, 246, 365-367, 395, 494, 682, 790, 991-992.

Role of the Bishops

- (58) — The fruitfulness of lay action depends on the *activity of the Bishops*: 286, 294, 446, 667,
 who must:
 ensure the recruitment and formation of their lay auxiliaries: 13, 21, 529, 544, 595, 635, 838-839,
 welcome or organize their associations: 300, 321, 423, 529, 560, 667, 687,
 maintain contact: 595,
 in order to encourage: 11, 118, 494,
 enlighten: 638, 975, 997-998,
 direct: 295, 529, 667, 978, 997-998,
 and coordinate action: 301, 791-792, cf. (52).
 The role of the clergy: (95)-(96).

SECOND PART

THE ORGANIZATION OF THE LAITY

I. NECESSITY AND RULES OF ORGANIZATION

Necessity

- (59) — Unity of action among Catholics, cf. (46),
 in their collaboration in the work of restoring the
 Reign of Christ: cf. (10):
 by the apostolate: (12),
 civilizing action: (14),
 defense of the Church: (19),
 requires their *organization*: 41, 521, 601, 615, 645,
 647, 661, 842, 843, 950, 1007, 1070,
 and their union in *associations*: 9, 41, 43, 61, 70, 118,
 130, 170, 174, 208, 232, 375, 427, 446-447, 796, 841,
 897, 1114,
 or "*movements*": 827.
 This is a tendency natural to man: 66, 232,
 which is in keeping with the structure of the
 Church: 233, 615, cf. (50),
 the demands of our time: 427, 843,
 and the tactics of our enemies: 26, 108, 170, 216,
 241-242, 343, 376, 843, 912, 1070, cf. (5).

Rules

- (60) — Organization, which is *not an end in itself, but only
 a means*: 796,
 is insufficient alone, if it is not animated by per-
 sonal action: 827, 950, 1026, cf. (21) ff.
 It is a difficult: 560, 608,
 and delicate thing to achieve: 843-845.
 It must not be artificial, but must spring spontaneously
 from the groups themselves: 361, 603, 843.
 It must not impose uniformity on all action, but leave
 sufficient liberty: 361, 788, 816, 843, 845, 852, 882, 912,
 950;
 in particular, it must not harm the family: 796.
 cf. **THE WOMAN IN THE MODERN WORLD**:
 (114)-(115).

Flexibility

- (61) — In spite of the permanence of their main lines: 337-
 338, 482, 594, 698, 786,
 the Catholic organizations, in order to keep alive

and ready for the needs of the hour: 341, 352, 410, 698,
 must, in their external forms and methods, *adapt themselves* unceasingly: 234, 251, 337-338 410, 446, 476, 596, 653, 771, 779, 782, 788, 856, 872, 1063,
 to the age and sex of their members: 476,
 to different times: 336, 389, 476,
 and places: 362, 389, 476, 483, 594, 698, 886.
 The principle of healthy flexibility: 856.

II. GENESIS AND EVOLUTION OF LAY MOVEMENTS

(62) — Catholic lay associations,
 which have recently assumed *new forms*: 233-234,
583,
 and which are always making progress: 274, 782,
 especially since the Council of Trent: 902, cf. (4),
 are in fact of great antiquity in the Church: 234,
282, 409, 1090,
 for example, charitable institutions: 274, 278, 893,
 guilds and confraternities: 1-2, 123, 234-235, 893,
 cf. (2) ff.

1. The precursors

From Benedict XIV to Gregory XVI

(63) — *Sodalities of Our Lady*: 3,
 founded by the Jesuits: 3,
 for the personal sanctification of the Sodalists: 3-4,
 and the practice of good works: 6, 902,
 have, since Gregory XIII (1584), often been recom-
 mended by the Popes: 5.
 They are at the origin of the first Catholic Action
 groups: 810,
 to which they henceforth have every right to belong:
 (80).

(64) — The Catholic Societies of the nineteenth century: 9,
904,
 founded for the spreading of the Gospel: 9, 12:
 Association for the *Propagation of the Faith*: 12, 318,
 at Lyons in 1822: 12, 113,
 Society of the *Holy Childhood*: 20;
 for the instruction of the faithful: 7, 8, 9,
 the formation of youth: 1110,

and for the exercise of charity and the apostolate:
9, 14, 126, 231, 403-408:

Conferences of St. Vincent de Paul, in 1853: 14,
126, 231, 403-408,

given their mandate by Pius IX: 408.

- (65) — *Apostleship of Prayer*: 754,
founded in 1845: 424-426,
and recommended to all lay apostles: 1023-1025.
Ends and means of action: 754-759, cf. (22).

- (66) — *Society of St. Francis de Sales*: 28,
for the defense of the Faith: 319,
and the return of heretics: 28.

2. From "Catholic Action" to the "Lay Apostolate"

Pius IX

- (67) — Organized Catholic Action, made necessary by the
struggles of the Church and the Papacy: 25, 33, 35,
47-48, 71-72, 397, 764, 807,
and by attacks clothed in legal forms: 47-48, 78, 80-
81, 213-214, 239, cf. (5),
developed from Pius IX to Benedict XV: 471, 697,
783:

German Congresses (1848): 47, 71, 78, 213, 228, 248,
380, 797-798, 807,

(Society of St. Boniface): 821;

Belgian Congresses (1863): 22.

Their purposes: diffusion of doctrine: 228, 377, 380,
Christian formation of youth: 214,
defense of the Church: 22, 47-48, 71-72 80-81,
171, 213-214, 377, 807.

Their spirit must even today be that which
animates Catholic Action: 380, 807.

- (68) — *Italian Catholic Association* (1866), for the defense of
the Church: 25.

Association of Italian Catholic Youth (1867): 26, 87,
183, 311,

founded for the defense of the Church: 26, 87-88,
188, 311, 764,

works of piety, charity and education: 26, 88, 188;
its Roman group: Circle of St. Peter (1869): 36,
762-763.

Italian Catholic Youth Movement is at the origin of
all Italian Catholic Action movements: 202, 312.

- (69) — *Roman Federation of Catholic Societies*, 33,
 founded after the capture of Rome (1870): 37, 105,
 by the union of new societies: 31, 37, 51, 947,
 and of those already in existence: 36, cf. (68),
 for the defense of the rights of the Church: 37, 73,
 105,
 and the struggle against secularism: 37, 70, 105.
 It is transformed in 1874, and becomes:
 The Organization of the Italian *Committees and Con-*
gresses: 73, 196.
 Their purpose is the defense and the spreading
 of religion: 82, 101, 196-197, 199-200, 247,
 the education of youth: 198,
 the bettering of the lot of the workers: 198,
 307 ff.,
 the preparation of local elections: 198.
 This organization merited the praises of Leo XIII
 and St. Pius X: 186, 316, 350,
 who entrusted to it the direction of Italian
 Catholic Action: 286, 350.

- (70) — Progress outside Italy from 1870 to 1890.

In Belgium:

- Work of the circles*: 56, 103,
 founded in 1873: 103,
 for the defense of the Church: 56, 104,
 and the bettering of the lot of the people:
 104, 143.

In France:

- Various organizations: 42, 94,
 including:
Union of Workingmen's Associations, for the
 christianization of the workers (1870): 54, 70,
 95, 97-99, 131, 1065,
Catholic Committees (1872), for the defense of
 the Church: 41, 61, 63, 91,
Catholic Workingmen's Associations: 127,
Catholic Association of French Youth (1886):
 By pious exercises, study and action: 616,
 it aims to train its members: 194, 391, 614,
 to make them into Apostles: 194, 322, 391 ff.,
 684,
 and auxiliaries of the clergy in the work of
 rechristianization: 322, 614-616.

After the formation of specialized movements, it will be their center of unity: 614-615, cf. (85).

Leo XIII

(71) — Leo XIII is the first to use the term *action of Catholics*: 223, 300-301.

In his Encyclicals: *Quod Apostolici*: 250, 422,
Rerum Novarum: 251, 309, 344, 422, 436, 539,
Graves de communi: 297, 309, 422,

he lays down as its *chief aim* the solution of the social problem in the light of Christian principles: 223, 344, 637, 733,

and gives it powerful encouragement: 253, 531-533, 536.

While denouncing the dangers of Socialism: 250-251, 729,

he indicates the respective duties of each social class: 251, 729, cf. (9),

and lays the foundation for the union of Catholic militants: 253-254, 257.

(72) — He also sets up, side by side with the organizations already founded: 175-177, cf. (70)-(71),
 new enterprises: 174, 234, 253-254:

Workingmen's Associations: 127-130, 170, 174, 253, 436,

and *Rural Associations*: 234, 253, 537, 860-861,

Mutual Benefit Societies: 234, 253,

and *Social Secretariats*: 253, cf. (35).

St. Pius X

(73) — St. Pius X, the "guide and promoter of Catholic Action": 898-899,

shows his solicitude for it in his very first Encyclical: 303, 316, 325, 421,

and appeals to it to aid the clergy in his plan to "Restore all things in Christ": 303-304.

By the Encyclical *Il fermo proposito*: 323, 422,

he seeks to inaugurate a positive work, not of discussion but of action: 304, 326.

In it, he teaches "*ex professo*" the principles of *Catholic Action*: (10) ff.,

and indicates its one purpose: (10),

and triple objective: (12)-(20),

in moving from the defensive to positive action: 1081.

He recognizes its character as a true apostolate: 339,
 while at the same time, like Leo XIII,
 laying down as its principal objective:
 after the sanctification of its own members: 304,
 328,
 the solution of the social question: 335-336, 358,
 535, 899, 1081, cf. (14),
 by action according to laws which he recalls:
 422.

Cf.: VOLUME ON LABOR PROBLEMS.

People's Union: 346-347, 435.

Social Weeks: 401-402, 976, 1060-1061.

Growth and decline of the *Sillon*: 322, 413.

Benedict XV

- (74) — Benedict XV, while following his predecessors in laying down as the principal task of *Catholic Action* the restoration of the social order: 435,
 calls upon it to undertake the work of evangelization: 428, 435.
 He gives it instructions on organization and action: 428, 433, 440, 441,
 encourages the movements of *Social Action*:
People's Union: 435,
Society of St. Joachim: 436.
 He reminds the faithful of their *missionary* duties: 438, 439,
 and the upper classes of their role in *Catholic Action*: 433, 440, cf. (9),
 approves the beginnings of *Catholic scouting*: 437,
 cf. 925 ff.

Pius XI

- (75) — Pius XI, without making any innovation, save in accidental forms and organization: 471, 491, 508, 879,
 gives the greatest encouragement to *Catholic Action*: 697.
 In directing the laity towards it, as their primary work: 469, 492, 507, 598, 696,
 he calls them to the exercise of their royal priesthood: 696, cf. (1).
 He defends *Catholic Action* against the onset of Fascism: 526 ff., 549,
 by presenting it as an integral part of the pastoral ministry, sharing in its rights: (13),

and clearly distinct from political and purely economic action: (94), (92), cf. (14) ff., (19).

By orientating it towards the apostolate in the strict sense: (12)-(13),

he is able to define it as: a *participation in the apostolate of the hierarchy*: 454, 459, 465, 472, 492, 505, 508, 523, 562, 582, 594, 660-661,

By the faithful bringing to the Church in the exercise of her *Apostolic Mission*: 469, 488, cf. (13),

the aid of their *organized action*: 508, 520, 583, 606, cf. (59).

(76) — He lays down its *primary end* as the sanctification of its members: 462, 473, 493, 497, 508, 512, 584, 606, 621, 662,

an essential task, especially for the youth movements: 476, cf. (88),

and determines the *principal objective of its activity*, especially in the adult movements: 476,

the sanctification of others: 476, 508, 663, 696, cf. (12),

by all activities beneficial to Christian life: 476, 574, cf. (21) ff.,

in particular: the formation of youth: 563, cf. (32),

cf. EDUCATION,

the rechristianization of the family: 696,

cf. MARRIAGE

and of political life: 696, cf. (18),

social action: 696, cf. (14), (35),

cf. VOLUME ON THE SOCIAL CRISIS,

the missions: 468, 606, cf. (33).

cf. VOLUME ON THE MISSIONS.

(77) — He recognizes different authentic forms of Catholic Action, in particular:

men's movements, e. g. the National Catholic Federation (1924): 485-486,

which becomes the National Federation of Catholic Action (1945): 1001;

of women, e. g. The Women's League of Catholic Action: 565,

specialized youth movements: 521:

Young Christian Workers:

in Belgium (1925): 461, 596, cf. (87),

in France (1927): 657,

Rural Youth Movement (1930): (87).

Student movements: (87).

Pius XII

- (78) — Pius XII, recommending *Catholic Action*, presents it: 933,
 as the specialized body of the lay apostolate: 738, 850, 870.
 He assigns it the task,
 besides the essential task of the personal sanctification of its members: 730, 739, 783, 789,
 of an intense apostolic activity: 783, 789, 790, 794, 839, 875-876, 885, 897, 939,
 in order to lead back the modern world to Christ: 841:
 family: 866, cf. (10),
 youth: 867, cf. (10),
 society: 868,
 Mission countries: 869, 895 ff., 936.
- (79) — He makes its organization more flexible: 816, cf. (61),
 asks for it to be introduced into all parishes: cf. (84),
 while at the same time extending it to the international level: cf. (86).
 He defines more clearly its relationship with other movements: cf. (90),
 puts before it the outstanding model of the Sodality of Our Lady: cf. (80)-(81),
 and opens a vast field to the *Lay Apostolate*: 900 ff. cf. (21) ff.,
 not only within the Catholic Action movements: 911,
 but even outside every organized association: 870, 873, 911, 967.
 He multiplies his appeals for a *crusade for a better world*: 1035.

3. A renewal

- (80) — By the Constitution *Bis sæculari*: 808,
 Pius XII reforms the sodalities of Our Lady: 960, cf. (63),
 declares that they have every right to belong to Catholic Action: 815-816, 852-854, 877, 962,
 without needing a new mandate: 963.
 They are indeed an excellent form of Catholic Action: 853-854,

thanks to rigorous selection: 960-961,
 prudent direction: 3,
 the wisdom of their statutes: 787,
 their flexibility: 3, 961,
 their close union with the hierarchy: 811-813, 855,
 960, 962, 964, 978,
 the formation given to their members: 787, 814, 816.
 855,

and to chosen groups of apostles: 853, 961, 978,

(81) — and thanks to their intensely apostolic activity, for the sole glory of God: 787, 814, 960, 964, 979.

They are animated by devotion to Our Lady: 977,
 and by the will to serve: 979,

in all apostolic works entrusted to them by the Church: 808-809, 963,

in collaboration with the other apostolic associations: 810, 960-961, 963-964,

which they must leaven: 853.

4. Some new departures

(82) — The *Catholic Association of Italian Workers* (1945): 772,

cells of the modern apostolate in the working world: 772-775.

Their relations with the workers' associations: 776,
 with the Trade Unions: 777.

Pax Christi: 1099-1101.

(83) — The *Civic Committees* (1952): 955.

Founded, on the fringe of Catholic Action, to defend religious interests in civic matters: 957-959,

they are not political parties: 959, cf. (94),

but must form men's consciences: 958,

and imbue life and the social structure with Christian ideas: 955-957, cf. (18).

III. RELATIONSHIPS

1. Internal relations

General organization

(84) — To ensure their union with the hierarchy: 460, 524, 659, cf. (50),

the structure of the lay organization must correspond to the organic nature of the Church: 390, 594, 603, 773, 848,

by setting up groups:

- on a parish level*: 82, 92, 200, 460, 499, 522, 594, 848, 880, 970, 1064,
 as constitutive cells of Catholic Action: 460,
on a diocesan level: 82, 200, 389, 522, 594, 880, 915,
on a regional level: 82-83, 200.
 Role of diocesan committees: 82-83, 389, 522, 603, 791.
- (85) — This structure includes, above diocesan level: 302, 594, *Central organizations*: 204, 286, 308, 346-347, 390, 393, 435, 522, 667-668, 688, 915, *Federal organizations*: 38, 97, 118, 200, 202, 302, 348-350, 375, 496, 521, 565, 603, 615, 688, 962.
 Without prejudice to the particular purpose and the freedom of action of each group: 37, 202, 286, 348, 390, 565, 603, 912, 953, cf. (90), these organizations coordinate the local sections: 302, 308, 390, 393, 668, 688, or the different movements: 202, 302, 348, 615, 688, 912,
 to produce greater unity and effectiveness of action: 37, 40, 41, 61, 202, 204, 286, 302, 308, 346-347, 393, 435, 496, 615, 668, 718,
 and closer union with the hierarchy: 962, cf. (50).
- (86) — The organization of the laity must strive to attain an *international level*: 466, 474, 786, 971, 996, 1005, 1018, 1027-1028, 1031, 1039, 1042-1043, 1067, 1088,
 to correspond to the universal character of the Church: 738, 1008, 1033, 1040-1041, 1072, 1086-1088, to meet the problems which arise today on a world scale: 786, 949, 952-953,
 and to work more effectively for world peace: 923, 950, 971, 1005, 1008, 1014, 1018, 1027-1028, 1030, 1041, 1050, 1056, 1099, 1102-1103.

Specialization

- (87) — The structure of Catholic Action: 460, 653, cf. (84), must include:
distinct movements for various categories of the faithful: 583, 846, 961, 967:
 the four basic associations: 846, 967,
 for men: 485-486, 653, 846, 967, 1001, cf. (77),
 boys: 459, 469, 846, 967, cf. (70), (88),
 women: 442-443, 465-466, 565, 672, 846, 967, cf. (77),
 and girls: 846, 967.

Specialized movements according to occupation: 96, 460, 605, 615, 657, 780, 1015, 1018, 1028, 1081-1082, are required to make possible the apostolate of like by like: 543, 605, 607, 615, 657, 683, 780, 836:
 Industrialists: 543,
 Workers: 543, 596, 657-658, 683-684, 785, 817, 836, 1085,
 Farmers: 856, 1014 ff., 1064,
 Sailors: 1018,
 Students: 585, 642,
 not only in the Universities: 592, 643, 675, 847, 867, 1002,
 because of their future influence: 642, 675,
 but in all colleges and schools: 592, 610, 614, 634, 646, 676, 721, 970.
 N.B. Limits set to the Catholic Action movements within colleges: 721.

Young people and adults

(88) — *Youth movements* should:
 recruit early: 602,
 strive above all for the sanctification of their members: 203, 437, 476, 504, 584, 610, 735, 818, 925-929, cf. (39),
 and for their training for life: 1002,
 provide members for the adult movements: 194, 203, 718,
 and, without usurping their function: 186, 314,
 help them: 185-186, 193, 202, 440, 469, 504, 736,
 with docility: 309, 314-315, 440,
 and especially by good example: 497, cf. (26).

Direction of movements

(89) — In the Sodalties of Our Lady, the *President of each group* is a priest: 877;
 in the Catholic Action movements, it is a lay person: 316, 413, 483, 877,
 who, in all obedience to the hierarchy: 77, cf. (50) ff.,
 must assume the task of practical direction: 567, 783.
 Recruitment: 314, 441-442, 592, 643, 677,
 qualities: 309,
 formation of leaders: (39) ff.

2. Catholic Action and other movements

- (90) — Harmony between the various movements: 184, 204, 788, 1001, 1003, 1015,
 is required by charity and the need for effectiveness: 195, 202, 204, 509a, 719, 820a, 964, 980,
 and demands unity of thought and action: 191-192, 322, 620, 816, 954.

Catholic Action, the principal, but not the only, organization of Catholic militants: 719, 779, 783, 816, 885, 994,

does not of its very nature possess authority over the other organizations: 885.

It must not supplant or absorb any other: 204, 509, 588, 609, 660, 720, 779, 816,

but must collaborate with them: 477, 588, 603-604, 609, 611, 708, 719-720, 783-784, 792, 816, 820, 870, 882,

within a clearly defined relationship: 779,

by acting as a bond between them: 816,

respecting the character proper to each: 185-187, 322, 496, 509a, 611, 653-654, 788, 1030, 1083,

and allowing them to develop freely: 779, 783, 873.

Catholic Action and auxiliary associations

- (91) — This harmony must reign between Catholic Action and the *pious associations*: 427, cf. (31),

in particular the Apostleship of Prayer: 753, 1026, cf. (66),

They are the auxiliaries of Catholic Action: 509a, 522, 611, 624, 653-654, 688,

which train their members in interior life and apostolic zeal: 444-445, 484, 502, 509, 524, 611, 756, 758, 760-761, 1022,

sustain its action by prayer: 754, 760, cf. (22),

and help it to recruit members: 522, 760.

Catholic Action and the *Third Order*: 123, 932, 1010, 1037.

The Third Order, the crack troops of the lay army: 1010, 1037.

Catholic Action and social action

- (92) — *Social action* was, under Leo XIII and St. Pius X, the principal objective assigned to Catholic Action: (71)-(73).

Even in the limited sense of Pius XI, cf. (75),

Catholic Action, without directly concerning itself with social reforms: 858,

can still be called a social work, since:

its aim is the Reign of Christ in society: 210, 474, 493, 621, 664,

it is concerned with the religious and moral repercussions of social problems: 465, 530, 540, 621, 637, 650, 664, 794, 868, 1016,

it helps to improve the life of the working class: 530, 575, 622, 681.

Catholic Action, however, remains distinct from economic and trade associations: 528, 589, 682, 775, 777, which retain their autonomy in their own sphere: 494, 510, 575, 637, 682,

but must, in matters concerning the apostolate in the strict sense, coordinate their action with Catholic Action: 477, 494, 510, 530, 624, 659, 681.

(93) — Catholic Action, however, affords valuable help to these social and trade organizations:

by training their members and leaders: 590, 625, 637, 897,

by guiding and supporting their activity: 470, 477, 575, 590, 626,

by coordinating it and raising it to a higher level: 473, 493, 510, 590, 636.

In return, the economic and social organizations prepare the way for Catholic Action in the working world: 682, 1020.

Orientation of social action: (15) ff., (35).

Catholic Action and political action

(94) — The boundary between Catholic Action and *political action* varies according to time and place: 922,

and allows for an inevitable compenetration: 922.

Catholic Action by its very nature is foreign to and above party politics: 417, 435, 453, 455, 463, 465, 474, 480, 489, 493, 495, 503, 505, 511-512, 525, 549, 561, 572, 590, 612, 737, 790, 884, 922, 957,

especially in delicate circumstances: 453,

and, even for the needs of the defense of religion: 647-649,

to political action in the strict sense: 473, 493, 503, 505, 527, 590, 649, 653, 664,

or to the immediate formation for this action: 503.

It must, however, be concerned with the common good: 455,
 intervene in politics for the needs of religion and souls: 512, 546,
 ensure the civic training of its members according to Christian principles: 245, 455, 475, 478-479, 495, 503, 527, 561, 573, 649-652, cf. (40),
 who, without exception: 87, cf. (37),
 should, not only as citizens, but also as Catholics: 884, 897,
 fulfill their civic duties: 453, 455, 464, 478, 495, 512, 527, 573, 957,
 and may join political organizations which give the necessary guarantees: 503, 506, 511, 573, 884, cf. (48).

3. Clergy and Laity

The priest and Catholic Action

(95) — The success of Catholic Action, an integral part of the pastoral ministry: 452, 525, 665, cf. (13),
 depends in large part on the clergy: 514, 567, 629, 665, 667, 718,
 who must found groups and maintain them: 846, 863, 917,
 and welcome lay apostles, even outside of any organization: 631, 994, 1003.

In *Catholic Action*, the priest must leave to the laity: the presidency of groups and movements: 586, cf. (89),
 and real scope for initiative: 970.

He must restrict his difficult role: 516, 587, 906,
 in which, in dependence on the hierarchy: 713, cf. (50),
 he alone has authority and a mandate: 515, 545, 666,
 and is superior to the laity: 983,
 to the spiritual and doctrinal formation and direction of members: 256, 387, 394, 406, 515, 544, 586-587, 630, 661, 666, 713, 783, 795, 877, 906, 993, 1001,
 especially that of the militants and leaders: 515-516, 545, cf. (39) ff.,
 and the direction of study circles: 413, 515, 586.

The militants offer him in return: valuable help in his ministry: 372, 516, 599, 784-785, 1001, cf. (27) ff.,
 vocations which ensure the recruitment of the clergy: 4, 88, 516, 587, 616, 859, 936.

The priest and social action

Role of the priest in *social action*: 277-278, 370-372, 419, 544.

Formation of chaplains

(96) — The role of the priest in Catholic Action and social action *demand*s a formation: 370, 419-420, 513-514, 517, 665,

which is doctrinal: 287, 586, 899,

spiritual: 289,

and social: 544,

and which must begin in the seminary: 606, 612, 665,

and continue throughout the life of the priest: 665; a theoretical and practical knowledge of Catholic Action: 586, 665, 999;

the virtues of charity: 287, 544, 606,

and prudence: 287-289;

the sense of the Church: 586, 606,

and that of justice: 544;

serious experience: 622, 999.

cf. VOLUME ON THE PRIESTHOOD.

Catholic Action and *Religious*: 610, 666, 795.

cf. VOLUME ON STATES OF PERFECTION.

CONCLUSION

FRUITS OF LAY ACTION

(97) — The fruits of lay action are proved by the facts: 82, 88, 228, 316, 533, 560, 583.

This action benefits those who exercise it: 51, 305-306, 462, 566, 707, 789, 1002,

their families: 69, 462,

the Church: 42, 45, 50, 70, 100, 183, 199, 307, 407,

452, 571, 597, 616, 621, 706-707, 735,

the life of society: 70, 92, 178, 452, 468, 547, 573,

the nation: 42-43, 50, 70, 92, 100, 199, 305-306, 452, 462-463, 468, 474, 481-482, 512, 571, 597, 612, 616, 706, 710-711, 789, 957,

which suffers by the obstacles put in the way of

Catholic Action: 240-243, 549,

lastly, universal peace: 92, 243, 448, 468, 547.

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Lay collaboration in the service of the Church can lay claim to a tradition which is as old as Christianity itself. The characters of Baptism and Confirmation, as also membership of the Mystical Body, have also imposed on the faithful the obligation of assisting, by their prayers and sacrifices, by the witness of their life and sometimes of their blood, the defense and extension of the Kingdom of Christ. At the same time they have thereby incurred the duty of responding to the appeals of the hierarchy when the latter should seek more direct aid in the carrying out of their mission.

If these appeals have become more insistent in the present day, they do not, however, signify a reversal of the traditional system, nor an emancipation of the laity, as if the latter had at long last come of age. New needs have given rise to them: the Church, now deprived of the natural support which she used to enjoy from Christian institutions, and handicapped in her apostolic activity by the dearth of priestly vocations, has been forced to ask for the help of all her children.

While multiplying their appeals, the Sovereign Pontiffs have not failed to lay down the objectives which must be envisaged by the Action of Catholics, and the rules it must follow; they have also encouraged the course of its development by their approbation and direction. It is these appeals and directives which the present volume sets out to gather together.

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