

Divini Redemptoris

On Atheistic Communism

Pope Pius XI - 1937

To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

The promise of a Redeemer brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the keen regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fullness of time the expected Savior came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2. Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3. This all too imminent danger, Venerable Brethren, as you have already surmised, is bolshevistic and atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization .

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

origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

5. During Our Pontificate We too have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924 when Our relief-mission returned from the Soviet Union We condemned Communism in a special Allocution<sup>[3]</sup> which We addressed to the whole world. In our Encyclicals *Miserentissimus Redemptor*,<sup>[4]</sup> *Quadragesimo Anno*,<sup>[5]</sup> *Caritate Christi*,<sup>[6]</sup> *Acerba Animi*,<sup>[7]</sup> *Dilectissima Nobis*,<sup>[8]</sup> We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a world-wide echo which is not yet spent. In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

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

7. Hence We wish to expose once more in a brief synthesis the principles of atheistic Communism as they are manifested chiefly in bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

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

9. The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of bolshevism claim to possess the only genuine interpretation. According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class struggle with its consequent violent hate and destruction takes on the aspects of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

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

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

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would "give according to his powers" and would "receive according to his needs." Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant

against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

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

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

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

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

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

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

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power — and here we are thinking with special affection of the people of Russia and Mexico — it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

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

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by

God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates — more than it should — certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

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

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

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

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

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

27. In the Encyclical on Christian Education[10] We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true “microcosm,” as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the

dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage[11] and in Our other Encyclical on Education, cited above, we have treated these topics at considerable length.

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

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's." [12] While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor.[13] Our own Encyclical on the Reconstruction of the Social Order[14] adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound

prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers,[15] and to the other on the Christian Constitution of States.[16] In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . .,"[17] true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven — but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,"[18] she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

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

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for love of man, and become not only the “Son of a Carpenter” but Himself a “Carpenter.”[19] It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: “All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop.”[20]

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

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

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

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

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

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

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

44. And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount. [25] This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All

Christians, rich or poor, must keep their eye fixed on heaven, remembering that “we have not here a lasting city, but we seek one that is to come.”[26] The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.[27] Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: “Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . .”[28]

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

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, “patient and kind,”[32] which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And we are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the working men and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand we see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, we cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Savior has loved us, that is, even at the sacrifice

of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of my Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me." [33] And the reverse: "Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least. neither did you do it to me." [34]

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

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that loveth his neighbor hath fulfilled the law" and he gives the reason: "For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal . . . and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself." [36] According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard. 50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno* in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand for each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member — that is to say, each individual man in the dignity of his human personality —

is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52. But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: “Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.”[37]

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

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

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

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

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

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

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

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

61. To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism .

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

63. But the most efficacious means of apostolate among the poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici Sacerdotii*. [41] Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head." [42] A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and useless "tinkling cymbal." [43] Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal

property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion[44] We have called this movement so dear to Our heart “a particularly providential assistance” in the work of the Church during these troublous times. Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

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

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

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

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

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

them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days, a noble and an arduous mission. Under the guidance of their Bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Savior of the world has given them an example not only of toil but of self immolation.

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

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

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

74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat what We have said with frequent insistence in the past, especially in Our Encyclical *Caritate Christi*: “How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can

there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.”[46]

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

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

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

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

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

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

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

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

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

Given at Rome, at St. Peter’s, on the feast of St. Joseph, patron of the universal Church, on the 19th of March, 1937, the 16th year of our Pontificate.

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- 25. St. Matthew, V, 3.
- 26. Hebrews, XIII, 14.
- 27. St. Luke, XI, 41.
- 28. St. James, V, 1-3.
- 29. St. Matthew, V, 3.
- 30. St. James, V, 7, 8.
- 31. St. Luke, VI, 20.
- 32. I Corinthians, XIII, 4.
- 33. St. Matthew, XXV, 34-40.
- 34. St. Matthew, XXV, 41-45.
- 35. St. John, XIII, 34.
- 36. Romans, XIII, 8, 9.
- 37. Encycl. Quadragesimo Anno, May 15, 1931 (A.A.S., Vol. XXIII, 1931, p. 202).
- 38. Psalms, CXXXVI, 1.
- 39. St. Matthew, XVII, 20
- 40. I Epist. St. John, V, 4.
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- 42. St. Matthew, VIII, 20.
- 43. I Corinthians, XIII, 1.
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- 46. Encycl. Caritate Christi, May 3, 1932 (A.A.S., vol. XX-IV, 1932, p. 190).
- 47. Acts, IV, 12.
- 48. Encycl. Ubi Arcano, Dec. 23, 1922 (A.A.S., Vol. XIV, 1922, p. 691).
- 49. II Epist. St. Peter, III, 13; cf. Isaias, LXV, 17 and LXVI, 22; Apoc., XXI, 1.
- 50. Apoc. XXI, 5.