

The Text of the Address by Pope Pius Before Group of Cardinals

ROME, June 2 (AP)—Following is the English-language text of Pope Pius' address to a group of cardinals today:

The shining figure of Pope St. Eugene!

For the tenth time, Divine Providence allows us to receive, venerable brothers, your greetings on the feast of our holy patron and to express to you our appreciation for your close and loyal collaboration as well as our reliance on the aid of your prayers. But today, for the first time, we enjoy the consolation of accepting your earnest good wishes as expressed with such delicate feeling by the revered and most worthy new dean of your Sacred College.

It was only a few months ago at Christmas time that we listened to the voice of the venerable and lamented Cardinal Genaro Granito Pignatelli di Belmonte. The Lord has called him to Himself in the evening of a long and fruitful lifetime. To serve for his eulogy and to put into words our gratitude in his regard there springs immediately to our mind a phrase that fits him perfectly and describes him completely: He was "the good and faithful servant" of the Church of Christ and of his Apostolic See.

Today we naturally turn our thoughts to the Holy Pontiff whose name our deeply devout parents gave us and whose patronage they assured us when we were born, never guessing its hidden meaning for us. And we, who for a goodly ten years have been steering the barque of Peter through the squalls of the tempest and the furious buffeting of the storm, tossed about without rest or respite amid the reefs, find it heartening now to recall the story of him who was really here below the "sacerdos magnus, qui in diebus suis plauit Deo et inventus est justus" and who today from Heaven's glorious and eternal rest sends down upon the latest of his successors a gentle and brilliant ray of light which fills our heart with comfort, courage and confidence.

Terrena non metuit! He feared nothing on earth!

The sacred liturgy depicts, in the forceful final words of a brief antiphon, the figure of a sovereign pontiff according to the mind and heart of the Divine Master, wholly wrapped up in the gravity of his mission and his responsibilities: "Dum esset fumus pontifex, terrena non metuit." "While he was sovereign pontiff he was afraid of nothing on earth!"

"Terrena non metuit! He feared nothing on earth!" There is the characteristic trait which sums up the life and activity of all the great popes; there is the feature which the church has seen fit to make the title of honor for all the popes who are saints. From the very first moment when, in spite of our unworthiness, we were called to follow in their footsteps we have considered this as a constant directive for our conduct. We have made this the ideals toward which we ought to advance with all our feeble forces. In excited and

g days like ours, at a time when truth and error, faith in God and denial of God, the primacy of the spirit and the predominance of matter, human dignity and its abandonment, the order born of reason and the

tions and these acts form the solid front of the Christian conscience which is determined, at the proper time and place, to put a stop to the advancement of religious nihilism, to the violence of brute force, to the profanation of the person and dignity of man, to the assaults against society or to society's misdeeds.

Hence, in the name of God-made man, we address our paternal gratitude to each and every one of our beloved sons and daughters spread over the world who is enrolled in the army of Christ and sworn to battle for the coming of His kingdom of peace; while at the same time we express our most ardent hopes that, persevering faithful unto death, they may be found on the great day of eternal recompense among the number of the "conquerors" for whom are reserved the magnificent and inscrutable promises of the revelation full of mystery.

We are sure they will not feel offended if, to the expression of gratitude which rises from the depths of our heart, we add a new and urgent "vigilant" watch.

In the brief pauses between two battles this unflinching vigilance is more than ever needed, because great is the danger then of resting on one's laurels, of becoming unnerved and allowing the enemy to retake the ground so laboriously conquered. The days of truce are often no less important than those of battle. They should not be days of empty and idle interruption, but of useful work; work of rescue, constructive work which will give substance and form to the glorious hopes inspired by victory.

WORK OF RESCUE

The work of rescue should be extended also to those many wayward souls who, although remaining—as they think, at least—united to our devoted children in the faith, have parted company with them to join in movements which actually tend to laicize and de-Christianize every phase of private and public life. Even though the divine word "Father forgive them for they know not what they do" should be valid for them also, this would not change at all the objective wickedness of their conduct. They provide themselves with a double conscience; for while they pretend to remain members of the Christian community, at the same time they fight as auxiliary troops in the ranks

of those who deny God. This very double dealing or this cleavage threatens to make of them, sooner or later, a poisonous tumor in the very bosom of Christianity. These people remind us of those of whom the Apostle Paul spoke, "weeping" (Flens); they draw tears from our eyes also because they are acting like enemies of the Cross of Christ, "Inimicos Crucis Christi."

THE MATERNAL WARNINGS OF THE CHURCH.

As long as it is possible we seek, with kindness and patience to open their eyes, to lead them back to Him who alone is the way, the truth, the life. Also to the just and salutary solutions of temporal problems—in conformity with divine and eternal principles—the prayer of the Church contributes its aid: "... grant to all those who profess themselves Christians to reject those things which are contrary to that name and follow such things as are agreeable to the same." (Collect, third Sunday after Easter.)

While we thus pray for those in danger, we beseech them at the same time to heed the warnings of the Church, which still today exhorts and prays like a loving mother, that she may not be obliged to apply to them the severe judgment of the Divine Master: "And if He will not hear the Church: let him be to thee as the heathen and the publican." (Matt. 18:17.)

SOCIAL REFORMS.

But the reconquest of so many wayward and embittered hearts, who have lost the true concepts and sound ideas about the world and God and themselves, will depend essentially on the earnestness, loyalty, energy and fairness which all men of right principle will bring to the solution of the fundamental problems growing out of the ruin and revolution of the war and its aftermath. As everybody knows, at the heart of these issues and controlling them entirely, lie the just and necessary social reforms, and particularly the urgent need to provide the poorer classes with housing, bread and work.

Yet it would be dangerous, since it might lead to bitter disappointment, if fantastic hopes and expectations of a fully satisfactory and speedy solution were to be based on these reforms. It is not a question today of merely distributing the products of the social economy more equitably in closer correspondence with the

labor and the needs of individuals. Important as this requirement may be, still under present conditions, especially in view of the enormous destruction and fluctuation caused by the war, every social reform is strictly bound up with the question of a prudent organization of production.

The relations between agriculture and industry within the single national economies, and of those latter with the economy of other nations, the manner and extent that each nation is to share in the world market; all these difficult problems present themselves today afresh and under aspects different from those of previous times. Upon their rational solution depends the productivity of the several nations, and consequently the welfare of individuals as well; for it is clear that there can never be sufficient distribution where there is not sufficient production.

There are nations, of course, who can boast today of a productive capacity, which, they point out, is constantly increasing from year to year. But if this productivity is attained as a result of unbridled competition and of an unprincipled expenditure of wealth, or by oppression and despotic exploitation of labor and the needs of individuals on the part of the state, it cannot be sound and natural, because social economy is an organizing of workers, and every worker is endowed with human dignity and freedom. The immoderate exploitation of genuine human values usually keeps step with that of nature's treasures, especially of the land, and leads sooner or later to decadence.

Only on the principles of Christianity and in accord with its spirit can the social reforms, called for imperatively by the necessities and aspirations of our times, be carried out. They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work.

Wherefore, we turn to the Catholics of the whole world exhorting them not to be satisfied with good intentions and fine projects, but to proceed courageously to put them into practice. Neither should they hesitate to join forces with those who, remaining outside their ranks, are none the less in agreement with the social teaching of the Catholic Church and are disposed to follow the road that she has marked out, which is not the road of violent

revolution but of experience, that has stood the test, and of energetic resolution.

THE WAR IN PALESTINE

Among the political problems which still await an adequate solution, it is unnecessary to say that world peace takes first place. And behold instead, to the profound consternation of all Christendom, the flames of war, which were already smoldering in noble Greece and China's ancient land, have been rekindled in the very places where nearly 2,000 years ago the divine message of peace had resounded, ushering in the work of salvation.

The truce, however temporary, announced this very night, must be hailed with a sigh of relief, as a dawn of hope. How could the Christian world look on unconcernedly or in fruitless indignation as that sacred ground which everyone approached with reverence most profound, to kiss it with warmest affection, was being trampled by troops of war and bombed from the air? Allow the holy places to be completely devastated? Reduce the "Great Sepulchre of Christ" to a mass of rubble? God grant that the danger of so terrible a scourge may be finally dispelled!

THE WORK FOR PEACE

Since in this fashion the world has been languishing for three years under a strange uneasiness and is wandering along divergent paths, faltering between peace and war, far-seeing and courageous men are searching unceasingly for new avenues that open the way to safety. Through repeated attempts at reconciliation, they are devoting themselves to set on her feet again a Europe shaken to her very foundations and to make of this source of recurring upheavals a bulwark of peace and the providential champion of a general calm over the whole face of the world.

Hence, though without wanting to involve the Church in the tangle of purely temporal interests, we deemed it opportune to appoint our special representative to the "Congress of Europe" recently held at The Hague, in order to show the solicitude and to offer the encouragement of this Apostolic See for the union of nations. Neither have we any doubt that our faithful children will realize that their position is always at the side of those generous souls who are preparing the way for mutual understanding and for the re-establishment

of a sincere spirit of peace among nations.

THE COMING HOLY YEAR.

The more the world of today exhibits the disheartening spectacle of its dissensions and contradictions, the more compelling is the duty of Catholics to give a shining example of unity and cohesion without distinction of language, nationality or race.

In the light of this ideal of concord, we welcome with gratitude to God and with confidence in His assistance, the approach of the Holy Year. There was a moment when it might have been doubted whether the Eternal City would be materially and spiritually in a position to guarantee a worthy setting for an event of such far-reaching import. But the vigor, the high mindedness and the strong feeling for order, justice and peace of the people of Rome and of Italy have made such a profound impression on the Catholic world as to dispel all doubt and to remove the basis of any fear whatever.

With deep joy and tender emotion then, venerable brothers, do we give notice to you and to the whole Catholic universe that in the year 1950 the twenty-fifth Holy Year in the history of the Church will be celebrated, if so pleases the Lord, according to the prescriptions sanctioned by sacred tradition.

After the sad times that have just passed, filled to the cup's brim with sorrow and anguish, may this really Holy Year, by the grace of the Most High, and through the intercession of the August Mother of God, of the Princes of the Apostles and of all the saints, be for the human family a harbinger of a new era of peace, prosperity and progress!

That is our most dear wish, the object of our most fervent prayers.

May the days of the Holy Year bring the answer from Heaven to the prayer which with a single heart pastor and flock, Rome and the Catholic world, address to God:

"Laetifica nos pro diebus quibus nos afflixisti, pro annis quibus vidimus mala." (Ps. 89, 15).

"Give us joy for the days in which thou hast humbled us, for the years in which we have suffered misfortune."

Looking forward to this consolation, venerable brothers, upon you and upon all our beloved sons and daughters who have listened to this message of ours, we bestow with particular affection our apostolic benediction.

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To be afraid? Of what? Are we then, not strong? Is the clash between the followers and the foes of Christ after all insuperable?

The church suffers to think of the harm that her enemies are doing to themselves, of the evil they bring to so many little, frail, ignorant souls to whom they are a cause of scandal and of ruin. For herself she rekindles the ardor of Christ's disciples, and to burn into them a keener and deeper realization of their strength.

HEALTHY REAWAKENING

In the shadowy half-light the line of division between the two camps would seem almost shifting to the superficial eye. The full light of truth has marked it clearly at the very points where it appeared most uncertain. Now is the moment when everyone who still treasures in the depths of his soul a spark of Christian spirit must wake up. This awakening may painfully disturb the smug tranquillity of those to whom the daylight of reality points inexorably to sacrifices and changes to which, in their slumbers, they had not given a thought, and from which they can no longer escape. But it is a healthy reawakening too, because it releases energies hitherto pent up and, as it were, benumbed, with grievous harm to individuals and to all mankind.

The attitudes, the resolutions and the acts which are the fruit of this awakening are not confined, as an erroneous slogan would have it, within the sphere called "purely religious," meaning by the phrase exclusion from any penetration into public life. The contrary is true. On the civic, national, international plane they are involved in every question whether moral interests are at stake, in every question where the issue is to form ranks for God or against Him, in every question, briefly, which explicitly or implicitly touches religion.

In these attitudes, in these resolutions, in these acts, Catholic forces, while reserving their freedom of action in face of political currents and alignments, may sometimes follow a road parallel to theirs, in so far as it may be suggested by common interests; parallel, but no more, without merging or subordination.

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