

The Text of Pope Pius' Message at the Public Consistory Held in the Vatican

ROME, Feb. 20 (P)—The Vatican's official English translation of the text of Pope Pius XII's allocution today to the Assembly of Cardinals:

The lofty and noble sentiments expressed by your eminent spokesman, venerable brethren, on behalf of this, the first group of Cardinals included by us in the Senate of the Church, have given us much pleasure.

And now we address you, you who—to apply to this solemn occasion the words of the great St. Augustine—are the newly formed flowers of canon law, opening up to the inspiration of the Holy Ghost, flowers of our honor, fruits of our choice, now crowned by us with diadem not glistening with gold or precious stones but with the color of flame and blood; because in flame and blood is all the charity of Christ which surpasses all knowledge.

Your names, your virtues, your merits, the battles fought by not few of you with heroic courage against the oppressor in defense of truth and justice are so well known to the whole world that we consider ourselves dispensed from recording in detail that which has already received the recognition and praise of all.

There is a sense of serene calm as we look on you and see in you who have come from every corner of the world the whole church, that "home of the Living God" as the Vatican Council calls it, which houses all the faithful, united by the bonds of common faith and charity.

You have come to Peter in whom, according to words of the same council, the episcopate and the faithful find "principles and visible foundation of unity."

Says World Seeks Unity

When in our address of Christmas Eve we announced to the Sacred College our intention of raising you to the sacred purple we were fully conscious of the lively interest which such a manifestation of the supranational character of the church and of its world-wide unity would arouse throughout the world—the poor world which everywhere hungers and thirsts for unity and strives in various ways to secure it.

Our words have provided the faithful with a new motive for consolation and encouragement; to the others—we speak of honest people, not those who are slaves of the "father of lies"—they have given matter for serious reflection.

The church, as we then pointed out, has in God, in the God Man, in Christ, the invisible but unshakable principle of her unity and entirety, of the unity we mean, of her head and members in the complete fullness of her own life which embraces and sanctifies all that is really human, directing and subordinating their many aspirations and particular aims to the integral and common end of man, which is His likeness in the highest possible degree to God.

This church stands out today in the midst of a world torn and divided as a warning, as a standard unto the nations which invites all who do not yet believe

tional character is of great importance for the foundation of life in society. This does not mean that it is the office of the church to include and somehow embrace, as in a gigantic world empire, all human society. Such a concept of the church as an earthly empire and world domination is fundamentally false.

At no time in history has it been true or corresponded to reality unless one persists erroneously in transplanting into past ages the ideas and terminology proper to our own.

The church—while fulfilling the mandate of her Divine Founder of spreading the gospel everywhere and of winning over to the gospel every creature—is not an empire, especially in the imperialistic sense, such as is now meant by the word. Her progress and expansion are marked by a trend contrary to that of modern imperialism.

Her development is before all else in depth, then in length and breadth. She seeks out above all man as such. Her study is to form man, to model and perfect in him the divine image. Her work is done in the depth of each man's heart, but has its effects, extending throughout his life, in all his activities. Through men thus formed the church prepares for human society a basis on which it can rest securely.

Modern imperialism, on the contrary, goes in just the opposite direction. It does not seek out man as such but the material things and forces to which it subjects man; that is why it carries in it germs which endanger the very foundations of human intercourse.

Under such circumstances, can one wonder at the present anxiety of peoples for their mutual security? It is anxiety born of an unbridled tendency toward expansion which has within it the gnawing worm of ceaseless unrest, and brings it about that, to each demand made as needed for security there follows another and another without end, the second perhaps more insistent than its forerunner.

Cohesion and Equilibrium —

Activity of the Church Within Man.

Moreover the solidity of foundation would be useless if the structure lacked cohesion and equilibrium. Now the Church also contributes to the cohesion and equilibrium of all the diverse and complex parts of the social structure. Here, too, her activity is, before all else, internal. The props and buttresses built outside a tottering edifice are but a precarious makeshift and cannot do more than delay somewhat its inevitable collapse.

If the destructive hand of time, which has not spared many more recent monuments, has respected the magnificent Gothic cathedrals of the thirteenth century, if they still stand erect above the ruins that surround them, it is because their buttresses provide only an accessory, if precious, contribution from outside to the interior strength of the jointed structure in a pleasing style of architecture as solid and finished as it is durable.

and against this doctrine and practice of the Church, place in their real significance the tendencies of imperialism. Here you will find the solidarity of human intercourse suffers yet another immense setback. For, if such gigantic organisms have no real moral background, they evolve of necessity in the direction of an ever greater centralization and more stringent uniformity.

As a result their equilibrium, their very cohesion, are maintained solely by force and by dominating material conditions and juridical expedience, events and institutions, and not by the power of the conscientious assent of men, of their intellectual convictions and readiness to take the initiative or assume responsibility. The so-called internal order is reduced almost to a simple truce between the various groups with a continuous threat of upsetting their equilibrium at every shift, whether of the interests at stake or of the proportion between the respective forces.

Being thus fragile and unstable in their internal composition, these organisms are all the more liable to become a danger also to the whole family of states.

Equality — The Complete Man, Center of the Social Order.

Undoubtedly there is the case of an empire built upon a foundation whose spiritual character has been established and reinforced in the course of history; which moreover draws its support from the conscience of the great majority of the citizens. But is it not exposed to another kind of danger, namely that of giving an exaggerated importance or exclusive attention to what is its own and of not being able to evaluate or even be aware of what is outside it? And here again is the unity and integrity of human intercourse threatened by the breach made at a vital point in its foundations; here again is the sacred principle of equality and parity among men violated.

Here too it is the church that can cure and heal such a wound. And she does it by having access to the innermost sanctuary of the human being and placing him at center of the whole social order. Now this human being is not man in the abstract, nor considered only in the order of pure nature, but the complete man as he is in the sight of God, his Creator and Redeemer, as he is in his concrete and historical reality, which could not be lost sight of without compromising the normal functioning of human intercourse.

The church knows it and acts accordingly. If, in particular ages or places, one or another ethnical group or social class has more than others made it influence on the church felt, this does not mean that she becomes vassal to anyone, or is so to speak, petrified at some historical moment and debarred from any further development.

On the contrary, since she is ever bent intently over man, watching his every heart beat, she knows all his rich qualities, is alive to his aspirations with that clear-sighted intuition and penetra-

tion of the dire force of circumstances snatch populations from their lands and homes; it does not mean the forsaking of healthy traditions or venerable customs, nor the permanent or at least protracted separation by force of married couples, fathers and sons, brothers, relatives and friends, nor the degradation of men in the humiliating status of a formless "mass."

The dislocation of men in this disastrous form has unfortunately today become more frequent, but even it, in forms both ancient and new, can be traced in diverse ways, directly or indirectly, to contemporary imperialistic tendencies. The invitation of the church to "come" to her does not call for such sad dislocations, even though the merciful and powerful directing hand of God uses even these same calamities in order to draw many of their victims to the church, their Father's house; but in His heart He did not need them; as St. Augustine puts it very well, when he writes:

"Non enim de locis suis migrando venient, sed in locis suis Credendo." "It is not by leaving their homes, but by believing within their homes that they will come." (Epist. 199, Cap. 12, No. 47—Migne Pl. T 33 Col. 923).

Has not the church, venerable brethren, through this intimate spiritual attraction, contributed—does she not still contribute effectively—toward laying a solid foundation for civil society? Man, as God wants him and the church accepts him, will never consider himself as firmly fixed in space and time if stripped of secure property and traditions. Herein the strong find the source of their ardent and fruitful vitality, and the weak, who are always the majority, are protected against pusillanimity and apathy, against slipping from their dignity as men.

Against Forced Repatriation

The long experience of church educators of peoples confirms it; accordingly she is careful in every way to join the religious life to national customs and is particularly solicitous of those whom emigration or military service keeps far from their native land. Shipwreck of so many souls justifies, alas, this maternal apprehension of the church, and imposes the conclusion that the security of property and attachment to ancient traditions, which are indispensable to the healthy integrity of man, are also fundamental elements of human society.

However, it would evidently be equivalent to nullifying the beneficial effect of this postulate and converting it into its contrary, if one were to use it in order to justify the repatriation of men against their will and the refusal of the right of asylum in regard to those who, for grave reasons, wish to fix their residence elsewhere.

The church living in the heart of man and man living in the bosom of the church—here, venerable brethren, is the most deeply rooted and efficacious union that can be conceived. Through this

self, has its proximate origin and its end in the complete man, in the human person, the image of God.

The Apostle calls the faithful by two magnificent names:

"Fellow citizens with saints" and "the domestic of God." (Eph. 2, 19.) Do we not see that, of these epithets, the first refers to the life of the State, and the second to that of the family? And is it not possible to find here an allusion to the manner in which the church helps to establish the foundation of society in its inner structure, in the family and the State?

Have this concept and this manner of acting lost today their validity?

The two master columns of society, as they lost their center of gravity, have, alas, also been torn from their base. And what is the result, except that the family has seen the decline of its vital and educative power, and the State, on its side, is on the point of abdicating its mission of defender of the law to transform itself into that leviathan of the Old Testament, which dominates everything because it wants to draw almost everything to itself?

Certainly today, in the inextricable confusion in which the world is tossing, the State finds itself compelled to take over an immense weight of duties and offices; but does not this abnormal state of affairs threaten gravely to compromise its essential force and the efficiency of its authority?

The Arduous Mission of the Church.

Now what is the consequence of all this for the church? She must today, as never before, live her mission; she must reject more emphatically than ever that false and narrow concept of her spirituality and her interior life which would confine her, blind and mute, in the retirement of the sanctuary.

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 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. Accordingly they—especially they—must have an ever-clearer sense not only of belonging to the church, but of 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. They are the church, hence from its earliest days the faithful, with

[The remainder of the text was recorded and translated in London because of the apparent closing of the Vatican City radio stations after transmission of the foregoing.]

Too often of the past hardly anything is known, or at most, only what is sufficient to guess at the outline of the accumulation of its ruins.

The present is for many only the disordered rush of a torrent which carries man like fish on its headlong course toward the night of the future in which they will lose themselves in the force that moves them on.

Only the church can bring men back from these shadows to the light. She alone can make him conscious of the past, master of the present and secure for the future. Her supranational character does not act like an empire which extends its tentacles in all directions with the aim of dominating the world. Like the mother of a family, she only gathers around her all her sons scattered over the world. She gathers them into the unity of her vital divine principles.

Do we not see every day how Christ, a divine victim, His arms outstretched from one end of the world to the other, embraces and holds at the same time in its past, present and future the entire human society?

Says Church Sustains Men

It is a (five words missing) sacrifice instituted by our Redeemer at the Last Supper, by which the bloody sacrifice to be offered once on the Cross was to be represented, and its memory persists even to the end of time and its salutary virtue applied for the remission of those sins which we daily commit.

At one of the gravest moments of history the church defends and sustains its best and highest values for the good of society, values which form an indissoluble bond between its past and its future, and show a bright light on the disturbing enigmas of our times.

In the mass men become ever more conscious of their duty and at the same time of the immense divine benefit in the commemoration of Golgotha, the greatest event in the story of mankind. They are strengthened, to free themselves from the profoundest misery of the present, the misery of daily sin, while even the most abandoned feel a breath of the personal love of our merciful God.

Their gaze is directed toward a secure future, in the victory of Our Lord, there on the altar of that Supreme Judge Who will one day announce the final, irrevocable sentence.

Venerable brethren, the church provides the greatest support of human society.

Every day, from where the sun rises to where it sets, without distinction of race or nation, a pure conception rises. All sons of the church in intimate brotherhood take part in it from all corners of the universe. All find in it a refuge from their misery, as well as the safety they seek. Let us love the church, this holy church, loving and strong, this really supranational church. Let us make her loved by all peoples and by all men. We ourselves are the stable foundation of society.

Let us be conscious of our sacred duty toward what the Lord has called His church, so that all men may recognize that it is divine.

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This church stands out today in the midst of a world torn and divided as a warning, as a standard unto the nations which invites all who do not yet believe to come to her and strengthen her sons in the faith which they profess; for without God and away from God there cannot be any true, solid, secure unity.

If then today so many from every side turn in anxious expectancy and trembling hope to the church and ask her what part she has to play in the salvation of human society, in the establishment of that inestimable blessing, more precious than all treasures, which is lasting internal and external peace, the answer of the church can be manifold and varied, corresponding to her varied potentialities.

But the main definite answer to which all other can be reduced, always remains the unity and completeness of the church, founded in God and in Christ. Hence the necessity—first for the children of the church themselves, but also for human society in general—of having clear and exact notions of the influence exercised in practice by this unity and completeness.

This influence extends to the foundation, structure and activity of human society. The primary importance of the first of these three ideas leads us to make it—in conjunction with our Christmas message already referred to—the subject of the discourse which we address you today on this solemn, unusual occasion which gathers around us new members of the Sacred College, worthy representatives of the church's universality.

Solidarity and Security — The Church and Modern Imperialism.

The unity and completeness of the church made clear by the manifestation of her suprana-

tion, even be aware of what is outside it? And here again is the unity and integrity of human intercourse threatened by the breach made at a vital point in its foundations; here again is the sacred principle of equality and parity among men violated.

Cohesion and Equilibrium — Activity of the Church Within Man.

Moreover the solidity of foundation would be useless if the structure lacked cohesion and equilibrium. Now the Church also contributes to the cohesion and equilibrium of all the diverse and complex parts of the social structure. Here, too, her activity is, before all else, internal. The props and buttresses built outside a tottering edifice are but a precarious makeshift and cannot do more than delay somewhat its inevitable collapse.

If the destructive hand of time, which has not spared many more recent monuments, has respected the magnificent Gothic cathedrals of the thirteenth century, if they still stand erect above the ruins that surround them, it is because their buttresses provide only an accessory, if precious, contribution from outside to the interior strength of the jointed structure in a pleasing style of architecture as solid and finished as it is daring and graceful. So it is with the Church. She works on what is most intrinsic to man's being, on man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God.

This man the Church forms and educates because he alone, complete in harmonious combination of his natural and supernatural life, in an orderly development of his instincts and inclinations, his rich qualities and varied reactions is at the same time the beginning and the end of life in human society, thus also the principle of its equilibrium.

That is why the apostle of the Gentiles, speaking of Christians, proclaims they are no more "children tossed to and fro" by the uncertain drift in the midst of human society. Our predecessor of happy memory, Pius XI, in his Encyclical *Quadragesimo Anno* on social order, drew a practical conclusion from this thought when he announced a principle of general application, viz, that what individual men can do by themselves and by their own forces should not be taken from them and assigned to the community.

Lists Ills of Imperialism

It is a principle that also holds good for smaller communities and those of lower rank in relation to those which are larger and in a position of superiority. For—as the wise Pontiff said, developing his thought—every social activity is of its nature subsidiary; it must serve as a support to members of the social body and never destroy or absorb them. These are surely enlightened words, valid for social life in all its grades and also for the life of the church without prejudice to its hierarchical structure.

Now, venerable brethren, over

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The church knows it and acts accordingly. If, in particular ages or places, one or another ethnical group or social class has more than others made it influence on the church felt, this does not mean that she becomes vassal to anyone, or is so to speak, petrified at some historical moment and debarred from any further development.

On the contrary, since she is ever bent intently over man, watching his every heart beat, she knows all his rich qualities, is alive to his aspirations with that clear-sighted intuition and penetrating appreciation which can come only from the supernatural illumination of Christ's teaching and the supernatural warmth of His divine charity.

Thus the church in her onward course watches, without pause or conflict, the divinely guided course of times and circumstances. This is the need and significance of her vital law of continuous adaptation, which some, incapable of grasping such a magnificent concept, have interpreted or described as opportunism. No; the world-embracing comprehension of the church has nothing in common with the narrowness of a sect or with the exclusiveness of an imperialism tied to its own traditions.

She works with every care for that end which St. Thomas Aquinas, disciple of Aristotle, assigns to life in the community, that is to hold men together with the bond of friendship. It has been said that, with all the modern means of communication, peoples and men are now more isolated than they were ever before. But it should not be possible to say this of Catholics, members of the church of normal development in space and time.

Deportation of Peoples.

The church is, in fact, the perfect society, the universal society, which embraces and holds all men together in the unity of the mystical body of Christ: "All the nations Thou hast made shall come and adore before Thee, O Lord," (Psalms 85:9.)

All, peoples as well as individuals, are invited to come to the church. But this word "come" does not connote any idea of migration, expatriation, or those deportations by which Governments

majority, are protected against slipping from their dignity as men.

Against Forced Repatriation

The long experience of church educators of peoples confirms it; accordingly she is careful in every way to join the religious life to national customs and is particularly solicitous of those whom emigration or military service keeps far from their native land. Shipwreck of so many souls justifies, alas, this maternal apprehension of the church, and imposes the conclusion that the security of property and attachment to ancient traditions, which are indispensable to the healthy integrity of man, are also fundamental elements of human society.

However, it would evidently be equivalent to nullifying the beneficent effect of this postulate and converting it into its contrary, if one were to use it in order to justify the repatriation of men against their will and the refusal of the right of asylum in regard to those who, for grave reasons, wish to fix their residence elsewhere.

The church living in the heart of man and man living in the bosom of the church—here, venerable brethren, is the most deeply rooted and efficacious union that can be conceived. Through this union the church elevates man to the perfection of his being and of his vitality. In order to give to human society men formed thus: men established in their inviolable integrity as images of God, men proud of their personal dignity and of their healthy freedom, men justly jealous of their equality with their fellows in all that touches the most essential bases of man's dignity, men firmly attached to their land and traditions—men, in a word, characterized by this four-fold element; this is what gives to human society its solid foundation and obtains for it security, equilibrium, equality, normal development in space and time.

This, then, is also the real sense and practical influence of the supranational character of the church, which—so far from being like an empire—rises above all differences, above all human society.

Let us put our trust in her; even if all around her is reeling, she stands firm. To her is applicable even in our days the word of the Lord: "Even if the earth be melted with all that dwell therein; I shall establish the pillars thereof." (Psalms 74:4.)

The Two Main Pillars of Human Society: Family and State.

On such a base especially rest the two main pillars, the fabric of human society as conceived and willed by God; the family and the State. Resting on such a foundation they can fulfill securely and perfectly their respective roles: the family as the source and school of life, the State as guardian of the law, which, like society in general it-

emphatically more than ever that false and narrow concept of her spirituality and her interior life which would confine her, blind and mute, in the retirement of the sanctuary.

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 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. Accordingly they—especially they—must have an ever-clearer sense not only of belonging to the church, but of 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. 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.

Thus the principal meaning of the supranational character of the church is to give lasting shape and form to the foundations of human society, above all differences, beyond the limits of space and time. Such a task is arduous, especially in our days, in which life in society seems to have become an enigma for men, an inextricable tangle.

Erroneous doctrines are current in the world, which declare a man culpable and responsible merely because he is a member or part of a determined community, without taking the trouble to seek or examine whether on his part there has been any personal sin of deed or omission. This means arrogating to one's self the rights of God, Creator and Redeemer, who alone, in the mysterious designs of His ever loving providence, is absolute Lord of Events and as such, if He so deems in His infinite wisdom, unites the fate of the guilty and innocent, of those responsible and those who are not responsible.

We may add that especially the complications of the economic and military order have made of society a huge machine, of which man is no longer master, of which, indeed, he is afraid. Continuity in time had always appeared essential to life in society, and it seemed that this could not be conceived if men were isolated from the past, present and future. Now this is precisely the disturbing phenomenon of which we are today witnesses.

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