PIUS XII ON WORK AND COMMERCE
Section II: 1951-1953

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BELOVED CHILDREN, EMPLOYERS, TECHNICIANS, AND Spanish workers, who have assembled in Madrid and in the provincial capitals to consecrate yourselves to Christ the Redeemer and to pay your fervent tribute of filial devotion to his Vicar on earth. What a beautiful spectacle you make—let Us start thus—an imposing mass of workers exalting Jesus as their true Redeemer.

Many have presented themselves, and present themselves especially in these later times, waving the flag of redemption to the worker, to the man of hard and difficult life for whom today’s problems fail to drown out tomorrow’s worries. You, however, follow faithfully the banner of Christ. And you confess openly and solemnly with the first pope, St. Peter: “Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved” (Acts 4:12). To Him, to His Church, to the successor of Peter you want to remain faithful at any cost. But loyalty is repaid with loyalty. And because you are undoubtedly expect from Us in these moments a message on what the Church can offer you for the security of your existence and the satisfaction of your just aspirations, We want to express this message with all our paternal affection. Here it is in three points:

1. No one can accuse the Church of having disregarded the workers and the social question, or of not having given them and it their due importance.

Few questions have occupied the Church so much as these two from the day when, sixty years ago, Our great predecessor Leo XIII, with his encyclical Rerum novarum put into the hands of the workers the great Magna Carta of their rights.

The Church has been and is always fully conscious of her responsibility. Without the Church the social question is insoluble. But neither can she solve it alone. She needs the collaboration of the intellectual, economical and technical resources of leaders in public life.

She has offered for her part wide and well-planned programs for the religious-moral arrangement of all the social order. The social legislation of all the different countries is, for the greater part, no more than the application of the principles established by the Church.

Do not forget either that all that is good and just in other systems is already in Catholic social doctrine.

And when goals which the Church rejects are ascribed to the workers’ movement, these always concern illusory objectives which sacrifice truth, human dignity, and the genuine welfare of all the citizens.
2. In its 2,000-year history the Church has had to live in the midst of the most diverse social
structures, from the ancient one with its slavery to the modern economic system marked by the
words capitalism and proletariat. The Church has never preached social revolution; but always and
everywhere, from the Epistle of St. Paul to Philemon to the social teachings of the Popes of the 19th
and 20th centuries, she has worked hard to have more concern shown for the human being than for
economic and technical advantages, and to get as many as possible, on their part, to do all they can
to live a Christian life and one worthy of a human being.

A More Just Distribution

The Church defends the right of private property, a right she considers fundamentally
inalienable. But she insists also on the need for a more just distribution of property and deplores
the unnatural social situation in which an enormous mass of impoverished people live beside a small
group of very rich and privileged. There always will be economic inequalities. But all those who in
any way are able to influence the progress of society must aim to obtain a situation which permits
people who do the best they can not only to live, but to save. There are many factors which must
contribute to a greater diffusion of property. But the principle one always will be a just salary.
You know very well, beloved children, that a just salary and a better distribution of natural wealth
constitute two of the most compelling demands in the social program of the Church.

She regards with approval and favors everything which, within the limits permitted by
circumstances, aims at introducing the elements of a partnership contract (contrato de sociedad)
into the wage contract (contrato de trabajo), and better the general condition of the worker. The
Church likewise counsels all to use whatever contributes toward making relations between
employer and workers more human, more Christian and more conducive to mutual confidence.
The class struggle can never be a social end. The discussions between employers and workers must
have as their main aim peace and collaboration.

3. This work can be achieved only by men who live the faith and fulfill their duties in the spirit
of Christ. The solution of the social question never was easy. Now the unspeakable catastrophes of
this century have rendered it painfully difficult. Achievement of harmony between the classes, a
disposition to sacrifice and mutual respect, simplicity of life, a renunciation of luxury demanded by
the actual economic situation: all these and many other things can be obtained only with the aid of
Providence and the Grace of God. Be, then, men of prayer. Raise your hands to God so that by
His Mercy, and notwithstanding the difficulty, this great work will be realized.

On this occasion We cannot refrain from directing some words of fatherly praise to those
institutions which you have created and continue to create in great number to educate young
workers, making them excellent specialized workers and at the same time convinced Christians.
You could not have done anything better.

In the growth and flourishing of this work We see a promising sign for the future

The Christian Faith is accused of consoling the mortal being who fights for life with the hope of
a life beyond. The Church, it is said, does not know how to aid man on earth. Nothing is more
false. You have only to look at the grand past of your dear Spain. Who has done more there than
the Church to make family and social life happy and more tranquil? As far as the solution of the present social question is concerned, nobody has presented a program that surpasses the doctrine of the Church in security, consistency and realism.

Therefore its right to exhort and console all is even greater, reminding them that the significance of earthly life is in the beyond, in eternal life. The more you are convinced of this truth, the more you will feel compelled to collaborate toward an acceptable solution of the social question. It will always be true that the most precious thing that the Church can provide for this purpose is a man who, firmly anchored in faith in Christ and an eternal life, will fulfill the aims of this life as a result of his faith.

This was what We wanted to tell you.

A word more, beloved Spanish workers, to accent the tribute to Our humble person and to thank you. As for Us, what shall We tell you in return? Throughout the great Jubilee Just ended We saw with Our own eyes, We felt with Our own hands the enthusiastic fervor or the Spanish people for the Pope.

But the Spanish pilgrims—among whom We remember you, dear workers, especially those who attended the closing of the Holy Door—have been able to see and to experience the love that the Pope has for them. “Spain for the Pope!” was their impassioned and uncontainable cry; to which We answered with fatherly love “and the Pope for Spain.”

May God bless you, beloved children, and also bless your Fatherland and your leaders as We, with all Our fatherly affection, bless you.
ADDRESS TO THE PERSONNEL OF THE NATIONAL WORK BANK OF ITALY

March 18, 1951*

A group of directors, officials and employees of the National Work Bank of Italy was received in audience by Pope Pius XII who declared on this occasion:

Since its origin in 1913, thus less than forty years ago, your Establishment, gentleman, members of the Administrative Council and of the Board of Directors and of the General Management of the National Work Bank, has accomplished till today so much progress in stability in financial development both in the number of its associates and its beneficiary clients, that We could not let pass this occasion of your friendly visit without telling you of Our satisfaction.

You will certainly not be surprised at this, as you know perfectly how much We have at heart the problems and the difficulties which you are contributing toward resolving or at least lessening, not so much with theories and speeches, whose importance nor utility are not contested, but with acts and deeds, in the absence of which speeches and theories would remain sterile.

A brief glance at the history of the National Work Bank is enough to show it, in virtue of its character as an institution of public law, directly and closely bound up with the entire national economy, destined as it is for assuring and increasing the possibility of organizing the material well-being of all classes of people, and putting them in a position of leading a life conformable to human dignity and God’s law.

Pope Pius XII underlines the fact that the Bank has allowed cooperatives to be established

In this history, We are extracting still one particularly interesting and characteristic trait which cannot fail to bring Us a deep satisfaction: We wish to speak of the original goal of your Bank, which in the intention of its founders, was to come to the aid, by means of credit concessions, to Cooperatives, especially agricultural. Often in different circumstances have We expressed Our wishes for the flourishing prosperity of this so important branch of the national economy, convinced as We are of the benefit which results from it for private property and for this common

*OSSERVATORE ROMANO. March 23, 1951; delivered in Italian; translated from the French translation as it appeared in DOCUMENTS PONTIFICAUX. 1951, pp. 95-97.

NOTE: No effort has been made at this point to secure official approbation for the above translation. As such, it is intended only for private use and circulation at the present time. Translator – Reverend Francis J. Ostrowski.
work of the family. In this way you are following your path perfectly in the direction of the social doctrine of the Church.

**Likewise, the Work Bank has accorded credit for the building and development of small and medium industry**

Since its origin, your Establishment, while conserving its fundamental character has considerably developed its field of action and multiplied its activity; it has been extended to medium and small industries, rendered alive and confident thanks to the credit which assures and facilitates their autonomous production. This function also—at the present time one of capital importance—is a fortunate and practical application of the social doctrine of the Church.

**Today it is necessary especially to finance home construction**

The results obtained, far from inviting a smug immobility, only serve to stimulate the more the will to new progress, particularly that of contributing, thanks to your loans, to the reinforcing and speeding up of the construction of homes, unfortunately still so far from meeting the most urgent needs; homes, which, as we stated already on another occasion (Christmas Message, 1942)* give families “space, light, air” to fulfill their mission.

**Thus the Bank will usefully serve the common good**

So different though your functions in the Bank may be, you ought not thereby be less equally animated with a common thought: the conviction, profoundly rooted in your spirits and in your hearts, of the grandeur and the necessity of your work. Your work merits evidently its recompense and receives with dignity its “fees” (“honoraries”); but it aspires above and beyond a more lofty recompense, that is, that which brings joy at having done something to the advantage of the people, with a sense of responsibility and of fidelity to social duty. This double remuneration, economic and moral, which your remarkable and praiseworthy institutions procure for all the active associates in the Bank—with homes, insurance for illnesses and old age, assistance in all the vicissitudes and misfortunes of life—takes on thus its entire and profound meaning. Because, therefore, daily work associates and closely unites men in a service before God, for their own temporal and eternal well-being, as for that of all the people.

With these feelings and with these wishes, We invoke on all of you, on your work, on your families, the most abundant divine favors, in pledge of which We give you with all Our heart, Our Apostolic Benediction.

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*In a radio message of the 24th of December, 1942, Pius XII said: “Give the family, necessary cell of the nation, space, air, and light, so that it can dedicate itself to its mission.”*
ADDRESS TO THE MEMBERS OF THE ASSOCIATION OF ENGINEERS AND ARCHITECTS

June 17, 1951*

Four hundred members of the Roman Association of Engineers and Architects were received in audience by Pope Pius XII who addressed to them this message:

IT IS MOST WILLINGLY, DEAR SONS, that we receive the homage of your filial devotion and it is with a very particular satisfaction that we see you here accompanied by your families.

To both We express our cordial wish of welcome.

We have, on several occasions, had the opportunity of showing Our interest in the exercise of your profession. Indeed, but to linger on the most widespread and grandiose of its activities, of which your President is the distinguished master—We mean to speak of building—what are not its multiple objects? Procuring rapidly a decent home, healthful and as comfortable as possible, for everyone, especially for many expatriates, refugees, homeless ones; having built or reconstructed on ruins, public edifices necessary or useful to social, economic, commercial, industrial life; constructing those which moral, intellectual, artistic culture demand, such as schools, institutions, museums; raising to the glory of God and for religious needs of people sanctuaries, temples, worthy of their sublime ends.

But for all this, from the most humble dwellings to the most sumptuous edifices, it is necessary to know how to unite to practical utility, increased and perfected by all the modern progresses, esthetic dignity and value, heritage of a tradition, which, far from swerving off into strange deformations, is maintained and enriched each day, in the course of a continual evolution, without incoherence or caprice.

It is plain that the perfection of this alliance of technique, comfort, and beauty, demands of the engineer and of the architect a knowledge, an experience, a taste which supposes natural gifts, cultivated and refined by study and work.

When one thinks of the importance for the common good which suitable housing of families, successful installation of different activities in conditions favorable to collective work, study, and


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culture, the recollected and elevating religious character of sacred edifices has, one is forced to recognize that you have a right to the eulogies and gratitude of those to whom you have given in great part the well-being of their domestic life, the attractiveness of their work, the progress and elevation of their souls.

This is why, while with all our heart, We congratulate you, We give you affectionately, as well as to your families and to your Union, Our Apostolic Benediction.
ADDRESS TO A GROUP OF DELEGATES OF THE INTERNATIONAL CONFERENCE ON MIGRATIONS

October 17, 1951

An International Conference on Migrations having taken place at Naples, a hundred of the participants came to Rome to be received in audience by the Holy Father.

IT IS NOT A SPEECH, YOU ARE WELL AWARE, that We have the intention of addressing to you ladies and gentlemen, but We are happy to be able to greet such a considerable number of the participants of the Conference on Migrations which was just held at Naples, and wish you welcome with an open heart.

Your deliberations concerned emigration and immigration, principally emigration from Europe to the countries across the ocean, from Canada to South America and Australia.

We have no need to tell you that Catholic Europe feels itself obligated in the deepest way to be concerned with the work of migrations. That is because this is a question of remedying immense necessities: the lack of space and the lack of means of existence, since the old homeland can no longer feed all its children and since over-population is constraining them to emigrate; the misery of refugees and repressed people, who, by the million, have been forced to forsake the land of their birth which has been lost to them, and to go afar to search for and build another. The Church feels these distresses so much the more when they touch in great part her own children.

We are happy that your assembly has contributed toward rendering world public opinion conscious of the gravity of this task. And We are doubly happy that the spiritual and moral values which in emigration and immigration must be saved, protected, and developed, have found such a beautiful echo in your Convention: the dignity and the rights of the human person and of the family, so that the latter remains united, that it be able to create for itself a new home and find there necessities, in order to live happily and pleasing to God.

We know how much there is still to be done, and how many labors and difficulties the establishment in a new country and on new soil means. We thank you the more deeply for your effort, and call down from the bottom of Our heart on the work of emigration and immigration the protection of God and the abundance of his divine favors.

* Osservatore Romano, October 19, 1951; delivered in French; translated from the French translation as it appeared in Documents Pontificaux, 1951, pp. 435-436.

NOTE: No effort has been made at this point to secure official approbation for the above translation. As such, it is intended only for private use and circulation at the present time. Translator – Reverend Francis J. Ostrowski.
FUNCTION OF BANKERS

An address to delegates attending the International Congress on Credit Questions,
October 24, 1951

Taken from THE CATHOLIC MIND, February 1954, pages 121-2

Your conduct, which we are well aware, is a convincing proof of the lofty
conception you have of your profession and your role. Above intelligent handling of funds, above
even the mere financial interest of your banks and their clients, you place moral and social utility.
You mark the border or, to be more exact, the crossroads where capital, ideas and labor encounter
each other.

When those who fish in troubled waters stress and exaggerate opposition (between capital,
ideas and labor), your task consists in putting them in touch with one another, in making the useful
one to the other. Especially in what concerns credit, the chief object of your International
Congress, you are councilors more than executives or agents of banking operations.

How much capital is lost through waste and luxury, through selfish and dull enjoyment, or
accumulates and lies dormant without being turned to profit! There will always be egoists and selfish-seekers; there will always be misers and those who are short-sightedly timid. Their number could
be considerably reduced if one could interest those who have money in using their funds wisely and
profitably, be they great or small. It is largely due to this lack of interest that money lies dormant.
You can remedy this to a great extent by making ordinary depositors collaborators either as bond or
share-holders, in undertakings whose launching and thriving would be of great benefit to the
community, such as industrial activities, agricultural production, public works, or the construction
of houses for workers, educational or cultural institutions, welfare or social service.

Boards of directors have been greatly criticized. Such criticism is justifiable insofar as the
members of these boards envisage nothing but excessive increase of dividends. If, on the contrary,
they have at heart the wise and healthy handling of capital, then, by doing this alone they are
performing a social activity of the first order. They are assuming an intense, moral, and
psychological task that is much different from the simple impersonal transactions at the desk or
counter. Who knows, perhaps one day for such transactions some inventor will so perfect adding
machines, these mechanical or electric brains, that the client fill have nothing to do but press a
button in order to carry out all the business that brings him to the bank. But what machine,
however ingenious, what system, however smart, can ever take the place of the banker, the
manager of a house of credit, who studies the client, explains to him, and makes him aware of,
what may interest him in order to direct his cooperation, enabling him to follow intelligently the
fortunes of the undertaking he supports? Does this not constitute a social and moral activity of the
greatest value, an activity that brings the most fruitful results?
In spite of everything, the investor wants an assurance that he will not lose the money he has subscribed. Without risking the honest return due on his investment, he also desires to make it a source of benefit for others and for society. This supposes, of course, that the undertaking merits his participation and that it is, essentially, of a nature to interest him because of its being in harmony with his personal disposition and taste. Here, then, is another aspect of your role.

A young inventor, a man with initiative, a benefactor of humanity comes to you for a loan. You must study him in order not to put the trusting lender into the hands of a Utopian or crook, in order to avoid the risk of sending away a deserving borrower capable of giving immense services but merely lacking the necessary funds for carrying them out. You must weigh his worth, understand his projects and plans, help him if needs be with counsels and suggestions to prevent his acting imprudently, to make his idea more practical, to find out to whom to send and recommend him for a loan.

How many geniuses, how many intelligent, generous and active men die in misery, discouraged, survived only by their ideas—ideas which men more clever than they will exploit for their own profit? And then, there are all those people put into temporary difficulties through a bad year, a poor harvest, losses caused by war or revolution, sickness, or some other unforeseen and unforeseeable circumstance in which they are not at fault. Through a loan such men can rise again, set about working and, in time, pay off their debt. What material help, what moral comfort you could give to all these!

After what We have said, it seems superfluous to speak of the immediate result of the meeting of capital and ideas. In proportion to the importance of the capital and the practical value of the idea, the labor crisis will be more or less slowed up. The conscientious and hard-working laborer will find employment more easily; the growth of production will progressively, though perhaps slowly, lead toward an economic balance; the many inconveniences and disorders, deplorably resulting from strikes, will be lessened for the greater good of a healthy domestic, social and moral life. To a certain degree, however modest, the saving of money will become possible for a greater number of people, bringing with it all the many various advantages of which We spoke in an address on this subject on December 3, 1950.

The proud knowledge of partaking in so great a work of reconstruction must be an encouragement to you in the midst of your difficulties, worries and even opposition which, especially in times such as the present, cannot be lacking.

As for Us, gentlemen, We express Our deep appreciation of your work and the spirit directing it. And from Our whole heart We ask God to shower His graces on your labors, yourselves and your families.

* See CATHOLIC MIND, Vol. XLIX, No. 1061 (May 1951), pp. 330-331
ADDRESS TO THE MEMBERS OF THE CONVENTION OF SANITATION ENGINEERS

November 16, 1951*

The World Health Organization had brought about the holding at Rome of an international study session of sanitation engineers. The participants were received in audience by Pope Pius XII who made the following allocution:

Very touched by the expression which you have just given Us of your deference, We thank you deeply, gentlemen, for your visit and for the homage of your devotion.

You know, by all the proofs that we have given of it in the most diverse circumstances, the deep interest which We have for all that can contribute to the general good of society, and particularly to the betterment of material conditions of life, not only in regard to housing, but also in regard to the safeguarding of public health.

It is to this which, thanks to a wise cooperation, your World Health Organization is tending. You have wished, correctly, to study carefully not in showy gatherings, but in the intimacy of your “seminars”, the multiple questions which are posed for you in the exercise of your profession, and in this study, to become ever more conscious of your role as sanitation engineers, of its social importance, of its responsibility, and of the usefulness of an international cooperation in line with urbanism and rural prosperity.

The outline you have chosen this year for the center object of your work: the treatment of drainage-waters and their utilization in agriculture, concerns public health in the highest degree. What experiences, and how many sad ones, have displayed the preponderant part played by drinking-water and irrigation-water in the hatching of epidemics which decimate the most flourishing populations. The world has seen them become rarer, shorter, more mild in direct proportion to how has been developed, practically and methodically, in city and country, the campaign for the purification of water; the world has seen them reappear once the recent calamities have, for a time interrupted or ruined the efforts of long years.

*Osservatore Romano*, November 17, 1951; delivered in French; translated from the French translation as it appeared in *Documents Pontificaux*, 1951, pp. 520-521.

**NOTE:** No effort has been made at this point to secure official approbation for the above translation. As such, it is intended only for private use and circulation at the present time. Translator – Reverend Francis J. Ostrowski.
It is, then, an eminently social function which you exercise, gentlemen. We are following it with the keenest care, because, order to the health and well-being of humanity, it cannot leave the common Father indifferent.

So it is with a full heart that We congratulate you and We encourage you, praying God to aid you to progress further on this path, and to shower on you, your activity, and all those who are dear to you, his choicest blessings.
TO ITALIAN EMPLOYERS

January 31, 1952

An address by His Holiness to the Italian Catholic Association of Employers

Taken from CATHOLIC MIND - Volume L - 1952
No. 1059 - Pages 569-572

WE THANK YOU WHOLEHEARTEDLY, BELOVED SONS, and We are proud of you. With no less modesty than zeal you dedicate yourselves to a task which We consider of great importance. A lofty ideal, and one worthy of you, has been its inspiration. This undertaking is still young. Nevertheless, during the first five years of its life, it has already produced good results and augurs better and more abundant ones. The promise it holds is guaranteed more by the object of the undertaking and the divine aid it invokes than by the powerful support of men.

Zeal has made you begin your task without waiting until you were many in number or equipped with all the means that might have been desired. Modesty has allowed you to advance prudently, sure of your step, without planning on a grand scale or working out minute details, but with the clarity and precision of thought which animates you.

What then is it that you believe? What is this ideal which daily becomes clearer and more enlightening? To Us it seems the clear, lofty and Christian concept you have of business. For you it is more than a mere means of earning a livelihood and maintaining the lawful dignity of your position, your individual independence and that of your families. It is more than the technical and practical collaboration of ideas, capital and many types of labor which favors production and progress. It is more than an important factor of economic life, more than a simple—and very praiseworthy—contribution to the carrying out of social justice.

If it were just this, it would be insufficient to establish and promote the complete order because there is no order but the one which rules the whole of life and all activities; material, economic, social and especially Christian, without which man remains always incomplete.

Without doubt, you have not pretended—that would have been a dream, although a happy one—to bring about this order in a single stroke or even to have outlined its definitive program. We are certain that you have not attempted to do this. But your purpose is clearly determined, and you have no hesitation in this. That is at the heart of the matter. It has taken possession of your minds. You are determined to do your best to follow it, although aware that you can achieve it only step by step in the light of experience.

There is no doubt that you have already obtained results, even though they are nothing more than your meeting, your agreement, your common action and your progress in understanding,
appreciating and carrying out your duties. Your numbers are still few, but significant—each of you working in his own field, but not shutting yourselves off in individualistic segregation.

On the contrary, moved by a most ardent spirit of solidarity and growth, you aspire gradually to increase your ranks by winning over other executives animated by the same desire. Each one will remain within the sphere of his own concern but everyone will cooperate with all the others, looking less to increasing in numbers than towards promoting among yourselves the purity and greatness of your aims and the effective understanding of your duty and your ideal.

**A Christian Society**

This duty, this ideal, is, as We have said, the full, the lofty, the Christian management of your establishment, penetrated with human sentiments in the widest and highest sense of the word. Like the drop of oil in the gears, this humane sense must penetrate all the members and all the branches of industry: the executives, the assistants, the clerical employees and the workers of all ranks from the most highly skilled artisan to the lowest worker.

If business firms, effectively penetrated with the truly human spirit, multiply and unite with you one after another, they will become so many large families. If not content with their own separate existence, as in a closed vase, they will unite among themselves all together, they will tend to form a strong and happy society.

It would be certainly Utopian to imagine that this society could be formed by a single stroke. And that is why We have just praised that trustworthy zeal which, without waiting longer, is bold enough to open the way, and that prudence which regulates the advance. Continue in this way. You will certainly labor effectively in bringing about the greater consolidation and expansion of a vigorous, healthy Christian society.

The great misery of the social order is that it is not deeply Christian nor really human, but only technical and economic. It is not built on what should be its basis and the solid foundation of its unity—the common character of men by their nature and their sonship of God through the grace of divine adoption.

As for you who are resolved to introduce everywhere this human factor into business, in the various grades and offices which comprise it and in economic and public life by legislation and popular education, you try to transform the masses (who would otherwise remain amorphous, inert, unaware of their duty and at the mercy of agitators with an ulterior purpose) into a society whose members, while differing from one another, constitute, each according to his function, one united body.

This is a comparison with which you are very familiar. (Cf. I Cor. 12:2 ff.) Let it always be your policy and the charter of your organization. Remaining faithful to it, you will be sure of building on the solid Rock Which is Christ, on the rock which Christ gave us as the foundation of His Church.
Social Policy of the Church

Beloved sons, there is much talk nowadays about reforming the structure of industry. Those who promote it think primarily of legal modifications among its members, be they businessmen or employee included in the business by virtue of their labor contract.

We cannot lose sight of the tendencies infiltrating such movements. These tendencies do not, as is claimed, apply the incontestable norms of natural law to the changed conditions of the time, but simply exclude them. For this reason, in Our address on May 7, 1949, to the International Union of Catholic Employers Associations* and in that of June 3, 1950, to the International Congress of Social Studies,† We opposed these tendencies, not to favor the material interests of one group over another, but to assure sincerity and tranquility of conscience for all those to whom these problems apply.

Nor could We disregard the alterations by which the words or great wisdom of Our glorious predecessor, Pius XI, were distorted. These distortions give today the weight and importance of a social policy of the Church to an observation of secondary importance regarding eventual legal adjustments in the relations between the workers as members of the labor contract and the other contracting party. Meanwhile they pass over more or less in silence the chief part or the encyclical Quadragesimo anno, which contains that social policy embodying the idea of an occupational, corporative order of the whole economy.

Those who set about treating questions relating to the reform of the structure of industry without taking into account that every single business is by its own purpose closely tied to the whole of the national economy, run the risk of laying down erroneous and false premises with danger to the entire economic and social order. Therefore, in Our address of June 3, 1950, We tried to place in its proper light the thought and doctrine of Our predecessor, to whom nothing was more alien than any encouragement to follow the road which leads toward forms of anonymous, collective responsibility.

But you walk the one, safe road; that which tends to give a soul to personal relationships by a sense of Christian brotherhood; a road that is practicable everywhere and one which moves widely on the level of a business firm. Your aim will render you capable of seeing that the personal dignity of the workers, far from being lost in the general management of a business itself, will increase the efficiency of the business, not only materially, but also and primarily by gaining the values of a true community.

Go forward, therefore, and labor with confident perseverance under divine protection, in pledge of which We wholeheartedly impart Our paternal Apostolic Blessing to you, to those who are at present or will be united with you, and to all persons and things dear to you.

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MORAL LAW AND THE NEW MORALITY

On Friday, April 18, 1952, a large group of the delegates to the International Congress of the World Federation of Catholic Young Women gathered in the Hall of Benediction to pay homage and respect to the Vicar of Christ. Five years previously, on September 12, 1947 the same organization had met in Rome in connection with the Congress of Catholic Women’s Leagues and hear the important address on Papal Directives for the Woman of Today. On this present occasion the Pope delivered what perhaps will some day be recognized as one of his most significant pronouncements.

Taken from THE MAJOR ADDRESSES OF POPE PIUS XII - Volume I pp. 207-214

We welcome you, beloved daughters of the World Federation of Catholic Young Women. We greet you with the same pleasure, the same joy, and the same affection with which, given years ago, We received you at Castel Gandolfo, on the occasion of the great international meeting of Catholic Women.

The impetus and the wise counsels given you by this Congress, as well as the words which We addressed to you on that occasion have not remained without fruit. We know how you have worked in the meantime to realize the precise aims which were so clear to you. This is shown also by the printed memorandum which you presented to us when today’s Congress was being prepared: “The Faith of Youth—Problem of our Time.” Its thirty-two pages have all the weight of a large volume, and We have studied it with great attention, for it sums up and synthesizes the results of many different studies on the state of the Faith among the Catholic youth of Europe. Its conclusions are most instructive.

In Our allocution of September 11, 1947, at which you were present, as well as in many other allocutions both before and since, We Ourselves have treated of a whole series of questions which are touched upon in these pages. Today We should like to take the occasion of this meeting to tell you what we think of a certain phenomenon which is showing itself in some degree everywhere in the life of faith of Catholics, and which, in a manner, affects everyone, but especially youth and its educators, and which is referred to in several passages of your memorandum, especially when you say: “Confusing Christianity with a code of precepts and prohibitions, young people have the feeling that they are suffocating in this climate of the ‘moral imperative,’ and it is not a small minority among than who cast off this ‘cumbersome baggage.’”

A New Conception of the Moral Law

We could call this phenomenon a “new conception of moral life,” since there is in it a tendency which is clearly present in moral questions. Now it is on the truths of faith that the principles of
morality are based, and you know how fundamentally important it is for the preservation and development of faith that the conscience of the young man and the young woman be formed at a very early age, and developed according to true and sound moral standards. Thus the “new conception of Christian morality” touches very “Problem of the Faith of Youth.”

We have already spoken of the “new morality” in our radio message of March 23rd last, to Christian Educators. What We say today is not merely a continuation of what We said then; We wish today to uncover the hidden sources of this conception. We might term it “ethical existentialism,” “ethical actualism,” “ethical individualism”—all understood in the restrictive sense that We shall later explain, and as expressed in what has otherwise been called “situationethik,” or “morality according to situations.”

“Morality According to Situations”—Its Distinctive Sign

The distinctive mark of this morality is that it is not based in effect on universal moral laws, such as, for example, the Ten Commandments, but on the real and concrete conditions or circumstances in which men must act, and according to which the conscience of the individual must judge and choose. Such a state of things is unique, and is applicable only once for every human action. That is why the decision of conscience, as the advocates of this ethic assert, cannot be commanded by ideas, principles and universal laws.

Christian faith bases its moral requirements on the knowledge of essential truths and their mutual relationship. This is what St. Paul, in his epistle to the Romans (1:19-21) teaches about religion as such, whether it be Christian or prior to Christianity. Through the creation of the world, says the apostle, man catches sight of, and, one may say, grasps the Creator, His everlasting power and His divinity—and this, so clearly, that he knows and feels himself obliged to recognize God and to do Him honor. Thus it is that to neglect this cult or to pervert it in idolatry is seriously sinful, for all men and at all times.

This is not the rule laid down by the ethic of which We speak. It does not deny outright general moral concepts and principles (although at times it comes very close to such denial). It may happen often that the decision of conscience will be in harmony with the. Yet they are not, so to speak, a body of premises, from which conscience draws logical conclusions. In a particular case, the case which “happens only once.” Not at all! At the center is found the good, which must be actuated or preserved, in its real and individual value—as, for example, in the domain of faith, the personal bond which links us with God. If a seriously trained conscience decided that abandoning the Catholic faith and joining another religion brings it closer to God, then such a step would be “justified,” even though it is generally classified as “giving up the faith.” Or again, in the domain of morality, another example is the corporal and spiritual gift of one’s, self among young people. Here, a seriously trained conscience could decide that, because of a sincere inclination, physical and sensual intimacies are in order, and these, although allowed only between married persons, would become allowable expressions of this inclination. The open conscience of today would decide in this way because from the hierarchy of values it draws the principle that personality values, being the highest, could either make use of lower bodily or sensual values, or rule them out, according to the suggestions of each individual situation. It has been insistently claimed that, precisely in virtue of this principle, in what concern, the rights of married person, it would be necessary, in case of conflict, to leave to the serious and upright conscience of the parties, according to the demands of
concrete situations, the power to frustrate directly the realization of biological values, for the benefit of personality values.

Such judgments of conscience, howsoever contrary they may seem at first sight to divine precepts, would be valid before God, because, they say, in the eyes of God a seriously formed conscience takes precedence over “precept” and “law.”

Hence such a decision is “active” and “productive.” It is not “passive” and merely “receptive” of the decision of the law which God has written in the heart of each one, and still less of the decision of the Decalogue, which the finger of God wrote on tables of stone, making it a duty of human authority to promulgate and preserve it.

The new ethic (adapted to circumstances), say its authors, is eminently “individual.” In this determination of conscience, each individual finds himself in direct relationship with God and decides before Him, without the slightest trace of intervention by any law, any authority, any community, any cult or religion. Here there is simply the “I” of man and the “I” of the personal God, not the God of the law, but of God the Father, with whom man must unite himself in filial love. Viewed thus, the decision of conscience is a personal “risk,” according to one’s own knowledge and evaluation, in all sincerity before God. These two things, right intention and sincere response, are what God considers! He is not concerned with the action. Hence the answer may be to exchange that Catholic faith for other principles, to seek divorce, to interrupt gestation, to refuse obedience to competent authority in the family, the Church, the State, and so forth.

All this would be perfectly fitting for man’s status as one who has come “of age” and, in the Christian order, it would be in harmony with the relation of sonship which, according to the teaching of Christ, makes us pray to God as “Our Father.” This personal view of things spares man the necessity of having to ask himself, at every instant, whether the decision to be taken corresponds with the paragraphs of the law or to the canons of abstract standards and rules. It preserves man from the hypocrisy of pharisaical fidelity to laws; it preserves him both from pathological scruples as well at from the flippancy or lack of conscience, because it puts the responsibility before God on the Christian personally. Thus speak those who preach the “new morality.”

It is Alien to the Faith and Catholic Principles

Stated thus expressly, the new ethic is so foreign to the faith and to Catholic principles that even a child, if he knows his catechism, will be aware of it and will feel it. It is not difficult to recognize how this new moral system derives from existentialism which either prescinds from God or simply denies Him, and, in any case, leaves man to himself. It is possible that present-day conditions may have led men to attempt to transplant this “new morality” into Catholic soil, in order to make the hardships of Christian life more bearable for the faithful. In fact, millions of them are being called upon today, and in an extraordinary degree, to practice firmness, patience, constancy, and the spirit of sacrifice, if they wish to preserve their faith intact. For they suffer the blows of fate, or are placed in surroundings which put within their reach everything which their passionate heart yearns for or desires. Such an attempt can never succeed.
The Fundamental Obligations of the Moral Law

It will be asked, how the moral law, which is universal, can be sufficient, and even have binding force, in an individual case, which, in the concrete, is always unique and “happens only once.” It can be sufficient and binding, and it actually is because precisely by reason of its universality, the moral law includes necessarily and “intentionally” all particular cases in which its meaning is verified. In very many cases it does so with such convincing logic that even the conscience of the simple faithful sees immediately, and with full certitude, the decision to be taken.

This is especially true of the negative obligations of the moral law, namely those which oblige us not to do something, or to set something else aside. Yet it is not true only of these obligations. The fundamental obligations of the Christian law, in the degree in which they are superior to those of the natural law, are based on the essence of the supernatural order established by the Divine Redeemer. From the essential relationships between man and God, between man and man, between husband and wife, between parents and children; from the essential community relationships found in the family, in the Church, and in the State, it follows, among other things, that hatred of God, blasphemy, idolatry, abandoning the true faith, denial of the faith, perjury, murder, bearing false witness, calumny, adultery and fornication, the abuse of marriage, the solitary sin, stealing and robbery, taking away the necessities of life, depriving workers of their just wage (James 5:4), monopolizing vital foodstuffs and unjustifiably increasing princes, fraudulent bankruptcy, unjust maneuvering in speculation—all this is gravely forbidden by the divine Lawmaker. No examination is necessary. No matter what the situation of the individual may be, there is no other course open to him but to obey.

For the rest, against the “ethics of situations,” We set up three considerations, or maxims. The first: We grant that God wants, first and always, a right intention. But this is not enough. He also wants the good work. A second principle is that it is not permitted to do evil in order that good may result (Rom. 3:8). Now this new ethic, perhaps without being aware of it, acts according to the principle that the end justifies the means. A Christian cannot be unaware of the fact that he must sacrifice everything, even his life, in order to save his soul. Of this we are reminded by all the martyrs. Martyrs are very numerous, even in our time. The mother of the Maccabees, along with her sons; Saints Perpetua and Felicitas, notwithstanding their new-born children; Maria Goretti, and thousands of others, men and women, whom the Church venerates—did they, in the face of the “situation” in which they found themselves, uselessly or even mistakenly incur a bloody death? No, certainly not, and in their blood they are the most explicit witnesses to the truth against the “new morality.”

The Problem of the Formation of Conscience

Where there are no absolutely binding standards, independent of all circumstances or eventualities, the situation which “happens only once” demands, it is true, in its uniqueness, an attentive examination, in order to decide which rules are to be applied, and how. Catholic morality has always, and extensively, treated this problem of the formation of one’s conscience with a preliminary examination of the circumstances of the case to be decided. The whole of its teaching offers a precious aid to the definite guidance of conscience, whether theoretical or
practical. Let it suffice to mention to explanations of St. Thomas, still of value, on the cardinal virtue of prudence and the virtues connected with it (S. The. 2a, 2ae, q. 47-57). His treatise shows his understanding of a sense of personal activity and of actuality, which contains whatever true and positive elements there may be in “ethics according to the situation,” while avoiding its confusion and wanderings from the truth. Hence, it will be enough for the modern moralist to follow the same line, if he wishes to make a thorough study of the new problem.

The Christian education of conscience is far from neglecting personality, even that of the young girl and the child, or from strangling initiative. All sound education aims at rendering the teacher unnecessary, little by little, and making the one educated independent, within proper limits. This is also true of the education of the conscience by God and the Church. Its aim is, as the Apostles says (Eph, 4:13; cf. 4:14) “The perfect man, according to the measure of the fullness of the age of Christ,” that is to say, a man who is of age, and who also has the courage which goes hand in hand with responsibility.

It is necessary, however, that this maturity find its place in the right plan! By means of His Church through which He continues to act, Jesus Christ remains the Lord, the head, and the master of every individual man, whatever be his age and state. The Christian, for his part, must take up the serious and sublime task of putting into practice, in his personal life, his professional life, and social and public life, in so far as it may depend on him, the truth, the spirit, and the law of Christ. This is what we call Catholic morality, and it leaves a vast field of action for personal enterprise and the personal responsibility of the Christian.

**Dangers to the Faith of Youth**

We are anxious to say this to you. The dangers besetting the faith of our young people are today extraordinarily numerous. Everyone knew this and knows it, but your memorandum is particularly instructive on this subject. Nevertheless, We feel that few of these dangers are as great or so heavy in foreboding as those which the “new morality” creates for faith. The errors arising from such distortions, from such softening of the moral duties, which flow quite naturally from faith, would in time lead to the poisoning of its very well-spring. This would be the death of faith.

**Two Conclusions**

From all that We have said about faith, We shall draw two conclusions, two directives, which We should leave with you, in order that they may give direction and life to the whole of your conduct as valiant Christians.

The first: The faith of your people must be a faith that prays. Youth must learn how to pray. Let this prayer always be in the measure and in the form suitable to one’s years, but always with the realization that without prayer it is impossible to remain true to the faith.

The second: Youth must be proud of its faith, and acknowledge that it costs something. From earliest childhood, young people must accustom themselves to sacrifices for their faith, to walk before God with an upright conscience, and to reverence whatever He orders. Then youth will grow, quite readily, in the love of God.
May the charity of God, the grace of Jesus Christ, and the communication of the Holy Spirit (2 Cor. 13:13) be with you all. This is Our wish for you with most fatherly affection. As a pledge of this affection We give, with all our heart, to each of you and to your families, to your movement, and all its branches throughout the world, and to all your members, the Apostolic Blessing.
CATHOLICS AND INTERNATIONAL LIFE

An address delivered by His Holiness to a Catholic Action Summer School group of lecturers and students, July 23, 1952.

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We bid you a cordial welcome, beloved sons and daughters, at the conclusion of your course of study on the problem of “Catholics and International Life.”

The theoretical and practical aspects of this theme have already aroused much comment and discussion. We have repeatedly made plain Our own attitude on the subject, when We had occasion to speak to members of conventions engaged in the promotion of unity for Europe and in bringing the several States more closely together within a cultural and political union on a higher plane. We cannot but restrict Ourselves, then, at this general audience, to one or other summary observation.

International unification is making remarkable strides forward, despite psychological obstacles which are neither easily nor quickly to be overcome. For technology, economics, politics and the needs of a common defense are exerting their pressure, and seem to have the power and the will to achieve their objectives. This very situation imposes a duty on the Church and on Catholics the world over, which requires vigilant attention and serious concern.

Catholics, in the first place, are extraordinarily well-equipped to collaborate in the creation of a climate without which a common action on the international plane can have neither substance nor prosperous growth. We mean an atmosphere of mutual understanding, the basic elements of which may be described in terms of mutual respect, or two-way loyalty, which impels people sincerely to accord to others the same rights they claim for themselves; and of a kindly disposition towards the members of other nations, as towards their own brothers and sisters.

The Catholics of the whole world should be precisely the people to live always in this atmosphere. They are themselves united in the full richness of their Faith—and therefore in what is for man his noblest, most intimate, most controlling interest—no less than in the spreading of that Faith to social and cultural life. Catholics are likewise trained from their childhood to look upon all men, of whatever one or nation or color, as creatures and images of God as redeemed by Christ and called to an eternal destiny; to pray for them and to love them. There is no other group of human beings so favorably predisposed, in breadth and in depth, for international understanding.

By the same token, of course, Catholics are saddled with a great responsibility. They above all, that is to say, must realize that they are called upon to overcome every vestige of nationalistic narrowness, and to seek a genuine fraternal encounter of nation with nation.
We have noted on another occasion how necessary it is—if every mutual overture is not to be poisoned—to maintain a respectful reserve and regard for the wholesome cultural peculiarities of the sundry peoples of the world. This time We would add a further consideration. We are afraid that any civilization which is eager to keep intact the fine mundane achievements of the earlier Christian way of life, but leaves its genuine spirit, openly or disguisedly, out of account, is destined to fall a hopeless victim before the assaults of materialism. You are aware of the efforts being made to bring to birth a European culture which is non-Christian in character, in spirit and in soul. Yours is the sacred duty, children of the Church—and in Europe you are neither few nor feeble—to counteract such tendencies as these. You will render the Europe of the future the most signal of services if you succeed in winning for authentic Christian culture, based on the Catholic Faith, respect for its liberties and potencies in every field, or at least full recognition of its right to citizenship.

Let these be your unyielding efforts, these your unshakeable hopes!
In the course of the general audience of this day, the Pope addressed a particular word to a group of officials of a personnel office:

We wish you welcome, dear sons, who belong to the “Regional Office of Work and Full Employment” for Latium and Umbria.

We wanted to inform Ourselves on your multiple action towards Our dear sons, the workers and We intend to express to you Our satisfaction for all that you do “in gathering together collective contracts of work, in conciliating collective disputes of groups and individuals, in placing workers, in distributing unemployment aid, and in assisting emigrants,” besides other different beneficial works.

You wanted, this morning, to approach the holy altar to satisfy the Paschal precept, and now you are here before Us, purified and fortified by the real Presence in you of Our Lord Jesus Christ.

We are in Paschal time, and each priest prays several times that the Lord would deign to infuse into souls the Spirit of His love: “Spiritum nobis, Domine, tuae caritatis infunde.” We too, this morning, addressed this prayer to God and—We mean to tell you—it was you, dear sons, whom we had especially in Our heart. In reality, if sanctifying grace, with charity, would return or grow in you, and would work with a renewed effectiveness, that is, if it was really with the soul of your soul, determining the criteria of your thought, motivating and sustaining the acts of your will today you would be accorded the gift of a truly spiritual resurrection, pledge of permanent immortality by resemblance with the divine Redeemer, who is truly risen and free forever from the power of death: mors illi ultra non dominabitur (Rom. 4:9).

In Our prayer of this morning, we were cheered by the thought that on the tree of this living and active charity would appear at once the perfumed flower of concord among all of you: quos... satiasti... facias... concordes,” and soon would ripen likewise the fruits of a brotherly love toward all.

* Osservatore Romano, May 6, 1953; translated from the French translation as it appeared in Documents Pontificaux, 1953, p.188

NOTE: No effort has been made at this point to secure official approbation for the above translation. As such, it is intended only for private use and circulation at the present time. Translator – Revered Francis J. Ostrowski.
those who look for justice and assistance from your organization. What, dear sons, would your silent daily work not be if it were always enkindled, vivified and fed by the fire of love; such a work would not run the risk of being cold and without soul, and you would appear as true Christians, not being content with strict justice, and you would not want the goal of your work to be your personal gain.

The flame of this same charity will maintain alive the fervor of your activity, preventing selfishness from slowing down the rhythm of your work, and routine retarding the solution of the business confided to you. It is necessary that behind each name on which your eyes light, Christian love makes you see a need, perhaps even a tragedy, which should move your heart, and urge your will to attempt everything so that nothing be neglected which can be done in favor of the workers and even more for coming to the aid of those who are still out of work. We would like to be certain that each of you—managers, employees, officials of every sort—sense that on your work, if it is done with a spirit of love, can depend the material tranquility as well as the moral peace of many families.

We would like that people and case-histories be never considered by you as “tiny things,” of you can be unconcerned, and even if there is a right of priority, this right be applied particularly to the lowliest people, because ordinarily they are the most exposed to injustices and have less possibility and capability of defending themselves.

Christian love, burning and active, always dictates that this care of “tiny” things and “lowly” people be accompanied with diligence and zeal in the “expediting” of different business. Every slip that passes into your hands should turn your attention to the grave and urgent problem of daily bread which keep so many men in anguish and whose solution must be realized by every licit means. May the managers examine and decide actively; may those who execute be zealous and generous; We would desire that all be disturbed by the possibility that any really existing right can be violated in reality by the incompetence or neglect of those who are charged with its protection.

Caritas Christi urgete vos! (May Christ’s charity urge you on!) May the charity of Our Lord Jesus Christ whose abundant outpouring into your soul We constantly implore push you as a commanding goad, while at the same time We, with all Our heart, give you, your families, your colleagues, your works, Our paternal Apostolic Benediction.
In offering you our greeting of cordial welcome, We would like dear sons, to repeat to you with what interest and what care We are following the life and development of the “Catholic Action Movement of University Graduates.” And because we know your intention of putting into particular relief the Feast of Pentecost, We have consented willingly to be Ourselves among you today to express to your Our approbation and to exhort you to consolidate ever more the work which is yours.

The day of Pentecost the Church commemorates the descent of the Holy Ghost. Some days after the Ascension of Jesus Into heaven, the Apostles, grouped around Mary in the Cenacle assailed by an impetuous wind and filled with the Holy Spirit Flooded with light, transformed in their being and their action, and henceforth rendered unrecognizable to themselves and to others, they courageously left the Cenacle and found themselves suddenly in the midst of a multitude of souls who were all awaiting fearfully something new and grand. Et coeperunt loqui: they started to speak, letting fall the seed of the divine word on an earth fertile because watered by the grace of the Holy Spirit.

Also is not the liturgy of today only one song of joy, which, one might say, reaches out and penetrates the entire world with its harmonies and resonances?

Qua propter, profusis gaudis, totus in orbe terrarum mundus exultat (Praef. De Spiritu Sanctu) (Wherefore, with a profession of joy, the entire civilized earth exults.) in the Divine Office of today Psalm 47 sings, “Great is our God and worthy of all praise in the city: his holy mountain....is the joy of all the earth.” And Psalm 67. which well characterizes Pentecost and consequently returns in the Offertory of the Mass, paints in bold and brilliant pictures the glories of the God of Israel and the victory over his enemies, who fled before Him as smoke scattered by the wind: picture of the triumphal entry of the Lord the day of Pentecost into his Church, where, by the gift of the Holy Spirit, He will dwell till the end of time.

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But it is right that alongside the hymn of joy resound the fervent invocation which is repeated in the majestic cathedrals of the large cities as in the small oratories of the country, and the chapels lost in the mountains; Emitte Spiritum tuum: Send forth your Spirit. You, Lord, see how circumstances are becoming urgent and ever more favorable to a pronoun renewal; send, therefore, your Spirit forth and you will renew the face of the earth: Emitte Spiritum tuum...et renovabis faciem terrae. And this earth vivify, giving it a form and a soul, while over the troubled waters of the world hovers yet your Spirit, O Lord, as at the beginning when you created heaven and earth.

And really, as at the origins Christ sent his Paraclete on the first Apostles, so at this time of decisive turning-points for the history of the Church, He calls and assembles troops of new apostles ever more numerous, to send and to transform them into able and argent builders of a new and better world.

You are of this number, dear sons; and that is why We cannot conceal Our Joy at seeing gathered here around Us one of the most qualified assemblages of Jesus’ disciples. And only the Lord knows with what fervor We besought him this morning to bring you as well back to your homes filled with the Holy Spirit, soul flooded with light, heart inflamed with love and your life offered to Christ. Renewed down deep, you will be able thus to be the renewers which the world awaits.

Christianity must be present everywhere

1. The Holy Spirit will make you see very clearly above all that no field of human activity can be removed from the renewing action of Christ, per Quem omnia, in Quo omnia. Other times already, we remarked about the grave error committed by men when they have wanted to do without Him or have openly revolted against Him in the act of setting their hand to new structures. No doubt about it—We said—that he is the only Savior, the only Master.

It is important to realize that the Gospel should integrally penetrate, as leaven, human thought, and if certain ones are still hesitant before the necessity of a radical transformation in the Christian sense, you should recall to them that theoretic and public activity in all its branches, and therefore artistic activity as well, must have a Christian inspiration and cannot be withdrawn from the influence of the thought and of the grace of Christ.

In this place, We would like, dear sons, to make a double observation:

University graduates should develop their religious knowledge

You want and ought to be, in the present world, the bearers, the messengers, and the apostles of Christian thought and of the breath of the Holy Spirit. But, therefore, this thought must, so to speak, seize you and penetrate you yourselves entirely. Now, the modern intellectual life is dominated by scientific, technical and economic thought in such manner that the sense of truths of a superior order—science calls them metaphysical truths—and the capacity to perceive them is starting to disappear. We have no need to demonstrate to what point We understand and hold in high regard the activities and conquests of the natural sciences and technology. But these metaphysical truths sustain all being, material and spiritual, natural and supernatural. For Catholic
intellectuals and managers, there is a real necessity today of knowing well this world of perpetually valid and eternal truths, and possessing than ever more profoundly, as well as the entire wealth of our faith. The religious teaching which you received in your youth, excellent though it may have been, suffices neither for your maturity nor for the new problems which meanwhile have arisen and come to the forefront.

Have then a deep understanding of the foundations of faith, of its structure and of its particular truths.

**Action must be conformed to the directive lines laid down by the Church**

The other observation concerns practical action. You want to work together so that, by the strength of the Holy Spirit, the world is renewed. But you will never succeed at it by adapting yourselves without reserve to what they want to call, “the spirit of the times,” that is, to the materialist thought carried into action and by surrendering to it beyond the limits of what is permitted, but only by observing with fidelity and constancy the clearly traced Catholic line. Without any doubt this requires a high degree of perseverance and firmness; but the Holy Spirit will bring these forth in you.

**University graduates should be united in charity**

2. In the second place, you will be filled with the Spirit of love, burning with divine charity.

It would be worthless to speak of a world renewed in the name of Jesus if the supreme anguish which was his were not in you: *ut omnes unum sint:* may all be one. (Jn. 17:21) He let it be understood that this unity would be one of the most solid arguments to sustain the faith in his divine mission: *ut credat mundus quia tu me misisti.* (That the world may believe that thou hast sent me),

So be united, dear sons; Do not allow the demon of division and discord to penetrate among you, rendering less strong the bond of unity with what could be called the different but equally necessary sections in the one large Catholic militia.

It was already thus in former ages; but it is a characteristic *par excellence* of present public life that the decisions in which the individual cooperates are always and in first place decisions of an ideological nature. The Catholic, in taking the responsibility for his cooperation, cannot therefore in the last analysis let himself be determined by particular critiques or desires, even if they are legitimate in themselves; but the ideological consideration that is at issue must be for him the determining point. This teaching is valid for every Catholic in the entire world. It the invocation *ut omnes unum sint* is to have a practical meaning, it is precisely today and here that it must show its power.

Also We will not let ourselves lay down this warning: so long as the house threatens to burn, so long as violent attacks are hurled against it from all sides, so long as bold and disciplined action by all the Catholic forces on all fronts becomes urgent, it is indispensable to consume all rancor by the fire of charity and to renounce generously every personal preference to that all might act in time, and together, for the cause of Christ, under the leadership of legitimate authority.
Leaders must know how to take their responsibilities

3. Finally remember the common expression: as the leaders, so the people. You belong to managerial professions: you are called to be—and many of you in an eminent way—the leaders of the people. From that results your weighty responsibility toward them, especially the most lowly, who ask you to promote progress with all your might and to put it, as the order of things demands it, at the effective service of individuals and of the collectivity.

May We, dear sons, give you some practical indications which go beyond the framework of your professional activity?

When the mayor, the judge, the doctor, and the other members of liberal professions and of higher education are esteemed as masters in their field, worthy of confidence and concerned with the good of the people, and they are known at the same time as solid believers; proud of their faith, and are seen at church in prayer, observing in all things the commandments of God, and are faithful to their moral duties, the example of such laymen of the directing classes is as much and sometimes even more effective than that of the priest. Was not irreligiosity perhaps spread from the directing classes into the people? So from them also can come salvation.

Social justice must be observed

Besides, you know that much has already been done to open the way to order and social justice by legislation as also thanks to the arrangement made by public authorities and private enterprises, but there remains still much to do. We are thinking of the vast field of social hygiene; there are still, alas, men without fear of God who do not scruple to profit from particular contingencies, for example; from the lack of worth, to reduce salary to an intolerable minimum. Not only do Catholics have no reason for concealing such cases, contrary to divine and human law, but they should work at finding a remedy for them. You, managers, mayor, doctor, you are perhaps the first ones to have knowledge of such abuses. Why, then, should you not unite in common action, and therefore so much the more vigorous, in order to make human justice and dignity triumph?

And the Holy Father concludes

There, dear sons, is what We believed we had to tell you on this day of exultation for the Church, while we were invoking on you the descent of the Holy Spirit, Renower of the face of the earth.

Be conscious of your vocation.

There is today a holy battle to wage and to conquer: you are among the number of the most effective leaders in the great Catholic militia. There is the entire road of reconstruction that men must cover, often constrained to climb sharp mountains painfully; you are a chosen phalanx of Christian guides. There are some among you—and We salute them affectionately—university professors, teachers in high school, artists, doctors, jurists, technicians. Oh! May the Holy Spirit deign to descend on you and diffuse in your souls the abundance of his gifts.
Be docile, dear sons, to his inspirations: let yourselves be transformed into men with clear ideas and resolute and tenacious will. When you leave here, go right to work. Outside, in the world, there is a multitude of souls who await in anguish. If you and all men of Catholic culture go always in the vanguard with genuine intelligence, without weaknesses, united in the effort at Christian renewal, then Rome, Italy and the world will not be long in recognizing that the Lord has made his Church the gift of a new and joyful Pentecost.
Allocution to the International Society for Commercial Education

September 9, 1953*

We wish to welcome here (chez Nous) and with all our heart we greet among you the representatives of an honorable profession, that of the merchant.

The relations between the Church and the merchant are assuredly as old as the Church herself. The routes over which the first messengers of the Gospel, the Apostles, traveled to the conquest of the world, those which St. Paul traversed in the voyages which can be so readily retraced according to the Acts of the Apostles, were not only the routes for the Roman legions and officials, but also those of the tradesman and of the world commerce. Things stayed thus as at the beginning of the Church; thus it was such in the thirteenth century on the roads that crossed the gigantic empire of Genghis Khan and his sons; likewise in the sixteenth century, when Francis Xavier, the bold missionary, ventured with the audacious merchant over the seaways of eastern Asia to the coasts of Japan and ports of China; thus in our days still on the black continent, the pioneer of world commerce and pioneer of the Catholic faith always meet on the same roads. Their baggage may be very different, but the spirit of universality, the conviction of the equality and unity of men are common to the Church and to the tradesman. The history of commerce, especially of fairs, furnishes a precious witness of this.

What put the Church in close relation with the class of merchants was its permanent concern for the high moral value of this profession. You will think perhaps in hearing these words, of the history of the legislation against usury, and you can do so, certainly. Whatever might be the criticisms leveled at the Church's position, one point cannot be passed over in silence: there was concern here for assuring a genuine commercial activity in order to procure as well as possible for men material goods and services. The concern of the Church and its moralists was that a real benefit should correspond to the profit of the tradesman, and not, as has been wrongly affirmed, an ingrained aversion of some sort toward commerce.

Is not this a preoccupation in our days still? Are not the trade profession and esteem in which it is held dependant on the fact which we could formulate thus: it renders real service to a real customer? A genuine service, therefore, to a real customer, that is, to a customer possessing a real buying power, whom he engages for real needs. The temptations against this principle of


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professional morality are today especially strong: falsified buying power, needs artificially created ((marches devenus demesures)), markets become huge, unstable money-standards, disorder in the relations between State, politics and economy, make the attraction of unhealthy speculation threaten the solid foundations of commerce. The genuine service to a genuine customer suffers from it; and the profession of the merchant is not the last to suffer the prejudice: it is wounded in its moral bases and loses people’s esteem.

May, therefore, the thought of a true service to render to true customers penetrate your efforts at formation. Your profession demands, surely, today more than ever, economic, technical, and linguistic knowledge, and numerous qualities, sense of organization, zeal, energy, and courage to dare. But more important still is the fundamental demand; a high conception, based on moral principles, of trade profession and of its function in the national economy. Also, commercial formation cannot be, today less than ever, a unilateral technical apprenticeship; it must keep its view open on the totality ((ensemble)) of human values and propose as its goal above all to lead to maturity characters gifted with moral solidity.

This is what We believed We had to tell you, and what We wish you with all Our heart. May God Almighty deign to bless all of you personally, and your whole profession.
AMERICAN FOUNDRIES AND HUMAN VALUES

Ed.: An address originally given in English to the American delegation to the International Congress of Foundry Technicians, October 5, 1953. This text is taken from the Discorsi e Radiomessaggi, Vol. XV, p. 363

Taken from Pius XII AND TECHNOLOGY - Compiled by the Rev. Leo J. Haigerty No. 14 - pp. 66-67

YOU HAVE COME, GENTLEMEN, from your international foundry congress in Paris, and We are happy to express a word of welcome to you, a word too of encouragement. It is gratifying to observe that the delicate but critical problem of human relations in factory, foundry and office is coming to occupy the attention it merits in your meetings with your fellow foundrymen abroad. These increasingly frequent and cordial contacts between the representatives of medium and small private business, beset the world over with common problems at the human, especially the family level, cannot but make for unproved techniques of production and distribution.

On one controlling condition, however, that you put first things first at the office as you do at home. Some years ago Our Predecessor of happy memory had to express the bitter lament, that “matter comes out of the factory ennobled, and men too often debased” (Quadragesimo anno). No, the factory, before it is a molder of metal, is like every human association a molder of men. To animate the industrial group or unit there lies the soul of the worker, employer as well as employee, with all its human hopes and fears, its noble destiny, its inalienable prerogatives. Security and efficiency in business are the return paid on a sense of justice and amity that reigns among those who unite their human effort—often their heroic courage—to build it and keep it what you Americans call “a going concern.” Need We remind you once more that profit margins, wages and production schedules are all a function of the human activity, the human rights and sensibilities involved, not the other way round.

We trust that you will have been heartened to find your European colleagues at one with you in their determination to resist valiantly that de-personalizing process—a barbarous word for a barbarous reality— which threatens today much more than merely economic values.

May the blessing of the Lord of life and love, which We gladly impart to you, as to your working staffs and dear ones, enlighten your minds and steel the resolution of your hearts and hands for that glorious human venture ahead, the reconstruction of a Christian social order for your generation and that of your children.
ALLOCATION TO THE PARTICIPANTS IN THE FOURTH INTERNATIONAL SILK CONVENTION

October 6, 1953

Receiving the members of the Fourth International Silk Convention. Pope Pius XII declared:

You have expressed, gentlemen, the keen desire to pay us a visit on the opportunity of the displays which are drawing to a close at Rome, your Fourth International Silk Convention having been held these last days at Milan. Your initiative bears witness to the attachment that you have for us and we would like by these few words to tell you how much we appreciate it.

During a week you have applied yourself to the study of the problems which concern all the stages of the production, the transformation, and the utilization of silk. You hope to give thus to this textile fiber the place of honor among all the rest, to increase its consumption, and to promote effectively the interests of all the areas of this industry. This intention certainly finds an echo among all those who remain attached to all the forms of an artistic beauty in which is reflected a long tradition of human labor. Your group, composed of representatives of twenty-one nations, proves eloquently what importance the silk industry still retains today. It has played a brilliant role in the economic and cultural history of three continents, and you well realize that if is continuing to do honor to its glorious past. Hundreds of thousands of cultivators, workers, and technicians have drawn their livelihood from it: the raw material as well as the manufactured products give rise to commercial exchanges where national economics are involved. Silk finds numerous uses for the most diverse ends, for sacred ornament, tapestries, manufacture, and even in the military domain, since parachutes are made of it. Therefore it is not only the cause of a small number, or of a privileged class, that you represent, but that of an extensive social activity, whose maintenance and development is the concern of the public powers as well.

It would be inexact, nonetheless, to envision silk production and all its variations from the sheer economic point of view; without doubt this first attracts attention, but another perspective also merits being considered. Are you not really representing a tradition far anterior to the Christian era, and whose history is necessarily bound up with that of the relations between the Far East and the Western countries? Was not China, country of high civilization, known principally as the land of silk? During a long time the royal court and high dignitaries reserved to themselves the use of silk goods. The manufacture of silk was unable to spread in Europe until the last centuries of

*Osservatore Romano, March 23, 1951; delivered in Italian; translated from the French translation as it appeared in Documents Pontificaux, 1951, pp. 95-97.

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the Middle Ages, and to know then a very special fame with the expansion of the Renaissance, whose taste for show it served marvelously. The pictorial works of this age have preserved the witness of this, and partially restore the shimmering brilliance of the beautiful stuffs which captivate sight and provoke astonishment.

Just as much as the taste and the beauty among those who used them, there must be admired the handicraft of the artisan, the perfection of his technique, capable of producing such a rich material and of utilizing it with ability and a very sharp sense of its resources. You know perhaps that the Popes themselves were at the time interested in the silk industry. Sixtus V in particular invited land-owners to cultivate and ripen it; he even had some factories constructed with the intention likewise of furnishing work to the poor.

In spite of the profound changes which modern civilization has brought to the way of working, in particular by an ever more intense mechanization, silk production continues to require of those who work at it a personal contributions. Do not human works acquire their full value by intelligent effort, concern for perfection, continued struggle against the accidental defects of the product? Is there not demanded, for example, that the cocoons of silkworm present uniform physiochemical characteristics, all the while that the extraction operation must in its turn exploit to the maximum the possibilities of the raw material, in order to furnish a thread of a caliber as regular as possible? Thus the experience of the grower and the professional dexterity of the worker represent the result of long efforts, of which they can be justly proud.

The present demands of production whose costs must be reduced are going to increase the output without nonetheless sacrificing anything in the quality of the thread. The technician can here employ his ingenuity, and the importance of his cooperation is incontestably conditioning the future of this entire industrial sector. Thus, at each stage in the production of silk are posed precise decisive problems, proper for stimulating all creative energies.

The Church makes use of silk for liturgical vestments, destined to enhance with their brilliance the splendor of ceremonies and acts of worship. It is not a case here of an empty ostentation destined to dazzle or provoke a purely esthetic pleasure, The liturgical offices have for their goal the praise of God and are ordered toward prayer. They must inspire in the faithful the idea of the grandeur of the King they wish to honor, and incite them to adopt in his presence the attitude of a profound respect and humble prayer. Without doubt, the display of pomp is a small thing in the sight of the divine majesty; but at least the Church lets her children thus have a foreshadowing of the joys of heaven to which she invites them. The precious garments with which man clothes himself on feast days, and especially in the participation in divine worship, symbolize also the clothing of the soul, the divine grace which allows man to present himself before his Lord and have a part in his banquet, according to the parable of the Gospel. That way the stuffs which you have produced, on which so many expert hands have worked, partake as a costly offering in the adoration and prayer which the Christian people address ceaselessly to God.

We are not unaware, gentlemen, of the difficulties you must face to assure the prosperity of your business. Since the war, the advent of artificial synthetic fibers and the impoverishment of populations have provoked a notable reduction in the consumption and exchanges of silk. Yet you have the pleasure of noting a marked upswing which is going to be accentuated, and in particular for the use of clothes in step with the raising of the living standard. It is up to you to concentrate
your efforts, and to turn to account as ably as possible the technological and esthetic characteristics of silk in order that it is asserted on the market in the face of other textile fibers from which it is sharply distinct. You must not forget to watch over the betterment of working conditions and the development of social services which surround this industry; at the same time that they will attract more abundant or better qualified manpower, all the progress in this matter corresponds to the demands of justice and charity so often recalled by Our Predecessors and by Ourselves. Finally, on the international level, you must hope to obtain a greater freedom of exchanges and the suppression of barriers which shackle the importation of silk goods.

In human enterprises, the obstacle is also a stimulus, an invitation to effort. The increasing development of sciences and their practical applications constantly renew the data of the problems which you face; if they render the solution of these sometimes more difficult, they bring new elements of success as well. The essential remains of never giving in to discouragement, the temptation to which threatens in hours of weariness. The cultural and social motives which We have just skimmed, and whose weight you perceived far better than We could have said it are pushing you to continue toward the conclusion that your Convention has set itself, and which signifies as well your faith in success.
ADDRESS TO SOME CERTIFIED PUBLIC ACCOUNTANTS

October 10, 1953*

The “First Convention of the European Union of Economic and Financial Certified Public Accountants” having been held at Rome, the participants were received in audience at Castel Gandolfo where Pope Pius XII pronounced the following address:

ONCE WE KNEW, GENTLEMEN, the general theme of the First General Convention of the European Union of the Economic and Financial Certified Public Accountants, namely, the contribution that such a group could furnish to the economic European unification, We greeted with joy this new effort, at international collaboration, and We are forming from now on the most sincere wishes in favor of the lofty goals which your association is proposing.

The vast field of studies, defined by the program of the Convention of Florence and of Rome plainly demonstrates the breadth of your research, and permits the envisioning of long and arduous labors, for which We address to you our warm encouragements.

The ever more considerable role of your profession in private and public affairs is itself in function of the rapid development of economic technique in the present world.

Pope Pius XII sketches a history of the technique of accounting

Now, this technique has its history. The methods and the vocabulary have been established according to the zones of commercial exchange and the languages of different countries. Of old, each region had more or less its particular way of keeping accounts. There was the method of Venice and that of Antwerp, that of England and that of France. Certain more important banks or houses of commerce perfected, nonetheless, the writing of books and made, in a certain way, a school of accounting. Then were born the theoreticians, who studied methodically the advantages and the disadvantages of the different systems; there are those, for example who made to prevail the accounting called “double entry.” But it was necessary to await the middle of the Nineteenth Century before the mathematical evaluations of accounting were extended to new domains: inventories, estimates, budget, reckoning of prices, of resources, of the movement of businesses; so many items in which a wiser accounting renders the greatest services to the conduct and administration of businesses. Today the science of accounts is subdivided into different branches of

*OSSERVATORE ROMANO, October 12-13, 1953; delivered in French; translated from the French translation as it appeared in DOCUMENTS PONTIFICIAUX, 1953, pp. 506-510.

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which certain ones, like statistics, constitute an autonomous discipline. The evolution of this science is far from being perfected, and your labors, gentlemen, will have their part in this orientation.

Nonetheless the Pope wishes to insist on the moral aspect of the profession of the certified public accountant

The examination of the technical point of view in the questions which We have just enumerated is matter for your competence; but you have asked Us to say a few words on the moral aspect of your profession and its exercise.

1) The accountant should have a well-formed moral personality

To answer this wish, We would like first of all to speak to you of the moral personality which the accountant should educate and form in himself.

In your profession, you are simultaneously specialists, experts, confidants. This presupposes well-defined knowledge and skills, and demands the assurance that you exercise them as your role and the prescriptions of law call for. Your moral personality thus will impose on you the knowing of moral norms which concern you, and the taking into account of these, that is, to know what natural law duly established positive law, equity, loyalty, regard for the human personality, prescribe what love of neighbor, the obligations of justice, and social sense, require.

This intellectual element, nonetheless, is only a condition; the essential factor is the firmly resolute will for taking as a rule of life that of which one has realized the moral rectitude. In your profession the situations are often very difficult because moral judgment can intervene only once, given the technical appraisal on a state of things. But the decisive point is not there; it consists in the voluntary taking of a position and the determination not to be deterred from duty, once the specialist in you judges that the action at hand is not moral, whoever, moreover, might be one who should gain an advantage from it or suffer from it, the treasury or the taxpayer, the large industrialist or the worker collectivity, a mortgage bank or property bank, a seller of land or he who buys it.

What lucidity, what sense of the real, what tranquil reflection are often required before being able to pronounce a clear, objective, morally irreproachable judgment in a particular case; you know it better than We. But you will admit with Us that an accountant in whom the “moral personality” has not been developed often is courting the danger of accepting offers or opportunities of material advantages which his conscience does not approve, no matter what be the name by which this profit is designated and the way in which it is put down in account.

2) The accountant must perform only acts conformable to moral law

A second point concerns the moral act. The moral personality of which We were speaking does not present itself as something static, but dynamic, that is, that it has for task and for goal to manifest itself in the exercise of the profession and to imprint its mark on it. You call attention to the fact that in your professional domain, as in many other similar ones, there is appearing a moral
depravity which is having a rapid extension, is raising serious anxieties, and is calling for an energetic reaction of common defense. An action of this kind, in order to be effective, demands that all aid each other in refusing to collaborate in what a serious and reflective spirit will brand as immoral; to promote and execute what answers to the morality of the profession, that is, what realizes and assures the justified advantage of the immediately interested parties and the common good. We do not wish to enter into the explanation of its detailed casuistry and expound all the possible ways of realizing a morally contestable profit: illicit transcriptions, camouflages, false inscriptions, fictitious accounts, dissimulations of excessive profit, etc., all things which often fall under your eyes, when you are working at auditings, that you are asked to be silent about, or perhaps that you are asked to do.

An accountant, should be proud to be heard saying that he is inaccessible to certain “gratifications,” “participations in benefits,” “indemnification of risks,” etc. When such characters are joined with the integrity of a real competence, they clear a path and will be the counselors and esteemed aids in the most difficult situations.

3) The accountant should serve the common good

In the third place, We would like to talk to you about the social conscience. The sense of the community and the will to serve it should characterize your deep-seated altitude and your professional activity. There exists a financial and economic “attachment to oneself,” not to say a “turning in on oneself,” which implies at once an intellectual error and a base and immoral deviation of the emotions and of the will.

The industrialists, the financial societies, and the banks, the commercial field in the main, the entire economic life, in a word, with its machinery, in our days so complicated, and its international relations, intervenes in the life of society and influences it in a profound way. But society has a right to existence, it has a claim not to be sacrificed to the interests of individuals. It follows that those who have influence on the functioning of the economy and finance should orient their judgments and their action according to the principles of social morality. Society, with which they do business, is a body in which the particular organs have diverse tasks and functions; it is comprised of diverse classes and should serve all, not only one of them, that of contractors, for example, or that of workmen, that of the great proprietors or that of the small; the demands of social justice are everywhere the same in their abstract formulation, but their concrete form depends as well on the circumstances of time, place, and culture.

The accountant should be able to take account of the effectiveness of his functions

One last word of moral orientation which We would like to indicate is the moral hallmark of success.

We are not concerned here with a “morality of success” which draws its value and its justification from material success obtained under the form of considerable profit. The lack of conscience can also lead to huge profits and still remain a lack of conscience.
But moral successes and the effects of a system furnish a proof of it. This proof rests on the conviction that there can be recognized from the fruits of a tree whether it is worth something or if it is worth nothing. The good tree cannot bear bad fruits, nor the bad, good fruits.

In the life of business, many manipulations are so complicated and it is at the beginning so difficult to see clearly in them that time alone permits the taking account of whether the path followed is moral and licit or not, whether it agrees with the true good of the individual and the community or if it is opposed to these. It is very important here to know how to cast a glance behind. The hallmark of the success and of the judgment of value which follow will often be more sure and more complete in a common deliberation than if each one rests solely on his own judgment.

This is what We wanted to say on the subject of this aspect of your activity. Every contribution which you can bring, gentlemen, to a more noble and more disinterested conception of your profession in business life will have the effect of favoring the moral restoration which We call for, with you, in Our most ardent wishes. For this intention, and to draw down on you divine favors, We accord you with a full heart the Apostolic Benediction. This Benediction extends, according to your desire, not only to yourselves who are here present, but likewise to your families, to all your colleagues prevented from being fathered here also in the midst of you, and to so many others, who, if they enjoyed their civil liberty, would certainly be united to your manifestation of filial and devoted homage.
ADDRESS TO THE DELEGATES OF THE FOOD AND AGRICULTURAL ORGANIZATION

December 7, 1953*

The 7th session of the United Nations Food and Agriculture Organization was held in Rome. The Holy Father, in addressing the delegates, said to them:

For several years we have been following with a lively interest the activities of the United Nations Food and Agriculture Organization, and so we are happy to receive you, gentlemen, in the course of the work of the Seventh Session of your conference.

It is a fact that, despite the improvements made in recent times, the problem of food remains crucial for a large part of humanity. As you remark in your reports, the present situation of the world from the agricultural point of view is characterized by a sharp imbalance between the advanced regions and the underdeveloped countries.

On this one hand production is increasing rapidly, levels of consumption are rising, exports are growing, while on the other, and most especially in the Far East, production remains weak, food deficient, and imports limited. The eventuality of famine and of its terrible consequences has never ceased to haunt millions of men, and a period of drought is enough to unleash this terrible plague. But besides, it is necessary still to take into account the steady climb in the number of the population, which demands, under pain of seeing evil triumph, a parallel increase of consumer goods.

Your organization has taken on itself to face up to this difficult situation, and to do decisive battle with it on a world-wide scale in order to suppress the sufferings and threats which still weigh to this day on so many unfortunate people. What courage is necessary to dare envision tranquilly an undertaking which can be labeled, without exaggeration, gigantic, and to give oneself to it with zeal, while it seems to be complicating and growing to the degree that one becomes attached to it. But, animated with a zeal which nothing can weary, you have succeeded in the first place in assuring yourselves of an indispensable base of operation, in obtaining the necessary information about production and agricultural exchanges of the different countries. In many cases, in order to obtain precise indications, it was necessary to form experts, and initiate them into modern methods of statistics. You have thus assembled precious materials, which will render great services to economists.

* OSSERVATORE ROMANO. December 11, 1953; delivered in French; translated from the French translation as it appeared in DOCUMENTS PONTIFICIAUX, 1953, pp. 620-623.

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The essential part of your work consists in intervening effectively in the domain of agriculture, but also in that of fish and forest exploitation. Doubtless there is a preoccupation with directing toward the undernourished populations who represent 70% of the world’s population the excess of production from the more favored countries, in assuring thus to these latter stable outlets. But it is much more urgent to provide for the increase of productivity in the places themselves where the scarcity is felt. For that, you want first of all to reduce the sometimes considerable losses due to the inexperience of the cultivators and to epidemics; then to increase yields by bettering the methods of cultivation, the utilization of fertilizer, the selection of plant-species; finally, you envision the emphasizing of still uncultivated lands, in particular by means of irrigation. In all this, the phases of realization are necessarily preceded by detailed inquiries and studies destined to evaluate the possibilities of perfecting things and to forestall the errors heavy with consequences. Let us mention likewise, by way of significant example of the cultural difficulties of your work, the plan put into operation for increasing the production of paper which the economic and social council of the United Nations has confided to you.

This program, so varied, so ample, gives rise incontestably to no ordinary difficulties. The most delicate, perhaps, you have well realized, will consist in creating social conditions thanks to which workers to whom you will furnish help and directives will acquire a taste for their need, will become interested in them, will exploit to the full the resources that will be procured for them. It is useless, indeed, to send experts on the scene to teach new methods and to perfect mechanical equipment if the human conditions in which man moves prevent the drawing from their effort the fruit which he has the right to expect. To arouse interest and personal initiative, to show that the good of the community will not be achieved at the expense of the good of persons, but to their profit, and to guard that it is really so, there certainly is a capital element of success. In that way your economic work is doubled by a social value no less decisive, and whose value We love to underline. That is why, considerate of showing our support and of cooperating in this undertaking. We have recently wanted to make our contribution toward the program of extension and technical assistance to different countries, and especially to the most disinherited areas.

In spite of the still curtailed means of your organization, you did not fear to arouse the interest in it of all peoples who are eager not only to be perfected themselves and obtain economic advantages, but also to contribute their help to the less fortunate. An action of this kind, as we remarked in an address delivered February 21, 1948, in circumstances analogous to these, obliges nations to feel themselves solidarily beneficiaries and benefitters one of the other.

The civilized world still regards with a profound sadness the pitiable images of victims of famine while the earth is capable of nourishing all men. Suppressing such a plague well merits any sacrifice and justifies austere dedication. Was not Christ engaged in feeding the crowds which followed him? Did he not teach his disciples the prayer which asks God for daily bread? In pursuing the goal which you have set for yourselves, you are realizing without any doubt an intention dear to Him who consecrated himself to the salvation of mankind. That is why We wish you to continue in your task without faltering. Doubtless, not only at its beginnings, but already experience, has taught you much; your tools are being perfected, your credit is growing before governments who are appreciating more and more the usefulness and the fruits of your action. If the final terminus is not yet in view, at least you can hope that a wider comprehension and more
active cooperation are going to reinforce and multiply the results obtained and guarantee a more rapid further evolution.

We wish you this with all Our heart, while at the same time We call down on you, on your families and on all those who share your labor the most abundant blessings of heaven.