

Text of Pope's Jubilee Radio Address To World

VATICAN CITY, May 13.—Following is the complete official English translation of the text of His Holiness Pope Pius XII's radio address to the world on the occasion of his Episcopal Jubilee.

Tomorrow on the solemn Feast of the Ascension of Christ, Our Saviour to heaven surrounded by the loyal devout congregation of the people of the Eternal City and in intimate paternal communion with millions of Christian believers through the world We shall go up to the Papal Altar in the patriarchal Vatican Basilica to offer to God, with profound humility and fervent devotion, the Eucharistic Sacrifice. An intense feeling of gratitude to the giver of all good things inspires Us and draws Us on for Our soul is filled with an ineffable joy as this day brings back to Us the memory of Our Episcopal Consecration twenty-five years ago at the hands of Our venerated and unforgettable predecessor. It is a dear memory which while it calls forth from Us an anthem of praise to God, makes Us also invoke with all Our heart the blessing of Heaven on Our Lord's flock entrusted to Our pastoral care and on all that the Church is doing and suffering for the salvation of the world. This day, which should be one of pure and serene joy for the Catholic world, comes at a time of the gravest anxieties and sufferings of which the words of Our Saviour seem to be a vivid description: "For nation shall rise against nation and kingdom against kingdom and there shall be pestilences and famines and earthquakes in places." (Matthew 24:7) In the midst of such widespread calamity, how could We hold these celebrations, even though strictly religious, that are proper to joyous and happy days?

The infinite tragedy of the events through which we are passing summons us not to joy but rather to penance and amendment, urges us on to self-examination and purification, warns us to read the course and change the path of our thoughts, our aims and our conduct.

It is for Us then, dear children, a source of joy, of deep satisfaction and of reassurance to know that Our Jubilee is being celebrated throughout the Catholic world with prayers and sacrifices for the welfare of Holy Church and with generous almsgiving to the thousands and thousands of brethren, who, in their many grave needs, knock with confidence on the door of Christian Charity, which suffers patiently along with them in the midst of strife and of the universally felt sorrows of the present moment. The impenetrable designs of God have disposed that if in We, who should support the weight of pastoral anxiety which twenty-five years ago was borne by that great-souled one who imposed hands on Us at the altar of the Sistine Chapel and gave Us the plenitude of the priesthood

HOLY HERITAGE
It is a holy heritage, but, Oh, how heavy and full of sorrows the road by which the beloved Providence of God guided Us.

It led back again to the Sistine, where on Our weak shoulders were laid the dignity of Supreme Pontiff, a dignity of which We feel deeply Our unworthiness. And with that dignity came a gigantic burden which, with the outbreak and extension of this second World War, has become so heavy as even to surpass that which the first World War brought with it in the days of Benedict XV. But for all that, dear sons, We should have passed in vain through the school of Leo XIII, with his brilliant wisdom; of Pius X, so outstanding for his piety; of Benedict XV, so gifted with fear-seeing wisdom; of Pius XI, so full of holy courage and enterprise, if in the midst of this hurricane of universal grief We were to allow, even for a moment, to waver in Us the certainty founded on faith strengthened by hope, ripened by charity, the certainty that Our Lord is never more watchful, never nearer to His Church than in those hours when His children, under the stress of fear and tempest, might be driven to cry out: "Master, doth it not concern Thee that we perish; Lord, save us, we perish." (Mark 4: 38; Matt. 2:25). And this untroubled sense of security, where does our soul strengthen and stabilize it? At the Tomb of Peter, First Bishop of Rome. When we kneel before that tomb and fix our thoughts on the beginnings of the Church, We seem to see the first Pope, destined by Christ Himself to be the corner stone of the Church, lift up his head proudly and say to Us: "I beseech you, who am myself an ancient, and a witness of the sufferings of Christ, feed the flock of God which is among you. (1 Pet.

5:1) Then We see in spirit all Our good children throughout the world gathered around Us, countless as the sands of the seashore and Our heart expands and We feel deep within Us a compulsion to speak and to feed the soul of each of you with that confidence which sustains Our own soul."

THREE GREAT SOLEMNITIES

The Church too had and has her springtime, marvellous as herself. Do not the three great solemnities of Easter, Ascension and Pentecost, coming in the season when nature awakened to new life bedecks herself with greenery and flowers and prepares by her hidden travail to bestow her gift of harvest and fruit; do not these solemnities form a springtime of the spirit which makes nature's springtime more welcome more precious, more beautiful? For Us these feasts are as a sum of three great mysteries three sublime truths, three great historical facts, three mysteries of first magnitude in the work of redemption. They are three fundamental and unshaken pillars of the gigantic edifice which is Holy Church. In their light, in their supernatural power, these truths equally present and equally vivid to all generations of the Faithful in every era of the Church's history, throw the light of their historic reality on the springtime of Christianity on its tender beginnings, its green growth and full flowering even while winds and gales were blowing. For Christianity was born a giant, its forehead encircled by the rays of those three truths which mark the opening of that epoch which is so justly termed heroic; that is the three centuries between the foundation of the Church and the peace made with the Roman Empire in 312.

In the time of Constantine these three fundamental mysteries, resplendent beams of that Light of the World which is Christ, direct and accompany the forward march of the young Church, Spouse of Christ. They watch her steps and give her heart to rise above the savage mist of paganism and reach the heights of her predestined greatness.

With their minds tenaciously, perseveringly fixed on faith in the risen One and in their own resurrection, with their eyes ever intent with holy anticipation on the Glorified One sitting at the right hand of the Father and on the heavenly Jerusalem, everlasting abode of happiness for those who remain faithful to the end, with their souls filled with the certainty of the strengthening presence of the Holy Spirit promised and sent by Jesus, you can see the early Christians, when professing their faith in the midst of strife and suffering, rise to heroic stature, thanks to their noble thoughts, their vigorous action, the valiant rivalry they displayed in the arena of moral giants.

They have left behind them an example whose conquering force expands and propagates down the centuries even to our own days when to save and keep the honor and the name of Christian one must undergo struggles and face up to trials not unlike theirs. Before such athletes, on whose brows the victorious laurels of the militant Christian are often intertwined with the palm of martyrdom, all uncertainty and hesitation vanishes.

Does not the great lesson of their heroic life suffice to clear all mists from our minds, to put new life into our hearts, to raise aloft the heads of the Christians of today, making them conscious of their exalted dignity, eager to reach greater heights while they ponder the responsibility which their Christian profession stamps upon their souls?

UNMISTAKABLE CHARACTERISTIC

The spiritual profile of this primitive Christianity, whose beginnings are recalled for us by the coming Feasts of the Ascension and Pentecost, is refulgent with four unmistakable characteristics: 1, unshakable confidence in victory based on a profound faith; 2, serene and unlimited readiness for sacrifice and suffering; 3, Eucharistic fervour and recollection arising from the deep conviction of the social efficiency of Eucharistic thought on all forms of social life; 4, a striving after an ever closer and more enduring unity of spirit and of Hierarchy.

This four-fold character of the church's youth presents in each of its dominant notes an appeal and at the same time a hope and a promise to the Christianity of our



CATHOLIC COURIER Staff Photo
PAPAL COAT OF ARMS worked in gold on white cloth as it appears on Sacred Heart Pro-Cathedral after marking the Holy Father's silver episcopal jubilee.

day, for the true Christianity of today is not different from that of the early ages. The youth of the Church is eternal, for the Church does not grow old, changing her age as she does according to the conditions of time while she marches on to eternity. The centuries that she has passed through are but a day as the centuries that lie before her are but as a day. Her youth in the days of the Caesars is the same that now speaks to us. The confidence in victory of the primitive church drew its life, source and impetus from the words of the Master, "I have overcome the world." (John 16: 33) They are words which might well have been inscribed on the wood of the Cross, the standard of his victories.

Let the Christians of today be penetrated and claimed by the burning and luminous fire of that watchword and you will feel in your hearts the peaceful quiet confidence of victory that reassures you with the passing of those dark days in which so many are living in terror and discouragement. There will come not the fears which the small-minded dread of the brilliant fulfillment of the hope of faithful and magnanimous souls. The Church of today cannot simply return to the primitive forms of the small initial flock. In her maturity, which is not old age, she holds her head high and maintains unchanged in her members the vigor of her youth. She remains necessarily what she was at her birth. Always the same, she does not change in her dogma or in her strength. She is impregnable, indestructible, invincible. She is immovable, changeless, in the writ of her foundation, sealed with the Blood of the Son of God. Yet she moves, she takes new forms with the age in which she goes forward. On her way progressing, yes, but not changing in her nature. For as Vincent of Lerins, so well puts it, the religious life of souls must imitate that of bodies which, while in the course of their growth they increase the number of their years, still remain the same bodies that they were.

The church is in a position to look back with worthy pride and unafraid, on her past and on the almost two thousand year old priceless treasure of her teaching and legislation which has increased through the fuller development and clearer understanding of the deposit of truth committed to her as well as through the effective strengthening and perfection of her internal unity and the expansion of her liturgy, centered on the Sacrifice of the Mass and on the Sacraments, increased too by that leaven of the Christian spirit which more and more, as time passes, has come to enter into all forms and conditions of life. And now that her mission as Universal Mother of believers has attained maturity, in face of vaster needs and duties she could not without being untrue to herself retrace her steps and take on the forms of life and activity of these earlier days. The cenacle has become a temple greater than that of Solomon. "The little flock" (Luke

12:32) new multifold, has crossed rivers and mountains and goes in search of pastures through the world. The grain of mustard seed, as Our Lord promised and willed, has become a great tree in whose shade the peoples rest.

CANNOT BE BACKWARD

Ne there cannot be for the Church, whose steps God directs and accompanies through the ages, there cannot be for the human soul, who studies history in the spirit of Christ, any going back, but only desire to go forward towards the future and to mount upwards.

In a sense, however, the return of the Church to her beginnings is in our own days a stern but inspiring reality. As at the outset and more than in many other ages, the divine Foundation of Christ, though never wavering before enemies, is struggling in more than one place today for its existence. Combative atheism, systematic anti-Christianity, cold indifference make war on it, making use of conceptions and thoughts which have nothing in common with the friendly usages of polite controversy but frequently descending to the crudity of violence. Today again, as of old in some countries, there is a heresy, forgetful of moral ties and bent on replacing right by force, trump up against Christians the same infringements of the law which the Caesars of the first centuries pretended to have found in Peter and Paul, in Sixtus and Lawrence, in Cecilia, Agnes, Perpetua and the countless line of these innocent victims who now are refulgent with the halo of martyrs here below, in the sight of the Church, and in Heaven, in the presence of the Lamb. And the crime which is cast up against Christians is always the same, their unflinching loyalty to the King of Kings and the Lord of Lords.

Nor is there any other explanation why today too practical faith in the Son of God, submission to His law, spiritual union with His Church, and loyalty to His representatives on earth have meant in some places a continual succession of mistrust and abuse, of degradations and disabilities, of personal and social discredit, of shortened means and hard circumstances, of poverty and sufferings, of misery and handicaps and injury, corporal as well as spiritual.

In such an atmosphere of terror and danger what remains, beloved sons, in our time but the imperative need to refashion ourselves on the model of the early Church and on the magnificent example given by those Christians, on their burning faith, on their dauntless spirit, on their conscious assurance of victory, to drink in, as from a pure spring of courage and salvation, a new strength, a new drive, a new constancy as we reflect that all that they believed in, hoped for, loved, prayed for, worked for, suffered for and gloriously won is also ours, our glory and the incorruptible treasure of the Church.

HORIZON OF NEW TRIUMPHS

May the sign of the victories won by the early Church strengthen and sublimates your hope and, in the midst of the present storm, open up a horizon of new triumphs. Sooner or later the passing sequence of raging upheavals will serve only to put into clearer light the consoling truth of these words of the beloved Disciple: "This is the victory which overcometh the world, our faith." (John 5:4) If the seal of blood which beautified the Church's youth through the centuries of trial, suffering and sacrifice appear to us now as the brightest stone in her triumphal diadem, so, too, for Christendom of today, the greatness of her future victory, won in the fire of terrible tribulation, will correspond to the generosity of her sacrifice. The stout, determined will of those heroes who went before us with the standard of faith could not be broken by Nero's or Diocletian's fury, or the insidious cunning of a Julian the Apostolate. Calm and ready without counting the cost, in the face of every kind of torture and martyrdom they did not tremble or waver before outrage piled on outrage, blow on blow, before the violence or snares of the enemies of Christ. A Christianity that has never before its eyes the heroism of the first centuries can never fall to be true to the spirit of those words written by Peter while persecution raged, "but if also you suffer anything for justice sake, blessed are ye." (1 Pet 3: 14) It will show itself worthy of the inheritance of its forefathers and, deeply conscious of its exalted mission, will secure in the hour prepared by God through suffering indeed, but glorious suffering — a

peace which will make it exclaim with the Apostle of the Gentiles, "thanks be to God Who hath given us the victory." (1 Cor. 15:57)

But whence did the courageous faith of the first Christians derive its life and its enthusiasm? From the Eucharistic union with Christ, Who is the inspiration of moral conduct that is pure and pleasing to God at the table of the Bread of the strong. They felt enkindled in their hearts a zeal which gave and increased energy and peace. They felt themselves brothers and sisters of Christ, nourished by the same Food and the same Drink, united in fraternal union by one same love, one same unshaking hope, welded together by a mystic bond that makes of thousands of hearts and thousands of souls one great family, with but one heart and one soul on the altar under the veil of bread and wine, there was present to them the God of their souls and of their victories. Who would raise aloft His standards in the place of the Roman Eagles for the conquest of the world, a world of which Rome would be the center not through her force, but through her faith.

The thought of the Eucharist is the center of the Faith, new as in the first centuries. Its increase in the Church and its spiritual vivifying radiation through mankind — tortured by egoism, envy, hate, contradictions, departures from the dogma of the Cenacle — must become more vital and more effective in bringing men to the divine eagle where the cockiness of their hearts may be dispelled and those hearts be touched by the fire that will warm them in anticipation of springtime harmony of united minds and brotherly cooperation which draws all together in union and peace around the God of the Tabernacle, in the sanctifying Sign of the Eucharist.

The Church today, with joy and affection, clasps the hand of the Primitive Church. Across the centuries, the goodness and winsomeness of Christ living among us never fail. And if He has opened up the fountains of the beneficent, generous Eucharistic stream through the inspired action of the great Pope Pius X in the same measure in which they flowed in the early centuries, it was because he took cognizance of the fact that the times in which we live demand from us no less staunch faith, no less pure morality, no less ardent charity and a readiness to sacrifice not unlike that which made the early age of the Church great and wonderful.

TRAGIC CONSEQUENCES

Not less wonderful or great was the enthusiasm of the young spouse of Christ for the preservation, order and consolidation of unbreakable unity to join faithful and hierarchy today, when the separation of so many brethren from the See of Peter has reached such tragic consequences, harming all Christendom and weakening the efficacy of their activity in the world. Whilst the Vital union between pastor and flock in the Catholic world extends and renders ever more evident its beneficent effects, the prayer that all may be one rises with ever more vehemency from the hearts of those who believe in Christ, and many others, who, though living outside the visible Church, in all sincerity and eagerness join in that prayer because they feel that in a world hostile to Christ the very existence of Christianity is at stake. "From where could that prayer for unity of all believers be raised with more heartfelt love to Him Who first addressed it to His Father and Who enlightens the minds and moves the hearts of men, than from this holy hill on which in this hour the minds of the world's Catholics are turned as they listen to Us their attention fixed on the Chair of Peter and the principal church from which the unity of the priesthood took its rise (Cyprian, epist. 59: cernellum, Rom 14, 2). This is the rock of truth and salvation whose lofty and vast aspirations no one understood more thoroughly or described with greater eloquence than Leo the Great, Pope and Doctor of the Church in those memorable words, "Blessed Peter, Prince of the Apostolic order, is assigned to the stronghold of the Roman Empire, so that the light of truth which was revealed for the salvation of all men might course more efficaciously from the head itself through the whole body of the world." When we think back to the early Church, only and spotless mother of all churches, where better, we ask, might the prayer "that they may be one" resound in more ringing tones than from this rock beside the Tiber on

(To Be Continued Next Week)