

# Biography Of Pope Pius

(Continued from Page 1S)

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### NATIVE ROMAN

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During his early years, the future Pontiff led a simple life with his family. He attended the grammar school run by the French Sisters of Providence and then went to high school at the Emilio Quirino Visconti Lyceum, from which he was graduated with honors in 1893 at the age of 17.

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Cardinal Gasparri, then an Archbishop and Secretary of that Congregation, recognized the young priest's great ability and wanted his services entirely for himself. With Pope Pius X's permission, he persuaded Father Pacelli to resign as a professor and devote himself full time to the work of the Congregation. There the future Pope remained for the next ten years, working on a new codification of canon law and rising to Undersecretary and then to Pro-Secretary. In 1905 he was made a Domestic Prelate and in 1914 Pope Benedict XV promoted him to Secretary.

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After his arrival in Munich, Archbishop Pacelli found himself called upon to take part in one of the Holy See's most important diplomatic efforts of World War I. In August, 1917, Benedict XV issued his famous peace proposal. Its purpose was not only to end the war, but also to assure lasting

peace by a reduction of armaments and permanent agreements for the solution of international conflicts through arbitration.

The Nuncio played a major role in this episode since he had to be in extremely delicate and difficult circumstances—the interpreter of the Pontifical peace plan to the German nation. It was he who personally presented the proposal to Kaiser, Wilhelm II. But the Kaiser turned it down and the war continued, leading a year later to the downfall of the German monarchy.

### RISKS LIFE

After the war Nuncio Pacelli remained in Munich, where he faced grave danger by staying at his post during the radical Socialist uprising. By doing so he succeeded, in spite of intimidations and violence, in preserving intact the prestige of the Holy See. To defend it he did not hesitate to risk his life. On one occasion he was obliged to differ with an officer of the revolutionary militia who, while he spoke, leveled his pistol at the Nuncio's breast.

The days of revolution were succeeded by the reorganization of the former German Empire under the Weimar Constitution, leading to improved relations between the Vatican and Germany. An Apostolic Nunciature was established in Berlin, of which Archbishop Pacelli was the first Nuncio, and two concordats were concluded, one with Bavaria in 1925 and the other with Prussia in 1929. The Nuncio also began negotiations with the Government of Wurtemberg for Baden. During this period he helped promote Franco-German friendship by encouraging the work that led to the Treaty of Locarno.

Although preoccupied with diplomatic duties, the Nuncio always kept himself informed on the political, social and intellectual life of Germany. Indeed, it was his concern with these aspects of the nation's life that was one of the main elements of his success there. His thorough knowledge of the German language, moreover, won him the esteem of the people and made the publication of his major speeches an important literary event. So enduring were his popularity and prestige throughout the country that on his 75th birthday in 1951 Munich renamed one of its main streets Pacelli Strasse, as Berlin had done in 1949.

Archbishop Pacelli was recalled from Berlin in 1929 and created a Cardinal by Pope Pius XI at the December 18 Consistory. The future Pope, whose reign was to be notable for his constant work for peace, chose as the motto for his coat-of-arms as a Prince of the Church "Opus Justitiae Pax" (Peace is the Work of Justice), words carved over the entrance of his old parish church, the Chiesa Nuova.

### SECRETARY OF STATE

In February, 1930, less than two months after his elevation to the Sacred College, Cardinal Pacelli was named Papal Secretary of State, the oldest of his first acts as Secretary. One of his first acts was to negotiate an agreement with the Italian Government regarding the interpretation of the 1929 Concordat, thus eliminating dissensions that had arisen for a time with the Mussolini regime.

The Cardinal was sent as Papal Legate in October, 1934, to the International Eucharistic Congress in Buenos Aires and in April, 1935, to the ceremonies at Lourdes ending the Holy Year proclaimed by Pius XI to commemorate the 19th centenary of the Redemption. The year 1935 was also marked by his appointment as Camerlengo of the Holy Roman Church. In the period between the death of a Pope and the election of his successor the Cardinal Camerlengo is the head of the Sacred College. It is his duty to verify the Pope's death, to direct preparations for the conclave and to take charge of it.

Most notable of the Cardinal's many voyages was his tour of the United States during October, 1938. His airplane trip from New York to the Pacific Coast and back was unprecedented in the visits of world dignitaries to America. While in this country he was received not only by the highest religious authorities, but also the civil, including the President. He visited four American Cardinals, personally met most of the American Hierarchy and was seen by thousands of the laity. He inspected many educational institutions, receiving honorary degrees from four universities. After his return to Rome he said that one of the deepest impressions of his life and that he would always have the warmest memory of his trip here.

He was again sent to France in July, 1937, as Legate to the blessing of the Lisieux Basilica built in honor of St. Theresa. While there he was the guest of honor at a dinner given by President (Continued on Page 3S)



Pope Pius XII was welcomed to his summer home at Castelgandolfo, fifteen miles from Rome, just two months ago by the village mayor. Pontiff was then in apparent vigorous health.

## First Pope To See U. S. Pontiff Had Close Ties With America

(N.C.W.C. News Service)

Of all the Popes, Pius XII has the closest ties with the United States. Not only was his trip here while he was Papal Secretary of State the first ever made by a man who later became Pope, but his Pontificate was also notable for many signal honors to the Church in this country. Regardedly recalling his trip, the Holy Father always spoke of his special affection for America and its people.

Perhaps the outstanding honor conferred by the Holy Father on the Church in the United States was his appointment in March, 1958, of the late Cardinal Samuel Stritch, Archbishop of Chicago, as Pro-Prefect of the Sacred Congregation for the Propagation of the Faith. Cardinal Stritch was the first U.S.-born prelate ever named to serve as a cardinal of the Roman Curia, which handles the administrative business of the Church.

### U.S. VATICAN

The coronation of Pope Pius XII in 1959, less than three weeks after his visit to the United States, was the first such event attended by an officially accredited American envoy. Joseph P. Kennedy, then United States Ambassador to Great Britain, was sent in the Vatican as the personal representative of President Roosevelt for the occasion.

In 1949 Myron C. Taylor was appointed the full-time personal representative of President Roosevelt to the Holy Father. He served in that capacity for ten years, resigning in 1959. He was replaced in 1959 however, President Truman named General Mark Clark as United States Ambassador to the Holy See. His status was that of a diplomatic representative with the Vatican, not the usual ambassadorial rank. It is in the national interest, the President stated, "for the U.S. to maintain an diplomatic representation at the Vatican." But the Clark appointment immediately called forth a chorus of protests, with many Protestants claiming that it violated the constitutional separation of Church and State.

The controversy it caused was later locally settled. General Clark who had commanded the Allied forces that liberated Rome in 1944, was still on active military service at the time of his nomination as ambassador and did not want to resign from the Army. He was therefore locally transferred from holding the post, made post and asked the President to withdraw his nomination. President Truman did so, announcing that he would submit another name at a later date, but no other person was ever named to fill the appointment and the Senate never had an opportunity to confirm or reject the resumption of Vatican-American relations.

### AMERICANS IN ROME

After he became Pope, Pius XII received more Americans at



Pope Pius XII at prayer for his world wide flock.

# Encyclical Letters Of Pope Pius XII

**SUMMI PONTIFICATUS**, October 20, 1899—On the function of the state in the modern world. This letter called for unity in opposing world evils and denounced "two pernicious errors," racism and statism.

**SERTUM LAETITIAE**, November 1, 1899—To the Cardinals and Bishops of the United States on the 150th anniversary of the establishment of the hierarchy in the United States. The progress of the Church was praised and American Catholics were urged to adhere more strictly to Catholic life and principles.

**SABELO EXEUNTE OCTAVO**, June 13, 1940—To the Bishops of Portugal and its colonies urging greater effort in the field of the Apostolic Missions.

**MYSTICI CORPORIS CHRISTI**, June 29, 1943—Redefined the concept of the Mystical Body of Jesus Christ as revealed by St. Paul and outlined the means of our union in it with Him.

**DIVINO AFFLANTE SPIRITU**, September 30, 1948—On the most opportune way to promote Biblical studies. The remedy for problems of modern society could be found by studying the scriptures.

**ORIENTALIS ECCLESIAE DECUS**, April 23, 1944—On 15th centenary of the death of St. Cyril of Alexandria. The Eastern Church and its past and future as part of the Roman Catholic Church was outlined.

**COMMUNUM INTERPRETES DOLORUM**, April 15, 1944—To the Bishops of the world, appealing for prayers for peace.

**ORIENTALES OMNES ECCLESIAS**, December 23, 1945—On the 350th anniversary of the reunion of the Ruthenian Church with the Holy See. The Holy Father deplored the Communist persecution of the Eastern Rite Catholics and warned they were being forced into schism.

**QUEMADMODUM**, January 6, 1946—Appeal for care of the world's destitute children.

**FULGENS RADIATUR**, March 27, 1947—On the 14th centenary of the death of St. Benedict of Nursia. The need for the restoration of the Abbey of Monte Cassino, destroyed in World War II, to serve as a symbol of faith in an unstable world.

**MEDIATOR DEI**, November 20, 1947—On Sacred Liturgy. An attempt to secure and to incultate all that is good in the liturgical movement and to delete the unsound principles and practices.

**OPTATISSIMA PAX**, December 10, 1947—Prescribing public prayers for social order and world peace.

**AUSPICIA QUaedam**, May 1, 1948—Concerning public prayers for peace in Palestine to be offered during the month of May.

**IN MULTIPLICIBUS**, October 23, 1948—A renewed plea for public supplication for peace in Palestine. The internationalization of Jerusalem was proposed as well as a guarantee for free access to the Holy Places for all Christians.

**REDEMPTORIS NOSTRI**, April 15, 1949—A third request for protection of Christian rights in a proposed internationalization of Jerusalem.

**ANNI SACRI**, March 12, 1950—A call for public prayer for a renewal of Christian customs and peace among nations. Ways to overcome atheism and arms race condemned.

**SUMMI MAERORIS**, July 19, 1950—A renewed call for prayers for world peace and concord among peoples.

**HUMANI GENERIS**, August 12, 1950—Concerning some false opinions which tended to undermine the teaching authority of the Church. Attempts to minimize the importance of dogma in an attempt to make Catholic teaching more acceptable to non-Catholics were warned against.

**MIRABILE ILLUD**, December 6, 1950—To the Bishops of the world. An appeal for another crusade of prayer for peace. The horrors of war were cited.

**EVANGELII PRAECONES**, June 11, 1951—On promoting Catholic Missions. An increase in missionary effort throughout the world, increase in native clergy and missionary vocations in general, cited.

**SEMPITERNUS REX**, September 8, 1951—On the 15th centenary of the Council of Chalcedon. This was a general call for Christian reunion in the struggle against the enemies of Christ, and a particular appeal to those oriental sects adhering to Monophysitism (one nature) to return to Roman Catholicism.

**INGREDIENTIUM MALURUM**, September 16, 1951—On advancing the cause of the world to intensify traditional rosary devotions in October. In particular, family recitation of the rosary to obtain world peace.

**ORIENTALES ECCLESIAS**, December 15, 1952—On Communist persecution of the Church in China for prayers for the persecuted in the Balkans.

**DOCTOR MELEFFIUS**, June 6, 1953—On the 8th centenary of the death of St. Bernard of Clairvaux. A return to Divine Charity and application of the writings of St. Bernard as a remedy for present day social evils.

**FULGENS CORONA**, September 26, 1953—On centenary of definition of the Dogma of the Immaculate Conception. December, 1953 to December, 1954 to be observed as a Marian Year.

**SACRA VIRGINITAS**, March 25, 1954—On the sublimity of celibate state and the error of advocacy of marriage as a higher state.

**ECCLESIAE FASTOSI**, June 5, 1954—On the 12th centenary of death of St. Boniface, Bishop and Martyr. His attachment and fidelity to the Holy See, his great mission work in Europe and his establishment of monasteries are cited.

**AD SINARUM GENTIUM**, October 7, 1954—Warned Catholics of Communist efforts to lead them into schism under the pretense of patriotism to Catholics in China.

**AD CAELI REGINAM**, October 11, 1945—Proclaimed the title and a new feast of Mary, Queen.

**MUSICAE SACRAE DISCIPLINA**, December 25, 1955—Stressed the importance of popular hymns for fostering piety and arousing holy joy.

**MIRANDA PROORSUS**, Remarkable Inventions, September 6, 1957—On motion pictures, radio and television.

**AD APOSTOLORUM PRINCIPES**, June 29, 1958—Denouncing Red efforts to drive the Church in China into schism and condemning the illicit consecration of bishops there.

**MEMINISSE JUVAT**, Most Mindfully Recalling, July 14, 1958—Prayers for the persecuted Church.

Encyclical Epistles rather than encyclical letter.

Encyclical Letter—Addressed to all the Bishops and ordinaries in Communion with the Apostolic See on matters predominantly doctrinal in character.

Encyclical Epistle—A papal circular having the character of an exhortation concerning particular events, needs, or devotions.

## Highlights Of Life

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and liberalizing Eucharistic fast

1953, January 12—Created 24 new Cardinals at Consistory

1953, September 8—Issued Encyclical letter proclaiming 1954 a Marian Year

1954, October 11—Proclaimed a feast of Queenship of Mary in the United States

1957, September 8—Issued Encyclical, *Miranda Proorsus*, on

motion pictures, radio and television

1958, June 29—Issued Encyclical, *Ad Apostolorum Principes*, denouncing Red efforts to drive Church in China into schism

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1958, October 6—Suffered cerebral circulatory disturbance

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