Pope Benedict XV's Encyclica *In Hac Tanta* on St. Boniface, the Apostle to Germany, May 14, 1919, excerpts

Latin original at Vatican website English translation at Vatican website

(and other encyclicals below)

<p>Paragraph 1 begins by acknowledging the "manifestations of disorder and of anarchy which have recently occurred among you and among neighboring countries."

<p>Para. 9 describes Boniface's conduct in the terms of a model Apostolic Nuncio: "Right from the beginning of his mission, he communicated with the Holy See via letters and messengers," "he made known to the venerable Apostolic Father everything which the grace of God accomplished by his means" and he "sought advice from the Holy See in matters which concerned the daily needs of the Church of God and of the people's welfare." (quoting from Willibald's Life of St. Boniface)

<p>Para. 12: Pope Gregory II invited German rulers and people to give Boniface "their approval and their co-operation to such a great servant of God, sent by the Catholic and Apostolic Church to enlighten the nations."

<p>Paragraphs 10 through 22 repeatedly emphasize the values of fidelity to Rome and close ties of filial devotion and obedience to the Pope. Para. 18 recalls how Boniface enjoyed calling himself "the German representative of the Holy Roman Church." Paragraph 22 applies that concept to the current day, saying that Boniface lives among the German people today as "the representative of the Roman Catholic Church for Germany." Paragraph 25 indicates that the mission of Rome's representative to Germany includes building relations with France as well: "The apostle of Germany thus charitably embraced the neighboring nation of the Franks."

<p>Para. 26: "We long for the day when the rights of Almighty God and of the Church, their laws, their worship and their authority will be restored in this troubled world. We hope that then Christian charity will end wars and furious hatreds, dissensions, schisms, and the errors which crawl everywhere. May it link the peoples by a more stable treaty than the transient pacts of men. Its special means toward this goal are the unity of faith and the ancient union with the Holy See."</p><br>

Quod Iam Diu, encyclical on the future peace conference, Dec. 1, 1918.

end of para. 2 (second to last sentence of this short encyclical): "We shall exert all the influence of Our Apostolic Ministry that the decisions which are to be taken to ensure for ever in the world the tranquility of order and concord be willingly accepted and faithfully carried out by Catholics everywhere."

Pacem, Dei Munus Pulcherrimum, on Peace and Christian Reconciliation, May 23, 1920

Para. 13: "It is Our especial wish that you should exhort your priests, as the ministers of peace, to be assiduous in urging this love of one's neighbour and even of enemies which is the essence of the Christian life, and by "being all things to all men"(15) and giving an example to others, wage war everywhere on enmity and hatred, thus doing a thing most agreeable to the loving Heart of Jesus and to him who, however unworthy, holds His place on earth. In this connection Catholic writers and journalists should be invited to clothe themselves "as elect of God, holy and beloved, with pity and kindness."(16) Let them show this charity in their writings by abstaining not only from false and groundless accusations but also from all intemperance and bitterness of language, all of which is contrary to the law of Christ and does but reopen sores as yet unhealed, seeing that the slightest touch is a serious irritant to a heart whose wounds are recent."

Letter of Benedict XV to the bishops of Germany, July 15, 1919

Letter of Benedict XV to the archbishop of Paris, Oct. 7, 1919