*Ubi Arcano Dei Consilio* (“In the inscrutable designs of God”) is the first encyclical letter of Pope Pius XI, addressed to all Catholic Bishops worldwide, issued December 23, 1922. Its theme is “the peace of Christ in the Kingdom of Christ,” which can be understood from paragraphs 43 to 49 of the encyclical:

43. Finally, the Church is able to set both public and private life on the road to righteousness by demanding that everything and all men become obedient to God "Who beholdeth the heart," to His commands, to His laws, to His sanctions. . . .

44. Since the Church is the safe and sure guide to conscience, for to her safe-keeping alone there has been confided the doctrines and the promise of the assistance of Christ, she is able not only to bring about at the present hour a peace that is truly the peace of Christ, but can, better than any other agency which We know of, contribute greatly to the securing of the same peace for the future, to the making impossible of war in the future. . . .

45. When, therefore, governments and nations follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts, and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another's word and trust in the peaceful solution of the difficulties and controversies which may grow out of differences in point of view or from clash of interests. . . . No merely human institution of today can be as successful in devising a set of international laws which will be in harmony with world conditions as the Middle Ages were in the possession of that true League of Nations, Christianity. . . .

46. There exists an institution able to safeguard the sanctity of the law of nations. This institution is a part of every nation; at the same time it is above all nations. She enjoys, too, the highest authority, the fullness of the teaching power of the Apostles. Such an institution is the Church of Christ. . . .

47. It is apparent from these considerations that true peace, the peace of Christ, is impossible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, both in public and private life. If this were done, then society being placed at last on a sound foundation, the Church would be able, in the exercise of its divinely given ministry and by means of the teaching authority which results therefrom, to protect all the rights of God over men and nations.

48. It is possible to sum up all We have said in one word, "the Kingdom of Christ." . . .

49. It is, therefore, a fact which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ - "the peace of Christ in the Kingdom of Christ." . . .]

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