

Text of Holy Father's Christmas Message to World

(Continued from Last Week)

Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States; no matter what may be their territorial extension or their capacity for defense. If it is inevitable that the powerful States should, by reason of their greater potentialities and their power, play leading roles in the formation of economic groups comprising not only themselves but also smaller and weaker States as well, it is, nevertheless, indispensable that in the interests of the common good they, as all others, respect the rights of those smaller States to political freedom, to economic development and to the adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural, as well as international, law.

SHARE OF COMMON GOOD
In this way, and in this way only, shall they be able to obtain a fitting share of the common good and assure the material and spiritual welfare of the peoples concerned.

Within the limits of a new order founded on moral principles, there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility. The more conscientiously the Government of the State respects the rights of minorities, the more confidently and the more effectively can it demand from its subjects a loyal fulfillment of those civil obligations which are common to all citizens.

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them. In this regard, it is for us a source of great consolation to see admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations

which in the fulfillment of this principle belong to the category of "givers" and not to that of "receivers." It is, however, in conformity with the principles of equity that the solution to a question so vital to the world economy should be arrived at methodically and in easy stages, with this necessary guarantee, drawing useful lessons from the omissions and mistakes of the past.

If in the future peace, this point were not to be courageously dealt with, there would remain in the relations between peoples a deep and far-reaching root, blossoming forth into bitter dissensions and burning jealousies and which would lead eventually to new conflicts. It must, however, be held how closely the satisfactory solution to this problem is connected with another fundamental point which we shall treat next.

NO PLACE FOR TOTAL WAR.
Within the limits of a new order founded on moral principles, once the more dangerous sources of armed conflicts have been eliminated, there is no place for a total warfare or for a mad rush to armaments. The calamity of a world war, with the economic and social ruin and the moral dissolution and breakdown which follow in its trail, should not be permitted to envelop the human race for a third time.

In order that mankind be preserved from such a misfortune it is essential to proceed with sincerity and honesty to a progressive limitation of armaments. The lack of equilibrium between the exaggerated armaments of the powerful States and the limited armaments of the weaker ones is a menace to harmony and peace among nations and demands that an ample and proportionate limit be placed upon production and possession of offensive weapons in proportion to the degree in which disarmament is effected.

Means must be found which will be appropriate, honorable and efficacious in order that the norm "pacts must be observed" will once again enjoy its vital and moral function in the juridical relations between States.

Such a norm has undergone many, serious crises and has suf-

fered undeniable violations in the past and has met with an incurable lack of trust amongst the various nations and amongst their respective rulers. To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.

TREMENDOUS DIFFICULTIES
We are well aware of the tremendous difficulties to be overcome and the almost superhuman strength and good will required on all sides if the double task we have outlined is to be brought to a successful conclusion. But this work is so essential for a lasting peace that nothing should prevent responsible statesmen from undertaking it, and cooperating in it with abundant good will so that, by bearing in mind the advantages to be gained in the future, they will be able to triumph over the painful remembrances of similar efforts doomed to failure in the past and will not be daunted by the knowledge of the gigantic strength required for the accomplishment of their objective.

Within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church. From a lively faith in a personal and transcendent God, they springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the divine gate by which all the virtues enter the temple of the soul and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice. This fact always holds true, but it should be even more evident when there is demanded of the statesman, as of the least of his citizens, the maximum of courage and moral strength for the reconstruction of a new Europe and a new world on the ruins accumulated by the violence of the world war and by

the hatred and bitter disunity amongst men regarding the social question which will be presented in the post-war period in a form more acute than ever.

PRINCIPLES SET FORTH
Our predecessors, and We Ourselves, have set forth principles for its solution. It is, however, well to bear in mind that these principles can be followed in their entirety and bear their fullest fruit only when statesmen and peoples, employers and employes, are animated by faith in a personal God, the Legislator and Judge to Whom they must one day give an account of their actions; for while unbelief which arrays itself against God, the Ruler of the Universe, is the most dangerous enemy of a new order that would be just, on the other hand, every man who believes in God is numbered amongst His partisans and paladins. Those who have faith in Christ, in His divinity, in His law, in His work of love and of brotherhood amongst men, will make a particularly valuable contribution to the reconstruction of the social order.

All the more priceless, therefore, will be the contribution of statesmen who show themselves ready to open the gates and smooth the path for the Church of Christ so that, free and unhindered, it may bring its supernatural influence to bear in the conclusion of a peace amongst nations and may cooperate with its zeal and love in the immense task of finding remedies for the evils which the war will leave in its wake.

For this reason, We are unable to explain why it is that in some parts of the world countless legislative dispositions bar the way to the message of the Christian Faith while free and ample scope is given to a propaganda that opposes it, youth is withdrawn from the beneficent influence of the Christian family, alienated from the Church, educated in a spirit contrary to the teachings of Christ and imbued with ideas, maxims and practices which are anti-Christian, the work of the Church for the care of souls and for charitable enterprises is rendered arduous and less efficacious while its moral influence on individuals and on society is disregarded and rejected. All these forms of resolute opposition, far from being mitigated or eliminated in the course of the war, have, on the contrary in many respects become even more marked.

LOVE FOR ALL PEOPLES
That all this, and even more, should be continued in the midst of the sufferings of the present time is a sad commentary on the spirit which animates the enemies of the Church in imposing upon the faithful, already bearing many heavy sacrifices, the irksome and the troublesome burden of a bitter anxiety which weighs upon their consciences.

We love, and in this We call upon God to be Our witness, We love with equal affection all peoples, without any exception whatsoever, and in order to avoid even the appearance of being moved by partisanship We have maintained hitherto the greatest reserve. But the measures directed against the Church and their scope are of such a nature that We feel obliged, in the name of truth, to say a word about it, if only to eliminate the danger of unfortunate misunderstandings amongst the faithful. We behold today, Beloved Children, the God Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him once again on the throne of liberty, of justice and of honor which centuries of error and untruth had denied him.

The foundations of that throne shall be Calvary. It shall be enriched, not with gold or silver, but with the Blood of Christ, the Divine Blood which has overflowed upon the world for twenty centuries to give a scarlet hue to the cheeks of His Spouse, the Church, and which in purifying, consecrating, sanctifying and glorifying its children, takes on the brilliance of heaven.

MEACON OF CIVILIZATION
O Christian Rome, that Blood is your life. By reason of that Blood, you are great and even the ancient ruins of your pagan greatness are seen in a new light and the codices of the juridical wisdom of the praetors and the Caesars are purified and consecrated. You are the mother of higher and more human justice which does honor to you, to your See, and to those who bear your voice. You are the beacon of civilization and civilized Europe and the world gaze to you, all that

is most sacred and most saintly, all that is most wise and most honorable. In the exalted tradition and proud history of their peoples, you are the mother of charity. Your splendor, your monuments, your voyages and your missions, your generations and your centuries, with their schools and universities, all bear testimony to the triumphs of your charity, that charity which embraces all, suffers all, hopes for all, becoming all things to all men, consoling and comforting them to that liberty given them by Christ, uniting all peoples in the peace of brotherly love, that charity which brings together all men, regardless of country, language or custom, into one united family and makes of the entire world one common fatherland.

CENTER OF CHRISTIANITY
From this Rome, center, rock and teacher of Christianity, from this city called eternal by reason of its relation with the living Christ rather than because of its association with the passing glory of the Caesars; from this Rome, in Our ardent and intense longing for the welfare of individual nations and of all humanity, We direct Our appeal to all beseeching and exhorting that the day be not delayed in which, wherever today hostility against God and Christ is dragging men to temporal and eternal ruin, a fuller religious consciousness and new and higher objectives may prevail, and that on that day there may shine resplendently over the manger of the new order among peoples, the guiding Star of Bethlehem, herald of a new order that will rouse all mankind to sing with the angels, "Glory to God in the Highest," and to proclaim as the gift bestowed at last by Heaven upon the nations of the earth, "Peace to men of good will."

At the dawning of that day with what great joy will nations and rulers, freed in mind from the fear of the insidious dangers of further conflict, transform the swords, nicked and jagged from constant use against their fellow man, into ploughs with which to furrow the fertile breast of the earth under the sun of Heavenly Benediction and to wrest from it their daily bread, dampened now by the sweat of their brows but no longer bathed in blood and tears of sorrow? In expectation of that happy day, and with this longing prayer upon Our lips, We send Our greeting and Our blessing to all Our children of the entire universe.

BENEDICTION TO ALL
May Our Benediction descend in a more generous measure on these priests, Religious, and lay persons who are suffering pain and anguish because of their faith. May it also descend upon those who, though not members of the visible body of the Catholic Church, are near to us in their faith in God and in Jesus Christ and share with Us Our views with regard to the provisions for the peace and its fundamental aims.

May it descend with a quickened heartbeat of affection upon all those who are groaning under the weight of the sadness and the cruel anguish of the present hour.

May it be a shield to the soldiers under arms, a healing remedy to the sick and wounded, a comfort to the prisoners, to those expelled from their native land, to those who are far from their homes and loved ones, to those deported to foreign lands, to the millions of wretched who, at every hour, must bear up under the gnawing pangs of hunger.

May it be a sweet balsam to all sorrow and misfortune, a support and consolation to all the suffering and needy as they wait in expectation of a friendly word that may infuse into their hearts strength, courage and the comforting sense of compassion and fraternal assistance.

Finally, may Our blessing rest upon those whose hands have been extended in mercy and in a spirit of generous and inexhaustible sacrifice to provide us, above the limitations of Our own, with the means which have enabled us to assuage the tears and allay the poverty of many, especially of the most wretched and abandoned victims of the war, and in this way to make them realize how Divine Goodness and Loving Kindness, which have their highest and most surpassing revelation in the Infant of the Manger, Who by His poverty wished to make us rich, never cease in all the vicissitudes of time and misfortune to love and have their practical exemplification in the Church. To all, We impart with profound paternal love and from the fullness of Our heart, the Apostolic Benediction.

SPIRITUAL INTER-AMERICANISM CONFERENCE



A four-day conference on Spiritual Inter-Americanism was held at Barry College, Miami, December 31 to January 3, sponsored by "The Sign," national Catholic magazine, and arranged by the Committee on Cultural Relations with Ibero-America. In this photo, Eleanor Condon, Teresa Renault and Marilyn Moberge assign bags of the Latin American nations to welcome the delegates. Miami Herald photo (N.C.W.C.)

Noted Missioner Last Seen on Burma Road

SYRACUSE, N. Y. The famed Father Christopher Sullivan, O. M. C., is the only member of his community presently in the war zone of the Pacific, the Very Rev. Vincent M. Meyer, O. M. C., Provincial of the Immediate Conventuals, announced here.

Father Christopher was last seen at Maiter time on the Burma Road.

There is no trace of him since that which God creates between men which adheres to Him. St. Augustine

REPARATION GROUP

St. Louis.—The first request from an army camp for membership in the Archconfraternity of Reparation to the Sacred Heart of Jesus, which has world headquarters at the Academy of the Visitation here, has been received from Camp Pine, N. J. The application, from the Rev. Edgar Ernest, chaplain, requested 500 membership cards. It is also revealed that the Rev. Daniel A. Daly was offering a suit of the Archconfraternity at Poplar Bluff, Mo.

Colleges by organizations are having U. S. Defense Bonds and Stamps.

Men of Nazi-Dominated Nations Make Novena

LONDON (NO).—Men of most of the nations now under Nazi domination attended Mass in Westminster Cathedral at the close of a Novena made privately to Our Lady of Lourdes for France.

Among the foreign leaders present were General de Gaulle (France), M. Pierlot (Belgium), Professor Gerbrandy (Holland), General America (Yugoslavia), Major Stankov (Serbo-Slavians), and the Bishop of Warsaw (Poland).