

# Text of Holy Father's Message To World Torn By Conflict

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In a world ruled by a just God? Such a world would be equitable and just before God, and contrary to the inspired teaching of the Apostles, who while in incandescent need of resolution in the light of error also knew that we must be full of sympathy for those who are and open-minded in our understanding of their aspirations, hopes and motives.

When He blessed our first parents He said "Increase and multiply and fill the earth and subdue it." And to the first father of a family He said later "In the sweat of thy face shalt thou eat bread."

The dignity of the human person then requires normally as a natural foundation of life, the right to the use of the goods of the earth. To this right corresponds the fundamental obligation to grant private ownership of property if possible, to all. Positive legislation regulating private ownership in charge and more or less restricted to use. But of legislation to be applied to part of the production of the community must prevent the workers, who as or will be a father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person.

Whether this slavery arise from the exploitation of private capital or from the power of the State, the result is the same. In fact, under the pressure of a State which dominates all and controls the whole of public and private life, even going into the realm of ideas and beliefs and of conscience, the lack of liberty and the more serious consequences as experience shows and proves.

### FIVE FUNDAMENTAL POINTS FOR THE ORDER AND PACIFICATION OF HUMAN SOCIETY

Anyone who dwells in the light of reason and of faith, the foundations and the aims of social life which we have created in based outlines, and come to realize them in their purity and moral nobility and in their benefits in every sphere of which effects directed towards great ideas and resolved to face difficulties, could present or better, could testify to a world which is internally unified. When once they had thrown down the intellectual and judicial barriers, created by prejudice, error, indifference, and by a being tradition of men, they would be struck by a feeling, which was succeeded by detaching and abstracting the earthly city from the light and force of the City of God.

Today, as never before, the hour has come for reparation, for restoring the conscience of the world from the heavy torpor into which the drugs of false ideas, widely diffused, have sunk it. This is all the more so because in the hour of material and moral devaluation, the appreciation of the emptiness and inconsistency of a purely human order is beginning to distinguish even those who in days of apparent happiness were not conscious of the need of contact with the eternal in themselves or in society, and did not look up on its absence as an essential defect in their constitutions. What was clear to the Christian who in his deeply founded faith was pained by the ignorance of others, is now presented to us in a new clarity by the din of appalling catastrophes which the present upheaval brings to man and in which portray all the terrifying elements of a general judgment even for the tepid, the indifferent, the frivolous. It is indeed an old truth which comes out in ever new forms and throats through the ages and through the nations from the mouth of the Prophet: "All that forsake their shall be confounded, they who depart from their shall be written in the earth because they have forsaken the Lord, the Voice of Living Waters."

The call of the moment is not lamentation but action, not reconstruction of what is to arise and must arise for the good of society. It is for the best and most distinguished members of the Christian family, filled with the enthusiasm of Crusaders, to unite to the spirit of truth, justice and love to the call: God wills it, ready to serve, to sacrifice themselves, like the Crusaders of old.

If the issue was then the liberation of the land hallowed by the life of the incarnate Word of God, the call today is, if we may so express ourselves, to traverse the sea of errors of our day and to

March on to free the holy land of the spirit, which is destined to sustain in its foundations the unchangeable norms and laws on which will arise a social construction of solid internal consistency.

With this lofty purpose before us. We turn from the crib of the Prince of Peace, confident that His grace is diffused in all hearts, to you, beloved children, who recognize and adore in Christ your Saviour. We turn to all those who are united with us at least by the bond of faith in God. We turn, finally, to all those who would be free of doubt and error, and who desire light and guidance, and we exhort you with suppliant, paternal insistence not only to realize fully the dreadful gravity of this hour, but also to meditate upon the vistas of good and supernatural benefit which it opens up, and to unite and collaborate towards the renewal of society in spirit and truth.

The essential aim of this necessary and holy crusade is that the Star of Peace, the Star of Bethlehem, may shine out again over the whole of mankind in all its brilliant splendor and reassuring consolation as a pledge and augury of a future better, more fruitful and happier.

It is true that the road from night to full day will be long, but of decisive importance are the first five milestones of which bear inscribed on them the following maxims:

### I. DIGNITY AND RIGHTS OF THE HUMAN PERSON

He who would have the star of peace shine out and stand over society should cooperate for his part in giving back to the human person the dignity given to it by God from the very beginning; should oppose the excessive herding of men, as if they were a mass without a soul, their economic, social, political, intellectual and moral inconsistency, their death of solid principles and strong convictions, their surfeit of instinctive, ceaseless excitement and their fickleness.

He should favor, by every lawful means, in every sphere of life, social institutions in which a full personal responsibility is assured and guaranteed both in the earthly and the eternal order of things.

He should uphold respect for and the practical realization of the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work as the indispensable means towards the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with his duties and social limitations.

### 2. DEFENSE OF SOCIAL UNITY AND ESPECIALLY OF THE FAMILY IN PRINCIPLE

He who would have the star of peace shine out and stand over society should reject every form of materialism which sees in the people only a herd of individuals who, divided and without any internal cohesion, are considered as a mass to be lorded over and treated arbitrarily; he should strive to understand society as an intrinsic unity which has grown up and matured under the guidance of Providence, a unity which, within the bounds assigned to it and according to its own peculiar gifts tends, with the collaboration of the various classes and professions, towards the eternal and ever new aims of culture and religion.

He should defend the indissolubility of matrimony; he should give to the family that unique cell of the people space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions; and that it may preserve, fortify, and reconstitute, according to its powers, its proper economic, spiritual, moral and juridical unity.

He should take care that the material and spiritual advantages of the family be shared by the domestic servants; he should strive to secure for every family a dwelling where a materially and morally healthy family life may be seen in all its vigor and worth; he should take care that the places of work be not so separated from

the home as to make the head of the family and educator of the children a virtual stranger to his own household; he should take care above all that the bond of trust and mutual help should be re-established between the family and the public school, that bond which in other times gave such happy results, but which now has been replaced by mistrust where the school, influenced and controlled by the spirit of materialism, corrupts and destroys what the parents have instilled into the minds of the children.

### 3. DIGNITY AND FREEDOM OF LABOR

He who would have the star of peace shine out and stand over society should give to work the place assigned to it by God from the beginning.

As an indispensable means towards gaining over the world that mastery which God wishes, for glory, all work has an inherent dignity and at the same time a close connection with the perfection of the person; this is the noble dignity and privilege of work which is not in any way cheapened by the fatigue and the burden, which have to be borne as the effect of original sin, in obedience and submission to the will of God.

Those who are familiar with the great Encyclicals of Our predecessors and Our own previous messages know well that the Church does not hesitate to draw the practical conclusions which are derived from the moral nobility of work, and to give them all the support of her authority. These exigencies include, besides a just wage, which covers the needs of the worker and his family, the conservation and perfection of a social order which will make possible an assured, even if modest, private property for all classes of society, which will promote higher education for the children of the working class who are especially endowed with intelligence and good will, will promote the care and the practice of the social spirit in one's immediate neighborhood, in the district, the province, the people and the nation, a spirit which, by smoothing over friction arising from privileges or class interests, removes from the workers the sense of isolation through the assuring experience of a genuinely human, and fraternally Christian, solidarity.

The progress and the extent of urgent social reforms depend on the economic possibilities of single nations. It is only through an intelligent and generous sharing of forces between the strong and the weak that it will be possible to effect a universal pacification in such wise as not to leave behind centers of conflagration and infection from which new disasters may come. There are evident signs which go to show that, in the ferment of all the prejudices and feelings of hate, those inevitable but lamentable offspring of the war psychosis, there is still aflame in the people the consciousness of their intimate mutual dependence for good or for evil; may that this consciousness be more alive and active.

Is it not true that deep thinkers see ever more clearly in the renunciation of egoism and national isolation, the way to general salvation, steady as they are to demand of their peoples a heavy participation in the sacrifices necessary for social well-being in other peoples?

May this Christmas Message of Ours, addressed to all those who are animated by a good will and a generous heart, encourage and increase the legions of these social crusaders in every nation. And may God deign to give to their peaceful cause the victory of which their noble enterprise is worthy.

### THE REHABILITATION OF JURIDIC ORDER

He who would have the star of peace shine out and stand over social life should collaborate towards a complete rehabilitation of the juridical order.

The juridical sense of today is often altered and overturned by the profession and the practice of a positivism and a utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programs direct and determine the course of legislation and the practices of the courts.

The cure for this situation becomes feasible when we awaken again the consciousness of a juridical order resting on the supreme dominion of God, and safeguarded

from all human whims; a consciousness of an order which stretches forth its arm in protection or punishment, over the unforgettable rights of man and protects them against the attacks of every human power.

From the juridical order, as willed by God, flows man's inalienable right to juridical security, and by this very fact to a definite sphere of rights, immune from all arbitrary attack.

The relations of man to man, of the individual to society, to authority, to civil duties, the relations of society and of authority to the individual, should be placed on a firm juridical footing and be guarded, when the need arises, by the authority of the courts.

This supposes: (A) A tribunal and a judge who take their directions from a clearly formulated and defined right; (B) clear juridical norms which may not be overturned by unwarranted appeals to a supposed popular sentiment or by merely utilitarian considerations; (C) The recognition of the principle that even the State and the functionaries and organizations dependent on it are obliged to repair and to withdraw measures which are harmful to the liberty, property, honor, progress of health of the individuals.

### 4. THE CONCEPTION OF THE STATE ACCORDING TO THE CHRISTIAN SPIRIT

He who would have the star of peace shine out and stand over human society should cooperate towards the setting up of a State conception and practice founded on reasonable discipline, exalted kindness and a responsible Christian spirit.

He should help to restore the State and its power to the service of human society, to the full recognition of the respect due to the human person and his efforts to attain his eternal destiny.

He should apply and devote himself to dispelling the errors which aim at causing the State and its authority to deviate from the path of morality, at severing them from the eminently ethical bond which links them to individual and social life, and at making them deny or in practice ignore their essential dependence on the will of the Creator. He should work for the recognition and diffusion of the truth which teaches, even in matters of this world, that the deepest meaning of the ultimate moral basis and the universal validity of "reigning" lies in "serving."

### CONSIDERATIONS ON THE WORLD WAR AND THE RENOVATION OF SOCIETY

Beloved children, may God grant that while you listen to Our voice your heart may be profoundly stirred and moved by the deeply felt seriousness, the loving solicitude, the unremitting insistence, with which We drive home these thoughts, which are meant as an appeal to the conscience of the world, and a rallying-cry to all those who are ready to ponder and weigh the grandeur of their mission and responsibility by the vastness of this universal disaster.

A great part of mankind and let Us not shrink from saying it, not a few who call themselves Christians, have to some extent their share in the collective responsibility for the growth of error and for the harm and the lack of moral fibre in the society of today.

What is this world war with all its attendant circumstances, whether they be remote or proximate causes, its progress and material, legal and moral effects? What is it but the crumbling process, not expected, perhaps, by the thoughtless but seen and deprecated by those whose gaze penetrated into the realities of a social order which behind a deceptive exterior or the mask of conventional shibboleths hid its mortal weakness and its unbridled lust for gain and power?

That which in peacetime lay coiled up, broke loose at the outbreak of war in a sad succession of acts at variance with the human and Christian sense. International agreements to make war less inhuman by confining it to the combatants, to regulate the procedure of occupation and the imprisonment of the conquered remained in various places a dead letter. And who can see the end of this progressive dehumanization of the people, who can wish to watch impotently this disastrous progress? Should they not rather, over the ruins of a social order which has given such tragic proof of its inhumanity, and of its

the good of the people, gather together the hearts of all those who are magnanimous and upright in the solemn vow not to rest until in all peoples and all nations of the earth a vast legion shall be formed of those handfuls of men who, bent on bringing back society to its center of gravity, which is the law of God, aspire to the service of the human person and of his common life ennobled in God?

Mankind owes that vow to the countless dead who lie buried on the field of battle; the sacrifice of their lives in the fulfillment of their duty is a holocaust offered for a new and better social order.

Mankind owes that vow to the innumerable sorrowing host of mothers, widows and orphans who have seen the light, the solace and the support of their lives wrecked from them.

Mankind owes that vow to those numberless exiles whom the hurricane of war has torn from their native land and scattered in the land of the stranger; who can make their own the lament of the Prophet: "our inheritance is turned to aliens; our house to strangers."

Mankind owes that vow to the hundreds of thousands of persons who, without any fault on their part, sometimes only because of their nationality or race, have been consigned to death or to a slow decline.

Mankind owes that vow to the many thousands of non-combatants, women, children, sick and aged, from whom aerial warfare—whose horrors we have from the beginning frequently denounced—has, without discrimination, through inadequate precautions, taken life, goods, health, home, charitable refuge, or house of prayer.

Mankind owes that vow to the flood of tears and bitterness, to the accumulation of sorrow and suffering, emanating from the murderous ruin of the dreadful conflict and crying to heaven to send down the Holy Spirit to liberate the world from the inundation of violence and terror. And where could you with greater assurance and trust and with more efficacious faith place this vow for the renewal of society than at the feet of the Desired of all Nations? Who lies before us in the crib with all the charm of His sweet humanity as a babe, but also in the dynamic attraction of His incipient mission as Redeemer?

Where could this noble and holy crusade for the cleansing and renewal of society have a more significant consecration of and a more potent inspiration than at Bethlehem, where the new Adam appears in the adorable mystery of the Incarnation? For it is at His fountains of truth and grace that mankind should find the water of life if it is not to perish in the desert of this life: "of His fullness we all have received." His fullness of grace and truth flows as freely today as it has for twenty centuries on the world. His light can overcome the darkness, the rays of His love can conquer the icy egoism which holds so many back from becoming great and conspicuous in their higher life.

Do you, crusader-volunteers of a distinguished new society, lift up the new call for moral and Christian rebirth, declare war on the darkness which comes from deserting God, on the coldness that comes from strife between brothers. It is a light for the human race which is gravely ill and must be healed in the name of conscience ennobled by Christianity.

### INVOCATION OF THE REDEEMER OF THE WORLD

May Our blessing and Our paternal good wishes and encouragement go with your generous enterprise, and may they remain with all those who do not shrink hard sacrifices — those weapons which are more potent than any steel to combat the evil from which society suffers. Over your crusade for a social human and Christian ideal may there shine out as a consolation and an inspiration the star that stands over the Grotto of Bethlehem, the first and the perennial star of the Christian Era. From the sign of it every faithful heart drew, draws and ever will draw strength: "If armies in camp should stand against me, my heart shall not fear." Where that star shines, there is Christ. "With Him for leader we shall not wander; through Him let us go to Him, that with the Child that is born