RELIGION ESSENTIAL IN THE WORLD ORDER

A sturdy explorer had set himself to the task of conquering a high and difficult mountain ridge, beyond which the folklore of native tribes located a land of peace and plenty. Carefully he prepared and buckled himself for the adventure, hardening his sinews and muscles for long marches and daring feats of physical strength, and steeling his nerves and prowess against insidious attacks of prowling beasts and the suspicious denizens of the wild country. Courageously he set forth and after weeks and months of plodding, fighting and privation that often tested his endurance to the breaking point, he finally reached a crevice near the crest of the ridge, through which he gleaned in the distance the beautiful rich valley of sunshine, peace and prosperity. Buoyant with hope, he leaped forward over the last craggy wall which nature seemed to have erected.
as a screen for this vision of promise and delight.

But even as his glistening eyes feasted themselves on the ravishing sight, they scanned the long sloping mountain side, the counterpart of what the adventurer had just traversed with endless fatigue and exhausting expenditure of energy. The sudden outburst of enthusiasm gave way almost to momentary despair, until sober reflection begot the realization that, steep and hazardous the descent might be, it could never be as long or as tedious as had been the journey upward, nor as densely infested with human enemies or prowling animals. With new determination in his heart and a prayer on his lips he leaped forward towards the goal, confident that his courage would be crowned with ultimate success.

That adventurous explorer may well be our own glorious nation. Challenged two years ago by an act of defiance, we found ourselves launched over night into a stupendous task, that may well be compared to the conquest of the steep forbidding
fastnesses of a mountain ridge that blocked the way to peace and security. Treacherous and barbarous enemies had with sinister malice entrenched themselves at every point of vantage, determined that never again should the nations of the world know peace, freedom and prosperity, yea, that even the blessings of a hard won civilization should be blasted from the memory of man.

It took practically an entire year to overcome the shock of the assault and to weld the many human elements that constitute this nation into a mighty united force, ready to plunge forward at the word of command. A year in which to organize our resources, convert them from peace-time to war time uses and make them available for any demand on a globe encircling battlefront. It took a second year in which to assemble and train our manpower and marshal into useful channels our woman power; a second year in which to produce and concentrate at convenient points vast stores of food, apparel and munitions; a second year in which to build ships and planes and scatter them
strategically around the globe; a second year in which to plan and test out psycho-
logically and realistically the battle formation.

Today, at the dawn of the third year of the war, we stand at that peephole, that
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promise. The struggle of the past two years has been hard and bitter and often dis-
couraging. Real traitors there have been hardly any; cowards there have been few,
but slackers and shirkers and saboteurs there have been more than enough to give
comfort to the enemy; some through self-deception or self pity, some through artful
design or selfish interest, have failed in the general roll call to the colors on the
battlefront or on the home front, on the production front or on the civilian defense
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spection, ready at every cost and every sacrifice to scale the last ridge and leap
into the jungle that still separates us from the goal.
Perched, as we are, at this point of vantage, flushed with the thrill of many initial victories on land and sea and in the skies, which the second year's strategy and fighting have achieved, it is well to be on our guard against over confidence. The President, his Secretaries of War and the Navy and many military and naval leaders have not hesitated to warn us against premature enthusiasm and phantom security. The hardest battles, the greatest losses and the severest tests of our courage and endurance have yet to come. Let us not cheat ourselves out of the final victory by over confidence and unwise relaxation of our vigilance and spirit of sacrifice. Our boys at the war front dare not, will not relax, we on the home front must not relax; they will not fail us, we must not fail them.

Not infrequently have we been exhorted to study the objectives of the war. In their historic conferences on the Atlantic, on banks of the St. Lawrence and of the Nile, on the borders of the African desert and in capitals of the Near East they have at great personal risk and sacrifice discussed and devised plans for the establishment
after the war of a world order based on principles of democracy and humanitarianism. Notably among the leading minds of the world has the Holy Father, Pope Pius XII, stressed with insistent fervor and clearness that the war will have been fought in eternal, vain, unless it results in a peace that will be based on certain eternal, unchanging principles that stem from religion, principles that recognize the spiritual nature of man and pay tribute to the virtues of justice and charity. Only a few days ago Roger W. Babson, noted economic analyst and forecaster, made the following very significant statement: "Finally, 1944 will see a continuation of the conflict between those two philosophical theories which are splitting civilization today. These may be expressed by the eternal question of whether man (1) is a spiritual being to be guided by the Ten Commandments; or (2) is an evolutionary animal permitted to follow the rules of the jungle even when possessing a college diploma and dressed in a tuxedo. If our first assumption, the one for which our churches stand, is adopted as a goal, the coming year can be the beginning of a glorious future. If the second, which too
many educators are teaching, is allowed to grow, the World War II may have been in vain. In the end, spiritual forces must overcome the material forces or civilization is sunk. The hope of a better postwar world lies with greater research and more religion” (Times-Picayune, December 30, 1943).

Babsonian

There is a wealth of philosophy in this Babsonian statement. Well may we ask what is meant by religion as a necessity at this critical 1944 stage of the war and in the period of peace to come? Certainly not the religion of doubt, or skepticism, or agnosticism, or materialism, or paganism, but a strong, positive, assertive faith in the existence of the Supreme Being, the infinitely perfect God Who made and rules the universe. Certainly not the pseudo-religion that regards man the product of a blind evolutionary process, devoid of spirituality, devoid of immortality, devoid of accountability to the all seeing God, but a religion that recognizes man as the product and image of the Creator, gifted with a spiritual, immortal soul, accountable to the Creator-God and Sovereign Judge and guaranteed an eternity of blessedness.
as a reward for faithful conduct. Certainly not the pseudo-religion of gross materialism, sensual indulgence and human irresponsibility, that mocks divinity and spurns justice, humaneness and charity, but a religion that teaches reverence and obedience to divine law as expressed chiefly in the Ten Commandments and to the law called natural, which God has written in the heart of man and perpetuated in the common sense and traditions of the human race. Certainly not the fanatical religion that practices, promotes or tolerates hatred, prejudice, enslavement and persecution because of racial, religious or cultural differences, but a religion that believes, teaches and practices the brotherhood of the entire human race because of the common Fatherhood of God, the common origin, spirituality and destiny of all men and "the new nobility that came to man through the redemptive work of Jesus Christ the Saviour, through Whom all men were made brothers". Not the sham
religion that men may take up or discard, practice or neglect at random or periodically, according to their whims or conveniences, but the religion that is revered as a constant, compelling, vital force and responsibility, through which human character and conduct are stabilized and ennobled.

In speaking of religious rights in connection with world peace, Pope Pius XII in his Christmas message a year ago outlined this comprehensive summary: "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 purpose 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
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Wisely has the Holy Father stressed "the right to religious formation and education" - With equal wisdom does Mr. Babson strike at the "too many educators", who are teaching the erroneous philosophy that man "is an evolutionary animal permitted to follow the rules of the jungle". Had religion been permitted to retain its place in education, and had so many educators at least refrained from teaching irreligion while hypocritically pretending to keep religion out of education, nearly two-thirds of this nation of ours would today not be without religious or church affiliation, and we would probably not have to deplore with confusion the astounding increase of crime and immorality among the juveniles of our land.

These may be sobering thoughts to carry with us into the new year and beyond
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In conclusion we invoke for the year 1944 and the duration of the war God's paternal blessing upon our country, our executives and legislators, on our armed forces and war workers and all our fellow citizens. We pray that those who fight our battles be brave, strong and resourceful, that those who succumb in action or service may find
peace and rest with God, that those who are bereaved may be strengthened and comforted by the knowledge that their loved ones made the supreme sacrifice nobly and heroically. We pray that the day of victory may not be far off and that a peace of justice, righteousness and lasting security may compensate every sacrifice.
Address of:
Most Rev. Jos. F. Rummel, S.T.D.,
Archbishop of New Orleans.

New Year Message
W W L
January 1, 1944

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peace and rest with God, that those who are bereaved may be strengthened and comforted by the knowledge that their loved ones made the supreme sacrifice nobly and heroically. We pray that the day of victory may not be far off and that a peace of justice, righteousness and lasting security may compensate every sacrifice.
"Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having your feet shod with the readiness of the Gospel of peace, in all things taking up the shield of faith" - Ephesians VI, 14-15

Many and varied are the sentiments and emotions which surge up out of our hearts in this solemn hour of reflection, prayer and dedication. Foregathered in such large numbers under the broad expanse of our beautiful southern sky, around the altar and in the Eucharistic Presence of our Lord and Saviour Jesus Christ, we may perhaps best express in a series of pictures the motives that have prompted us to participate in this dual demonstration of religious faith and patriotic fervour.

Scanning the universe with the mind's eye we witness everywhere scenes of horror and destruction. Human ingenuity, created by God to devise and execute
works of usefulness and constructive progress has been diverted into the production of instruments and mechanisms of death and destruction. Human energy, intended by the Creator to provide for the peoples of the earth the means of subsistence for the preservation of life and security, has been organized and directed into gigantic forces, whose mission and aim is the destruction of the very things which that same energy created through centuries of toil and sacrifice. Human breasts, intended by God to be the thrones and abiding places of love, inspirations of kindness and helpfulness, have been converted into seething caldrons of hate and fury, the breeding places of all those deathdealing vipers that are the multiple offspring of uncontrolled passion and instincts. Races, peoples and nations that ought to live and labor side by side in mutual respect and in the peaceful pursuit of happiness and prosperity, are engaged in a desperate struggle, upon whose outcome it will depend whether freedom or slavery, security or terror, life or death, a well-ordered existence or chaos, shall be the lot of
future generations. Truly there is much in this vision that provokes serious reflection and compels men of religious faith to turn to the God of mercies in fervent prayer for relief and for a return of humanity to sober Christian thinking!

For our second picture let us cast a glance at our American homes, as they were but a few years ago and as most of them are today. When peace reigned in our land, not all things were ideal, but there was order, contentment and happiness at our firesides. Parents reveled in the laughter of their children, youth was ambitiously preparing for the responsibilities of mature manhood and womanhood, hopefully looking forward towards some measure of success and prosperity, some form of usefulness in human society, some degree of stability and happiness.

Came the day when our American home life was rudely awakened by the call to arms. At first gently came the summons in an appeal for voluntary service, then more insistently in the form of the selective draft, until finally it became
mandatory under the rigid regulations that ultimately spared not even husband or father. One by one we saw them depart, gay youthful figures and more serious-minded men in the early maturity of life, leaving their homes and firesides, their workshops and tradecounters, their offices and lecture chairs, breaking physically, but not morally or emotionally, the most intimate ties of human relationship and affection. There was many a lump at the throat and many a tear-dimmed eye, but always there was courage in their hearts and determination of will, as they went forth under a patriotic urge, than which there is none finer recorded in the world's history.

As we followed them, the picture changed frequently from the hardships of camp and training school to the treacherous dangers of the sea, to the icy north and the torrid south, to the jungles of the South Sea Islands and Sahara's burning desert, and finally through the minestrewn waters and gunbristling shores of invasion beaches, marked out as the perilous gateways to Europe's liberation and
the enemy's defeat. We have shuddered, wept and prayed at the vision of their dangers, were thrilled by reports of their heroic exploits, were saddened when they were repulsed and all but lost our patience when progress was impeded; but never did we doubt that their courage, bravery and stamina would be ultimately crowned with victory.

And, thank God, today we can speak of victory! Not yet, alas! of the final victory that will mark the end of agony, bitterness and death, but of victories almost without number on practically all battlefronts, victories that will one day converge into the full realization of justice and security as the basis of enduring world peace. Hence, we do well to assemble as men and women of faith in God, not in the proud spirit of boastfulness, nor in a mood of unrestrained hilarity, but in humble prayerful thankfulness to God to Whom we owe the successes which our fighting forces have achieved on the seven seas, in the air and on hundreds of battlefronts in foreign lands; thankfulness that by the favor of Divine Providence
and abroad

our nation at home has with united effort espoused generously the defense of the
dignity and the rights, which are God's inalienable gifts to every human being.

Yes, it is meet and just that in this Hour of Prayer we thank God for the
gift of our American manhood and womanhood, that has not shrunken from any sacri-
fice, even the supreme sacrifice of life itself. We thank Him for the gift of
religious faith and prayer, that has inspired with confidence our brave warriors
as they awaited the zero hour that marked the beginning of a new mission; the
gift of prayer that sustained them in the heat of conflict; the heavenly gift
of prayer that banished fear as they kept their lonely vigils in foxholes, and
on frail rafts; the gift of prayer that prepared the way to rest and peace eternal
when the very breath of life was slowly leaving their weary bodies. We thank God
for the faith and courage with which loving hearts at home have borne their
anxieties, for the bravery and patient resignation with which so many have
accepted the message, always hard to bear, even though it is couched in words of
admirable tenderness, that one dear to them has been wounded or died honorably in
the discharge of his patriotic duty. To our Gold Star Mothers and their families we offer our sympathy, our gratitude and the pledge of our prayers.

But our text speaks of girding our loins with truth, putting on the breastplate of justice and having our feet shod with the readiness of the Gospel of peace. Complete victory is not yet; the way to the golden dawn of peace may still be long; it will certainly be arduous and perilous! Only God knows when we will be able to release the tongues of our church bells to broadcast the glad tidings of total victory and to proclaim the end of hostilities with their attending miseries, heartaches and sorrows. In the meantime, let ours be the task to persevere in prayer, to pursue righteousness, to stand steadfastly at the posts of duty which faith and patriotism demand of us. Before and during the war it has often been claimed that advantages were missed and battles lost, because aid was too
little and came too late. That "too little and too late" must never be said of our
prayers, especially in the crucial months that lie ahead. Prayer, coupled with
righteous living and the consistent practice of religious duties, may well be the
decisive factor on the battlefronts. We must make ourselves a people acceptable
to God, a nation worthy of the blessings for which we plead. Any other procedure
would seem to be sheer presumption and, at least by implication, a mockery of all
that we deem holy and true.

Let this day then be a day of solemn rededication of our lives and energies
unto the faithful discharge of our duties as men and women of God and patriotic
citizens. Out of the sincerity of our hearts let us commend to God our valiant
sons and daughters who are sworn to battle for truth, and justice, and human decency,
as well as human freedom. With sincerity and warmth let us offer to sorrowing
mothers and griefstricken fathers, to heartbroken widows and children made fatherless
through war's grim circumstances, our compassion, our sympathy and our aid. On
bended knees let us plead with Jesus Christ, the Prince of Peace and our divine
Mediator, for a peace that will be after His own loving Heart and for a world that will never more experience the agony, the debasement and the desolation that have all but wrecked the civilization of thousands of years. Let us pray for those upon whom will devolve the task of building the new structure of peace and the order, under which all nations and peoples will have to work out their future destinies. Unless they build under God's guidance, under sound Christian principles, objectively and unselfishly, they will indeed build in vain. Here too there must be no "too little and too late" in regard to our prayers, our thinking, our influence, yes our charge to those who will forge the destiny of nations when the guns are silenced. More than ever let us storm the heavens for these holy ends!
Almighty and eternal God, Whose spirit breatheth over the earth and hovereth over the waters, we prostrate ourselves in all humility to worship Thy sovereign majesty and to recognize Thee as the Creator, Lord and Ruler of the universe. Conscicous at all times of our dependence upon Thine infinite wisdom and goodness, we thank Thee most sincerely for the blessings which never cease to flow from Thy bounty into our individual lives, our homes, our communities and our country; comforted and encouraged by the knowledge of Thine infinite mercy, we plead for Thine indulgence and pardon for the indifference that all too often mars the service which, as rational creatures, we owe to Thee, our sovereign God; truly contrite and repentant, we ask Thee to forgive our infidelities and transgressions of Thy holy law.

On this day, dedicated in the life of the nation to our gallant Navy, we thank Thee in particular for the sagacity of our naval commanders and officers, for the
courage and bravery of the men who serve under them and which has made heroic achievement the order of the day in the naval sea country on and under the waters of the seven seas and in the air. Most joyfully we thank Thee, our God and Master, for the recent victories in the distant waters of the Pacific through which our confidence is once more vindicated and our hopes for final victory strengthened in the present great conflict for the security of our country and the vindication of our rights.

Finally we invoke Thy continued blessing upon our nation that we may always strive to be righteous; upon all our governing authorities that they may always serve their fellow citizens wisely, justly and unselfishly; upon our armed forces on land, on sea and in the air that their courage, fortitude and endurance may win for the nation spe victory and for all the world a long era of peace and the enjoyment of those sacred f doms that place the seal of justice on our present conflict. Inspire all of us in t spirit of true patriotism to emulate at home the bravery, the patience and the wil
sacrifice that marks the service of our sons and brothers who are forging their way to honorable victory on a hundred battle fronts.

These favors we ask in virtue of our faith in Thy goodness, O Lord, and through the merits of Jesus Christ Thy Son and our Saviour. Amen.
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THE CHRISTIAN FAMILY - A POSTWAR CONCERN

Once more we hail the New Orleans Diocesan Council of Catholic Women on the eve of their Eighth Annual Convention. Notwithstanding the unfavorable atmosphere created by the World War effort, rather should we not say because of the peculiar circumstances arising out of the War, these good ladies are valiantly carrying on their constructive program for the welfare of society, the country and the Church. Of this program, they will tell us in their Convention reports tomorrow amidst the picturesque Spanish-American setting of Hope Haven - Madonna Manor across the river at Marrero.

The delegates and friends of the Council will hear an edifying story of spiritual achievement in the enrollment of thousands of Catholic youngsters for religious instructions under the Release-Time plan initiated by the New Orleans School authorities and successfully adopted in other parts of the Archdiocese. They will listen with
delight to the Council's strong and effective opposition to the moral and social evils that lurk in so much of the so-called literature of the day and in all too many risqué and demoralizing attractions that glamourize crime and vice for the amusement of the pleasure-chasing multitudes. The assembly will be thrilled by the epic of patriotism which the units and members of the Diocesan Council are writing into the records of the war as they devote hours and days on end to programs sponsored by the U.S.O., and the National Catholic Community Service. In fact there is practically no form of religious, social, civic and patriotic endeavour which these zealous women do not take to their hearts with zeal and enthusiasm, not a day in the year in which they do not demonstrate most eloquently their constructive ability and usefulness in the service of God, country and their fellowmen.

But the mere recital of these accomplishments is not the prime purpose of our talk this evening. We are impressed with the theme which the Council has chosen for this
year's Convention - "The Christian Family, the Hope of the Nation" - a theme which is timely and pregnant with many practical applications. We may not hear quite as much as we did a year ago about the moral deterioration of youth especially in the teen-age strata. Perhaps sober investigation has convinced many that conditions, trends and dangers were not quite as bad or quite as universal as some of the statistics indicated. We ourselves were always rather inclined to question some of the conclusions; certainly we never became pessimistic or utterly despondent about the future of our American youth. In fact we were less inclined to criticize and condemn the youngsters themselves, than we were prompted to look for the source of the problem which they presented - and present even to this very hour. It is our conviction that our youth is precisely what we make it in our homes, in our schools and in the social and moral atmosphere for which we are responsible. Youth is often more sinned against than sinning! Sinned against by the very individuals who are chosen by God and nature and by all sane standards of
human responsibility to be their instructors, their guardians, their inspiration, their patterns in righteous living and in virtuous character formation - namely their parents, their teachers and the authorities to whom they are subject.

Time was when the American home was essentially Christian. This was equally true of Puritan New England, of Quaker Pennsylvania, of Catholic Maryland, of Anglican Virginia and, an epoch or two later, of French Louisiana and the Spanish Southwest. All the early settlers brought with them, and preserved for several generations, not the same degree of Christian Faith and social ethics, but a general basic understanding of the vital importance of religious conviction, of a spiritual home atmosphere and of certain stabilizing factors in human conduct and social relations. Life was oftener rough than smooth, and not all human experiences were edifying, but with all the ruggedness and deviation there was a fundamental recognition of the dignity and stability of marriage, a jealous guarding of the sanctity of the home, a generous in-God-we-trust
attitude towards the acceptance of parental responsibility, a deep reverence for child-
life, a consciousness of authority tempered with love in parents, and corresponding
filial reverence and obedience in children even far beyond the teen age. Home was a
place to be cherished, loved and sought, the family circle became the center of
culture, laughter and song. Religion was held in honor and religious practices were
an integral part of individual and community life. That is the picture of the American
family and home life, which has created the tradition of idealism expressed in the
simple verses and sweet rhythm of song one hears so seldom today: "Home Sweet Home".

Basically that form of life was built around Christian principles, principles which
in turn constituted the warp and woof of human character and ultimately the bedrock
foundation of the nation's life and history. That type of family and home life still
survives in many instances, but all too generally it has succumbed to a multitude of
adverse circumstances. What chances for stability has modern family life in the face
of divorce laws and divorce courts that vie with each other in devising alibis for severing marriage ties and in opening wide the throttle that controls the speed of the divorce mill! What inspiration for virtue and sacrifice remains, when human respect, mundane aspirations, love of ease and luxury, the contempt and sneers of the worldly-wise all conspire against a generous attitude towards parenthood! What but utter failure can result from the all too common weak, apologetic exercise of parental authority and from the independent, emancipated pose of precocious youngsters even before they have reached the teen age? How can morality thrive in an atmosphere that reeks with materialism and doubt about the very existence of God and of the soul, an atmosphere which offers no incentive for moral responsibility, no higher motive for virtuous living than convention, no other check on sensual gratification than fear of disgrace or disease, no restraint even against a life of crime except the prospect of years of confinement!
Such is the background which prevails in all too many quarters in American life, a background for which, not our teen-aged, or our pre-teen-aged, or our past teen-aged children are responsible, but a background that is the result of the loss of that simple, sincere, religious faith, and of that sound moral sense, which marked pristine American home and family life. Not until we return to the solid religious and moral principles that characterized that American life in our earlier years will we again be able to boast of the dignity and security of the American family and home. Our way of life needs to be purged of religious apathy and indifference; divorce must be recognized not as a convenience but as an evil that gnaws like a termite at the stability of the American social structure; a rugged sense of virtue, self-control and clean morals must replace indulgence and the philosophy of let yourself go and lead your own life; the barriers of self-respect, reverence for the to restrain gentler sex and genuine chivalry must be reestablished the freedom that
all too frequently leads to disaster.

Few will deny that the war has leaped the moats and pierced the battlements that safeguard the dignity and unity of our homes. The tendency to throw off restraint as an outlet for the stress of the times is in evidence within and beyond the zone of family influence. There must be no shirking of our responsibility to do some real work of rehabilitation and reconstruction in the spiritual, moral and social phases of our American way of life. Indeed to build or rebuild fine economic, financial and political structures without serious and effective consideration of spiritual and moral values would be building on sand. No economic structure or enterprise is stronger than the moral faith on which it rests; but moral faith without a fundamental sense of accountability based on religious faith is practically inconceivable. From another angle, public morality is virtually impossible without the sense of personal integrity which is the product of the Christian home.
If youth breaks down today, it is because in the home its character and life have not been buttressed with spiritual ideals, solid virtuous habits and correct incentives for straight thinking and living. If America is to prosper economically, we must cultivate justice as well as shrewdness and adroitness; if America is to grow into a nation physically and morally strong, then that strength must be cultivated and developed in the environment of virtuous family and home life; if America is to remain a great nation that will command respect rather than inspire fear, then we must begin again to cultivate nobility and charm of character and spiritual idealism in the bosom of the home. It is an old saying, that no chain is stronger than its weakest link. Likewise no nation is stronger or greater than is the strength of its humblest family group. America will be worthy of her heritage and mission in the world's family of nations, when we prove by our religious practices that we cherish the freedom of worship which we so stoutly proclaim and for which we are fighting and sacrificing so
valiantly in this nightmare of war.

These are the sentiments to which the Diocesan Council of Cath.
their Convention program tomorrow. It is a program truly worthy of the lofty -
which inspire and enthuse these devoted women to great achievements in the civic and
patriotic, no less than in the spiritual and moral order. They love God and country,
young, fellow Americans, they pray that God may truly and always bless and guide
America to the highest peak of perfection and greatness. In this faith they accept
every challenge to toil and sacrifice for God, for their Church, for their country and
for the integrity of our American way of life. In this may God ever bless them!
SOCIAL JUSTICE

This global war, in which our country has been so intensely engaged for practically three full years, is far from being over. Great indeed have been our strides towards ultimate success and victory, but it would be foolhardy to forecast with any attempt at precision the final termination, whether in Europe or in the Far East. All indications point to the fact that in continental Europe and in the mainland and islands beyond the Pacific, the fighting has become more stubborn and the resistance more determined. The Nazis have evidently resolved to hold tightly the line of the Fos in Italy, the Siegfried line and the defenses of the Rhine in Western Germany as well as the lines along which the Russians are continuing their assaults against their one-time companions in arms. The progress which our valiant American forces, jointly with the armies of our allies, have made since the invasions of Southern and Western Europe have indeed been steady but slow, practically
every foot of ground having to be won through hard fighting and at the cost of inculcable sacrifice.

No less difficult has been the reconquest of the islands in the Pacific, between Pearl Harbor and the Philippines, marked by many battles through the jungles and the atolls, and by the heroic conduct of our American land and sea forces. And yet, the principal islands of the Philippines, the so-called Japanese mainland, not to speak of the rich Chinese Coast, Manchuria and Korea, are still securely in the hands of our wily enemies. It is evidently to be expected that the closer the battle lines come to the home lands of the powers that have defied our strength and our prowess, the harder becomes the fight and the more determined their endeavor to frustrate our aims or at least to make our victory as costly as possible.

WAR EFFORTS MUST CONTINUE

Under these circumstances, we on the home front can conceive the situation in no other light than that our responsibility number one is the continuation of our
maximum efforts to sustain the men on our fighting fronts. Production and more production of munitions, weapons, food, clothing, medicine, the means of transportation, is undeniably imperative. It were idle daydreaming and wishful thinking of the most puerile variety to assume that an armistice or the dawn of peace is at hand, and that we have but to wait for the whistles and horns to shriek out the signals for general exaltation and rejoicing. On the contrary, we must match the determination of our enemies and their stiffened resistance by an intensification of our efforts and by the rededication of our spirit of sacrifice, lest through indifference, oversecurity and sheer stupidity, we deprive ourselves and the generations to come after us of the fruits of all the efforts put forth so generously during the last three years. It is no common experience on the gridiron that a football game is lost in the last fifteen seconds; let it not be said that, because of our lack of understanding and vision, the completeness of the victory in this great global war, which seems now so securely within our grasp, shall have been diminished or its brilliancy dimmed.
LABOR'S SPLENDID CONTRIBUTION

Magnanimous has been the work of the multiple forces which constitute our home front. American genius has demonstrated its marvelous resourcefulness in devising and producing the means necessary to enlist, equip, train and transport to the corners of the earth our splendid fighting forces within a period of time that makes the result seem almost miraculous. Under a program of coordination that has probably never been equalled in a democracy, our civilian population has been marshalled into action to an extent that a decade ago might have been considered utopian. To the credit of our American workers, spurred on by the example of the leaders in industry and by the enlightened program of their own organizations, let it be said that never in the history of our beloved country has there been achieved a more glorious record of industry under the impulse of patriotism. Prominently in this record will stand the accomplishment of the American Federation of Labor and of its affiliated organizations in their many fields of cooperation with the national war effort. By your
industry and toil you have merited the gratitude of your own fellow countrymen as well as of our allies, who share with us the benefits through the lend-lease program, that enables them to join in actual combat our fighting forces for the common security and welfare.

BEYOND THE HORIZON

Nevertheless it would be an egregious error not to look beyond the immediate horizon in the effort to penetrate the smoke of battle and to visualize the kind of a new world that lies beyond. It must be remembered that this so-called world will be largely of our own planning and making, a world of which we will in a measure be the creators. During the last World War there was not lacking a sense of understanding of the kind of a peace that was to be desired; still it is questionable whether even our leaders were as conscious as they might have been of their responsibility for the structure of that peace. Certainly there was not manifest in the public mind at large the awareness which we are today experiencing with regard to the principles that should
dominate the future peace.

Universally it is admitted that the peace which we desire must be characterized by justice. Justice is indeed a very generic term, signifying a disposition to do right and act fairly by our fellowmen, a disposition that prompts us to give everyone his due. The virtue of justice must regulate the lives of individuals, but it must be found also in the various elements of human society and among the nations of the world. It is not the purpose of this address to discuss the comprehensive implications and ramifications of this important virtue as applied to a desirable program of peace and world reconstruction. Rather is it our intention to specialize upon the kind of justice in which you as an organization are particularly interested, namely social justice, which means the application of this fundamental virtue to the principles and conditions that regulate our economic and social life. Social justice, indeed, strikes at the very root of human happiness, contentment and security; it regulates human life and human relations, actually from the cradle to the grave, and leaves not untouched or unaffected a single human individual; either by sharing in
its blessings or by being deprived of its benefits, all members of the human family come under its influence.

FREEDOM FROM WANT

It is the function of social justice to see that Freedom from Want is realized in its fullest and most complete sense. This does not mean merely keeping the wolf from the door or enabling people to be just one step ahead of exhaustion or even death from starvation or the privation of the ordinary necessities of life. Freedom from Want must mean a decent and enjoyable existence and the possibility of acquiring those things that make for security and contentment.

Basically, Freedom from Want means respect for the dignity of labor, which must be regarded not as a commodity to be bought and sold to the highest bidder or at the cheapest price, but as the recognized means whereby every human being can procure for himself and herself the necessities and conveniences of a worthy existence.

Freedom from Want means the right of human beings to band themselves together as employers or employed in an united effort to procure rights and advantages, which
might be unattainable through individual effort. These principles, because they are
the principles of a virtue which has universal application must be accepted univer-
sally. Weakness anywhere endangers the whole.

Underlying these principles are the dignity, the value and the importance of the
individual human being, regardless of race, creed, color or sex. There must be varying
degrees of quality, education, culture and skill, but all without exception are God's
creatures, endowed with the same nature, destined for the same eternal end, enjoying
the same right to security and happiness in time as well as in eternity. It were a
grave mistake to fight for political freedom and yet tolerate economic tyranny or
endure social slavery. Grave would be the error to die for the principle of free
government and democracy, and yet subscribe in theory or in fact to the subjection of
any class or group of human beings to duress or to the anxieties of penury and want.
The toleration of such a discrimination would create an element of weakness within
any nation, and would certainly militate towards the frustration of the very ideals
for which the present global war is being waged. This sentiment is expressed in the
recent pronouncement of the Catholic Bishops of our country, issued in Washington under date of November 17, 1944: "No nation may view with unconcern conditions that permit millions of workers in any country to be without the opportunity to secure from their labor adequate family support".

SPECTRE OF UNEMPLOYMENT

Never again must the spectre of unemployment be permitted to stalk over the length and breadth of the land or, for that matter, over any part of the universe. Unemployment means hardship and misery; it means poverty and sickness; it means anxiety, grief and despair; it means the crushing of legitimate ambition and the extinction of the light of hope in human souls; it means desolation, emptiness and the palor of death over home and family life; it means the disintegration of human society and the demoralization of a nation. The prevention of unemployment cannot be accomplished by a single individual or an individual group. This many fanged dragon can be slain only by the concentrated efforts of all elements that are responsible for the preservation of a sane human society and a dignified human
existence. Labor and management, science and government have a common stake in the prevention of unemployment; these four forces, operating under a common spiritual impulse for the welfare of humanity in general and of the nation in particular, must work in unison and with intelligent determination for the prevention of the experiences through which our nation and the greater part of the world passed during the third decade of the present century.

This coalition of forces implies a common responsibility and closer cooperation than has been realized in the past. They must be teamed up to coordinate their efforts and to fight the common enemy, not each other. They must move forward, not along parallel lines, like the tracks of a railroad that are never intended to meet, but along converging lines under a common generous impulse towards a common end. Too often in the past have these forces been divided by selfish rivalries and by sinister tactics on the part of individual members to outtrick or outplay their imaginary competitors. Is it utopian or suggestive of the millennium to visualize a post war
world in which labor and management, science and government, acting under the highest spiritual impulses, will cooperate and collaborate for the genuine common good in the spirit of social justice? Or is such collaboration only feasible under the threats, dangers and exigencies of war? Can we not in peace time accomplish even a finer program of collaboration than has been effected under the impact of a common enemy that threatened the freedom and the very existence of our country? Is this not a goal worth striving for and planning for even before the guns of our enemies are silenced and the palm of victory is securely within our clasp?

WAGE STANDARDS

Intimately associated with the principle of social justice is the standard of compensation that should be applied to various types of work, energy and skill. Undeniable is the difficulty of the problem arising from the varieties of occupation, the process of training necessary on the part of workers, the amount of capital and genius required to counterbalance physical effort and the changing values of products. Under all circumstances, the principle should be maintained that wages must be adequate not merely for
the bare existence of an individual, but for family needs, comprehensively interpreted on the basis of average comfort, health, recreation, education, culture and security. This security should visualize the immediate present but also the contingencies of the future, including unemployment, ill health and old age. Provision can be made through insurance programs, but the wage scale should enable the worker to make at least a basic provision for these future contingencies, for it is a well-understood fact that no form of insurance actually is adequate to take care of the entire need of any emergency.

Social justice, then, goes far beyond the immediate wage problem. Organized labor and management must today collaborate with government and other agencies in working out constructively all problems of human welfare. Indeed social justice seems only to be coming of age in our time and generation. Social security measures must parallel economic measures and include the protection of family rights, children's rights, the individual's rights to self-respect and decency in nutrition, housing, recreation and cultural pursuits. All these and kindred problems which make for human welfare cannot be isolated one from the other without endangering the structure of society.
Organized labor may not be in a position to deal specifically with this multiplicity of problems and duties arising from a broad concept of social justice, but certainly it must recognize its duty to study, safeguard and promote everything that promotes towards the welfare of the worker and his family. The same principle of the need of and collaboration organization/obtains in these amplifications of social justice that underlies the procurement of a decent living wage and safe working conditions.

**METHODS OF PROCEDURE**

It seems almost unnecessary to point out the methods whereby social justice in the post war world can best be achieved. The experiences of the past furnish very valuable contributions towards this end. Nevertheless we will venture to single out a few points that might be helpful. First of all, I would like to call attention to the fact that your organization has vested you with a tremendous responsibility. As delegates you represent well over six millions of working men and working women. This in turn means probably two to three times this number of individuals, for most of your members are heads of families. In reality you represent more than fifteen percent of
the population of our country. How important then is it not that you should have a clear perspective of your aims and their needs?

Unity is of the very essence of your organization, unity within your ranks and unity with kindred organizations, that share your responsibilities and common aims. The good of all workers, of all elements in the human family, of all constituents of our great nation should be your aspiration. None can stand alone; all need each other; rival camps no less than rival aims tend to retard results, mar accomplishment and even nullify ultimate results.

The present war seems to teach a lesson of collaboration. As we have found it useful, necessary and advantageous to pool manpower and resources in order to achieve a common purpose for the welfare of humanity the world over, so it seems logical and almost dictated by human reason that there should be a pooling of human interest in social justice. Methods and conditions may differ according to national traditions and various stages of culture, but certainly the principles of social justice are the same in every country, under every climate and wherever human beings are striving towards their common destiny of well-being and happiness. It may not be possible to
achieve perfect unity, but certainly there should be such an exchange of thoughts and policies that will help to create universal standards in conformity with basic principles. In this connection I would like to quote a paragraph from the preamble of the International Labor Charter adopted by the International Labor Organization after World War I:

"... Whereas conditions of labor exist involving such injustice, hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world are imperiled; and an improvement of those conditions is urgently required: as, for example, by the regulation of the hours of work, including the establishment of a maximum working day and week, the regulation of the labor supply, the prevention of unemployment, the provision of an adequate living wage, the protection of the worker against sickness, disease and injury arising out of his employment, the protection of children, young people and women, provision for old age and injury, protection of the interests of workers when employed in countries..."
other than their own, recognition of the principle of freedom of association, the organization of vocational and technical education and other measures;

"Whereas also the failure of any nation to adopt humane conditions of labor is an obstacle in the way of other nations which desire to improve the conditions in their own countries;

"The HIGH CONTRACTING PARTIES, moved by sentiments of justice and humanity as well as by the desire to secure the permanent peace of the world, agree to the following:

"A permanent organization is hereby established for the promotion of the objects set forth in the Preamble".

HONOR AND INTEGRITY

Honor in negotiation and dealings, coupled with the constant appeal to reason instead of might, should characterize the promotion of social justice. We are fight-
ing this war to destroy the false principle that might makes right. This false principle should disappear forever in all human relations, whether it be of individuals, of groups, of classes, of races, of creeds or of nations. Justice is a virtue so potent that only in extreme emergencies should it require recourse to physical force to assist in the achievement of its claims.

Integrity in leadership is a delicate subject to introduce. One of the ancient poets stated that, so potent is human nature that even if it were driven out with a pitchfork, it would nevertheless return. Human nature, therefore, being what it is, it would be virtually a miracle if in human organizations there were no evidences of weakness or even wickedness. The misfortune is that individual cases are too often exaggerated and generalized, with the result that friends are embarrassed and enemies are furnished with welcome ammunition. It is a part of genuine leadership to be conscious of responsibility and to strive at all times to present a line of conduct, policy and principle that cannot be challenged either by the organization from within or by unfriendly forces from without. Your particular organization can
look back with satisfaction upon a continuous service, constructive, progressive and beneficial, over a period of sixty-four years. Let it not be said that through carelessness or malice any of your leaders has marred, impeded or nullified your noble objectives by imprudence, irresponsibility or unfairness in methods.

In conclusion, shall we say that there lies before you a glorious future? I will venture to disappoint you by answering no, but I will supplement that answer by saying that there lies before you a tremendous responsibility, the responsibility of shaping and realizing social justice among the working elements of this great nation of ours. When I speak of our working elements, I do not confine myself exclusively to your real and active membership. I visualize that you have it in your power to set up ideals and adopt standards which will materially influence the sixty and more millions of Americans, who are obliged to earn their bread in the sweat of their brows. They will benefit by your efforts, if your organization will serve as the leaven whereby all
workers will achieve higher standards of living and the opportunity to attain and enjoy the peace, the security and the contentment which constitute the blessings of a truly happy nation under God. This is the goal that I venture to propose to you and in the realization of which I hope you will find full satisfaction and compensation for the sacrifices that are inevitably associated with your labors.
"Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us" - St Luke II, 15.

For the sixth consecutive time the christian world commemorates the Birth of Christ in an atmosphere of turmoil and fear, the terrifying turmoil of war and the fear that seizes men's souls when they see their civilization tottering and its most precious treasures crushed to atoms. Four times in succession has our own beloved country experienced the contradiction of celebrating Christmas without experiencing the fulness of its joy or the realization of the peace proclaimed by the angels to the Shepherds of Bethlehem's hills for "men of good will".

It is impossible in this blessed night of hallowed memories to suppress the thought that, while we kneel in humble adoration before our altars to commemorate the birth of
the Prince of Peace, men are dying with hatred in their hearts at a thousand battle points! Impossible to close our eyes to the fact that there are vacant places in tens of millions of homes, Christian homes most of them, because men and women, the flower of manhood and womanhood, are needed on battle fronts that would not exist if all leaders of men accepted the personality and mission, the doctrine and example of Him Who came to be for all humanity "the way, the truth and the life".

Nevertheless, it is well to see the panorama from another angle. Notwithstanding the world's confusion and distraction, the birth of the Incarnate Son of God is still the one single event in human history that grips men's souls and quickens the throbblings of their hearts. This night, in millions of homes, families have gathered to share their sorrows as well as their joys, drawn together by the charm if not the faith that hovers over our Christmas traditions; this day, in tens of thousands of churches and mission chapels, countless souls assemble from all walks of life to express faith, and love, and
gratitude towards the eternal God, Whose infinite love and mercy gave us His Only-begotten Son for our Redeemer; even within hearing of the thunder of battle and amidst the smoke of death dealing bombs and guns, we can discern groups of stalwart men of religious faith gathered around improvised altars, to draw new strength of the spirit from the sacred mysteries of Holy Mass, in which the Birth of the Saviour is best commemorated. Thank God, the world still accepts the angelic message: "I bring you good news of great joy which shall be for all the people; for there has been born to you today in the town of David a Saviour, Who is Christ the Lord". God be praised there are still myriads of men and women of deep religious faith, who heed the invitation of the humble shepherds: "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us". And thereon rests our hope that humanity may yet realize that its salvation, its peace, its security, its true freedom emanate from that little Babe, Who, nineteen hundred years ago, nestled in the arms of His Virgin Mother and rested on a whisp of straw in a cave that gave shelter to the flocks of Bethlehem's shepherds.
Humanity has no more urgent need today than to wend its way to that holy manger—

throne of the Incarnate Son of God; not merely to satisfy a sentimental emotion but to weigh and consider "this thing that has come to pass". Christmas is an epic of love that transcends the comprehension of man: "For God so loved the world that He gave His only begotten Son, that those who believe may not perish, but may have life everlasting" (John I, 16). The epic's central figure is "the Infant wrapped in swaddling clothes and lying in a manger". Yet that Infant holds in the hollow of His puny hands the universe. One day He will change water into wine to gladden hearts at a marriage feast; He will remove the veil let light and beauty stream through the eyes of the blind; He will loosen the cords of speech for the dumb and reveal to deaf ears the mysteries of knowledge and music and the joys of social intercourse; He will even call back to life the child of a ruler of the synagogue, command the dead son of a widow to arise and charge the entombed Lazarus to come forth from his house of death. Unless we recognize in that tiny Infant the eternal all powerful God, the Word Who was in the beginning,
through Whom all things were made, our visit to the cave of Bethlehem will have missed
the mark, and our Christmas joy will be but a frustrated emotion.

This Babe shall also stand one day, even as a boy, in the midst of the doctors of
the law to confound them by His questions and answers; in the maturity of His manhood
He shall preach divine truth to the multitudes in the porticoes of Jerusalem's temple,
in the synagogues, on mountainslope and lakeside, throughout the Judea and Galilee; in
His life and conduct, the virtues and manner of life which the children of men must
accept if they would find peace on earth and the everlasting happiness for which the
Creator has destined them. No other interpretation or understanding of the character
and mission of "the Babe wrapped in swaddling clothes and lying in a manger" can bring
enduring happiness to the throngs that flock in spirit to the town of Bethlehem and
crowd churches and cathedrals at each returning Christmas day.

We have said that the central figure of this great epic of love is the Incarnate
Son of God, but that tells only half the story. Love must have an object and a motive.
The object in this divine epic is humanity, its motive is man's redemption. The Son of God became man to atone for the sins of men and regain for them the paradise, the kingdom of heaven, which through Adam's sin they had lost. The epic of this divine love for humanity began in poverty and privation in a stable, it was continued in toil and hardship in the carpentership of Nazareth, it was accentuated by three years of homelessness wandering, preaching and healing, and was consummated in the tragic death on a cross on the hill called Calvary. Written boldly across the record is the eternally inspiring truism: "Greater love than this no one has, that one lay down his life for his friends" (John XV, 13).

This love cries out for reciprocation in the divine commandment: "Thou shalt love the Lord thy God with thy whole heart, thy whole mind and all thy strength". It cries out for a counterpart in the commandment equally divine: "Thou shalt love thy neighbor as thyself". Indeed that human counterpart of divine love becomes the
very touchstone and test of sincerity of the Christian's belief and life: "By this shall men know that you are my disciples, if you have love one for another".

The world is passing through the greatest crisis in the long history of man, a crisis brought on because men have not learned or have chosen to despise the meaning of the Christmas message. They have been blinded by hate, by arrogance, by pride, by greed, by an insane lust for power; they have unleashed all the ugly passions of which undisciplined human nature is capable, with the result that injustice and cruelty, worse than pagan, threaten to rule and ruin the world. This blessed Christmas night let our prayers ascend to the throne of the Saviour of the world, pleading that His world may not only gaze on Him, but accept Him and in His message of truth; let us plead for the rekindling in the hearts of all men of that dual love for God and neighbor, in which alone they will find true peace and happiness; let us pray that strife and bloodshed may soon end and that "good will among men" may prepare the way for an era of genuine peace and security over the globe. May the Divine Saviour strengthen
our nation unto righteousness, guide our leaders to be wise and just, sustain our spirit of Sacrifice and generosity towards the needs of our armed forces, keep pure the ideals of our men and women at the front, even under the impact of heated battle. May all of us be blessed this night with a new realization of the mystery that transpired in the humble cave of Bethlehem, while angels sang for simple shepherds their heavenly song: "Glory to God in the highest, and peace on earth among men of good will" (Luke III, 14).