"The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, justly and godly in this world."

Titus II-11, 12.
THE HOLY NAME MAN'S PROGRAM OF LIFE

By common consent the dawn of a new year is an appropriate time for sober reflection and the formation of serious plans for the months that lie ahead. No man, be his vocation professional, commercial or mechanical, can afford to leap into the dark or plunge heedlessly into an uncharted future, and yet hope to make a success of his life and calling. In the same sense, no Christian who is truly conscious of his high calling to a life of intimate union with God, whose consummation is the everlasting, entrancing vision of the face of God, can fail to take his bearings from time to time to make sure that he is directing his steps and efforts towards the right goal.

Now that the emotion and glamour of the holiday season have subsided and that we find ourselves in a calmer mood we should be the better able to concentrate on our
spiritual condition and outlook. We must, indeed, take a long, penetrating look backward to find joy and encouragement in our achievements and triumphs, and to find in our failures cause for sorrow coupled always with the determination to learn wisdom and prudence from our bitter experiences. But, like the bold mariner, the determined Christian keeps his eyes fixed upon the stars, charts his course with precision and presses forward towards the port, where reward and rest await him.

Twice during the Christmas period does the Church propose to us the same chart or program of life, first in the epistle of the Christmas Midnight Mass and again on the Feast of the Circumcision or New Year's Day. It is an excerpt from the epistle of St. Paul to Titus, in which the Apostle to the Gentiles extols the coming of our Saviour as the means of instructing us in the way of right living. In a single verse does he summarize the Christian's plan of life: "Denying ungodliness and worldly desires, we should live soberly, justly, and godly in this world". Truly, it takes no great powers of
analysis to recognize in these few words the very acme of human perfection, self-denial, or the process of clearance, and constructive building in sobriety, justice and godly living.

The negative phase of the program of right living consists in putting aside ungodliness and worldliness. Two evils stand out perhaps even more conspicuously today than they did in the days of Paul - forgetfulness of God and the mad chase after worldly pleasure and gratification. We hear much about the forgotten man and not enough about the forgotten God, the forgotten commandments, the forgotten religious practices, forgotten virtue. There is much loud protesting and indignation about the destruction of human life and happiness by the warlords, and quite rightly so, but too little recognition of the insults hurled in the face of God by their atheism and destructive anti-Christian propaganda. Never was godlessness organized, never the propaganda against Christianity systematized so insidiously, and in large measure also effectively as they are today.
As we cast our eyes into distant lands, let us not overlook the coldness and indifference towards religion that prevail in our midst, the progressive falling off in church adherence and church attendance, the growing lack of respect for the sanctity of the marriage tie and the home, the boldness with which virtue is derided and vice glorified in much of the current literature and certain forms of amusement. Let us not overlook the negative attitude towards religion and sound principles of morality in the schools, a negative attitude that becomes positively hostile in the higher spheres of education, in the so-called secular college and university.

The first step then towards a christian program of life consists in casting off not only godlessness and worldliness, but in shaking off likewise all indifference and lethargy in our religious life and practice. Everything that militates against God and godliness must be energetically trodden under foot; the ax must be laid firmly to the very roots of irreligion and licentiousness; the jungle of unbelief, agnosticism, doubt, listlessness and
sensuality must be thoroughly cleared, and the soil made ready for the cultivation of sound virtue and the upbuilding of a strong Christian character.

"Live soberly, justly and godly" - what a wealth of sound principle these few words contain! What wonderful lives can be built up on this terse formula of Christian perfection!

"Live soberly" - restraint, moderation, sobriety in all things! Sobriety in thought, sobriety in judging, sobriety in speech, sobriety in conduct! - how rarely we find people who are well balanced, evenly tempered at all times, in all things, towards all persons! And yet is not this sobriety the very key to peaceful and happy living! Does not the moderately gated individual derive out of life the greatest benefits and contribute to his fellowman the greatest amount of happiness! No matter in which sense - spiritually, morally or physically - that you choose to apply the word "soberly", it throws a spell over every human action and adds a charm that enobles every character.

"Live justly" - justice is a word much abused, little understood and too frequently misapplied. Literally it means that disposition of mind and will which prompts one to
give to everyone his due and deprive no one of what rightfully belongs to him. It is the virtue that regulates human relations to one's self, to one's fellowmen and to God. To respect and safeguard to live justly means to the rights and needs of one's whole being - body, soul and all their faculties. To live justly means to treat our fellowmen with respect, consideration, fairness and charity. To live justly means to respect the rights and property of others and the claims they may have upon our service. To live justly means to perform honorably the duties which our vocation, profession or office demands of us. To live justly means to discharge honestly our duty in the administration of any trust, that private agreement or public office may have committed to us. To live justly means to cheat, or defraud, or deprive no one by force or knavery of his rights or property. And this includes the rights and property of the State, the civil parish, the city or town, the entire body of citizens that make up the community. To live justly means to pay a living wage to those who work and toil for us by the sweat of the brow. To live justly means to give to God the homage, the love, the obedience, the service that we as creatures owe to the Creator. To live
justly means to keep Jesus Christ in the center of the universe and of human life as the Redeemer of the race, the light of the world, "the way, the truth and the life", Who gives to all that receive Him "power to be made the Sons of God".

If these fundamental principles of justice were observed, how much misery would be avoided, how much crime eliminated, how much security and happiness promoted! Had these principles been appreciated and observed by those charged in our State with public office and the administration of public funds, there would have been no public scandals to distress, humiliate and undermine the confidence of the citizens of this sovereign State during the past six months.

"Live godly" - The modern trend away from formal religion and church affiliation has resulted in building up a sort of naturalism in religion and morality. It is no longer the divine will that is recognized as the supreme guide of human life and conduct, but rather what men find in some way to be conventional and convenient. Even when the reality of God's existence is not questioned, little heed is paid to His right to regulate the
conduct of man and less attention is given to the laws which He has promulgated in the commandments, throughout the Gospels and by His Church. Sobriety and justice may be merely natural guides of human conduct, but when coupled with godliness they are clothed with an authority at once supreme, all-compelling and exacting. To live godly means to abide in the consciousness, that in all things and through all things God is to be revered and served. To live godly means to conform one's life to the principles, laws and ideals which God revealed as the expressions of His Sovereign Will. To live godly means to pattern our lives after the example of the Son of God made man and after His holy teaching. To live godly means to accept the Church as the divinely constituted teacher of all truth and the safe interpreter of the divine will. To live godly means so to regulate life that it will be a worthy preparation for the final purpose that God has set for human life, namely the transcendant happiness of heaven, which God has prepared for those who love Him truly and sincerely in deed and fact as well as by profession.
This then is the program of the Christian life, which St. Paul has outlined for all followers of Christ—"denying ungodliness and worldly desires, we should live soberly, justly and godly in this world"—But there is another thought which the Apostle adds, and this gives inspiration and direction to the program—"looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ"—Therein lies the motive and incentive of the Christian philosophy of life. Beyond life's burdens and battles, its joys, sorrows and disappointments, there is "the blessed hope and coming of the glory of the great God"—God will have His day, the day in which He will come to reveal His great power and majesty to all humanity at the end of the world—the day of reward for the faithful and true: "Come ye blessed of my Father into the kingdom prepared for you from the foundation of the earth"—But that day shall be anticipated individually for each of us, when life's shadows fall to envelope us in the darkness that precedes the effulgence of light, which shall reveal the glory of God.
Without that blessed hope what is there to life? It is not to be wondered at that, with the advance of irreligion and godlessness, gloom, despair, abandon, murder and suicide are on the increase. With that blessed hope men's hearts are steeled with determination and courage to make every effort and sacrifice in the cause of righteousness. Earthly pleasure means nothing to the man that keeps his eye fixed on the joys of heaven; earthly wealth holds no temptation for the man that envisions the treasure stored up through noble deeds, "where neither moth nor rust consume"; transitory human honors offer no false attraction to the man who knows that there awaits him a crown of glory, which shall adorn the brow of every faithful servant of the all high God.

Holy Name men and friends, may the program of life be your chart for the new year and for all the years that the Lord may give you on earth. May you at all times be true children of God, sincere followers of Christ, devoted sons and daughters of Holy Mother
Church, worthy citizens of the State, true patriots and edifying, benevolent helpful neighbors. All this you will be if you follow the program of the Apostle - "denying ungodliness and worldly desires, live soberly, justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ".
Last night at the stroke of twelve there came to an abrupt end the day of revelry, which under the suggestive title of Mardi Gras or Fat Tuesday marks the climax of the glitter and splendour of the Carnival Season, which has for more than a month occupied the center of the social stage of New Orleans, the City Beautiful. Neither the icy winds that will make memorable the month of January 1940 in the annals of the Southland, nor the chilling rains that flooded city and countryside, as the festivities were moving rapidly towards the climax, had power to chill the ardour or dampen the enthusiasm of a populace accustomed for generations to look forward to this annual holiday with keen expectation and zest. No, not even the spectres of unemployment and poverty, nor the pinch of hunger and want, which unfortunately still haunt a large portion of our population, seem to repress the general craving for a holiday, carefree and unrestrained, that is uppermost in the thought and dominant in the will of the varied strata that
compose our cosmopolitan social structure.

It would indeed give a noble touch and tone to much of the intensified planning and high-powered publicizing that characterize the approach and progress of the Carnival season, if there were included some provision for the poor and needy. When the Romans planned a holiday they not only amused the populace with a show, which they called the Circenses, but they also remembered the poor with food and other necessities, so that "panem et circenses - bread and the circus" became a byword among them. Of course, we know that the preparations for the carnival provide employment for large numbers during weeks and even months of the year. Nevertheless, we hope that some day the lavish expenditures bestowed on carnival balls, pageants, parades and costumes may be in a measure sanctified by the touch of charity. Remembering the poor at this trying season of the year, as we remember them amidst festivities at Thanksgiving and Christmas, would certainly prove a worthy innovation.
TRANSITION

New Orleans has again had its Roman holiday. Today the crowns and trappings of make believe royalty, the fantastic accountrements of fairyland, the frivolous and monstrous disguises of buffoonery are all laid away in chests and stored in attics for another year, many never again to be worn by the same persons. The cycle of twelve months brings many changes and records many vacancies!

Today New Orleans has once more returned from its dream castles to stern realities - the reality of serious occupations, keen competition, earnest striving in business, industry and profession. Today New Orleans has done something more - christian-minded men and women, young and old, have heeded the exhortation borrowed by Mother Church from the prophet of old: "Let us change our garments for ashes and sack cloth: let us fast and lament before the Lord: for God is plenteous in mercy to forgive our sins" (Joel 2, 13) Literally christian-minded New Orleans has exchanged its festive garments for workaday
attire and knelt before the city's three score altars to receive with heads bowed in humility the blessed ashes, symbolic of penance and the transitoriness of human life. Still ringing in our ears and beating at the doors of our consciences is the solemn admonition of the Church uttered by the priest in the simple ceremony: "Remember, O man, that thou art dust and unto dust thou shalt return" - Thus with a reminder of death, imposed by God on Adam and Eve in the Garden of Eden as a punishment for sin, has the season of Lent once more superceded the mundane gaiety of a carefree carnival to remind us that life has a meaning that transcends the stars. Thank God, Louisiana and New Orleans have the reputation of taking Lent seriously!

ATONEMENT AND AMENDMENT

Two fundamental spiritual ideas underlie the institution called Lent - atonement and amendment. But behind these two ideas there is a still more fundamental idea, the idea of sin. Neither atonement nor amendment would have a meaning, if there were not something for which to atone, in human life/something that must be amended. An age that has to a large extent
repudiated, if not God Himself, at least the binding force of His commandments, has quite naturally also lost the concept of sin— as an offense against God, as something for which atonement or satisfaction is due, as a disorder in human life that must be corrected.

Much is made of so-called vagaries of personal conduct as deviations from the standards of decency and self-respect, little is said about the violation of God's law that is involved, when a man lies or steals, is unchaste or perjures himself. Great stress is justly laid upon the violation of the civil code, when public officials, unlawfully appropriate, divert or squander public funds, but little or nothing is said about the divine commandments that are broken, the inexorable law of justice that is strained, the moral conscience that is burdened in these acts of infidelity, of disregard for public interest, of defiance of public sentiment. Upon the man or woman who breaks the marriage tie, desecrates the home and disrupts the family, there
is often lavished an abundance of maudlin sympathy, but no heed is paid to the heinousness in the eyes of God of these violations of the commandments that read: "Thou shalt not commit adultery" and "Thou shalt not covet thy neighbor's wife" - Defamation of character is condemned as libel only when it can be legally proven; no consideration is given to the fact that this is one of the ways in which is violated the divine law: "Thou shalt not bear false witness against thy neighbor".

In other words, beside and before the fact that perjury, disobedience, murder, adultery, impurity, theft and lying are violations of human laws and social standards, they defy fundamentally the laws of God and merit His displeasure, condemnation and punishment. This is sin and the malice of sin - This is the root-evil that throwes into disorder, in fact disrupts the relationship between the creature and the Creator, between man and God, between child and Father. No deep theological knowledge but just a grain of common sense is required to realize that such an act demands satisfaction, and satisfaction in the form and measure prescribed by the offended God, Creator and Father. Such a realization
caused David to exclaim: "Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is always before me. To Thee only have I sinned, and have done evil before Thee." (Ps 50, 4-6)

**MERCY AND FORGIVENESS.**

When the prophet exhorts us, through the Church, "to fast and lament before the Lord", he is prompt to remind us that "our God is plenteous in mercy to forgive our sins". Penance through prayer, fasting and almsgiving is the theme song of the lenten liturgy of the Church, but throughout there recur again and again as a leitmotif the sweet strains of divine mercy, inspiring hope, courage and strength. Again and again we are reminded in the official prayers of the Church, that our works of atonement are not in vain, if they proceed from a spirit of sincerity: "A sacrifice to God is an afflicted spirit, a contrite and humbled heart, O God, Thou wilt not despise". (Ps. 50, 19)

Thus the lenten season becomes, by a strange paradox, the season of the humilitating
realization of our sinfulness and the season of an exhilarating consciousness of the infi nitude of divine mercy, the season in which we descend to the lowest depths of self-contempt because of the heinousness of our sins, and yet are lifted up by the loving hands of divine mercy, through the fulness of God’s pardon, to the fullest participation in His grace and love. Thus conceived and understood, the lenten season should find us in that mood to which the Saviour refers, when He says: “When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father Who is in secret, and thy Father Who seeth in secret will repay thee” (Mat. 6, 16-18) "God loveth a cheerful giver", more when the gift is hard, self-discipline and personal sacrifice, than when the gift is a dole given out of our abundance.
AMENDMENT

A patient endures better medicines, severe treatment and the risk of a critical surgical operation, not because he loves these severities or derives a sort of sadistic pleasure out of them. He submits to these measures in order that he may attain health and new strength.

In a similar mood the Christian soul submits to the penances and humiliations of Lent for the ultimate purpose of spiritual betterment. The desire and intention of amendment is the condition for meritorious atonement; genuine reformation of life is the goal, the crowning achievement, the touchstone of a successful Lenten season. Be our faults great or small, be our sins few or many, mere peccadillos or of the kind described in Holy Writ as red as scarlet or as crying to heaven for vengeance, there is always room, time and hope for improvement, as long as we dwell in the state of imperfection that is peculiar to all things earthly.

This striving for personal betterment is a real challenge to the powers of the
soul - to the mind to realize, to the will to determine, to the heart to love the things that make for a better, a nobler, a more peaceful life of union with God. Striving towards that end with confidence and courage, through prayer and self-denial, will make Lent a period of intense interest, satisfaction and even joy; it will make Easter a feast of personal triumph, as well as a commemoration of Christ's victorious Resurrection.

REMOVING THE MASK

I have before me a cartoon in which a couple of days ago one of our local newspapers very cleverly pictured a carnival figure wearing a jovial mask. The mask was represented as partially removed, so as to reveal the hooded figure behind it. That figure was death with a skeleton face, holding in his fleshless hands the symbolic scythe. The jovial mask is labeled "Carnival Carelessness", on the scythe is the inscription "The Tragedy". The whole was intended as a solemn warning not to allow carelessness to mar the feast by some dire preventable tragedy.
That cartoon might also represent any one of us, you or me, who behind the mask of seeming health and strength, beneath the flesh that clothes the body’s frame, carry concealed the dreaded spectre death, ready at a moment's notice to lay us low with a sweep of his ever ready scythe. A heart attack, an auto accident, some rapidly working germ - anyone of a hundred causes may carry us over into the great beyond, from which there is no returning. Are we prepared to face our God? "Remember man that thou art dust, and unto dust thou shalt return".

Again the jovial mask may represent the semblance and pretence of righteousness, with which so many face the world, while behind the mask there lurks the skeleton of vice, the death of sin, the charred bones of a wrecked existence, the bare shadow of a life ill spent. Inevitably the scythe will take its toll; what will be the fate of souls such as these, when they stand before the judgment seat of God to render their account?
Serious thoughts these, call them a nightmare, if you will, but they fit into the program for lent. This is the season for unmasking and facing realities, at least in the secrecy of our private meditations, self-examinations and prayers. This is the acceptable time of mercy, of hope, of courage for all who are in earnest about their soul's salvation, for all who are not afraid to face themselves. This is the appropriate time to atone for sin, for avarice, dishonesty, hypocrisy, unchastity and all that is amiss in our personal lives, in our relations with our fellowmen, in the conduct of our business, profession or vocational occupation. This is a time for analyzing the sincerity and constancy of our service of God, to determine whether we are mask-wearing sham christians, or whether our religion is a reality that can stand the searching test of the cold light of Ash Wednesday morn.

Yes, now too is the time of atonement through the virtue of vicarious substitution for the public scandals, ugly crimes, flagrant injustices, outrageous calumnies,
vicious slanders, peace-disturbing agitations, which have during the past eight months poisoned our atmosphere, shocked the sensibilities and wounded the pride of honorable citizens, humiliated our State before the nation and threatened to undermine its credit. In the words of Israel's prophet let us cry out: "Spare, O Lord, spare thy people; and give not thine inheritance to the reproach". (Joel 2, 17)

When we set forth to greet the Risen Saviour on Easter morn we should be able to hold aloft in our hands the palm of victory, some positive proof that lent has had a purging, purifying effect upon our lives and characters. Outward observances would become meaningless gestures, shameful hypocrisies, without the evidence of sincere effort towards amendment. "Be converted to me, saith the Lord, with all your heart, in fasting, and in weeping, and in mourning. Rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in
mercy, and ready to repent of the evil” (Joel 2, 12-13) - Better men and women, kinder neighbors, more conscientious workers and managers, more public spirited citizens, more consistent and more constant christians should our individual and communal lenten efforts produce. Truly, then, would these efforts be a work worthy of God's most abundant blessings and a consummation that would fill all hearts with joy and thanksgiving.

To this end may we conclude with the fervent wish that the period of lent may be one of spiritual consolation and strength to all our fellow citizens, whom we invite to join with us in the following prayer.

"We pray Thee, O God of might, wisdom and justice, through Whom authority is rightly administered, laws are enacted and judgment decreed, assist with Thy Holy Spirit of Counsel and fortitude, all who are appointed to guard our welfare, spiritually and materially, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability."
We recommend likewise to Thy unbounded mercy all our brethren and fellow citizens, throughout these United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of life, be admitted to those which are eternal — through the merits of Jesus Christ, our Lord and Saviour. Amen.
Dearly Beloved Friends in Christ:--

A few weeks ago the daily press portrayed the pathetic figure of a prominent lecturer standing in the middle of a bridge in the heart of one of our largest cities. His expression gave every indication of concentrated attention, with every muscle set and eyes peering wistfully into the hazy atmosphere, as though ardentlly expecting the appearance of someone with whom he had a most important appointment. Yes, there was, it seems, a compact made by this gentleman with a celebrated attorney and professed agnostic, who had agreed on the anniversary of his death to greet his surviving friend at this very spot. But the tryst failed for reasons that we may only surmise until the day of universal revelation will make known all things hidden from the foundation of the earth.
A SACRED COMPACT

Nineteen hundred years ago there was compacted another tryst, a tryst which for all humanity was of most momentous importance. On the eve of His passion, at the conclusion of that memorable final reunion that served as the setting for the institution of the Most Holy Eucharist, as the immemorial token of His love, Jesus Christ assured the Apostles that He should rise from the dead and meet them again in Galilee: "But after I shall be risen again, I will go before you into Galilee" - (Mat. XXVI, 32).

That tryst failed not! Tragic were the events which followed in quick succession that peaceful scene in the supper room. In an agony that drew blood from the pores of His countenance the Son of Man wrestled in the Garden of Gethsemane with the vision of the tortures and manner of death that had been decreed as the price of the Redemption of mankind. The betrayal by Judas, the ruthless cruelty of the ribald, bloodthirsty mob, that escorted Christ from Gethsemane and from tribunal to tribunal, finally also
to Calvary, the humiliation of the mocktrials before a perverted Sanhedrin, a fickle Roman governor and a profligate Galilean king, the cruel scourging and sham coronation at the hands of brutal soldiers, the final condemnation, the painful journey through the streets of Jerusalem, an agonizing crucifixion and finally death amidst the taunts and ridicule of a frenzied multitude - all these seemed anything but a fitting preparation for the prophesied triumph of a glorious Resurrection.

And yet amidst the turmoil of seeming failure there were other happenings that gave cumulative promise of a final triumph. When the God-man breathed forth His soul into the hands of His heavenly Father, "there was darkness over all the earth ---- and the sun was darkened" (Luke XXIII, 44-45); "and the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent" (Mt. XXVII, 51); the Penitent thief received a promise of paradise and the Roman centurian made an edifying and, we trust, salutary profession of faith exclaiming: "Indeed this was the Son of God" (Mt. XXVII, 54). It seemed as though even inanimate nature was strained or arose in
protest, when its Creator - become man - succumbed to human cruelty and injustice, while the rent veil of the temple served notice that the mysteries of the Law of Moses had been superceded by a new sacrifice and a new dispensation. These were portents that the Crucifixion was not the execution of an ordinary victim of human justice, but an event that shook to their roots the foundations of the earth.

**THE TRYST IS KEPT**

There followed two days of silent watching and mourning beside the sepulchre that enshrined the mortal remains of the Him Who had said "Destroy this temple (namely of my body) and in three days I will raise it up" (Jno. III, 19). Lo, at dawn upon the third day the miracle happened, as told simply by the Evangelist Matthew: "Behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead
men" (Mt. XXVIII, 2-4).

Then in rapid succession pious women and faithful disciples find the tomb empty, with only the carefully folded shrouds as evidence of the burial; the guards report to the chief priests the events of the morning and accept from them a bribe to spread the lying rumor that the body of the Crucified One had been stolen; Mary Magdalen meets her Saviour in the garden, disciples entertain Him on the way to and in the inn at Emmaus; to the entire group of frightened Apostles He appears, to chide them "with their incredulity and hardness of heart"; Thomas the skeptic places his fingers in the cavities left by the nails and in the opening made in the side by the soldier's lance, drawing from him the confession "My Lord and My God" (Jno. XX, 28).

And finally the tryst is kept in Galilee! Once on the shores of the beautiful and beloved sea of Tiberias, whither the Apostles had gone a-fishing, but without success. As they drew their empty boats close to shore in the morning, one Who seemed a stranger directed them to cast their nets again to the right side of the ship. And lo, "They
were not able to draw it for the multitude of fishes,” and the number was one hundred fifty three. Immediately they recognized Jesus, Who had not only guided them in the casting of their net but also prepared for them a repast of bread and fish.

That was the setting which Jesus chose to extract from Peter the triple declaration of love: "Lord Thou knowest all things: Thou knowest that I love Thee". And to confer on him the fulness of the pastoral office over His entire christian flock in the ever memorable triple charge: "Feed my lambs - Feed my lambs - Feed my sheep."

At the same time Christ foretold to Peter the manner of his death: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not" - Thirty and more years later Peter must have remembered that prophesy, as on the hill called Vatican in Eternal Rome he stretched out his hands on a cross to offer his life in testimony of his faith in the Master, and as a seal of the love which he had professed so eloquently by the Lake of Gennesaret on that beautiful
spring morning after Christ's resurrection. Peter died but the visible shepherd of Christ's flock lives on in the person of Pius XII, his two hundred and sixty-first successor, who today has his seat of authority over the tomb of Peter on the same Vatican hill by the Tiber. May God continue to bless him in the exercise of his supreme pastoral office and crown his untiring efforts to bring into a distracted world peace and charity and justice. Thus we greet him with profound reverence this Easter day.

And once again did the risen Christ keep the tryst with His Apostles in Galilee, some of them still doubting. This time one of Galilee's beautiful mountains was blessed with the meeting; perhaps where once He had fed the multitudes on a few loves of bread and a few fishes; or was it where Peter, James and John had seen Him transfigured? At any rate the spot is forever hallowed by the ringing mandate of the risen Saviour, that has inspired the missionary labors of the Church these nineteen hundred years: "All power is given to me in heaven and in earth. Going therefore teach ye all nations:
baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
Teaching them to observe all things whatsoever I have commanded you: and behold I am
with you all days, even to the consummation of the world". (Mat. XVIII, 18-20).

Spurred on by this inspiring mandate that little band of fishermen no longer
doubted that their Master had actually risen from the dead. Under the compelling
force of conviction, that they had seen, heard and touched Him, had even partaken
of food from His sacred hands, they launched upon their apostolic labours with a
zeal, whose fire the vicissitudes of nineteen centuries have not been able to ex-
tinguish. Still convinced that her Redeemer liveth and abideth with her, the Church
lives on, teaching and sanctifying the souls of men, enobling and energizing human
life through spiritual ideals, giving to man's existence the one satisfying incentive
and inspiration, that like his Redeemer, he too shall one day rise to a life of glory
and enduring bliss.
THE PIVOTAL FEAST

Such is the story of the Resurrection, the full interpretation of Easter, the pivotal feast of the Christian dispensation, the climactic event in the story of the Redemption, without which the entire structure of Christian faith would crumble into dust. The words of St. Paul bear out this startling thought. Writing to "the Church of God that is at Corinth", he says: "If Christ be not risen again, your faith is vain. For you are yet in your sins. Then they also that are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the first fruits of them that sleep" (I Cor. XV, 17-20).

That the Son of God became incarnate is a wonderful manifestation of divine love and a marvelous proof of God's mercy: "God so loved the world, as to give his only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting" (Jno. III, 16).
That the God-man should spend His life in poverty, humility and self-denial, should teach by word and example to the children of men the ways of God, is an astounding demonstration of divine condescension. That, invoking even His divine power, He should have compassion on the multitudes, the sick, the halt, the blind, the deaf, the dumb, even to the unfortunate leprosy stricken outcast, was a most eloquent testimony of love sublime, that has served to stir the hearts of men down through the ages.

That the Son of man should be accessible to a Nicodemus seeking light and guidance in the peaceful twilight hours of meditation, and be equally willing in the bustle of high noon to welcome little children into His presence and send them off with a benediction, reveals in Him human qualities, that have made His character eminently charming and lovable.

That the same God-man, so engaging in character, so wise in counsel and so potent in action should submit voluntarily to the humiliation of the cross with all the
attendant circumstances of treachery, ingratitude, injustice, cruelty and the very depths of human hatred gives proof abundant of that acme of love, which the Saviour Himself described so inspiringly in an imperishable sentence: "Greater love than this no man hath, that a man lay down his life for his friends" (Jno. XV, 13). And that from the cross He could look out upon a frenzied, passion-crazed, cursing, execrating multitude and cry out: "Father, forgive them, for they know not what they do" (Lk. XXII, 34), marks the very zenith of charity and mercy, that could emanate only from a heart divinely excelling in love and throbbing with a mercy that surpasses human understanding.

And yet with all their attendant majesty and exalted sublimity, the mysteries of the Incarnation, Birth, Hidden Life and Public Ministry, the Passion and Death of Jesus Christ would all have ended in the cold emptiness and appalling silence of a tomb hewn into the rock-ribbed hillside of Calvary, had He not kept the tryst with
His Apostles by the Lake of Tiberias and on the mountaintop in Galilee: "After I shall be risen again, I will go before you into Galilee".

Without the Resurrection of Christ the nineteen centuries of christianity that are passed and the uncounted centuries of christian teaching, sanctification and culture that lie ahead would be inconceivable. Only faith in this event, well established by incontrovertible testimony of eye witnesses, among them the soldiers set to guard the tomb, skeptical disciples and a doubting Thomas, can explain the permanency and progress of the christian religion and of the Church. It is around the figure of the Risen Christ that christian worship, christian virtue, christian charity, christian unity and christian works have revolved these nineteen hundred years; and around that same figure will they revolve in an ever widening radius to the end of time. For if the words of St. Paul be true that "If Christ be not risen again, then is our preaching vain, and that your faith is also vain"; then it is also true on the other hand/to the end of time the Risen Christ will abide with His Church and inspire His followers.
RISE WITH CHRIST

Easter in the genuine religious sense can never be just a passing episode in a year's cycle of experiences, just another spring festival, least of all a revival of the pagan custom of greeting the rising sun. The Church certainly does not wish to prevent the spiritual joy of the feast from overflowing into our physical, social and civic lives, but she will not countenance the debasement of the focal mystery of the Christian economy to the pagan level of worshiping nature and dancing to the sun. Spiritual mysteries and feasts must cut deeply into the innermost relations of human life, or else they become mere phantasies without substance or fruitage.

St. Paul again is our guide in his letter "To the Saints and faithful brethren in Christ Jesus, who are at Colosse". At the beginning of the third chapter in that letter he exhorts them: "Therefore, if you be risen with Christ, seek the things that are above: where Christ is sitting at the right hand of God: mind the things that are above, and not the things that are upon the earth". (Col. III, 1-2).
Humanity today is too much earthbound in its vision, in its aspirations, in its striving, in its work. There is too much seeking after the merely material, "the things that are upon the earth", too little seeking after "the things that are above, where Christ is". This is true in the international political arena, where the stakes are lands, minerals, oil, the products of the earth and ultimately the wealth and power which they create. As a result you have rivalry between nations and races, oppression and enslavement of minority populations, intrigue and hypocrisy between statesmen, suppression of spiritual ideals and religious practices, cruel taxation and that ugly monster called war, with the ravaging devastation that marks its pathway on land, on sea and through the air. Too much seeking after "the things that are upon the earth" is no less responsible for the crookedness, dishonesty and unfaithfulness that all too frequently creep into high and low places of legislation, justice and government. The lure of quick and easy enrichment, the craving for power, luxury and sensual gratification, that distorted sense that makes men seek honor through dishonor,
are but some of the underlying causes and motives for the evils that make public life a travesty of honesty and justice, that shatter democratic ideals and put into jeopardy our cherished democratic institutions.

Too much seeking after the things that are upon the earth is the spectre that in places is demoralizing education, stripping it of all spiritual and moral incentive and making it simply the avenue to material achievement and success. In business and professional life the same earthbound vision too often breaks down standards of justice, ethical principles and due consideration for charity, that beautiful virtue which is the basis of human brotherhood and softens the harshness of conflicting aspirations. And how often in private life are not the finest characters and careers wrecked upon the shoals, because of failure to see eye to eye with God, and because conscience seeks the miasma of the moral morass instead of the sunlight of God's holy law.

**PEACE AND JOY THROUGH LIGHT**

Significantly enough the message that falls from the lips of the Risen Saviour
is the message of peace and joy. But these precious gifts can only come through the lifting of our vision to the level of the Risen Christ. The leaders of nations will find no formula for enduring, dignified peace, until they rise in thought, vision and ideal towards the light that emanates from the clarified body of the Risen Saviour and listen attentively to the principles of truth that fall from His sanctified lips. The nations of the earth will not again know the joy of peaceful security, until through their sincere united prayers they obtain from the Prince of Peace, for themselves and their leaders, the gift of unearthliness in their judgments, plans, eventual negotiations and treaties. In our own domestic affairs of State peace, confidence and orderly prosperity are supremely desirable, after months of disillusionment and turmoil. There is no better guarantee that these gifts may again be our possession than the support of our prayers for those in authority over us, that God and righteousness may
be their guides, and not mammon and selfishness.

And let us remember that political, social or economic standards will never rise above that level which, is the goal of the mass of individuals that constitute the political, social or economic structure. Hence the exhortation of St. Paul must find an echo in every heart, that has a spark of faith in the true significance of Easter as the commemoration of a momentous fact, that transpired in Jerusalem of Judea nineteen hundred years ago, namely that Christ Who had been done to death on the cross, really rose from the dead on Easter Sunday morning, was seen among men during forty days. With Him we must rise individually, before we can hope to rise collectively, to a spiritual level that will strive at least to approach His exalted ideals. This can come and will come through prayer, especially united prayer, for it was that same Christ Who gave us the assurance: "For where there are two or three gathered together in My name, there am I in their midst" (Mt. XVIII, 20).
Above all may we all be blessed with the faith, the joy, the sense of triumph that pervades one of the catholic paschal liturgy's most charming canticles:

Christ the Lord is risen today:
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal Victim's feet;
For the sheep the Lamb hath bled,
Sinless in the sinner's stead.
Christ the Lord is risen on high;
Now he lives, no more to die.
Christ, the Victim undefiled,
Man to God hath reconciled;
When in strange and awful strife
Met together Death and Life;
Christians, on this happy day
Haste with joy your vows to pay.
Christ the Lord is risen on high;
Now He lives, no more to die.
Say, O wond'ring Mary, say
What thou sawest on thy way.
"I beheld, where Christ had lain,
Empty tomb and Angels twain;
I beheld the glory bright
Of the risen Lord of light:
Christ my hope is risen again;
Now He lives, and lives to reign."
Christ, who once for sinners bled,
Now the first-born from the dead,
Throned in endless might and power,
Lives and reigns forevermore.
Hail, eternal hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of Life adored!
Help and save us, gracious Lord.
For two entire days the program of the Catholic Industrial Conference has endeavored to make us acquainted with the mind of the Catholic Church on problems that affect very intimately our economic and social life. The chief purpose of this Conference has been to present to us certain principles and recommendations which the Sovereign Pontiffs, especially Pope Leo XIII and Pope Pius XI of happy memory, have laid down for our guidance.

When we speak of guidance we refer not only to the children of the Catholic Church but to human society wherever it is found and constituted, because the interest of the Church in these matters is as universal as the world itself and her obligation as teacher and guide extends far beyond the radius of her own membership, it extends in reality to all nations and peoples of the universe.

We have seen that the documents that constitute in a measure the Magna Charta of
of human society in determining the relationship of individual to individual and of one
group to another, are first the celebrated encyclical of Pope Leo XIII, issued in the
year 1891 and entitled "Rerum Novarum", and that other more recent encyclical issued by
Pope Pius XI in the year 1931, entitled "Quadragesimo Anno" or "Forty Years After", in
commemoration of the fortieth anniversary of the publication of the encyclical of Pope
Leo XIII. While the former document was the first comprehensive program proposed by the
Church as a solution for the social and economic problems that confronted the world
towards the end of the last century, the second document, still adhering to the funda­
mental principles, took cognizance of new developments and adapted to modern conditions
the teachings of the Church on the same vital issues.

Inspired by the example of the Vicar of Christ and conscious of the need of an ex­
pression on the part of the Church in the United States of America, the American Hierarchy
issued in the year 1920 a celebrated pastoral letter, presenting their Program of Social
Reconstruction. And again as recently as February 1940 the Archbishops and Bishops who
constitute the Administrative Board of the National Catholic Welfare Conference issued a document entitled "The Church and Social Order". These communications of the American Hierarchy present the fundamental principles of the Papal encyclicals in their practical application to the industrial, economic and social life of the United States of America and the specific problems with which all classes of society in this country are confronted. The almost universal acclaim with which these pronouncements have been received in all circles, Catholic and non-Catholic, religious and secular, bears testimony to their practical value as well as the regard entertained almost universally for the mind of the Church and its hierarchy.

It is my task tonight in this final gala session of the Catholic Industrial Conference, which we have been privileged to hold here in New Orleans, to present as concisely as possible the substance of the most recent expression of the American Hierarchy through its Administrative Board on the social issues that confront us. The pastoral letter entitled "The Church and Social Order" which is a pamphlet of more than thirty pages, is
in itself a highly concentrated outline of a very involved and extensive subject. You may readily understand that it is no easy task further to compress it into an address for which only a brief time is allotted. However, without attempting to do full justice to the theme, I will endeavor at least to give you a summary of the contents as a fitting conclusion of the deliberations to which most of you have devoted the past two days.

**THE RIGHT OF THE CHURCH TO SPEAK**

Very wisely the document which we are considering discusses by way of introduction the right of the Church to speak in matters that so many regard as outside of the domain of faith and morals. Influenced by the material philosophy that has in a large measure dominated economic life during the last several hundred years, there are not wanting those that would deny to the Church every right even to express her mind in connection with social problems, not to speak of using her authority in the annunciation of definite principles for the guidance of human society. Be it remembered that it is not the intention of the Church to deal with technical problems, economic science or business administra-
tion. These may take a variety of forms which are subject to change according to the circumstances of time, particular industries, methods of production and distribution. These details the Church regards with comparative indifference, provided fundamental principles of justice and charity are observed. But the Church does claim a right to speak on the social issues, because they are fundamentally moral and spiritual. No one can reasonably question that the Church has received from Christ a divine mandate to teach all men whatsoever He has commanded, and that she is in reality "the pillar and ground of truth". Inasmuch as the social question deals fundamentally with the rights and duties that exist between man and man, between one group of society and another, the conditions under which human intelligence and labor may be bought and sold and the effect which these relationships have upon individual happiness and contentment as well as upon social peace and stability, it is clear that the question is eminently moral and belongs definitely within the domain of the teaching authority of the Church.
When we consider further that man has also a spiritual nature, marked and signed with
the imprint of the image of God, destined to be elevated to the dignity of a child of God
and to the enjoyment of the Kingdom of Heaven, we can readily understand that every ques-
tion that tends to either ennoble or degrade this dignity belongs into the province of the
Church, the divine custodian of the human soul. Who will question that the vindication
of the right of the individual to own property and determine the conditions under which
he is to render service to his fellowman are not intimately related to his spiritual
dignity and destiny? And why should not, then, the Church have not only the right but
also the duty to speak in matters that touch so intimately the spiritual and eternal as
well as the material and temporal welfare of her children and of humanity at large? Hence
we can readily understand the earnestness with which the Sovereign Pontiffs, and under
their inspiration and direction also the Bishops of the Church, have insistently devoted
themselves to the issues involved in the social question, constantly placing before human
society the wise counsels and direction of the Church of Christ. Indeed men expect the
Church to speak and look eagerly for her messages in this vital matter. They are disap­
pointed when they think that the Church fails to speak, many/alienating themselves from
religion on the pretext that the Church in their estimation is falling short of her duty.
Certainly, unless the Church does speak in defence of christian principles and the recogni­
tion of Christ as the divine light of the world, there is danger that our civilization
will fall back into the darkness of paganism and/the degrading level of gross materialism.

OWNERSHIP

In the mind of the Administrative Board the controversy today in the social field
concerns itself chiefly with five questions, namely (1) ownership, (2) property and labor,
(3) security, (4) wages and (5) the establishment of social order. Their pastoral deals
with each of these topics chiefly in the light of the pronouncements of Pope Pius XI of
happy memory.

Man's right to the ownership of private property is definitely established in the
natural law as the means whereby he can provide for himself and his family subsistence,
reasonable comfort and security. In the exercise of this right we may recognize a two-fold aspect, the one as it affects the individual, the other as it affects society or the individual's relationship to other individuals and groups. In the words of the pastoral: "To deny the individual character and aspect of ownership leads to some form of socialism or collective ownership; to deny the social character or aspect of ownership leads to selfish individualism or that form of exaggerated liberalism which repudiates duties and ends in complete irresponsibility to other persons and to the common good." (par. 21)

It is the duty of civil authority not to deprive the individual of his right to ownership, certainly not by means that are unjust and unfair, but rather to protect the individual in his just property rights and to regulate by wise legislation, for the good of all, the rights and responsibilities of one individual towards another, of one social group towards another. It becomes clear at once that the Church will not accept the modern theory of totalitarianism, which tends to suppress, submerge and ultimately destroy every vestige of individual right, and to direct all ownership, service and even personal
prerogative to the use of the supreme state.

PROPERTY AND LABOR

Probably the most acute question in the social field affects the relationship between property, oftener also called capital, and labor. We are living in an age of machine industry, mass production and mass employment. The farmer frequently does not own the land which he cultivates, the mechanic does not own the tools with which he operates, the individual business man does not own the enterprise that he promotes. This brings up the problem of the concentration of sufficient capital to operate industry, the organization of labor to carry on the enterprise and the necessary adjustment of the relationship between the two. The situation also gives rise to questions affecting the fair compensation due to capital, the just remuneration to which labor has a right, the proper regulation of the conditions under which labor is to function, and also the possibility of conceding to labor a fair share in the conduct of an enterprise and in the profits or benefits that accrue from its success.
Because the individual working man, or even a small group of working men, are frequently powerless in presenting and promoting their just interests, it is only logical that they should band themselves together into larger groups called unions for the purpose of defining and attaining their just rights. Contrary to the view of the liberalist, who would deny to the working man or to any individual, who is obliged to sell in a sense his intelligence and labor, the privilege of forming associations commonly called unions for the promotion of their common interests, the Church recognizes this as a fundamental natural right, of which human beings cannot be deprived without the violation of justice.

Certainly it would be conducive to social peace and happiness if principles "economically sound and morally just" were adopted for the distribution of the income of industry. "The principle that labor", to quote from the pastoral, "should be compensated to such extent only that it remains physically efficient and capable of reproducing itself in new generations of workingmen, is a vicious principle, devoid of all respect for human dignity and opposed to all sense of social responsibility. It is true that this principle was
never widely held in theory, but it has been frequently applied in practice. One such application is found in the policy that labor should be compensated solely according to the principle of supply and demand. This reduces labor to the position of a commodity and makes the workingman accept the fluctuating price in a labor market irrespective of the needs of himself and family. Neither present sufficiency of income nor security for the future play a part in determining his wage standard according to this immoral theory and practice. Such theory or practice is anti-social and anti-Christian, for it denies both social responsibility and the claims of Christian ethics and in their place substitutes the principles of selfishness and force." (par. 27)

The ideal aims should be that the employer, who supplies capital, enterprise and intelligent administration should recognize the value and importance of the workingman, without whose physical power, intelligent workmanship, sense of responsibility and personal interest no enterprise can succeed. Mutual respect, security and adequate provision for future needs and emergencies should dominate present relationships, the distribution of the fruits of the industry and future planning. The sooner that capital and labor/stand
opposed one to another as armies drawn up in battle array, suspicious of one another, jealously watching each other and begrudgingly making concessions one to the other even in matters that are at times superficial, the sooner will peace, order and contentment prevail in human society. In this respect unreasonable demands, threat of destruction and violence are as unjust on the part of labor as they are on the part of capital, whether organized or unorganized.

SECURITY

A very important factor in the establishment of peace and contentment in society is the element of security regarding not only the present but also the future under contingent circumstances and in emergency. The sources of security are the ownership of private property, an adequate security wage and so-called social insurance. Today it is becoming increasingly true that private property, including capital, is being concentrated more and more in the hands of comparatively few individuals or corporations. In order to guarantee to workingmen security "against unemployment, sickness, accident, old age and death" it is demanded that they be paid not merely a living wage but a security or saving wage
which will enable them to provide against these contingencies and emergencies. Because in
most instances such a wage is either not paid or may, if paid, itself prove inadequate, so-
called social insurance has become a wise and even necessary provision and protection.
This social insurance, which concerns in reality the common good, may rightfully be subsidi-
dized by government aid through taxation upon the entire citizenship.

Pope Pius XI deplores the factor of insecurity which arises from "immense power and
despotic economic domination which is concentrated in the hands of a few and that those
few are frequently not the owners, but only the trustees and directors of invested funds,
who administer them at their good pleasure". Among these the Holy Father singles out a
special group, namely those who "hold control money", are able also to govern credit and
determine its allotment, for that reason supplying, so to speak, the life blood of the
entire economic body, and grasping as it were in their hands the very soul of production,
(par. 33)
been
so that no one dare breathe against their will". The extent to which this group has/and
is responsible for the condition of unemployment in this country at the present time is
worthy of inquiry and consideration. Certainly it is true that in this country wage earners, and even small property owners, are more than ever harassed by well-founded anxiety regarding their future security and stability. Undoubtedly the rise in recent years of various schemes for pensioning out of public resources persons who have reached a certain age is due largely to the consciousness of this insecurity. It were far more desirable to cure the evil at its root, by giving to the working classes a more adequate remuneration for their labor, and to make it possible for a larger number to acquire ownership in property, that would enable them to stabilize their future needs. As to the source whence higher wages should be derived, the pastoral states significantly that "higher wages as a rule should come out of excessive profits and not out of increased prices". (par. 37)

WAGES

The previous paragraphs have in a sense foreshadowed what might be stated under the title of wages or the remuneration to which working people have a just right in return for their labor and services. The pastoral which we are considering lays emphasis upon the
importance and necessity of what it terms a security or saving wage as distinguished from a mere living wage. Inasmuch as the workingman is exposed to certain contingencies and emergencies arising from unemployment, sickness, accident, old age and death, it should be possible for him to provide adequately against these circumstances out of the remuneration which he receives for his labor. Nor should it be necessary, under normal conditions for the head of a family to depend for the support of that family upon the joint wages of its various members. This is a situation which has grown considerably during the depression. A living wage does not mean a bare subsistence wage but an amount sufficient to supply a normal family, in accordance with relative standards of living, with the necessities, conveniences and ordinary comforts, including a reasonable allowance for recreation, medication and the education of children.

In discussing wages it should be remembered that labor "takes priority over any claim of owners to profits". Unfortunately in too many industries has it been customary to guarantee to the investors a fixed rate of interest plus dividends, regardless of the
just claims of those who by their labor are responsible in a large measure for the maintenance, development and success of the enterprise.

Another important item touched upon in the pastoral is the practice of making "bad management, want of enterprise or out-of-date methods" a reason or alibi for reducing the wages of the workingmen. Unfair competition, which "reduces prices to such a level that decent and just wages cannot be paid" is branded as wrongdoing and grievously sinful "against moral principles as well as against the common good". Adequate organization and joint action of employers and employees, an adequate regulation and supervision by the State are recommended as remedies. On the other hand we are reminded by Pope Pius XI that "it is unjust to demand wages so high that an employer cannot pay them without ruin and without consequent distress among the working people themselves". (par. 42)

Very wisely the pastoral calls attention, in determining the standard of wages, to the cost of raw materials and their processing as well as the reasonable price of the finished article, care being taken so that the fluctuations in these costs and prices might not
cause instability through corresponding fluctuations in the wage scale.

The general thought is that an increase of wages would help materially towards solving the problem of unemployment and idle factories by increasing the purchasing power of the working people. Such wage increases may be effected by reducing profits or raising prices, care being taken that these increases in prices do not militate against the interest of the poor. Where there is question of increasing wages, the lowest paid workingmen should be the first to receive an increase.

It may be well to close this paragraph by the following quotation from the pastoral: "Because economic society has not followed the moral law of justice and charity the principles of interdependence have been violated and we have precipitated unemployment with all its consequent hardships and misery. To withhold just and reasonable wages from the workingman has injured him directly and immediately, but it has also injured the common good and the interests of the very owners of property. Their factories, their commercial establishments and their equipment have frequently stood idle as a result. Unless working-
men as a class have sufficient income to purchase their share of the goods which our economic system is capable of producing, the markets will automatically be closed to the sale of goods, and idle factories and unemployment are the disastrous results."

ESTABLISHMENT OF SOCIAL ORDER

In the concluding chapter the pastoral deals with the establishment of social order, a problem which must be faced with "intellectual vision, moral integrity and persevering effort". The remedy is not simple and the process is bound to be "a matter of steady growth and not a sudden transition". There must be economic planning and organization in a spirit of justice, charity and generosity.

On the one hand the so-called liberalist must remember that collective bargaining by organized labor and reasonable regulation by the government are inevitable, if the social order is to be established on a basis of peace and progress. On the other hand it must also be remembered that the solution of our difficulty does not lie in the
socialization of all resources and the establishment of State collectivity, as is contended in the schools of communism and socialism, which seem to differ only in the degree and extent of their ideologies.

The true solution seems to lie in the middle path recommended by Pope Pius XI, which postulates a harmonization between the principles of christian morality and sound economic principles.

A NEW GUILD SYSTEM

For the promotion of the general welfare the program for the establishment of social order should, according to the mind of Pope Pius XI, include the formation of a new system of guilds or vocational groups in each profession, industry or occupation. These guilds should be made up of employers and workers, including labor unions, and should eventually aim towards federation. They should function under governmental protection and with governmental help, but not entirely under governmental control. The purpose of these guilds should be the promotion of the common good. Their establishment will forestall
absolute economic dictatorships and guarantee to individuals the necessary help, protection and defense against those who enjoy economic supremacy.

In these groups Christian and moral principles must be recognized, studied and applied. Fundamentally this implies a reform and correction of morals, for the establishment of a right social order is otherwise inconceivable. In the words of the pastoral these groups should be "autonomous, embrace whole industries and professions, be federated with other constituent groups, possess the right of free organization, assembly and vote, dedicate themselves to the common good and with governmental protection and assistance function in establishment of justice and general welfare/economic life" (par 60)

The establishment of a right social order must include primarily "a reform in the concept and organization of the State respecting its responsibility for public welfare". On the one hand it must do something more than act as "a mere policeman or umpire"; on the other hand it must refrain from absorbing all social functions, economic planning and direction. It must aim to abolish class conflict and initiate, encourage and direct what
is for the common welfare, leaving "to smaller vocational groups the settlement of business of lesser importance". Pope Pius XI says "the aim of social legislation must therefore be the re-establishment of vocational groups", in accordance with the outline already indicated.

Equally important is the reform of moral life, for many of our social evils arise from the departure of individuals and groups from religious principles and the standards of moral living set up by our divine Lord and Saviour Jesus Christ. This moral reform must aim principally at the eradication of one of the chief consequences of original sin, namely avarice or that immoderate affection for riches and temporal possessions, which brings in its wake jealousy, strife and disorder between individuals and classes of society.

In other words there must be a sincere return to the teaching of the Gospel indicated in the admonition of Christ "Seek ye first the kingdom of God and His justice and all things else will be added unto you (Math. VI, 33)." (par. 62)

Man's conduct and relations to his fellowmen cannot be guided by justice alone.
Charity and fundamental Christian virtue, must be invoked to put warmth, heart and soul into human relations. Without charity it will always be impossible to remove the sharp outcroppings of human nature, which is so prone to selfishness, and to bridge over the shortcomings and deficiencies which even the exercise of justice is not always able to prevent.

In this connection may we requote with the pastoral from the first encyclical of our present Holy Father Pope Pius XII: "For true though it is that the evils from which mankind suffers today come in part from economic instability and from the struggle of interests regarding a more equal distribution of the goods which God has given man as a means of sustenance and progress, it is not less true that their root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of the people from that unity of doctrine, faith, customs and morals which once was promoted by the tireless and beneficent work of the Church. If it is to have any effect, the re-education of mankind must be, above all
things, spiritual and religious. Hence, it must proceed from Christ as from its indispen-
sable foundation; must be actuated by justice and crowned by charity." (Par 64)

In conclusion may we reassume with the authors of the pastoral the task that lies
before us: "The peace which all right minded men so earnestly desire, must be based upon
a comprehensive program of restoring Christ to His true and proper place in human society.
We must bring God back into government; we must bring God back into education; we must
bring God back into economic life; we must bring God back indeed into all life, private
and public, individual and social. The truth of God, the law of God, the justice, mercy
and charity of God, must, by conscious effort and willing submission be made to permeate
all our social intercourse and all our public relations." (par. 5)
And the wall of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the Lamb" Apoc. XXI, 14.

Impressive is the setting in which Holy Mother Church elevates to the plenitude of the priesthood those whom, under the guidance of the Holy Spirit, She has chosen for the dignity and responsibility of the episcopal office. Through the majesty of her sacred liturgy she weaves a tapestry picture, which portrays in rich colors the sacredness and importance of the exalted office, which has come down to us through nineteen unbroken centuries from the days of Jesus Christ. With the historic splendor of the priestly dignity revealed in the Old Testament as a background, the function unfolds in a living panorama the powers and duties, which Christ in the New Dispensation has
outlined for the apostolic ministry. Indeed it is difficult, in the profound significa-
cance that impregnates every word and action, not to sense the Divine Presence, which
gives reality and efficacy to the solemnity.

From two angles the function in which we are participating today has a special
historical significance: it is the first time that an episcopal consecration takes
place within the State of Arkansas, and the recipient of the honor is the first native
son to be elevated to the rank of a successor of the Apostles. Hence it seems
eminently appropriate that in the person of the Most Reverend Apostolic Delegate the
occasion should be presided over by the representative of Pope Pius XII, Vicar of
Christ and successor of the Prince of the Apostles. For the same reasons it is also
fitting that there should be grouped around the sanctuary a numerous galaxy of dis-
tinguished prelates and members of the clergy from many parts of the United States.
May this solemn presence of hierarchy, clergy and laity be an augury of the abundant
heavenly blessings that, we trust, will always be the precious possession of the
newly consecrated bishop.

THE CHOICE OF THE TWELVE

An episcopal consecration carries us back spontaneously to the days in which Christ gathered the little group of men, unimportant according to worldly standards, to whom He was to entrust the task of continuing His own earthly mission and ministry. There is a rare blending of simplicity and majesty, quite characteristic of the Divine Master, in the manner in which He instituted the Church and chose His Apostles. Quietly but with irresistible persuasion He calls them, one by one or in pairs, fishermen from their nets, one a tax gatherer from the custom house, and bids them all to leave their homes, their nearest kin, their means of subsistence, their very occupations to establish a kingdom, of which as yet they knew practically nothing.

Unschooled and unread, they are to become the teachers of nations; without scrip or purse, without food or superfluous raiment, they are to go forth empty handed to establish a worldwide empire; but they go endowed with singular powers - power to heal
the sick, power to cleanse the leper, power to cast out demons, power to call back to life those that are dead (Mt. V, 5-10). Of these powers they must not boast but exercise them in humility, rejoicing only that their names are written in heaven. (Lu. X, 20). Sent as emissaries of peace, they must be as sheep in the midst of wolves and combine the wisdom of serpents with the simplicity of doves. Sent to establish a kingdom, they are nevertheless warned that they must go amongst men that will betray them, deliver them up in councils and scourge them in the synagogues. Without preparation, trusting only in "the Spirit of the Father", they are to face governors and kings and the hatred of men forsworn to their undoing (Mt. X). Such are the paradoxes that mark Christ's selection and His instructions to the men, to whom was consigned the stupendous task of reforming the pagan world and establishing the reign of God over the face of the earth.

APOSTOLIC AUTHORITY AND POWER

In virtue of the authority and power with which Christ clothes the Apostles, He
actually identifies them with Himself: "As the Father hath sent Me, so I also send you" (Jno. XX, 21); "He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth Me, despiseth Him, that sent Me" (Lu. X, 16) - Their authority and power are both general and specific - general over His mystical body, specific over His real body and in the discharge of the ministry of mercy. "Amen I say to you, whatsoever you shall bind on earth, shall be bound also in heaven: and whatsoever you shall loose on earth, shall be loosed also in heaven" (Mt. XVIII, 18). To this general power to rule and legislate for His mystical body, the Church, is added at the Last Supper power over His real body, when He commands and empowers the Apostles to change the substance of bread and wine into the substance of His own Body and Blood in the words: "Do this for a commemoration of me" (Lu XXII, 19). After the Resurrection their power is further amplified to dispense the mercy of God in the forgiveness of sin: "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained" (Jno. XX, 23).
THE SPECIAL MISSION OF PETER

Thus did Christ build up in His Apostles the marvelous credentials and equipment that were to fit them for their sacred mission. In the meantime He had singled out one called Simon, the son of Jona, to be the prince of them all, the very rock upon which the Church was to be founded and rest securely until the end of time. One day, at Caeserea-Philippi, Simon made a solemn profession of faith in the divinity of his Master: "Thou art the Christ, the Son of the living God" - That simple, straightforward declaration called forth from the lips of the Master the momentous announcement, whose words come ringing down through the ages and shall stand forever as the charter of the ruler of the universal Church: "Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father, Who is in heaven. And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatso-
ever thou shalt loose upon earth it shall be loosed also in heaven" (Mt. XVI, 16-19).

And again addressing this same Son of Jona in the night of His agony, the Master said with impressive solemnity: "Simon, Simon, behold satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren" (Lu. XXII, 31-32).

In these two declarations Peter is set up as the head of the apostolic band and becomes the bedrock upon which Christ's Church is built. They contain a divine guarantee of stability that is to endure to the end of time. In them Peter receives the divine pledge that through the efficacy of the Founder's prayer his faith and the faith of his brethren, and the faith of his successors, and of the Church should never fail. These prerogatives Christ confirmed after His Resurrection, when He extracted from Peter the thrice repeated declaration of his love and conferred upon him the supreme pastoral office over His entire flock: "Feed my lambs ---- Feed my Sheep" (Jno. XXI, 15,17) — Thus is established the universal jurisdiction, which the Church recognizes in the Vicar
of Christ, the rule to which her children and prelates bow in affectionate obedience, the authorith which even the world regards with reverence.

And once again in one of those striking meetings which the risen Saviour had with His Apostles, shortly before His Ascension into heaven, as if to bring to a solemn climax His divine plan for the establishment and spread of the Church, does the divine Founder issue a final mandate: "All power is given to me in heaven and on earth; going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Mt. XXVIII, 18-20)

THE KINGDOM OF CHRIST

Thus we see that the Apostles were clearly sent forth with divine authority and power to establish the Kingdom of God, spiritual, world wide, all embracing and eternal. That kingdom was to be established and function chiefly through a threefold ministry, perpetuated in the Church through the apostolic succession, the ministry of truth, the
ministry of sanctification and the ministry of charity. The Apostles and their successors, the Bishops of the Church, must be to humanity the light by which it is guided, the salt through which it is purged and preserved, the balm through which its wounds are healed.

The threefold ministry the Church has consistently established, progressively expanded and heroically maintained through the centuries. She teaches the child on her knees, educates youth at her feet, guides mature manhood and womanhood from the pulpit, the rostrum and the editor’s chair. Under the inspiration of the mandate: "Going therefore teach ye all nations" - schools, colleges, seminaries and universities have sprung up, thrived and prospered; men and women have been encouraged in the pursuit of learning and culture; all true science has been respected and co-related to eternal to truth, religion and God; without doing violence to the student or stunting scientific progress, the method of education has been stabilized and protected against arbitrary changes.
More important than all else, the spirit that animated the teaching of Christ on the hillside of Galilee and by Lake Genesareth, in the synagogues of Judea and in the porticoes of the temple, always dominates the teaching of the Church. It is the spirit of faith in God and in Jesus Christ the Saviour of mankind, the spirit of faith in the dignity of the human soul, the spirit of hope in its everlasting destiny and happiness, the spirit of respect, justice and charity in all human relations. This is the spirit that triumphed over paganism with its sensual culture, over barbarism with its crude morality, over despotism with its tyrannical servitude. It is the spirit that gave to the world the civilization and culture called Christian.

IN THE MINISTRY OF SANCTIFICATION the Church offers to mankind the abundance of her resources to sanctify the soul and make it increasingly the beautiful image of the Creator. Prayer, the Sacraments and the Holy Sacrifice of the Mass are not mere symbols but efficacious means implemented by Christ to produce in the human soul the atmosphere and state of grace, that raises man to a new realm of existence, which is nothing short
of kinship with the very God. The functions and ceremonies of the Church are not a
meaningless pageantry, much less a superstitious mummerly, but significant acts of worship,
through which she expresses, in a manner as dignified and worthy as human resources
are capable of, the homage that is due to God and the reverence that man owes to saintly
to persons and sacred objects. Her stately cathedrals, noble churches and humble mission
chapels are not mere meeting places where men foregather for pious purposes, but
genuine sanctuaries that enshrine the living God in His Sacramental Presence, holy
places in which the death of Christ is daily memorialized in the Sacrifice of the Mass,
havens to which humanity can flee from the turmoil of life to find peace, counsel and
strength in communion with God and the Saints.

In the solemn examination of the bishop-elect, which forms the first part of the
ceremony of consecration, there is this direct question: "Wilt thou, on account of the
name of the Lord, be gracious and merciful to the poor and to strangers, and to all
who are in want?" To that question the candidate replies solemnly: "I will", and thus
he accepts participation in the ministry of charity and mercy, which characterized the life of Christ and has ever been one of the marks of identification between Him and His Church. Through the apostolic succession the Church organizes and sponsors her phalanxes of consecrated men and women, who lead the world in the battle against poverty, disease and every form of human misery and weakness. The care of the widow and of the poor was the first concern of the Apostles and prompted the ordination of the first deacons, who were specifically charged with the duty of dispensing relief. The homes of the early bishops became the hospices, which offered shelter to strangers, food and clothing to the poor, medicine and healing to the sick. From these episcopal hospices there has been forged throughout the world that golden chain of catholic institutions and agencies that minister to the needs of humanity in its sorrows and affliction, each of them hallowed by the service of devoted men and women of God, who glory in the privilege of proving to the world that the faith of the Church is not dead.
THE NEED OF OUR DAY

Never was there a day in which this threefold apostolic ministry was not an urgent necessity. To the glory of the Church and to the honor of her apostolic ministers must it be said that at no time has she failed humanity. Although frequently misunderstood, misinterpreted and calumniated, she has never ceased to offer to the world her sound doctrine, the spiritual power and healing balm of mercy. In spite of rebuffs, cruel injustices and vicious attacks that would have spelled destruction and annihilation for any other institution, through nineteen centuries she has held to her course of steady growth and expansion. She has witnessed repeatedly the migration of nations, seen empires and dynasties rise and fall, and borne testimony to changing philosophies of life and government, while she alone has stood unchanged and unflinching in her teaching, undismayed in her insistence on the spiritual and the supernatural in human life, undisturbed in her ministry of charity, even when the world was unkind and humanity cruel. She has faith in her mission, faith in her powers, faith in the abiding guidance of the Holy Spirit.
and unfailing protection of her divine Founder, faith, proven in the crucible of time, in the infallibility of His promise: "Behold I am with you all days, even to the consummation of the world".

THE CHURCH AND AMERICA

To the development, progress and prosperity of the United States of America the Catholic Church has not failed to make her contribution. From St. Augustine in Florida to San Francisco at the Golden Gate, from Sault St. Marie on the Canadian border to Corpus Christi near the Rio Grande, the names of cities and rivers bear testimony to the contributions made by Catholic discoverers, colonists and pioneer settlers. Over two hundred seminaries, more than fifteen hundred universities, colleges and high schools and nearly seventy six hundred elementary schools today speak eloquently for her progressive program of education, substantially maintained without federal, State or local assistance. Nearly nineteen thousand churches and mission chapels attest the fidelity with which the Church places her spiritual ministry at the disposal of her children
and of all men of good will. Eleven hundred and fifty seven child-caring institutions, homes for the aged and hospitals reveal the heart of the Church in America, glowing with the love and compassion of Christ for the poor and the underprivileged.

The Church in America wisely leaves to Caesar the things that are Caesar's, but she hesitates not to raise her voice in protest against insidious attacks upon lawful authority, constitutional government and the rights guaranteed under the charter of our civic rights and liberties. Nor has she failed to proclaim the law and principles of justice and charity, which must govern the relations between different classes in human society, especially between the employer and the employed, between the farmer and the industrialist, between producer and consumer. And in this she speaks not only of the duties of one group to another but also of the responsibility of government to regulate with wisdom and guide with becoming firmness what is conducive to the common welfare. With consummate courage she reminds citizen and ruling authorities that both have a responsibility before God to discharge conscientiously their
respective duties, and that genuine prosperity can come to the nation only by justice and fairness to the least even as to the greatest.

This manifold contribution of the Catholic Church has been made chiefly under the spiritual leadership of the bishops, charged here in the Providence of God, to carry out the ministry of the apostolic succession. One hundred and fifty years ago the catholic hierarchy of the United States was vested in a single bishop, John Carroll of Baltimore; today there is in this country no State, no territory, no notable insular possession which has not within its borders an episcopal see. Nineteen metropolitan active and ninety seven dioceses with one hundred and thirty-four active Archbishops and Bishops today constitute the administrative structure of the Catholic Church in these United States. Working under and with them are nearly thirty-four thousand priests.

THE CHURCH WILL NOT FAIL AMERICA

This vast organization constitutes a powerful religious and moral force, placed at the service of America at a time, when constructive resources are eminently necessary.
From more than one-quarter have come warnings, frequent, insistent and almost panicky, that our American conception and institution of democracy are in danger; in educational circles, secular as well as denominational, has risen the almost despondent complaint that materialism, atheism and immoralism are perverting our American educational system unto the intellectual and moral undoing of our youth; serious anxiety may be sensed in the fact that from high places have come the appeal and challenge for a general spiritual regeneration and specifically the introduction of some form of religious and moral training into public education; social unrest caused by glaring economic inequalities and inadequate compensations, no less than by extensive and long continued unemployment and the resulting hardships and suffering, is a disturbing factor that menaces national prosperity and contentment.

In the face of these troublesome times America may well look with confidence to the Catholic Church, under the leadership of her hierarchy, as a strong conservative and constructive force, that will ever work for the country's best interest and the
realization of its highest ideals. The Catholic Church has set her face with grim determination against the subversive forces that would conquer the world for new sophistic ideologies unto the destruction of human individuality and dignity. She will never compromise with atheism, irreligion and the abrogation of the moral law, revealed by God and sustained by right reasoning and enlightened human conscience. She can at all times be depended upon to advocate the support of sound principles in education and in the solution of social problems. The Catholic Church has no need to accept the challenge for a new spiritual reconstruction, for she never wearies, in season and out of season, even in the face of discouraging signs, of preaching the Gospel of genuine practical religion and righteousness. With all the optimism and courage that come from conviction of the rightness of her course, with all the patriotic love that springs from respect for God as the source of all authority, with all the determination of a martyr, who would rather die than betray a cause, will the
Catholic Church in America combat the evils that menace religion, society and country in these days, so pregnant with serious problems and yet more alarming forebodings. The catholic hierarchy in America is ever ready to serve the spiritual, moral, social and patriotic welfare of all. "For God and country" is our accepted motto and battle-cry.

Unto this heritage of responsibility, opportunity and service have you, Most Reverend Bishop Fletcher, been consecrated today. Your Excellency has had an exceptional training in the talented, genial, indefatigable Ordinary of this venerable Diocese of Little Rock, Most Reverend Bishop Morris, revered and loved by all his fellow citizens of this city and State. To be to him a willing helpmate and a source of comfort in the long twilight years, that all of us wish him, will be for you an affectionate filial duty. To give to Church and country the benefit of your youth, your talents and your ability will, we know, be your joy and delight. With all our hearts we wish you length of years, fruitful service, unbounded happiness in the episcopal office: "Ad multos annos!"
Justice and Charity in National and International Relations

The task assigned for our consideration tonight, although by no means easy within the compass of time allotted for its treatment, is nevertheless of intense interest and importance in the face of the vital problems and conditions with which humanity is wrestling today. We are asked to discuss justice in international relations at a time when the world is stunned by the glaring injustices that are laying prostrate vast groups of human society and throwing nations into the seething caldron of war and the fear of war with all its dire consequences. We are asked to discuss justice in national relations at a time when new idealogies, practically applied, are crushing individual human rights, and enslaving entire populations for the glorification of a new form of state absolutism that hesitates not to ostracise and expatriate numerous racial groups, after practically stripping them of their possessions. We are asked to discuss
Charity at a time when that heavenly virtue is decried as weakness, and religion, its divine inspiration, is either outlawed or hampered in its operation by cruel oppression. We are asked to discuss Charity at a time when the very existence of the God of Charity is denied by atheistic and unchristian governments, that aim at the extinction of all forms of divine worship. And yet these very conditions make the discussion of the theme "Justice and Charity in National and International Relations" very timely and opportune. Few question, although not all agree upon the terms or extent of its application, that justice in some definite form must dominate the relations of the state or civil government to its subject, but many will wonder what Charity has to do with the administration of a state or with the relations that one state carries on with another. In an age that seems to lean more and more, in practice if not in theory, to the fallacy of "Might makes right"; it seems incongruous to many even to imagine that the virtue of Charity should have a place in international affairs.

It is, however, commonly conceded that justice is an essential in building up the structure of state government as it is in the formation of individual character and in the regulation
of social intercourse within the human family. In no other way can stability and security be attained. Pagan philosophers, guided only by natural reason, no less than scholars who have enjoyed the advantages of divine revelation and Christian teaching, have maintained that without justice it is impossible to promote the common good and general welfare, which constitutes the object of civil government. Socrates, Solon, Plato and Cicero among the ancients, Moses and Solomon, not to speak of St. Paul, among the inspired writers, St. Augustine, St. Thomas Aquinas, Suarez and Leo XIII among the recognized proponents of Christian thought come to mind spontaneously, when one scans even superficially the field of authors that have left to posterity their teaching on the functions of the state. Justice is recognized by all of them as a fundamental requirement in the planning and administration of government, as the chief requisite and ornament of the wise ruler. Government without justice is as a house built on sand, incapable of withstanding the storms of human emotion, definitely doomed to full prey to the erosion of the discontent and the ravishes of termites, that bore from within at the very core of the structure.
Notable in our own American Constitution is the bill of rights which guarantees to every citizen the natural right to life, liberty and the pursuit of happiness. This is but one of the practical applications of the principles of justice, which give to our American form of government a very distinctive character of dignity, that makes it forever an outstanding human document of rare wisdom and constructive governmental science. The Church has for centuries propounded and defended the doctrine that no form of government is worthy of the name or entitled to the respect, support and obedience of its citizens, that is not based upon certain very fundamental and far reaching concepts of justice. In fact, government is set up precisely to define, promote and safeguard the rights as well as the duties of its subjects, one and all, regardless of their particular state or condition. In his famous encyclical on Communistic Atheism, the late and much lamented Pope Pius XI states explicitly that "Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often."

And again, quoting from the Encyclical entitled "Rerum Novarum", promulgated by the
immortal Pope Leo XIII, the late Pontiff declares in his encyclical on the Social order: "It is the duty of the civil power to make sure that laws and institutions, the general character and administration of the commonwealth, should be such as of themselves do realize the public wellbeing and private prosperity."

**Specific Functions of the State**

In general terms it is then the function of the State to promote the common welfare and to safeguard individual rights, to preserve a balance of equity between one subject and another, and between all the various groups that constitute the national commonwealth. It is the function of the State to conserve the rights which God and nature, the general consensus of mankind and the results of wisely guided experience, recognize as vital for the common good and essential for the security, peace and contentment of all. Among these, the right to life, liberty and happiness, already referred to, are unquestionable. Freedom of conscience and freedom to worship God are founded upon the very nature of man and his supreme destiny. God is the supreme reality, Him as Truth Eternal the human mind naturally seeks, towards Him as the Sovereign Good the human heart naturally tends.
deny to man this quest and this supreme gratification is consummate cruelty and the highest form of absolutism, a veritable perversion and prostitution of human power. Freedom of conscience and freedom to worship God imply the free and unhampered right of the Church, the Divinely appointed teacher of mankind and the divinely constituted and implemented dispenser of the sacred mysteries and supernatural aids, to exercise her mission for the spiritual and moral welfare of all men.

The rights of the family as the unit of human society must be respected and safeguarded by the State as the very basis of all social life. This includes the stability and security of family life, the preservation of parental jurisdiction, not indeed over life and death as was claimed by certain of the ancient philosophers, but over the welfare of the family, the education of children, the dignity of the home and the establishment of reasonable security for posterity. The State may determine minimum standards of secular education, but it certainly cannot determine its form, much less deprive parents of or deny to children the right to religious education or moral training. In this important matter, our own Supreme Court has fortunately ruled wisely and firmly in the historic
decisions rendered in the Nebraska and Oregon cases. Religious and family rights constitute
the very bulwarks of the nation, to deny or destroy which will ultimately spell its doom.
Justice demands that the State respect and guarantee to its subjects individual ownership
of property. On this subject, Pope Leo XIII states definitely in Rerum Novarum: "The
right to possess property is derived from nature, not from man; and the State has by
no means the right to abolish it, but only to control its use and bring it into harmony
with the interests of the public good." And again the Same Pontiff is quoted by Pope
Pius XI in Quadragesimo Anno: "Man's right of possessing and transmitting property
by inheritance must remain intact and cannot be taken away by the State from man"
"For man preceded the State and the domestic household is antecedent, as well in idea as
in fact, to the gathering of men into a community"

Not only individuals but also duly organized groups of society; have claims of justice
upon the State and its subdivisions in the establishment, protection and conservation
of property and of social rights. But in the recognition and vindication of these rights,
it is the duty of the State not to deprive, injure, or permit the injury of the just rights
of the individual or groups of individuals. When the common good demands sacrifices on the part of individuals or groups, justice demands that these sacrifices be based on reasonable grounds and reduced to the minimum required by the exigency.

**Social Justice**

Nor can the State fail to take cognizance of social justice, which effects the mutual rights and obligations of employer and employed in the matter of just and adequate wages, conditions of labor and the conservation of the dignity of those who toil with brain or hand. For the common good, the weak must be protected against the strong. "It is the duty of the state", says Pius XI in *Quadragesimo Anno*, and of all good citizens to abolish conflict between classes with divergent interests and thus foster and promote harmony between various ranks of society*. Social legislation is today regarded as an important function of the modern state, namely legislation that permits and supervises the formation of labor unions and business and industrial associations, of vocational and occupational groups, organized for the protection of workers and employees within their respective welfare and the common good. Social legislation must also contemplate
the welfare of the less privileged in the matter of decent housing, conservation of health, reasonable care in time of unemployment, sickness, old age and emergency. It is true that much of the service just attended to can and should be realized through an adequate security wage even without state intervention. Nevertheless, human nature's innate selfishness is too apt to frustrate voluntary agreements, that are not supported by the safeguards of wise legislative guidance and even sanctions. Liberalism run riot has been the result, when the state ignored or deliberately shirked its duty. From that liberalism has sprung most of the evil which today plagues humanity.

Charity Indispensable

Well may we wonder how charity can enter national relations. And yet "this supreme virtue, which is the bond of perfection", cannot be ignored even by the State. Certainly it was the duty to protect and even foster societies and institutions organized to discharge the ministry of charity. This duty the state discharges by recognizing their existence, exempting them from the burden of taxation and giving to them reasonable freedom of operation. Even in the enactment of laws based on justice there should not be ignored those humanitarian
considerations, that weigh the extent to which injustice, poverty, oppression and exploitation propagate misery and breed discontent. Thus even the State can demonstrate that it is not a cold, steel-like machine, but in reality a body politic made up of men that have hearts capable of human sympathy, animated by the spirit of beneficence. Those who exercise the functions of the State must remember that they are answerable ultimately to God, who rules not only through His justice but also through love and mercy. Justice tempered by charity is as commendable in the State as a human organism, as it is desirable for the perfection of the individual. The supreme law of charity binds rulers and statesmen in their official capacity no less than in their private relations.

Justice and Charity in International Relations.

The bitter experiences through which the world has passed especially within the last quarter of a century and the anxieties through which we are now passing, tend to make one skeptical about the existence of honor, not to speak of justice and charity, between at least some of the nations. In the orient and in the occident, we witness barbarous invasions of territories and the virtual enslavement, physical and spiritual, and the enforced expatriation
of millions of seemingly innocent people, the infliction of the horrors of war, without even the formality of a declaration, on weak nations, the interruption of peaceful commerce even between neutrals, the terrorization of helpless civilians and all the evils and woes of modern mechanized warfare on land and sea and in the air. All this goes on without regard to international compacts or humanitarian principles. Truly the laws of justice seem to have little force, the principles of ethics get scant attention, the law of charity has lost all power of persuasion, the pleadings of the venerable Vicar of the Prince of Peace fall on deaf ears or are met with scornful insult. In the confusion that today prevails in so many corners of God's earth we look in vain for love. And yet nations, or rather their rulers, dictators and diplomats, who are charged with, or have assumed to direct the destinies of the nations, are no less subject to the principles of justice and charity in their relations to one another, than are nations in their inner responsibilities, or individuals in their private lives. In fact, because of the greater issues involved, the greater good to be attained by the observance of and the greater harm wrought by the violation of these principles, the obligations seem to be the more binding on them that rule
than on them that owe obedience. Times does not permit us to outline in detail these obligations as applied to international relations. It requires no great reasoning and certainly no appeal to the imagination to envision the desirability of a speedy return of an era, in which international law, based on justice and charity, on sound ethics and humanitarian considerations will once more be held in honor. Some times we speak of the family of nations, because in reality the whole human race is one family.

Let us unite our efforts and increase our zeal, in union with the Vicar of the Prince of Peace, to gain recognition for and make effective the principles of justice and charity in all human relations, not excepting those that are regulated by those that wield civil authority and power. Above all, let us with faith in the efficacy of prayer, unite in storming heavens under the inspiration of and in sympathy with the saddened but ever loving heart of the Father of Christendom, the friend of all men of good will, that justice tempered with charity may prevail in the councils of the nations and their rulers. When justice and charity together return, then will be realized the scriptural utopia hailed by the Psalmist: "Justice and peace have kissed."
THE CATHOLIC NURSE - HER MISSION AND QUALIFICATIONS

One thousand catholic nurses, characteristically immaculate in their official attire, even more radiant in their spiritual freshness and worthiness, approaching the Table of the Lord to fortify their souls, of the Body and Blood of the Divine Friend of the sick. One thousand catholic nurses, their countenances wreathed in smiles, expressive of the proverbial sunshine that dispels the gloom and despair in the sick room, gathered for a social hour to strengthen the bonds of friendship and charity! One thousand catholic nurses, eager for a word of cheer, a message of inspiration, that may serve to lighten the burdens and make more bearable the responsibilities attendant upon the care of the sick, especially when life and death are in the scales! Truly in such a vision there is abundant cause for joy and edification, much reason for congratulation and the implication of a challenge which gives rise to both satisfaction and trepidation -
Satisfaction because the occasion presents a rare opportunity, trepidation because it involves a weighty responsibility.

First of all, then, let me offer you my warmest felicitations upon the splendid example that you are setting here in Pittsburgh in the fine spirit that animates your Nurses League. You not only constitute one of the largest and most active associations of catholic nurses in the country, but you are also demonstrating in your solidarity and progressive program the great prestige and influence of which women of your profession are capable. Such a body of women is irresistible and invincible when animated by unity of purpose, by unanimity in counsel and by undaunted courage in action. Such an organization gladdens the heart of the Church, who today looks with unprecedented expectation to her lay groups for increased participation in the program of Catholic Action and apostolic zeal.
CARE OF THE SICK CHARACTERISTICALLY CHRISTIAN

Many indeed are the services which the laity can render under the inspiration of Catholic Action; but it would be difficult to find a work or service, that is more characteristically Christlike than is the care of the sick. There are indeed traces of concern for the sick in prechristian times in India, Ireland and Mexico. In the annals of Egypt, Greece and Rome there is evidence that the priests of certain deities like Aesculapius, dispensed advice and remedies to the sick, frequently after consulting the gods through the medium of dreams and the horoscope. Rome made provision for the treatment of certain classes of citizens, notably of soldiers, probably because of their military value, and of slaves, probably because of the financial investment which they represented. Whatever may have been the custom in private households, there seems to have been an utter absence of a systematic progressive public policy for the care of the sick. Undoubtedly the main reason for this almost universal lack of interest lies in the circumstance that disease was generally regarded as an evil sent by the
gods, whose visitations were not to be interfered with by sympathetic treatment.

Even among the Jews, although there is much evidence of concern in the law for the relief of poverty, the care of the old widow and the orphan, and humane treatment of the blind, the lame and other physically handicapped persons, we look in vain for any general policy for the care of the sick. And yet we must conclude from the words of Christ, that the physician was not unknown and that at least those afflicted with leprosy and other communicable diseases were segregated to protect the community from contagion. True, too, the parable of the Good Samaritan justifies the belief that first aid was not unknown in the form of wine used as a sterilizer and of oil applied as an ointment to soothe and heal, and that this first aid was followed by some kind of subsequent care.

CHRIST THE HEALER

But in this very parable Christ presents to humanity a new vision, a new attitude towards physical affliction and suffering, the same attitude that underlies most of His miracles. In order to demonstrate His divinity, Christ could have chosen more spectacular
miracles: He might have permitted the material temple to be destroyed and rebuilt it in three days, or, He might have actually moved mountains by a mere command, or summoned legions of the heavenly spirits to liberate Him from His persecutors. But, when challenged by the disciples of St. John the Baptist to declare His Messiahship, He significantly pointed to those proofs of His mission that were grouped against the background of a ministry of mercy and compassion for afflicted humanity. Making the lame walk, the blind see, the deaf hear and the lepers clean revealed more than divine power; these miraculous cures revealed a Heart that beat with sympathy and longing to alleviate suffering and distress; they initiated the ministry of mercy that has ever since characterized christianity.

It was in that same spirit of compassion that Christ gave to His Apostles the power to heal the sick and instituted the Sacrament of Extreme Unction, in the administration of which to this day the priest prays for the physical recovery as well as spiritual strength. What a marvelous scene is described in the picturesque fifteenth
and sixteenth verses of the fifth chapter in the Acts of the Apostles: — "They brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities bringing sick persons, and such as were troubled with unclean spirits: Who were all healed."

THE CHURCH AND THE SICK

No wonder, then, that from the beginning the Church was conscious of a responsibility comparatively new in the world, the responsibility of caring for and visiting the sick in their homes! No wonder that, as time progressed, the bishop's residence, the presbytery and the monastery became dispensaries of advice and medicine for the sick as well as of food for the poor. Sanatoria for the infirm as well as hospices for the weary pilgrim! No wonder that under the compassionate inspiration of the Church, in the East and in the West, beginning at least with the fourth century, the care of the sick broadened out into the establishment of hospitals, of houses of rest for convalescents and of homes for the
infirm of advanced years! No wonder that these developments called into being new avenues to sanctity in the care of the sick, along which we meet legions of noblest souls, winning their crown of glory at the bedside of the sick and fever stricken, the victims of pestilence, famine and war! Outstanding among the saintly women we find a St. Puecheria, Sister of Theodosius II of Constantinople, foundress of many homes for strangers and the poor; a Fabiola of Rome, who gathered up the sick in the streets and nursed them in her home; a St. Rodegonda, wife of Clotaire, foundress of a hospital near Paris; a St. Elizabeth of Thuringia, who went about personally from cabin to cabin to nurse the sick and minister to the poor among her subjects; a Catherine of Sweden, a Margaret of Scotland, an Isabella of Spain, down to a Mother Seton and Mother Cabrini almost of our own age, who demonstrated to the world that the heart of the Church beats with the same rhythm as did the Heart of Christ, as He went about doing good everywhere.

How truly solicitude for the sick became one of the marks of Christianity is
evidenced in the thousands of institutions established through the ages for the cure or alleviation of every form of human infirmity; it is proven by the hundred and more of religious communities of men and women founded in the Catholic Church before and after the so-called Reformation for the ministry of the sick; it appears even more convincingly in the spirit in which these institutions were conducted; the spirit that inspired the saintly souls that worked within them, through them and under their auspices outside of them. The care of the sick became more and more a consecrated service, in which the nurses assumed with religious reverence and conscientious fidelity the role of Christ ministering with compassion to afflicted humanity, while with a singular spiritual inversion they saw in their patients Christ Himself, to minister to Whom was a privilege and an act of highest distinction and merit. Nurse and patient were drawn into a spiritual relationship, the inspiration of which was Christ, the soul of which was charity, the fruit of which was that never ending, never failing series of services which soothe the heart and ease the mind, even as they aim to cure of ills of the
afflicted body. Thus there has grown around the ministry of the sick an idealism that has resulted in the development of one of the finest phases of christian culture, one of the highest forms of christian perfection, one of the noblest expressions of christian refinement, one of the most precious achievements of christian civilization.

THE MODERN NURSE

Nursing, it is said, has become a profession. True it is, that during the last one hundred years much progress has been made in the scientific preparation of those who choose to dedicate their lives to the care of the sick. Probably because of her natural capacity for tenderness, sympathy and patience, woman has become more and more dominant in this ministry of mercy. The exigencies of the times have also warranted the extension of the ministry, so that seculars as well as religious participate in it. As a natural consequence material remunerations have supplemented, but we hope not altogether supplanted, the spiritual compensations which were once almost the only reward sought by those who followed this calling. These circumstances may
justly constitute the basis for rating nursing today as a profession, but we would much rather regard it still as a vocation, than as a profession. We prefer to believe that there still hovers around the ministry of the sick that atmosphere of consecration, that loftiness of conception, that spiritual idealism, which brought it into being and made it definitely an expression of the virtue that is of all virtues the most beautiful, the most fruitful and the most meritorious, the virtue preeminent in the character and life of Christ — charity.

**THE CATHOLIC NURSE**

Glorious is the heritage and great the mission of the catholic nurse. Hers is the privileged duty to stand sentinel at the bedside over the physical welfare of her patients. She is the guardian to whom physician, patient and family entrust the very life of the patient; the physician's helpmate on whose fidelity depends the outcome of the almost desperate struggle between life and death which takes place so frequently in the sickroom; the tireless agent through whom the patient receives an endless variety of services and
attentions that soothe, comfort and induce the physical and mental dispositions requisite for ultimate recovery. From the merely human standpoint, the nurse holds in the hollow of her hand the destiny of her patient's life, the hopes of those whose affections or interests center in the patient's wellbeing, the realization of the physician's skilful campaign for the rescue of the patient from the ravages of disease and the jaws of death.

But the catholic nurse has a mission even more important and meritorious than is her guardianship over the physical welfare of her patient. Her faith teaches her that as a spiritual being the patient has spiritual obligations, is susceptible to spiritual influences, is entitled to spiritual aids and comforts, which not infrequently create a propitious atmosphere for physical recovery. In the hollow of her hand she holds not only physical life but also the far more important spiritual destiny of her patient. Heavenly bliss hangs in the balance, no less than earthly wellbeing, as with solicitude she counts the heartbeats and works with nervous tension over the sick entrusted to her skill and responsibility.
IMPORTANT QUALIFICATIONS

From all this we can readily understand the deference and respect with which the nurse is regarded by physician, patient and those who hold the latter in affection. We can also appreciate the growing importance attached in her training to definite qualification of character and disposition. There is a definite tendency towards giving to the pupil a broader training, a wider knowledge, a more extended period of preparatory experience before the coveted certificate and title of "R.N." - Registered Nurse - is conferred upon her. Correspondingly there grows the tendency to increase her duties and responsibilities in the sick room.

For obvious reasons the nurse must cultivate a deep sense of moral responsibility, that will make her faithful to duty not because the physician will check up strictly her charts and diagrams, nor because the eyes of the relatives and friends of the patient are intently watching her every move, but because the all seeing eye of God is always upon her and because it is to Him that in the last analysis she must render an account
of her stewardship. This sense of moral responsibility must necessarily grow in sincerity and intensity, as duties are multiplied and the patient's condition becomes more critical. For the catholic nurse, this moral responsibility should embrace the spiritual as well as the physical needs of the patient. At least the nurse should sense and seize the opportunity for rendering to her charge a service of incalculable value, when called upon to procure for a soul the priceless blessing which religion offers through prayer and the Sacraments.

In character the nurse must combine in well balanced proportion gentleness with strength, patience with firmness, endurance with a consciousness of her own physical limitations, fidelity to instructions with resourcefulness in time of emergency, sureness in the application of principles learned during her training with a prudent distrust of her own views, confidence in the effectiveness of her ministry with an humble sense of dependence on the will of God about the ultimate outcome. Gifted
with these qualifications, the nurse will discharge with credit her many duties, win the confidence of physician and merit the gratitude of patients and of their relatives. Indeed, when one considers the charm of a character so nearly ideal, it is possible to understand the generosity so frequently lavished upon the faithful nurse and the genuine, beautiful friendships that often have their beginnings in the sick room.

**ETHICAL RESPONSIBILITIES**

We are living in an age of strange paradoxes. Never before in the world’s history have science and skill concentrated so intensely upon promoting and safeguarding human life and health. And yet there are not wanting those who make little of sacrificing human life under certain conditions. Because it is helpless and without a voice to protest, there is denied to the unborn child the right to see the light of day, when an unscrupulous mother and a materialistic physician decide that its presence is a real or supposed menace to the mother’s health or life. Because, in their false
sentimental thinking, old age, physical or mental infirmity, an incurable disease are handicaps that seem to make life futile and burdensome to the subject or to his or her entourage, it is pretended, by not a few, that the unfortunate patient has lost all right to living and should be dispatched, quietly and humanely, if you please, but nevertheless quite definitely. Because of certain economic, social or physical handicaps, more frequently because of an unwillingness through selfish motives to assume natural responsibilities, interference with the processes of generation is advocated and practiced by surgical and mechanical means. Euthanasia, sterilization, prematurely induced delivery, selective generation and other terms connote or imply violations of the divine and natural laws, despite their seemingly harmless euphony. The divine Commandment: "Thou shall not kill", is not abrogated by giving to the life-taking act a euphonious designation. To abuse the functions of nature is reprehensible under any name. The enactments of human legislation have no authority or power to abrogate or justify the violation of the laws which have their origin and sanction in
the expressed will of God or in nature's established moral code.

Because of the prevalence of much erroneous opinion and doctrine about vital principles of morality, the modern nurse is frequently confronted with problems affecting her own participation in treatments and operations that involve violations of the divine or natural law. She may not burden her conscience or violate principles of justice and decency, even under threat of material loss or sacrifice. Hence, it is the duty of every nurse, but especially of the catholic nurse, to acquaint herself fully with the principles of ethics that are related specifically to her profession. It is also her duty to apply these principles firmly and consistently in the exercise of her profession. When a particular problem arises that seems intricate and perplexing, she should seek the advice and direction of those who are qualified by training and experience to give them. Such problems put to a supreme test the convictions and stability of her character, but great is the merit, glorious the honor and everlastingly consoling the peace of conscience that follow a wise, courageous decision.
SUPERNATURAL IDEALS AND VALUES.

The tendency in this materialistic age is towards professionalizing every occupation and duty. By this we mean that cold matter of fact attitude, which does not exclude the faithful discharge of even the minutest duty, but which fails to see even in the most weighty responsibilities any approach to a spiritual ideal. The catholic nurse has in her catholic faith a wealth of inspiration, which will enable her to give to the simplest task a spiritual touch that will elevate it into the realm of the supernatural and attach to it a value truly heavenly and eternal.

We have already seen that the ministry of the sick is a most Christlike service, one of the noblest expressions of our christian faith, one of the most genuine functions of christian charity. The catholic nurse will not only visualize herself as performing a task, which is in reality an extension of the ministry of Christ, but she will also see in her patient a personification of her Saviour and her God. She will remember that
whatsoever we do for the least of His brethren will be rated by Him as done to Himself, and will be rewarded by Him accordingly. If a cup of water given in His name is guaranteed a reward, what shall we say of the countless ministrations which the faithful spiritual-minded nurse performs in the course of a day or of a night for a pain-racked, fever-dazed patient! Multiply these days into weeks, and months and years, and you have a veritable mound of gold stored up where neither moth or rust can consume.

Moreover, the nurse will find in her catholic faith a constant stream of graces, that will communicate light, counsel and strength to her soul. For her there will be no moments of darkness or despair, no periods of discouragement or depression. In the daily round of duties the catholic nurse will be buoyed up by the consciousness that she is working for an ideal, and that her services by reason of their consecration to this ideal have a value that transcends by an infinity all material remunerations, and all merely human compensations. Whether the years of her ministry be many or few, they will always stand out as
the most consoling and most profitable from the lofty standpoint of genuine spirituality.

Catholic nurses, I hope that I have succeeded in setting before you a picture that will encourage and inspire you to realize in your lives some of that idealism, which hovers like a radiant, glowing aurora around your noble calling. Your mission is indeed one of soothing comfort and peace, even when at times duty calls you into an atmosphere of turmoil or even into the horror filled arena of the battle field. May God grant you the support of His grace at all times and in all circumstances, and may your reward in time and in eternity be abundantly glorious!
"With desolation is the land made desolate, because there is no one that considereth in his heart".

Salutary is the custom that bids young men and young women on the eve of their graduation to repair to the House of God for an hour of meditation and prayer. Wistfully they stand on the threshold of a new epoch in their lives. Their backs towards the institution that has fostered their preparation for life, their faces set with eager tenseness towards the world, they wonder what Providence may have in store for them. With all the tenderness of a real mother, their Alma Mater bids them pause prayerfully, not merely to scan the horizon that stretches out before them, but to search penetratingly after the causes of what they see and for the spirit that dominates or animates the life which the panorama unfolds.
THE PANORAMA

Pessimism must not be the keynote of a baccalaureate sermon or address. Hope is the virtue perennial that characterizes youth; confidence is the quality most desired in those who are about to embark upon a new venture in life; signs to the contrary notwithstanding, optimism, with a reasonable reliance upon divine guidance and aid, should animate every Christian, who has faith in God's supreme domination over the universe. But neither hope, nor confidence, nor optimism must be permitted to close our eyes to facts and to truth. On the contrary, realism will pave the way for an intelligent approach to the problem of life, prevent bitter disillusionment and secure ultimate success. Frequently the very existence of difficulties presents a challenge so powerful that it will result in mustering the very forces necessary for heroic effort and great achievement. Such a challenge is presented in the world panorama, which confronts you today, my dear graduates of this illustrious university.
Wars and rumors of wars are disturbing and disrupting the even tenor of life in the East and in the West. Wars that are provoked, induced and conducted by warlords, who have thrown to the winds every pretense of humaneness, every semblance of consideration for human rights, every vestige of regard for human life. Wars that spell terrorism and barbarism more abominable than was the barbarism of the half-savage tribes that overran Europe in the early centuries of the Christian era. Wars that involve directly millions of human beings, the very flower and hope of the nations; wars that strike down other millions of noncombatants, innocent children, defenseless women, men and women weakened by old age and infirmity; wars that strike terror into that half of humanity, which is not yet drawn into the whirlpool of blood, fearful that any day may be the day of doom, the day when the votaries of Mars and Moloch may decree new victims for their deities. Wars that will inevitably spell an aftermath of unprecedented famine, whose spectre is even now grinning at humanity from the uncultivated fields of
the belligerent and neutral nations of Europe and the Far East, and from fields whose crops are being destroyed in the budding under the heels of soldiers, the hoofs of horses and the grinding force of the many vehicles with which mechanized warfare overruns the land. Wars that offer no prospect of peace, except a peace prompted exhaustion and bankruptcy, based on greed for power and wealth, dictated by vindictiveness and a determination to keep the conquered impotent and in comparative bondage or vassalage. Wars that end in treaties which in effect offer no stable peace but at best a truce, during which preparations for new and more abominable carnage and destruction will be in progress. Warlords and statesmen seem to become madmen in time of war, so that even at the council table they forget principles of justice and ignore the lessons which history teaches over and over again about treaties imposed by duress.

**ECONOMIC AND SOCIAL INSTABILITY**

No more encouraging is the picture presented in economic and social life. There have been fluctuations in the depression which have plagued practically the entire world
and notably our own country for a decade of years, but there has been and is now no rift in the clouds that would indicate a brighter dawn. Millions are still unemployed; other millions depend upon the meagre incomes provided by public works and public relief; other millions are working but receiving compensations so low that they offer only the barest kind of subsistence; only a comparatively small percentage of the working class receive a steady wage. There have been some approaches between capital and labor, between industry and agriculture, between producers and distributors, between merchants and consumers, but these different groups still face each other as enemies, as rivals, as competitors, in a spirit of suspicion and belligerency. Even at the conference table the attitude is one of mutual hostility instead of mutual cooperation, the aim by bargaining, and often by threat of force that often leaves a sting of bitterness, to extract from each other a maximum of concessions without much regard for objective justice or merit. The deplorable fact is that the groups which make up our economic and social structure face each other pretty much as do opposing armies on the battlefield,
and unfortunately the will to weaken and if necessary destroy at least each other's morale is no less ruthless than is the will of statesman and warlord in international conflict. The result is much the same - suffering, hardship, hopeless poverty for millions of "noncombatants", the wives, children and other dependents of underpaid and overworked wage earners, general uncertainty and fear of what the morrow may bring. Out of them come wage agreements that, because in reality they settle nothing satisfactorily, are regarded as truces but not permanent peace treaties, scraps of paper and not documents that command the mutual respect and faithful observance of the contracting parties.

Since the structure of economic, industrial and agricultural life determines the well-being and prosperity of the nation as a whole, there can never be any real progress in solving the problem of depressions, as long as those who determine these factors are set against one another in suspicion, mistrust, mutual rivalry and strategic
maneuvering. As long as the philosophy of individualism endures, there is no prospect of permanent improvement in social life. Social welfare is prompted by the coordination, not by the selfish pursuit, of individual and group interests. Unfortunately, notwithstanding the bitter lessons of ten long years of stagnation, disappointments, failures, terrific losses, incalculable hardship and far-reaching impoverishment, selfish individualism remains the chief obstacle on the road to general social security and prosperity.

**CHANGING PHILOSOPHY OF LIFE**

Not the least disturbing factor in the life of the world today is the change that impends in the fundamental philosophy of life. Contrary to past experiences, this change is not sponsored by certain academic groups or schools, although its academic beginnings lie in the teachings and writings of the socialistic leaders of the last century. The new philosophy of life is preached, applied and forced upon individual
nations by small groups of men, who have succeeded in acquiring political control and absolute dictatorial power. In this new philosophy the human individual disappears as a factor. Personal dignity and rights are swept aside; individual property rights are abolished in theory and, at the convenience of the ruling powers, ignored in practice; the physical strength, mental genius and the very life of the individual human being exists exclusively for the purpose of building up the wealth and power of the new State.

In one phase of this philosophy of life there is no place for God or religious worship; it is definitely and professedly atheistic. In another phase the existence of God and the right of worship are not denied, but the latter is circumscribed and hampered by legal restrictions and officious interference, while there is a definite aim to make the Church subservient to the State in the exercise of her mission, especially in the matter of religious education, the care of youth and even in the
application of certain moral principles.

Never before in the experience of the world has there existed such a determined effort on the part of a government to spread its philosophy of life to other nations, as we are witnessing today. Public and secret propaganda, more or less mysteriously sponsored and financed, is industriously working towards the conversion of the entire world to one or the other of these new ideologies. There are many evidences that the existence of a worldwide conspiracy against free democratic government, liberty of conscience and the unhampered influence of the christian religion is not an idle dream or suspicion. Official investigations have revealed that this propaganda honeycombs literature, schools, colleges, universities, societies, the press and even some religious groups. There is reason to believe that at least one of the objectives of the present war is to spread over a major part of the civilized world this new philosophy or ideology. And thus we have another form of warfare or strife to divide humanity - a warfare about the very fundamentals of life, a struggle between christianity and a
new form of paganism, a conflict between belief in God and atheism, a battle between Christian morality and the ethics of a new form of materialism and despotism.

CAUSES

Many are the causes that underlie this almost universal state of restlessness, strife and practical rebellion against the established order of civilization. The one-sided settlement of the first world war, with its ensuing maladjustments and irritations, accounts for much of the international struggle now in progress. Much is due also to the pressure of overpopulation in certain countries and the natural desire for an outlet and for opportunities of subsistence for oncoming generations. Unemployment, economic depression and stagnation, uneasiness and discontent among the working classes and so-called small business men can in great measure be ascribed to the mechanical devices which replace human labor in industry and agriculture and speed production faster than products can be absorbed and consumed. Today even the intensified horrors of war
can be attributed in no small measure to the same mechanization, that destroys human life faster and devastates cities and countrysides more completely than men of peace ever dreamed of.

At the root of these causes or explanations there lies a cause far more fundamental and universal. Men have failed to find the solution of all these problems, because they have either forgotten, or ignored, or deliberately excluded God from their counsels. The laws of the Decalogue and of nature, the principles of justice and of charity, the wisdom that is born in sincere communion with God have received little attention at the conference tables of nations or of the groups that plan and decide the affairs which affect so vitally human life and happiness in the economic and social order. Shortsighted human selfishness, a purely materialistic outlook on life, the fallacy that might makes right have become dominant factors in the attempted adjustment of nearly every human problem. Too often, even where God and religion are still given some consideration, the service is of the lips rather than of the heart, an external formality and not a vitalizing
force that enters every phase of human conduct and influences every momentous decision. Too often there is no evidence that in the discharge of their duties as statesmen or as leaders in the economic and social order, men sense any consciousness of their responsibility before God for the manner in which they decide matters that affect the weal and woe of millions of human beings.

THE REMEDY

Consequently there seems to be no remedy for the many evils which confront the world today until God and sincere religion again become the permanent inspiration and motivation of human life in all its phases. God and religion must be welcomed back into education in school, college and university, for it is in education that the minds and wills of men are trained and molded. The progressive secularization of education, begun in the elimination of religion and ending in the open teaching of contempt for religion, has contributed more than any other factor to the crushing of faith and the breakdown of moral stability in modern life. The divorcing of religion from education has
undermined the prestige which religion should enjoy and the influence which it should exert upon human thought and conduct. This divorcing of religion from education has resulted in the banishment of religious thought and motive from legislative halls and cabinet chambers, from the conference rooms of business men and the meeting places of labor groups. In effect God has been crowded out of His universe and confined to the narrow precincts of the sanctuary; religion has been frowned out of all human relations, pushed back and locked up behind the doors of the church; moral principles and rules of conduct may be conceded a place in the individual conscience, but get little if any consideration in the broader field of civics and economics. The restoration of God and religion must begin at the bottom of the process of human culture, it must begin in the schools and carried through the entire system of education. In no other way is the reformation which the world needs conceivable.

Religious and moral principles must also be restored to their proper places in
social thinking, in professional and business life, in fact in all human relations. The separation of religion from education has without question created the false psychology, that religion is a thing apart from all the experiences of life, whereas in reality it should permeate like a leaven man's every thought and action. Religion should be the background of the ethical principles, according to which all important decisions are made in business and the professions, in politics and economics, in the shop and in the factory. It is only through their solid anchorage in moral law and responsibility, firmly rooted in the sanctions of positive religion that the oaths of public officials, contracts between business men and social groups, agreements of honor between professional men and their clients convey the guarantees that inspire confidence.

OPPORTUNITY AND RESPONSIBILITY

Yours, my dear catholic graduates, has been the exceptional privilege of completing your education under the auspices of the Society of Jesus. This means that you have fallen heirs to that priceless ideal and tradition, in which religion provides the
the setting for the precious jewel called education. On the campus of Loyola University you have breathed an atmosphere doubly radiant with the combined light of faith and science, an atmosphere aglow with the warmth of Christian charity and richly laden with the sweet perfume of the virtues that thrive luxuriantly in the garden of the Church of Christ.

Today you stand forth resplendent in the armour of God, "having your loins girt about with truth, and having on the breastplate of justice. And your feet shod with the preparation of the gospel of peace." On your arm is "the shield of faith, whereby you may be able to extinguish all the fiery darts of the most wicked one". Your head is protected with "the helmet of salvation", and in your hands you hold "the sword of the spirit, which is the Word of God". (cf. Ephes. VI, 14-17). Thus panoplied you are to go forth into the world like crusaders for truth and righteousness.

In the social order you will do battle for justice and charity according to the program so splendidly outlined by Popes Leo XIII and Pius XI, both of illustrious and
happy memory. In your vocational or professional careers you are to stand out for honor and conscientious devotion to duty. In the State you will uphold just principles of government, exhibit and demand respectful submission to lawful authority, insist upon the conscientious fulfillment of the discharge of the duties of public office by others and exemplify the faithful observance of your oath, when your fellow citizens honor you with a public trust. In the Church you will participate generously in the apostolic ministry under the standard of Catholic Action, which in some form is the duty of the practical Catholic in this age, in which the battle lines are sharply drawn between religion and irreligion, between christianity and atheism, between Catholicity and the world at large.

Your intellectual, moral and spiritual equipment is the best; your courage and confidence will not falter, if you keep this equipment ever fresh and ready for service by continued study, prayer and liberal use of the supernatural means, that Christ has provided for you in the Sacraments and the Holy Sacrifice of the Mass. Remember ever
that you battle for the Leader Nonpareil, Christ Jesus, the King of Kings, that you battle for the extension of a kingdom of which there shall be no end, the rule of Christ in the hearts of men in justice, charity and peace, that you battle for an imperishable crown, the crown of "justice, which the Lord will render...... to them that love His coming". (II Tim. IV, 8)
This is our second convention but in reality the first anniversary of the formation of the Archdiocesan Holy Name Union. The fact that within the short space of less than two years it has been possible to weld the catholic manhood of this illustrious Archdiocese into a spiritual society, which stands for the highest spiritual and moral ideals, is certainly an achievement for which we owe gratitude to Almighty God. The fact that our catholic resources of spiritual and moral man power have in such a short period of time been drawn together into a Diocesan wide organization is likewise a tribute to the zeal and efficiency of the Committees of priests and laymen who have worked on this project during the past few years. Hence, our first duty today is one
of thanksgiving to God, Who hath given the grace, and to all others who have so faith-
fully and generously cooperated with God's grace in achieving success.

The Holy Name Union has drawn the manhood of our Archdiocese towards the Church
as the center and inspiration of religious and moral life. It has made our men con-
scious of the necessity and advantages of a more liberal use of the Sacraments, the
Holy Sacrifice of the Mass and other means of grace. It has supplied the antidote to
that strange tendency towards what I call churchless catholicity, to which consciously
or unconsciously so many of our catholic men have fallen prey. By churchless catho-
licity I mean the tendency to subscribe to membership in the Catholic Church without
being seen too frequently in the church, at the altar rail and around the confessional.

In a sense it may be compared to passive membership, which in so many instances is the
forerunner of the dissolution of many organizations. The Holy Name Union is succeeding
in convincing our catholic men that our holy faith and its practices are as essential,
necessary and important for them as they are for their mothers, wives, sisters and
children.
The Holy Name Union is giving a new impetus to parish life, rallying our catholic men around their pastor, in whom they recognize the father of the spiritual family and the shepherd of the flock of Christ. Through this intimate union between priests and laymen parochial life and interest are being strengthened and more energetically promoted for the welfare of the entire congregation.

The Holy Name Union has broadened the vision of our catholic men, making them conscious of the wider interests that lie beyond parochial lines, in the solution of which every Catholic in the Archdiocese must feel a concern and obligation of practical cooperation. When the program of fostering study and discussion clubs, our youth movement and other practical works of the Holy Name Union are more fully developed, our catholic men will accept with enthusiasm this broader vision and understanding of our interests and problems.

Hence, we have today much reason for genuine gratification. To pastors and curates to officials and members, diocesan and local, we extend our cordial congratulations
upon the achievements which justice we record and celebrate today with joy.

**THE HOLY NAME MAN A SOLID CHRISTIAN**

The Holy Name Society is primarily organized for spiritual purposes. In the Holy Name pledge each member professes his sterling unquestioning faith in the truths of our holy religion. He vows reverence and obedience to God and pledges special attachment and devotion to Christ Jesus, the Saviour of mankind. To the Holy Name man the name of Jesus is sacred, in truth the name which is not only the symbol but an efficacious means of grace and salvation; the Commandments represent the holy will of God, to which we as men and children of God owe sincere and unqualified obedience; the Church is the representative of Christ, whose mission, power and authority are identical with the mission, power and authority of the Son of God made man. In the mind and heart of the Holy Name man there is no line of demarcation between Christ and the Church. He knows that the Church is the mystical body of which Christ is the head and we, the children of the Church, the members. The Holy Name man is convinced that any imaginary cleavage between
Christ and the Church can only lead to spiritual disaster and death. Christ is the vine, we are the branches, fed, nourished and strengthened by the life-blood that emanates from the heart of Christ and finds its way freely and abundantly to the least of the members.

The Holy Name man is above all practical in his relations to the spiritual and supernatural life. To him the Holy Sacrifice of the Mass and the Sacraments are realities to be participated in generously and with persevering constancy. His Sunday Mass and his monthly Holy Communion are sacred practices from which the Holy Name man derives the comfort and strength necessary to persevere in the way of truth and righteousness.

In the sacred relationships of the home as husband, father and brother the Holy Name man is a source of edification and inspiration. His private religious life is devout, his moral life is above reproach, his mind and heart are clean, his tongue is restrained against profanity and scurrility, his character and conduct are at all times honorable and worthy of the confidence and affection of those who share with him the common life of the family and the home. It is these beautiful reactions to the inspiration
of the Holy Name Society that make the Holy Name man the ideal Christian, a veritable tower of strength in the circles in which he moves.

THE LOYAL PATRIOT

Religion and morality are the true foundations for patriotism. All human authority is derived from God, Who is the supreme Lord and Ruler of the universe. In the last analysis all obedience has its sanction in this fact, namely that all lawful authority is in a measure representative of the authority of God. For this reason the man of faith realizes that in the exercise of obedience he is responsible not only to the visible powers that govern him directly but also to the invisible God to whom he shall one day be obliged to render an accounting. It is significant that not only the subject, but also he who exercises authority and wields power must appear before the same eternal all scrutinizing Judge to answer for the manner in which he discharged his duties and responsibilities.
The Holy Name man pledges allegiance to his country, to his flag and to the representatives of his government. To him this allegiance is something genuine and real; in effect it means that he loves his country with an ardour second only to the love that he owes to his God; he is willing to serve his country with a devotion that places the common good before all personal and individual considerations; he is willing to stake his all in defense of his country; even death is a sweet sacrifice that he is willing to lay on the altar of patriotism, if the defense of his country, the security of his home and the welfare of his fellow citizens demand the supreme sacrifice. The Holy Name man can be depended upon under all circumstances to realize the highest ideals of citizenship not only in time of peace but also in any emergency that may arise in the community, State or country, with whose stability and progress his own welfare is intimately bound.

These thoughts have today a practical application. With the world at large we Americans feel that we are passing through a period of crisis. This crisis is brought about not only by the terrific physical conflict which is now in progress in
Europe and in Asia, but also by the changes which are taking place in the philosophy of life and government. The forces which are today forging to the front in their quest for domination will not be content with the physical conquest of nations. They are in reality seeking to change our traditional plan and mode of living to such an extent that we are on the threshold of a new kind of civilization.

Unfortunately this new type of civilization strikes at the heart of religion and christianity. The denial of God, the destruction or enslavement of the Church, the eradication of religious and spiritual beliefs and ideals, the abandonment of christian traditions and practices are all parts of the program which the so-called Totalitarian system of government is endeavoring to propagate over the entire face of the earth. To what extent their efforts may be directed towards our own country and the other countries of the Western hemisphere may not be fully known, but certainly there is sufficient evidence to believe that the so-called leaders set absolutely no limit to their ambitions and hopes.

As believers and followers of the Prince of Peace, guided by His Vicar, our Holy
Father Pope Pius XII, it is our duty to persevere in our hopes and aspirations towards peace. Be it ours to continue to pray for peace, to hope for peace and to work for peace for the entire world, peace with justice and honor, peace that will recognize the spiritual and moral rights of individuals and nations, peace that will give to the Church the right to exercise freely her divine mission to teach and sanctify the souls of men. Be it ours to pray that our own blessed country may continue to walk peacefully among the nations of the earth, exercising its influence towards applying and ending the horrors of war and bringing back to human hearts the solace and strength of that blessed peace which was announced by the angels on the night of the Saviour's birth - "Peace to men of good will."

At the same time let us stand firmly with those who are today directing the resources of our country towards the building up of an adequate defense against unjust aggression. Let me be on our guard...
against the enemy within our gates, whose
propaganda is directed
to undermine our faith in our cherished
institutions, to weaken our morale
and to sow discord in our midst.
Let us seek spiritual and moral strength
in our holy religion and, by pursuing
the ways of righteousness, let us make
ourselves worthy, individually and
as a nation, that Divine Blessing
in which alone there is security and
Strength.
"And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountain, and it shall be exalted above the hills, and all the nations shall follow unto it" - Isaiah II-2.

St. Patrick's Cathedral at Corpus Christi on Corpus Christi Bay - what a wealth of catholic thought and mysticism, of catholic inspiration and romance bursts forth from the very mention of the title of this beautiful house of the Lord. Corpus Christi, the Body of Christ, glorious title of sublime mystery of the Most Holy Eucharist, the enduring token of the love of the Saviour for the children of men!

In this sacred name have the pioneer settlers of this charming spot left to posterity a monument of their profound catholic faith and an abiding act of reverence for the mystery, which constitutes the very soul of our catholic religion. For all
times and for all people seems this site to be hallowed and destined as a place of
pilgrimage, where God's love is immortalized and His goodness held in benediction,
that goodness which dispenses bountifully to the souls of men mercy, strength and
solace.

And how propitious the name of St. Patrick, Apostle of Ireland! Yea, through
the sturdy faith, zeal and generosity of his numerous spiritual progeny, Apostle
also to the world! Inspiring patron of myriads of Erin's sons and daughters who,
forced by persecution, or pressed by some other hardship, or urged by the sheer
spirit of adventure, to leave their native land, carried to the utmost bounds of
the earth the catholic name and faith which St. Patrick gave to their sturdy fore-
bears. For more than three generations has this venerable name of Ireland's patron
Saint, inscribed on the original church in Corpus Christi, borne testimony to the
nationality and faith of Captain Kenny and others among the first settlers of Corpus
Christi, and to the zeal of Fathers Fitzgerald and O'Reilly, who first ministered to
the spiritual needs of this community. May this testimony become, through this new house of worship erected to the glory of God under the Patronage of St. Patrick, a cherished tradition of catholicity in the Southwest of our country!

LIKE THE MUSTARD SEED!

Under the patronage of St. Patrick the pioneer congregation of the early fifties in the last century has followed the pattern of the mustard seed, set by our blessed Saviour as the symbol of growth for His Church. The primitive mission chapel erected in 1854 has been described as "a rickety building, dark, gloomy and depressing". It was replaced in 1881 by a more pretentious church built under the direction of Bishop Manucy, which, in spite of original defects, seems to have survived the vicissitudes of time until 1938, when a fire seemed as a sign from heaven that a more worthy house of God should be erected.

This, in brief terms, tells the story of the expansion of a modest mission chapel into a stately temple, a worthy expression of ecclesiastical art after the manner of
Latin America, an eloquent symbol of catholic idealism and culture. Strangely enough, but quite fittingly, the ground now hallowed in the sacred burden that it bears, being the gift of the John Kennedy family, continues the tradition in which were laid the foundations of this venerable parish.

The evolution of a simple mission chapel into the Mother Church of an illustrious diocese, the growth of a cluster of catholic families into an influential congregation, the parallel development of catholic education from the modesty of a one room school-house into a complete parochial system of elementary and high schools for boys and girls, truly this is an epic that challenges our admiration, a story worthy to be written in letters of gold in the religious and cultural annals of this great State of Texas, as an imperishable testimony of the faith, zeal and foresight of the bishops, priests, religious and laity of this venerable city.

CONTRASTS

Three factors stand out to account for the steady progress of the Church in Texas.
Tribute must in the first place be paid to God's providence and grace. Not indeed in the same manner, nor to the same extent, that Christ abides with the universal Church, does He cooperate with an individual flock and its Shepherds. Nevertheless, we may rightly believe and confidently hope that His presence, guidance and protection are in some manner made manifest in every group of His faithful followers. Has He not promised: "Where there are two or three gathered together in My name, there am I in the midst of them". (Mt. XXI:20) Nothing short of the providence of God can account for the manner in which churches, schools and institutions of charity and human welfare have increased within the last hundred years throughout the United States. It is as true today as it was in the days of St. Paul, that Paul may plant, Apollo may water, but it is God that giveth the increase. (I Cor. III:7)

Credit is due in the second place to that marvelous spirit of sacrifice, which has at all times characterized the attitude of the faithful and the clergy of America towards the Church and her institutions. The genuine American catholic not only loves his
religion, he is proud of it, waxes enthusiastic about it and is willing to deny himself for the sake of it. Thus it has been possible within less than two centuries to build up in these United States a Catholic spiritual life, supported by a material structure that challenges the works of the ages of faith in Europe. The Catholic explorer, adventurer, and colonist, rarely set forth on their perilous mission without their priest; rare too were the instances in which it was not possible to procure heroic apostolic men who were willing to leave all, cross seas and traverse continents in the quest for souls. When the pioneer moved higher upon the ladder of social, economic and industrial progress, he advanced also the dignity of his Church by enlarging, beautifying and making more efficient her buildings and equipment. Church and flock seem bound to each other in a partnership in which both share joy and sorrow, prosperity and adversity, triumph and persecution; under all circumstances and at every cost the ministry of religion is guaranteed an uninterrupted existence.

There is yet a third factor that enters into the progressive development of the
Church in America. That is the atmosphere of religious freedom and religious tolerance in which we live. Rights which are ours by divine will and in virtue of the natural law are further guaranteed to us under the Constitution and the Bill of Rights. In virtue of this guarantee the Church as an organization and the individual as a free citizen can each unfold, develop and participate in the richness of religious life, provided only that due regard be had for public order and the rights of other men. If at times this liberty and this tolerance have been menaced or even violated by unscrupulous zealots, the temporary disturbance has served to emphasize the fundamental principle, to arouse the indignation of the overwhelming majority of our fellow citizens and to spur men on to a better appreciation of their rights and to a more zealous participation in their religious duties.

It is heartening in these days of new ideologies and of international strife to hear repeated again and again, by the President and others in public authority, the insistent adherence of our government to these principles of freedom. In this hour of
joy over the dedication of this noble temple to the service of God, it is impossible
to deplore the fact that at least in one powerful country belief in God is proscribed,
and that in other countries the mission and work of the Church are unjustly circumscribed
and hampered. A return to barbaric religious customs and to pagan practices is in some
quarters openly advocated, although we have no knowledge of the extent to which this
propaganda has been effective. These signs of the times in which we live are not the
last or the least that should be weighed, as we regard with troubled souls the duel for
the domination of the world and its civilization now in progress in Europe, in the Near
East, in Africa and in distant China. Terrible as are the horrors of war in all its
modern fury and ruthlessness, the loss of our democratic freedoms, predominantly freedom
of worship and tolerance, would do greater violence to our manner of life than any
physical hardship that could befall us. Therefore, on a day like this, it behooves us
to pray to God that as a nation we may resist and reject those modern philosophies of
government, which make the denial of God and religious worship, or the curtailment of
religious freedom, a part of their system and political creed. Such denials strike at
the very roots of man's nature, dignity and destiny and take from human life every higher incentive and inspiration. Let us, as citizens of every creed, be vigilantly on our guard against every doctrine or movement that would undermine the structure of our free institutions and spell ruin for the magnificent spiritual life, which that structure makes possible in our nation.

**VIBRANT LIFE.**

In the ceremony of the dedication of a church we are made conscious of the vibrant life that exists within its walls and radiates to the souls of men. To view a catholic church merely as a mass of stone and steel, however artistically and pleasingly they are joined together, is to regard a body without catching a glimpse of the soul that gives it life and energy. When Solomon dedicated his great temple to its holy purpose, the Lord said: "I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there forever, and my eyes and my heart shall be there always" (3 Kings IX-3) When God Himself declares that His eyes and His heart shall be there always, it is more than metaphor of
speech to state that churches have souls, in the sense that there is present within them the very spirit of God, that sees and speaks and communicates life to those who enter with faith and sincerity.

Everything about a catholic church is a symbolic expression and instrument of life giving spiritual power. The very form of the church is the symbol of God's majesty and greatness; its towers and vaultings draw our imagination, our thoughts, our hearts, our emotions to His heavenly throne surrounded by Seraphim and Cherubin. The bells are as many tongues that proclaim the glory of God, summon us to prayer and divine service, usher in the Church's feasts and register in turn the joys and the sorrows in which the human heart, under the promptings of faith, seeks God's participation and solace. The holy water at the entrance is a symbol of benediction and a reminder of the purity of soul with which we should enter the holy place. The baptistry speaks of the new life, spiritual and supernatural, into which we must be born if we would enter the kingdom of heaven; "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of heaven" (Jno. III-5). The confessional, sometimes more solemnly called the
tribunal of penance, is in reality the most eloquent symbol of God's infinite mercy, the mercy that brings peace to troubled souls, the mercy that radiates from the words wherein Christ left with His Church the power of forgiving sin: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained." (Jno. XX-21,22).

The pulpit bears testimony to the mission of truth and the pledge of divine guidance in which that mission is framed and exercised by the Church through her hierarchy and priesthood. The catholic pulpit proclaims that there is in the Church a teaching authority, which is not derived from men, is not an echo of the opinions of men and does not reflect the changing moods of men. This teaching authority is derived from Christ, the Son of God, extends to all truth, is set like a precious jewel in the halo of the unfailing guidance of the Holy Ghost, the Spirit of Truth, and is exercised by a ministry solemnly sworn to adhere with constant firmness and fidelity to the doctrine, which for twenty centuries has withstood triumphantly the scrutiny of honest scholarship and
the malicious assaults of the misguided spirits. This stability and firmness of the Church in the exercise of her divinely guided teaching authority stand out as the sources of her strength and of the solidarity of her members; the abandonment and repudiation of that authority by religious reformers and independent philosophers are chiefly responsible for the chaos that exists today in the world of religion, governmental philosophy and social economics.

The presence of a throne in the sanctuary reminds us that this is a Cathedral, the seat of spiritual authority, vested in a successor of the Apostles. Again that throne speaks to us of and with an authority that is not of this world, an authority that is neither self-assumed nor imposed by any human power or agency, an authority that is nevertheless real, potent and far-reaching in its effect and influence. He who rules from this throne holds in his hand the staff of a shepherd of Christ, to whom, in the wisdom and judgment of the Church there has been committed the responsibility for the spiritual, moral, educational, and material welfare of the flock of
of Christ that constitutes the Diocese of Corpus Christi. It is the recognition of the
divine character of the episcopal authority that prompts priests and laymen to regard
with filial reverence the throne which adorns the sanctuary of the Mother Church of
every diocese.

ALTAR AND TABERNACLE

Everything in the catholic house of God ultimately converges towards the altar and
the tabernacle. There we find the culmination of the vibrant life and religious
realism that are reflected so powerfully in the architecture and appointment of a
catholic church. The altar and the tabernacle constitute the focal point that reveals
the essential reason for the final existence of the temple of God and for the sacri-
ifice, labor and art that are lavished upon it. Inversely it is from the altar and
tabernacle that life, light, energy and warmth are radiated throughout the edifice to
the souls of men.

The altar is the site and symbol of sacrifice, the supreme act of divine worship,
without which any form of religion is imperfect, without which any other act of homage,
intended to be an acknowledgment of the absolute domination of God over man, is incomplete. In the Old Law there were many forms of sacrifice, all ordained by God, all typical of the one great sacrifice of the Divine Lamb, "which", in the words of the Apocalypse, "was slain from the beginning of the world" (Apoc. XIII-8), all deriving their efficacy from the sacrifice of the God-man, Who by His death on the Cross "took away the sins of the world" (Jno. I, 29) and fulfilled the end for which He had come among the children of men: "He is the mediator of the new testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance" (Hebr. IX-15)

In the New Dispensation the daily renewal and memorial of the Sacrifice of Calvary is made possible through the Eucharistic Sacrifice of the Mass, enacted on our altars through the ministry of the priesthood instituted by Christ. The mandate and power issued by Christ at the Last Supper in the memorable "Do this for a commemoration of me" (Luke XXII-19) applies not only to the changing of bread and wine into Christ's
Body and Blood but also to the offering of that Body and Blood in the name of Christ as the daily fulfilment of the prophecy of Malachy: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered up to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts" (Mal. I, 11)

This Eucharistic Sacrifice brings Jesus Christ back daily among the children of men, as the High Priest and Victim, to officiate as mediator between them and His Heavenly Father. More sacred, then, does the catholic altar become than the altar on which Abel offered the firstling of his flock, more venerable than the pedestal on which Melchisedech offered bread and wine in thanksgiving for the victory over the enemies of Abraham, more dignified than the mound of stones over which Jacob poured the sacrificial vil on his way to Mesopotamia, more hallowed even than the holy of holies built by Solomon into his wonderful temple. All these were but figures and symbols of the altar, whereon the Sacrifice of the Cross is perpetuated for all times, in all places and for all peoples.
And who will venture even to count the blessings that emanate from the altar, when the Lamb of God is again the victim in that mystical, unbloody representation of His death which constitutes the Eucharistic Sacrifice? The altars of the Old Testament and their sacrifices have all passed, the Eucharistic altar of the New Testament shall endure to the end of time.

In the tabernacle the High Priest and Victim of the Eucharistic Sacrifice chooses to abide as king and friend among His subjects and followers. Thus is realized through the mystery of the Most Holy Eucharist the literal fulfillment of the promise made by God to Solomon at the dedication of the temple of Sion: "I have sanctified this house........ and my eyes and my heart shall be there always" - It is, therefore, no figure of speech when devout souls sense a mysterious Presence, invisible but palpable to the sensibilities of the soul that is open to divine influence, when they come to pray in the peaceful atmosphere of a catholic church. Even devout non-Catholics have been known to sense this Presence as they sat and prayed under the flicker of the sanctuary light, without
the being aware of/purpose it serves. Certainly for Catholics, whose faith in the real and abiding presence of Jesus Christ in the Sacrament of the Most Holy Eucharist is a matter of firm unshakable conviction, will always feel that the tabernacle, be it simple or ornate, diminutive or elaborate, in the poverty of a mission chapel or in the pompous splendour of a Cathedral, is the dwelling place and throne of the living Son of God, Christ Jesus, really, truly and substantially present in the Sacrament of His love. For the catholic heart every tabernacle is a throne from which the King of Kings dispenses love and mercy, the abiding peace of the Friend of friends, Who is always eagerly ready to dispense sympathy, consolation and help to all who approach with faith, confidence and love.

DOES HUMANITY NEED THE CHURCH?

These thoughts will, we trust, help us to understand the solemnity of the ritual of the Dedication of a Church, especially of a Cathedral or Mother Church of a Diocese. They will also make understandable the ritual with which the Catholic
Church clothes all the acts that express her relations to God. Even the works of religious art, not always extremely refined but nevertheless sincere, with which she adorns the walls and sanctuary of the Lord's house, the music that adds splendour to her solemn ceremonies tinkle with life and express the strange paradox of the realism of the catholic faith and the idealism of catholic worship.

What is wrong with our times is that many have lost much of this realism of faith and wasted the idealism of divine worship on empty, artificial, meaningless worldly show. What is needed is the sincerity of Solomon, who after testing worldly wisdom and tasting worldly pleasure proclaimed in the humility of his heart "I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun" (EcclesIII-11) What is needed is the vision of Christianity from within, as expressed by Augustin Thierry, a noted convert of the last century: "Between christianity seen from within and christianity seen from without, there is the same difference as between the painted glass windows of a cathedral, looked at from one side or from the other. Seen from without,
they resemble dark-gray stains, separated from one another by dull leaden lines; seen from within, they are beautiful figures, glowing with light" Even some Catholics never get the full vision from within!

What is needed in the turmoil of wild ideologies, that would destroy all faith except faith in their own paganism, is the conviction which Monsieur Vandal once expressed before the French Academy: "We shall not find the foundation of duty outside of that faith which has so long formed the support of the French soul. There is no example of a people without religion ever having remained a free people" - What this restless, storm-tossed world needs is re-direction of the human heart back to spiritual and moral simplicity and sanity, the realization that the focasing of the human heart away from God does violence to its very nature and normal craving. It is still as true in this twentieth century of confused thinking and hectic action, as it was in the days of St. Augustine, that our hearts are restless until they rest in God. Among the violences which we are witnessing in our day, none does more harm to humanity than the violence
of irreligion, paganism, religious persecution and deliberate turning away from God.

In conclusion may we express our warmest sentiments of congratulation to His Excellency the Most Reverend Ordinary of this Diocese of Corpus Christi and to His Excellency, his Most Reverend Bishop Coadjutor, upon the successful completion of this beautiful Cathedral and its auspicious dedication. May this event prove another historic milestone in the growth and progress of this venerable See and city. May it give to catholicity in Southern Texas a new incentive for enthusiastic loyalty to the Catholic Church and Faith. May this dignified piece of ecclesiastical architecture be to all men of good will in Corpus Christi a source of religious inspiration and the instrument of the most bountiful blessings of the Lord God of hosts, to Whom be honor and glory forever.
"And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountain, and it shall be exalted above the hills, and all the nations shall follow unto it" - Isaiah II-2.

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In 1964 has been described as "a place of worship," dark, gloomy and depressing. It

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the spiritual needs of the community. May the Festival become, through this new
Three factors stand out to account for the steady progress of the Church in Europe:

- The influence and legacy of the Christian spirit on the European continent and its impact on the shaping of the European identity and culture.
- The growth of what has been termed the "European Church" into an integral part of the European continent, reflecting the cultural and religious heritage of the region.
- The role of the Church in fostering education and intellectual development, contributing to the advancement of science and culture.

These factors have contributed to the continuous growth and influence of the Church in Europe, despite challenges and transformations over the centuries.
The genuine American Catholic not only loves the Church and her institutions, but all those charisms granted the Church to the glory of the Church and the glory of America—to credit this due in the second place to those marvelous gifts of sanctity, which has 

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... in a partnership in which both share joy and sorrow, progress and adversity, 

... and look toward to each other, more efficient, more productive and enlightened. In

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where in Christ left with His Church the power of conferring sin; effective is the Holy 
those sins you shall forgive, they are forgiven them; and those sins you shall 
retain they are retained." (Mat. XXI:21, 22). 

The pulpit bears testimony to the mission of truth and the pledge of divine guidance 
and priesthood. The Church proclaims that the teaching authority is derived from Christ, 
not from the changing moods of men. This teaching authority is derived from Christ, 
the Son of God, extends to all truth, is set like a precious jewel in the halo of the 
unfailing guidance of the Holy Ghost, the spirit of truth, and is exercised by a minis-
try solemnly sworn to adhere with constant fidelity to the doctrine, which 
for twenty centuries has withstood triumphantly the battering of honest scholarship and
the malicious assaults of the misguided spirits. This stability and firmness of the Church in the exercise of her divinely guided teaching authority stand out as the sources of her strength and of the solidarity of her members; the abandonment and repudiation of that authority by religious reformers and independent philosophizers are chiefly responsible for the chaos that exists today in the world of religion, governmental philosophy and social economics.

The presence of a throne in the sanctuary reminds us that this is a Cathedral, the seat of spiritual authority, vested in a successor of the Apostles. Again that throne speaks to us of and with an authority that is not of this world, an authority that is neither self-assumed nor imposed by any human power or agency, an authority that is nevertheless real, potent and far-reaching in its effect and influence. He who rules from this throne holds in his hand the staff of a shepherd of Christ, to whom, in the wisdom and judgment of the Church there has been committed the responsibility for the spiritual, moral, educational, and material welfare of the flock of
of Christ that constitutes the Diocese of Corpus Christi. It is the recognition of the
divine character of the episcopal authority that prompts priests and laymen to regard
with filial reverence the throne which adorns the sanctuary of the Mother Church of
every diocese.

ALTAR AND TABERNACLE

Everything in the catholic house of God ultimately converges towards the altar and
the tabernacle. There we find the culmination of the vibrant life and religious
realism that are reflected so powerfully in the architecture and appointment of a
catholic church. The altar and the tabernacle constitute the focal point that reveals
the essential reason for the final existence of the temple of God and for the sacri-
ifice, labor and art that are lavished upon it. Inversely it is from the altar and
tabernacle that life, light, energy and warmth are radiated throughout the edifice to
the souls of men.

The altar is the site and symbol of sacrifice, the supreme act of divine worship,
without which any form of religion is imperfect, without which any other act of homage,
intended to be an acknowledgment of the absolute domination of God over man, is incomplete. In the Old Law there were many forms of sacrifice, all ordained of God, all typical of the one great sacrifice of the Divine Lamb, "which", in the words of the Apocalypse, "was slain from the beginning of the world" (Apoc. XIX-8), all deriving their efficacy from the sacrifice of the God-man, Who by His death on the Cross "took away the sins of the world" (Jno. I,29) and fulfilled the end for which He had come among the children of men: "He is the mediator of the new testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance" (Hebr. IX-15).

In the New Dispensation the daily renewal and memorial of the Sacrifice of Calvary is made possible through the Eucharistic Sacrifice of the Mass, enacted on our altars through the ministry of the priesthood instituted by Christ. The mandate and power issued by Christ at the Last Supper in the memorable "Do this for a commemoration of me" (Luke XXII-19) applies not only to the changing of bread and wine into Christ's
sacrifice of the Cross be persevered for all times. In all places and for all people.

The wonderful temple. All these were but figures and symbols of the altar worship of the Holy Mother of the Church. By so doing, the way to be respectable, more heavenly, even than the Holy of Holies by Solomon. As can be more devoutly than the mounds of scenes over which flowed poured the sacred water, it can

depth offered bread and wine in thanksgiving for the altars over which the ashes of the believer—offered the Cross of the Cross of the Cross, more venerable than the pedestal on which it rested, more sacred; than, does the Catholic athlete become than the athlete on which about

men as the high priest and prophet to ordain and mediate between them and the Heavenly

and the Children's Prayers, please chart back to Alfa and Omega the chalice of

the Gentiles, with the Lord of Hosts: (Rev. 11:1)

and these are offered up to My name a clean offering: for My name is clean and

the Gate down, My name is clean among the Gentiles, and in every place these are sanctified.

the dead and blood but also to the ordination of the Pope, the ordination of the Pope, and blood in the name of that Body and
the presence of the Lord and proved under the tabernacle that the sanctuary was holy
and the vail thenceforth (Lev. 21:24). And when the high priest went into the holy of
holies, he had no one in the tabernacle to conduct him (Lev. 16:32).

In the tabernacle, the high priest and minister of the humanity of Christ chose to
in the sanctuary the High Priest and Minister of the humanity of Christ, this as

In the end of time, the secretaries have all passed, the sanctuary of the New Testament shall endure to

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being aware of the purpose it serves. Certainly, Catholics, whose faith in the real and abiding presence of Jesus Christ in the Sacrament of the Most Holy Eucharist is a matter of firm, unshakable conviction, will always feel that the tabernacle, be it simple or ornate, diminutive or elaborate, in the poverty of a mission chapel or in the sumptuous splendor of a Cathedral, is the dwelling place and throne of the living Son of God, Christ Jesus, really, truly and substantially present in the Sacrament of His love.

For the Catholic heart, every tabernacle is a throne from which the King of Kings disposes love and mercy, the abiding peace of the Friend of friends, the infinite foundation of faith, confidence and love.

These thoughts will, we trust, help us understand the solemnity of the ritual of the Dedication of a Church, especially of a Cathedral or Mother Church of a Diocese. They will also make understandable the ritual with which the Catholic
Church clothes all the acts that express her relations to God. Even the works of religious art, not always extremely refined but nevertheless sincere, with which she adorns the walls and sanctuary of the Lord's house, the music that adds splendour to her solemn ceremonies tinkle with life and express the strange paradox of the realism of the catholic faith and the idealism of catholic worship.

What is wrong with our times is that many have lost much of this realism of faith and wasted the idealism of divine worship on empty, artificial, meaningless worldly show. What is needed is the sincerity of Solomon, who after testing worldly wisdom and tasting worldly pleasure proclaimed in the humility of his heart "I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun" (Ecclesiastes II-11) What is needed is the vision of Christianity from within, as expressed by Augustin Thierry, a noted convert of the last century: "Between Christianity seen from within and Christianity seen from without, there is the same difference as between the painted glass windows of a cathedral, looked at from one side or from the other. Seen from without,
they resemble dark-gray stains, separated from one another by dull leaden lines; seen from within, they are beautiful figures, glowing with light" Even some Catholics never get the full vision from within!

What is needed in the turmoil of wild ideologies, that would destroy all faith except faith in their own paganism, is the conviction which Monsieur Vandal once expressed before the French Academy: "We shall not find the foundation of duty outside of that faith which has so long formed the support of the French soul. There is no example of a people without religion ever having remained a free people" - what this restless, storm-tossed world needs is re-direction of the human heart back to spiritual and moral simplicity and sanity, the realization that the focusing of the human heart away from God does violence to its very nature and normal craving. It is still as true in this twentieth century of confused thinking and hectic action, as it was in the days of St. Augustine, that our hearts are restless until they rest in God. Among the violences which we are witnessing in our day, none does more harm to humanity than the violence
of irreligion, paganism, religious persecution and deliberate turning away from God.

In conclusion may we express our warmest sentiments of congratulation to His
Excellency the Most Reverend Ordinary of this Diocese of Corpus Christi and to His Ex-
cellency, his Most Reverend Bishop Coadjutor, upon the successful completion of this
beautiful Cathedral and its auspicious dedication. May this event prove another
historic milestone in the growth and progress of this venerable See and city. May it
give to catholicity in Southern Texas a new incentive for enthusiastic loyalty to the
Catholic Church and Faith. May this dignified piece of ecclesiastical architecture
be to all men of good will in Corpus Christi a source of religious inspiration and
the instrument of the most bountiful blessings of the Lord God of hosts, to Whom be
honor and glory forever.
"Blessed is the man whom thou shalt instruct, 0 Lord: and shalt teach him out of thy law".

Ps. XCIII - 12

Today a noble ambition is realized and the labors and sacrifices spread over more than a decade of years are rewarded in the realization. Throughout that comparatively long series of years has it been the desire of the Church through her representatives to place at the disposition of the catholic student body of Louisiana State University the facilities of a center, that might serve to those spiritual, moral and social needs, for which the University is not expected to make provision. Likewise has it been the desire of the Church to establish a suitable residence and office, wherein the catholic chaplain at the University might be more completely and more conveniently available to the student body and faculty.

During these years, with the approval of his superiors, the chaplain has succeeded in
organizing an efficient group of priests and laymen, notably the Knights of Columbus and the Catholic Daughters of America of the entire State, who have aided substantially in raising funds towards the realization of the project. In this task the priests and the faithful of the Archdiocese finally played a worthy part in response to a general appeal for financial assistance.

It seems only fitting that on this joyous occasion we should give public expression of our gratitude to all, who have during all these years sustained with generous loyalty this work of God for the welfare of souls. Right and just does it seem also, at this time to express our appreciation to the governing body of the University of the great service rendered in making available on a generous lease contract this splendid site, which made it possible practically to integrate this Center with other structures serving similar purposes and with the splendid array of academic buildings that constitute this one of the finest campuses in the country. This gracious act was a benefaction which we prize and a challenge, to which we have striven to respond in the planning of an ensemble
worthy of its setting.

In spite of our efforts to do justice to all, we may fail to give adequate recognition to every group and individual, who has aided in the enterprise, and for this reason we crave charitable indulgence for any omissions. But we cannot forget the thoughtfulness of the good ladies, the Sponsors of the Newman Club, who furnished the rectory most munificently, nor must we pass over the individual donors of many objects, including the liturgical marble altar, that adorn this house of God.

To the Reverend Chaplain and his Building Committee, among whom we find Right Reverend Monsignor Gassler, the venerable Dean, original promoter of the University chaplaincy and ever prudent adviser of the group, to the architect, engineers and contractors we extend a message of felicitations and cordial congratulation. May Christ the King of kings, to Whose everlasting glory this Center is dedicated, bless all who have had a share, be it ever so modest, in making this a day of genuine joy and benediction.

One word more, to the venerable Bishop of Lafayette, who has so graciously consented
to celebrate the Solèmn Mass of Dedication, and to His Excellency the Bishop of Alexandria, who honors us with his presence. Both illustrious prelates have greatly aided the project by their approval and encouragement.

MISSION OF THE STUDENT CENTER

It is only reasonable to expect that many would inquire about the mission of a religious student center on the Campus of a State or secular University. This inquiry would naturally apply to all such centers, regardless of the religious groups or denominations that sponsor them. Undoubtedly many would approach the inquiry with a thought about the traditional separation of religion and education expressed or implied in federal or State constitutions. Fortunately that so-called principle of separation has never in these United States of America been urged to the point of barring religious services from our federal military and naval academies in West Point and Annapolis or preventing in these places the erection, at the expense of private citizens, of suitable houses of worship. Nor has this principle of separation inhibited the appointment of chaplains and the
conduct of religious services in military camps and barracks, on our naval vessels, in federal, State and municipal hospitals and prisons. After all, we are a nation that still boasts of its belief and trust in God, that sets its face firmly against the scoffer of religion, that does not disdain to open and close its legislative assemblies with prayer, that at least on one day in each year offers to the all high God, the Giver of all good gifts, a solemn act of thankfulness and praise. It would, therefore, be a strange contradiction of our best national traditions, were God and religion inexorably barred from the educational life of our American youth!

**EDUCATION A SUBLIME FUNCTION**

One of the great Fathers of the Church, St. John Chrysostom, in speaking of education says, in one of his commentaries on the Gospel: "What can equal that art, which is devoted to the direction of the soul and the formation of the mind and character of youth? He who is charged with such a function, must exhibit greater diligence than any painter or sculptor". The painter indeed deals with drab, lifeless canvas, on which by the application of pigments
of varied colors he may produce marvelous effects, but never can he create a single spark of life or action. The sculptor may mold out of plastic clay or carve out of immaculate marble a figure of entrancing beauty, but like Michael Angelo, standing in admiration before his wonderful creation of the statue of Moses, he will cry in vain that the child of his genius speak to him even a single syllable.

Far more exalted, even sublime, is the function of the educator, but also far more responsible. His is the privilege and task to mold the human soul, to enrich the human intellect, to put life and color into human character, to prepare for his place in life this youth, who contains within his soul the potential genius of Aristotle or of a St. Thomas Aquinas, the power of a Caesar or of a Napoleon, the heroism of an Alexander or of a Joan of Arc, the gentle art of a Raphael or of a Murillo, the fiery sanctity of an Ignatius or the sweet unction of Soeur Therese called the Little Flower of Lisieux. Every expression of human life, the trend of human society, the development of civilization, the progress of science, art, culture, industry and economics, the course of human history,
the woe and weal of nations and of all humanity, human happiness in time and in eternity lie in the palm of the educator's hand, awaiting the form that his fingers will fashion and the color and direction his skilful strokes will produce.

**SOURCE OF INSPIRATION**

The educator must derive his inspiration from a correct and necessarily lofty concept of the nature, mission and destiny of the being that he aims to educate. It will make all the difference in the world whether his concept be spiritual or purely materialistic; whether he regard his pupil as the image of God, endowed with intellect and will, or as a fortuitous chemical agglomeration, a being just a little less than an angel or merely a glorified animal; whether he envision his pupil as endowd with immortality and destined to become the companion of the very God, or just another worm of the earth to live, grovel, crawl and suffer for a time and then be hopelessly consumed a few feet below the crust of the earth.

Unfortunately we have had in all ages, despite the power of the human intellect to
reason to the contrary, and notwithstanding the persistent teaching of revelation, an abundant crop of agnostics and rationalists, materialists and atheists, who presume to set themselves up as teachers and instructors. But it seems that our present generation has produced more than a fair share of this species of pseudo educators. The fruits of their labors are probably among the seventy eight millions of Americans, who profess neither religion nor church membership and who probably know not whither they are going, or even why they exist on God's beautiful earth.

**OUR OBLIGATION TO YOUTH**

The educator is dealing with God's masterpiece in visible creation, with the one presents an illustration of being which consummate perfection in its physical structure, as compared with other created things, and which at the same time enjoys the distinction in visible creation of possessing a spiritual nature fashioned unto the likeness of the Creator Himself. That same masterpiece is destined, according to the will of the Creator, not for time but for eternity, not for the transitory joys of earth but for the enduring happiness of heaven,
not to live according to the promptings of sense emotions but according to the dictates of reason aided by faith. All true education must be inspired by this fundamental concept of the human being.

In one of his annual reports Dr. Nicholas Murray Butler, illustrious President of New York's Columbia University, deplores the fact that in the intellectual life of our country these considerations are too often ignored. Speaking about the ancient insistence on "the use of reason, which is preceded by faith and leads up to it, with the aid of revelation and grace", Dr. Butler says: "To starve youth by depriving it of intellectual and moral nourishment and to cripple and disable it by depriving it of the discipline of experience, are among the newest and most popular forms of cruelty that have been devised to make education impossible".

FUNCTIONS OF THE STUDENT CENTER

This Catholic Student Center, so auspiciously established within the heart of a great University, is designed to complement the secular education which is here offered to a
numerous and ever growing student body. What the University claims to be beyond the pale of its regular curriculum, namely the satisfaction of the spiritual and moral needs and cravings of the student body, will be offered at and by the Student Center. Here the liberal education of the Campus will be integrated by sound catholic philosophy and the inculcation of religious truth, which forms the acme and perfection of all true education. Here the student will become familiar with those sound christian principles, which give balance and poise as well as stability and strength to moral character. Here the student will find the opportunity to solve his doubts and problems, be they moral or spiritual, philosophic or practical, historic or religious.

On the University Campus this spot shall be a hallowed asylum, in which, under the sanctuary lamp, professors and students, campus executives and visitors may seek light and guidance, strength and comfort from the Divine Saviour, Who will henceforth be enthroned on this altar in the Eucharistic Presence. From this sanctuary there will henceforth emanate a continuous stream of divine grace to give sanctity and unction, courage and power,
righteousness and purity to all whose faith and sincerity will prompt them to direct hither their footsteps and gratify their longing for communion with God. Here will be offered abundant opportunity for the cultivation of that supernatural life, to which every human being is invited, urged, aye compelled to aspire, the supernatural life which God's grace makes possible and which gives to human nature a participation in the very nature of God.

On this point let us cite the testimony of St. Peter in his second Epistle (IV, 1): "He (Christ) hath given us great and precious promises: that by these you may be made partakers of the Divine Nature, flying the corruption of that concupiscence which is the world".

**THE FULFILLMENT OF A DUTY**

The erection, dedication and maintenance of the Student Center under the auspices of the Catholic Church are an illustration of that maternal solicitude which the Spouse of Christ bestows on all her children. There is no period or circumstance in human life which she does not encompass with her loving care. But childhood and youth have at all times engaged her affectionate concern more intensely than adult age, because in her ex-
perience through the centuries, in every conceivable vicissitude of life, she has gathered abundant proof of the necessity of this solicitude. Today, when new philosophies of life are shooting up like mushrooms, when the hands of dictators, atheists and radicals of every description are stretching out their unholy hands for the domination of the spirit of youth, the Church is more conscious than ever of her responsibility. And, inversely on the constructive side, the Church is equally mindful of a duty to cooperate with the positive forces in the sincere effort to prepare for human society a youth spiritually and morally equipped to combat the evil influences and trends that menace our civilization.

Frequently have we heard in recent years the plea for a spiritual revival in our own nation as a preparation for the important tasks that lie before us. This establishment is one way in which we strive to respond to that plea, one way in which we hope to make a worthy contribution to the upbuilding of an American youth that will carry on the noble traditions of our nation, promote the ideals of our homes and perpetuate the civilization which has been progressively achieved under the Christian influence of nearly twenty centuries.
May, then, the University of this great State of Louisiana interpret and accept in this spirit our contribution to the noble work which is being carried on with so much generous zeal on this Campus; and may all of us experience an abiding satisfaction in the blessings which we pray Christ the King ever to send forth from these hallowed precincts to all who place themselves confidently under His loving sway.
The two decades just past have witnessed many movements of absorbing interest and importance, but among them few can lay claim to greater universality and intensity than that which revolves about youth. With scarcely an exception the hands of all kinds of institutions and organizations, aye the long arms of the nations of the earth, are stretched out towards youth from the undeveloped stage of childhood to the maturity of manhood and womanhood. The conquest of youth for new ideas and ideals, for new philosophies of life and government has occupied a major position in the programs of the individuals and groups who are today striving for the mastery of the earth. Notably in Europe, in Russia and in the Orient has resounded the clarion call to youth to rally to the support of the new ideologies, in which the nations are promised new life, new vigour, new power, new prosperity, new wealth. Balila, Giovannezza, Hitlerjugend,
Russian Atheistic Youth columns, uniformed Nipponese School organizations are but the more familiar forms among the many national organizations which have with unprecedented enthusiasm accepted the discipline, usually hard and exacting, by which modern leaders are wont to train their followers and prepare them for action.

Nor have we in America remained untouched by this modern realization of the potentialities of youth. We have avoided to a large extent military regimentation and fanfare, but our youth has received unusual attention in the matter of school athletics, club formation and especially in the programs of the Civilian Conservation Camps and National Youth Administration. Nor has our youth escaped indoctrination, open and clandestine, with the newer ideologies, cleverly disseminated on the school and college campus, in workingmen's circles, in forums, through books and pamphlets of an endless variety, not forgetting popular fronts, pink and red.

**REASON OBVIOUS**

The reason for this general concentration upon the conquest of youth is not difficult
Youth has intelligence, imagination and romance, qualities which are easily captivated by and for new ideas. Youth has ambition, hope, strength and a spirit of adventure, is all too readily enticed and enlisted for new conquests. Youth actually holds within its grasp the possibilities of realizing in the future all that the genius of the present reasons, schemes and dreams about. There seems, indeed, no more certain avenue to success for any great campaign than to captivate the mind of youth, harness its enthusiasm and send it forth gallantly to study, to work, to battle or even to play.

No wonder then that, even from a natural or human point of view, the Church should be specifically conscious of her mission and responsibility for youth to an even greater degree than secular powers and agencies. Note here a great difference: the Church regards her attitude towards youth as a mission, as a responsibility, as a duty to do something for youth; other institutions, especially the modern totalitarian State, regard youth as a potentiality to be cultivated, developed, capitalized, exploited for the benefit of the agency or State. The Church cultivates youth for the benefit of youth; secular agencies,
especially the totalitarian government, train youth for the benefit of the State.

The Church has in reality been the pioneer in youth education and training. To her the vision of Christ sitting by the wayside with little children crowding around Him has at all times been an inspiration. His "let the little children come unto Me, and forbid them not", is a mandate that comprehends all the youth and every phase of service—spiritual, moral, intellectual, even physical. Hence, the early establishment by the Church of centers of instruction and human welfare and their progressive development. Hence, also the answer of the Church to the modern challenge for a youth movement and program, more specific, more comprehensive, more intense, more insistent than were those that seemed to meet the needs of the previous generations, that were less exposed to the dangers of modern times.

"THE WHOLE YOUTH"

Somewhat misleading perhaps is the title of our discussion—"THE WHOLE YOUTH". It is precisely what the modern totalitarians claim, "The Whole Youth". — Body, mind,
Heart, energy, work, service, life itself are demanded of youth in this new form of servitude, whose master is the party, the State, the Duce, the Fuehrer or the Commissar. It is the most complete form of self-abnegation and passive absorption in the State mechanism. The old terms patria, patrie and fatherland have practically ceased to conjure up visions of chivalry and heroism. In this new form of servitude youth is trained to submerge individuality, surrender personal liberty and face every situation including death with icy Spartan stoicism. Even the older pagan slogan "pro ara et focis" - for the altar and the home-fireside - seems to have lost its power of inspiration, for in the new order the State exists for the protection of neither religion, nor the home, nor the individual, but all three exist or are tolerated only to serve the State.

Quite different is the christian concept of "The Whole Youth". It is our understanding that the subject of the youth movement or program is the whole of this wonderfully complex but divinely integrated creature called man. This heaven destined masterpiece of visible creation, this creature composed of a marvelously constructed body that enshrines
it does not encompass the soul that animates it. This creature endowed with a soul that challenges the study and speculation of the sages, gifted with a mind that can scan the universe, fathom the depths of the sea, measure the size and movements of the planets, attain to a knowledge about the unseen world and lose itself in contemplation before/nature and attributes of the very God. This creature with its potent will that has been known to attempt the conquest of the universe and almost succeed. This mysterious creature with its labyrinth of emotions, its network of passions, its paradoxical capacity for angelic virtue and for satanic malice.

Such is youth, in all its complexity, beautiful and grand in its natural setting, yet infinitely more entrancing in its supernatural exaltation effected through the miracle of divine grace. This creature which must face the world courageously and battle bravely for life, health, happiness and progress; this creature which must engage in relentless warfare against evil, physical evil, moral evil, social evil, spiritual evil; this creature that must elude the wiles of wicked men and escape snares of the very demons of hell; this
creature that is born to rule the earth and to conquer heaven itself: "The kingdom of heaven suffereth violence, and the violent bear it away". Such is the being which we visualize when we speak of "The Whole Youth".

An Integrated Program

In virtue of the inexorable law that the means must be commensurate with the end, nothing short of an integrated program can suffice to meet the challenge presented by modern youth. In other words to be worthy of the name a youth program must provide for the entire gamut of youth-needs must balance and coordinate as perfectly as possible its services. Experience teaches that a completely integrated and well balanced youth program must comprise at least four points: it must be religious, it must be cultural, it must be vocational, it must be recreational. To each of these salient points or features we shall now devote brief attention:

Youth and Religion

The most flagrant defect in the purely secular youth program is the emphasis which
it lays on the natural and its omission of, if not contempt for, the spiritual, the reli-
gious, the supernatural needs of human nature. Man's nature even at its worst grows
weary and sickens, when it is overfed on what is merely material and physical. Sooner
or later there will arise out of the innermost depths of the soul that cry to God of the
great St. Augustine: "Our hearts are restless, until they rest in Thee!" To know, love
and serve God is the threefold fundamental mission of man, to which every other end and
purpose of life must be subordinated and towards which youth in particular must be guided
and directed. To teach and train youth to confine its quest for happiness to the material,
the physical, the ephemeral gratifications of this world is to do violence to its very
nature. Not to make youth conscious of its spiritual capacities, its vocation to a super-
natural life and its right to a heavenly heritage of everlasting blessedness is to deprive
it of that which alone makes life, effort and sacrifice worthwhile.

Therefore, a youth program must devote paramount importance to the inculcation of
religious truth and to the integration of life through religious practices. We want a
catholic youth that knows its faith, is familiar with catholic moral principles, is proud
of its Church and glories in its fidelity to religious duties. A catholic youth which is
intellectually and morally able to expound and defend catholicity in the classroom and on
the campus, in the drawingroom and at the club, in the office and in the workshop, on the
lecture platform and in the pressroom. A catholic youth that is brave and courageous in
the open profession and practice of its holy faith, confessing Christ before men, so as
to merit Christ’s recognition before the Father in heaven.

The youth program should, therefore, promote, with due consideration for the capacity
and station in life of each respective individual and group, the study of religious truths,
apologetics, Church history and the sacred liturgy. The formation of discussion clubs,
evidence guilds and elocution classes among the young would be an excellent approach to
the development of genuine leadership. Let us not raise soft pampered Catholics. Corporate
religious exercises on special occasions are very commendable, but the encouragement of
individual fidelity to spiritual duties and practices of piety would seem to produce far
more substantial and more enduring results. Each boy and girl, each young man and young woman must learn to stand firmly on his or her own feet.

YOUTH AND CULTURE

Not the last nor the least of the many glories of the Catholic Church are her remarkable success in preserving the fragments, that barbaric vandals left of ancient pagan culture, and her preeminent achievement in the development of a new culture which is in conformity with christian principles and ideals. Almost infinitely superior, far more diversified and incalculably richer is the culture which the Church has fostered through education and through the encouragement which she gave at all times to scholars, scientists and artists. To introduce catholic youth to the knowledge, appreciation and joy of these achievements must be definitely recognized as part of our responsibility. To make youth conscious of a relative duty to cultivate the arts and sciences, to aid it in developing its godgiven talents in this direction, to encourage it to pass on this cultural heritage to succeeding generations, more abundantly enriched in quality and quantity, is one of the
highest functions of a youth program.

Hence, the importance of reading circles, library and museum appreciation, book reviews, historical lectures, musical concerts, dramatics and art exhibits. In our larger cities an occasional tour, under capable guidance, of churches that have special architectural, artistic and liturgical merit would prove an interesting and profitable variation. Nor should periodic excursions into God's beautiful nature, to some historic point, to some interesting city be overlooked as means to develop the finer side of human nature, not to speak of the educational value of such tours.

VOCATIONAL INTERESTS

No institution lays quite as much stress on the question of vocation as does the Catholic Church. Entirely apart from the superior consideration given to the development and cultivation of the definitely spiritual callings to the sanctuary, the monastery and the convent, there prevails in the Church a fairly persistent conviction that God at least endows everyone with certain aptitudes and inclinations, which point to the particular state of life
and occupation in which each may hope to find satisfaction and wellbeing. Young, inexperienced
and of immature judgment youth cannot always face unaided the problem of a wise discernment
and prudent selection in a matter, upon which depend its happiness and prosperity through
life, and even its security in eternity.

Hence, a well thought out constructive youth plan should make provision for occasional
practical talks and private consultations pointing to vocational guidance and a proper under-
standing of the responsibilities, advantages and prospects of certain vocations. Priests,
physicians, experienced nurses, business executives, craftsmen, leaders in industry, bank-
ing and labor, government officials and experts and many others could be successfully ap-
proached to give talks, that would prove practical, interesting and useful to youth groups.
Not every unit is equipped to extend its services into the educational field, although in
larger centers vocational training might be feasible along cooperative lines. But youth
can at least be directed to where specific training and apprenticeship is available. The
program of the National Youth Administration offers commendable opportunities in many places.

Individual enterprise not infrequently finds the way for giving aid and guidance. For instance down in Louisiana a certain parish priest in a small community found that his boys were depressed over the hopelessness of gaining permanent employment. Learning of the year-round demand for spring chickens, he decided to experiment with his boys in the raising of broilers for the hotels and restaurants of the nearby city. With a comparatively small investment and the help of a few fellow citizens he has in a little over one year built up a thriving business that gives employment and the prospect of future success to a number of lads in his congregation.

Highly important in this vocational program is the proper guidance of those who contemplate marriage with its consequent implications of homemaking and parenthood. Too often is advice along these lines given by persons, professional or private, who have decidedly materialistic, immoral and irreligious views on these issues. A judicious, well-informed, conscientious youth leader can render many a useful service to inexperienced and sometimes
misguided girls and even boys, whose confidence he or she succeeds in winning.

"A SOUND MIND IN A SOUND BODY"

It seems almost superfluous to talk about the recreational features of a youth program. The tendency in many places seems to have been to concentrate, even almost to the extent of monopoly, upon recreational activities. The spontaneous reaction of young people to the invitation and opportunity for play has resulted in almost obscuring every other feature, even where religion, education and culture receive fair consideration. There is a glamour about athletics, sports and frolics to which youth reacts as does a piece of steel to a magnet. We have seen youth movements grow and spread with remarkable rapidity, chiefly because of the opportunity they offered for play, boxing tournaments and athletic contests. The recreational program is practically the one form of youth activity that offers spectator attraction and revenue possibilities, which is another reason for its popularity. In a sense it is also the one feature that sometimes draws the boy who is most in need of the spiritual attention discussed above, the bait after which he snatches eagerly, little
knowing the greater blessings that await his more intimate association with the larger
movement.

Discretion in the selection of recreational activities is highly important. Games
suitable for boys are not always commendable for girls; rules require adaptation to the sex
and ages of participants in the more strenuous games; the physical strength and endurance
of individuals must be carefully gauged before permitting them to join in certain ex-
ercises; in tournaments and inter-parochial or inter-district competitions care must be
taken to avoid rivalries that may endanger charity and friendliness; social gatherings,
dances and parties should be prudently supervised to avoid the very pitfalls against
which they are intended to be safeguards; to sustain interest the program should be sys-
tematically varied, adjusted to the seasons of the year and well balanced in respect to
outdoor and indoor exercises.
ADULT INTEREST

Leadership and sponsorship are the avenues through which adults can find their way into the youth movement. Leadership may be professional or amateur, salaried or gratuitous, but under all circumstances it should be unselfish, capable and sincerely interested in the welfare of the group which it undertakes to serve. Leaders must understand and love youth, know how to win and keep the respect and confidence of their charges and always able to maintain order and discipline without seeming dictatorial or arbitrary. Success or failure depends not infrequently upon the character, the temperament, the discernment, the sense of fair play, the sense of humor of a leader. The same group will grow stale and disintegrate under one type of leader, while under another it will go through fire. Probably in his own particular field there has been no better example of the highest type of leadership than the late Knute Rockne, whose pat upon the back of a player coming off the field was as effective as a fiery harangue in the dressing room.

Adult sponsors play an important part in a youth setup. Their interest, counsel
and aid can be of tremendous value. We are speaking now of that comparatively small group of interested men and women, who will meet from time to time to discuss intelligently and sympathetically the youth program of the parish, the district, the diocese; who will hold themselves in readiness to render every possible moral and material assistance to pastor, youth director and bishop; who will lend their influence and prestige to the promotion of every youth project that has proper approval. In this group it is of vital importance that there exist freedom and frankness of expression, a spirit of mutual confidence and unity of action. Such a group can give to a youth program a background that will inspire good will, give encouragement and insure success. Happily we are gradually witnessing the development within our catholic circles of this type of sponsorship among our men as well as among our women.

We would like to touch upon another type of sponsorship, which we might designate organization or mass sponsorship. It is the support of large groups like the Holy Name Society, the Sodality of the Blessed Virgin, the Diocesan Council of Men or of Women, or
even a parish or district as a unit. Such groups can give great moral and material support
to the youth movement and help to solve in a practical easy manner the financial responsi-
sibility. We might compare such group sponsorship to the rooters and fans, to whose en-
thusiasm and generosity baseball, football, boxing bouts and tennis tournaments practically
owe their existence and prosperity.

The basis for this mass sponsorship must be the sense of a common responsibility for
the welfare of youth. The day is past, if in reality it ever truly existed, when our
responsibility for the welfare of youth ended in the home or in the classroom, with the
parent or the teacher. The problem and task has become too large and too complex for
such simple handling. It has become a community problem, a neighborhood problem, a church
problem, a diocesan problem, even a national problem as is evidenced in the establishment
of the N.Y.A. For us as Catholics there seems no alternative but that we approach the
youth problem in the same spirit of religious, moral and material responsibility with
which for generations we have solved generously our educational problem. For this reason
we stress the value of mass sponsorship with the conviction that when large interested
groups, and especially the parish units, align themselves enthusiastically and generously
behind their local youth programs, these will thrive and prosper to an unprecedented degree.
The result will be a generation of catholic Americans, who will be the glory of the Church,
a bulwark to the nation and to their fellow citizens an edification and the leaven for a
nobler christian life.

TRIBUTE TO THE N.C.C.W.

This discussion on this particular occasion would be decidedly incomplete did we
fail to pay a well-merited tribute to the National Council of Catholic Women, whose
officers and members have for a number of years sponsored a youth program for girls and
young women which has been a blessing in many dioceses and parishes. The outline which
we have ventured to present is based largely upon what the Council has developed progres-
sively through its youth committee and organizer under the able direction and sacrificing
zeal of the chairman, Miss Anne Sarachon Hooley. This work owes its inception and inspiration chiefly to our late Holy Father of blessed memory, Pope Pius XI and to His Excellency our highly esteemed Apostolic Delegate, Archbishop Cicognani. It has manifestly pleased our Saviour Jesus Christ, the divine friend of children and of youth, to bless this work in the past; let us hope and pray that it may flourish even more gloriously in the years to come.
"Come to Me, all you that labor, and are burdened, and I will refresh you". (Matt. 11 - 28)

There is in the City of Geneva in Switzerland a building which holds a place of honor and affection in the minds and hearts of all who are sincerely interested in the welfare of working men and working women, regardless of their nationality, race or creed. This building is known as the International Labor Office, erected after the first World War for the accommodation of the International Labor Organization, established under the treaty provisions that followed that great international cataclysm.

At the head of the great stairs of this international bureau there is a significant fresco, which might well serve as the eternal inspiration for all deliberations that affect the welfare of the working classes. This fresco is a work of art, conceived and
executed by Maurice Denis, one of the great modern masters of painting. In the center of the picture we find clearly outlined the figure of Christ depicted as a youth at the age of about eighteen or twenty, strong, handsome with radiant countenance and kindly expression. He is addressing a large and promiscuous multitude of men and women, prominent among whom we find St. Joseph, the foster father of Jesus, standing at his carpenter's bench with his hands resting in repose upon his knees, as he listens to the words that fall from the lips of his foster son. At a little more to the background and at the extreme right of the picture we find the Blessed Virgin Mary, the mother of Jesus, pausing at her knitting as she looks admiringly into the countenance of her divine offspring. Thronging around the figure of Christ there is a mixed group of workers, farmers, mill hands, office helpers, water carriers and others, men and women, young and old, some in the costume commonly worn in the days of Christ, others in modern attire, all listening attentively to the Saviour.
The artist left us no indication regarding the words that in his conception might serve as a text for his picture. But certainly it would imply no stretch of the imagination to surmise, that the young Saviour was addressing his audience in words similar to the following: "Come to Me, all you that labor, and areburdened, and I will refresh you".

Your presence here this morning as officers and delegates of the American Federation of Labor must have been inspired by the thought that underlies this text. You have come to the City of New Orleans to do a great work in the course of your Convention deliberations and acts, a work upon which depend the welfare and the happiness not only of the millions of men and women that constitute your immediate membership, but also of those other millions that make up their families and dependents. Indeed the entire nation, inasmuch as its welfare is intimately wrapped up with the welfare of its working classes, looks with keen interest if not anxiety to this important annual assembly. As godfearing men and women, conscious of your tremendous responsibility, you have taken to heart the words which the psalmist uttered of old "Unless the Lord build the house, they labor in vain
that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it”.
(Ps. 126-1). You have come into the house of God to listen again to the voice of Christ speaking through His Church. As Archbishop of this venerable See of New Orleans I take delight in extending to all of you a most cordial welcome and in assuring you that my wishes for the success of your deliberations are fortified by my most fervent and earnest prayers. May the memories of your meeting in New Orleans, especially of your presence in our Cathedral, ever linger with you as an abiding source of joy and satisfaction.

THE VOICE OF CHRIST IN THE CHURCH

Physically the span of Christ's life on earth was compressed into the short period of thirty-three years, nevertheless we have the guarantee of His abiding presence among the children of men until the end of time. This continued presence effected through the establishment of His Church, an institution against which the very gates of hell
shall never prevail. It is through the medium of His Church that Christ comes down to us a living reality, speaking to us, preaching to us and constantly teaching us the ways of truth and righteousness. It is through the medium of His Church that Christ exercises the ministry of justice, mercy and charity and promulgates without fear or compromise the principles under which men's lives must be regulated.

We read in the life of Christ that the multitude flocked from city and countryside to hear Him, and departing exclaimed: "Never hath man spoken like this man" - fearless, brave, penetrating, persuasive, yet uniformly kind, loving and merciful. Others that crowded in upon the Master experienced the power that emanated from Him, so that even the touch of the hem of His garment brought healing to their weary bodies and strength to their troubled souls.

Never have men had greater need than today of the presence and influence of Christ. Workers in particular have reason to rally round the Saviour of the world to pour out to
Him the anxieties of their souls and to seek from Him the light and guidance, the courage and strength, the consolation and the peace for which they crave and of which, more than ever in the experience of the world, they have dire need. In Christ they will find a fellow workman, Who like them endured the limitations of poverty, earned His bread in the sweat of His brow at the carpenter's bench, knew what it was to have no shelter over His head and only the soil of mother earth whereon to rest His weary body.

How intimately Christ understood the lot of the toiler we can understand from his beautiful parables. The task of the husbandman as he sowed his seed, cultivated his vines, pruned his trees and harvested his crop was to Christ a genuine reality. He knew too the disappointment of gathering in the tares with the wheat. The rugged life of the shepherd with its toil, its courage, its sorrows and its affection for the flock was to the Master a favorite subject for contemplation and the basis for many impressive instructions. How well He knew the problem of the builder of cities and of the organizer
of defensive work we can gather from the parables in which He says: "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils" (Luke 11:21, 22). Indeed we may take a lesson from this bit of divine wisdom in facing the conditions that prevail today throughout the world.

The employer of labor, the steward placed in charge of the master's estate, the servant entrusted with the profitable investment of his master's funds are familiar parable figures which demonstrate Christ's knowledge of the problems of business and employment.

In approaching Christ the worker will find a character that is understanding and always deeply sympathetic. This understanding and sympathy have become definitely associated with the Church in discharging her ministry as the representative of Christ.
WHAT HAS THE CHURCH TO OFFER

Well may you ask: what has the Church to offer to those who come to her in answer to the invitation of Christ: "Come to Me, all you that labor, and are burdened, and I will refresh you". In the first place the Church offers to the worker her spiritual aid and comfort. There are indeed those who today look with contempt upon the spiritual needs of humanity. According to the atheistic creed of communism religion is a soporific, a fraud and a sham. Denying God and the spiritual nature of man's soul, this atheistic philosophy sees nothing in life but a period of drudgery, punctuated here and there by physical and material satisfactions, without hope or prospect of any compensation beyond the grave for suffering, sorrow and disappointment that constitute so much of the average human existence.

Unfortunately there are not wanting zealots who promote this philosophy of despair among the working classes. They deprive men of the faith that softens earthly sufferings and hardships and rob them of the hope that ultimately divine justice will make right
the cruel toll which selfishness and greed so often take out of human lives.

What men need is the answer that Christ gave to the tempter, who asked Him to turn stones into bread: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God" (Matt. 4, 4). Not the least - perhaps the greatest - trouble with humanity today is its alienation from the spiritual life and incentives, its constant tendency downwards towards the earth, its loss of the vision upwards towards and beyond the stars, where man's true home and ultimate destiny lie in the everlasting companionship of His Creator. So much attention is concentrated upon the body, its physical needs and comforts, that the soul is virtually starved. There is too much self-reliance and not enough dependence upon God, Whose loving providence rules the earth; too much self-determination and not sufficient effort to aspire to the higher and nobler ideals which the Creator has set for the creature, upon which He has stamped His own image and likeness; too much forgetting that Christ has taught us to look to the Heavenly Father
for our daily bread and to look to Christ Himself for that other Bread, described by Him as "the living Bread which came down from heaven".

Truly no greater injustice can be done to those who must earn their bread in the sweat of their brow than to deprive them of their one consolation, their faith in God and the spiritual comforts that religion offers. No greater cruelty can men inflict upon themselves than deliberately to forsake the faith of their forefathers and accept as a substitute the cold, hard, hopeless and helpless philosophy which atheistic communism forces upon the consciences of its victims. No greater anguish can come into the minds and hearts of human beings than to be harassed and torn by doubt, skepticism and uncertainty over the existence of God and the reality of the spiritual forces which religion offers. What men need in their troubles and trials is love, comfort, encouragement and strength; these come not from the votaries of radicalism but from the divine Heart of Him Who has said: "Come to Me, all you that labor, and are burdened,
and I will refresh you".

THE CHURCH AND THE MORAL LAW

Humanity has in large measure not only forgotten and abandoned God, it also disregards and spurns His holy law, the natural law which God has graven in the heart of man and the revealed law which God has compressed into the Ten Commandments. What wonder then that human laws, human contracts and human agreements should so frequently receive little recognition and respect! Above all have the laws of justice and charity fallen into disregard at least in their practical implications. There is indeed much prattle and lip service about justice and human rights, much editorializing about the merits of the virtue of charity, much learned discussion about equality, fraternity and democracy! In the practical relations between individuals and groups of men, not to speak of the relations between nations, there is all too little consideration given to these virtues which lie at the very roots of human life and
responsibility. Your struggle for rights that are inherent in the very nature of man is made hard precisely because men have become calloused in their opposition to fundamental laws and principles of justice. Sometime your own blindness and the selfish view which you take of these same laws and principles frustrate your endeavors to attain reasonable rights. Frequently, too, your affiliates destroy confidence and check genuine progress by unwise and irresponsible leadership and failure to live up to agreements presumably entered into in good faith.

The Church as Christ's representative is here to teach God's holy law, command for it becoming respect and make it obligatory at least in the forum of consciences. Hers is the duty to remind all men without exception that principles of justice and righteousness are sacred, to urge them to respectful obedience and by her admonitions to remind men in every walk of life that violations of God's holy law cry for retribution in the very courts of heaven.
The role of the Church as a teacher of social justice, the friend of the poor, the advocate of the toiler and the defender of the oppressed is by no means new or modern. Down through the centuries she has always considered these functions as a sacred trust committed to her by her divine Founder. Over the face of the earth her fidelity to this trust is attested by institutions and associations innumerable, in which human beings find refuge, safety and healing.

When after the middle of the last century it became apparent that new industrial conditions demanded new applications of the principles of justice and charity, the Church was among the first to sense the need and endeavor to find a solution. Your Federation was organized 60 years ago, in 1880. Even in that early period of labor organization do we find a Cardinal Mermillod of Switzerland, a Cardinal Kopp and a Bishop Ketteler of Germany, a Cardinal Manning of England and a Cardinal Gibbons of our own United States of America among the outstanding protagonists of the rights of labor,
struggling for a proper adjustment of the relationship between the worker and his employer.

Nearly fifty years ago, in 1891, Pope Leo XIII issued his famous encyclical, "Rerum Novarum", which immediately took its place as the Magna Charta of the working classes. In the labor conferences that were held in Fribourg, Switzerland, in 1889; in Berlin in 1890; in Bienne in 1893; in Basle in 1900; and in Berne in 1906, which were the forerunners of the International Labor Organization, that was formed after the World War, were all deeply influenced by catholic thought and catholic leadership.

Pope Leo XIII's encyclical is especially important because of its declaration of fundamental christian principles. The Church insisted upon the right of labor as well as of employers to organize, stressed the vital importance of wage standards that permit workers to provide for themselves and their families reasonable comforts and security, urged proper provision for periods of sickness, unemployment and advanced age, when the advocacy of these ideas was almost branded as radicalism.
What Pope Leo XIII did in "Rerum Novarum", Pope Pius XI of happy memory reiterated and brought thoroughly up to date in his famous encyclical entitled "Quadragesimo Anno", published in 1931 in commemoration of the fortieth anniversary of Leo's declaration. These fundamental principles were adapted by the hierarchy of the United States of America to American conditions in their "Program of Social Reconstruction" published in pamphlet form in 1919. In this latter document you will find the foreshadowing of all the aspirations of your organization, as well as of the efforts of the present federal administration, through various acts of legislation to give security to the working classes in our country. The family living wage, fair hours, the right of collective bargaining, social insurance against unemployment, old age, sickness and disability, minimum wage laws, the opportunity of labor to share in management, ownership and profits, the supremacy of the right to a living wage over interest on investment, are only some of the claims which the catholic Bishops make in behalf of a proper
adjustment of the problems that affect the lives of the majority of our American people.

What the Bishops of two decades ago did in their "Program of Social Reconstruction", the hierarchy of today emphasized in a document published only a few months ago under the title of "The Church and Social Order". In this document great emphasis is laid on the importance of education carried to the workers on the principles and policies which the Catholic Church urges for the proper establishment of justice and peace in the social and economic life of the nation.

It is hardly necessary to cite these facts to convince the audience assembled here today of the intelligent and sympathetic attitude of the Catholic Church towards the laboring classes. However, reference to them is important if not necessary to refute the charges that are sometimes made by the enemies of religion and of truth to the effect that the Catholic Church is not sincerely interested in the solution of the
problems that arise out of our industrial, commercial and social relationships. The Church is interested, deeply so, and never fails to express her sound doctrine and sincere convictions whenever a proper opportunity presents itself; but unfortunately selfishness, greed and hardheadedness too often frustrate her efforts and not infrequently refuse to give her a fair hearing. Labor never will have a better friend and a more sincere advocate than the Church.

LABOR'S OPPORTUNITY

According to your statistical records your Federation today enjoys unprecedented prosperity and success. Your membership has reached a peak never before equalled, in spite of the fact that there have been splits and defections from your ranks; more successfully than ever are you winning the confidence of employers and of the American public at large; the steady conservative conduct of the great mass of your membership
has gained for you the respect and good will of practically all your fellow citizens; your patriotic attitude, especially during the international crisis through which we are passing, gives evidence of the solid loyalty which has at all times characterized the general rank and file of our American citizens. Thus you have, indeed, much reason to thank Almighty God these days for the blessings that you have enjoyed and for the successes that you have achieved.

But remember, my dear friends, that there rests upon you a tremendous responsibility. If my calculations are correct, the labor organizations of this country have succeeded in enrolling probably less than twenty percent of the workers of America. That vast army of toilers still outside the pale of your influence and strength has the same need for organization and the progressive attainment of their human rights as yourselves. To champion their cause must be for you a solemn duty, the sacredness of which is the more urgent because of the prestige that you now enjoy. Through your intelligent, constructive
and yet conservative leadership it should be possible to bring about in these United States of America a reign of social justice unprecedented in the history of the world. To achieve such a reign of justice without recourse to radicalism, without the sacrifice of the dignity of the human individual, without violence and terrorism, without the aid of blatant apostles of irreligion, without storming the battlements of constitutional government and well-ordered democracy must be your aim and mission. It is a challenge that will demand the highest intelligence, most serious and self-sacrificing effort on the part of your leaders, and, above all, the element of unity and harmony between all the groups whose purposes and aims in the last analysis are kindred. That you may respond nobly and generously to this challenge and achieve success must be the burden of your prayers and mine. It is a blessing that can only come from the Heart of Him Who has given to toil its noblest dignity when He himself, the Son of God, deigned to become the foster Son and apprentice of a carpenter and thus claimed the right to call out to all humanity "Come to Me, all you that labor, and are burdened, and I will refresh you".
There is a fascinating story in one of the books of the Bible, which in my estimation presents a splendid background for the spirit in which the American Federation of Labor might visualize its task and opportunities at this particular stage of its magnificent history. The story tells us that Artaxerxes, King of Persia, appointed a certain Nehemiah Governor of Judea with authority to gather together the remanents of the Jewish people and rebuild their capital city, Jerusalem. Fortified with letters from the King, Nehemiah repaired to the site of the city and studied its ruins in the silence, solitude and secrecy of the night. Then cautiously he made known his mission to some that posed as leaders of the people. Many scoffed, others scorned, the majority questioned his right and authority to undertake a work of such magnitude as to restore the walls, rebuild the homes and reconstruct the temple of their favorite city. Undaunted, Nehemiah gradually succeeded in
rounding up various groups of his countrymen so that in a short time there was spread out over the fragmentary walls of the old city a legion of craftsmen, mechanics, artisans, merchants and even priests, all bent upon the one purpose to reconstruct the walls that would give security to their homes and make of their city once more a haven of peace, contentment and prosperity.

But the enemies in the surrounding country did not cease to plot against Nehemiah and his peaceful workers. It became necessary to divide the latter into two groups, one-half standing at arms with spears poised to meet the attack, while the other half continued their indefatigable efforts to complete their task.

Finding themselves thwarted in their threats, the enemies plotted to ensnare Nehemiah by offering to unite with him in a league for their common defense and interest. However, Nehemiah in his shrewdness suspected treachery and sent them the following message: "I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go
down to you" (Neh. 6-3). Needless to say the rebuilding of the great city and its temple was completed under such intelligent and determined leadership, and Jerusalem once more took its place as the rallying point of the people of God.

This story might well serve as a parable for the magnificent work that the American Federation of Labor has accomplished during the sixty years of its existence and as an inspiration for that greater work that still lies before you, delegates and members of this great organization, to accomplish in the ensuing years.

JUST RECOGNITION OF INDIVIDUAL RIGHTS

Your task as I visualize it has risen higher than the original struggle for reasonable wage and hour scales, it embraces preeminently three definite objectives: the just recognition of human rights, the constructive development of social welfare and the promotion of the security and prosperity throughout the nation.

It is your task first of all to promote the recognition of certain fundamental rights
which are inherent in every human being. These rights are based upon the dignity of each individual man by reason of his spiritual nature and destiny, and by reason of the gifts of intelligence and freedom wherewith God has endowed him. Let us bear in mind that this nature and these gifts antecede any act of a government, or of a ruler or of any group of men. They are a part of the plan of the Creator, Who deigned to make man according to His own image and likeness. This fundamental principle teaches us to regard a human being not as a chattel to be bartered for or with, nor as a cog in a wheel to be inserted or discarded at will, nor as a gadget in a piece of machinery to be carefully guarded only as long as it is found useful, nor as an automaton or robot to be operated as a machine upon the touch of a button or the throwing of a switch. This human individual must be looked upon as a wonderfully complicated being made up of human flesh, human blood, human feelings, human emotions, human aspirations, human ideals and human potentialities, a being fitted indeed in the mind of the Creator to be the king of the universe. Above all a being that has a soul as well as a
body and that in this soul bears the stamp and the mark of the image of the Creator, a soul privileged to work out its own destiny in time, to survive all visible creation and to find happiness eternal in the mansions of the living God.

Significant and important in this vision of the dignity of man is the fact that fundamentally there is no difference in nature between the king and the subject, between the prince and the plebeian, between the captain of industry and the man that works in the shop, at the bench or on the walls of the city. No not even between the dictator and the masses of men that he has reduced to a new form of servitude in his endeavor to create a new philosophy of life. Individual development of talents and opportunity create differences, but fundamental rights are common to all.

For this individual you have a right and a duty to claim not only the means of a bare existence but also of the enjoyment of health, security and happiness over the entire period of his life. For him must also be vindicated certain definite rights that arise from the fact that he is essentially a social being with natural tendencies towards associa-
tion with others, involving in particular the establishment of a family and home. This involves on his part responsibilities for the support, the education, the preparation for life and a proper participation in the enjoyments of life for those who depend upon him in a social atmosphere. To meet these social responsibilities he must be given adequate opportunity and aid. In this connection it is well to note that birth control and other social evils are in no small measure traceable to a failure on the part of human society to grasp or recognize the full implications of man's social rights and needs.

A WORK OF SOCIAL WELFARE

Your Federation of Labor has also a very important mission in the field of social welfare. Working men and working women are integral parts of community life whether it exist in the scattered rural populations of the countryside, or in the more concentrated atmosphere of the town and the city, or whether we view it from the larger angle of the state and nation. In every community, large and small, there is need of building up a physical
structure in keeping with the progress of civilization. Indeed the building up of such a structure is a part but not the whole of the progress that civilization achieves. There is a still greater need of building up in every community a definite moral structure based upon self-respect, decency and righteousness, in which lie the elements of mutual security and peace. In every community there must also be created facilities for a definite cultural, spiritual and religious life, which contribute vitally to the morale of the community. These are the setting and background that make for the stability of home and family life, that help to create that wonderful institution which we characterize as "Home Sweet Home, be it ever so humble there is no place like home". Let us remember that, while our homes should always be in a sense humble, there is no need that they be forever poor, and bare, and cold, and cheerless, and hopeless! Yours is the task so to dignify and elevate community interest and community spirit, that our social life will be free from everything that is physically sordid, morally degrading and lacking in spiritual incentive.
Consideration for social welfare necessarily looks into the distant future to make wise provision against the exigencies of illness, unemployment, periods of depression and the inevitable twilight of life that comes with advancing years. In making these provisions there is indeed need of cooperation between the State, the employer and the worker. The task must be visualized, planned and sustained as definitely a three cornered responsibility, but on his part the worker must be trained to habits of self-respect and thrift so that he may participate willingly and generously according to his resources. And this again is a part of the great task that lies before you as an organization of working people.

**Patriotic Mission**

The nation is built up on the brains and the brawn of the entire body of its citizenry. The wealth of the nation is not the mineral resources that lie hidden beneath our soil; nor is it the forests that cover our mountain sides, nor the woodlands that stretch over our plains, nor the fertile fields that give beauty and richness to our valleys; nor is it
the mills that lie beside our babbling brooks, nor the industrial plants that belch forth their clouds of smoke and steam over the cities and towns that nestle on the banks of our powerful streams. The real wealth of the nation is the ability of the vast majority of our citizens through labor, industry and discipline to convert all these natural resources into things of usefulness, convenience and beauty. When, therefore, you build up the dignity of the individual and develop constructively his social welfare, then you are at the same time building up the genuine dignity, the real strength and the indispensable morale of the entire nation. This is true in times of peace, when the nation must be prepared to meet the exigencies of depression, calamity, disaster and even plagues; it is especially true in a period of emergency, when there is need of converting plough shares into swords of defense, or shall we modernize the figure by saying into airplane wings and into the many mechanized implements that modern warfare seems to find indispensable. There is no greater guarantee of the greatness, the strength and the security of a nation than a
self-conscious, self-respecting industrious citizenry, the bulk of which is made up of
men and women like yourselves, dedicated to the honorable vocation of the toiler and the
worker. The remarkable exemplification of this truism is Switzerland, a country small
and not over rich. But in that country practically every man and every woman is trained
in time of peace to be a staunch defender of the Alpine mountain passes when danger
threatens from a foreign foe. That little nation of patriots today commands the respect
of the world and seemingly is regarded as untouchable by those who have ruthlessly violated
nations, greater in numbers and power but not in prowess.

ENEMIES WITHOUT

Like Nehemiah of old your organization is confronted by enemies without and enemies
within the walls of the imaginary city that you are striving to build. Both within
and without you are confronted by selfishness and greed, which seem to be common
afflictions of all humanity as a result of the heritage of original sin. Sinner and
saint, idealist and realist, noble souls and abject specimens of humanity are all tortured and tormented by temptations to these vices. And so we must not be surprised if some of our noblest efforts and grandest achievements are marred and at times frustrated by outcroppings of these two vices.

You must still reckon with the die-hard industrialist and businessman known as the liberalist, who clamors for absolute freedom in the ordering of his business or industry regardless of the rights of others. Seeking exclusively his own benefit and profit, he pursues success and prosperity with almost ruthless selfishness. He overlooks the fact that there is no honor and certainly no glory in prosperity which is achieved over the emaciated bodies of men and women, underpaid and overworked, undernourished and deprived of even the simplest comforts and pleasure in life. Fortunately the number of this group is gradually diminishing and its opposition is growing less formidable, because there is evident today a more enlightened attitude towards the obligation which the employer has towards the worker and towards the community at large. But your program will still be retarded because of the passive and active resistance that the reactionary offers.
The so-called totalitarian philosophy of life has brought into existence another enemy of the welfare of the working classes that may be designated in general as the radical. Whether he be Communist, National Socialist or Fascist, his attitude towards the working classes is definitely destructive of the idea of individuality. All workers are reduced to the common level of an irresponsible mass or herd, without personal ambition, hope or prospect, except working and toiling for the glorification of what is called the modern State. In times of peace this philosophy demands long hours of labor even of comparatively young citizens; in time of war it demands labor, sacrifice, even death under the principle of blind obedience to a leadership that claims for itself almost idolatrous worship. This leadership goes so far as to deprive its followers and votaries even of the dignity and comfort of spiritual consolation and at least the hope of realizing in the hereafter their natural aspirations for justice, peace and happiness. This enemy of the real interest of the working classes is today looking for the conquest of the world not only on the battlefield but through an insidious and persistent propaganda; unless you are wary he will frustrate your
noblest efforts and ambitions. It is, therefore, refreshing to know that you are wise to the meance and that you are fortifying yourselves against his assaults.

Not to be overlooked is the danger of frustration in your movement that comes from the timidity of many who are afraid to cast their lot with you; workers in many fields, who seem to lack the heart or the confidence to stake and venture, when the opportunity is presented for arraying themselves with you for the betterment of their lot. To win them you must demonstrate the sincerity of your motives, the reasonableness of your plans and the certainty of success.

ENEMIES WITHIN

Frequently there is evidence of the existence of enemies within your own camp, who are possibly more numerous than we are sometimes ready to admit. We have already referred to the radical groups that sometimes find entrance into your ranks for the purpose of boring from within by spreading their sophisms and false promises, hoping to alienate your
membership from the solid principles and noble ideals which you endeavor to pursue. Dangerous also is the unwise and unreasonable leadership which sometimes crops up in your midst and alienates the confidence and respect of large groups. There are leaders who are too insistent upon the letter of your regulations and forget the spirit, whose zeal stirs up strife and discontent, whose impatience for success ferments turmoil and confusion. There are leaders who unwisely advocate force and harsh methods instead of peaceful negotiation, extreme measures instead of a policy of reasonable conciliation. Leaders there appear at times who endeavor to further their personal selfish interest rather than the interests of those who have entrusted them with the mantle of leadership and authority.

There is also the utopian or idealistic leader, who is impatient of results and who expects to achieve the millennium over night; the leader who forgets that it has taken sixty years to develop your membership from 50,000 to nearly five millions, and that the growth of your membership and prestige has been marked by hardship, sacrifice, not infrequent disappointment and much constructive persevering effort.
Occasionally within your ranks there also appears the leader who seems ignorant of the eternal Christian principles of justice and moral conduct, who sees merely the physical side and aims of your organization. We cannot expect all your leaders to be deeply religious men and women, but certainly those promote the cause more effectively who respect the consciences of their fellow members and recognize the strength that lies in principles that have their roots in religion and a sound moral code.

FRIENDS WITHIN AND WITHOUT

It must be to you leaders of this great Federation of Labor a source of comfort and encouragement that today you have in this noble American nation a host of friends. The attitude of your fellow citizens is today more favorable and sympathetic to organized labor than it has ever been since the existence of our nation. Indeed this attitude is so strong in many places that a definite forward looking labor movement, based upon sound constructive and patriotic principles is expected. This circumstance is very important when you consider that notwithstanding your great achievements you have thus far reached probably less than
twenty percent of the so-called working population of the United States. And in this twenty percent we count those who are affiliated with other organizations than your own, national and local. Thus there remains a vast field still to be cultivated, but seemingly ready for the harvest, if you will approach the task constructively, sympathetically and under wise and prudent leadership. It must also hearten you to know that today you have a great ally in the representatives of government, who are more conscious than ever of the rights and needs of the working classes. I need not recite here the many constructive acts that in the course of the last decade of years, have been incorporated into our Federal and State legislation for the present and future welfare of the mean and women who earn their bread in the sweat of their brows. This too is an indication of a definite change of attitude, for which your organization deserves much of the credit and which gives promise of future success on a scale more extensive than has been achieved during the past sixty years.
May I also, as a churchman, call your attention to the fact that the Church, and specifically the Catholic Church, has during the past sixty years expressed definitively and emphatically in matters that appertain to social justice and the welfare of the working classes. The documents issued by Sovereign Pontiffs like the "Rerum Novarum" issued by Pope Leo XIII in 1891 and the "Quadragesimo Anno" issued by Pope Pius XI of happy memory in 1931, followed by the declarations of the American hierarchy in the pamphlet entitled "Social Reconstruction" issued in 1919, and the more recent pronouncement issued this very year under the title of "The Church and Social Order" are palpable proofs that in the Catholic Church labor has a friend, sincere and devoted, a guide that inspires confidence and security. The documents have had no small influence in shaping the policies of leaders in government and labor councils, especially in the International Labor Bureau in Geneva. May I commend them to your further study and application.

THE CHALLENGE

All signs point to the initiation of a new social order, an order of social justice
at least in the United States of America. This order may not be the millennium to which we have referred above, but certainly it will be an epoch in which all classes of human society will understand each other more perfectly and trust each other more sincerely. In bringing about this millennium even partially your organization will play an important part. Success will be determined by your ability to achieve unity among the working classes and among the groups that share with you a kindred purpose and philosophy of life. As I said a few days ago in my sermon in St. Louis Cathedral, success must be achieved "without recourse to radicalism, without the sacrifice of the dignity of the human individual, without violence and terrorism, without the aid of blatant apostles of irreligion, without storming the battlements of constitutional government and well-ordered democracy".

Is it utopian to expect that in time you will realize the possibility of having employer and employee, leaders in industry and labor organization chiefs meet, not as enemies in a spirit of antagonism, but as men who feel that they have common interests which of necessity do not clash, but which can be adjusted in a manner that will bring peace, contentment and
reasonable prosperity to all? Such a realization would indeed usher in an era of peace, security and a well spread prosperity over the length and breadth of the land.

Leaders and delegates to this great convention, remember that your organization is called to a great mission, greater than was the task of the Nehemiah, whose story we cited at the outset of this address. You are called to build in America and for America a palace of social justice, mansions of human welfare and happiness, an impregnable citadel of national strength, defense and security. You will meet fairly the wise counsellor and constructive critic to appraise the value of his judgment, but for the scoffer, the carping critic, the hardened individualist, you must have but one answer: "We have a great work to do, and we cannot come down". For the millions of your actual followers and for those other millions of toilers, who still lack the benefit of your progressive movement, you must give repeated assurance that you are conscious of your mission and that there will be no coming down from the ramparts until the work is finished. To your separated brethren you must continue to offer the hand of a reconciliation that gives assurance of the permanent
solidarity which today more than ever is so urgently needed. To your fellow citizens and to those who are at present charged with the custody of our national welfare and safety you will continue to present the guarantee of a solid phalanx, on whose patriotic loyalty America can depend in peace and in every emergency short of war and including war, if that spectre should walk over our country. For the millions of workers who are today crushed under the despotic philosophy of totalitarianism in its varied forms you have also a message and a mission - the message that in America freedom is still triumphant, that in our social program Christian principles still prevail, that our democratic way of living still holds the best promise of genuine contentment and reasonable prosperity; the mission to demonstrate that conservative democracy and not radicalism holds the key to the solution of humanity's problems. Proclaim to all the world, as you hold steadfastly to your course, that you realize your responsibility to the workers of America, to your fellow citizens of every class, to our beloved country, and that neither coercion nor persuasion will make you cease your constructive efforts until the ramparts of social justice, human welfare and national security stand proudly in our midst - in this consecration may you ever merit and enjoy the fullest measure of God's blessing.
Easter Sunday
April 17, 1949

"Therefore let us keep festi-
val, not in the old
leaven, nor with the
leaven of malice and
wickedness, but with the
unleavened bread of
sincerity and truth." (Cor. 5:8)

In Sentiments of the
B.V.M. of friends and chaperons
of Teens as they faced fast
& empt'ly, GOP

1- Shocking Disappointment
2- Suspicion & theft
3- Realization & Triumph

I know that my Redeemer
liveth"
III. Resurrection's conclusions:
1. Christ & His claims proven real
2. His victory: positive & complete
3. Our reaction clear
   a. Regain "kept patient"
   b. Not in malice or wickedness but "new life"
   c. "in sincerity & truth"
   d. Read Consistent, open prayer for conversion of word - listen - command
Such is the nature of time that we cannot by any human power or circumstance arrest the onward flight of even a single moment. You may stay the hand and silence the tick of grandfather's clock which has for generations been a faithful sentinel in the hall of your ancestral home, nevertheless the movements of the planetary system go on with inexorable regularity, massing moments into hours, hours into days, days into years and years into centuries, until all time ends in Him, with Whom "one day is as a thousand years, and a thousand years as but one day." But thanks to the goodness and wisdom of the same Lord eternal, Who endowed us with the gifts of intellect and memory, we can look back through the vista of almost interminable years, even to the beginning of time, and review as they pass the personages and events, which characterize its divisions.

An opportunity for such a review is afforded us by the Louisiana Historical
national security.

May it please God so to guide the destiny of our nation that it may be the dominating factor in the establishment of true peace, peace based on justice, charity and the eternal principles of the Divine Law.

May the Sovereign Ruler of the universe give strength and comfort to those who lie prostrate in sorrow, pain and anxiety, give courage to those who are bearing the brunt of cruel aggression, and move all rulers to use their borrowed authority and power unselfishly for the good of humanity, mindful that they too must answer for their stewardship to the King of Kings.
In his "Ode to the Setting Sun" Francis Thompson, illustrious English poet, who witnessed the transition of the nineteenth into the twentieth century, introduces a theme that may well serve as an introduction for our thoughts this evening. Addressing the setting sun, the poet compares him to the "King-Maker of Creation", Who died indeed upon the rood of the cross yet rose again to take and give to others His newly acquired life:

"And so of all which form inheriteth
The fall doth pass the rise in worth;
For birth hath in itself the germ of death,
But death hath in itself the germ of birth.
It is the falling acorn buds the tree,
The falling rain that bears the greenery,
The fern-plants moulder when the ferns arise.
For there is nothing lives but something dies,
And there is nothing dies but something lives,
Till skies be fugitives,
Till Time, the hidden root of change, updries,
Are Birth and Death inseparable on earth;
For they are twain yet one, and Death is Birth.

Figuratively we stand beside the death couch of a year, whose doom is set irrevocably. The last grains of sand will soon have run slowly through the narrow neck of the hourglass to mark the passage of the final day into the bosom of eternity. Just another effulgence of the sun, as it rises triumphantly over the horizon in the Eastern sky, one last golden glow in the West to emphasize whatever there was of glory and of joy in the short but eventful cycle of a twelve-month; and then the drawing of
the veil, as the shadows gather and the shades of night envelope all that was hectically crowded into the space of time, which custom and convenience call a year.

And yet, even in the solemn setting of the demise we sense the anticipated joy of the birth of an heir. Humanity does not linger morosely at the deathbed of the passing years, least of all if they suggest memories that are saddening and painful. It presses on impatiently to greet the new, hopeful that this may carry in its arms an abundance of the blessings that make life a joy and even sacrifices sweet.

It would, however, detract from the seriousness of life were we to dismiss the years, one by one, without an attempt to analyze their import. Whether we view human life in the individual or regard it in its broader relation to the social organism, it is a process and a progressive series of experiences, each of which exerts a definite influence upon personal character and welfare, each registering its effect upon respective groups, communities and organizations. It is the accumulation of and the
piecing together of these experiences that determine the weal and woe of individuals and of nations, form the basis of human progress or retrogression and ultimately constitute the history of the human family.

THE YEAR AND THE INDIVIDUAL

The appraisal of what the closing year has meant for each of us individually is a matter for private introspection and communion with God. One fact stands out, and that is that the year has been a divine gift of inestimable value, a talent entrusted not only to our keeping but also to our use, a substantial part of the stewardship for which we are accountable to God. Therefore, it will matter much, whether we have employed the gift to our advantage or squandered it uselessly, whether we have trafficked bravely and profitably with the talent or timidly buried it in the ground, whether we have discharged our stewardship honestly and honorably or neglected it or even diverted it to unholy purposes.

In the searching of our hearts we must not confine ourselves to purely personal
responsibilities. Our scrutiny must envision seriously those duties which each of us must discharge by reason of our vocational occupations and of our social relationships. No one can say that he is not his brother's keeper without incurring the condemnation that descended on the head of Cain. In the home and family circle, in the office and workshop, on the plantation and in the refinery, in the various phases of civic life, every individual has a definite role to play that has a bearing upon the welfare and happiness of others. Whether and how we have played our roles individually through the years will appear in that penetrating revelation, which will startle the universe when the Book of Life is thrown open to all humanity, summoned for the final judgment by the trumpet call of God's angels. Well will it be for those who, doing their searching sincerely now, seek to profit by the light and strength of God's grace to correct, amend and improve the record! Not the least of the world's evils are due to the lack or neglect of what we may justly call social responsibility, the universal cultivation
of which will produce greater happiness in the home, greater security in economic life and greater efficiency and honesty in the administration of government in all its phases.

RELIGION INDISPENSABLE

Religion touches very intimately the life of the individual and affects very deeply the morale of all social relationships. There is no surer way to achieve personal righteousness and a conscientious attitude towards the complex elements of human society than through the cultivation of sound religious convictions, including above all a genuine abiding sense of responsibility to God. Ogpus, gestapos, bureaux and committees of investigation and crime commissions may have a necessary place in the modern system of government; they will succeed in filling jails and penitentiaries, but they will not diminish crime until men return to sincere belief in God and to an honest, effective acceptance of His Commandments. Without this belief in God human laws and their sanctions have little or no appeal to the human conscience; detectives, informers and espionage systems will develop cowards and drive crime under cover, but they will never
eradicate crime or reduce the number of secret criminals or exterminate the brood of conspirators and plotters, until men learn that every form of crime, secret or public, must be accounted for in the tribunal of conscience and before the majesty of the Divine Judge.

Evaluating the year that is all but ended, it is our honest conviction that progress has been made towards that spiritual reconstruction, which leaders of the world like our Holy Father Pope Pius XII and our own President have so frequently desired and urged. There is a growing consciousness of the need of religion in many quarters, including especially some educational circles. Another wholesome sign is the desire of an increasing number of parents of all denominations to provide some form of religious instruction in connection with the public system of education, at least in the form of "release time". We are still moving along on the momentum of the deeper religious life of past generations, but, unless we do something positive to restore religious faith to its place of prime importance in life, religion will decline, and without all moral
responsibility will become weakened and ultimately vanish. Never has the need to emphasize spiritual and religious values been greater than today, when in many parts of the world atheism, atavistic paganism and various forms of opposition to christianity are incorporated into the new philosophies of government.

**RECORD WRITTEN IN BLOOD**

For the greater part of the civilized world the parting year has been one, whose record is written in blood, tears and soot. Destruction of incalculable values on land and on sea, indescribably cruel holocausts of human life that spared not innocent children nor helpless women, terrorism unmatched by the barbaric cruelty of savage hordes, hunger, exposure, disease and eviction of hundreds of thousands of victims from their homes, without knowledge or prospect of future shelter - these are the year's experiences that are shaking the very foundations of confidence in the humaneness of humanity. More fundamental still are the avowed assaults upon and denials of rights
for which humanity through the centuries, has fought, bled and died - the right to individual dignity and freedom, the right to regulate one's own family and determine the education of one's children, the right to freedom of worship, freedom of speech and personal freedom of service. The year has seen at least temporarily triumphant the philosophy that might makes right, and heard proclaimed the theory that but one race has the right to dominate the world. We can recall no other year or epoch that has witnessed such a universal spread of warfare over the continents of Europe, Asia and Africa, not to speak of the threat of even greater expansion. Truly may it be said of the world at large: "With desolation is all the land made desolate". And all seemingly because a few wilful men, without the manifest authority or free consent of their people, have decreed to pursue certain aspirations regardless of the cost to humanity or to civilization!

**HOPE STILL LIVES**

Hence, from this angle we can experience no regret or sorrow over the death of a
year that has brought so much anguish to a stricken world. And yet, as Thompson puts it: "Death has in itself the germ of birth". For there are not wanting signs of heroic valour in the very shadows of impending doom. We think of Finland and Greece, that have electrified the world by their glorious resistance; we are mindful of the stalwart English civilians of all classes, men, women and children, who are not frightened by the sirens' screaming, nor by the screeching of death and destruction dealing shells. We envision the ascetic figure of Pope Pius XII insistently pleading for peace through prayer and penance, bravely calling for a new order, not the order contemplated by the totalitarian way of the conquest of nations, but by the christian way of self-conquest. The new order of the Pope envisages "First, triumph over hate, which today divides the peoples, together with a renunciation of the systems which have nourished these hates. Second, triumph over mistrust, which today seems to nullify international agreements. Third, triumph over the false dictum that might makes right, which endangers international relations. Fourth,
triumph over two-sided differences, by considered elimination of those conditions that deprive States of an assured proper living for all their subjects. Fifth, triumph over egoism, which easily leads to violation of the honor and sovereignty of States and the proper liberty of their citizens, with establishment of sincere juridical and economic solidarity, based on Divine Precepts. Well may all the world reflect on these sound Christian proposals.

We are mindful, too, of our own country, which has during this closing year 1940 responded to the warnings of danger with its traditional spirit of patriotism. We are not easily stirred out of our natural peaceful mood, especially when the danger or threat seems to lie beyond the broad expanses of waters that separate us from Europe and Asia. But our observations of the development of modern war apparatus and of the experiences of other nations convince us that it would be foolhardy not to put our defenses in order for any emergency. Nor have we failed to let the world know that we
have nothing in common with dictatorships that destroy democracy, antagonize religion and trample ruthlessly on human rights. On the other hand we have pledged to those countries that are actively fighting the battle against the new totalitarian philosophies every aid consistent with neutrality and short of direct participation in the war. It is heartening to know that our President, without minimizing the danger, and while emphasizing the need of maximum assistance, still speaks with confidence of the possibility of avoiding war. "Our national policy is not directed towards war. Its sole purpose is to keep war away from our country and our people". God grant we may succeed:

HOPE AND WORK

Thus, despite the super weight of sorrow that crushes its weary frame more firmly into a seemingly inglorious grave, the old year gives proof that there still survive in humanity those ideals of religious faith, chivalry and courage that give promise of a new dawn and of a new birth. T'were vain, if not rash, to prophesy what the new year
may hold in store for the world and in particular for our beloved America. But the right to hope and pray and the duty to work no one will deny, to hope and pray for peace and to work for the upbuilding of the security that is the first guarantee of peace.

The hour calls for a united people ready to dedicate itself unreservedly to the cherished ideals embodied in our Constitution and in the system of government built upon that constitutional foundation. That unity must bring together all the racial and national elements of which our population is composed. From the days of discovery and colonization, through the years of heavy immigration, down to the present epoch of refugee movement, our country has offered sheltering hospitality to all, who sought a haven of safety from poverty and oppression. Not without reason have these United States been called the melting pot of the nations. The moment has arrived when the dross must be skimmed from the surface, for only pure metal can be amalgamated with the solid mass.
The unity whereof we speak must descend down through all the strata of our civic, economic and social life; it must comprise every unit of governmental organization from Capitol Hill in Washington to the village constable in distant Alaska; it must bring together on the common ground of patriotic virtue and brotherhood the representatives of religion in union with all men of good will; it must weld together a nation one and indivisible, whose oneness of purpose no human power will dare to challenge.

The hour calls for unselfish sacrifice, finding every individual, every group willing to labor for the common goal. Individualistic interests must be submerged, placated or conciliated, so that the nation may present one solid phalanx, whose very appearance will be the symbol of its determination and power. A people's endurance and strength are largely measured by its capacity for sacrifice.

The hour calls for calm reflection with prayer. Those who during the coming
months will be called upon to make the momentous decisions, that will determine the weal and woe of the millions of people that constitute our nation must be supported by the prayers of their fellow citizens. Divine guidance alone can direct sound judgment and prudent action. Without prayer the nation cannot hope to achieve or maintain its unity, sustain its courage or persevere in its sacrifices; with prayer and through prayer all things are possible, especially the ultimate realization that we desire and long for, the establishment in the world of an enduring reign of peace after the heart of the Prince of Peace, whose birth we have just commemorated with joy.

In conclusion we pray that the year about to dawn may be to all our hearers one of benediction. May God’s holy grace abide with us all, bringing health and happiness to our homes and firesides, success and prosperity in good measure to our enterprises and institutions, good will and harmony to all our communities. May Divine Wisdom preside abidingly in the councils of the Nation, so that all things may be done and directed towards the promotion of the common welfare at home and for the preservation of our
"And I say to thee: That thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound in heaven: And whatsoever thou shalt loose on earth, it shall be loosed also in heaven" - Matt. XVI, 18-19.

Nineteen hundred years ago, at the dawn of the third and last year of the Saviour's public life, there was enacted on the outskirts of a town in northern Palestine, known as Caesarea-Philippi, a scene that was destined to have upon all the world the most momentous consequences. It was a dark hour in the life of Christ, for the hatred of the Scribes and Pharisees of Judea was daily gathering momentum; He seemed anxious to seek rest before the impending storm in the quiet seclusion of the slopes of Mt. Hermon along the banks of the headwaters of the River Jordan.

It was this peaceful setting that the Master chose to draw from His disciples a significant profession of faith. Rising abruptly from prayer, He asked them: "Whom do men say that I am? - But they said: Some John the Baptist, and other some Elias, and others Jeremias, or
one of the prophets." - And then follows the challenging personal question: "But whom do you say that I am? "And lo, as usual, Peter that had been called Simon answers for the rest: "Thou art the Christ, the Son of the living God" - "Blessed art thou Simon Bar-jona:" Comes back the comment of Christ, "because flesh and blood hath not revealed it to thee, but my Father who is in heaven" - And now follow words, that must have stricken the disciples with consternation and Peter with terror, if indeed they were then capable of grasping their full import: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" -

Thus did Christ announce to His disciples and to the world down through the ages the institution of His Church as the permanent medium through which He was to continue His own work and mission to the end of time. In the picturesque yet simple setting of an obscure mountain grov and in the presence of a group of humble fishermen, He announces His plan to create an institution that was destined to revolutionize the world, change the very nature of human civilizati
strike terror into the hearts of kings and emperors, bring light, strength and solace to all elements of human society and give to mankind a loftier concept of its dignity and destiny.

EDUCATION AND CULTURE.

Christ established His Church as a living organism, that vibrates and communicates life, energy and grace to all men. It is instituted as "the pillar and ground of the truth" (I Tim. III, 15). Its Apostles are sent forth, endowed with the very power of the Son of God: "All power is given to me in heaven and on earth. Going therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world" (Matt. XXVIII, 18-20). Never was there a bolder mandate, more universal and more confident, issued to a group of men, a mandate which the Church has never ceased to interpret and carry out in its most literal, most comprehensive meaning. As a result we have the wonderful program not only of preaching but also of education, that has originally given to the world the earliest Christian schools; established in the homes of bishops and in
the monasteries and abbeys, that dotted Europe from the fourth century, and blossomed into
great universities of Bologna and Terrara, Paris and Salamanca, Oxford and Cambridge and
even Mexico, centuries before education in the modern sense of the term was even dreamed of.
Apace with education grew culture, which fostered the arts as well as the sciences and gave to
the world an entirely new and far nobler civilization than paganism had produced in Egypt,
Greece or Rome, and certainly a more humane concept of life than the barbarian tribes brought
with them from the forests of northern Europe.

It may be well to note here how well and how heroically the Church carries on her mission as
the herald of truth here in America. Sixteen catholic universities, over fifty seminaries, more
than one hundred colleges, approximately six hundred high schools and nearly ten thousand ele-
mentary schools, conducted by some fifty thousand catholic teachers, are educating in this coun-
try more than two and one half millions of children and young people. This is the direct con-
tribution of the Catholic Church to the educational progress of the United States of America,
for the catholic citizens carry the burden of supporting this catholic system of education
without shirking their duty as taxpayers towards the public schools.

**THE MINISTRY OF CHARITY.**

Education and culture in the Christian sense inevitably led to charity, the truest and highest refinement is that which makes men sensitive and sensible of the weaknesses, the ills and the sufferings of others. This is the type of refinement which Christ expressed in the mandate of love - "Thou shalt love thy neighbor as thyself"; The refinement He exemplified by "going about doing good everywhere" This supreme refinement the Church has cultivated in imitation of her Divine Founder from the days in which the Apostles organized the newly created office of the deacons, whose duty it was to see that the widows should not be neglected in the daily ministration. There was to be no one needy among those early converts. This ministry of charity has been extended and amplified throughout the world into a golden chain of countless hospitals, homes, asylums and places of refuge for every physical, mental, moral and social ill, to which human flesh is heir. And legion is the number of men and women, who, devote their pure, holy lives without hope for
temporal recompense to the care of the afflicted and the unfortunate. Christ Himself has set charity as the criterion of true discipleship: "By this shall all men know that you are my disciples, if you have love one for another" (Jno. XIII, 35) Brighter than the lustre of the most brilliant planet shines the charity of the Church as the seal of her claim to the title of the one and only Church of the God of charity.

SPIRITUAL AUTHORITY.

Christ's Church is the embodiment of spiritual authority in the world. The so-called power of the keys - "And I will give to thee the keys of the kingdom of heaven" - implies sovereign jurisdiction. No, the Church does not aspire to civil power! With Christ her founder she proclaims "My kingdom is not of this world" (Jno. XVIII, 36) But in the spiritual domain she claims to reign supreme in virtue of the authority vested in her by Christ: "He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me" (Luke X, 16) Indeed in the spiritual domain she is Christ's visible court of last resort: "If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take
with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as a heathen and publican” (Matt. XVIII, 15-17).

SANCTIFICATION AND SALVATION.

To the Church has been transmitted by Christ the great function of leading man to his ultimate end, and dispensing to him the mysteries and means of his sanctification. Contrary to the view of those who pretend to know not God and deny Him His rightful place in the universe, which has emanated from His infinite wisdom and power, man's destiny is not the sensuous ephemeral, elusive happiness of this world but the eternal vision and possession of the very God. Even the conquest of the whole world cannot satisfy the craving of the human soul: “What shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul” (Mk. VIII, 36-37). In His bounty Christ has merited for us the kingdom of heaven as our everlasting reward and instituted the spiritual, supernatural means to attain that goal. These means, whereby men can lead holy lives in union with God, as
a preparation and foretaste of the joys of the beatific vision, are committed to the Church. Of these means is the dispensing ministry: "Let a man so account us as of the ministers of Christ, and the dispensers of the mysteries of God" (I Cor. IV, 1). The full force of her zeal is directed towards making men holy and ever ready to answer the call for an accounting of their stewardships. Watchful as the shepherd over his sheep, solicitous as the mother about her infant, is the Church about the spiritual welfare and progress of even the least of her children. Hers is the duty to safeguard the innocence of the child, to watch over the purity of the virgin, to defend the integrity of the home and family, to reclaim the sinner, to urge honor and justice in social life and in civic life to urge men to "render to Caesar the things that are Caesar's, and to God the things that are God's". (Matt XXII, 21).

CONCEPT OF THE CHURCH DIVINE.

Such in brief outline are the functions of the Church as conceived by her Founder. Nowhere in human history or experience can we find a parallel either of the mission or of the guarantees with which that mission is hedged in. As the guardian and herald of truth, the Church has the guarantee of divine guidance and infallibility: "Behold I am with you all days,
"even to the consummation of the world" (Mat. XXVIII, 20). And again: "The spirit of truth will teach you all truth" (Jn. XVI, 13). That guarantee is even more abundantly assured to him, whom Christ chose as the head of His Church: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: And thou being once converted, confirm thy brethren" (Lu. XXII, 31-32). This guarantees him freedom from error, when he teaches the universal Church a matter of faith or morals.

In the spiritual government of men the Church is constantly reminded that her authority and power is identical with the authority and power of Christ: "All power is given to me in heaven and in earth" (Mat. XXVIII, 18). "As the Father hath sent Me, I also send you" (Jno. XX, 21) "He that receiveth you, receiveth Me: and he that receiveth Me, receiveth Him that sent Me". (Mat. X, 40).

In her life she is guaranteed existence to the end of time, with sure and ultimate triumph over all enemies, even the powers of the very demons of hell: "The gates of hell shall not prevail" (Mat. XVI, 18). "Satan hath desired to have thee---but I have prayed for thee, that thy faith fail not" (Lu. XXII, 31-32). Only the infinite wisdom of God could have conceived such an institution only one conscious of His divine authority and omnipotence could grant such powers and confer
such prerogatives.

THE TEST OF CENTURIES.

That Christ's pledges were no idle boast, the test of nineteen centuries abundantly proves. The little band of fisherman, headed by the emotional inconstant Simon called Peter, that stood in wonderment about Christ at Caesarea - Philippi was surely not an impressive group. They made even a more pathetic spectacle as they scurried to safety when Christ was apprehended. Even after the Resurrection of the Saviour we find them behind locked doors - "for fear of the Jews". And yet Christ was not disappointed in them after the descent of "The tongues of fire" on Pentecost. And ever since that miraculous event has the world had cause to stand in wonderment before the Church of Christ. For nineteen hundred years has the prophetic promise of Christ: "And the gates of hell shall not prevail" - been tested and never found wanting.

For three hundred years the Church wrestled with the imperial power of mighty Rome, lived in the caverns of the earth and witnessed the saturation of the sands of the Coliseum and other arenas with the crimson blood of her pontiffs and priests, her tender virgins and stately matron in the supreme sacrifice her stalwart youths and courageous men, who gladly bore testimony to Christ and the Gospel. Not
until after the victory of Constantine, who conquered his opponent before the gates of Rome

"in the sign of the Cross" and his celebrated decree of Milan, was it possible for the Church
to breathe the pure air of freedom. Then followed the struggle with a decadent pagan civilization,
the depressing era of the barbaric invasions, the contest with ignorance and feudal arrogance in the so-called Dark Ages, the grapple with emperors and kings, who endeavored to make
the Church subservient to their power and whims, the constantly recurring attacks of schismatics
and heresiarchs, culminating in the so-called Reformation. In the waste B. the Reformation came
and rationalism of the eighteenth century, materialism of the nineteenth and modernism and neo-paganism in the twentieth.

Never has the Church been entirely free from danger or anxiety, and yet during these nineteen centuries, she has maintained her integrity, held unswervingly to her charted course, proven
herself a faithful custodian of her trust. The civilization of Greece and Rome crumbled, but
over the ruins there arose the civilization and culture whose principles are rooted in the
Gospel of Christ; barbarian hordes and pagan tribes swept down from the North, but in time they
found at the baptismal font a new religion and a new mode of living; schisms and heresies tore
nations from the bosom of the Church, but zealous missionaries won new souls for Christ among
the Aborigines of the Americans and in the distant Orient; rationalism, materialism and modern-
ism left their scars, but they also served to clarify and reaffirm with new vigor the ancient
truth and prompted the Church to intensify her ministry. Again and again has the Church expe-
rienced the truth of the prophesy of Christ: "They will put you out of the synagogues: Yea the
hour cometh that whosoever killeth you, will think that he doth a service to God. And these
things will they do to you, because they have not known the Father, nor Me" (Jno. XVI, 1-3) And
just as often has she realized the infinite truth and power implied in that first pledge at
Caesarea - Philippi: "The gates of hell shall not prevail". There have been trials and struggles,
sorrows and persecutions, periods of densest darkness and desolation, but never an hour of de-
feat for the great cause of Christ, which it is the mission of the Church to carry forward to
the end of time. The gates of hell have not prevailed; they shall not prevail: to the end of
time such is the decree of the eternal God, efficaciously operative these nineteen hundred years.

THE CATHEDRAL OF MOBILE.

The Centenary of the construction of this venerable cathedral of Mobile arrests our atten-
tion today chiefly because in this building we see a monument, which for one hundred years has
borne witness to the development of the Church in this noble city and state. Indeed the Church of Mobile and Alabama is much older than this venerable edifice. Only one other parish in the United States, that of St. Augustine in Florida, can claim priority in age over this parish of the Immaculate Conception, which had its resident priest in the person of the Jesuit Father Paul du Rhu as early as 1701. With exceptional intervals, when the parish was not blessed by a resident priest, this community of Mobile has enjoyed the ministrations of the Church through zealous, self-sacrificing priests for more than two centuries; and two centuries is no mean portion of the nineteen that mark the life of the Church universal. For more than one hundred years prior to the erection of the Diocese, the parish of Mobile was the center from which emanated catholic life and missionary enterprise to the Indians and White settlers throughout the State of Alabama and along the Gulf Coast.

The present edifice was erected by Bishop Portier, first Bishop of Mobile, Begun in 1835, it was consecrated in 1850 with the distinction of having been the first cathedral to be consecrated in the United States and offered to God as a free unencumbered gift of the flock of
Christ.

Well may we pause to admire the architectural beauty of the edifice and to pay tribute to the prelates, who had the artistic taste and vision to construct a building of such dignity and noble proportions. But in our eyes today these walls seem to vibrate with life and energy, the life and energy of bishops, priests, religious and laity, who during this century of many changes and trials have carried on the work of Christ within these hallowed precincts.

This venerable cathedral for one hundred years has been the embodiment of the great Church of Christ; through its prelates and priests it has been to Mobile, Alabama and Western Florida all that the Church universal has for nineteen hundred years been to the world. In it has resounded the word of truth, proclaimed forcefully, courageously and with that unerring certainty, that marks the preaching of the Catholic Church. For one hundred years there has radiated from this sanctuary the efficient glow and fragrance of holiness, communicated with lavish generosity to myriads of souls, who have sought here their spiritual regeneration and strength. For a century has this edifice been "none other but the house of God, and the gate of heaven"

(Gen. XVIII, 17)
for here has Christ established His tabernacle and His sacrificial altar; here has been fulfilled
for a century the prophecy of Malachi: "From the rising of the sun ever to the going down, my
name is great among the Gentiles, and in every place there is sacrifice, and there is offered for
my name a clean oblation" (Mal. I, II). Yes, the clean, all holy oblation of the Lamb of God,
renewing daily in a bloodless manner the sacrifice of the Cross. For a century have souls found
solace in the Eucharistic presence of the Saviour and life and nourishment in the partaking of
the Bread of Life.

As the Mother Church of the Diocese and the Cathedra of the Bishops of Mobile, this sacred
building has been the citadel of faith, the torch of divine truth, the hearth of charity, the
source and inspiration to the priests and faithful of the Diocese, their joy in the bright days
of vigorous progress and prosperity, their consolation and strength in the dark days, when war,
disease and adversity tried men's souls. Hence there emanated the messages that breathed the
spirit of conciliation, good will and brotherly charity, wherein all citizens of this commonwealth
could abide and labor together towards the welfare and happiness of all. Portier the Pioneer,
Quinlan the ministering bishop of the battlefields, O'Sullivan the missionary and orator, Allen the builder and apostle of the Colored race have all made their contribution towards the building up of the Kingdom of Christ from this seat of their apostolic authority.

That apostolic tradition finds worthy expression today in the zealous and benign administration of the present energetic and beloved incumbent of the See of Mobile, Most Reverend Thomas Joseph Toolen. Within a decade he has practically renovated the spirit of the Diocese and led priests and people to new heights of achievement. New schools, new institutions and works of charity, the reorganization of Catholic societies, the establishment of a most active Council of Catholic Women, the welding together of a diocesan wide organization for Catholic youth, the extension of religious instruction classes to the remotest communities, are all manifestations of that Catholic Action, that characterizes the life of the Church today. All this is an eloquent testimony of the zeal of him whose throne and seat of authority are erected within these walls, a proof of the vitality and progressive ministry which marks the life of the great Church of Christ, founded on Peter the Rock in Caesarea-Philippi nineteen hundred years ago.
So, venerable House of God, we hail thee with joy on this thy day of jubilation! We thank the God of majesty and love, whom thou hast served faithfully these hundred years, for the blessings which in thee and through thee He has dispensed to His children, for the warmth of love and the fervor of noble inspiration that has emanated from thee! We salute today with sentiments of reverence and thankfulness the prelates and priests, who have during this century preserved unbroken the chain of ecclesiastical tradition within thy sanctuary and at thy altar! We pray with confidence that the new century that dawns for thee today may find thy foundations equally strong, thy walls equally secure, thy precincts equally hallowed, thy sanctuary equally holy, thy tabernacle equally beautiful, thy works equally efficacious, so that the generations that come after us may find cause to sing of thee as we do today: "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God" (Ps. 83, 1-3).