Not infrequently is the Church challenged to justify her right to speak with authority on economic questions and issues. Perhaps it would be more appropriate and less misleading to substitute "social" for economic. There was a time, as recent as some fifty years ago, even after Pope Leo XIII/issued his immortal Encyclical entitled "Rerum Novarum", when some Catholic authors spoke and wrote as though "the economic question" comprised considerations only of wages, hours and conditions of work. Some referred to it simply as "the bread and butter question"

Gradually it was, however, realized that "the economic question" comprised much more than the problem of sheer subsistence or the improvement of income in line with the cost of living; that the spiritual, moral and social welfare of the family, the
home, the community and society at large is affected and must be taken into the
purview; that it is not merely a question of physical economics but a question of
social justice, in which problems like education, cultural/religious needs, human
therefore
welfare, happiness and progress, problems/that transcend bare existence and sub-
sistence, must be appraised and considered.

It may also be recorded that, when we speak of the authority of the Church, we
are concerned primarily with the warrant that we may find for such authority in the
Gospels, in the other writings of the New Testament and in the manner in which the
Church herself has throughout the ages interpreted her mission and her Founder's
mandate. Again, we must not look for clear cut commands, such as we may now con-
struct or construe after centuries of development and practical application of
Christ's principles and ideals. Rather should we strive to know the spirit of
Christ as revealed in His life, works and words.
It was indeed a solemn moment when our Divine Saviour referred to His ministry of mercy as the sign and proof of His Messianic character and mission. Giving sight to the blind and hearing to the deaf, restoring the power to walk to deformed limbs and healing the wounds of leprosy covered bodies are clearly humanitarian services, which reveal a heart of tenderness and compassion; considering the manner in which they were performed, the absences of natural remedies and treatment and their suddenness, in these acts answer to a simple touch or calm command, and manifest a divine power that reveals the Son of God. But our Saviour added another sign by which St. John the Baptist and his followers might know the true character of Him, Who was preaching and teaching the multitudes. After referring to His deeds of mercy, Jesus added the significant phrase: "And the poor have the Gospel preached to them". It would certainly be a very restricted interpretation to apply this simply to the ministry of preaching, although by itself this would be a recognition that all, without regard to their station of life, have a
right to the truth of the Gospel message and to the strength and consolations which it imparts. We are inclined to believe that our Divine Saviour wished to announce that He had a special message for the poor, that His Gospel contained principles that would vindicate for the poor certain rights, based not only on charity but also on justice, that in the Gospel men would find not only the motives that would enable them to bear in patience their poverty, but also the remedies that would alleviate or at least lessen its causes and extent.

When we read and study certain parables, we are certainly justified in the conclusion that the Saviour was not unmindful of economic conditions and relationships. While the obvious purpose of the parables is supernatural and spiritual, they nevertheless reveal a knowledge and recognition of economic conditions, which deserve attention and consideration in an attempt to analyze the message of the Gospel.
Certainly the intimate knowledge of the life and work of the husbandman revealed in the parables of the sower, the development of the seed cast into the story of the ground, the tares and the cockle, the cultivation of the soil around the fig tree and the pruning of the vine demonstrate an intimacy of knowledge of agriculture and gardening which encompassed fruits and rewards as well as the labor and hazards of these vocations.

More direct is the approach to economic or social considerations in the parables of the talents, the hiring of laborers into the vineyard, the pearl of great price, the faithful steward, the unmerciful servant and the unjust steward. Here we find many indications of a sense of justice and injustice, of compensation and reward, even of indignation and punishment for the violation of fairness, all of which have their application in appraising human relationships.

Passing from the Parables to the Beatitudes, we find even more pointed indica-
tions of our Saviour's recognition of economic and social justice. While His "Blessed are the poor in spirit - Blessed are the meek - and Blessed are they that mourn" are apparently mild in tone, they do promise the kingdom of heaven and the possession of the earth as well as spiritual comfort. But there is a convincing directness and authority in the "Blessed are they that hunger and thirst for justice, for they shall be satisfied". In this beatitude we have not only an incentive and a promise, but an emphatic appeal for justice under the compelling figure of "hunger and thirst", which places the implications of justice among our foremost responsibilities as something to be craved for and realized. And who will place a limit upon the meaning of justice, when the Author Himself of the Beatitudes did not confine the word to a particular kind or form of justice? Are we not rather justified in assuming that hunger and thirst for every kind of justice, including economic and social justice, is a commendable and desirable urge which is guaranteed satisfaction?
Leaving the Parables and Beatitudes as sources for our search after the warrant for the Church to speak with authority on the social question, let us analyze briefly the full import of Christ’s mandate: “Thou shalt love thy neighbor as thyself”. Here we find the social charter of Christianity, a charter which sounds the deathknell for individualism and proclaims the solidarity of the human family. That precept announces the duty of each individual to come to the assistance of his fellowman. In the light of the parable of the Good Samaritan, that fellowman is “everyman” and in every circumstance of life. Nowhere is there any indication that the obligation of the precept: “Thou shalt love they neighbor” begins to function only when our fellowman is in need, or in misery, or destitute or in extremis. The precept establishes a common relationship, a common bond, a community of interest which makes my neighbor’s welfare and well-being coextensive with my own - “as thyself” - thou shalt love him; and
"love" as applied to ourselves, or self love, certainly embraces everything that conduces to our personal welfare, everything that procures our physical, moral, spiritual and social security and happiness.

Christ demonstrated this precept by "going about doing good everywhere"; He illustrated its implications in the parable of the vine and the branches, in which all who are incorporated with Him as branches participate in a common existence and life. The Apostles emphasized this in the doctrine of the Mystical Body, in which all members share a common life and have inter-related duties and rights.

Realizing her mission to teach, interpret and enforce the law - "teaching them to observe all things that I have commanded you" - the Apostolic Church lost no time in applying practically Christ's social doctrine. St. Peter, St. James and especially St. Paul outlined relationships and obligations between husband and wife, between parents and children, between masters and
servants, between rulers and subjects; the care of widows and the destitute was
organized under the deacons; funds were collected in the churches and gatherings of
the faithful to carry on the ministry of charity.

Thus began the social mission of the Church, a mission that in the course of
time found cumulative expression in the establishment of hospices for the poor,
shelters for pilgrims, schools for poor children and confraternities for the care
of the sick. In the early centuries, her solicitude was instrumental in procuring
the abolition of slavery, establishing the dignity of womanhood, the value of child
life and the integrity of the family. In the evolution of time, her scholars con-
cerned themselves with problems of justice in the exchange of property and goods,
in the compensation of artisans and workmen, the obligation of individuals and of
society towards the destitute, the widow, the orphan and the helpless members of
the human family. In her teaching, in her works and in her institutions, the Church has accepted, interpreted and discharged her understanding of the mission with which Christ entrusted her. She has emphasized the fact that the Christian religion is not and can never be an individualistic experience, but that justice and charity impose duties, which she is commissioned to teach and which her members and children are obligated to perform.

It remained, however, for virtually our own day to witness the formal expression and crystallization of the social mission of the Church. The dynamic changes, which the so-called machine-age had brought about in industry, in economic and in social life, and even in the thinking of men about human relations, prompted Pope Leo XIII in 1891, notwithstanding his advanced years and frail health, to give to the Church and to the world in the form of an Encyclical entitled "Rerum Novarum" the formal charter of human rights and a courageous declaration of the authority of the Church in the social-economic field. In this monumental document he summarizes with consummate
wisdom and clearness the age-old doctrine of the Church on property rights, the
duties of the workingman, the duty of employer and kindred social questions. What
interests us is that this great Pope presents his thesis without the slightest in-
dication of hesitancy or doubt about his authority, but rather with a firmness that
clearly demonstrates his conviction that he has not only the right but the duty as
well to set the world straight on these important issues.

Forty years after, in 1931, another great Pontiff, Pius XI, whose name is
symbolic with Catholic Action, in his Encyclical, which bears the name "Quadrage-
simo Anno - Forty Years After" reviews and brings up to date the social doctrine of
the Church. He indicates the authority of the Church in the matter in the following
passage: "She (the Church) can never relinquish her God-given task of interposing her
authority, not indeed in technical matters, for which she has neither the equipment
nor the mission, but in all those that have a bearing on moral conduct. For the
deposit of truth entrusted to us by God, and our weighty office of propagating, in-
terpreting and urging in season and out of season the entire moral law, demand
that both social and economic questions be brought within our supreme jurisdiction, in so far as they refer to moral issues. For, though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter.

The so-called laws of economics, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what aims are unattainable or attainable in economic matters and what means are thereby necessary, while reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator.

"For it is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or rather the Author of Nature, has established for them, duly subordinat-
ing the particular to the general. If this law be faithfully obeyed, the result will be that particular economic aims, whether of society as a body or of individuals, will be intimately linked with the universal teleological order, and as a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good.

Elsewhere, the Sovereign Pontiff refers to the loss of souls caused by the false dissemination of social doctrines, the impacts of these false doctrines upon the home, family and society, the hardships and bitterness that result from false social philosophies, even the disastrous economic effects that result from them. All these may be adduced as additional reasons why the Church should raise her voice to point the way to true economic and social order and peace. All these reasons fall within the scope of the mission of the Church to uphold the law of God, the law of justice and charity by teaching men "to observe all things whatso-
ever I have commanded you”.

In view of present unrest and disorders over the nation, we may well conclude with another citation from the “Quadragesimo Anno” - ”Now, in effecting this reform, charity, "which is the bond of perfection," must play a leading part. How completely deceived are those inconsiderate reformers who, zealous only for commutative justice, proudly disdain the help of charity! Clearly charity cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For, justice alone, even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then
only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ and everyone members one of another,' so that 'if one member suffer anything, all members suffer with it'. Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen too will lay aside all feelings of hatred or envy, which the instigators of social strife arouse so skilfully. Not only will they cease to feel weary of the position assigned them by divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honorably for the common good, and is following in the
footsteps of Him, Who, being in the form of God, chose to become a carpenter among men, and to be known as the Son of a carpenter."
MR. HORCASITAS: We are greatly honored today at Station WDSU with the presence of His Grace, the much beloved Archbishop of New Orleans, Joseph Francis Rummel, who has kindly and graciously accepted the invitation to be on the "KNOW YOUR NEIGHBOR" program this afternoon.

As His Grace, Archbishop Rummel, comes in contact with many great and notable persons from all of our neighboring countries, and was the guest recently of His Grace Louis Martinez, Archbishop of the City of Mexico, no doubt he will answer the questions that I have the honor to present to him by giving us many interesting points regarding our neighboring countries.

Your Grace, will you tell us about the invitation of Archbishop Martinez for you to visit my country, and some of your impressions of the trip?

ARCHBISHOP RUMMEL: It is certainly a great privilege as well as a pleasure to participate in this program and to present as interestingly as possible my impression of a
recent trip to Mexico City. On the last day of August, 1945, His Excellency Louis M. Martinez, distinguished Archbishop of Mexico, addressed to me a very gracious invitation to participate in special ceremonies commemorating the Fiftieth Anniversary of the Crowning of Our Lady of Guadalupe. The invitation included the information that it was the wish of the entire hierarchy of Mexico that I should celebrate a Solemn Pontifical High Mass at the Shrine of Our Lady of Guadalupe on the tenth day of October, which had been designated in the program as the day on which the hierarchy of the United States of America were to be practically in charge of the official ceremonies.

It was but natural that I should feel highly honored and prompted to accept this very gracious invitation. In this acceptance, I had in mind not only the satisfaction of an understandable religious impulse to participate in a great spiritual demonstration but also the thought that
Nor were those who attended these celebrations disappointed. We found assembled in the Shrine of Our Lady of Guadalupe seventy-five Archbishops and Bishops representative of practically every country on the Western Hemisphere and the adjacent islands. We found also a magnificent spirit of courtesy and good will as well as enthusiasm that pervaded almost every group of Mexico's large population. Certainly anyone that had the impression that persecution and repression had dulled the religious spirit of the Mexican people was doomed to disappointment. The throngs that moved in and out of the magnificent Shrine at Tepiaca represented every social stratum of Mexican society. Indians, artisans, laborers, industrial workers, so-called white collar employees and representatives of business management and government offices moved freely in the throngs that formed almost a constant procession between 7 P.M. and midnight every evening.
during the ten or twelve days of the celebration.

MR. HORCASITAS:

Have you anything to state now regarding the impression that the people of Mexico made on you?

ARCHBISHOP KUMEL:

Our contacts with the Mexican people on the streets, in the shops, in the churches and public buildings prompted and strengthened our admiration of their graciousness, their courtesy, their efficiency and their desire to oblige under every circumstance.

I would like to add that I came away from Mexico with a new impression of the possibilities that confront the Mexican people. Granted a stable and progressive government, such as they are now enjoying, these people will have an opportunity to develop their resources and grow into a strong and great nation. Incidentally, Mexico has a culture which is four hundred years old and forms a magnificent basis for a broad
intellectual and spiritual expansion which is an asset of prime importance for any nation.

MR. HORGASITAS:
I understand that the Virgin of Guadalupe is now the Patron Saint in every one of the countries of the American Continent. What can you tell us about that?

ARCHBISHOP RUMMEL: It is well to remember that when we speak of the Virgin of Guadalupe we are referring to the Immaculate Mother of Our Divine Saviour Jesus Christ. She is called the Virgin of Guadalupe simply because she deigned to manifest herself on several occasions to a simple peasant by the name of Juan Diaz and proved the reality of the apparitions by several miracles, including the cure of his uncle from a serious illness, a magnificent growth of roses, notwithstanding the fact that it was winter time and the
reproduction on his outer tunic of a picture of herself. This is the very picture which is still exposed and held in reverence in her Shrine, the magnificent Basilica erected at her command at Tepiac.

One of the most interesting features of the great celebration on October 12, 1945, was the procession of the prelates in which the seventy-five or more Archbishops and Bishops present placed their mitres and croziers individually upon the altar while they breathed a prayer dedicating themselves, their dioceses and their countries to the Immaculate Mother of God. Another very significant ceremony was the massing of the flags of the nations of North, South and Central America upon the altar as a symbol of placing these countries under the protection of Guadalupe, as the Blessed Virgin is called in Mexico. These acts are indicative of the desire of the prelates to pay homage to the Virgin of Guadalupe as their
special patroness. However, they do not constitute a formal and official declaration, such as is the declaration in which our own country, the United States of America, was especially placed under the patronage of Mary Immaculate by the Fathers of the First Plenary Council of Baltimore in 1846. This declaration was confirmed by the Holy See on the seventh of February 1847.

MR. HORCASITAS:

Do you have anything special to say with regard to the various occasions when you have met not only priests, but also personalities from the different countries of the American Continent?

ARCHBISHOP RUMMEL: Especially during the past decade or more of years, I have met many prelates, priests and lay persons from almost every country on the American Continent. I have also been frequently in contact and communication with Americans who have traveled extensively, and some of them on official missions, in the Latin Americas. The general impression that I have gathered from these
contacts is that there is a great desire fermenting in all these countries for a better knowledge and a better understanding of our mutual relations and common interests. Prejudices and misunderstandings, as far as they exist, are largely based upon ignorance, or should we rather say a lack of perfect knowledge not so much of geographic or physical conditions, but of the cultural, social and religious backgrounds that constitute practically the soul of each nation. Efforts are now in the making that will supplement commercial and economic approaches with a better understanding of the soul and internal life of each nation. This applies equally to the knowledge that we have need of in the U.S.A. regarding the peoples of Central and South America and to the knowledge that they in turn have need of regarding our American way of life.

MR. HORGASITAS:

I understand that while in Mexico you met the Papal Delegate, who came from Canada. Could you say something regarding this?
His Eminence the Cardinal Archbishop of Quebec, Rodrigue Villeneuve, functioned as the special representative of His Holiness, Pope Pius XII, at the ceremonies commemorating the Fiftieth Anniversary of the Coronation of the Virgin of Guadalupe. While there seemed to be no special historic motive for this selection, it was most auspicious because Cardinal Villeneuve brought with him all the charm, graciousness and mental alertness of a great Prince of the Church. He was most enthusiastically greeted whenever he appeared in public; his temporary residence in the home of a prominent Catholic citizen of Mexico City was constantly surrounded by throngs of people anxious not only to see him but also to be graciously received by him. Officially, although there was no approach to a formal exchange of visits, the government authorities certainly extended to the Cardinal Legate every courtesy and regard for his high
dignity and mission. These manifestations of good will and exchanges of courtesies augur well indeed for the future relationship between the Mexican State and the Catholic Church.

MR. HOREASITAS:

Have you any other points that you may consider appropriate to give to our radio listeners this afternoon?

ARCHBISHOP RUMMEL:

The celebration of the jubilee of Guadalupe certainly brought out the fact that the Mexican people are very devoted to their Catholic religion. Surely anyone who witnessed their reverence and fervor during these great functions could readily understand how and why they have so tenaciously held to their Catholic faith and practices, notwithstanding the difficulties that have been so frequently placed in their way by unreligious and irreligious elements. Experience has proven, and the demonstrations at the Shrine of the Virgin of Guadalupe are a
no form of propaganda, political or secular, convincing proof, that no form of prohibition or violence will ever wrench the Mexican people away from their Catholic convictions and practices.

MR. HORGASITAS: 
(7)

Will you be so kind as to give us your opinion of the contribution of the Catholic Church toward bringing about closer and better relations between the various countries of the American Continent?

ARCHBISHOP RUMMEL:

Yes, gladly. There may have been periods in which the Catholic Church of the United States was less aware and perhaps even less conscious of a responsibility to promote more friendly relations between the peoples of North America and Latin America. In recent years, however, we have realized more fully our responsibility for promoting what has popularly become known as the Good Neighbor Policy. More intimate relations have been established by the exchange of visits
between prelates of the two Continents and reciprocal participation in religious functions such as that of Our Lady of Guadalupe. There has also been a notable exchange of priests between the two Continents partly for the purpose of assisting in religious work and partly for the purpose of learning more about each other in the educational and religious fields. In the same spirit there have been exchanges of students in Catholic seminaries and institutions and also seminars in which cultural, religious, charitable and social programs were the topics of discussion.

MR. HORGASITAS: You have been most eloquent and most gracious in answering the questions that came to my mind for presentation to you this afternoon, and I wish to extend to you thanks in the most eloquent manner possible from the Stephens Broadcasting Company, Station WDSU, as well as from Tulane University. May we request your blessing to the radio audience.
Passed irrevocably into the annals of history is the carnival season of 1946. Suspended during the four grim years of warfare and awaited by hundreds of thousands with breathless expectancy, its spectacular pageantry and glamorous festivities, its gay music and hilarious revelry are today but a memory. This morning devout Christians, including yesterday's kings and queens of the realms of fancy and their merrymaking courtiers, were solemnly reminded that in clay we have a common origin and in dust and ashes a common ending: "Remember man, that thou art dust and unto dust thou shalt return". (Genes III, 19).

Yet, not quite so, for Holy Writ reminds us that: "The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (Gen. II, 7). Therefore, thanks to God's wisdom and goodness, there is
truth as well as poetry in Longfellow's sublime verse:

"Life is real, life is earnest, and the grave is not its goal;
Dust thou art, to dust returnest, was not spoken of the soul."

There is even the ring of a royal crowning in another sacred record of man's creation; this passage from the Book of Genesis tells us that God "created man to His image, to the image of God He created them: male and female He created them. And God blessed them, saying: Increase and multiply and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowl of the air, and all living creatures that move upon the earth" (Gen I. 27-28). In the words of the author of the book called Ecclesiasticus this means that: "God gave man power over all things that are upon the earth, and He put fear of him upon all flesh, and he had dominion over the beasts and fowls" (Eccles. XVII, 3-4). Thus, then, the "Remember man" which God's minister pronounces as he places blessed ashes upon our heads, bowed today in humility, is anxiously a solemn exhortation to realize the mortality of the flesh, and also to be
conscious of our dignity as human beings, made to the image of God to rule as kings over visible creation. To make us equally conscious of the end towards which our dignity and sovereignty must be directed, the same inspired author of Ecclesiasticus further elaborates the purpose of our glorious prerogatives: "He (God) created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. He created in them the science of the spirit, he filled their heart with wisdom, and showed them both good and evil. He set his eye upon their hearts to show them the greatness of his works. That they might praise his name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works" (Eccles. XVII, 5-8). Therefore, we are crowned kings and queens of God's visible creation not that we may seek our own glory, but that in all things we may sing the praises of God and strive to prove ourselves His worthy creatures.
Lent is rightly called a holy season, a season dedicated to meditation upon the holiness, the majesty, the goodness and the mercy of God; dedicated to salutary reflection upon our own inadequacy, inconstancy and sinfulness. A season dedicated to prayer to the all-high God, the bountiful giver of all gifts. Although we cease not to ignore and all too often offend Him maliciously, He never withdraws His benefactions or shortens the arm of His mercy.

In the sacred liturgy of the Church, Lent presents in a moving panorama of pictures drawn from the prophetic writings of the Old Testament of the Holy Book; and from the graphic narrations of the New Testament, the story of man's fall from his high estate and the divine epic of his redemption. Passiontide and Holy Week bring
home to us the tragic climax of that episode and through the death upon the Cross of Jesus Christ, the Son of God made Man, and in His triumphal Resurrection from the dead at dawn on Easter Sunday.

Lent is a holy season because it teaches us the duty and value of communion with God through prayer and mortification. The sacred author whom we have already quoted states the consoling truth that "To the penitent God hath given the way of justice, and he hath strengthened them that are fainting in patience, and hath appointed to them the lot of truth. Turn to the Lord, and forsake thy sins: Make thy prayer before the face of the Lord and offend less. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God (Eccles. XVII, 20-24).

The holy season of Lent is a time for self-examination, self-restraint and moral
betterment. St. Paul compares the life of the Christian to an athletic contest, to a race to be run in the stadium, to a test of strength and prowess in the arena, even to a clash of arms on the field of battle. The runner in a race must look to his physical fitness, the gladiator in the arena must choose carefully his weapon and aim at his adversary with precision and not as one beating the air, the soldier on the battle field must adjust securely his armour and be alert against the enemy's wiles; all must follow scrupulously the rules of discipline, strip themselves of superfluous accoutrement and strive with determination and perseverance for the mastery. The palm of victory and the crown of glory are the reward of sacrifice and prowess. This is as true in the spiritual and moral orders as it is in the physical. Lent is an excellent time for a spiritual and moral check up, a time for salutary moral purgation and dieting, a time for toning up and exercising the spirit through prayer, penitential practices and the Sacraments. These are divinely appointed means for building up the spiritual life and
strengthening the moral fiber of the soul. Fasting and abstinence are in themselves
physical operations, but the spirit and intention that prompt them are eminently
spiritual. They not only serve to atone for past offenses and violations of God's
holy law, but they also aid powerfully in restraining irregular emotions and
degrading passions, in building up virtue and fortifying the will to live a life of
righteousness.

Lent is a propitious period for the performance of good deeds. The law of
charity must come into its own. Self-examination must include the extent to which
we discharge our duties to our fellowmen in the home, in the community and in the
world-wide sphere of human brotherhood. Call it brotherhood or good neighbor policy,
or applied democracy, the root stems from the eternal law uttered by the Saviour of
mankind: "Thou shalt love they neighbor as thyself" — be he Judean or Samaritan, Jew
or Gentile, Greek or Roman, the divine law of love, and love means helpfulness, binds
all, is applicable to all, is for all the touchstone of genuine religion; it will be for all eternity the basis, the source and the measure of merit in God's home of many mansions. Lent is the proving ground for the depth, the sincerity, the extent of our charity.

We have recently emerged from the terrifying ordeal of a cruel war, which many regarded as a scourge sent or permitted by God in punishment for man's sinfulness. Not all humanity has turned atheistic, or apostatized from truth, or renounced God's holy law, or become morally corrupt. There are still many saints or near-saints among the sinners, many well-intentioned souls, who, in spite of the many temptations and hindrances of a sin-scarred world, give much evidence of the potency of the human will in cooperation with divine grace. But the world has revealed all too glaringly the depths of injustice, barbarism, cruelty, sadism and savagery to which human nature can sink and even glory in its debasement. If the full fruits of victory are still with-
held, and if the much longed for universal peace seems still far off, may we not hope that our generous acceptance of lenten sacrifices will be an act of atonement and a worthy peace offering in the eyes of God! May we not hope that our united universal prayer, persevered in for forty days after the pattern of Moses on Mount Sinai and of our Divine Saviour, Who "for the space of forty days sojourned in the solitude of a desert and ate nothing", will bring peace with all its blessings nearer, that the sanctification of our lives will make us a people more acceptable to God, that the world will ultimately become better, when we and all who live in the world shall have become better individually and socially!

The ways of God with man are uniform and His holy laws are universally binding. According to the discipline of the Church and of certain religious bodies, regulations, more or less specific, are laid down for the observance of Lent. These should be followed religiously. But there is a universal challenge that none can ignore, and a
solace that no heart can forego, contained in the mandate which the Lord placed on
the tongue of Joel the Prophet: "Now therefore saith the Lord: Be converted to me
with all your heart, in fasting and in weeping, and in mourning. And 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 II, 12-14).

And as for good works, what glorious opportunities present themselves to us
of the U.S.A. in this postwar era! Besides the poor whom at home we have with us
always, there are veterans and their families to be welcomed, housed and reintegrated,
homeless and unemployed warworkers to be readjusted, the overall Red Cross program
to be supported. And oh what a challenge to our hearts of mercy is presented by the
overseas spectacle of destruction, desolation, misery, disease and death that shocks
our nerves and sickens our hearts! Truly, civilization is still at the crossroads
in Europe and in Asia may yet be crowded over/precipice into a chasm of oblivion, unless we are willing to share our bounty, God's bounty to us, with our fellowmen regardless of race, creed, color or war status. The joy of V-E Day and of V-J Day will re-echo back to us as a hollow mockery, if we begrudge starving children, families bombed out of their homes and migrant, displaced populations a share of our wheat that they may have bread, a share of our corn that they may have meat, a share of our cotton that they may have clothing. What a glorious Easter tide will await us, if with magnanimous souls we decide to consecrate the next six weeks to our personal sanctification and the ministry of mercy in worthy deeds of charity done in the name of Christ to glorify His Father and ours!
THE SPIRIT OF LENT

Passed irrevocably into the annals of history is the carnival season of 1946. Suspended during the four grim years of warfare and awaited by hundreds of thousands with breathless expectancy, its spectacular pageantry and glamorous festivities, its gay music and hilarious revelry are today but a memory. This morning devout Christians, including yesterday's kings and queens of the realms of fancy and their merrymaking courtiers, were solemnly reminded that in clay we have a common origin and in dust and ashes a common ending: "Remember man, that thou art dust and unto dust thou shalt return". (Genes III, 19).

Yet, not quite so, for Holy Writ reminds us that: "The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (Gen. II, 7). Therefore, thanks to God's wisdom and goodness, there is
truth as well as poetry in Longfellow's sublime verse:

"Life is real, life is earnest, and the grave is not its goal;
Dust thou art, to dust returnest, was not spoken of the soul."

There is even the ring of a royal crowning in another sacred record of man's creation; this passage from the Book of Genesis tells us that God "created man to His image, to the image of God He created them: male and female He created them. And God blessed them, saying: Increase and multiply and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowl of the air, and all living creatures that move upon the earth" (Gen I. 27-28). In the words of the author of the book called Ecclesiasticus this means that: "God gave man power over all things that are upon the earth, and He put fear of him upon all flesh, and he had dominion over the beasts and fowls" (Eccles. XVII, 3-4). Thus, then, the "Remember man" which God's minister pronounces as he places blessed ashes upon our heads, bowed today in humility, is not only a solemn exhortation to realize the mortality of the flesh, and also to be
conscious of our dignity as human beings, made to the image of God to rule as kings over visible creation. To make us equally conscious of the end towards which our dignity and sovereignty must be directed, the same inspired author of Ecclesiasticus further elaborates the purpose of our glorious prerogatives: "He (God) created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. He created in them the science of the spirit, he filled their heart with wisdom, and showed them both good and evil. He set his eye upon their hearts to show them the greatness of his works. That they might praise his name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works" (Eccles. XVII, 5-8). Therefore, we are crowned kings and queens of God's visible creation not that we may seek our own glory, but that in all things we may sing the praises of God and strive to prove ourselves His worthy creatures.
Lent is rightly called a holy season, a season dedicated to meditation upon the holiness, the majesty, the goodness and the mercy of God; dedicated to salutary reflection upon our own inadequacy, inconstancy and sinfulness. A season dedicated to prayer to the all-high God, the bountiful giver of all gifts. Although we cease not to ignore and all too often offend Him maliciously, He never withdraws His benefactions or shortens the aim of His mercy. Lent is rightly called a holy season, because it is dedicated to the memory of Christ's life, as the pattern after which must be fashioned the lives of all who would walk as worthy and faithful children of God.

In the sacred liturgy of the Church, Lent presents in a moving panorama of pictures drawn from the prophetic writings of the Old Testament of the Holy Book and from the graphic narrations of the New Testament, the story of man's fall from his high estate and the divine epic of his redemption. Passiontide and Holy Week bring
home to us the tragic climax of that epis in and through the death upon the Cross of Jesus Christ, the Son of God made Man, and in His triumphal Resurrection from the dead at dawn on Easter Sunday.

Lent is a holy season because it teaches us the duty and value of communion with God through prayer and mortification. The sacred author whom we have already quoted states the consoling truth that "To the penitent God hath given the way of justice, and he hath strengthened them that are fainting in patience, and hath appointed to them the lot of truth. Turn to the Lord, and forsake thy sins: Make thy prayer before the face of the Lord and offend less. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God (Eccles. XVII, 20-24).

The holy season of Lent is a time for self-examination, self-restraint and moral
betterment. St. Paul compares the life of the Christian to an athletic contest, to a race to be run in the stadium, to a test of strength and prowess in the arena, even to a clash of arms on the field of battle. The runner in a race must look to his physical fitness, the gladiator in the arena must choose carefully his weapon and aim at his adversary with precision and not as one beating the air, the soldier on the battle field must adjust securely his armour and be alert against the enemy's wiles: all must follow scrupulously the rules of discipline, strip themselves of superfluous accoutrement and strive with determination and perseverance for the mastery. The palm of victory and the crown of glory are the reward of sacrifice and prowess. This is as true in the spiritual and moral orders as it is in the physical. Lent is an excellent time for a spiritual and moral check up, a time for salutary moral purgation and dieting, a time for toning up and exercising the spirit through prayer, penitential practices and the Sacraments. These are divinely appointed means for building up the spiritual life and
strengthening the moral fiber of the soul. Fasting and abstinence are in themselves physical operations, but the spirit and intention that prompt them are eminently spiritual. They not only serve to atone for past offenses and violations of God's holy law, but they also aid powerfully in restraining irregular emotions and degrading passions, in building up virtue and fortifying the will to live a life of righteousness.

Lent is a propitious period for the performance of good deeds. The law of charity must come into its own. Self-examination must include the extent to which we discharge our duties to our fellowmen in the home, in the community and in the world-wide sphere of human brotherhood. Call it brotherhood or good neighbor policy, or applied democracy, the root stems from the eternal law uttered by the Saviour of mankind: "Thou shalt love thy neighbor as thyself" - be he Judean or Samaritan, Jew or Gentile, Greek or Roman, the divine law of love, and love means helpfulness, binds
all, is applicable to all, is for all the touchstone of genuine religion; it will be for all eternity the basis, the source and the measure of merit in God's home of many mansions. Lent is the proving ground for the depth, the sincerity, the extent of our charity.

We have recently emerged from the terrifying ordeal of a cruel war, which many regarded as a scourge sent or permitted by God in punishment for man's sinfulness. Not all humanity has turned atheistic, or apostatized from truth, or renounced God's holy law, or become morally corrupt. There are still many saints or near-saints among the sinners, many well-intentioned souls, who, in spite of the many temptations and hindrances of a sin-scarred world, give much evidence of the potency of the human will in cooperation with divine grace. But the world has revealed all too glaringly the depths of injustice, barbarism, cruelty, sadism and savagery to which human nature can sink and even glory in its debasement. If the full fruits of victory are still with-
held, and if the much longed for universal peace seems still far off, may we not hope
that our generous acceptance of lenten sacrifices will be an act of atonement and a
worthy peace offering in the eyes of God! May we not hope that our united universal
prayer, persevered in for forty days after the pattern of Moses on Mount Sinai and of our
Divine Saviour, Who for the space of forty days sojourned in the solitude of a desert
and ate nothing, will bring peace with all its blessings nearer, that the sanctifica-
tion of our lives will make us a people more acceptable to God, that the world will
ultimately become better, when we and all who live in the world shall have become
better individually and socially!

The ways of God with man are uniform and His holy laws are universally binding.
According to the discipline of the Church and of certain religious bodies, regulations,
more or less specific, are laid down for the observance of Lent. These should be
followed religiously. But there is a universal challenge that none can ignore, and a
solace that no heart can forego, contained in the mandate which the Lord placed on the tongue of Joel the Prophet: "Now therefore saith the Lord: Be converted to me with all your heart, in fasting and in weeping, and in mourning. And 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 II, 12-14).

And as for good works, what glorious opportunities present themselves to us of the U.S.A. in this postwar era! Besides the poor whom at home we have with us always, there are veterans and their families to be welcomed, housed and reintegrated, homeless and unemployed warworkers to be readjusted, the overall Red Cross program to be supported. And oh what a challenge to our hearts of mercy is presented by the overseas spectacle of destruction, desolation, misery, disease and death that shocks our nerves and sickens our hearts! Truly, civilization is still at the crossroads
in Europe and in Asia and may yet be crowded over/precipice into a chasm of oblivion, unless we are willing to share our bounty, God's bounty to us, with our fellowmen regardless of race, creed, color or war status. The joy of V-E Day and of V-J Day will re-echo back to us as a hollow mockery, if we begrudge starving children, families bombed out of their homes and migrant, displaced populations a share of our wheat that they may have bread, a share of our corn that they may have meat, a share of our cotton that they may have clothing. What a glorious Eastertide will await us, if with magnanimous souls we decide to consecrate the next six weeks to our personal sanctification and and to the ministry of mercy in worthy deeds of charity done in the name of Christ to glorify His Father and ours!
This is a challenging hour for graduates from our American institutions of learning and professional training. Only slowly are we emerging from the crisis of the greatest war in the world's history; our approaches to the state of permanent peace and security in the full realization of war objectives are overshadowed by uncertainties, suspicions and fears; our program of reconversion and the readjustment of our economic and social life to the peaceful orderly tempo of stability and progress is experiencing many costly delays, setbacks and obstructions. It seems that the fighting spirit within us has turned back from our conquered enemies abroad only to vent its spleen on internal problems that are real enough, but that should and could be adjusted with equity and satisfaction in an atmosphere of calmness and by methods less drastic, less convulsive and less costly.

As Americans, many of whom have faced with unflinching courage the crisis of a global war and witnessed the victorious realization of our expectations, you will not be overwhelmed by pessimistic forebodings or complex problems in these days of transition. Rather will you see in them a challenge to be accepted and met with undaunted courage as just another
opportunity to write a new page of achievement in vindication of American principles and ideals. As in the darkest days of Pearl Harbor or the Bulge so now you will never lack confidence in a successful outcome.

Far more profound than the dislocations that appear on the surface of modern life, not only in the U.S.A. but throughout the world, are the impacts upon our cherished Christian civilization of which these dislocations, including those that were incidental to the war, are the external symptoms. Men of serious thought and keen vision have not hesitated to speak freely of the passing of the civilization, which has progressively dominated for nineteen hundred years the life of the western world and penetrated deeply into the Orient. Realistic reflection warrants the conclusion that, designedly or through sheer force of circumstances, there are being directed formidable attacks against our civilization, which is basically still Christian in fact as well as in name; those of us who have faith in divine providence and in certain definite guarantees of Him, Whose Name our civilization bears, are firmly convinced that total extinction can never happen. The preservation, however, of this civilization is our prime
responsibility and constitutes the real challenge of our age, especially for those who have been favored with sound training in the Christian philosophy of life.

Civilization may be described rather than defined as a condition of organization, enlightenment and progress in the social aspects of life and in the principles and ideals that govern relations between men. The underlying factor in every form of civilization is the philosophy which an individual, or a school, or a dynasty of government develops and spreads or imposes within a group, a nation or a race. Thus we know that Egypt owed its civilization primarily to its Pharaohs and priests, that the philosophers and teachers of Athens gave its civilization to Greece, that her lawgivers, scholars and military leaders determined the civilization that was Rome. The course of civilization may be rapid or slow, superficial or profound, constant or intermittent, according to the inherent power of its dominating philosophy and the force with which it is established or imposed. Its duration likewise depends logically upon the truth and practicability of its philosophy and the consistency and constancy with
which its followers accept and adhere to it. Recent history has demonstrated that a tyrant or a despotic government can raise havoc with a form of civilization and force upon a people within less than a decade of years a new ideology that goes under the pseudonym of civilization.

Christian civilization essentially revolves around the personality of Jesus Christ, His teachings and His example. It is the divine plan of human life set forth in the Commandments, elaborated in the Beatitudes and Parables and demonstrated in Christ's personal character and conduct. There is no text to prove that Christ intended to establish a new form of civilization, but such was the convincing force of His doctrine and example, that gradually, almost automatically, Christ became in reality what He proclaimed Himself to be: "the way, the truth and the life", not only for a school of followers but for nations.

It was not an easy conquest, for those who were charged to preach the new way of life to all the nations lacked physical power, intellectual preparation and social prestige. But their zeal, determination and spirit of sacrifice were such, that, despite opposition and violent persecution, this
new form of civilization found its way in less than three hundred years into homes and marketplaces, into armed camps and public forums, into temples and palaces, upsetting and uprooting century-old traditions and customs. Only its divine origin and the divine power inherent in it can account for its rapid acceptance. The new philosophy of life is not only of Christ, it is Christ Himself.

Christian civilization has many ramifications, but basically its underlying philosophy is pointed at the individual, the family and society. The individual human being has an inherent dignity as the image of the living God, endowed with a spiritual nature and an inherent God-given right "to life, liberty and the pursuit of happiness," the right to individual possession, to personal security and to the worship of his Creator. He is responsible for his acts and accountable for them to lawful authority and ultimately to the Divine Judge, for this soul is immortal and the everlasting vision of God is his destiny and reward. Before this doctrine, slavery, despotism, abject servitude and every form of absorption of the individual by State or government must be repudiated and abolished.
In Christian civilization the family is the unit of society, based upon the qualities of sanctity, unity and indissolubility of marriage. The latter is of divine institution, elevated to the dignity of a Sacrament, in which fidelity is the cardinal virtue and love, in the noblest understanding of the term, is the dominant stabilizer for mutual respect and forbearance, peace, harmony and a willingness to make sacrifices in the interest of a well-ordered family life. To the husband belongs the prerogative of head of the family, with responsibility for its subsistence and well-being, but in no sense can he claim ownership or tyrannical domination over wife and children or treat them in any manner contrary to the reverence due to God and at variance with the respect due to those who share the dignity of children of God. The acceptance and discharge of parental responsibility are dignified participations in the creative power and authority of God Himself. Thus Christian civilization casts about the marital and parental relationship a veritable halo of sacredness, which enobles man, exalts woman and makes children precious tokens of divine favor.

Christian civilization has given to the world a social structure
founded upon law, divine and natural, and an ethical background for regulating the conduct of the individual and stabilizing his relations to his fellowmen. It recognizes the supreme authority of God as expressed in His revealed laws and in those uniform manifestations of the divine will, which are universally accepted as the natural law. Human and laws enacted by legitimate authority for the common welfare/according to the principles of right reason, are recognized as part of the ethical structure and enjoy the binding force of divine sanction. Thus is established the order in which human society can function effectively and beneficially; it protects individuals and groups in their rights and aspirations towards the attainment of their well-being and security; it determines and fosters recognition for reciprocal duties and restraints as well as rights and privileges; it applies sanctions with equal insistence to economic, industrial and commercial enterprise, demanding honesty, integrity and justice as the foundation for confidence and respect between individuals and groups, between those who manage and those who toil, between those who sell and those who buy. Large in the background
of this ethical structure, not overshadowing but illuminating it with reassuring majesty, is the principle of accountability, that ultimately summons all members of the human family before the allsearching tribunal of the eternal God.

Under the inspiration and impetus of the philosophy that dominates Christian civilization there has been conceived and developed progressively a dignified cultural life, which is unique in the history of the human race. Man has been taught to apply his intellect and genius and to train his will for the acquisition of knowledge and for the enjoyment of a fuller life in the achievement of spiritual, intellectual and cultural ideals, paralleling and even eclipsing purely material advancement. Christian civilization initiates and encourages the pursuit of science, the development of the arts and the cultivation of refined taste, all of which has resulted in the upbuilding of a scientific and cultural structure, more comprehensive and more excellent than that produced by any other form of human endeavour. Not all progress, achieved under the Christian form of civilization, can be attributed to its deeply religious background,
but certainly in the realm of art and general culture credit is due to the lofty spiritual ideals, doctrinal and ethical, which are of the essence of Christianity.

The preservation and further development of Christian civilization, and not its retardation or destruction, are and must remain the task and ambition of our generation and of all future generations. Experience, especially within the last three decades, has proven that there is no alternative save a reversion to paganism with its fatalism, its barbarisms and its moral degeneration. Frequently during the recent war has it been emphasized that the real issue at stake was whether Christian civilization would survive or become extinct. It was strongly asserted in high places that our gallant forces were really engaged in a holy war, a crusade against paganizing ideologies, whose aim was a complete blackout of the traditional Christian concept of life. Well may we take stock of the thinking of this so-called era of peace, to determine whether today Christian civilization is as securely established as for the good of humanity it ought to be.

We have already expressed the conviction that the Christian way of life
will endure to the end of time. For this we have the guarantee of the Son of God, Who is its Author, Exemplar and Preserver. Nevertheless, this way of life can be obscured and obstructed in many of its phases by wily saboteurs.

The sabotage against Christian civilization is not of yesterday. It had its inception four hundred years ago, when the authority, the sincerity and the integrity as well as many doctrines of the Church, the divinely appointed custodian and promoter of the Christian way of life, were challenged and misrepresented. The substitution of private for official and authoritative interpretation of the Word of God had much to do with the continuation of that initial impact. The result is that today you have some two hundred and fifty varieties of what may be paradoxically called unofficial authoritative interpretations of the Christian concept of life. What wonder that, when the foundations are battered, the soundness of the superstructure should be in jeopardy? The efforts of early humanism and the renaissance to revive paganism also left their mark.

Saboteurs of Christian civilization are the rationalists and atheists
of yesterday and those modern ideologists, who deny the existence of God, ridicule religion as superstition and a soporific to paralyze the thinking of the people and snipe at God's holy Church and His Vicar. Saboteurs of Christian civilization are the ideologists who reduce human individuals to the level of mechanical pawns, communize family life and make entire populations the tools of despotic rulers, who shrewdly devise the rules whereby their power is perpetuated. Saboteurs of Christian civilization are the snipers against family life who liberalize divorce laws, facilitate the disruption of homes and advocate birth control, contraception, child spacing and other forms of the pseudosophy of Malthus. Saboteurs of Christian civilization are teachers and professors, who prostitute their high vocation by indoctrinating their pupils with atheism, skepticism and rank materialism, deny the spirituality of the soul and its immortality and encourage them to regulate their personal conduct by the discredited theories of Freudianism. Saboteurs of Christian civilization are the writers and publishers, the producers of plays and films, the artists and illustrators who parade moral and social filth and vicious insinuation for the amusement of the multitudes, undermining and destroying
virtuous ideals and customs. Saboteurs of Christian civilization are the economists and leaders of industry and labor, who, blind to the virtues of justice and charity, ferment unrest, discontent, unhappiness, despondency and enduring hardship by one-sided solutions of management—labor problems. Saboteurs of Christian civilization are radical party members, frontists, underground workers and borers, who snipe at our democratic form of government, which is after all basically deistic and Christian in spirit, and work secretly for its overthrow and the substitution of the unchristian doctrines of Marx, Trotsky and Stalin for those of Washington, Jefferson and Lincoln with remote control from Moskow.

Saboteurs of Christian civilization are all those who openly or secretly, in writings, speech or action, attack faith in God, the morality that stems from this faith, the divine authority of Christ's Church and its visible head, the Vicar of Christ, the structure of human society that has been built up on the Christian concepts of justice, charity and human responsibility, in which alone lies the guarantee that life, liberty and happiness are attainable among men.
This widespread sabotage of Christian civilization presents the supreme challenge to you, graduates of an illustrious Catholic university.

Here at Duquesne you have found, not only the wealth of knowledge necessary for a satisfying cultural life and for success in your professional aspirations and vocational ambitions, but also a sound philosophy of life that should give firmness, dignity and refinement to your characters and conduct.

You have lived under a form of intellectual and moral discipline, which has withstood the test of centuries and to which all education must return, if it is to fulfill the role for which honest searchers after a stable way of life are striving. It is to be hoped that this discipline has struck deep roots in your souls, and that its rich fruits will be evident in your future careers, ever proving yourselves worthy disciples of Duquesne University and worthy exponents of Duquesne traditions. Thus you may look forward with confidence and courage into a future, rich in promise and abundantly blessed with achievement even beyond your most ardent expectations.

But something more is expected of you. The present confusion and crisis throughout the world calls for sharp penetration and stalwart realism in
recognizing the dangers which even the victorious ending of the war has not dispelled. Upon the graduates of our Catholic institutions of higher learning devolves the task of furnishing the leadership in the defense of Christian civilization and in the preservation of the way of life that has more than justified its acceptance through the centuries. Here at Duquesne University there have been forged for you, the honored graduates of today, the weapons and the ammunition with which you can go forth as valiant knights of the pen, of the spoken word and of forthright action to do battle for the nobility of Christian principles and ideals. In the halls and classrooms of your Alma Mater you have learned and tested out in the school of experience the value of sound philosophy and accurate scientific research, integrated by religious truth. In the sincerity, consistency, devotion and sacrifices of the Fathers of the Holy Ghost and their associates on the faculties you have witnessed edifying demonstrations of the truth and soundness of their philosophy of life. It remains for you now to go forth not merely to enjoy these blessings to your own satisfaction, but also to radiate them in the atmospheres in which you will move socially and professionally.
Go forth with the firm conviction that your educational advantages imply a responsibility and a mission, the responsibility of counteracting the sabotage of our Christian civilization and repelling the assaults upon the institutions which constitute its bulwark, Christ's true Church, our Christian schools and the magna Charta of our freedoms, the Constitution of the United States. May God's blessing and power ever attend, inspire and sustain your generous efforts!
DUQUESNE UNIVERSITY

SIXTY-EIGHTH
BACCALAUREATE SERVICE
AND
COMMENCEMENT EXERCISES

SUNDAY
JUNE THE SECOND
NINETEEN HUNDRED AND FORTY-SIX
BACCALAUREATE SERVICE
The University Chapel
Campus

PROGRAM

PROCESSIONAL: Third Symphonie (Marcia) ............... Ch. M. Widor

OFFICERS OF THE MASS:

MASS OF THE HOLY GHOST
University Choir

SERMON.............................. REVEREND PAUL E. CAMPBELL

RECESSIONAL: Andantino quasi Allegretto............. Franck-Vierne
Hugh MacDOnald at the Organ

TREE-PLANTING CEREMONY
Campus

GIFT OF THE CLASS OF 1946 TO THE UNIVERSITY
Senior Class Representative ............... MISS EMMA C. SCOGNA
Undergraduate Representative.......... MISS LUCILLE MUSCANTE, 1947

COMMENCEMENT EXERCISES
Memorial Hall
Oakland

PROGRAM

PROCESSIONAL: Grand March from Tannhauser ............ Wagner
Orchestra

NATIONAL ANTHEM

INVOCATION:
THE MOST REVEREND HUGH C. BOYLE, D.D., Chancellor

PRESENTATION OF CANDIDATES FOR DEGREES IN COURSE:
The Deans of the Several Schools

PRESENTATION OF CANDIDATES FOR HONORARY DEGREES:
REVEREND FRANCIS P. SMITH, C.S.Sp., Acting President

ADDRESS:
THE MOST REVEREND JOSEPH FRANCIS RUMMEL, D.D.

CONFERRING OF DEGREES:
THE MOST REVEREND HUGH C. BOYLE, D.D.,

ALMA MATER ........................................ Malloy-Briel
Orchestra and Audience

RECESSIONAL: March from Athalia ...................... Mendelssohn
Orchestra
JAMES HUNTER
Conducting
Graduates of 1946

COLLEGE OF LIBERAL ARTS AND SCIENCES

REVEREND VERNON GALLAGHER, C.S.Sp., Dean

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SARAH LOUISE DESMOND
MICHAEL BENCHMAN DONOVAN
ELEANOR R. FOOD
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Gloria Jean Ashton
Mary Florence Asken
E. Eileen Barkett
*Sister M. Bernice Bartholomai, O.S.B.
Edith A. Black
Pauline K. Bland
Virginia M. Carroll
*Sister Mary Irene Chesanko, V.S.C.
Joseph J. Cirulus
Sara Elizabeth Dixon
Marian A. Giehilt
Robert William Harper
Jeanne Naomi Keears
Johanna E. Kelchner
*Frances Theresa Masal

SCHOOL OF PHARMACY

HUGH C. MULDOON, Dean

THE DEGREE OF BACHELOR OF SCIENCE IN PHARMACY IS CONFERRED ON:

Joseph Berger, B.A.
Joseph Perry

SCHOOL OF MUSIC

REVEREND EDWARD M. SMITH, C.S.Sp., Dean

THE DEGREE OF BACHELOR OF SCIENCE IN MUSIC IS CONFERRED ON:

Paul Jennings
Robert Lesser
SCHOOL OF NURSING
RUTH D. JOHNSON, Dean

THE DEGREE OF BACHELOR OF SCIENCE IN NURSING IS CONFERRED ON:

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MARIE EUGENE HOPPER
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CONCETTA I. LEONE

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KATHLEEN MARY BRETT
NORA CLINE
Cecilia M. Dargin
DOLORELLA FLAMBERTTY
HELEN MARIE GILROY
THELMA ANNETTE GLASS

CONCETTA I. LEONE
CATHERINE WOZNIAK

THE DEGREE OF MASTER OF ARTS IS CONFERRED ON:

*CATHERINE T. HOLLAND, B.S. in Economics, Duquesne University, 1928
Major: English
Thesis:Anton Chekhov, Atmospheric Writer

SISTER MARY JEROME MIERUNISKA, B.A. Sisters College, Catholic University, 1934
Major: English
Thesis:The Concept of Christ in the Middle English Religious Lyric

REVEREND ROBERT N. PUHL, C.S.Sp., B.A. St. Mary’s Seminary, 1941
Major: English
Thesis: Medievalism of William Cobbett

THE DEGREE OF MASTER OF SCIENCE IN BUSINESS ADMINISTRATION IS CONFERRED ON:

EDWARD L. BISHOP, B.S. in Economics, Duquesne University, 1940
Major: Commerce
Thesis: Economic Future of Middle America

THE DEGREE OF MASTER OF EDUCATION IS CONFERRED ON:

STEPHEN BLACK, B.S. in B.A., Duquesne University, 1937
Major: Education

SISTER M. LEONA HOZA, V.S.C., B.A. Duquesne University, 1936
Major: Education

M. Ivo KIRCH, B.A., Duquesne University, 1935
Major: Education

HOPE MCGREGOR, B.S. in Education, Duquesne University, 1932
Major: Education

Rosa DELLS MORELLI, B.A., Livingstone College, 1934
Major: Education

SISTER M. LOUISE STRATEMIER, B.A., Duquesne University, 1931
Major: Education

JOSEPH WYNNE, B.S. in Education, Indiana State Teachers College, 1939
Major: Education

*January 31, 1946
†Cum Laude

HONORARY DEGREES

THE DEGREE OF DOCTOR OF LAWS IS CONFERRED ON:

THE DEGREE OF DOCTOR OF SCIENCE IS CONFERRED ON:
Mr. Francis Chilson, Industrial Engineer and Consultant

THE DEGREE OF DOCTOR OF LITERATURE IS CONFERRED ON:
Mr. Generoso Pope, Editor and Publisher of Il Progresso Italo-Americano

AWARDS

Award in the College of Liberal Arts and Sciences
Gold Medal for Excellence in English
PATRICIA M. SULLIVAN

Award in the School of Music
Siebert Medal for Proficiency in Music
EMMA C. SCOGNA
UNIVERSITY MARSHAL

CLASS MARSHALS
Paul Francis Cooney
Charles N. Caputo
Catherine T. Alton
Nina Mary Ann Di Lucente
Edith Leighton Addleman
Julia A. Belak

USHERS
Barbara Swan, Head Usher
Janet Barmak
Le Venne Biller
Julia Gabriel
Jane Giglio
Lois Haney
Mary Lou Martin
Mary Rita McNertney
Mary Theresa Mburry
Hermine Pellegrini
Mary Louise Shilken
Marian Tepe
Mary Lou Tuerffs

ALMA MATER

Alma Mater, old Duquesne,
Guide and Friend of our youthful days,
We, thy sons, a gallant train
Our loyal voices raise,
The hours we spent at thy mother knee
And drank of wisdom's store,
Shall e'er in memory treasured be,
Tho' we roam the whole world o'er.

Chorus

Then forward ever, dear Alma Mater!
O'er our hearts unrivaled reign.
Onward ever, Old Alma Mater!
All hail to thee, Duquesne.
Solemn Pontifical Mass
Catholic Charities Convention
St. Mary's College
Notre Dame, Indiana.
Reds Plotting to Seize World, Bishop Warns

SOUTH BEND, Aug. 26.—A vigorous warning that Communists are shrewdly fostering their propaganda for world domination in every hemisphere was voiced here by the Right Rev. Joseph F. Rummel, archbishop of New Orleans, at pontifical high mass on the campus of St. Mary's College.

He charged:

"With insane fanaticism, this irreligious ideology hopes to dictate the world order, and to frustrate the sacrifices which were made so heroically, at home and on bloody battlefields, by the nations that believe, at least basically, in the Christian way of life."

Archbishop Rummel, speaking before delegates to the National convention of Catholic charities, said in part:

"Painfully we are realizing the truth that the issue in World War II was and still is primarily neither political nor economic, but that it is a conflict to the death between atheism and belief in a personal God, between Godlessness and Godliness, between paganism and Christianity, between moral lawlessness and the moral authority of God, between brute forces and virtuous restraint, between the unbribed passion and the gentle soothing sway of Christian charity."

"Whenever, and as long as, the forces of irreligion are in control, there the principles and practices of charity and justice cease to function. An irreligious ideology respects neither private property nor personal dignity, nor human rights. To humanity's sorrow and disappointment, the end of open warfare has not banished this ideology from the earth."

"This ideology continues to survive in one of the mightiest nations behind an iron curtain that screens its operations from the western world. Its influence is asserted with vehement insistence at the peace conference and its propaganda for world domination is shrewdly fostered in every hemisphere."

Archbishop Fears Perilous Ideology

(The Associated Press)

South Bend, Ind., Aug. 25.—Archbishop Joseph Francis Rummel of New Orleans warned today that propaganda for world domination is being "shrewdly fostered" throughout the world by forces of irreligion in a mighty nation. Archbishop Rummel spoke at a pontifical mass on the campus of St. Mary's college before delegates to the National Convention of Catholic charities.

"Painfully we are realizing the truth that the issue in World War No. 2 was and still is primarily neither political nor economic," he said.

"It is a conflict to the death between Atheism and belief in a personal God, between Godlessness and Godliness, between Paganism and Christianity."

"Irreligious ideology respects neither private property nor personal dignity nor human rights. "This ideology continues to survive in one of the mightiest nations behind the iron curtain that screens its operations from the western world. Its influence is asserted with vehement insistence at the peace conference and its propaganda for world domination is shrewdly fostered in every hemisphere."
"If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal. And if I have prophesy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing." (I Cor. XIII, 1-3 Incl.) (1)

Charity must be recognized for all time as the touchstone of discipleship with Christ, the criterion of Christian perfection and the gauge for measuring the reward which the faithful disciple may expect at the hands of his Divine Master. "By this shall men know that you are disciples, if you have love one for another" - "Above all these things have charity, which is the bond of perfection" - "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully". (2) (3) (4)

Like many other Christian virtues, charity has been most seriously strained and all but obscured under the terrific impact of the war from which we are emerging all too slowly and none too surely. With the exception perhaps of religion in its universal concept, the virtue most flagrantly vaunted and violated in the bitter experiences of war has certainly been charity, the queen of all virtues. History records no epoch, Christian or pagan, in which individual human dignity was more
debased and human rights were more outraged; no age in which sadism and inhuman
conduct sank to greater depths of vileness and barbarism; no experience in which
physical, mental and moral torture was more cunningly and more unmercifully applied
to countless masses of human beings. Never has the aftermath of war been more
tragic and more ghastly in widespread evidences of material devastation, exposure,
privation, starvation, homelessness, disease and death. No migration of nations has
ever affected such vast multitudes of misery-stricken peoples, for whom all the
earth is but a symbol of hopelessness and desolation.

We have seen demonstrated before our very eyes the solemn truth that, when and
where the light of faith burns low or is ruthlessly smothered, there the fires of
charity also lose their glow, as ember after ember burns out without being rekindled.
Painfully are we realizing the truth, that the issue in World War II was and still is
primarily, neither political nor economic, but that it is a conflict to the death
between atheism and belief in a personal God, between godlessness and godliness, between
paganism and Christianity, between moral lawlessness and the sovereign authority of
God, between brute force and virtuous restraint, between the excesses of imbrided
passion and the gentle soothing sway of christian charity. Wherever and as long as
the forces of irreligion are in control, there the principles and practices of charity
and justice ceased to function; an irreligious ideology respects neither private property, nor personal dignity, nor human rights. To humanity’s sorrow and disappointment, the end of open warfare has not banished this ideology from the earth; it continues to survive in one of the mighty nations behind the iron curtain that screens its operations from the Western World; its influence is asserted with vehement insistence in the peace conference, and its propaganda for world domination is shrewdly fostered in every hemisphere; its lying calumnies are hurled at the Church of Christ and our august Sovereign Pontiff, with brutal injustice it continues to harass, humiliate, imprison and execute bishops and priests, religious and pivotal lay leaders in the Church of God. With insane fanaticism this irreligious ideology hopes to dictate the world order and to frustrate the sacrifices which were made so heroically, at home and on bloody battle fields, by the nations that believe at least basically in the Christian way of life.

It is no new challenge that is presented to you as apostles of the ministry of charity. It is the same challenge that Christ Himself presented, when He declared charity to be the touchstone of true discipleship in Him; it is the same challenge that St. John, the Beloved Disciple, repeated to his dying day: "Little children love one another"; it is the challenge that rang through the catacombs as Christians
sustained one another to persevere in the faith of the brotherhood through the excruciating pangs of persecution and martyrdom; it is the challenge of poverty, sickness, plagues, moral evils and injustices presented in every age to saintly men and women, whose zeal and ingenuity forged the links in the golden chain of charitable works and institutions that encircles the earth; it is the challenge that has brought forth and given to the world down to our own day and time a John Bosco and a Frances Xavier Cabrini among God's canonized saints, and a Frederick Ozanam and a Mother Seton among many that have not yet attained the honors of the altar.

Stimulating is the fact that, out of shattered ruins of yesterday's armageddon there arise evidences that the heart of charity still beats sympathetically in rhythmic response to appeals that are based upon heartrending statistics and pathetic realizations of what humanity has endured, spiritually and morally, no less than physically. But there are also indications that the heart of charity has grown somewhat tired, apathetic and inclined to transfer its sacred ministry more and more to public agencies and professional services. No one will question seriously the wisdom and necessity of efficient organization and the almost incalculable advantages that accrue from training and experience. Nor can we doubt the immense value of programs planned and financed by public authority in the
field of human welfare and social security. As apostles of the ministry of the
charity of Christ, we must guard zealously and jealously the motives and incen-
tives, the methods and patterns, that dignify the service and make it spiritually
as well as materially precious in the eyes of God. The service must always be
made worthy of the high praise of the divine Author of charity: "As long as you
did it for one of these, the least of my brethren, you did it for me". We must
never allow our sweet Lady Charity to be stripped of her garb of supernatural
excellence, or to be despoiled of her diadem of divine exaltation, or to be
demoted from her throne of queenly superiority among the virtues with which
Christianity has enriched human life and dignity. Nor may we tolerate that
sheer professional efficiency and systematized public service should deprive
the ministry of charity, under the guise of social welfare, of its spiritual com-
pensations in time or of its rewards in eternity. It must ever remain the aim of
the apostle of charity to make the ministry more efficient, more diversified, more
universally and more intimately adapted to humanity's changing needs in an ever
changing world, but the ideal must remain always faithful and true to its divine
origin and its sublime traditions, to render a service that will be always spir-
itual, always supernatural, always Christian, namely performed in the name and
spirit of Christ, vitalized by His holy grace and consecrated to the glorification of
His holy Name.

Yours is the mission in a changing world, that tends constantly to become more naturalistic and more materialistic, to uphold the immeasurable value of human life and the dignity of the human individual. In the welfare center and maternity clinic, in the sanitarium for specialized patients, in the asylums for the mentally ill and in the homes for the aged, mental and physical defects and deformities often cast lurid shadows over the dignity and value of human life. Too often purely material considerations, under the pretext and guise of humanitarianism, therapeutic defense and prophylactic protection for the community, all of them false conceptions and interpretations of charity, prompt treatments, operations and practices which are clear contradictions of the divine and natural law and violations of the Christian concepts of human life and dignity. To convince the modern materialistic and skeptical world that physical and mental defects and blamishes are but shadows that enshroud but do not destroy the image and likeness of God, after which every human soul is fashioned, and that the Creator Whose image every human soul bears is the sole Master of its destiny, that is an all important function of the apostle of charity in this day and age. As human angels of mercy you must stand as guardians of protection to safeguard the rights of the unborn child and to defend the right to
live and function even for those whom a cynical world regards as useless burdens and social menaces.

Yours, as apostles of charity, is the mission to proclaim and uphold the integrity and dignity of home and family life. Problems there are in abundance. The emotions and confusion of wartime thinking, habits, movements and casualties have contributed tremendously to the volume and intensity of these problems. Legislation is constantly aggravating them by loose laws affecting marriage, parental responsibility, childcare and divorce. Economic conditions, changing standards of living and housing shortages are creating new problems in the home and family life of the nation. There prevails a tendency today to solve these problems mathematically according to set forms, standards of living, calory values and emotional equations. Even from a purely physical and materialistic point of view one may question the process, but what about the spiritual values and moral responsibilities? What of the far more important supernatural implications clearly alluded to by the Saviour in the beautiful parable of the birds of the air and the lilies of the field, which He concludes with the injunction: "Seek first the kingdom of God and His justice, and all these things shall be given you besides." The apostle of charity, the Catholic Welfare Director, the Catholic |
Social worker, in building a sound overall program or in solving an individual case, will not fail to take full cognisance of physical, sanitary and economic needs and facilities, but they will vitalize the program with elevating spiritual ideals and buttress the social structure with sound moral principles. No Catholic family case worker will stoop to the role of promoting the iniquitous practices of artificial family limitation, immoral methods of child spacing, murderous abortion, voluntary or involuntary operative sterilization, practices that do violence to the laws of nature and defy the laws of God and the Church. No apostle of charity will propose a solution of a family problem which does not give most serious consideration to the stability and sanctity of the marriage bond and to the moral and spiritual rights of the children. Zealously must the apostles of charity watch the social and moral philosophy that will control the national network of public health centers which are contemplated in the program recently authorized and implemented under the Hospital Survey and Construction Act. The pattern which these centers will set will have immense influence on the social morality of the country for generations. It must not become another step towards the dechristianization of American morality!

More closely associated with home and family life than many seem to realize
is the much discussed problem of teen aged youth and delinquency. Youth centers and institutional commitment are valid approaches to a solution, but they cannot adequately replace the wholesome influence of a thoroughly Christian home. Youth centers, if not properly regulated and supervised, can themselves become covers moral for temptations, breeding places for vice and crimes, deathtraps for youthful characters. Even the companionships formed in institutions can become a menace! Teen age and delinquent youth problems are pre-eminently social problems whose prevention and cure must begin in the home. To wrestle with them successfully, the apostle of charity, the Catholic social worker must enlist the cooperation of the family, arousing parental responsibility and urging the creation of a congenial atmosphere in which religious example and practices will prevail. America's youth problem will not be solved until Church, school, the community and the home pool their efforts, with mutual respect, confidence and cooperation, to bring religion and Christian principles of morality into the lives of the erring and to set before them noble incentives for right conduct. The apostle of charity may well be the coordinating instrument or agent in this four cornered alliance. What mission is more worthy of the efforts of spiritual minded men and godly women than the salvaging of misguided boys and girls, often more sinned against than sinning, and building them into the strong men and women, who must carry tomorrow's burdens for
It hardly falls within the province of a sermon to dwell exhaustively or too extensively upon a program so comprehensive as is the program of Catholic Charity, especially in these modern times. Your deliberations will reflect the depth of your sincerity, the distance of your vision, the breadth of your experience and the flexibility of your adaptations. Some may question the wisdom and practicability of a public security program that pretends to make provision for every citizen from the cradle to the grave, but no one can ever claim that the ministry of charity should or can be circumscribed. St. Paul certainly had no thought of setting limits to this blessed ministry, when he wrote that incomparable thirteenth chapter in his first letter to the Corinthian Church: "Charity does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things." St. Paul must have intended to add "does all things", for he continues - "Charity never fails, whereas prophesies will disappear, and tongues will cease, and knowledge will be destroyed".

Your persevering efforts to maintain the consecrated character of charity, will block most strenuously and effectively the menace to despirtualize the works of mercy and to mar the beautiful tradition that has been woven around them through the centuries. In the materialistic schools of social service, charity, as we know
it, is non-existent, or at best it is but a meaningless term, a body without a soul. Christian thought and tradition have glorified it into an efficacious symbol, whose compelling power has literally moved mountains of misery, suffering and black despair from crushed souls and broken bodies; Christian social philosophy has invested charity with the comeliness and grace of a queen, who is most majestic when she steps down from the splendor of her throne to scatter her beneficence among the lowliest of her subjects; Christian practice has found in the virtue of charity the magic wand that charms and enriches both the recipient and the dispenser of human kindness and assistance. May it ever be your high purpose to approach your noble ministry in the spirit of apostles, with holy awe and unction; may you be ever conscious of a sacred trust, to demonstrate and pass on to succeeding generations the finest Christian traditions of your calling; may our blessed Saviour's life of charity be your inspiration and your pattern; may the convincing force of His promise ever echo through your souls, down to the day in which you will find yourselves in His awesome presence:

"Come, ye blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked
and you covered me; sick and you visited me; I was in prison and you came to me. Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it to me".  

(8)
TEXT OF A BROADCAST DELIVERED BY NEWS COMMENTATOR UPTON CLOSE ON THE
MUTUAL BROADCASTING SYSTEM STATION KHJ, LOS ANGELES, ATTACKING BISHOP
BERNARD J. SHEIL, AUGUST 27, 1946

Last week I promised to analyze the logic of our "liberals" which lays
down the red carpet in our United States for smirking Communist con­
spirators to stride to power upon. This strangely twisted logic is
found particularly among churchmen, educators, foreign affairs
specialists and labor leaders.

I want to concentrate on the statement of Bishop Bernard J. Sheil of
Chicago before the National Convention of the American Veterans
Committee in Des Moines, Iowa. Bishop Sheil's main theme, according
to top-flight Scripps-Howard columnist, Tom Stokes, was, "That if this
country provides a decent living for its people it has nothing to fear
from Communism since people who are well-fed, well-housed and well­
clothed are not interested in Communism."

The thesis that the country or government should provide a decent
living for its people is in itself a profession of socialism. It is
directly opposed to the basis of democracy—which is the individual
responsibility of the citizen. How twisted logic can be was shown
when this American Veterans Committee Convention—which certainly did
not represent veterans generally any more than Bishop Sheil's views
represent those of his church generally—came within seventeen votes
of passing a resolution acclimating Communism as the highest form of
Democracy.

In plain English, these self-styled liberals are saying..."Let's have
more and more official nursing of our lives. There will be no danger
of Communism because when it comes to a showdown, people who believe
in our constitutional system will turn the Communists down." That is
like letting a racketeer take over your business account while you kid
yourself that on the day of reckoning you will throw him out bodily.
Instead, you will find yourself choked and helpless in his grasp. It
is a terrible thing that "liberals" should actually be extending the
invitation to Communists to continue worming their way into key
positions in the schools, in the churches, in government bureaus, in
Congress and state legislatures, in the courts of justice, and even in
the very police and military services which should guard our consti­
tional rights.

Surely all Americans know that Communists work underground, that
Communists silently get possession of key positions, that Communists
never ask a victimized people to vote on whether or not Communist
Dictatorship is desired until Communists are in a position to destroy
all opposition. Bishop Sheil might well consider Poland and the preser
all-too-late protest of our State Department against the manipulation
of the Polish elections.

Do you, Bishop, and your "liberal" friends really think Communism is
the cure for hard times in America? That's what your apology for
Upton Close--2

Communism would mean to the man in the street. We have been wasted by war—whether needless or unavoidable. If our internationalists have their way we shall be wasted further by more war. Is this a time for a patriot to excuse men for turning against their own American system? Or is it more truly the time to go back to the American system and start working it? Would you, by parallel logic, Bishop, imply that men should be forgiven for turning to atheism because men, departing from Christian principle, have failed to establish a Christian Society? Do you insinuate that Communism is a better cure for mismanagement and war waste than American free enterprise? Do you think Communism feeds, houses and clothes people better than Americanism? How easy you make it for cunning Communist workers to mislead our people.

Think, Bishop, of the Pilgrim Fathers, or Washington's men at Valley Forge, or the men of the Union at Gettysburg, or the pioneers who conquered our plains in covered wagons. Should they have turned against their American Constitution and American system of individual responsibility, and back to a system of monarchy or dictatorship because they were poorly housed, clothed and fed? If they had done so, where would we be now? Should we turn softies—traitors—cowards—because our nation is in difficulties and times are hard?

Yes, Bishop, many people are not well-fed, well-housed and well-clothed, even though we have an all time high average income in Mr. Wallace's figures. Do you think Communism would bring us better food, clothing and housing? I don't. I think the way to cure scarcity is to go back to American enterprise.

I've read how the original Massachusetts settlers got poorer each year until they abolished their communal system and established full individual enterprise. Then they developed abundance. Why, Bishop, do you think America has been richer than Russia? Russian plains grow as much grain, Russian hills contain as many minerals. Isn't it solely because America had individual freedom and enterprise? Granted our economy is sick, Bishop, hasn't New Dealism largely caused our present lack of houses, food and clothing? Would you cure us with a full dose of the poison that has weakened us?

Let me offer you a better logic. Let us free the American system of enterprise, ambition, production and distribution from all monopolists, official or private, and make that already proved American system give us such abundance that even the most gullible of us will not be fooled—like my dumb cattle—into thinking that fields are greener across the fence.

Let us quit ourselves as men—and Americans.

So—until next week.

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BISHOP BERNARD J. SHEIL’S REPLY TO UPTON CLOSE
GIVEN OVER THE MUTUAL BROADCASTING SYSTEM, SEPTEMBER 3, 1946

Last Tuesday evening, August 27th, in a broadcast over this network, Mr. Upton Close, by innuendo, accused me of being a Socialist, a Communist, and an Apologist for Communism.

I am amazed that anyone enjoying the right of free speech would so completely disregard the corresponding duty of being truthful and factual. I realize the futility of attempting to refute, in the few minutes allotted to me, the untruthful statements, the unjust implications, the despicable insinuations and the utter intellectual dishonesty, of Mr. Close’s entire statement. Ordinarily, I would not dignify such patently absurd remarks by stooping to answer them. However, as a Bishop of the Roman Catholic Church, I consider it my duty to reply to any aspersions of this nature, regardless of the source.

Mr. Close singled out a recent address which I delivered to the National Convention of the American Veterans Committee on June 14. Apparently, he did not read my speech in its entirety, for Mr. Close quoted a summation which appeared in a newspaper column written by Mr. Thomas Stokes, the distinguished correspondent. By removing the summation from context, and through the use of twisted and tortuous logic, Mr. Close proceeded to condemn me as a Socialist and a Communist.

To keep the record straight, I shall read the paragraph from my address to which Mr. Close referred: "Many men raise the rod scare of communism whenever plans for social improvement are proposed. But America has nothing to fear from Communism if we have here a social order that regards man as ... at the same time the beginning and the end of life in human society ... People who are well-fed, well-clothed and well-housed are not interested in communism. If we make American democracy work, not only politically, but economically and socially as well, we can conquer any ideology. Cardinal Lienart has pertinently said: "Ideologies and doctrines are destroyed not by force but by truth and by a better ideal; under the condition, however, that this ideal does not remain theoretical but is translated into realities of the entire social order." I submit that any person who compares my actual statement with Mr. Close’s mis-statement and his subsequent vicious innuendoes, will have no doubt as to which of us presents the greater danger to American ideals. Since Mr. Close has seen fit to call attention to my address to the AVC convention, I would be very happy to send to anyone in the radio audience a complete and accurate copy. Upon reading it, you, the people, may judge whether I am, as Mr. Close has publicly charged, an apologist for communism. If you wish a copy, simply address Bishop Sheil, Chicago.

No, Mr. Close, I defy you to prove that I have at any time made any statement that could possibly be interpreted by honest, objective observers, as favorable to either communism or socialism. You can make such a statement, Mr. Close, only by a nauseating disregard for fact, and a revolting violation of justice. I have never hesitated to condemn, with all the power at my command, every form of totalitarian government. And by totalitarian government, I mean Fascism.
and Nazism as well as Communism. I do not think you can truthfully say the same, Mr. Close.

Mr. Close also made the following charge: "This American Veterans Committee Convention...came within seventeen votes of passing a resolution acclimating communism as the highest form of democracy." In answer to this I should like to read the following telegram from Mr. Gilbert Harrison, Vice-Chairman of the American Veterans Committee: Bishop Bernard J. Sheil, Chicago, Illinois. "I have examined the complete, official proceedings of our convention. No resolution of the type Mr. Close describes was introduced in any committee meeting or on the floor of the convention itself. In short, Mr. Close's statement is a base and contemptible lie." Signed Gilbert Harrison, Vice-Chairman, American Veterans Committee. It is a sad commentary upon our cherished right of free expression when unscrupulous men are allowed to malign a group of veterans; the same veterans who fought to safeguard for Mr. Close his right of free speech.

As a Bishop of The Roman Catholic Church, Mr. Close, I have constantly tried to hasten the coming of that social reconstruction of the World for which the Popes, particularly from Leo XIII to Pius XII, have labored so hard and so long. In answer to the pleas of the Pontiffs, that "Every Minister of Holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance...". I have taken my stand uncompromisingly on the side of the poor, the disinherited and the dispossessed. I shall continue to do so.

For, the winning of eternal salvation, Mr. Close, begins here. Man has a higher destiny than this earth. I want to help him achieve that destiny. A Man's work, a Man's home and a Man's family have a very intimate bearing on the salvation of his immortal soul. When I plead for economic and social betterment, Mr. Close, it is because it will make it a little easier for men in their struggle to save their immortal souls. For, as Cardinal Saliege has so beautifully said: "The Kingdom of God is not of this world, but it is in this world that it is won."

I have fought, and I shall always fight, for the rights of the Weak. I have fought, and I shall always fight, for the Helpless. I have fought, and I shall always fight, against Evil, whether in the depressed slum areas of our great cities or... over a National Radio Network. I have fought, and I shall always fight, as an American: completely dedicated to the ideals of Liberty, Justice and Equality... the basic ideals on which our great republic was founded. I have fought, and I shall always fight, for a better America and a better World: A world where poverty and destitution will be only a melancholy memory: A world where laughter and innocent joy will replace suspicion and hate: A world where nations will live in harmony and prosperity: A world peopled by men clothed in the regal dignity of freedom: A world that can be truly a stopping-stone to Heaven. God willing, Mr. Close, I shall never stop fighting for that kind of a World.

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"PAN AMERICA PRAYS FOR PEACE"

OCTOBER 13, 1946
"Surely his salvation is near to them that fear him: that glory may dwell in our land. Mercy and truth have met each other; justice and peace have kissed." (Psalm 84:10, 11)

Today we stand on the threshold of peace. Although hostilities have ceased for more than a year and there are many indications that the world is still terrifically laboring under the impact and dire consequences of war, the formal negotiations of peace have hardly begun. Nations are gradually emerging from the shock and stupor that have been the result of the experiences of misery, privation and suffering through which they have passed during the war years and in the so-called post-war period; they are also sobering from war's madness and its mania for destruction, a mania that has never been equalled in the history of mankind.

The misery consequent upon this terrific world-wide strife is far from being ended, but there are hopeful signs that people are beginning to find themselves and incidentally also to find one another, as one by one the barriers are lowered and the curtains are lifted, which have separated kin from kin,
nation from nation, people from people. Communications are being re-established not only within the boarders of individual countries but also practically between all countries around the globe, including the enemies as well as the allies of yesterday. It is also gratifying to hear the determination to restore cities, economies and general government administrations to a state at least approaching normalcy and practical usefulness.

Gradually the stage has also been set by preliminary conferences of the representatives of nations, large and small, for the opening of the long-expected Peace Conference scheduled for New York City just ten days from today, October 23.

This brings home to us the urgency of thought, effort and prayer, in order that this momentous event in the history of the modern world may prove a genuine answer to the desires and hopes of the nations. It is for this purpose that we are gathered here today, for as men and women of faith we are convinced that God's wisdom and guidance are essential and that His grace must contribute the elements of objectivity, unselfishness and courage to those who will assemble under the mandates of their respective governments. We are mindful of the word of God which warns us that "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". (Psalms 124 - 1)
It is indeed a very strange and regrettable circumstance, that in all the official councils and deliberations that have hitherto taken place in connection with post-war adjustments, the name of God could not be invoked, allegedly out of deference for individual diverging convictions in the matter of religion, or the lack of them, among the participants; certainly this neither deprives us of the satisfaction, nor does it absolve us from the obligation of uniting in homage and supplication before the majesty of God and the throne of the divine Prince of Peace in this hour of tremendous decision.

Vitally important is it that we should have peace, but it is even more essential that we should have the right kind of a peace, a peace that will be the true test of the value of the sacrifices that have been made so prolifically in the pursuit of the global conflict. Certainly this is no time for a peace at any price; mutual concessions there will and must be, but there can be no compromises that would jeopardize the security, the stability and the endurance of the final articles of peace. There have not been wanting forebodings and even evidences of old rivalries, old hates, old jockeyings for power through the formation of coalitions, alliances, groupings and so-called spheres of influence. There is grave danger that the future world will be divided into two civilizations, the one
representative of the historic Christian traditions of the Western world, the
other expressive of Eastern ideologies and customs. Signs also point all too
clearly and definitely towards the continuation of the kind of power politics
and the development of war machinery which have so inevitably spelled disaster
and doom in the past.

In the imminent "great divide" between East and West there may also be a
spiritual cleavage between faith and atheism, between religion and irreligion,
between Church and State, between godliness and godlessness. Caesar may no
longer walk with God in the mutual understanding indicated in Christ's injunction
in the controversy over the coin of tribute: "Render to Caesar the things that
are Caesar's and to God, the things that are God's." Rather may the modern Caesar
(Matt. XXII, 21)
presume to outlaw the very existence of God and His authority as the Ruler of the
universe and the Father Whom all humanity realizes a common brotherhood. A
peace based upon such an ideology could promise nothing but confusion, chaos and
the ultimate dissolution of all sense of order and moral responsibility.

The peace which we have in mind and for which we pray must be the peace that
was projected with wise vision in the Atlantic Charter with its guarantees of
security in the possession by all men of the essential freedoms, which are based
upon the dignity of man and the right to respect from his fellowmen everywhere in the world. It must be a peace that will guarantee genuine freedom of worship according to the dictates of conscience, recognized as an innate human right and not a concession by a government, a dictator or even a constitution. The setting up of a puppet church is as repugnant to the principle of freedom of worship as the creation of a puppet State is repugnant to the principles of a genuine democracy. Freedom of worship applies not only to the individual in his private religious practices, but also to the Church in her right to teach, in her authority to govern, and in her prerogative to determine the liturgy in which she worships God and the discipline by which she regulates the moral conduct of men.

The peace for which humanity longs must give reasonable guarantee of freedom from want. Nature's resources and the fertility of the earth may be God's gifts to this or that particular nation, but all humanity has a right to share the abundance, in order that misery may be prevented and the general welfare and prosperity promoted. The principles of social justice must certainly not be ignored in the adjustment of the economies of the nations and their relations on the international level. Surely charity can do much to alleviate want and afford
relief in emergencies, but it can never be invoked as a substitute for basic justice.

As for justice, it is the very complement of peace in the mind of God according to the text of Holy Writ, "justice and peace have kissed". Peace without justice can give neither satisfaction, nor stability, nor security, for nations like individuals can rest contented only in the conviction that they have received at least what is basically due. A peace based on violence or the violation of essential human rights would certainly not create an atmosphere of contentment in any nation; rather would it sow and implant the seeds of discontent and the desire for redress, which in effect would simply become the cause for new hostilities. It is, therefore, of the very essence of peace that its foundations be laid on principles of justice, so prudently and so sincerely as to be clearly and universally manifest.

However, justice must be tempered with mercy, which the Divine Author associates with truth as a companion virtue - "mercy and truth have met each other: justice and peace have kissed." This, of course, means that the spirit of revenge, the desire for destruction and annihilation, the stripping to the bone of a nation's resources and the crippling of its energies and powers can have no place at the
peace table or in the formal Articles through which peace is to be established.

Retribution in some form would seem justifiable and the world has a right to expect that there will be no repetition of the bitterness and desolation through which it has so recently passed, but even an enemy has rights, the right to survive, the right to the security of his human dignity, the right to achieve for the welfare of his own and the right as well as the duty to progress and prosperity of the world at large. Mercy does not necessarily imply softness; the fact that in our sacred text the Divine Author couples mercy with truth would indicate that there is a realism about mercy, which is objective and ultimately conducive to adjustments which are worthy of the highest type of statesmanship that stems from Christian nobility. The transition from mercy to charity will be comparatively easy. It has already manifested itself in that broad-minded American spirit which has created the UNRRA and made its benefits applicable to friend and foe alike. Traces of this spirit of charity may be seen in many of the facilities which are gradually being opened up for private communication and relief with the stricken populations of all war-torn countries. It may be reasonably expected that the realistic brains gathered around the peace table will not be insensible to the promptings of charity, which is the bond of universal brotherhood.
Without a realistic understanding of this brotherhood the blessings of peace will prove very illusory and short-lived. Our sacrifices will have been in vain and the ideals that sustain them during the war period will seem almost hypocritical, if out of the chaos of war and out of the presumably calm atmosphere of the peace chambers we cannot have a world order that inspires mutual confidence, good will and cooperation, all of which are the fruits of charity.

We have had global war with all its hideous consequences; let it now be our ambition and prayer to have global peace in the atmosphere of universal justice, desire with mercy and charity! This is the atmosphere in which we pray today to Almighty God for the blessings of peace; this is the spirit in which we entreat our divine Lord, Jesus Christ to re-establish Himself in His mercy and goodness as the Prince of Peace among all nations of the human family and in the hearts of all individuals; beseech this is the hopeful attitude with which we approach the Divine Spirit, beseeching Him to send His rays of light and warmth into the hearts of the members of the peace conference, inspiring them to build a structure which will withstand the tests of time and tempest for many generations. This, I feel, is the kind of peace for which our President, the Vice President, and the Prime Minister have not ceased to plead, to pray and to work in season and out of season through the years of His pontificate. This is the peace which we believe to be "molded after the heart of Christ, Who came to bring peace on earth to men of good will.”
"It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled?"

Luke XII-49

PAN-AMERICA PRAYS FOR PEACE

HOLY HOUR OF PRAYER

SUNDAY, OCTOBER 13, 1946
5 TO 6 P.M.

PRECEDED BY PAGEANT 4 TO 5 P.M.

CITY PARK STADIUM
NEW ORLEANS

Sponsored By
NEW ORLEANS METROPOLITAN COUNCIL OF
HOLY NAME SOCIETIES
PROGRAM

1. Clergy Procession ................................................. 4:00 P.M.

2. THE STAR-SPANGLED BANNER

3. PAGEANT—"PAN-AMERICA PRAYS FOR PEACE"
   Procession of Nations. 22 Nations of the New World, presented by the
   Catholic Girls' High Schools of New Orleans.

   Presentation of Speakers — J. Elliott Sheehan,
   President, N. O. Metropolitan Council of Holy Name Societies

4. Address —
   "MEANING OF PEACE TO PAN-AMERICA"
   His Honor, deLesseps S. Morrison,
   Mayor of New Orleans

5. Address —
   "AMERICA PRAYS FOR PEACE"
   General Jose O. Monasterio

6. HOLY HOUR OF PRAYER ................................... 5:00 P.M.
   Readers of Prayers at Holy Hour —
   Rev. Arthur T. Screen
   Rev. James V. Connors, C.M.
   Rev. Gerard L. Frey
   Sermon —
   His Excellency,
   Most Reverend Joseph Francis Rummel, S.T.D.
   Archbishop of New Orleans
   The Holy Name Pledge — Very Rev. John L. O'Regan, C.M,
   Spiritual Director, Holy Name Societies
   Sacramental Benediction — His Excellency,
   Most Reverend Joseph Francis Rummel, S.T.D.
   Deacon, Very Reverend Joseph Pyszkielewicz
   Sub-Deacon, Reverend Paul A. Melancon
   Master of Ceremonies —
   Very Reverend Charles J. Plauche, J.C.L.
   Music Director —
   Reverend Robert J. Stahl, S.M.
   Notre Dame Seminary Choir

7. "HOLY GOD, WE PRAISE THY NAME".

NEW ORLEANS METROPOLITAN COUNCIL OF HOLY NAME SOCIETIES

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   Archbishop of New Orleans

VERY REVEREND JOHN L. O'REGAN, C.M.
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Rev. O. F. Desforges

ARGENTINA   CUBA
BOLIVIA   DOMINICAN REPUBLIC
BRAZIL   EL SALVADOR
CANADA   ECUADOR
CHILE   GUATEMALA
COLOMBIA   HAITI
COSTA RICA   HONDURAS
UNITED STATES OF AMERICA

NATIONS OF THE NEW WORLD PARTICIPATING IN UNITED PRAYERS FOR PEACE

ARGENTINA   CUBA
BOLIVIA   DOMINICAN REPUBLIC
BRAZIL   EL SALVADOR
CANADA   ECUADOR
CHILE   GUATEMALA
COLOMBIA   HAITI
COSTA RICA   HONDURAS
UNITED STATES OF AMERICA

Bands participating in the Pageant and Holy Hour of Prayer

Holy Cross High School
Jesuit High School
St. Mary's Dominican Girls' High School
Police Band
CATHOLIC GIRLS’ HIGH SCHOOLS AND NATIONS
THEY REPRESENT

Academy of the Holy Angels
DOMINICAN REPUBLIC — PERU

Annunciation High School
ARGENTINA — COLOMBIA

Holy Name of Jesus High School
COSTA RICA — CANADA

Mount Carmel Academy
ECUADOR — VENEZUELA

Our Lady of Good Counsel High School
UNITED STATES OF AMERICA

Redemptorist Boys’ and Girls’ High School
(School Sisters of Notre Dame)
PARAGUAY

Redemptorist Girls’ High School
(Sisters of Mercy)
URUGUAY

Sacred Heart of Jesus
HAITI — NICARAGUA

St. Joseph’s Academy
BRAZIL — CHILE

St. Joseph’s High School
EL SALVADOR — HONDURAS

St. Mary’s Dominican High School
CUBA — GUATEMALA

St. Stephen’s High School
BOLIVIA

Ursuline Convent and Academy
MEXICO — PANAMA

HOLY HOUR OF PRAYER
PAN-AMERICA PRAYS FOR PEACE
Sponsored By
METROPOLITAN COUNCIL — HOLY NAME SOCIETIES
SUNDAY, OCTOBER 13, 1946 — 5 TO 6 P.M.
CITY PARK STADIUM — NEW ORLEANS

THE STAR-SPANGLED BANNER
O Say can you see, by the dawn’s early light,
What so proudly we hail’d at the twilight’s last gleaming,
Whose broad stripes and bright stars, through the perilous light,
O’er the ramparts we watched, were so gallantly streaming?
And the rocket’s red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
O say, does that star-spangled banner yet wave
O’er the land of the free and the home of the brave.

FIRST QUARTER HOUR
O SALUTARIS HOSTIA

Sit septertia gloria.
Qui vitam sine termino.
Nobilis donet in patria. AMEN.

O my beloved Savior, really present before me in Thy mystical raiment,
I deem it a great honor to be here present with my fellow Catholics and Holy Name men, as part of Thy mystical body. I humbly beseech Thee to heed my petition. I wish to offer the merits of this Hour of Prayer for our country, for those in service, for those who died in service, for a just peace and in thanksgiving for victory.

Prayer of St. Thomas Before the Blessed Sacrament

O Jesus, who lovest me so much, and who are truly here a hidden God hear me, I beseech Thee.
Let Thy good pleasure be my pleasure, my passion, my love! Grant me the grace to seek, find and accomplish it! Show me Thy ways, point out to me Thy paths. Thou hast Thy designs upon men, let us know them, and help me to follow them to the final salvation of my soul. Indifferent to all transient things, and desirous of seeing only Thee, may I love all that is Thine; but Thee, my God, above all.

Render bitter to me every joy that is not Thee, delightful every work for Thee, insupportable every repose that is not in Thee. At all times, O my good Jesus, may my soul tend towards Thee; may my life be but an act of love!

Make me realize that every work that does not honor Thee is lifeless. Let my piety be less a habit than a continuous outpouring of the heart.
O Jesus, my delight and my life, keep me free from affection in humility, from dissipation in my joys, from depression in my sorrows, from harshness in my austerity. Grant me to speak without evasion, to fear without despair, to hope without presumption, to be pure and without stain, to correct without anger, to love without hesitation, to suffer without complaint. O Jesus, supreme goodness, I implore Thee grant me a heart smitten by Thy love. That no spectacle can distract; a heart faithful and brave that will never falter or sink; an indomitable heart always ready to battle after each tempest; a free heart, never a slave, never seduced; an upright heart that will never indulge in crooked ways.

And my soul, O Lord, do not make it thirst to know Thee, ardent in seeking Thee, and successful in finding Thee, supreme wisdom! Let its conversion not displease Thee too much; confident and calm make it await Thy replies, and on Thy words rely.

May penance make me, the thorns of Thy crown; may grace pour out Thy gifts on me during my journey as an exile; may glory fill me with Thy joys in my heavenly home.

SECOND QUARTER HOUR

O my dear Savior, before Thy throne here on our altar, we men adore Thee. Some of us toil all day to earn only a meager living. Others of us labor less and enjoy more of the world's possessions. Some of us were at odds with Thee for years but now see the peaceful joy of Thy friendship, and would never risk losing it. Others of us, though we have known the value of Thy friendship, have offended Thee even today.

Give us the grace to see the dignity which underlies our labors. Grant us the attitude of mind to accept our lots in life with composure. Control our tempers when we would complain. Increase our courage when we would grow sad and despondent. Grant us, O Lord, the grace to be unselfish, to be neither smug nor conceited. Grant us the grace, too, to help our fellow men who are weighed down with the burdens of this world since we are all members of Thy mystical body. If we be holy, hearty and full of vitality, preparing the way of life that guarantees above all other ways the freedom and independence we cherish as Americans, make us a people truly acceptable to Thee, O Jesus, my Lord, my God, my all.

And how revere this wondrous gift. O make us love Thee more and more, So far surpassing hope or thought? O make us love Thee more and more. And here the sweetness of the gift.

PRAYER FOR OUR NATION AND PEACE

(Reverend Joseph F. Rummel, S.T.D.)

Humbly prostrate before Thy sovereign majesty, O eternal God, we thank Thee most profusely for the multitude of Thy blessings, which Thou hast ever poured out so bountifully upon our beloved country and its people during the long period of our existence as a nation. Out of the depths of our humility we confess our unworthiness and with contrite hearts beseech Thee to pardon our infidelities and transgressions, pledging ourselves henceforth to serve Thee with greater loyalty and constancy.

Today, as we cast our eyes across the seas, let us not, O Lord, look without sympathy upon the poverty, misery and want, that afflict so many millions of human beings, whose countries and homes have been scarred by the wars of the nations. In the true spirit of Christian charity, may our nations in the consummation of war. May the structure of peace be a symbolic temple erected to Jesus Christ our Savior, the Prince of Peace, in which all nations, peoples and races may find a refuge of security, mutual confidence and universal brotherhood.

As our own nation advances towards new goals of stability, progress and prosperity, do Thou, our heavenly Father, protect us against selfish rivalries and hostilities, that constitute the complex organism of our economic, social and political life. Let us be satisfied with that same unity of consecrated effort and confidence that characterized our successful march to victory and without which peace will not endure. May we...
FOURTH QUARTER HOUR
AN ACT OF CONSECRATION

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father’s house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there shall be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race once Thine chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a laver of redemption and life. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

Spiritual Communion

My Jesus, I believe that Thou are present in the Most Holy Sacrament. I love Thee above all things, and I desire to receive Thee into my soul. Since I cannot receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as if Thou wert already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

Stand and Recite: THE HOLY NAME PLEDGE

Kneel and Sing: TANTUM ERGO

Veneremur cernui, Laus et jubilatio,
Et antiquum documentum Salus, honor, virtus quoque
Novo cedat ritui; Procedenti ab utroque
Sensuum defectui. Compar Sit laudatio. AMEN

V—Panem de coelo praestitisti eis.
R—Omne delectamentum in se habentem.

OREMUS

Deus, qui nobis sub sacramento mirabili passionis tuse memoriain reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis, etc. AMEN. After Benediction

Holy God, we praise Thy Name
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in heaven above adore Thee.

Infinite Thy vast domain,
Everlasting is Thy Name:

Imprimatur
+JOSPEH F. RUMMEL, S. T. D.
Archbishop of New Orleans
October 4, 1946

SOUTHERN Ptg. Co., Inc. 411 TCHOUPI TOULAS ST.
IS A PARISH CONFRATERNITY OF CHRISTIAN DOCTRINE UNIT NECESSARY?

It seems almost superfluous to raise the question implied in the title of this presentation, for it is of the very essence of religious instruction and specifically of the aim of the Confraternity of Christian Doctrine that it be centralized in the parish, revolve around the pastoral authority and radiate to every home within the parish. The earliest historic data that we have about the Confraternity indicate that it was centralized in parochial life. This is indicated in the Confraternity that was formed in the Church of St. Apollinaris in Rome under Pius IV in 1560 and in the appeal of the same Pontiff issued in 1571 to the bishops of the entire world to establish the Confraternity in every parish. Early in the seventeenth century (1607) Pope Paul V raised the Confraternity to the dignity of an Archiconfraternity and centered it in St. Peter's Church near the Vatican. In the latter part of the seventeenth century, Pope Innocent XI once more decreed that the Confraternity should be erected in all parishes. Thus it is clear that there exists a venerable tradition regarding the intimate connection between the Confraternity of Christian Doctrine and the parish church.

We are, therefore, not surprised to read in the solemn decree, Acerbo nimir-
April 15, 1905, wherein Pope Pius X of happy memory reaffirmed the mind of the Church and established definite regulations regarding the erection of the Confraternity in all dioceses throughout the world. "In each parish", states the Pontiff, "the Confraternity of Christian Doctrine is to be canonically instituted. Through this Confraternity the pastor, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons, who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiff." Thus this great Pontiff and apostle of pastoral zeal in behalf of children emphasizes not only the importance of union between Confraternity and parish but also outlines the part which qualified parishioners should take in the task of instructing the young in religion.

Unmistakably clear is Canon 711 of the Code of Canon Law regarding the point at issue: "The Holy See desires", states the Canon, "that the bishops establish in every parish the Confraternities of the Blessed Sacrament and of Christian Doctrine, which, when legally erected by the Ordinary, by that very fact obtain affiliation with the Archiconfraternities of the same name established at Rome by the Cardinal Vicar." In support of this Canon we find another strong regulation which confirms
the parochial character of the Confraternity in Canon 1333, which rules that "The pastor must, for the purpose of religious instruction of the children, if he is legitimately impeded, employ the help of other priests in the parish, and also, if necessary, of pious lay people, especially those who belong to the Confraternity of Christian Doctrine, or a similar sodality established in the parish."

This same injunction is emphasized by Pope Pius XI, also of happy memory, who placed religious instruction and specifically the work of the Confraternity of Christian Doctrine "among the first and foremost tasks of Catholic Action."

Lest there be any doubt regarding this basic attitude of the Church, the decree of the Sacred Congregation of the Council on the Promotion of Catechetical Instruction, issued April 5, 1935, urges the Ordinary of the Diocese to intensify the work of the Confraternity by imposing, when necessary, penalties upon those who are negligent and recalcitrant and by holding out the prospect of reward "in the conferring of parishes and other benefices", by announcing that "he will attach chief weight and importance to the zeal and diligence displayed towards catechetical instruction." The same decree affirms that, pastors and others having the care of souls should "always remember that catechetical instruction is the foundation of the whole Christian life, and that to the proper giving of this instruction must be directed all their plans, studies and labors. Let them, therefore, observe
intelligently and put into effect the precepts of Canons 1330, 1331 and 1332 and especially in this matter let them become all things to all men so that they may win all for Christ, and prove themselves faithful ministers and dispensers of the mysteries of God, carefully considering who have need of milk or who of more solid nutriment." In restating the right and duty of the pastor to engage the cooperation of clerics and lay persons in the instruction of children, this decree refers specifically to "those who are enrolled in the Confraternity of Christian Doctrine or some similar sodality erected in the parish." This is again a clear inference from the principle that the Confraternity of Christian Doctrine is pre-eminently and essentially parochial in its constitution and operation.

The organization of a parish unit of the Confraternity of Christian Doctrine is determined by decrees and regulations established and promulgated by the Ordinary of the Diocese, but in every instance the pastor is directly responsible for the quality and efficiency of his own parish unit. It may be a matter of individual judgment whether he will have an administrative staff of officers and executives, whether he will extend membership to large numbers and whether he will insist upon general meetings frequently or periodically. Potentially all parents of children attending elementary and secondary schools may be regarded as members of the Confraternity,
who can be invited at least periodically to meetings at which the Confraternity program is discussed. Adolescents and adults, especially the younger members of the adult group, should be associated with the Confraternity in the formation of Study or Discussion Clubs, whereby their knowledge of religious truth can be revived, solidified and expanded. Membership in such Study Clubs would afford the opportunity for developing the type of lay co-workers in the Confraternity program for children, to which the Canons and the decrees of the Sovereign Pontiffs and Sacred Congregation refer. A constructive Discussion or Study Club program is an excellent means for developing Catholic leadership within the parish and in the broader social field.

It is evident that Confraternity membership must give prime consideration to the judicious selection of a teaching staff for catechetical instructions. In many instances this teaching staff will be drawn from members of religious communities who, in addition to their duties as teachers in parochial schools, are willing to make the sacrifice of devoting their time and services to the instruction of children not attending parochial schools. Lay teachers in public or non-parochial private schools frequently dedicate their services spontaneously or on invitation, to religious instructions under an efficient Confraternity program.
However, it should be remembered that not all Catholic secular teachers have the necessary knowledge of the body of Catholic doctrine or experience in the special technique that is calculated to make the work of religious instruction most effective. It should also be remembered that even religious should have a special authorization from the Ordinary of the Diocese as a qualified teacher of religion.

Hence, it is found practical and helpful to organize at least in larger centers special normal schools or instruction courses for the training of catechists, to which religious as well as lay Confraternity members are invited. Such catechetical normal schools or training classes should comprise fundamentally two departments, the one in which the attendants receive a comprehensive course in the doctrines of the Church, the other in which they are given practical instruction on the methodology of imparting religious truth. The latter part of the program may be supplemented by actual classroom demonstration by experienced teachers, and this setup may well serve as an initial proving ground for the prospective catechists, in which they may, under the supervision of the instructor, demonstrate their newly acquired knowledge. Usually this normal training of catechists requires a period of two years, with classes organized from the beginning of October to the end of May on a minimum of one instruction per week. The course may be fittingly
terminated in programs patterned after graduation exercises, including the conferring
of a certificate of qualification to each catechism under pastoral supervision.
Such a procedure lends dignity as well as importance to the role or vocation of a
catechist and gives reasonable assurance that the aims of the Confraternity of
Christian Doctrine are effectively achieved.

Important in the parochial setup of the Confraternity is the role of the so-
called fishers, persons who offer their services in the difficult task of rounding
up pupils and checking on those who fail in their attendance at religious instruc-
tion classes. This group of Confraternity members must give evidence of zeal, a spirit
of sacrifice, persistency and tactful approach. They must deal with parents more
frequently than with children, for it is a notorious fact that much of the neglect
on the part of children in regard to religious instruction attendance is due to the
indifference and carelessness of parents. Fishers must be inspired with the zeal
and solicitude of the Good Shepherd, who is willing to go out into the night and
into the loneliness of desert places to seek out the lost sheep and bring it back
triumphantly to the flock. Their attitude must be one at least approaching affec-
tion for the child, whose spiritual welfare is at stake, even though at times this
affection must be veiled under a rather stern exterior.
The zeal of the fisher in most instances can and should extend to the parents and to the entire family, when it becomes evident that the indifference of the child is traceable to a general atmosphere of coldness or lukewarmness in the home. Thus, a fisher in the Confraternity sense can be a real apostle and the instrument for bringing the blessings of the faith and its practices to many souls and to many firesides.

Speaking of fishers in the Confraternity sense, we cannot overlook the importance in the parish setup of an annual canvass of the entire congregation for the purpose of building up a complete registration of all eligibles for religious instruction. Such a canvass may be carried on throughout the entire year by a comparatively small group of parish visitors, in cooperation with and under the supervision of the pastor and his curates; again, it may be a concentrated effort carefully organized shortly before or at the beginning of the scholastic year, engaging an adequate number of Confraternity members or, as the Canon states, of those who are enrolled in "some similar sodality erected in the parish". In this general canvass or round-up, care should be taken that every home in the parish be visited, and that the attendance of all children of elementary or high school age should be registered either in the parochial school or in the religious instruction classes provided in the Confraternity
program. This procedure is particularly important in communities or localities where so-called release-time for religious instruction is in effect in the public schools. The release-time program generally exacts the written request of parents that their children be released during school time for the purpose of attending religious instructions. Knowing the apathy that prevents many parents from making a serious effort to supply this request, it is apparent that the canvass by the Confraternity group is virtually indispensable for best results. Speaking of the release-time program it is important to keep a record of the actual attendance of children, for whom parents have requested release for religious instruction, lest public school authorities be tempted to discontinue the program because released children fail to report at the religious instruction classes. This too becomes someone's function in the parish Confraternity organization.

Last but not least, in the parochial organization of the Confraternity, consideration must be given to a group of helpers who in one way or another will provide whatever funds may be required in the operation. This applies to provision of classroom equipment, textbooks, stationery and, where necessary, full-time clerical personnel. Many who are unable or unwilling to render personal service in connection with the parish Confraternity unit will gladly make a moderate or
substantial contribution for these purposes and thus, in the mind of the Church, share in the Indulgences granted to Confraternity members as well as in the work and merit of this highly commendable field of Catholic Action. The word Indulgences reminds us that we should not lose sight of this form of benediction with which the Church rewards those who participate in her works of religious zeal and charity. From time to time the Indulgences granted to members of the Confraternity and the conditions necessary for participating in these Indulgences should be made known to parishioners at large and specifically to Confraternity members.

The helpers may well be instrumental in sponsoring lecture courses and public forums, through which religious knowledge is diffused to the general public, including those who are not of the household of the faith, as a means for intensifying and extending the Catholic way of life. In many communities such lecture courses and forums have proven exceedingly popular and beneficial. Conversions may not be numerous, but in the mysterious plans of Divine Providence the seeds planted in minds and hearts on the occasion of such public exhibitions come to fruition many years after.

May we conclude with another word from the decree of the Sacred Congregation of the Council: "Catechetical instruction has been and is regarded in the Catholic
Church as that voice with which Divine Wisdom keeps crying out in the streets: 'If any one is little, let him come to Me'; as that lamp 'shining in a misty place until the day-star shall rise'; as that evangelical 'seed' or 'leaven,' wherewith all Christian life germinates and wherewith it is fostered: having derived from this source the light of divine truth, the norm of the divine law, and the aids of divine grace, each member of the faithful may see what should be done, and acquire the strength to fulfill what he has seen.'
"I have chosen you, and appointed you that you
should go and bear fruit, and that your fruit
should remain". (John XV, 16)

One of God's true noblemen has been called to his eternal reward -
a cultured southern gentleman to the manner born, a distinguished
citizen of the commonwealth, a great high priest of the Catholic Church,
"who in his days pleased God and was found just." Loving relatives have
gathered from distant parts to pay the last tributes of affection to a
devoted brother, brother-in-law and uncle, one who has added dignity and
lustre to the family escutcheon; the clergy, the religious and the faithful
of the illustrious Diocese of Little Rock mourn the loss of one whom they
have revered as the great shepherd of their souls and regarded with the
affection of loving children; the State of Arkansas accepts with profound
sorrow the decree of Divine Providence which has removed from the ranks
of its citizens a patriotic figure who has for nearly half a century
stood forth as the symbol of civic rectitude, wisdom and courage in an
epoch punctuated by economic crises and two global wars; the Catholic
hierarchy of the United States, represented here today by the illustrious Cardinal Archbishop of Chicago and a distinguished galaxy of confreres, are conscious of the loss of one of their most venerable members whose counsels were enriched by long experience as well as sound judgment; fellow citizens and intimate friends of many creeds and conditions of life sense keenly the absence of one whom they have regarded as a trusted adviser and charming companion. Yet, over and above the undertones of profound grief there are not wanting the overtones of gratitude to God for the gift of a personality and a life so abundantly rich in noble qualities and achievement. Nor is there wanting that fine spirit of Christian resignation to the Divine Will, which disposes all things wisely and sets the limits of our sojourn on earth according to the promptings of infinite goodness and mercy.

His Excellency, Most Reverend John B. Morris, Third Bishop of the Diocese of Little Rock, was truly blessed with a singularly full life. Its natural span exceeded by ten years the scriptural pattern of three score and ten; his was the joy and grateful satisfaction of spending more than half a century amidst the labors and consolations of the priestly
vocation; to the exalted and tremendous responsibilities of the episcopal office it was his privilege to devote a full measure of four decades of years marked by untiring zeal and brilliant success.

Native of the Diocese of Nashville in Tennessee, Bishop Morris brought to Little Rock a youthful vigour and zeal, that had been matured in the discharge of responsibilities ordinarily considered beyond his years. Only eight years after his Ordination in Rome, Father Morris, already seasoned in the offices of curate and Rector of the Cathedral, secretary to the Bishop and Chancellor of the Diocese, was appointed Vicar General of Nashville Diocese and honored with the title of Domestic Prelate to His Holiness, Pope Leo XIII, of Blessed memory. Such was the confidence that this young levite inspired in his venerable Bishop Thomas S. Byrne, a confidence which through the years grew into an enduring friendship.

Speaking of friendships, may it be stated here that outstanding among his many qualities of mind and heart was the constancy of his devotion to his friends. As an outstanding illustration of this charming human quality we may cite his fast friendship with two associates of his seminary days in Rome's American College, Doctor Farrelly, the Spiritual Director, who
later became Bishop of Cleveland, and his fellow student, John W. Shaw, who became successively Bishop of San Antonio and Archbishop of New Orleans.

Prominent in the years of service in Nashville was the influence which Father Morris exerted in the formation of vocations to the priesthood, an influence which can be credited under God's grace for the contribution to the American hierarchy of the illustrious Archbishop of Chicago, Samuel Cardinal Stritch, who today graces the sanctuary as the celebrant in the solemn obsequies of his one time spiritual adviser, and Most Reverend John A. Floersh, distinguished Archbishop of Louisville in Kentucky. In both instances the early relationships matured into fast friendships, to which time has given enduring strength and beauty.

The call to higher honors and greater responsibility came in the spring of 1906, when Monsignor Morris, then slightly less than fourteen years a priest, was appointed by the Holy See, Coadjutor Bishop to Most Reverend Edward Fitzgerald, Bishop of Little Rock, with the right of succession. The full weight of episcopal responsibility fell around the shoulders of the Coadjutor less than a year after his Consecration, when Bishop FitzGerald's death ended forty years of arduous labor in a pioneering state
and a diocese struggling for its existence.

Statistics are cold realities which we approach with diffidence
and distaste, and yet we can visualize behind these cold figures a back-
ground of color and warmth that sets into eloquent relief the story of
courage, labor and sacrifice which figures symbolize. In 1907 the
Diocese of Little Rock was credited with a Catholic population of twenty
thousand souls, was served by sixty priests, of whom twenty-six were
diocesan, thirty-four religious, had forty-one residential parish churches
and thirty-two missions, numbered five ecclesiastical students for the
diocesan clergy and sixteen for the Order of St. Benedict. Twenty-nine
parishes and missions had parochial schools with sixteen hundred and forty-
two pupils. All in all there were thirty-one hundred young people under
Catholic care in schools, academies, two industrial schools and an
orphanage, practically all serviced by the two hundred and fifty women of
God that made up the roster of religious communities.

Today the number of Catholic souls in the Diocese of Little Rock
has grown to more than thirty-five thousand, an increase of seventy-five
percent; the number of diocesan priests has increased more than three
hundred percent to a total of one hundred and *five*, the number of religious priests has increased by approximately fifty percent to forty-nine.

Parishes with resident priests have increased sixty percent from forty-one to sixty-four and the number of Catholic educational institutions, parochial elementary and high schools, academies and colleges, institutional and private schools, has soared from forty-one to ninety or an increase of one hundred and twenty-two percent, while the number of pupils under Catholic instruction has risen from thirty-one hundred to a grand total of seventy-seven hundred with a combined teaching staff of more than three hundred.

This statistical summary speaks most eloquently of the prophetic vision, the unbounded zeal and the indomitable courage of the great shepherd to whom today we pay an affectionate tribute of gratitude and homage. His leadership was as conspicuous for its gentleness as it was for firmness; priests, religious and laity seemed to catch the fire of his enthusiasm as much as they were conquered by the persuasiveness of his arguments and drawn by the inspiration of his example. The result was a cooperative effort which has accomplished great things for religion and culture throughout the State of Arkansas.
At the apex of the pyramid of achievement during the Bishop's forty full years of episcopal labor, we must place the crowning glory of the foundation of St. John's Diocesan Seminary, which the Holy See has dignified by conferring upon it the title of St. John's Home Missions Seminary. In this the venerable prelate had in mind not only the missionary character and needs of his own diocese but similar needs of many dioceses throughout our Southland and in the vast stretches beyond our midland valleys and mountain regions. He visualized a seminary in the very heart of our mission areas, where young men might find inspiration and incentive for missionary enterprise on the home front, even as in other mission seminaries their confreres find zest for labor in foreign mission fields. The fidelity with which this ideal is adhered to is evidenced in the fact that there are in St. John's Seminary more students from other dioceses than there are for the Diocese of Little Rock. St. John's Home Missions Seminary may be called Bishop Morris' dreamchild come to life and vigour, with a rich realization of permanency and progressive greatness.

Religion and culture in the life, labor and vision of a bishop
are incomplete without the complement of charity. The sick, the destitute and the aged, homeless, fatherless and motherless children, abandoned waifs and delinquent youth - all claim his attention and care. Bishop Morris had a most sympathetic heart and understanding of the so-called social problems that permeate our modern way of life. His wisdom and ingenuity found the solution for most of them in the establishment of five additional hospitals with training schools for nurses, increased orphanage facilities, protective institutions for the young and asylums for the aged. Well may it be said of him that no phase of human welfare escaped him, no human need was overlooked in his interpretation of the office of episcopus or overseer, no opportunity for serving humanity spiritually, morally or socially was too small for his concern or too great a challenge for his zeal and fortitude. The forty years of his episcopal life can be traced not in the shifting sands of oblivion but in the imperishable monuments with which he has dotted, beautified and strengthened the spiritual, moral and social life of his Diocese and the State of his adoption.

When our Divine Saviour commissioned the Apostles He reminded them
very solemnly that theirs was to be a life of labor and fruitfulness,
and that the permanency of this fruitage would be the proof and measure
of their success; "I have chosen you that you may go, and that you may
bear fruit, and that your fruit should remain." Substantially this
fruit must be spiritual and for that reason largely invisible and
certainly, from the human standpoint, incalculable. But are we not
justified in reasoning from the visible to the invisible? May we not
conclude that in his fidelity and zeal good Bishop Morris built a
veritable spiritual kingdom behind these external buttress of institu-
tions and works which, under his inspiration and leadership, were
multiplied so amazingly during the forty years of his episcopate? May
we not see in vision a cloud of witnesses ascending to the very courts
of heaven, souls who owe peace and salvation to the facilities of
religion that he provided, children who through the schools established
under his direction learned to know God and have learned to love and serve
Him, priests and religious men and women whose vocations he fostered and
helped to realize and whose godly spirit and works he inspired and sustained,
men and women of all walks of life who rise to bless his memory in gratitude
for the edification, strength and comfort that his life had meant to them! Holy Scripture consoles us with the thought that the good works of those who die in the Lord will follow after them. Even so will it be with our beloved Bishop and friend. His work of forty years will endure on earth and generations to come will be better, holier and happier because of them. These are thoughts of consolation which we present to his devoted sorrowing sons in Christ, the Most Reverend Auxiliary Bishop and the priests of the Diocese, to the faithful religious men and women who serve the institutions so dear to his heart, to the loyal laymen and lay women who gloried in being his spiritual children, to his fellow citizens to whom he was a pre-eminent pattern of civic virtue and patriotic loyalty. May the memory of his enduring achievements be no less a source of consolation to those whom under God he loved first and best, the members of his family, to whom we offer our expression of sincerest sympathy in this hour of bereavement, to his intimate friends especially the Cardinal Archbishop of Chicago and the Archbishop of Louisville, who mourn the loss of one whose early influence directed their aspirations to the service of God's altar. For all of us may the token and measure of our love and reverence be the remembrance that
Loyalty is of the very essence of the Holy Name Society spirit - loyalty to Christ and His Church, loyalty to the Christian traditions of the family and loyalty to the country and the local community.

In his loyalty to Christ and to His Church, the Holy Name man will realize his obligation to profess his Catholic faith, not only in words but also in deeds. He will be an outstanding example of fidelity to the obligations and practices of the Catholic Church especially in the matter of church attendance and the reception of the Sacraments.

But the Holy Name man will also realize a definite obligation to raise his voice in defense of his Church whenever an occasion requires such action. In this connection we are reminded of frequent attacks upon our Church that have come in recent years from various national and local sources, really from sources to which you would look for sincere understanding and tolerance if not always charity. Let it be understood that our Church has no interest in establishing a union of Church and State in the United States of America, and that it has no desire to monopolize influence upon policies of government or legislation. On the other hand, we have definite convictions that it is our
right and duty as Catholics to insist upon the full measure of justice and fairness in conformity with the principles of freedom which our Constitution guarantees in the spheres of religion, education and personal security. We shall always vindicate for ourselves the same rights which we share with all our fellow citizens without need of excuse or apology.

In his loyalty to Christian family traditions the Holy Name man will insist upon the sanctity and stability of the marriage tie, the duty and right of parents to provide for their children a form of education which includes the spiritual and moral destinies and needs of the child as well as his mental and physical development; it includes the preservation of the Christian home in an atmosphere of prayer, virtue, religious practices and the observance of mutual fidelity and charity in conjugal relations.

To our sorrow must we record prevailing laxity regarding the sanctity and indissolubility of the marriage tie, evidenced in the tremendous increase of separations and divorces granted by the courts in almost every State of our country. It seems no longer necessary for married persons who are disillusioned or tired of their companions to undertake long journeys and establish legal residences in certain States to obtain their so-called freedoms; the same end
can be achieved almost anywhere. Even in our own State of Louisiana, the mechanism of granting separations and divorces seems to be operating with scandalous ease and shocking disastrous effects. Our legislation and those who interpret it officially have given a wide berth to the warning expressed by our Divine Saviour when He said: "What God hath joined together, let no man put asunder".

No less is the responsibility that rests with the home for maintaining the proper discipline in the training of children which is the first requisite for preventing juvenile delinquency. Parental authority and responsibility are too generally disregarded and neglected, especially when children reach the adolescent age. It is in this period of their development that children require more urgently than in their earlier childhood firm as well as wise guidance, prudent advice and edifying example from their parents. Juvenile delinquency will end when within the home parental authority will be restored and when the doors of every home will be closed against the evil influences that public amusements and degrading associations exert over the young.

Parents must stand as the guardians of the morals and reputations of their adolescent boys and girls.
Patriotic loyalty is a part of the Holy Name man's pledge. This obligates him to respect and to obey the laws of the land, to appreciate the rights and honor the obligations for which the Constitution stands and to be prepared at personal sacrifice, not excluding the sacrifice of life, to uphold and defend the country and the way of life which we consider most conducive to our security and happiness. The Holy Name man yields to no one/his loyalty to country and in his willingness to cooperate with his fellow citizens in maintaining our democratic institutions.

This type of American citizen is particularly needed in this day of subversive and insidious propaganda, which endeavors to poison our minds by exaggerating defects and mistakes in government while attempting to insinuate the so-called benefits of Communism. There is no longer any secret about the way of life and government that exist behind the iron curtain that separates East from West on the European Continent. So much reliable material has been furnished that no one can be ignorant of the atheism, the militarism, the regimentation and the ruthless exploitation of a defenseless population which saturate the communistic ideology. Certainly we want none of it in the United States of America, and men sworn to the ideals of the Holy Name Society must be our bulwark of defense against every menace to our free institutions.
In conclusion we are proud of our Holy Name men, who are happy in today's demonstration to give evidence of their religious sincerity, their devotion to highest ideals of family life and the noblest expressions of patriotic devotion. It is our hope and prayer that eventually every Catholic man within the Archdiocese will be a member of the Holy Name Society.

Therefore, take up the armour of God, that you may be able to resist in the evil day, and having done all things perfect, stand, therefore, having put on the breastplate of justice, and having your feet shod with the readiness of the gospel of peace, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is the word of God. Ephes. 6:11-17.
November 31, 1946

Card and Comm Ceremonies

Mount Mary College
Impressive as it is, the ceremony of conferring the academic Cap and Gown upon a class of college freshman may be regarded by many as a mere matter of routine, just another feature in the humdrum calendar of events in the average school year. And yet there is a symbolism about this ceremony whose meaning must not be overlooked, much less lost upon the participants and the student body at large.

The academic Cap and Gown are in reality parts of an official uniform, intended to convey a sense of dignity and responsibility to the recipient, the dignity of approved membership in the family of aspirants to scholarship and the responsibility of pursuing seriously and with praiseworthy ambition the necessary processes of preparation for a worthy academic and vocational career. If the modern world associates glamour and hectic excitement with life on the college campus, certainly the simple, even sombre, academic dress gives no indication of anything but dignified sobriety and profound earnestness, which
she resolved in the hope that she would receive again all her
love in the days of God and the Lord and the
exaltation of their race. Hence the last to die,
some to come with courage the object of death rather than to face the
struggle mother who, in the days of the Magdala, exaltered her seven
senses to perceive the sudden mother of Solomon, and then

her return and mother of Reesel, to make the phone money of the people
we are reminded of the promise given to those who live in the
expectation in the Old Testament as well as in the New. In the
recovery of the Church took her inspiration from revelation as

for the conservation of her celestial place in the economy of human

in history at the concern of the Church for the dignity of woman and
in exaltation from the exaltation of the second earth may well-exaltation
the Catholic woman in the new era upon which the world is launching as
outlook upon life. May I invite you to consider particularly the mission of
as a contribution to our estimate of the importance of a serious

life.

the short college years seem all too inadequate as a preparation for

should be characterized of the career-conscious student, for whom
the mercy of God.

The Old Testament reveals marked reverence for woman in the very act of creation, which accords to woman and to man the same dignity as images of God and the same spiritual destiny and makes them sharers in the responsibilities of life. Woman is not man's subject or slave but his helpmate. The Fourth Commandment makes both father and mother sharers in parental responsibility and in the obedience that children owe them: "Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord will give thee". Special provisions are embodied in the laws of (Exod XX, 12) Moses for the welfare and care of maidens and widows; the author of the Book of Proverbs exhorts the son "to hear the instruction of thy father, and forsake not the law of thy mother" and "to hearken to the father that begot thee, and despise not thy mother when she is old;" the elder Tobias admonishes his son: "Thou shalt honor thy mother all the days of her life; for thou must be mindful what and how great perils she suffered for thee in her womb." These (Tob. IV, 3-4) references are cited to affirm the fact that in God's mind, for He
is the Author of the inspired books, woman enjoys a definite dignity, is vested with authority in the home and is entitled to reverence and consideration in the social structure of life. This is the more remarkable when one remembers that God's chosen people were surrounded by nations and tribes, among whom women were regarded with disdain and often bartered as slaves. The influence of Bethsabee over her son Solomon and the patriotic examples of Esther and of Judith are evidences that, notwithstanding certain social and liturgical discriminations, the Old Testament could produce women of noble and even heroic stature.

Quite definite is the eminence which woman enjoys under the Christian Dispensation. The prelude to the new estate was enacted in the humble town called Nazareth of Galilee, when one of God's highest angels called Gabriel appeared to a modest maiden named Mary, greeting her as "full of grace" and revealing that she among all women was chosen to become the Virgin-Mother of the Son of the Most High, of Whose kingdom there shall be no end. Never, from that moment on, could woman hold a place of inferiority among the children
of men. In Mary, the Immaculate Mother of the Saviour, the feminine
sex of the human family was lifted up to its rightful dignity, and
the Christian Church became automatically the sponsor and protector
of the new distinction.

The Saviour made no specific pronouncement about the new concept
of woman's dignity, but the treatment which He accorded to the
gentler sex set the pattern for the new dispensation. To His Mother
He was obedient and subject as a child and even on that day at Cana,
when, in the full vigour of His manhood, He worked His first miracle
to prevent embarrassment for a pair of newly-weds. To the home of
Mary and Martha of Bethany, He brought the sunshine of His friendship
and the soothing balm of His sympathy. For the same Mary, or was it
another of Magdala, and to the haunted adulteress He had words of
sweetness, as in His mercy He pardoned them and bade them to sin no
more. From the faithful band of women who followed Him in His
ministry He accepted service gratefully, and to them was reserved the
privilege of watching with Mary His Mother at the foot of the Cross
and of receiving even before the Apostles the joyous tidings of His
Resurrection.

What wonder then that they were privileged with Mary, the
Mother of Jesus, to share the vigil of prayer in which the Apostles
awaited the coming of the Holy Spirit! What wonder that holy women
like Lydia, the dealer in purples of Philippi, readily ministered to
the Apostles in their labors and that the latter made special pro-
vision for the care of indigent widows! What wonder that St. Paul
should most eloquently extol the dignity of virginity and with
equal insistence command respect for wives and obedience towards
mothers! What wonder that the great Apostle of the Gentiles should
proclaim for all time the great Christian Magna Charta for the
daughters of Eve in that magnificent passage of his letter to the
Galatians: "But now that faith has come, we are no longer under a
(III, 28-29)
tutor. For you are all children of God through faith in Christ
Jesus. For all you who have been baptized into Christ, have put on
Christ. There is neither Jew nor Greek; there is neither slave nor
freeman; there is neither male nor female. But you are all one in
Christ Jesus." - Equality, individual personality, spiritual dignity,
the right to supernatural perfection and eternal destiny are all
enshrined in that sublime pronouncement and forever vindicated for all children of God in and through Christ Jesus our Lord. The eternally human is raised to the eternally divine without distinction of sex or race or condition of life.

Pre-Christian paganism was not entirely lacking in respect for the female sex. Scientists even maintain that there were primitive tribes which were governed by a matriarchal system paralleling the patriarchal succession among the Jews. Certainly there were outstanding pagan women too like the Roman mother of the Gracchi and even rulers like a Helen of Sparta, a Cleopatra of Egypt. But in general, as maiden, wife and mother, woman enjoyed little dignity, respect and less freedom among the more cultured nations, while among tribal races her status was frequently that of a slave. One of the finest and most marvelous contributions of the Christian Church to civilization was the emancipation of woman and her elevation to a station of spiritual and social equality with man, even to a plane of pre-eminence, whence she receives special consideration and reverence and rules as queen of the home. Virginity
and motherhood became ideals of excellence for women to aspire to; in both states she found honor in the Church and attracted respect from the Christian community; for both, the Church had her special blessing and her pledge of divine grace; in both, she found sanctification, merit and glory in time and eternity. Christian virgins were consecrated at first for service near the sanctuary in prayer, contemplation and penance, but gradually their sympathetic natures found an outlet in the ministry of charity and in the art of character formation and the cultural development of youth. Matrons and mothers found in the home their sphere of action in the cultivation of piety and in the practice of every Christian virtue unto the edification of the family, under the sustaining grace of the holy Sacrament of Matrimony. Outside the home there were many services of Christian charity that added adornment and merit to the womanly character and life, under the fostering care of the Church, which followed through consistently the program initiated by Christ and the Apostles. The result is a glorious achievement in building up the sanctity of the individual, in the elevation and strengthening
of society and in the development of a civilization in which woman
is vested with authority, possessed of superior culture and educa-
tion, entrusted with responsibility and all but worshiped for the
dignity of her character and the charm of her presence.

But the day has come, when the Church has proclaimed a new
mission and announced a new Magna Charta for her daughters in Christ.
Great and saintly women have in the past rendered magnificent public
service to country as well as to religion and Church. We are mindful
of Catherine of Alexandria, whose learning confounded the pagan
philosophers; Helen, the mother of the Emperor Constantine, who
erected sanctuaries in the Holy Land to preserve places hallowed by
the life and ministry of the Saviour; the Countess Matilda of Tuscany,
staunch contender for the freedom of the Church and Founder of the
Patrimony of St. Peter; of Blanche of Castile, who governed France
while her son, St. Louis IX led a crusade; of Isabella, who with
Ferdinand freed Spain from the Moors, laid the foundations for a
greater Spain in the union of Aragon and Castile and befriended the
discoverer of America, Christopher Columbus; of the doughty Jean d'Arc,
Maid of Orleans, who fought for the liberation of her country and the sovereignty of her king. Notwithstanding these and many other examples of valiant daughters of the Church, who achieved greatness in public life, the role of the Christian woman for the most part was cast within the sanctum of the home, the shadow of the Church and the seclusion of the convent. It is not the mind of the Church that she should ever be denied or lose the precious advantages of this tradition, but the conditions that prevail in the world of today have prompted the Vicar of Christ to assign to the Christian woman a comparatively new duty and responsibility.

Thirteen months ago today, October 21, 1945, Pope Pius XII, gloriously reigning, addressed to an assembly of Italian women and girls an allocution, in which he stressed most eloquently their duties in social and political life. It is the common consensus of opinion that this allocution heralds a new function for Catholic women the world over.

The Holy Father affirms most emphatically the Catholic teaching and tradition about the dignity which woman has from God, a dignity
which it is her duty to maintain and strengthen against the assaults
so prevalent today. He dwells upon the excellence of voluntary
celibacy, according to the divine counsels, and praises single women,
who for good reasons abstain from marriage and observe chastity in
the world; he sets forth the material and spiritual advantages of
the married state and the dignity of motherhood, which for most
women is the proper sphere and manner of life. He deplores modern
conditions, social and political, which are unfavorable to the
sanctity of the family and the dignity of woman, conditions that
compel or entice married women and mothers to labor outside the
home to the disadvantage of the family and especially of the
children. On the other hand, the Holy Father gives great credit
to the noble women, who dedicate their lives with wonderful zeal
to parochial works and to important moral and social activities,
especially in the difficult situations that war and postwar con-
ditions have produced.

The Sovereign Pontiff then proceeds to charge women and girls
with effective collaboration and association with men in social and
political activity, "especially in those matters which call for tact, delicacy and maternal instinct rather than administrative rigidity."

He extolls the peculiar adaptability of women in devising and administering laws which affect honest, religious and civic virtues, the regulation of moral conduct and the integration with normal society of the wayward and erring.

Strongly does Christ’s Vicar insist upon the use of the electoral ballot as "an important means toward the fulfillment of her strict duty in conscience especially at the present time." And in preparation for the proper discharge of her duty in the social and political life, he insists upon education and training proper to her sex for "the young girl and not rarely also for the grown woman."

These are grave words coming from the Sovereign Pontiff, our Father in Christ, words which, despite their comparative novelty on lips so sacred, we cannot fail to heed. They were prompted by a realization, which he alone could possess as a result of his keen observation, of the changes in religious, moral, social and political spheres which have in recent years come over the world. To these
For and consciousness to communicate, the consciousness,
beauty, loveliness and charm; that our Holy Church has administered
yourAhm Match wethe to zxom you in all the spiritual and moral
your spirit is to you in a created soul of human nature.
Sound Catholic education, take to heart this new challenge which
must face you, who are patrolled with this opportunity of

We will pray you, who are patrolled with this opportunity of

"A life is not a life of the highest interests of your country
in consciousness, to obtain you before God, because with your ballot
changing the responsibility to the people to vote. To obtain you
in esthetics, tones and harmonies, that one of the name of the
decrees. The time isScience, know well your responsibilities,
the state and common wealth of the country. For the commonwealth
and purse. For your people the guardians and protectors of your
then be revealed the Your responsibility, that you are conscious ma the stake.
shall be in harmony with the commonwealth of motives — and again in the same almanac
the treasures the power of Your conciousness, to the metric of
You are not the dependant of the nation of the enemy, to whom it is

changes he had attended on May 19, 1945, when in an address to the
participation in public life must ever be permitted to mar the dignity that is yours because you are women, destined primarily to exercise a determining influence upon human society through the home and family. But your Alma Mater also senses the responsibility of training you for leadership, Catholic leadership, in your future vocations and careers as professional women, as business women, as women engaged in one form or another of public life. The Holy Father's challenge charges you with a new responsibility, with a new importance, with a new distinction, the distinction of presenting a solid militant front for the preservation of the spiritual and moral ideals of the Church, for the spread of social justice and righteousness and for genuine culture according to the best Christian traditions. On this distinction I congratulate you and ask God to bless your noble efforts to prove yourselves worthy of it. I salute you in the words of His Holiness: “Courage then, Catholic women and girls! Work without ceasing, without allowing yourselves ever to be discouraged by difficulties or obstacles. May you be - under the standard of Christ the King, under the patronage of His wonderful Mother - restorers of home, family and society.”
How quickly the joy and peace of the holy Christmas season slip by! What a grand world this would be, if we could hold fast with a grip of steel to the faith, the confidence, the love and the enthusiasm that possess our hearts, as with almost spiritual abandon we venture to join the angelic chorus on singing Christmas night: "Glory to God in the highest, and peace on earth among men of good will." The thought may sound utopian, and few may be the men and women who realize in full measure its significance. And yet the road to genuine happiness and peace, which are after all the ambition of all human beings, must be sought in the faith and idealism that are implied in those angelic phrases - glory to God - peace to men - among men of good will!

New Year's Eve suggests retrospect and prospect, or, as the physician would phrase it, diagnosis and prognosis. Although in reality it may be characterized as the first full year of cessation from actual hostilities, the year 1946 takes its place along the avenue of time marked with many bruises and battle scars. Battles there have been, altogether too many, altogether too costly. Battles in the economic field between management and labor, whose representatives should have found a common ground of sane reasoning and conciliation, in order to blaze
and open the way for postwar reconstruction and the replenishment of ten thousand
items of human necessity or convenience. Battles in the commercial field, where
self interest and even greed have stolen their way into the hearts of short-
sighted and less generous men, bewitching them to take advantage of these un-
certain times for their personal enrichment. Battles in halls of assembly of
the United Nations Organization between clashing ideologies, nationalistic
ambitions and jockeyings for imperialistic domination and even world control.
Where peace should have appeared on the horizon like a glorious sunburst
to the
radiating light, warmth and confidence least among the members of the family
of nations, it sometimes seemed that there were being planted the seeds of
discord, and that thorns, thistles and briers were already rising over the field,
to thwart the progress of gentle peace. Yes, there have been hurled across the
world challenges that sounded almost like battle cries, out of the ranks of
atheism against religious faith, against the divinely appointed teachers of
Christianity and their faithful followers, against the Vicar of Christ, the chief
defender of the Christian way of life. Challenges that have the ring of battle
cries have arisen out of the ranks of certain political sectarian and racial
groups, calculated to stir into belligerent action the consuming passions of
always
religious and racial prejudices, the prolific sources of civic strife and
animosities. Even while we have lullabied ourselves into the slumbers of security over the sure approach of peace, new flashes of cannon fire are visible in the distant horizon of the eastern skies, the unmistakable signs of volcanic disturbances in countries writhing under the restraints of foreign imperialism or struggling for new forms of democratic rule.

Numerous, therefore, will be the battle scars hidden under the toga which will drape the form of 1946 as it totters to its place in that imaginary gallery of time, whence future historians will draw the material and inspiration for their chronologies of human events. And yet, could it have been otherwise, when due consideration is given to the extent to which the nightmare of war had disorganized the spiritual, the moral and the cultural as well as the physical and economic relations that hold humanity together. One year could not possibly do more than bandage superficially the deep wounds that six and more years of warfare had inflicted upon this old world of ours. Perhaps we should rather marvel that so much readjustment, reorganization and rehabilitation has actually been accomplished, that so many millions of men and women have been brought home from foreign war areas, that so many workers have been filtered back from war production to peacetime occupations and reintegrated with home and family
responsibility. Perhaps the outstanding achievement of the year, in the moral and spiritual order, is the almost miraculous conversion of human hate to compassion, the conversion of the will to hurt and destroy to a desire to soothe and save, the conversion of the spirit of enmity into a spirit of charitable helpfulness even to the point of sacrifice; this is the miraculous conversion that has once more made our American people the almoners of the world, the conversion that has through UNRRA and the operation of religious and charitable agencies and private individuals brought food, clothing, medication and other forms of relief to war torn areas in the world, the conversion which latterly has encompassed in its charity the distressed populations, especially the innocent children, of countries with which we are still technically at war. This miraculous achievement will be for all times a radiant star on the otherwise still battle marked escutcheon of our departing year. This distinction will characterize it as the Good Samaritan Year, and blessed for time and eternity may they be, who have so readily responded to the higher impulses, human and divine, that have prompted this first postwar demonstration of practical solidarity between all members of the human race.

What now of the New Year that stands upon the threshold, bursting with eagerness to take over the affairs of the world! What is our attitude, what
our sense of responsibility as we greet and welcome this newcomer into our midst?

The story that will be written across the weeks and months that lie ahead is wisely concealed within the bosom of Divine Providence, and yet the record will be written in terms of human responsibility, human genius, human action, human conduct and human motivation, human cooperation with the designs of the Divine Plan for the government of the universe.

For the world at large the New Year should bring the much sought, the much desired, the much needed peace. Never was it part of the Divine Plan that the world should be in constant turmoil, and that the members of the family of nations should live separately in armed camps, in constant fear and suspicion of one another, in constant plotting one against the other. The "One World" of which men have dreamed and for which they have written and spoken cannot, must not, be a world based upon the domination of one nation or even of a group of nations, holding the rest in check by show or threat of superior force. It must be a unity built upon a charter of justice, mutual respect for the dignity and rights of all, of reciprocal understanding and cooperation between all.

To write such a charter for all the world is the unique prerogative and duty of the men sitting in conference as the United Nations Organization. Well may they heed the counsel recently heralded to the corners of the earth by the inspired
tongue of the Sovereign Pontiff in his Christmas message: "Humanity wants to be able to hope again" declared His Holiness. He recommends a quick peace, a just peace and a flexible peace as a safeguard against the present menace of despair and the future danger of discord and strife. Let us hope, pray and use our influence to keep alive and effective the lofty ideals for which we all made sacrifices according to our several capacities and opportunities, the noble ideals for which so many thousands of our boys fought, suffered and died. May it not be recorded of our generation that we have allowed the Four Freedoms so boldly proclaimed in the Atlantic Charter to become but "a shadow or a counterfeit" of what was in the minds of the authors of that historic document.

In the economic world the New Year should mark the realization of social justice. Suspicion, strife and unreasonable conditions and demands cannot endure or be endured forever. Economic warfare is no less costly than international warfare. Capital and labor, management and workers, are indispensable complements of each other, partners to each other in promoting enterprise and industry for the common welfare as well as for their mutual benefit and their individual security. Lockouts and strikes should be resorted to only by way
exception, when all other means of understanding and conciliation have been honestly tried and failed. The experiences of the past, especially those of the last eighteen months, should convince all parties concerned that violent disturbances in the field of industry and business demand too great a toll in terms of money, nerves, and social unrest, and that the sufferers include almost invariably the innocent public, whose interest in the controversy is at best indirect and remote. Let us hope that we may see hastened the day, when justice, fair play and honor will prevail in the adjustment and settlement of every issue that arises in this field, which is so vital to the domestic peace, security and prosperity of the nation. Poverty, misery, slum conditions and substandard housing will never be remedied by charity alone; social justice must step in to means and place better conditions within reach of the so-called underprivileged. Experience proves that when wages and living costs are properly balanced, most workers will promptly take advantage of the opportunity to improve their home atmosphere and living standards. Philanthropy and charity without social justice, notwithstanding their altruism, are unrealistic approaches to the solution of social problems.

Unity and sincerity of purpose must characterize the mutual relations of all groups that constitute the great American family. The very principles of
democracy and the ideals that underlie our American way of life postulate
the exclusion of every semblance of division and discrimination between
citizens of our great commonwealth on the basis of racial, national or
religious background. The late war has demonstrated that in emergency we need
the willing and wholehearted cooperation of every element and unit in our
complex population, scattered over a wide range of territory. The security of
peace, the guarantee of our national strength and the sureness of our
prosperity in the days that lie ahead inevitably stem from the sincerity of
our adherence to the American creed of equal justice for all, equal service
from all and equal allegiance of all to the principle of "One nation indivisible
with liberty and justice for all." May this pledge never become a mockery on
our lips, much less a hypocritical sham in our hearts, or its violation a
contradiction in our lives.

May the New Year be also one of vigilance and alertness against subversive
infiltrations into our American conception of democracy. Let us give no
tolerance to insidious propaganda that would transplant to our country the
ideologies against which we set our minds and directed our arms in the recent
war. Totalitarianism is philosophically and practically abominable, whether it
come under the name and in the guise of Communism or Fascism or Nazism. We know enough of the way of life that exists behind the so-called iron curtain, to want none of it in the free atmosphere of the United States of America.

Its atheistic philosophy, its denial of individual human dignity, its hypocritical interpretation of religious freedom through a government-controlled church, its denial of freedom in so many forms - expression through the press and radio, right of ownership of private property, the right to dispose of the fruits of individual toil, even the right to choose one's own vocation or profession - these are all interpretations of life and government that are contradictory to our understanding of "the unalienable rights to life, liberty and the pursuit of happiness" that have been indelibly written into our Constitution. Let us be of one mind, of one will, of one determination to preserve them against the illusions and delusions of the exotic ideology that rules behind the iron curtain. Let our schools, our press, our so-called philosophic societies, our labor organizations, our producers of plays and films set their minds against lending themselves to become agencies for propaganda, that strikes at the very heart of our most cherished rights and institutions.
But fundamentally the New Year should mark greater stability in our immediate personal lives and social relations. While we boast proudly of our religious freedom, too many fail to take advantage of it, too many seem supremely indifferent to spiritual values and moral responsibilities. Self-indulgence and worldliness, rather than spirituality and godliness, seem to be the dominant influences in the lives of so many of our fellow Americans. The disturbing problems of juvenile delinquency, crime waves, family instability, increasing divorce rates, licentious tendencies in literature and amusements stem in large measure from the lack of personal moral organization and self-discipline. Unfortunately too many think of rehabilitation only in physical and material terms, ignoring entirely the fact that unless moral responsibility is present in the individual consciences of men, as the basis for mutual faith and confidence among men, a purely materialistic economy and culture is doomed to destruction and ruin. History has demonstrated again and again the fallacy of building without God and without faith in God: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord guard the city, they watch in vain that guard it!" This saying of the inspired Psalmist still holds in its application to every phase of human life.
When the Psalmist speaks of building the house, he actually means that which the house contains, shelters and protects, namely the home, and that which in the last analysis constitutes the home, namely a clean, wholesome, elevating concept of marriage as the foundation of a happy home. In the scale of human relations the progression is logical, interlocking and interdependent from individual to family, from family to society, from society to nation. The home is the unit that determines the dignity, moral strength and stability of society and of the nation. Neither society nor the nation will finally be one wit better, one wit stronger, one wit more enduring than the cross section of our homes. Well may we look with troubled hearts into the future of America, as we contemplate the race between marriages that endure and marriages that end unhappily in the divorce courts, leaving broken homes, broken hearts and ruined souls in the wake. Well may our legislators weigh their responsibility, before they decide on relaxing the bonds of matrimony to the point, where it is almost less difficult to break the contract of marriage than to break any other agreement, wherein human beings bind themselves by mutual faith and fidelity. A moratorium throughout the country on all legislation to facilitate divorce is a crying necessity; a movement towards abrogating divorce legislation or at least reducing instead of multiplying the facilities for divorce would prove a benediction to
American society and the nation. America will be stronger spiritually, morally and physically, when its marriage and home life is purged of the cancer that is consuming the very vitals of its social life, loose marriage legislation, relaxed interpretation of conjugal fidelity, and easy access to divorce. The streams of American life will become purer, healthier and more vigorous, as the wellsprings of marriage, the family and the home are freed from contaminating elements and protected against infection.

Our beloved country today is called upon to discharge a great mission in the world. Physically and materially ours is the one country that has been marvelously favored by nature's bounty in natural resources and in their development through human genius and industry, the country that has come out of the world conflict without critical damage, the one country whose morale has not been seriously shaken, whose courage has not sustained a paralyzing shock. Politically, notwithstanding many differences between individuals, groups and parties, we have presented a remarkable unity of conviction and purpose regarding basic principles of democratic freedom, responsibility and honor. Spiritually and morally we still maintain allegiance to certain basic principles of human conduct which are the bulwarks and safeguards of individuals' righteousness and
the hope of social soundness. The American heart reacts quite spontaneously
to generous impulses in the face of suffering and misery without questioning
evermuch the character or quality of those in need. With rare exceptions,
the American mind has a strong sense of justice, fairness and toleration, quite
regardless of subjective consideration and motives.

What wonder then that more and more there should spread the conviction
that abroad America is called upon to exercise the role of leadership in the
family of nations, and that at home our country should serve as the model and
pattern of right conduct, sane government and happy living. To measure up to
this high calling and to these lofty ideals is no mean challenge, a challenge
perhaps greater than has ever been presented to a nation in the world's history.
With God's aid alone can we hope to meet this challenge bravely and discharge
its obligations adequately. Therefore, we conclude our reflections with the
prayer.

O God of wisdom, power and goodness, we prostrate ourselves humbly before
Thy sovereign majesty, to adore Thee as our Creator and the Lord of the Universe.
Mindful of the error of our ways in moments of human weakness or under the
promptings of passion and even malice, we ask Thy forgiveness in consideration of
Thy mercy rather than of the penitence within our hearts. Great and numerous have been Thy gifts and blessings to us as a nation and as Thy individual sons and daughters; for these we render thanks although conscious of our feebleness to thank Thee in proportion to Thy benefactions.

As through a loving act of Thy Province, we are permitted to enter upon a new year of grace, we pray Thee, O Lord, to purify our sentiments and aspirations, so that we may walk in an abiding sense of Thy sacred Presence and watchfulness over us. Fill our souls with the earnest desire to serve Thee in our obedience to Thy holy laws and precepts, and make us responsive to Thy holy inspirations. Fill our souls with the spirit of justice, charity and helpfulness towards our fellowmen through fault of ours without distinction of person, so that none may suffer want or be subject to sorrow or bitterness but that all be lifted up to greater well-being and happiness.

Bless with wisdom the Chief Executive of our nation, the President of these United States, his associates in the government of our country, in the Cabinet, the Congress and the Judiciary, that all may promote unselfishly the welfare of our country at home and abroad. Bless the Governor of our own State, the Mayor of our City, all magistrates, those charged with the making and administration of laws, so that they may discharge their sacred trust honestly, honorably and effectively for the good of all.
Finally, we invoke Thy blessing, O Lord, upon all who exercise spiritual authority over us, to the end that they may lead us as a nation to ever new heights of justice and righteousness, making us in the truest sense a people acceptable ever to Thee and worthier of Thy Name. These blessings we ask of Thee, O Lord, for the New Year and all time, through the merits of Jesus Christ, Thy Son, Who in union with Thee and the Holy Spirit, reigns through all eternity. Amen.
HOLY NAME RALLY

of the

BATON ROUGE DEANERY COUNCIL
OF HOLY NAME SOCIETIES
ST. JOSEPH CHURCH --- BATON ROUGE

ASSEMBLY

at

CATHOLIC HIGH SCHOOL CAMPUS
Baton Rouge, Louisiana

NOVEMBER 3RD, 1946, AT 3:30 P.M.
FOR GOD

EXECUTIVE COMMITTEE

His Excellency, Most Reverend Joseph Francis Rummel, S. T. D., President

Very Reverend L. Abel Caillouet, V. F., Honorary Chairman

Very Reverend John L. O'Regan, C. M., Archdiocesan Spiritual Director

Fred J. Bahlinger, Archdiocesan President

ARRANGEMENTS COMMITTEE

Rev. Allard M. Domersdorf, Deanery Spiritual Director

Dr. C. A. McHardy, Deanery President

George Deleacroix, Deanery Secretary

Henry Montecino, General Chairman

Naven Couvillon, Publicity

O. H. Engerlan, Banners and Badges

Steve F. Blouin, Parade Committee

Rev. Paul Gauci, Music

J. H. Potts, Committee

Dr. E. V. Whitaker, Ushers Committee

J. Andrew Bahlinger, Grand Marshall

PARTICIPATING PARISHES

Baton Rouge:

St. Joseph
St. Agnes
St. Anthony
Sacred Heart
St. Gerard Majella
St. George
L.S.U. Catholic Center
St. Francis Xavier

New Roads
St. Mary
St. Augustine
St. Gabriel
Brusly
St. Francisville
Lakeland
French Settlement
Albany
Grosse Tete
Port Allen

FOR COUNTRY

Programme

1. Assembling of Holy Name Men at 3:30 p.m. Catholic High School

2. Parade by Holy Name Men at 3:45 p.m.

3. Order of Formation:


4. Route of Parade:


5. Reviewing Stand (in front St. Joseph Rectory):

His Excellency, most Reverend Joseph Francis Rummel, S. T. D.

Very Reverend L. Abel Caillouet, V. F. Dean of Baton Rouge

Very Reverend John L. O'Regan, C. M. Archdiocesan Spiritual Director.

Rev. Allard M. Domersdorf, Deanery Spiritual Director.

Fred J. Bahlinger, President Archdiocesan Union of Holy Name Societies.

Hon. Powers Higginbotham, Mayor of Baton Rouge.

6. Order of Exercises at St. Joseph Church:


Hymn by the Men—Come, Holy Ghost.

Sermon by Reverend John J. Naughton, Assistant St. Joseph.

Holy Name Pledge by Very Rev. John L. O'Regan, C. M.

Address by the Most Reverend Archbishop Joseph Francis Rummel

Sacramental Benediction:

O Salutaris, Tamtum Ergo.

Very Reverend L. Abel Caillouet, Celebrant.

Rev. Allard M. Domersdorf, Deacon.


Rev. Lester Schexnayder, Master of Ceremonies.

Hymn by the Men: Holy God, We Praise Thy Name.

(Hymns on Reverse Side)
HYMNS FOR BENEDICTION

"O SALUTARIS"

O Salutaris Hostia,
Quae coeli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit semperna gloria!
Qui vitam sine termiino
Nobis donet in patria AMEN.

"TANTUM ERGO"

Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque.
Laus et jubilatio.

Salus, honor, virtus quoque
Sit et benedictio
Procidenti ab utroque
Compar sit laudatio.

"HOLY GOD WE PRAISE THY NAME"

Holy God, we praise Thy Name!
Lord of all, we bow before Thee;
All on earth Thy scepter claim,
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn
Angels choirs above are raising,
Cherubim and Seraphim
In unceasing chorus praising;
Fill the heavens with sweet accord
Holy! Holy! Holy Lord!

HOLY NAME PLEDGE

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Amen.
Blessed be God. * Blessed be His Holy Name. * Blessed be Jesus Christ, true God and true man. * Blessed be the Name of Jesus. * I believe, O Jesus, * that Thou art the Christ * the Son of the living God. * I proclaim my love * for the Vicar of Christ on earth. * I believe all the sacred truths, * which the Holy Catholic Church * believes and teaches. * I promise to give good example * by the regular practice * of my faith. * In honor of His Divine Name * I pledge myself against perjury, * blasphemy, profanity, and obscene speech. * I pledge my loyalty * to the flag of my country * and to the God given principles * of freedom, justice, and happiness, * for which it stands. * I pledge my support * to all lawful authority, * both civil and religious. * I dedicate my manhood * to the honor of the Sacred Name of * Jesus Christ, * and beg that He will keep me * faithful * to these pledges * until death. *

Dr: May God bless your resolutions; may His holy angels and saints assist you to keep them. Laboring during your whole life for the glory and honor of the Holy Name of God, may you merit to share in the glory of the Apostles, the Martyrs and Confessors, who labored and died for the Name of Jesus Christ.
College Feast
Cap and Gown Investiture
November 21, 1946
8:30 a.m. Holy Mass

Celebrant—Most Reverend Joseph Rummel, S.T.D., L.L.D.
Upper Chapel
Seniors and Inductees

Celebrant—Reverend Paul Schaffel, D.D., S.S.L.
Lower Chapel
Juniors and Sophomores

10:30 a.m. Convocation in the Gymnasium
Freshman Processional
O Magnify the Lord, Sister M. Gisela, S.S.N.D.
College Choir
Archbishop of New Orleans, Louisiana

Administration of Pledge
Edward A. Fitzpatrick, Ph.D.
President of Mount Mary College

Institute
Fiat Alum Mater, Johnston-Dohney, '44
Words by Mary Bergen Johnston, '44
Music by Patricia Dohney, '44
Recessional

Cap and Gown Pledge
I accept with a deep sense of responsibility my initiation as a neophyte into the world of scholarship which the investiture of the cap and gown symbolizes.

I shall try to the utmost of my capacity
To seek God's truth in His world;
To maintain a humble attitude with no pride of mere opinion;
To be patient in the winning and sifting
In the search by which alone the truth can be discovered, and to suspend judgment during the process;
To avoid the idols of the tribe, the idols of the care, the idols of the market place, and the idols of the theater;
To cultivate those intellectual attitudes which liberate the mind and add a precious seeing to sight; to keep an open mind which is receptive to all values and which lets things speak for themselves;
To be sympathetic and appreciative towards the objects of my study and careful, thorough, exact, and critical in my own work;
To follow the truth wheresoever it leads;
To reverence the scientist and the philosopher who in their scholarly pursuits give their lives unselfishly to the search for Truth and to be ever grateful to those teachers who in their own attitude and in their teaching lead me in scholarly ways;
To see things sub specie aeternitatis, and
To pray for insight and for the illumination of the Holy Spirit in my own humble work conducted in accordance with scholarly ideals.