"My house shall be called a house of prayer, and there every one that seeks it shall find it; and he who seeks finds, and to him who knocks, it shall be opened." (Matthew 7:7)

1. Magnificat: A hymn used in the Liturgy of the Hours
   - G. Gronow: dedicated to honor God
   - Espression: arising power of grace
   - Sanctorum: source of prayer,Graces
   - Alleluia: Anjelica Mass (Pater
   - Amen: Amen

2. Quintet: A description: "The inter
   - name of God among men: God shall
   - wipe all tears from their eyes, the gate of heaven:

3. Congratulationes: A litany
   - Benedictus: Benedictus
   - Amen: Amen

4. All these form: Gloriosa Deus
   - Benedictus: Divine & Patriarca
   - Mater: Maternus

5. St. Benedict of Canterbury
age - Rome - Athens - Monte
Cassino - Braga and others there -
community
6. Rule: Obliteration
Penance
Penance - or retribution
Mortification
Lent - "Deus labora"

Results: Missionaries - Christians -
in line of pagans - barbarians -
1400 8. S. Francis + Marroccan
panto -
Morocco - Korea - Africa
U. S. A. - Indies - Bohemia

Civilization 
Science 
Arts 
Crafts 
Religion 
Education - Schools 
Arts - Music - Architecture 
Sculpture, Painting
Transforms Christian missions etc.
8. The B. of Wrensted
- Taught by - Piety, education.
- outline - dignity, gentleman.

9. Statistics according to Wrensted
- 37,000 monasteries
- 4,000 Bishops
- 1,600 Archbishops
- 2,000 Cardinals
- 28 Popes
- 15,000 Comforted Emirs

10. In the present in all countries - most countries.
- In U.A. 21 Abbeys - with
  - monks, nuns, etc.
- 8400 priests, clerics, brothers
- 15700 bishops, archbishops

- The effectiveness of prayer

11. This is the background against
which this theme is articulated -
- a link in a comprehensive treatment
12. This is perhaps a materialism of statement — an essence — a challenge to question of fulfillment of democratic life. A reminder of dignity of human individual, labor, home — a cry of generation that with more might from God's streams lives in harmony with property. 

13. Congratulated本人
"My house shall be called the house of prayer
saith the Lord: everyone that asks therein,
receives; and he who seeks, finds; and to him
who knocks, it shall be opened."
(Offertory of the Mass of Consecration of a church)

Majestic and stately is the church which today has been Consecrated
for all time to the honor and glory of God and to the inspirational
service of holy Monks and of all who within its hallowed walls will seek
after truth and holiness. Towering over this "Land of Flowers" it will
stand for ages to come as a symbol of Christian faith in God and as an
expression of the saving power of divine grace. Within the ambit of
this sanctuary will rise unto the highest heavens the fragrant incense
of prayer, the sublime expression of divine worship, offered by men of
God on behalf of the Church and all humanity: the prayer of homage and
adoration offered to the Supreme Majesty of God to acknowledge His
sovereignty over the universe, the prayer of thanksgiving in recognition
of His goodness and bounty as the dispenser of all gifts in the natural
and the supernatural order, the prayer of atonement in humble confession
of sorrow and contrite appeal for God’s merciful pardon, the prayer of
childlike petition, pleading for the heavenly Father's loving care and benediction upon all the members of His earthly family.

From this altar there will ascend to the throne of the Father in heaven the daily holocaust of the Holy Sacrifice of the Mass, in which His beloved Son officiating in the dual capacity of Eternal High Priest and Victim, offers Himself in mystical perpetuation of the sacrifice of Calvary. This tabernacle will enshrine the living Saviour of the World, Christ Jesus our Lord, in His Eucharistic Presence, to whisper peace and joy, confidence and courage, solace and power into the hearts of men and to become the supernatural food of their souls at the banquet table of divine love.

Yes, in the spirit of the sacred liturgy we may go even farther. Under the inspiration of the Epistle, the solemn Mass of Consecration envisions the church in the terms of the Book of Revelations as "the tabernacle of God with men: and He will dwell with them: and they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more." Thus the church becomes the portico of heaven in which the soul experiences a foretaste of the ecstatic joys of the eternal bliss.
Truly then have we abundant reason for rejoicing and felicitating
the Right Reverend Father Abbot and his spiritual sons in St. Benedict
upon this most propitious contribution to the religious life in this
Land of the Everglades. Their achievement represents years of economic
planning, labor and sacrifice. It represents the realization of the
dreams of the venerable founder of St. Leo Abbey, the saintly Abbot
taste Charles Henry Mohr of blessed memory. It reflects the artistic and
spiritual idealism of the present Father of this Benedictine family,
the cultured Abbot Francis Sadlier and his counsellors. To all, we are
happy to extend our warmest congratulations and the prayerful wish that
for generations uncounted this sanctuary may indeed become a holy place,
a citadel of spiritual strength and a genuine shrine of solace and
benediction.

The reflections to which we have thus far given expression apply
with equal truth and aptitude to every house of God that bears the mark
of authentic consecration and dedication. We must not overlook the
significant fact that this church is an Abbey-Church, dedicated to the
ministry of a distinguished family of the great Order of St. Benedict.
Thus we must envision it as an expression in this modern age of the
genius, the spirit, the tradition of this illustrious and venerable
factor in the Church of Christ.

Fourteen hundred years have elapsed since that distinguished
nobleman, named Benedict of the family of the Anicii, left his ancestral
home in Noceria in Central Italy to seek retirement and holiness, first
in Subiaco, near the Eternal City, and then in Monte Cassino in the
mountainous country between Rome and Naples. In the solitude of these
retreats, whose natural ruggedness created a barrier against communication
with the outside world, Benedict learned and cultivated within himself and
among his first disciples a program of personal sanctification which was to
become the pattern of monasticism in the Western Church. Obedience and
humility, prayer and silence in an atmosphere of retirement constituted the
foundation upon which he built his rule and aspiration towards Christian
perfection. To these virtues he added the habit of labor, manual labor or
intellectual effort according to the adaptability of the subject, so that
"Ora et Labora" - "Pray and Work" became the guiding motto and inspiration of
his Order.

During the fourteen hundred intervening years, the Order of St. Benedict
has endured as one of the most powerful and influential agencies of our
holy Church. Men from all groups of human society were attracted to
its way of life; its monasteries and priories became houses of refuge
from the spirit of the world and citadels of holiness, learning and
culture throughout Europe and the British Isles. Its missionaries
completed the conquest of paganism in the South and christianized the
barbarian hordes in the North. Among these early missionaries, we
find two disciples of St. Benedict, St. Placidus in Sicily and St.
Maurus in Gall; England traces its conversion and the establishments
of its hierarchy to St. Austin or Augustine, while Germany hails St.
Boniface as its Apostle. Both Austin and Boniface were spiritual sons
of St. Benedict.

This missionary characteristic of the Benedictine Order has been
carried down to our own day. Close to home we find its members in the
Bahama Islands, while in distant Korea and in the interior of Africa
they are evangelizing and ministering to the spiritual needs of native
populations. On our own American continent, they have been active and
still do missionary work among our aboriginal Indians.

With the message of the Gospel, the Benedictines have consistently
carried the torch of Christian civilization. Paganism in southern Europe
and barbarism in central and northern Europe gave way to their persuasion and example. Everywhere from Italy to Scandinavia and
they planted the seeds of the Christian way of life, organized the
stability of the family and the home, taught the useful arts of husbandry
and the crafts and laid the foundation of that well-ordered life which
gave to all Europe that air of dignity and solidity which even today
constitutes its charm and stability. The traditional Christian concept
of the dignity of the human individual and of the value and dignity of
labor were both inculcated by the Benedictine Monks and demonstrated by
As if to emphasize this important truth, every monastery
and abbey became a hospice for pilgrims and wayfarers;
at every monastery door the poor found food and clothing,
their convincing example: the sick, medicine and treatment. Thus these estab-
lishments became the pattern for the social and welfare work of the present time.

Christian civilization is inseparable from Christian culture. Wherever
Benedictine monasteries and abbeys were established, there education and
culture were fostered. Down through the centuries these establishments
have existed as sanctuaries of learning within and radiant centers of educa-
tion for the world without. In fact, these same monasteries and abbeys were
for generations in the Middle Ages practically the only schools that shared
with the episcopal schools the responsibility for the education of the
faithful. To the painstaking efforts of these Monks the world owes the
preservation of most of the writings of pagan and early Christian scholars
and their multiplication in the centuries that preceded the invention of
the art of printing...
When we speak of Benedictine culture, we cannot omit the devotion of Benedictine Monks to the finer arts of music, architecture, painting, sculpture and mosaic ornamentation. Every ancient monastery and abbey is an expression of high architectural skill; every abbey church is an inspiring symbol of religious faith and piety; every monastery contains in its corridors and halls of assembly works of sublime religious art, all of which make these institutions veritable shrines of artistic merit and inspiration. It is a matter of history that these holy Monks shared with their students, the faithful at large and especially with the civic community that usually grew up around the monastic unit the fruit of their talents and their labors in the field of art and culture. They became sources of inspiration to others, so that it may be said without exaggeration that Christian art owes to Benedictine initiative and encouragement much of its development in those critical centuries that witnessed the emergence from paganism and barbarism. The Monks delighted in transferring to canvas and to the walls of their sanctuaries and abbeys vivid and inspiring representations of their lofty ideals, their meditations, their visions and even their dreamings.

Nor can we overlook the fact that Catholic womanhood owes to St.
Benedict an incalculable debt of gratitude. Abetted by his sister, St. Scholastica, he encouraged and guided the foundation of what became the Benedictine Order for women. In it virgins and godfearing women were attracted and directed to dedicate their lives to God and the pursuit of perfection much after the pattern laid down by the noble Saint for his Monks. In prayer, humility and retirement they sanctified their souls for God and under the impulse of labor they dedicated their talents and services to the education of their sisters in the world and the cultivation of the fine arts that appeal particularly to the gentler sex. Women from all walks of life were attracted to the Order, their monasteries and convents were multiplied and became the cradle of Christian culture for the Church's most precious jewels, the virgins of today and the mothers of tomorrow.

How profound has been the influence of Benedictinism within the Church and upon the world can best be estimated by a few statistical figures presented some fifty years ago by a reliable writer of history.

At the height of its glory the Order numbered some thirty-seven thousand monasteries and abbeys, from which have come forth some four thousand Bishops, sixteen hundred Archbishops and two hundred Cardinals
of Holy Church. The Chair of St. Peter has been graced by twenty-eight Popes, who have exercised jurisdiction over the universal Church. It is confidently asserted that some five thousand of its members are numbered among the canonized Saints.

The Order, however, lives not only on the glory of the past; it is a vital religious organization, a potent organism of Holy Mother Church, whose sons and daughters are found on every continent and in many countries, carrying on faithfully and energetically the ministry of religion, education, culture, and art. Its monasteries and abbeys dot the globe, its missionaries are found in Asia, Africa and on the American continents, its schools are educating tens of thousands of youths in the ways of Catholic life, its scholars are found in the councils of the Church and in the circles of the learned, its artists continue to foster the best traditions in ecclesiastical art; in the domain of liturgical music its members set the standards for correctness, in the rendition of the solemn chants of the Church.

In our own country alone there are today twenty-one Benedictine Abbeys with a membership of over twenty-one hundred professed Fathers, clerics and Brothers. Each Abbey sponsors an educational program on the college or high school or seminary level and sends its priests into the parochial
and missionary ministry, thus making a valuable contribution to the spiritual and educational life of the Church and of the nation.

More numerous even are the spiritual daughters of St. Benedict laboring in the United States of America. Altogether there are over fifty-seven hundred Benedictine Sisters engaged principally in the operation of elementary schools, high schools, academies and colleges.

Not to be overlooked is the immense spiritual value of the prayers and sacrifices that ascend daily to the highest heavens out of the souls of these well-nigh ten thousand men and women, who follow the motto of the Patriarch of western monasticism: "Ora et Labora", sanctify your labors with your prayers. And Oh, what a blessing this daily and hourly holocaust represents to our beloved Church and to all our country!

This then is the background against which this beautiful Abbey Church of St. Leo is silhouetted. Majestically it stands in seemingly solitary splendour in this "Land of the Everglades", but in reality it is a link in the golden chain of Benedictine tradition, a monument to the age-old Benedictine spirit, a symbol of Benedictine achievement for religion and civilization, for a culture and art, for God and for humanity, a pledge that Benedictine prayer, labor and sacrifice will live on perennially.
This age of materialism and secularism might well learn a lesson from the story of Benedictinism, which this shrine symbolizes and perpetuates. It stands a living challenge to those who have so often questioned the honor and usefulness of monasticism; it will remind an idling world of the dignity and value of human labor; it will cry out to a generation, that tends ever more to withdraw from God and godliness that true happiness and security are to be found only in an appreciation of spiritual values and sincere conformity of human life to God's holy will; it will exhort this self-confident, self-sufficient age to make successful and fruitful their human efforts by calling down upon them the divine blessing in the application of the Benedictine motto: "Ora et Labora" - combine prayer with labor.

May we again congratulate the Right Reverend Father Abbot of St. Leo and his devoted Community for their vision and sacrifice, as with full hearts we pray that this consecrated structure may endure as a sacred shrine, dedicated to God's sovereign majesty here in the heart of Florida, "a house of prayer, wherein everyone that asks, receives: and he that seeks, finds; and to him that knocks, it shall be opened."
1. The Valiant Woman in Proverbs:

The valiant woman in Proverbs:

- She is a woman who excels in her role, never excelled.
- Her success in various roles is attributed to her wisdom.
- Her wisdom is depicted in her ability to manage various aspects of her life.
- Her character is praised for her wisdom and her ability to manage different situations.

2. In modern life, many challenges:

- Woman’s character in home, office, social circle, command, counting room.
- Woman’s influence and respect.

The valiant woman is not just a noun but a verb, a descriptor of action and achievement.
+ Helping young about juvenile delinquency! Vol. 20 No. 3 (1953)

Keep watch for domestic fire - which "her children call her heart! -

Vol. 20 No. 4 (1953)

Safeguard religious element in education - Battle on Supreme Court rulings! How fast! How fast!

Good children to Catholic School - pass standard - high college - corporate with Program of Confront Society - E.G.

Principal sunday-school practice involved in every stage of education from kindergarten to graduate school.


A Challenge of Social Justice - Parting

"The Church has tried to meet the needs of people in their home to the poor. Our damages were those who stood in front of the people. In 1942 -

Feminism in Winter -

Parting by balance - integrates one tension between man - from effort at integration - dwell in freedom!

Vol. 20 No. 6 (1953) Woman's perspective -
"Who shall find a valiant woman? The price of her is as
of things brought from afar off and from the uttermost
coasts.... She hath put out her hand to strong things,
and her fingers have taken hold of the spindle. She hath
opened her hand to the needy, and stretched out her hands
to the poor.... Strength and beauty are her clothing....

She hath opened her mouth to wisdom, and the law of
clemency is on her tongue.... The woman that feareth the
Lord, she shall be praised." (Book of Proverbs, XXXI)

Never has there been penned a more inspiring vision of the role, which a
woman of character and ability may play in the drama of human life, than
the picture which, under the inspiration of the Holy Spirit, the sacred
author has bequeathed to us in the thirty-first chapter of the Book of
Proverbs. No progress that woman has achieved through the centuries can
excel in realization the ideals set forth in that picture, which Holy
Mother Church holds up for our admiration as a pattern of noble womanhood
in her sacred liturgy of the Mass. Any program of feminine achievement, however inspiring and stimulating, would fall short of success to the extent that it would fail to include the high principles and practical applications of this sacred pattern.

"The valiant woman" of the Book of Proverbs is set forth as a paragon, not because of her achievements on the field of battle or in the arena of political polemics, but by reason of the dignity, the prudence and the firmness with which she presides over home and family. She is praised because of her bounty to the poor and needy and because of the prestige that her husband derives from the distinction of his appearance among the "senators of the land". Her wise provision guarantees comfort and security to her home, to her family and to her domestics against misfortune and the rigors of the winter. She combines strength with beauty in her charming appearance, modesty with richness in her attire, wisdom with affability in her speech, justice tempered with clemency in her judgments. Above all, she is dominated by that wholesome fear of the Lord that has its roots in profound reverence for the sovereign majesty of God, a docile attitude towards His Commandments,
and that wholehearted love which makes reverence and obedience a
delight. The glamour of worldliness has no appeal for "the valiant
woman" as the inspired writer presents her to us; she is content to
find acceptance in the eyes of God.

It is to this type of valiant women that modern life presents
many challenges. First there is the challenge of personal charm and
firmness of character to resist the spirit of worldliness that plays
upon vanity and a vacillating will. In the home and in the social
reception room, in the office and in the shop, in the classroom and in
the counting room the woman of dignified poise and virtuous character
will win respect, confidence and honor and exert a wholesome influence
to the edification of an ever widening circle of sincere admirers.

It is to women of firm character that we must look to safeguard spiritual
and moral ideals and to carry through with efficiency the ever increasing
responsibilities, which are today thrust upon feminine shoulders. What-
ever justification may be found for the term "weaker sex", must in no sense
be applicable to their spiritual and moral conduct or ideals.
Then there is the challenge to the valiant Catholic woman that arises in the modern home and family life. Too frequently is the latter menaced and undermined by a loose conception of the permanency of the marriage bond and the indispensable stability and integrity of the home and family, conjugal fidelity is too frequently trifled with and compromised, the intimacy of conjugal life is degraded to mere gratification by the deliberate exclusion of parental responsibility. As a result there is an ever growing number of unhappy and broken homes, of divorces and sinful "re-marriages" or "serial marriages" and a deplorable breakdown of morale at the very cornerstones of human society, marriage, the family and the home.

What is needed is a rock-bound understanding of the divine affirmation that "What God hath joined together, let no man put asunder"; what is needed is a deeper realization among young people that the marriage vows - "for better or for worse, for richer or for poorer, in sickness and in health" - imply determined effort, reciprocal sacrifice and honesty of purpose to meet squarely and hurdle successfully inevitable difficulties; what is needed is the realization that a generous acceptance of parenthood with the
consequent presence in the home of precious children, is the consumma-
tion of marital dignity and happiness; what is needed in the home is a
more pronounced atmosphere of religious reverence and prayer, family
prayer, to emphasize the presence of God and bring His guidance into
the family counsels.

It is the valiant Catholic woman, in the person of the wife and
mother, in the person of the elder sister or aunt, who can become the
butress of the home and family by fidelity to Catholic principles and
ideals. It is to her that husband, father and children will look for
inspiration, strength and leadership; it is to her that the Church looks
for that moral courage and prudence that will make our homes veritable
sanctuaries of faith in God, citadels of virtue and havens of genuine
happiness.

In the third place there is the challenge of Christian education.
While here and there signs are not wanting that God, religion and
morality should be given place and recognition in education, the modern
bogey of the so-called "union of Church and State" has so obsessed the
American mind that religion and moral righteousness are constantly being
pushed aside and beyond the hallowed sanctum of public education.
"The iron wall" between public education and the fundamentals of true human character formation is constantly rising higher and growing more impenetrable. And yet there is this loud weeping, moaning and mourning at "the wailing wall" of juvenile delinquency, youthful crime and a general breakdown of morality in American life!

The valiant woman of the Book of Proverbs was pre-eminently praised because she revered God and kept a vigilant eye over the discipline of her domestic kingdom by inculcating a wholesome fear of the Lord into the minds and hearts of the members of her household. The author comments that "her children rose up, and called her blessed".

The valiant Catholic woman must likewise be vigilant and insistent in preserving religious discipline and formation as an integral and essential element in education. The battle for the child's right to religious knowledge and moral training must not be considered lost because of certain juridical rulings, but the farther this essential element is removed from public education, so much the more must the Catholic valiant woman realize her responsibility to make religion an integral part of home life and home training, so much the more must she sense her obligation to send her
children to the Catholic parochial school, high school and college, so much the more must she cooperate with the programs of the Confraternity of Christian Doctrine, the Sodality of the Blessed Virgin and the Catholic Youth Organization. As American life is constituted and drifting today, there is an ever increasing need of following through as faithfully as possible the full gamut of Catholic education from the kindergarten to the graduate and post-graduate schools. Every grade and stage of education involves principles of conduct and ethical practices which cannot be divorced from religious truth and responsibility. This presents a serious educational challenge to the valiant Catholic woman, especially when she is vested with the queenly dignity and responsibility of motherhood.

Nor can we ignore under the title of education the challenge which is presented to the valiant Catholic woman in the recreational and so-called cultural offerings of the day — certain types of moving pictures and theatrical performances, night clubs and floor show dissipations, the questionable reading matter found in libraries and the pornographic trash offered for sale in bookshops, on newsstands and in the neighborhood drug store. Undeniable is the fact that these are sources of pollution and
contamination for the minds and souls of children and youth against which Christian valour must rebel and battle relentlessly!

The valiant woman of the Book of Proverbs found a challenge in the field of social justice and charity - "She opened her hand to the needy and stretched out her hands to the poor...All her domesticis are clothed with double garments". In her speech she combined wisdom with clemency.

Truly this is a pattern of valour and well-balanced character that presents a challenge in any age, but today it has exceptional significance, when misery and poverty stalk the earth, even at our very doors and in the backyards of our cities and countrysides and when the cleavage between rich and poor, the affluent and the underprivileged is growing wider and more evident day by day. The valiant Catholic woman will find no charm more becoming to her character than the ministry of charity and the quality of mercy and compassion with poverty, sickness and distress, no jewel more brilliant and more precious in her diadem of womanly dignity than her sense of justice towards those who serve and labor for her. Charity has been called by the great St. Paul the greatest of all virtues; justice may be called her associate and companion. There may be justice without charity, but certainly charity without justice is hard to conceive; perfection lies
in a well-balanced possession of both.

The human author of Proverbs can hardly be expected to speak formally of Catholic Action, but certainly the valiant Catholic woman of today is inconceivable without a response to this challenge. Concern and activity in the fields of personal dignity, home and family stability, Christian education and in the domain of charity combined with justice are a multiple expression of Catholic Action. But this noble Christian quality must extend itself also into the apostolic concern for presentation and extension of the Kingdom of Christ through the parish church and the Church Universal. There is practically no limitation to the field and scope of Catholic Action; its ramifications extend into many forms of spiritual and moral endeavor from the rudimentary obligation of church support in the parish to aid for the missions in distant China and Japan, from providing food and clothing for neighborhood children to cooperating in the world-wide charity that strives to rehabilitate impoverished, starving and nerve-racked nations, from supervising a local playground to carrying out the program of the Legion of Decency on a nation-wide basis.

The valiant Catholic woman of our day will hold herself in readiness
under the inspiration of Catholic Action to cooperate with her parish priest
on the parish level, with her Bishop on the diocesan level, with the body of
Bishops through the National Welfare Conference on the national level, with
the Vicar of Christ, the Holy Father, on every level for the promotion of
any apostolic work that involves the honor of God, the welfare of the Church,
the preservation and strengthening of faith and morality in the hearts of
men and the buttressing of human society with right principles of justice
and charity. The valiant Catholic woman of today must be a crusader for
religion and righteousness under the wise, prudent and courageous guidance
of the apostolic ministry with which Jesus Christ has charged His Church.
His Holiness, Pope Pius XII, has clearly given this mission and mandate to
Catholic women the world over, when a few years ago he urged them to
participate in every public movement, even in the political arena and at
the polls, where religious, moral and social issues are at stake.

Well may we hail you, THE CATHOLIC DAUGHTERS OF AMERICA, as valiant
Catholic women after the Heart of our Divine Saviour and Master, Jesus
Christ, and according to the mind and mission of His Church. There exists
practically no more comprehensive program of Catholic Action for Catholic
women than that which your national body proposes as a pattern for your inspiration, guidance and application in your parishes, your local communities and State-wide jurisdictions. This pattern has prompted you during the twenty-five years of your existence as a State organization in Louisiana to set up a record of achievement of which you may well be proud. Whether the call for action and service was inspired by your own initiative, or whether it came from your respective Bishop or Pastor, you have proven yourselves ready, willing and generous in your response. Under the touch of your gentle hands poverty and distress have been alleviated; through your generosity, Christian education has been strengthened and aided; through your prayers and sacrifices, the training and education of candidates for the priesthood and the religious life have been facilitated; through your support in cooperation with your sisters of other Catholic groups, Catholic principles of decency and morality have been upheld in social life and public amusement; your zeal has prompted you to encourage and sustain heroic missionary efforts throughout the world; wherever your influence is felt there is evidence of your sound intelligent faith, sympathetic understanding and cordial
cooperation in sustaining and promoting the high ideals of religion, patriotism and social welfare.

Gladly do we join you, therefore, in thanking God for the inspiration, guidance and courage with which He has manifestly favored you and your works during this cycle of years. In behalf of the Church in Louisiana, its Bishops and priests, we thank you for the leadership and support that your Order has given to the Catholic body and the example that you have set in Catholic lay action throughout these years.

Your course must not and will not end here. "Onward, forward and upward" must be your motto for the years that lie ahead. The challenges which present themselves for a valiant Catholic womanhood are almost immeasurable. The dignity and integrity of the home and family, the education of children and the formation of adolescent youth according to right principles of religion and of morality, the safeguarding of social life against demoralizing influences, protection of fundamental civil rights and religious interests in legislation are only bold outlines of tasks that will continue to challenge your genius, your good will and your energetic zeal.
Overshadowing the world today is the bold, unscrupulous menace of

atheistic communism, which is stalking the earth for conquest and
domination, while it guards most sedulously its secrets behind a curtain
of steel and mystery. The recent victory of the Christian forces in
Italy must not create a false complacency or exaggerated sense of security.

Well may we heed the warning of the Saviour when He speaks of the expelled
demon, who returns with seven other demons "worse than himself" to
harass the liberated soul! Atheistic communism is too determined and
astute to accept without a counter attack its setback in Italy, for it
realizes the pivotal value of this ancient land of Christian faith and
culture. It is for this reason that they have concentrated on building
up in the Italian Peninsula the strongest communist organization outside
their "iron curtain" and fought so desperately for supreme control.

Communist activity in these United States is sufficiently active
in certain press, labor, educational and political circles to justify vigi-
lance and alertness on the part of all organizations with exalted religious,
patriotic and cultural ideals. We are confident that the Catholic Daughters of
America can be counted upon, not only to exercise this alertness, but also
to apply with ever increasing zeal their constructive program
of Catholic Action as the strongest bulwark against subversive
propaganda and attack.

May we, then, congratulate you, the leaders and members of
this great Order, upon the successful achievements of the quarter
century so happily completed and invoke upon you and your future
works the most bountiful blessing of Almighty God and the benign
protection of your heavenly Patroness, the ever glorious and power-
ful Mother of God, Mary Immaculate. Under these dual auspices we
may look forward with confidence to a new and ever increasing harvest
of abundant and rich fruit in your chosen fields of activity for
God and the Church, for country and human welfare, and your praises
as valiant Catholic women will be sung at the gates and in the
highest heavens.
VERY REV ALBERT J. BACQUE
ST. PETER'S CHURCH
NEW IBERIA, LOUISIANA.
(NO STREET ADDRESS)
NEW IBERIA, LA.

May 10, 1948

Most Reverend Francis Joseph Rummel
Archbishop of the Diocese of New Orleans
New Orleans, Louisiana

Most Reverend and Dear Archbishop Rummel:

It is my understanding that you will be the principal speaker during
the 43rd. annual K of C. State Convention to be held here in New Iberia
May 15-17 and it would be most generous of you, if possible, to supply
me with a gist of your address in order that I may cover same for both
the Times Picayune, New Orleans and the Lafayette Advertiser.

I sincerely trust, dear Archbishop that you will not deem me presump-
tious, but believing that this will be the highlight of the entire ses-
son, I wish to do your address justice, and think that I can best do
this with either a copy of same or excerpts.

I shall be most grateful to your for your assistance, and while awaiting
your kind attention, believe me to be.

Very sincerely yours.

Ms. Elizabeth Glover
C/o Iberia Sheriff's Office
New Iberia, Louisiana
In greeting you tonight I am reminded of a terse message which the

great Apostle of the Gentiles addressed to the men of Corinth nineteen

hundred years ago. "Watch ye, stand fast in the faith, do manfully,

and be strengthened." Vigilance, firmness in your religious faith,

(I Cor. XVI, 13)

forthright manly conduct and great spiritual and moral strength are

certainly qualities which our critical times demand, qualities which

befit in particular those who emulate the courage, the loyalty and the

chivalry of Catholic knighthood.

No one but a sheer visionary will question the fact that after two
devastating world wars peace, security and happiness are constantly

slipping farther into the hazy background of uncertainty and frustration,

and that the fear of new impending disaster grips the hearts of many in

every part of the world. Even the Vicar of Christ, Pope Pius XII, has

repeatedly warned the world that this is the hour of crisis and that

there is need of clear thinking, sound judgment and courageous action in

conformity with Christian Faith and principles.
Well might we trace the causes of this crisis to the denial of God and His exclusion as the Creator and Ruler of the universe from the schools and the councils of the nation; well might we point out the moral degradation and the paganization of human behavior that has resulted from the abandonment of Christian moral standards in many phases of private, public and social life; well might we review the impact which individual human dignity has suffered from the false ideologies that have swept over certain parts of the world within the last two generations. These are facts too well known and accepted to require detailed repetition here. Rather let us devote our consideration to certain problems and evils which challenge our attention and courage today.

RELIGION AND CHURCH ATTACKS

It is not a mere coincidence or chance that the ideologies which strove to dominate humanity during the last fifty years manifested supreme contempt and antagonism towards revealed religion and specifically our Holy Church. German imperialism was perhaps less ruthless, but its Kulturkampf certainly harassed the Church for decades and would have tyrannized it to extinction had not the Catholic forces organized effective resistance.
Nazism and Fascism certainly envisioned the extinction of religious faith through the indoctrination of youth with contempt for Church and with the substitution of naturalism, for the Christian Faith and morality. Outspoken is the profession of Communism for atheism and its contemptuous slur that religion is but a soothing soporific for the people.

In principle we enjoy freedom of religion and in general there prevails amongst us in these United States of America a basic respect for religion and the Church, or shall we say the churches, and the synagogue. But in effect, has not the exclusion of religious instruction from public education alienated millions of our fellow Americans from their churches and left them with scarcely a vestige of religious faith and practice? May we not sense in the bogey of "Union of Church and State", which has in recent years stalked over the country, a form of intimidation that may influence adversely the popular mind and even the thinking of judges and legislators!

It behooves us, therefore, to uphold and defend most courageously and zealously our priceless Christian heritage, to defend most energetically our right to educate our children in the doctrines and practices of our Holy
Church and to oppose most vigorously every attempt to disparage Christian principles and standards of human conduct. Certainly we have no desire to bring about "a Union of Church and State" in the sense of an established church after the pattern of certain other countries, but neither can we accept with complacency the suppression of our constitutional rights and freedoms.

As Catholics we should resent and resist more vehemently the aspersions and assaults launched in recent years by certain groups that would style themselves as supra-Americans. We hope that the day will come when even the Champaign case decision of the U.S. Supreme Court may be submitted for reconsideration. Certainly we cannot accept rulings which would progressively deprive our children of rights, privileges and services enjoyed by other American children at public expense through tax funds to which we Catholics are contributors. After all, we are not American citizens by tolerance or American citizens of an inferior class.

MARRIAGE, HOME, FAMILY

Marriage, Christian marriage, and the family constitute an indispensable buttress of human society. Much is said in glorification of our American
home and family life. Only a few days ago President Truman adverted in a radio broadcast to the fact that all the early colonists that settled our country came from their native lands to establish here in an atmosphere of freedom a wholesome family life. Yet, are not too many of our fellow Americans forgetting or overlooking the fact that a wholesome, dignified and stable family life depends upon the Christian concept of marriage and a correct interpretation of its responsibilities? That concept which our Church has maintained consistently, notwithstanding many attacks and even the defections of Protestantism, through nineteen hundred years. That concept includes the Sacramental sanctity and indissolubility of the contract, the sacred character of the relationship that arises from it between the spouses and the holiness of parental responsibility with which they are charged. It is this basic Christian concept that makes the home a veritable citadel of virtue and security and gives to the family an air of dignity and solidarity.

How these ideals have been thwarted and frustrated by our American divorce laws and the ease with which remarriage is permitted! When a hurricane or a tornado sweeps over the land, leaving after it a trail of
physical wreckage and ruin, or when a tidal wave devastates the palatial homes of a summer colony or the humble huts of fishermen, our hearts are touched with pity and compassion, the Red Cross is brought on the scene to rescue and restore what was damaged and even the government meets the appeal for restoration and protection against future harm and destruction.

On the other hand, when the integrity, stability and permanency of the marriage tie, the economic and moral welfare of the family and the honor, training and social welfare of the children are threatened, often through superficial disagreements and difficulties, homes are broken up, families scattered and even children exposed to demoralizing influences, educational disadvantages and spiritual and social debasement, without an expression of shock or horror, without a syllable of protest and without even a gesture to correct an evil so baneful. In the administration of divorce laws not even the usual judicial procedures and precautions are seriously observed. The entire procedure of the divorce court is too often one of routine and superficiality, that seems to make a mockery of marriage, the dignity of home life and family stability.

Since marriage and the family are the root sources of all social life, it is clear that divorce strikes at the very foundations of all social
strength and dignity. If our so-called American way of life is to retain a
Christian character, then the multiplication of laws to facilitate divorces
must not only cease, but there must be initiated a strong persevering
movement towards abolishing existing laws and procedures that facilitate
divorces. Churches, social agencies, fraternal organizations, legislators,
attorneys and judges should conspire towards the eradication of an evil
which has already gone far towards paganizing our social structure and outlook.

Not tolerance but open condemnation must mark our attitude towards every effort
to weaken the sacred bond which God has claimed as His own and for which there
is no dissolution except death. The solemn declaration of Christ on this
sacred subject of matrimony will stand for all eternity: "What God has joined
together, let no man put asunder."

ATHEISTIC COMMUNISM

Today no program of Catholic Action, or social action, or even political
action can ignore the menace of atheistic Communism. This modern ideology is
clearly an attack on four fronts — on religion, on Christian society, on
genuine democracy and on world peace.

In its open avowal of atheism, Communism clearly outlaws the very existence
of God, takes religious faith out of the hearts of men and aims at the
destruction of the Church, and of every form of organized religion.

In its social structure, Communism definitely denies the spiritual nature of man, the innate dignity that stems from his creation after the image and likeness of God, his individual direct responsibility to God for his human conduct and his immortality. In the ideology of Communism the human being is just another chattel to be bartered, used, abused and destroyed at will by the self-constituted masters who arrogate to themselves absolute power.

While parading in the guise of democracy, Communism actually is a form of absolutism and totalitarianism worse and more radical than Nazism and Fascism ever aspired or hoped to be. Elections are shamned, freedom is a mockery, private ownership is outlawed, parliamentary procedures are perverted into slavish approvals of the decisions of the Supreme Council and all state power is concentrated in the hands of a dictator and his subservient inner council. Communism is in reality a throwback to barbarism worse even than paganism.

In its overground and underground intrigues to commit to country after
country, nation after nation to its ideological domination, atheistic

Communism is a menace to the peace of the world. It is primarily due to this
communistic propaganda and to the obstinacy of communistic spokesmen at
ministerial conferences, United Nations deliberations and other efforts towards
peace that the world is still without this precious blessing, although
over three years have elapsed since hostilities have ceased. During this period
the world has visibly been divided into two hostile camps, the one dominated
by Moscow, the other endeavoring to resist the ominous force of this new
world power. Under this pressure nations are kept in fearful apprehension,
amming again for a new world war with weapons more destructive than those
which caused so much devastation in World War II, instead of concentrating
on rebuilding their economies and devoting their endeavors to the ways and works
of peace.

Communism, therefore, represents not only an ideology to be discussed
academically but an active enemy to human welfare and progress which must be
opposed to the point of extinction, if the people of all the world are again
to enjoy their right to religious expression, to a healthy Christian social
order, to genuine democracy and to peace. Communism knows no half measures
in its philosophy or strategy; neither must we in our thinking or in our actions
towards Communism adopt half measures or middle of the road policies.

Communism faces the world with all the fanaticism of a monstrous giant; determined to conquer or ruin the world and its Christian civilization; it must be faced with the energy, confidence and enthusiasm of crusaders, until with the vision of a Constantine we see again the radiant Cross, the symbol of victory in the skies, reassuring us by its message: "In hoc signo vinces - In this sign shalt thou conquer."

CONCLUSION

Thus, dear Knights of the intrepid Columbus, you have before you three definite challenges, distinct and yet clearly interrelated - the menace to religion, the menace to Christian marriage and the home and the menace of atheistic Communism. Each and all of them demand, not a passing resolution, however fervent or eloquent, but a consistent and sustained program, carried on and courageously heralded throughout the year, with all the valor and chivalry of a crusading knighthood, with all the inspiration and zeal contained in the message of St. Paul to his men in ancient Corinth:

"Watch ye, stand fast in the faith, act manfully and be strengthened".

Vigilance, firmness in your Catholic Faith, manful aggressive action and spiritual and moral strength will carry you forward to glorious victories.
"Watch ye, stand fast in the faith, do manfully and be strengthened." (I. Cor. XVI, 13)

Blessed are you young men and young women who stand tonight on the threshold of life in our beloved United States of America. As you lift up your eyes to scan the prospect that lies before you, there rises to greet them a vision of natural beauty and grandeur that rivals any of the garden spots with which the Creator has so magnanimously dotted the earth. Beneath and on this surface there lie concealed uncalculated mineral resources, soil fertility and power resources which constitute an aggregate of potential wealth and prosperity greater than that of any land under the sun.

This picture of physical beauty and power is made vibrant by the presence of a population of one hundred and sixty millions of human beings, that stem from many nations and races but are all united by the common bond and dignity of American citizenship, pledged to work, develop and defend this priceless heritage, which all are proud to hail as their own homeland. Their spirit of enterprise and industry, their labors and sacrifices, their hopes and
ambitions are the factors, that have contributed to make our land a safe and
happy place in which to live.

Over all there is a form of government, created by the will of the
people in the spirit of genuine democracy and safeguarded by a Constitution
that guarantees to all sincere men and women every essential human right and
the protection of their life, liberty and happiness. Notwithstanding many
differences of national and racial background, of religious and political
beliefs, the high ideals of this Constitution have inspired and welded our
American people into a nation, strong yet peace-loving, which in many
respects is the envy of the world today.

Having emerged victoriously and practically unscathed as far as physical
destruction is involved from two devastating world wars, our country is
today virtually the pivot of security and hope for all nations and the
cornerstone of reconstruction for international peace and prosperity. Having
laid down our arms and folded up our plans of war strategy, we have extended
our hands in the ministry of genuine charity, public and private, to friend
and former foe alike to heal the wounds of war, to relieve misery and
distress and give to starving children the sustenance that will make of them a new generation of sturdy men and women. In the broader front of re-establishing a sound and stable world economy the recent adoption of the so-called Marshall Plan is setting an unparalleled example of vision and generosity, which should hasten the day of normalcy on the national and international fronts, restore confidence and facilitate enterprise.

This in bold outlines is the picture which confronts you as you emerge from the hallowed walls of your Alma Mater to enter upon your vocational careers and take your places in the mixed array of your fellows in the social and civic life of the State and nation. Beneath the surface you will find many problems and difficulties that will challenge your courage and even give cause for disillusionment. For this reason you must be prepared to carry out into the world certain convictions and qualities of character that will sustain you in every test.

RELIGIOUS FAITH AND MORALITY

And first I would greet you in the words of the great Apostle St. Paul to the men of Corinth: "Be ye watchful and stand fast in the faith". You are facing a world which gives many indications of indifference and apathy to
religion and to spiritual ideals. Moscow is not the only center of atheism.

The impact on religious faith of centuries of loose and confused dogmatic teaching, largely the result of undisciplined interpretation of the revealed Word of God, combined with progressive elimination of religion from so many forms of education, has left many without solid religious faith; laxity in the discharge of religious duties has blurred religious thinking and weakened spiritual ideals in many. And yet, without these ideals and solid convictions about God and His relation to the universe as Creator and Ruler, about Jesus Christ and His relation to mankind as Teacher and Redeemer and about the Holy Spirit as Sanctifier, about the Church as the divine institution to carry forward the ministry of truth and supernatural sanctification, about man and his creation to the image and likeness of God and his immortal destiny, human life is truly meaningless and moral responsibility truly devoid of its highest incentives and sanctions. American life had its inception largely in the atmosphere of religious faith that basically characterized all the early colonies; reverence for religious truth and practice must ever remain the safeguard of our institutions and the augury of divine guidance and protection. "Be watchful, and stand fast in the faith."
Paralleling your religious faith, you must carry with you into the world a strong moral background, a strong sense of right and wrong, a strong determination at all costs to regulate your private, your social and your vocational conduct by firm moral principles. Physical strength in the individual can produce a giant, but moral strength makes real men and real women, stalwart members of society and a nation's saints and heroes.

Every human relationship in the family, the professions, business and the counting house, as well as in public office, derives security and confidence from the sound moral principles that stem from right reason aided by God's law and Christian tradition. Your value as men and women in any and every walk of life will be measured by the stability of your moral principles and the faith that you inspire in your fellows.

IDEALS OF HOME AND FAMILY

As members of the social structure into which you will move and of which you must become a sustaining force, it will be necessary to cultivate the greatest reverence for high ideals regarding home and family life. The cherished American tradition about the peace and sweetness of the home has its mainspring primarily in the concept of sacredness of the marriage tie as
a contract instituted and ratified by God and intended by Him to endure until
death, a contract of which our Saviour Jesus Christ proclaims: "What God has
joined together, let no man put asunder". Evil was the day when, in defiance
of this solemn affirmation from lips divine, human passion and self-will bored
under the foundations of human society by giving legal sanction to divorce.
There is no greater blot on our American way of life and no greater menace
to its dignity and stability than the multiplication of so-called causes
for divorce, the ease with which divorce can be obtained and the indulgence
with which the courts tolerate fraud and deception in the processing of
divorce cases. These procedures encourage an attitude of levity and irrespon-
sibilities among our young people in their approach to marriage and breaks
down the morale and spirit of sacrifice that are necessary to overcome
unavoidable misunderstandings and emotional outbursts that arise between
married couples and too frequently encourage the inconstancy and infidelity
which destroy mutual affection and trust. Too lightly does American society
consider the multiplication of broken homes and disrupted families and
demoralizing effects which divorce has on the children who are the victims
of the instability and sins of their parents.

Let your vision of marriage as a solemn and sacred contract prompt you
to make seriously and prayerfully your choice of your spouse, to accept
honestly and generously the responsibilities of parenthood and to discharge
most conscientiously and faithfully your duties towards your children, the
precious contribution that God makes towards the happiness of the home. All
this will mean care and sacrifice, but is not sacrifice the sesame that
sweetens life, and is there not a satisfaction in the compensation that
sacrifice finds in the picture of a family group of wholesome children and
is there not music in the ring of their laughter and a soothing balm in
their loving devotion!

CHARITY AND JUSTICE

The vision of your integration with society as you step across the
threshold of life must include a wholesome appreciation of your responsibility
towards your fellowmen. Such is the constitution of man that none of us
can stand alone, physically, economically or emotionally. There is an
inescapable oneness about the aggregation of human beings that makes isolation
impossible, an interdependence that compels mutual cooperation, a moral and
spiritual disposition to help others that contributes so much to human
strength and happiness. Call it a sense of fellowship, or humanitarianism or
charity, it is an indispensable element of human welfare and the vehicle of gracious service that adds zest and joy to human life. Enter your community with the determination to integrate yourself with every worthwhile endeavor to promote its welfare, to be generous and gracious in helping the less fortunate, especially partial to programs and movements that benefit children and be conscious of your duty to promote civic progress and welfare.

Your value as a Christian and a citizen will be gauged by the extent to which you dedicate your services to the community, relieving poverty, sickness and misery, protecting children and youth and constantly raising the level of society to a greater realization of peace, stability and happiness. But this your social mission must include justice as well as charity. It is strange how slow human nature is to recognize or interpret generously the law of social justice as applied to compensation for labor or services in comparison with individual and family needs and responsibilities, strange that battles must be fought across conference tables, in chambers of commerce and labor temples, in legislatures and congress over what constitutes human rights and needs in the regulation of wages, salaries, working conditions and personal
protection and security. Perhaps it is utopian to expect demands and concessions eventually to be so perfectly balanced that the physical, moral and financial wear and tear of conflicts between management and labor will become obsolete, but certainly our American mentality, which is so fair in many things, will find its balance also in the so-called social question. Every form of human endeavor, whether it be that of a banker or business executive or that of a mechanic, industrial worker or common laborer, is a contribution to the common welfare. As such it has a rightful claim to respect and compensation on a comprehensive basis of human need and of proportionate enjoyment of life's blessings and comforts. The more faithfully we strive to apply principles of fairness and justice in human relations, the more will we advance and extend general prosperity, happiness and contentment, the more will we strengthen and weld into solid unity all the elements of human society that constitute our American commonwealth.

GENUINE IDEALS OF DEMOCRACY

You are crossing the threshold into the active responsibilities of American life in an hour that has by many been called critical. World War II has not only left after it a sad trail of physical devastation in terms of destroyed
cities, ravished countrysides and ruined industries, it has also taken an irreparable toll of human life, human suffering, human misery and privation which/never be blotted from the memory of man. Worst of all, it has brought into the world a confusion and conflict of ideas and ideologies, which forebode new disorganization and disaster. Instead of a new world, in which mutual confidence and cooperation would make permanent an era of peace, prosperity and happiness, there is in process of formation a cleavage of the nations into two camps, one inspired by the traditional ideals of democracy, the other dominated by atheistic Communism which under the mask of a new concept of democracy conceals a form of totalitarian absolutism and tyranny that respects neither God nor man and recognizes no individual human dignity or right. Atheistic Communism is a menace to religion, to the Christian concept of human society, to genuine democracy and to the peace of the world. Its methods of propaganda indicate a fanatical zeal that aims not only to convince the world of its pseudophilosophy of government but actually to forge all nations into "one world", in which Moscow would be the capital and the Kremlin the seat of supreme absolute authority.

This is an hour in which we Americans and Christians must recommit ourselves to our heritage of Christian faith and genuine democracy in which
we must cherish with new conviction and fervor the soundness of our Christian philosophy of life and culture and the solid principles of justice and freedom that underlie the Constitution under which we enjoy security in the pursuit of human happiness. Our American understanding of democracy has stood the test of nearly two centuries of stress and strife, and has been found wanting in no challenge or emergency; it must not now be exposed to jeopardy by a mistaken understanding of tolerance or by failure to recognize the subversive and revolutionary aims of an exotic ideology and a new bid for world domination.

Every religious, patriotic and cultural consideration urges decisive and energetic resistance to a menace so radically in opposition to our traditional ideals and philosophy of life and government.

CONCLUSION

These, then, are the thoughts that we propose to you as a godspeed in this hour of prayerful reflection before the great day of your graduation from one of America's outstanding institutions of learning. We like to believe that here you have not only absorbed much useful knowledge, but that you have also imbibed a wholesome philosophy of life that will guide and sustain you in every situation and emergency with which you may be
confronted in the years that lie ahead. We trust that you have learned to value religion and sound principles of moral conduct as prime assets in human life and that you will always find in them noble incentive, strength and satisfaction.

We trust that you are fully conscious of your responsibility as well as educated men and women to take your place as leaders and promoters of high ideals in the home and in the community, and that charity and justice will inspire you to share your talents and your influence, your services and your substance in reasonable proportion and generosity with others in a true spirit of Christian and American fellowship.

We trust that in our beloved country will find that spirit of genuine patriotism of which many of you have given evidence and still bear the marks of sacrifice in the recent war. The hour may be the hour of crisis, but it is in the hour of crisis that saints and heroes are born and made. May all of you carry in your hearts and bring to the fore the calibre of Christian virtue and patriotism that makes saints and heroes. "Watch ye, stand fast in the faith, do manfully and be strengthened". Be sturdy Christians and stalwart patriots, one and all!
"May this ointment, O Lord, flow abundantly upon his head, and down upon his cheeks, and spread to the extremities of his whole body, so that inwardly the power of Thy Spirit may fill him and outwardly protect him......Give to him, O Lord, an episcopal chair for ruling Thy Church and the people committed to him. Mayest Thou be his authority, mayest Thou be his power, mayest Thou be his strength."

(From the Preface of Consecration)

Manifold and picturesque are the solemn ceremonies wherein Holy Mother Church elevates to the episcopal rank and authority those whom under the guidance of the Holy Spirit she chooses to govern the flock of Christ. Pregnant with meaningful symbolism are the vestures with which she clothes them and the adornments with which she emphasizes their dignity and authority.
After the reading of the all important documents, wherein the candidates election and appointment by the Vicar of Christ, the Holy Father, are solemnly announced, Holy Church, through the Consecrating prelate, asks him to make public profession of his faith in God and of his positive intention to affirm, maintain and defend her doctrines, her traditions and her disciplines for the welfare of the flock entrusted to his care. He is asked to profess especial solicitude for the poor, the homeless and those who are in need.

Significantly the ceremony of Consecration itself is beautifully incorporated into the Holy Sacrifice of the Mass, wherein we recognize Christ Himself as the High Priest of the New Dispensation bestowing the plentitude of the priesthood upon a new successor of the Apostles. Conscious of the need of divine grace in so momentous a function, the Consecrating Bishop and the entire congregation invite the presence and the intercession of the heavenly hosts, the ever blessed Mother of our Divine Saviour, the Angels and Archangels, the Apostles and Martyrs, Confessors, Virgins and Widows united through St. John the Baptist and St. Joseph with the Patriarchs of old. Thus the
sanctuary of Consecration becomes a most solemn court, in which the Church Triumphant and the Church Militant meet in the union of prayers and supplication to bear witness to the elevation of a chosen son of Holy Mother Church to apostolic dignity and authority. Then solemnly the three Consecrating Prelates impose their hands on the Bishop-Elect saying the simple yet impressive words: "Receive the Holy Ghost!"

THE CEREMONIES

During the chanting of a most solemn Preface, interrupted by the Hymn that invokes the assistance of the Holy Spirit, the Consecrating Prelate anoints with Holy Chrism the head of the Bishop-Elect and his hands, praying that this holy unction may overflow down his cheeks and be diffused over his entire body, sanctifying it exteriorly and giving interior strength to the soul. As the hands are anointed the Church prays that their works may be fruitful, that whatsoever they may bless and consecrate shall in very truth be blessed and consecrated, and that the imposition of these consecrated hands may be an augury of benediction and salvation.
Into those consecrated hands the Church places the Episcopal Staff as the symbol of pastoral authority to be used to check vice and to govern without wrath the flock of Christ. Upon the Bishop's finger is placed the ring as a symbol of dignity and loyalty to his spouse, God's Holy Church. His head is adorned with the two cornered mitre, symbolic of the Old and New Testaments, as a helmet of defense and salvation. His hands are clothed with gloves to symbolize cleanliness of heart and deeds.

**AUTHORITY AND POWER**

Thus accoutered and armed the Bishop presents an inspiring figure of dignity, that impressively combines splendour with aesthetic beauty and modesty. All this exterior adornment is intended by Holy Church as symbolic and indicative of interior virtue and of the innate authority and power, which our Divine Saviour Jesus Christ vested in His Apostles. Theirs was to be a ministry akin to His own, in fact the continuation of the very mission that had brought Him among men: "As the Father hath sent me, so do I also send you." Indeed without such a mission the episcopal office
would be meaningless, and the imposing ceremonies of Consecration
but a piece of pageantry and just another spectacle.

Christ had come into the world to teach, govern, sanctify and
save the souls of men. This mission He initiated and carried on
during the years of His public ministry, which He spent in going
about preaching truth and edifying the multitudes by His sublime
eexample. They were to learn not only from the words that fell
from His lips but also from the union of virtue that characterized
His every step: "Learn of me, for I am meek and humble of heart."

In order to convince them of His divine character and mission, He
laid His sacred hands upon the sick, the halt, the blind and those
afflicted with much dreaded leprosy and sent them on their way
cured and able to assume their places and duties in society. Even
death and the tomb could not resist His power: with gentleness He
took the hand of the dead daughter of Jairus and restored life and
beauty to her body; inspired by compassionate tenderness He stopped
the funeral procession of a widow's son to recall him to the
vigour of life and health; with majestic solemnity, He commanded
His friend Lazarus, brother of Martha and Mary, to step forth from his tomb and become a living witness of the Saviour's divine power. Only three of the Apostles, Peter, James and John, saw the vision on Mount Tabor and heard the voice of the Father: "This is My beloved Son, hear ye Him", but five thousand, who had for days hung upon His eloquence in the solitude beyond the Lake of Genesareth, could bear testimony to the miraculous power and compassion that had fed them to satiety on five loaves of bread and two fishes.

Of all this the Apostles had been witnesses and of its full import they must have been fully convinced. And yet, it was not until they had experienced the final proof of His divinity in His own glorious Resurrection from the dead that our Saviour finally said to them: "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world." (Matt. XXVIII, 18-20)

This, then, is the charter, this the commission and mandate under
which the Apostles first and then their successors were to go forth on a mission most comprehensive as to its content, its extent and its duration: all truth, all nations and for all time. And this ministry has for its background and authority the universal power and authority of Jesus Christ, the Son of God, the same of Whom the Father had testified and commanded that He be heard: "This is My beloved Son, hear ye Him"; the same Who had proven His claim to divinity by countless miracles; the same Who in His Resurrection from the dead had proven Himself truly divine and the victor over sin, death and all the powers of evil.

**THE CHURCH INTERPRETS**

It is the constant tradition of the Church that the authority, power and mission which Christ entrusted to the Apostles were to endure and be exercised through the Bishops, and that/their Consecration the apostolic ministry in all its fulness is transmitted to them. At the very beginning of the ceremony of Consecration she interprets this ministry when she puts upon the lips of the
Consecrator this solemn declaration: "A Bishop is charged with the duty to judge, interpret, consecrate, ordain, offer, baptize and confirm." To these duties is added the ministry of truth, when the Book of the Gospels is placed in his hands with the words: "Receive the Gospel, and go and preach to the people committed to thee, for God is powerful to increase in thee His grace." Into his hands is placed the staff of pastoral jurisdiction and solemnly he is enthroned upon the chair of authority to rule the Church and the people committed to him.

In other words, the office of the Bishop includes the ministry of truth, the ministry of sanctification and the ministry of governing the flock entrusted to his care. In the ministry of truth, he is placed as guardian over the purity of faith and practice and as herald and interpreter of divine revelation and of the doctrines of Holy Church; in the ministry of sanctification he exercises the fulness of the priesthood in the offering of Sacrifice, in the administration of the Sacraments, in the choice and elevation of worthy sons of Holy Church to priestly dignity and power and in the promotion of life of grace throughout his spiritual family; in the ministry of jurisdiction, he is set as Shepherd over a portion of the flock of Christ, charged with leading it to fertile pastures of sanctification, protecting it
against the ravages of error and moral corruption and nourishing
especially its lambs, the little children, on bread of heavenly truth
and holiness.

In the discharge of these grave responsibilities the Saviour
has promised not to let the Bishop stand alone. There lies a wealth
of assurance, confidence and encouragement in the words: "Lo, I am
with you even to the consummation of the world". No less pregnant
with meaning and efficacy is the solemn imposition of hands by the
three Consecrating Prelates as with all the unction of their souls
they utter the sacred words: "Accipe Spiritum Sanctum - Receive the
Holy Spirit". Well may we visualize an individual Pentecost in which
the Holy Spirit deigns to descend unto the soul of the Bishop-elect,
filling it with the fire of divine love and zeal and touching his
tongue with the mystical embers of spiritual wisdom and eloquence.

Thus the Bishop may well go forth with confidence on his holy
mission to teach, sanctify and direct the souls of men in the ways of
holiness and peace towards their heavenly destiny. His is an over-
whelming responsibility from the standpoint of human frailty and
limitations, but the promise of the Saviour's abiding presence and assistance and the prospect of the unfailing guidance and power of the Holy Spirit whisper assurance and confidence. This assurance and confidence are shared reciprocally by the faithful, who look up to their Shepherd in Christ for light, leadership and protection with implicit trust precisely because they are convinced that the spirit of God deigns to operate through them.

TO THE BISHOP

This, Your Excellency, Most Reverend Bishop Fahey, is the heritage which has been entrusted to you in your selection by the Vicar of Christ to the exalted office of apostolic succession, the heritage which today has become your possession through the solemn ceremonies of your Consecration. Here in this beautiful church dedicated to the ever Blessed Mother of God under the appropriate title of Our Lady of the Gulf, you were made a child of God in the Sacrament of Baptism; here for the first time you tasted the sweetness of the Bread of Life in your First Holy Communion; here you were advanced in the ranks of the Mystical Body of Christ through the Sacrament of
Confirmation to become the temple of the Holy Spirit and a soldier of Jesus Christ and knight of the Holy Cross; here you were the first to be elevated to the Holy Priesthood at the hands of His Excellency, Most Reverend Bishop Gerow; and here today, again at his hands as chief Consecrating Prelate, the exalted dignity, authority, and power of the episcopacy have been conferred upon you. Truly Your Excellency is by nature and by grace, spiritually as well as physically, a true son of our Southland, where for twenty-two years you have labored most zealously in the Lord’s vineyard and in the harvest of souls. It is, therefore, with a profound sense of personal attachment and devotion that your host of friends, prelates and priests, religious and the faithful of the laity join in extending to Your Excellency our most cordial felicitations and prayerful best wishes for many years of fruitful labor and happiness.

The Holy See bids you exchange the sunny Southland for a Diocese which lies almost in the rugged northwestern corner of our vast country. In Oregon you will be greeted by picturesque mountains, pasture lands and valleys teeming
with fertility and producing some of the country's most luscious fruits.

Your Excellency will be greeted by a Catholic people, not numerous but sincerely earnest and sturdy in their faith and loyalty to Holy Mother Church. You will be welcomed by a venerable prelate, Most Reverend Bishop Joseph McGrath, a golden jubilarian in the priesthood, who has spent himself most generously in the Diocese of Baker City over a long span of thirty years. Your Excellency's vigorous manhood and zeal will be to him a soothing balm in the twilight years of his life of labor and sacrifice for God's glory and the salvation of souls. Affection and prayer have no horizons and know no barriers of distance or geographic contour. Your Excellency may, therefore, always look back from your new home, not far from the Pacific Ocean, to your old home by the Gulf of Mexico confident that in our hearts and in our devotions you have an abiding place.

Again, may Your Excellency's years in the episcopacy be many, abundantly blessed and auspiciously happy. "Ad multos felicissimuse annos!"
"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time".

These words of the great American poet, Henry Wadsworth Longfellow, may well serve as a source of inspiration and encouragement in the development of human character and in the pursuit of an ideal of life. In the spiritual domain the poet's thought is applied most effectively in the system of meditation, wherein the lives of our Divine Saviour, of His ever Blessed Mother and of the Saints of Holy Church are proposed for our edification and imitation in our efforts towards perfection. In the stimulation of youth to a high sense of patriotic love and achievement the characters and deeds of the heroes of the nation are almost inexhaustible sources of inspiration and enthusiasm.

Too often in the distorted ways of modern life so-called "hero worship" is misguided and misdirected by the presentation of characters that may have glamour to recommend them but not solid virtue, characters whose appeal frequently is emotional, sensational and even sensual, characters who present strange inconsistencies and glaring insincerities, when compared with time-honored standards of correct conduct and noble human aspirations. Not the least among the reasons for the failure of many otherwise promising youthful lives is due to the influence of this false type of hero worship.
It has been the aim and purpose of our Convention to emphasize the Christian, the Catholic concept of true womanly dignity and opportunity. That dignity achieved its greatest exaltation on the day when one of God's highest angels, the Archangel Gabriel, appeared to the holy maiden whose name was Mary in the silent seclusion of her home in Nazareth of Galilee to bring to her the heavenly message: "Behold....thou shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High....and he shall be king....and of his kingdom there shall be no end." (Luke I, 26-34)

Never thereafter could there arise a question of woman's inferiority in the divine plan of man's creation and destiny, never again could woman be regarded as man's mere slave doomed to serve him in abject submission and complete surrender of all her faculties and power; never again could woman's mission or destiny be restricted or circumscribed on the arbitrary assumption that it was beyond her capacity or the design of the Creator. In the Motherhood of God the ever Blessed Virgin Mary achieved for her sex a distinction, a dignity and a pre-eminence, which defy every challenge and command universal recognition and acclaim: "For behold henceforth all generations shall call me blessed; for he who is mighty has done great things for me, and holy is his name". (Luke I, 47)

In the Old Testament of the Bible, Jewish history records generously the virtuous deeds of characters like Rebecca, the wife of Abraham, Sarah, the mother of Esau and Jacob, Judith who heroically slew Holofernes and Queen Esther, who won freedom of worship for her people from the Persian king. Nevertheless, it was reserved for Christianity to vindicate completely for
woman the fullest opportunity to unfold her charms and her faculties and make her glorious contribution to the welfare and progress of humanity.

The dominant theme of our Convention is: "The Status of Woman Today". It is our understanding that this theme contemplates not merely a survey of what woman is and represents in the world of today but also to set new standards, new goals and new ideals for woman's activity, a new realization of woman's responsibility in the fashioning of human life, progress and happiness. This vast field has been abundantly explored and capably cultivated through the many ramifications of the Convention program. It is our purpose in the present discourse to set forth as sources of inspiration and encouragement a few patterns of what Catholic women have achieved in the form of human endeavor under the inspiration of our holy faith and with the aid of divine grace.

Fortunately, the history of the Church and Christian tradition offer a wealth of such patterns or examples, so that our problem is not to find them but rather the more difficult task of selecting a few out of the rich storehouse of Christian noblesse.

Catholic Action is not the creation of our age or century, but a time-honored tradition, expressing in terms of life, action and sacrifice the virtues and labors that are characteristic of a deep inward faith which craves for action. From this vast field of Catholic Action it shall be our plan to select patterns chiefly in the departments of religion in the broad sense, of charity and social action, of patriotic service and of education.

Indeed we might affirm that in the very days of the Saviour and of the Apostles women seemed to have caught the new Christian concept of service. We are mindful of Martha, the busy hostess to our Divine Saviour, and of Mary,
her contemplative sister, who merited to be the first to see the Risen Saviour; of the holy women who stood weeping among the multitude that witnessed the "death march" of Jesus and of the holy woman Veronica, who mopped His blood-stained face and received as a mark of gratitude the imprint of His sacred countenance on the towel; of Mary Magdalen, Salome and Mary of Cleophas who kept vigil at the foot of the Cross with the Mother of Sorrows and John the beloved Disciple; of many other pious women, who consecrated themselves to the ministry of Jesus and His Apostles. It seemed that even at the very dawn of Christianity women became conscious of their new dignity and privilege of close association with the ministry of religion and charity.

ST. HELENA

When at the beginning of the fourth century the Church began to emerge from the seclusion of the catacombs under the edict of Constantine, Emperor of the mighty Roman Empire, there appeared upon the horizon of the new day one who was destined to become a great leader and saint in God's Church. Helena was the daughter of Constantius Chlorus and the mother of Constantine the Great. A pagan by birth, she became a convert to the faith at the age of sixty or over, when her son in 313, after his conquest of Rome, issued the decree that granted freedom of worship to the Christians throughout the length and breadth of his Empire.

With marvelous piety and zeal she consecrated her prestige and her wealth to the erection of Christian churches in Rome, Treves and other cities of the Empire, but her chief concern was the preservation of the places in
the Holy Land, hallowed by the Saviour's life and death. Notable is the erection of the church of the Nativity in Bethlehem and of the Holy Sepulchre in Jerusalem, linked with the discovery of the True Cross on which Jesus had died. Meanwhile she set a splendid example in charity, dispensing alms to the poor and providing shelter for the care of pilgrims to the Holy Land.

There is no doubt that St. Helena stands as a bright beacon light of Christian faith and influence, when the Church first began to breathe the free air of toleration in the pagan world. Her example is the more admirable when we consider that her many works fell into the short period of the last seventeen years of her life which came to a holy end at the age of eighty.

BLANCHE OF CASTILE

Not a canonized saint but certainly a woman of God and of destiny was Blanche of Castile, mother of the immortal king of France, St. Louis IX. Twice in her lifetime was she called upon to assume the regency over France, once when her son Louis at the age of eleven was left an orphan, and again when he led a crusading army into northern Africa. In both instances she exhibited great wisdom, prudence and courage, especially in quelling a rebellion that threatened the unity of the kingdom. Towards the Church and clergy she gave evidence of justice, fairness and reverence; while her son fought for the liberation of the sanctuaries of the Holy Land, she diligently raised the funds necessary to support the crusade; towards the poor and needy she was kind and magnanimous. Her influence on the training of her son, the future king and Saint, is best demonstrated by her famous saying: "Rather would I see you dead at my feet than guilty of a mortal sin." Well may mothers of our day reflect on this pattern of motherhood!
Although as a science and organized system, social action is comparatively modern, its inspiration, incentive and practice have been a part of our Christian heritage since the day when Christ proclaimed the divine law of charity: "Thou shalt love thy neighbor as thyself". We know that the early Christians practiced a form of community life, sharing food, raiment and other commodities with one another; we have seen that St. Helena dispensed alms to the poor and sheltered the pilgrims to Palestine; it is a matter of history that bishops and monasteries maintained hostels for the protection of wayfarers, likewise that, especially as the spirit of Franciscanism spread over Europe, such hostels were frequently established in connection with the palaces of Christian princes.

Two figures stand out in the 13th and 14th centuries for what might be termed pioneering in social action, the sainted Elizabeth of Hungary, Landgravine of Thuringia, and her grand niece St. Elizabeth, Queen of Portugal.

Betrothed at the age of four, married at fourteen and widowed at twenty, St. Elizabeth of Hungary's life was not free from personal sorrow, yet such was her spirit of charity that at nineteen she founded a hospital, in which she ministered personally to the sick poor; daily she dispensed alms to nine hundred at the castle door and during her widowhood devoted her life to visits and the care of the poor in their homes. Heroic was her ministry of charity during the plagues that ravaged her country in 1226 and in periods of famine and floods. At twenty-one she became a Tertiary Franciscan and died at twenty-four in 1231. Only four years later, in 1235, she was canonized by the Church. In this as in the fulness of her short life the acclaim of a biographer that
she was "the greatest woman of the Middle Ages" seems to be justified.

Less tragic but no less edifying is the character of Elizabeth, sainted Queen of Portugal, who a century later hallowed her country by her virtues, made strenuous efforts to reform the royal court and befriended the poor. In a bitter war that had broken out between her husband and her son, she rode boldly between the two armies and exhorted them successfully to make peace. Again she became the peacemaker when hostilities had broken out between Portugal and Castile. Widowed at fifty-four she spent the last eleven years of her life in a monastery of Poor Clares, dispensing alms to the poor.

MOTHER CABRINI

We have purposely confined our selection of patterns of womanhood to seculars or members of the laity, because Catholic Action is considered more characteristically the work of the laity: As Pope Pius XI defined it - "Catholic Action is the participation of the laity in the apostolate of the hierarchy." But in our thoughts of social action we cannot refrain from at least a passing reference to an outstanding type of Catholic womanhood, who is both modern and in a sense American. I refer to that remarkable saint of our own time, Frances Xavier Cabrini, lovingly still called "Mother Cabrini", foundress of the Missionary Sisters of the Sacred Heart. Here is a sturdy Catholic woman who is the product of our own times. Born in 1850, foundress of her order in 1880, deceased in 1917, beatified in 1931 and Canonized a Saint of Holy Church in 1946. When with her Community she celebrated the twenty-fifth anniversary of its foundation in 1905, it had already fifteen hundred members and fifty houses or institutions, was caring for 5,000 orphans and had ministered to 190,000 immigrants. Her vision carried Mother Cabrini
beyond her native Italy to North and South America, but we claim her as an American Saint because she established houses personally in New York, Chicago, Seattle, San Francisco and in our own beloved New Orleans. Truly may Catholic women look with pride and confidence to this woman of God, whose work envisioned the care of orphaned children, the hospitalization of the sick and the counseling of immigrants, who so often are in danger of becoming spiritual, moral and social driftwood, wandering strangers in a strange land.

**ISABELLA AND JOAN**

It is difficult in this presentation to overlook two patterns of Catholic womanhood that demonstrate the heroic heights which Catholic inspiration can achieve. We refer to Isabella of Aragon, Queen of Spain, and Joan of Arc, "the Maiden Wonderful of Orleans". Both have a distinct appeal to us Americans, the former because it was her aid and protection that made possible the discovery of America, the other because in a special manner spontaneously she became the idol and patroness of our doughboys "The Doughboy Girl of World War I." Our American boys vied with one another to visit her "shrines" in Lorraine and even composed popular marching songs in her honor; and who will charge them with irreverence!

Isabella of Aragon is easily one of the most remarkable women in history. As a mere child in her earliest teens she gave evidence of judgment and strength of character by several refusals of so-called diplomatic marriages and her insistence upon the marriage at seventeen to Ferdinand of Castile. With equal insistence she spurned an offer that might have assured her of the crown of Portugal. The marriage with Ferdinand proved one of happiness and resulted in the eventual union politically of Aragon and Castile, laying the
foundation of the Spanish kingdom and empire.

Mainly due to her sagacity, prudence and prowess the Sacra Hermandad or Holy Brotherhood was established as a military force against the aggressions of the nobles, the royal court administration was reorganized and many reforms introduced. In the war against the Moors she governed the kingdom and furnished supplies to the army, while Ferdinand directed operations at the front; she even found time and courage to visit the camp and spur on the gallantry of the men, especially during the siege of Granada. When that city fell in 1492, the power of the Moors in Europe came to an end and Spanish unity was made secure from the Pyrenees to the Straits of Gibraltar.

Her genius and foresight initiated the development of agriculture, the production of cloth, glassware, silverware, steel weapons and leather goods. She fostered culture and education in court and throughout the realm, setting an example with the education of her five children, and herself taking up the study of Latin at a mature age. She fostered piety, aided in the reformation of monasteries and promoted the prestige of the Church. Her interest in the discovery of America included the conversion of her native Indians to the true faith, a cause that was remembered in her dying hours. Her piety and thrift were dominant influences at court. Truly has her lifetime merited to be called the dawn of Spain's golden age. And again we marvel, how short and how full was her life of only fifty-three years, 1451-1504.

Someone has said that more books, more dramatic plays, even more screen productions have been composed about Joan of Arc than about any other historic person. And yet, here is a girl without social background or education, who could neither read nor write, a peasant child of simple piety, who found
delight in communing with nature and nature's God in the seclusion of a wooded
grove, near her native village of Domremy, favored with "strange voices", that
urged her on to a mission which involved high military science and heroic
courage. In obedience to those mysterious "voices" a mere child of seventeen,
she leaves the village of Domremy in Lorraine, convinces the Dauphin Charles
and a high court, especially appointed, that she is sent by God to raise the
siege of Orleans, held by British forces, and make possible the coronation of
Charles as King of France. The Maid discards her peasant dress, dons a military
uniform immaculately white with glistening spear and shining helmet, mounts a
black charger, prophesying that where her spear should touch the ramparts, there
the breach would be made. Orleans was captured and thereafter other places of
importance and the King was crowned by the Archbishop of Rheims, but the Maid's
wish to return to Domremy was not granted. It was the king's desire to re-
capture Paris from the English, but he called off the siege, when victory seemed
at hand. At Compiegne the Maid was captured, subjected to cruel imprisonment
followed after three months' delay by a trial and sentence, which later were
pronounced invalid and unjust. Her appeal "to the Pope" reached him only too
late. In the meantime she had been condemned to die at the stake, allegedly
convicted of treason, sorcery, devil worship, heresy, schism and apostacy. On
the 30th day of May 1431, in the market place of Rouen fortified with Holy Com-
munion, professing her faith in God and the Church, declaring her loyalty to her
vastating king, clad not now in glittering armour but in a white robe symbol
of innocence, she died a martyr's death at the age of nineteen, calling out the
names "Jesu, Marie". Twenty-five years later Pope Callistus III proclaimed her
innocence and nearly five hundred years later, May 16, 1920, Pope Pius XI raised
her to the honors of the altar, thereby giving France another patron saint and
the womanhood and youth of the world another pattern of loyalty to God, to
Church and to country, another model of faith, piety and sacrifice.

EDUCATION

With one exception our patterns have been exclusively of lay women, who have distinguished themselves in one field or another of Catholic endeavor. The history of Catholic education offers a rich array of women, who have dedicated themselves as religious to the training of children and youth. The roster of names in this category is practically legion. It is headed by sainted foundresses of teaching communities like St. Angela Merici of the Ursulines, St. Madeleine Sophie Barat of the Religious of the Sacred Heart, Mother Ann Seton of the Sisters of Charity, Caroline Mallinkrodt of the Sisters of Christian Charity, Mother Caroline Friess of the School Sisters of Notre Dame in the U.S.A., and a host of others, not to speak of the almost innumerable religious who have served in the ranks of their communities down through the centuries. Well may their spirit of service and sacrifice have inspired and continue to inspire that noble band of Catholic women, whose love for God's children has drawn them into the classroom and lecture hall in secular as well as Catholic schools and institutions.

We are living in a confused and confusing world. "The cold war" which today divides East from West politically is but typical of "the cold war" that is in progress throughout the world between faith and science, between religion and atheism, between religious truth and skepticism, between virtue and vice. Through it all there runs the spirit of indifference and luke-warmness, the tendency to shrug the shoulders as a gesture of "why bother, the world will go on just the same". Too many seem to have forgotten the warning
of the faithful and true witness cited in the Apocalypse: "I would that thou were cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to eject thee out of my mouth." (Apoc. III, 15)

Our Convention gives proof that our Catholic women of America are alert to the necessity of an active, energetic pursuit of Catholic principles and ideals, alert to a responsibility, a challenge inherent in our Catholic faith to oppose valiantly the tendency to lethargy in themselves and in others, alert to a need for outstanding demonstrations of the beauty and grandeur of Catholic life for the edification of others.

For these noble tasks, may we find inspiration and encouragement in the patterns of Catholic womanhood of which we have presented a few out of a galaxy of noble women whom the Church has produced and of whom we may all be justly proud.
In matters religious, moral and social we are neither gloomy pessimists, who see all things darkly and without a ray of hope, nor emotional optimists, who envision a world radiant with sunshine to the exclusion of shadows and imminent forebodings. Looking out realistically today upon the world and humanity, we cannot escape the fact that, not since Christianity came into being nineteen hundred years ago, has there been a greater longing for spiritual comfort and strength, a more earnest quest for a religious solution of the terrific problems which are vexing peoples in the East and in the West, never a greater desire for a true form of unity, the One World idea, that would by the magic touch of a wizard hand, bring peace, order, security and happiness to all nations and races.

On the other hand there has never, at least since the days of universal paganism, prevailed more general apathy, indifference, skepticism and positive irreligion with the inevitable breakdown of morality than actually prevails in almost every corner of the earth. This breakdown of morality is not confined to ill guided and unrestrained youth; it is rife in almost every stratum of society and among persons of every age and station of life.
We need only to look at the lurid record of marital infidelities, divorces, licentious amusements and of dishonesty in many phases of business and public life.

As Catholics we are convinced that the greatest need of today's world is the message of the Gospel, the message of religious truth, the life-giving message of our Divine Saviour, Who proclaimed Himself "the Way, the Truth and the Life". He declared that He had come into the world, "that they (we) may have life, and have it more abundantly" - physical life and well-being? Yes; a life of comfort and pleasure? Yes, within the bounds of reason and of God's holy law; but above all an elevating spiritual life, a life of intimate union with God, after Whose image and likeness there was breathed into our bodies of clay the living soul, spiritual and immortal, capable of knowing, loving and serving the Creator and destined to share with all faithful souls the entrancing joy of His heavenly kingdom. Never can the human race find satisfaction or attain the full height of its dignity by confining its vision and ambition to things merely earthly and to aspirations merely of time. And yet that is the secularistic view which is so prevalent today in the minds of the masses of men. Neither in the home, nor in society at large, nor in circles of business and the
professions, nor in the field of politics, nor at the council tables of those who decide the destinies of nations is there positive evidence of a spiritual vision that sees beyond the merely earthly horizons. Not until the world is prepared to enlarge its vision and penetrate that horizon will there be true dignity and happiness for the individual, and for society, genuine peace, order and security for nations, peoples and races.

The Confraternity of Christian Doctrine is a divinely inspired instrument provided by Holy Mother Church to give to all men the knowledge and the graces of that spiritual, supernatural vision. The Confraternity of Christian Doctrine is an expression of the mandate which our Divine Saviour gave to the Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things which I have commanded you." (Matt. XXVIII, 19) Incidentally it is most reassuring and consoling that to that mandate Jesus added the pledge of His divine aid: "Behold, I am with you all days, even to the consummation of the world". (Matt. XXVIII, 20)

The Confraternity of Christian Doctrine, therefore, is an expression of the Apostolic mission, whereby the truths of our holy Catholic faith
are made known, explained and defended. Indeed it is one of the highest and most fruitful forms of Catholic Action, for it actually makes apostles, messengers of God and heralds of truth, of all who engage in it. Primarily the teaching of the Word of God is the task of bishops and priests, the shepherds of souls, but the Confraternity brings within the apostolic circles all persons, religious and lay, men and women, youths and adults, who have the zeal and good will to share with others their knowledge of divine truth and of the way of life which is patterned after that of the Saviour of the world.

The establishment of the Confraternity of Christian Doctrine is made mandatory by Canon 711, section 2, of the Code of Canon Law which rules that "Local Ordinaries (namely Bishops) shall see to it that in every parish there be erected the Confraternity of the most holy Sacrament and of Christian Doctrine, which, having been lawfully erected, become by reason of the law (ipso jure) aggregated with the Archiconfraternity established in Rome by the Cardinal Vicar of the Holy City". Hence, shepherds of souls and pastors have no alternative but to establish and sustain this basically important Confraternity in every parish area.

It is interesting to note that the first Society of Christian Doctrine
was established in Rome by a layman, Marcus Sudi of Milan, a hat maker, about 1560, who devoted himself to the religious instruction of children and adults. The Council of Trent issued its "Catechism for Pastors" and ordered catechetical instructions on Sundays and holydays (1565-63).

Many Popes issued decrees making the teaching of religion and specifically the catechism mandatory and fostered the Confraternity by the granting of numerous indulgences to the members. St. Charles Borromeo established in Milan a seminary for training lay catechists with the result that at the time of his death in 1584 there were in his diocese 740 Christian Doctrine centers conducted by 3,000 teachers. Similar institutions were established in Geneva at the same period by St. Francis de Sales.

But it was under our recent Vicars of Christ, Popes Pius X, Benedict XV, Pius XI and Pius XII, now gloriously reigning, that new life, vigor and zeal have been given to the Confraternity. It was Pope Pius X, who in 1905 practically forecasted the actual text of Canon 711, when he decreed that the Confraternity is to be canonically established in every parish and that lay catechists are to be associated with priests in the holy work of instructing souls in the true faith. He held forth as an incentive the abundant indulgences with which Holy Mother Church had enriched their work.
It was likewise Pope Pius X who directed attention to the importance of the work of the Confraternity in public grammar schools, colleges and universities, from which all religious teaching is banned (1905). Thus was paved the way for Canon 711 which under Pope Benedict XV became part of the official law of the Church (1918).

Under the ever zealous and indefatigable Pope of Catholic Action, Pope Pius XI of happy memory, the Confraternity of Christian Doctrine became a part of the Sacred Congregation of the Council (1923) and the need of training seminarians in the method of religious instruction was impressed on Bishops in a special letter of the Sacred Congregation for Seminaries (1926). Pope Pius X in 1929 addressed himself most appealingly to Pastors, parents and teachers as follows: "For the love of our Saviour Jesus Christ we implore Pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn parents of their grave obligations............. Parents, therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, Whose vicars they are in a true sense. This authority is not given for their own advantage, but for the proper upbringing of their children in holy and filial
fear of God, the beginning of wisdom, on which foundation alone all respect for
authority can rest securely, and without which, order, tranquility and prosperity,
whether in the family or in society, will be impossible (Divini Illius Magistri,
Dec. 31, 1929).

Through the Sacred Congregation of the Council in 1935, Pope Pius XI
reaffirmed Canon 711 and exhorted all who are capable of teaching or promoting
Catechetical instruction, especially school teachers, to join the Confraternity.

No less insistent has been our own present Supreme Pontiff, gloriously
reigning, Pope Pius XII, in emphasizing as a powerful and necessary form of
Catholic Action the instruction of children and youths in the saving truths of
our holy religion. In 1940 he lamented religious ignorance as one of the evils
of the times and proclaimed: "For this reason Catholic Action, never deaf to
the voice of the Roman Pontiffs, considers as one of its essential aims, besides
the religious and moral training of its own members, their pedagogical training
for teaching the Catechism - the fundamental text of Christian life and
knowledge" (Oct. 6, 1940).

Thus we see that the dignity, importance and necessity of the Confraternity
is abundantly attested by the highest teaching authorithy in the Church, the
Vicars of Christ and Successors of Immortal St. Peter, whom Christ had established
as the rock foundation of His Church. Frequent utterances by His Excellency, Most Reverend Amleto G. Cicognani, the present Apostolic Delegate to the United States, and by virtually all the Cardinals, Archbishops and Bishops of our country constitute a veritable chorus of acclaim, an unbroken harmony of accord in support of the decrees of the supreme rulers of the Church. No less impressive is the zeal and generosity with which shepherds of souls and members of their flocks, religious and lay, responded to the call for this type of Catholic Action, a striking demonstration of the axiom: "Vox populi, vox Dei - the voice of the people is an echo of the voice of the very God."

MEMBERSHIP in the Confraternity of Christian Doctrine is made up of priests, religious and lay persons, who dedicate themselves in one form or another to the religious instruction, to the dissemination of the truths of our holy faith and to the establishment of the Catholic way of life in the souls of children, adolescent youths and adults.

THE METHODS followed by the Confraternity are principally catechetical instructions and Bible lessons for children, more advanced study of religion, Bible study and Church history by adolescents, discussion club studies, inquiry classes for adults, street preaching, radio talks and information
ENCYCICALS OF POPE PIUS XII

"Summi pontificatus", Function of the State in the Modern World........1939
"Sertum laetitiae", To the Church in the U. S. .........................1939
"Saeculo Exeunt Octavo", The Missions..................................1940
"Mystici Corporis", The Mystical Body....................................1943
"Divino Afflante Spiritu", Biblical Studies..............................1943
"Orientalis Ecclesiae Decus", 15th Centenary of the death of
St. Cyril of Alexandria..................................................1944
"Orientales Omnes Ecclesias", Anniversary of Ruthenian Reunion......1946
"Quemadmodum", Call for Intensified Aid to Youth in the World Crisis.1946

(MORE RECENT)
"Fulgens Radiatur", 14th Centenary of Death of St. Benedict........1947
"Mediator Dei", Divine Worship, Liturgy................................1947
"Optatissima Pax", on Peace of the World................................1947
"Auspicia Quaedam", on Peace and the Holy Land Settlement........1948
"In Multiplicibus", on the Internationalization of the City of
Jerusalem and its vicinity.................................................(October) 1948
Elected to Pontificate, March 2, 1939

1942 Silver Jubilee of Episcopal Consecration of Pope

December, 1945 Named 32 new Cardinals to be created in consistory, 1946

Apostolic letter declaring St. Anthony of Padua, Doctor of Church, Jan. 1946

1946, February 18, Consistories opened

March 2, 1946 observes 70th birthday

1946, March 12, Seventh anniversary of Coronation

1947, July Gives 3-Point Principals to ILO at convention in Geneva

1948, Outlines Holy Year intentions for 1950

1948, June, Promoted two Cardinals from Cardinal Priest to Cardinal Bishop and conferred 4 Pallia at Secret Consistory
NOTES ON POPE PIUS XII

1939 — Worldwide appeal for avoidance of war and for peace.

Christmas message for peace.

Five-point program for peace.

Creation of 32 Cardinals, including Cardinals representing all continents of the world and emphasizing universality of the Catholic Church.

Efforts on behalf of prisoners of war.

Papal relief for victims of war — soup kitchens, furnishing of ambulances, forwarding of truckloads of food to devastated areas, care of orphans and wounded.

Holy Father's personal appearance among people of Rome after bombing.

Refuge given to hundreds of exiles and persecuted at the Vatican, including Jews.

Holy Father's broadcast of warnings and pleas during the War.

Efforts to reunite scattered families during war, and Vatican service with Papal Legations and Delegation in all parts of the world to locate missing persons during war, and establish contacts between families in Europe and relatives in other countries.

Promotion of mission work in all parts of the world.

Establishment of the Hierarchy in China, and erection of scores of new dioceses and archdioceses all over the world.

Promotion of the Pontifical Academy of Sciences, and appointment of a number of new members.

Record-breaking audiences by the Holy Father for members of the Armed forces during the war.

Broadcasts direct to many important Catholic assemblies, including Catholic Charities convention at New Orleans.

Many brilliant ceremonies at St. Peter's, including many canonizations, including St. Frances Xavier Cabrini, The Martyrs of the Boxer Rebellion, St. Nicholas of Flue, the foundress of the Daughters of the Cross, St. Catherine Labouré; Beatified Venerable Maria Teresa de Soubiran, Foundress of the Society of Mary Help of Christians; Venerable Eustochio Teresa Verzeri, Foundress of the Daughters of Sacred Heart at Antwerp; Maria Goretti; Sister Jean Delanoue, Foundress of Sisters of St. Anne of Providence, and a number of others.

Opposition to Communism.

December 22, 1946 Denounced attacks on himself and Catholic Church by anti-clerical weeklies in address in St. Peter's Square.
Many important addresses at Consistories, meetings of Cardinals, and visits of various lay groups and representatives, on labor, war, peace, guarding virtue of working young women, health, doctors, government, etc.
HIS HOLINESS, POPE PIUS XII

Almost ten years have elapsed since His Eminence Eugene Cardinal Pacelli, Secretary of State to the late Holy Father, Pope Pius XI of happy and glorious memory, was unanimously elected by the College of Cardinals to the high estate of successor of St. Peter and Vicar of our Divine Lord and Saviour, Jesus Christ, under the title of Pope Pius XII. During this decade of years our beloved Holy Father has risen in the affection of the members of the Church and in the reverence and esteem of the world at large, regardless of religious profession or affiliation, to a position of eminence which is equal to, if it does not excel, the distinction of any of his predecessors in the Chair of St. Peter.

Elected at a time when a large part of the world was in the toils of Nazism, Fascism and Communism, Pope Pius XII was soon to be confronted with the harassing picture of World War II, which broke out among the nations in September, 1939. Notwithstanding the trials and dangers which this
World War situation brought with it, His Holiness never lost his confidence, and calmness of spirit. Even when the horrors of war were brought within the very gates of the Eternal City, Pope Pius XII steadily and courageously continued to proclaim the Gospel of peace based upon principles of justice and charity patterned after the peace which is of Christ, the Eternal Prince of Peace.

Even during the years of international strife and universal disorder, the Holy Father found time to issue most important pastoral letters in the form of Encyclicals, in which he successively outlined the "Function of the State in the Modern World", praised the apostolic zeal of "The Church in the United States", called attention to the important work of the Church in the foreign "Mission Fields", emphasized the doctrine of the "Mystical Body of Christ", encouraged interest and zeal for "Biblical Studies", and urged solicitude for the correct training of "Youth" according to principles of religion. No important historic anniversary in the history of the world was overlooked. Thus, for instance, he emphasized the "Fifteenth Centenary of the Death of St. Cyril of Alexandria" in 1944 and the "Anniversary of the
Ruthenian Reunion" in 1946, in order to exemplify the Catholicity of the Church and the principle of unity of faith and discipline. Likewise His Holiness extolled more recently the glories of monasticism by commemorating the "Fourteenth Centenary of the Death of St. Benedict". No less notable were his solemn pronouncements to the Church and to the world at large on the subject of "Peace" and the necessity of international understanding and unity. He tried, in past summer, "the seventh centenary of the Cathedral of Cologne", instilling Catholic unity and peace in Germany for faith and against pogrom.

Both during and in the aftermath of war the Holy Father never lost sight of the misery and distress that war brought to so many millions of people in many parts of the world. It was he who by frequent appeals and exhortations brought about the almost universal effort to relieve sickness, poverty and misery and especially to safeguard the health and strength of innocent children who were the helpless victims of war's destruction. Among the many titles by which Pope Pius XII will be known down through the historic ages will undoubtedly be that of the "Pope of Universal Charity".

His great wisdom, prudence and courage have marked the Holy Father as
perhaps the foremost counsellor of those rulers and statesmen who are striving honestly and honorably to bring about a peaceful and orderly settlement of the problems which vex the nations today. Clearly and resolutely, and yet not without charity, has he pointed out the dangers of atheistic communism, which today threatens to overwhelm the world with a new form of tyranny and irreligion.

Towards the United States of America His Holiness Pope Pius XII has indeed been a most beneficent and loving father. Again and again he has taken occasion to praise the hierarchy, the clergy and the faithful of our beloved country for their spirit of charity and their devotion to the Church and to the Holy See. With pathetic affection and eloquence he has acknowledged his gratitude to the people of the United States for the aid which in their charity they have extended to distressed peoples, including even almost without discrimination former enemy countries. Indeed he has given indication that he looks to the United States of America as the foremost power upon which rest the future welfare and
security of the human race.

Truly, then, have we abundant reason to extend to the Holy Father, Pope Pius XII, the sincerest sentiments of reverence, devotion and affection. For us who are of the household of the faith it is certainly a matter of justifiable pride to look up to the Holy Father as the leading figure that stands out in the world today as the symbol of religious faith and piety, justice tempered with charity, profound concern for genuine human welfare, deep compassion for the underprivileged and the oppressed and good will to all without discrimination or distinction.

It is, therefore, with unquestioned sincerity that we lay at the feet of the Holy Father our homage, our obedience, our affection and our fervent prayers that it may please God to preserve him to us for many, many years as the true exemplification of the highest principles and ideals of the Christian way of life, a true expression of the pattern which our Divine Saviour set before us for our imitation. May our Holy Father, Pope Pius XII,
live long in the enjoyment of health and vigor and in the possession of the reverential esteem of all mankind.

[Handwritten notes:]
- Athena and Zeus were Birmingham symbols of power, physical and material.
- Pope Pius XII in Vatican, symbol of spiritual power — justice, peace, charity, stability for humanity —"eternum generationem ete"