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The Church in Action:
a series of nine talks
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The Church in Action

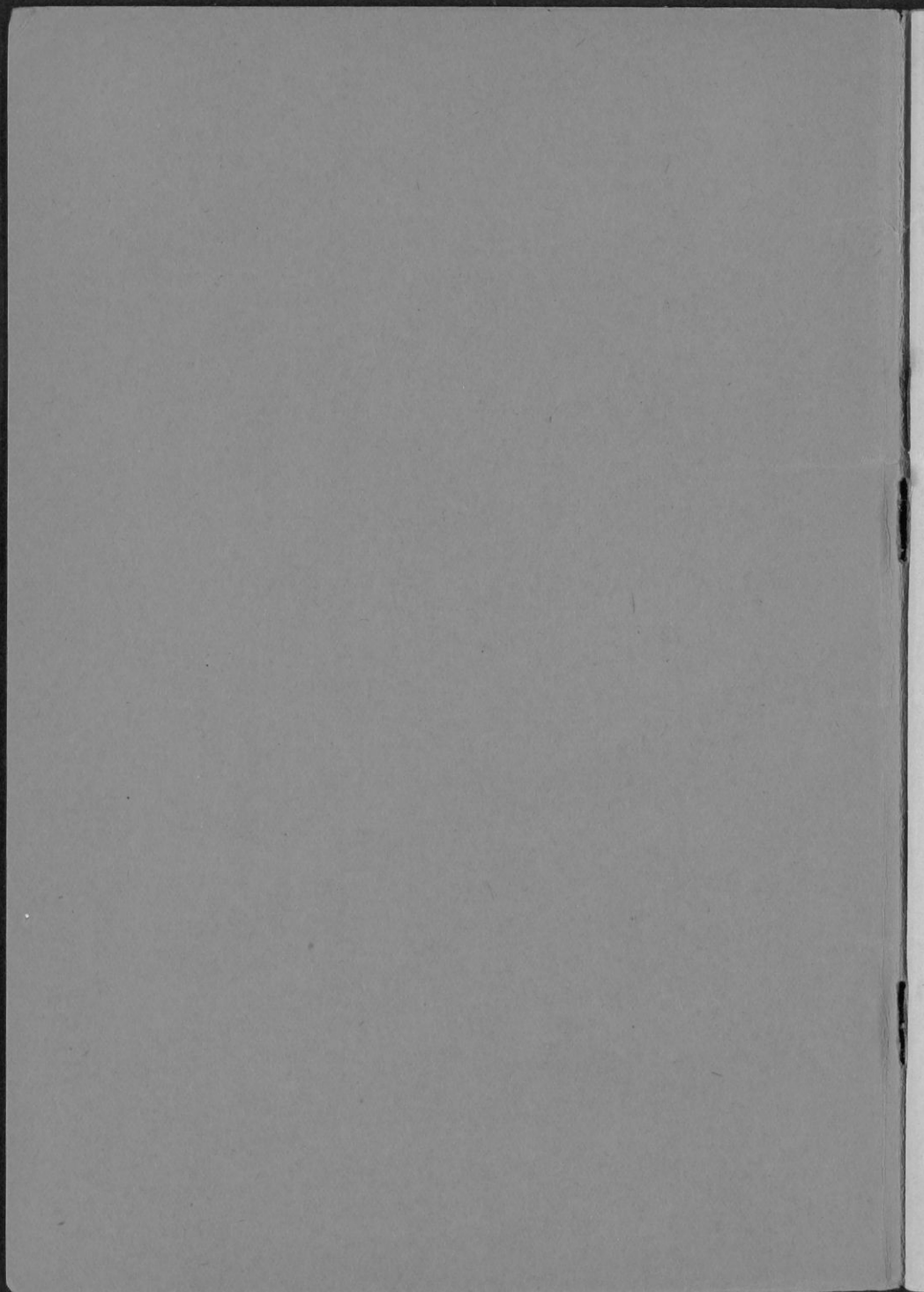
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IN THE NAME OF JESUS CHRIST

The Catholic Hour





THE CHURCH IN ACTION

A Series of
NINE TALKS

BY

VARIOUS CATHOLIC AUTHORITIES IN THE FIELDS
OF CATHOLIC ACTION AND SOCIAL ACTION

GIVEN IN THE CATHOLIC HOUR
September 5 to October 31, 1943

EACH SUNDAY AT SIX P.M., E. W. T.
NBC NETWORK

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THE CHURCH AND THE SICK

BY REV. ALPHONSE M. SCHWITALLA, S. J.
President, Catholic Hospital Association

September 5, 1943



The Church in Action in the care of the Sick, is Christ in action in the world of today, as He was in action in the days of Capernaum and Jerusalem. Nothing is more striking in the Gospel narratives than the proportionate space devoted by the Evangelists to the narration of Christ's miracles. Among the latter the miracles of the restoration to health occupy by far the larger share of the Evangelists' attention. No fewer than twenty-two miracles dealing with individual sick persons are narrated by the three historical Evangelists: Matthew, Mark, and Luke. In all four of the Gospels there are passages summarizing days upon days of Christ's ministry on earth in such simple statements as: that the sick flocked to Him or were brought to Him or were sent to Him and He healed them.

The ministry of healing continues as one of the moral miracles of the Church, as one of the moral notes characteristic of the true Church of Christ. There never has been a time or a place from the apostolic days in Palestine to our

own day, in every country upon which the light of Christianity has dawned, where the ministry of healing has not flourished among pioneers and apostles and missionaries who have gone forth to bring the light of Christ and His teaching to our less favored brethren.

Throughout the history of the Church her teaching and her life externalized the teaching and the life of Christ. The teaching of the Church on the care of sickness emphasizes and stresses thoughts that are foreign enough to the teachings and thoughts current in a materialistic civilization. For the Catholic, suffering of itself is not an evil. Suffering and pain are creatures of God to be used according to God's designs, and the evil lies not in pain and suffering, but it lies in the use which self-determining man makes of pain and suffering. If he uses suffering as Christ used it in Olivet and on Calvary, man becomes more Christ-like; if he abuses it as a conquered and subdued and vanquished man is apt to use it, suffering debases man and reduces him to a hopeless

helplessness. What we do with suffering depends on ourselves. Each moment of pain might be a stepping stone to the heights of self-realization; it might also be a stepping stone to self-debasement.

This fundamental viewpoint which flows from a philosophy enlightened by faith finds its most far-reaching application in the life of Christ and in the imitation of that life as practiced by the Christian. Christ deliberately chose a life of privation and suffering through which to redeem the world. The Christian who imitates Christ at least accepts suffering and uses it to the extent to which, in his limited endurance, he might be capable; but to the extent that he uses it and loves it, endures and cherishes it, he reaches an ever greater Christlikeness.

And all this teaching, transfused as it is by the viewpoint of faith, is consonant with a sound psychological approach to the problem of suffering. Even the psychologist, the psychiatrist, the physician knows the difference between patient and patient—the difference between the man whose every day of silent agony makes of him a greater and a better man and the man for whom each day of restless and agonizing pain makes of him, sooner or later, a distorted carica-

ture of his former self. In no realm of human experience is it more important that the Gospel of the captivity of one's own soul, of man's ability to determine his own development, should be preached, than in the realm of human suffering.

Such are the approaches to the problem of sickness which the Church has accepted as her own. Hers is a viewpoint that encompasses the whole human being, that views man as man, as a composite of the physical and mental, as a being that has a dual destiny—the destiny of earthly success and the eternal destiny of heavenly beatitude. The Church, therefore, must be intolerant of all partial viewpoints regarding sickness as she must be intolerant of all partial viewpoints in any human experience. There can be no un-mixed evil in the world except only sin. Poverty and the loss of power and even disgrace may make better and greater men of us provided the resources of the individual are such that they can be called upon to meet sometimes the most profound disillusionments of life. Therefore, to emphasize sickness simply as a welfare problem, simply as an economic problem, or a scientific problem, or a medical one, must appeal to the Church as in-

adequate. The Church must encompass all of these, but she must synthesize and combine and integrate them all through her insistence upon the supernatural viewpoint in which all these partial viewpoints find their true and their deepest meaning.

The Church deals realistically with man as man. She lays down no abstract speculations about disease or sickness; that is not her field. That is scientific medicine. She does, however, concern herself intimately with the sick human being, the individual who is sick. She surrounds him with the abundant gifts of her Christlike charity; she places at his disposal the most select of her devoted adherents; she brings to him the supernatural assistance of prayer and especially of the Sacrament of the Sick, Extreme Unction, which sanctifies the soul while it strengthens the sufferer and, after restoration of complete peace of mind through the Sacrament of Penance, eases him, if that be God's provident will, on the pathway to his eternal destiny, even in the company of the Christ Himself in Holy Viaticum.

As a necessary corollary to all this thinking, it is obvious that the Religious Orders of the Church, the orders of Sisters and Brothers, personify in their dedicated lives

the teachings of the Church regarding sickness and suffering. From that earliest day when, upon the emergence of the Church from the life of the catacombs, the first flowerings of the liberated life of her children blossomed forth into the anchoritic life, that same contemplative ideal produced the men, the motives, and the zeal for the creation of the first hospitals of Christendom and also of the first children's hospitals. It is a provocative thought that the Catholic Hospital of history is the product of the contemplative rather than of the pragmatic life of the Church. From that day to this the tradition of life's dedication to the service of the suffering is unbroken in the Church of Christ.

In our country, the astounding fact of the unprecedented development of the Sisterhoods and Brotherhoods devoting their lives to the care of the sick confronts the student of medical history. Almost two hundred Sisterhood jurisdictions have been founded or have been continued from previous foundations in the Old World, in this country of ours, all devoted to the care of the sick exclusively or devoted to the care of the sick and to the work of education. Twenty-eight thousand of these Sisters and Brothers are now required by their

self-imposed vows to give to the sick their whole life of self-dedication and of self-sacrifice and, if need be, of self-immolation. In nearly a thousand institutions they are taking care of almost one-third of the hospitalized sick of the nation. The Catholic hospital numerically represents not quite 11% of the hospitals of the land, and these hospitals contain scarcely more than 7% of the bed capacity of all the hospitals, yet they care for 30% of those who are seeking the restoration of their health in the hospital. How vast is the responsibility carried by the Catholic hospital may be understood from this fact alone, that these Catholic hospitals during this last year cared for 43% of the patients of all the hospitals organized not for profit, and they cared for as many as 87% of the patients who last year sought the restoration to health in the church-controlled hospitals. Surely Christ lives in this hospital work which is the continuation of the work which He did at the crossroads of Judea, in the valleys and on the mountainsides of Galilee.

Not only in hospitals, but in nursing schools as well, has the Catholic heart of the Sister or Brother found opportunity for continuing in a mystical but over-

poweringly effective manner, the health-giving miracles of the life of Christ. Time was when an older generation distinguished between educational and welfare vocations, assuming, in that older day, that certain activities, such as teaching, were predominantly intellectual, and that others, such as nursing, were predominantly manual. The one was thought to require the mind, the other the emotions; one was thought to require knowledge, the other skills. But we have been disabused of such easy and simple distinctions, and the conviction has grown upon us that education is welfare work and welfare work is education.

Barren and unproductive truth cannot today be defined as the objective of education any more than skills unenlightened by knowledge can be made useful in the complexities of modern life. And so, in connection with more than half of the Catholic hospitals of the land, there is a school of nursing having professional, intellectual, moral, and social ideals that merit the approval of Catholic and non-Catholic alike. During last year the 369 Catholic schools of nursing enrolled a total of 27,979 student nurses, fully one-third of the total number of nurses enrolled in all of the schools of nursing of the land. To-

day as the call to arms re-echoes in the heart of the nurse to be answered by pledges of allegiance and loyalty to the country and its rulers and by pledges of self-dedication to the purposes of the War, these students in our Catholic schools of nursing, we may confidently predict, will rise to their opportunity in the service of God and country, military and civilian alike. We may confidently expect that the enrollments in our Catholic schools of student nurses in the United States Cadet Nurse Corps will represent more than a proportionate share of volunteers and enlistees.

Not content with all of this, many of our Catholic schools and Catholic hospitals have enlarged their programs of activity to include both welfare and education work in other fields as well. Our Catholic hospitals have offered opportunities for development in practically every modern health endeavor, from dietetics to therapy, from technology to hospital administration. These opportunities are being used not only by all groups but most enthusiastically by the members of the Sisterhoods particularly.

In all of this we have a perfect illustration of the principle that faith in the hereafter and in the

supernatural cannot and does not in the mind and heart of the wise man destroy his concern for the natural and the temporal. Rather it is a paradox, most emphatic and striking, that the more supernatural is man's concern, the more will he emphasize the worth and dignity of the natural. By reason of their supernatural character have our Catholic sisterhoods created the great, progressive, and most productive institutions, as alone worthy of the cause to which these institutions are dedicated, the service of the sick, imitative of the life of Christ. No standard can be too high or too exacting in the achievement of such an ideal.

Not only schools of nursing and hospitals, but nurses' organizations and a far flung hospital association as well, have been used by the Church in this country to carry on the age-old traditions to maintain continuity in the ideals and the achievements of the centuries. The Church is ever eager in her emphasis upon her purpose to use every human means at her disposal; and so she has placed her benediction upon an organization such as a Catholic Hospital Association, which has merited the approval of several Pontiffs and the commendation of the whole Catholic Hierarchy during the quarter cen-

tury of that Hospital Association's existence. And today the Church of this country is placing her endorsement upon the organization of nurses—the National Council of Catholic Nurses—made up of the graduates of our Catholic schools of nursing and of the Catholic graduates of other schools as well.

Yet even this is not all. In our own country we have the unique distinction among contemporary nations of having developed five schools of medicine under the control and guidance of one of the Religious Orders of men of the Church. For the Society of Jesus (or the Jesuit Order) conducts five such schools and has maintained an unbroken tradition of interest in and concern for the medical profession and medical education from the pioneer days on the Western Frontier of 1839 right down to our own day—a century of endeavor in training those who will care for the sick, a century of translating into practical programs of educational and welfare activity the fundamentally basic and sound philosophies which we have briefly touched upon at the beginning of this resume. And in those schools about two thousand students each year receive their medical education. But something more is done; for it may be confidently asserted

that an imprint has been left upon these students which will characterize them as imbued with a strong sense of the basic ethical fact of the physician's responsibility for his patient.

In all of this development the form of the Church's organization has not been lost sight of. In practically every one of the 113 archdioceses and dioceses of the continental United States there is some official who is concerned predominantly, as the Bishop's representative, with the health care and the sickness care of that diocese. Sometimes it is the Director of Catholic Charities; sometimes it is the Diocesan Hospital Director; sometimes, especially in the larger dioceses, both officials share the responsibility for the work of the Church in action in the health field. Whatever the form of the organization might be, of this we may be assured, that through such officials there is effected a coordination of effort and unanimity of purpose, a constancy and persistence in motivation, which permit progressive growth and the establishment of continuing and sound policies. It is thus that the developments of the last two or three decades can be best explained.

To be sure, there is room for further developments. School hy-

giene programs, child welfare, maternal welfare, the co-ordination of health care with general welfare, the further amplification of efforts in many specialized fields—all of this is part of the vision of the future. But we have the satisfaction of knowing that that vision is not a tenuous illusion. It is a vision made up not merely of hopes and velleities, but also of solid achievements and successes. Within the framework of the Catholic Church of the future in this country every trend indicates an extension of concern for the care of the sick, the prevention of disease, and the procedures of developmental medicine.

Lastly, we cannot close without just a word concerning the participation of the Church in the development of legislation in the health fields, looking towards increased social security. Conformable to the teachings of the Pontiffs, particularly those since Leo XIII, and to the teachings of the great social encyclicals, such as *Rerum Novarum* and *Quadragesimo Anno*, the Church in this country has encouraged its leaders to participate in the drafting of sound national policies. As the Church has interested itself in the problems of labor and employment, of security and social stabilization,

so she has seen all of these problems as having a bearing upon sickness care and health development. She has not only encouraged her leaders, the Sisters and Brothers in the hospital and professional education fields, to study these broader and deeper aspects of their work, but she has interested herself actively in the formulation of policies and in the development of programs. In these activities the Church is guided by fundamental principles: first, the dignity and majesty of the human individual who must not be deprived of the only basis upon which that dignity and majesty can rest, namely his personal responsibility; and secondly, the principle that the individual to be true to that majesty and dignity must be mindful ever of the majesty and dignity of other individuals. Each man, according to the mind of the Church, must achieve his own self-realization while he labors effectively, unreservedly, and zealously for the development of his fellow man. Man's responsibility for himself and man's responsibility for his fellow man are not two responsibilities but one: "Thou shalt love thy neighbor as thyself." And if the Church has been critical at times of legislation in the health field, as she has been of legisla-

tion in the welfare field, it is because she has been aware of the inadequacies of projected legislation to achieve the unified and integrated ideal which she has ever held up before the eyes of the world. The Church cannot but insist that it is the function of government to serve the individual man, not the converse, to make the individual man the servant of government.

The work of caring for the sick is the work of Christ. The work of caring for the sick leads the worker to Christ and makes him more

Christ-like. But what is even more to the point, sickness itself under the care of a Christlike worker makes the patient more Christlike. Christ has insisted that "As long as you did it to one of these my least brethren, you did it to me" (*Matthew 25:40*). In this work the Church, according to the words of St. Paul, is urged on by the charity of Christ. Those words have become the motto and the driving force of the Church in Action in the Service of the Sick: "*Caritas Christi urget nos*"—"The charity of Christ urges us onward."

THE CHURCH AND YOUTH

BY REV. PAUL TANNER

Director, Youth Department
National Catholic Welfare Conference

September 12, 1943

It is proper that early in this series of addresses on "The Church in Action" we should devote one broadcast to youth, for in activities related to youth we see the Church in action among her favorite souls. Christ ordered His disciples to permit the children to be brought to Him, despite the press of other labors, "for is the kingdom of God" (*Mark* 10: 14). The Church exercises the same solicitude for youth and for the same reasons as did her Founder. She speaks to them authoritatively and infallibly of the great central problems of human existence; not merely as does great literature or poetry, or with the persuasive arts of human wisdom, but as the very mouthpiece of God, "thus saith the Lord"—with the solemn definitiveness of a divinely mandated and guided Teacher, Ruler, and Sanctifier. Seldom in man's history has there been greater need of a generation of youth closely attentive and obedient to the sublime commandments and precepts of the Church.

Sometimes our commonest blessings escape attention merely because we have become used to them. We should thank God that here in the United States the Church has been given perfect liberty to organize and inspire and direct groups of youth. Public authorities and private agencies have generously and consistently encouraged and aided the Church in this work. In other parts of the world we have seen instances where the State itself assumed the sole right to organize and direct youth groups. When Hitler seized power, for example, he wasted no time trying to convert people over 40; either they accepted him at once or he put them out of the way. No such savage alternative was proposed to the youth of Germany. Instead, every available technique was used to indoctrinate them, from earliest childhood upward, with the Nazi ideology. Thus in one short generation a substantial portion of the German nation was cut off from an inheritance of Christian culture and civilization that had taken centuries to accumulate. With a sneer of contempt young Brownshirts swept into the discard a tradition of kindness

and decency and honor the value of the church's school system—primary, secondary, and university—which they did not even know how to appreciate. In Italy, except for the stubborn and effective opposition of Pope Pius XI, Mussolini all but succeeded in capturing and perverting the youth in the same manner. The indoctrination of the youth of Russia by the Communist Party is a matter of record. How grateful we Americans ought to be, therefore, that the State has not usurped the rights of the Church and other agencies to foster and develop organizations of youth in our beloved land. How vigilantly we must guard against such a policy in the United States.

The comprehensiveness of the program of the Catholic Church for her youth in the United States is appreciated by very few people. Perhaps the chief reason for this unawareness is the fact that we are not accustomed to think of certain purely religious or educational activities of the Church on behalf of youth as youth work; but actually these religious and educational services constitute the very soul and core of the Church's youth program. As I see it, there are three main areas of Catholic youth work; you can envision them by thinking of three concentric circles. The inner circle is symbolized by the parish church, the middle circle by

the church's school system—primary, secondary, and university—and the outer circle by the parish hall. The parish altar, the classroom, and the recreational center, each in its own way and in due proportion to its importance in life, plays a part in the youth program of the Church.

At the very core of her youth program stands the parish church—18,976 of them in this country. The first contact of the Church with her youth is a divine act—the administration of the Sacrament of Baptism which communicates sanctifying grace, infuses the theological virtues of Faith, Hope, and Charity, and implants in the soul of the child the germs of all the supernatural virtues. As years bring the dawn of reason, habits of devout prayer are acquired, and near the parish altar the child learns through sermons and catechism lessons of the wondrous and almost incredible mercies of God in His dealings with men—in such truths as the creation of man, the fall of Adam, the promise of a Redeemer, the incarnation of Jesus Christ, our redemption by His death for us on Calvary's bloody hill, the establishment of His Church to continue His ministrations among men, and of the solemn realities of death, judgment, heav-

en, and hell. Near that same altar the child early enters the tribunal of God's mercy to experience the thrice-blessed comfort and consolation of the Sacrament of Penance; at the parish altar he receives for the first time his Eucharistic Lord—the beginning of a life-long habit of intimate communion with Jesus Christ depicted so unforgettably in the sixth chapter of St. John's Gospel. During the placid days of childhood and through the critical and sometimes confused years of adolescence, the youth strengthens his hold on the spiritual and supernatural realities of the life of grace through the frequent and regular assistance at Mass and the reception of the sacraments. Finally the days of youth are climaxed by the exchange of the vows of Matrimony before that same altar.

The world cannot be saved merely by good laws and social institutions and organizations—good men are needed first and above all. The business of the parish church is quite literally the making of saints, and only to the degree that this job is accomplished will the world be populated with men and women capable of making radical changes for the better. It approaches understatement, therefore, to say that the quiet, unpub-

licized, daily labor of the parish church is the heart and soul of the Church's youth program.

The second circle is the Church's school system. Here we need some straight thinking and courageous speech and action. A man's philosophy of education will be determined by his philosophy of life. If, therefore, a man believes in God, if he believes that the most important business in life is the sanctification and salvation of his immortal soul, if he views the ownership of material wealth solely as a stewardship for which an exact accounting must one day be rendered to His Master, if he believes that his love and service of God must be manifested and proved by his love and service of his fellowmen, if he believes these and dozens of other truths of the Gospel of Jesus Christ, then inexorably he will insist that the educational discipline in which his children are schooled shall include these most important truths as an integral and essential part of the curriculum. If religion is not just a part of life, isolated and unrelated to the whole life, but rather life at its fullest and best, then true education must be religious education. Because the public schools do not include the most important of all knowledge in their curricula—the truths

of religion—Catholic parents, at great cost and under the unjust burden of a double taxation for the education of their children, have erected a school system that harmonizes fully and completely with the Christian philosophy of life. Training given therein reaches not only the head but the heart as well, it embraces all reality—spiritual as well as material—and gives its students an integral, complete picture of the whole of life. It is quite impossible to calculate the service to youth being given by the Church's school system which last year aggregated 2,035,182 pupils in grammar schools, 361,123 pupils in 2,105 high schools and 161,886 college students in 193 colleges.

Finally we come to the third circle—the recreation center or parish hall. This is the avowed field of leisure-time activities in which the free time of youth forms the pattern around which recreational programs for youth are built. The youth work of the Church in this third circle has grown by leaps and bounds of late years and will continue to grow. Not that the Church sees in good recreation the panacea for all social ills and private woes—she understands clearly that eternal salvation cannot be achieved by such inadequate means. But even as

Christ used the familiar things of everyday life—the hen and her chicks, the flowers of the field, the wedding dinner—to elevate men's thoughts to God, so His Church regards a bat and ball, a song or a play, a game or a contest, as not unworthy instruments to be spiritualized in the service of the Master.

With lavish generosity the Church has provided many different types of youth organizations for both boys and girls, young men and young women, covering a variety of interests in the religious, cultural, social, hobby, guidance, and athletic fields. I do not speak of the highly specialized care provided for that small minority of youth who because of the death, incapacity, or desertion of their parents, or because of sickness or injury, or because of crime, stand in need of the expert care of professionally trained workers. Fortunately the majority of the Church's youth enjoy the blessing of a normal home and it is for these typically splendid young people that the parish youth program is designed. Recently the Church in the United States has seen fit to unify and coordinate these far-reaching and diversified youth groups through the instrumentality of parish, district, and diocesan

youth councils. Together with the two national college student federations, these diocesan youth councils constitute the National Catholic Youth Council. The promotion and development of the National Catholic Youth Council is one of the chief responsibilities of the Youth Department of the National Catholic Welfare Conference.

The chief reason for the formation of the National Catholic Youth Council was to strengthen and accentuate the growing consciousness on the part of youth groups of their opportunities to serve in the Christian apostolate. Webster defines apostolate as "the office or mission of an apostle" and clarifies the definition by adding that an apostle is "one sent forth—one of the twelve disciples of Christ, sent forth to preach the Gospel; more widely, any of the others sent forth by Christ, or, as Paul and Barnabas, soon after his death." A secondary, and not irrelevant, meaning of the world apostle is "the first Christian missionary in any region; also, one who initiates any great moral reform." It is in this sublime tradition of the term, dating back to the first Bishops of the Church, that we speak of a Catholic youth apostolate. The sole reason for the existence of a Catholic youth movement is to penetrate and reform the natural temporal

order of society with the spiritual supernatural vitality and truth of Christ in His Church.

In the words of Bishop Duffy of Buffalo, the Episcopal Chairman of the Youth Department of the National Catholic Welfare Conference, "Men hope and believe that stability will come out of the present chaos, that settled conditions of life will eventually replace the present uncertainty. Youth must necessarily play a vital part in the attainment of such stability and order. This makes the direction and guidance of youth the most important work that Church or State can engage in. Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace. The Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments, and the extinction of great civilizations, sees this problem with crystal clarity. It, alone of all, knows from the experience of centuries, the profound truth that peace and a settled social order will come only when the youth of a transitional era are properly trained mentally, physically, and by far above all else—spiritually."

THE CHURCH AND CHARITY

BY REV. WILLIAM A. O'CONNOR
Supervisor of Charities, Archdiocese of Chicago
September 19, 1943

The Cross is the hallowed sign of the love of Christ for men. It is a symbol as well of His commandment of charity which is to unite all men, brothers to one another and brothers to Christ, in the love of God. The Cross points upward to God. But its arms are an integral part of the Cross itself. The arms reach out to bring all men into corporate union of brotherhood and submission to God, wherein is the hope of salvation for man and for society.

Apart from the love of God there is no bond to unite all men as brothers. Blood, birth, race, nation, caste, condition, divide from the rest of men those they join together. Nor can there be true love of God without love and service of our neighbor. Under Christ's precept we bear a personal responsibility towards our fellowman. He is our neighbor. He is the brother of Christ, Who will accept our service to one another as done to Himself.

This is the charity of Christ. This is the timeless and universal teaching of His Church. It is not a fanciful aspiration. It is God's

mandatory way of living for men. It is the commandment of charity which Christ enjoined at the Last Supper: "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (*John 13:34-35*).

The charity of Christ has power to remake the world as it remade the first Christians. The love of man for man in God can yet bring the world peace with justice, a surcease of rancor, freedom without abuse, order without despotism.

Inseparably joined to the Christian obligation, to love all men in God is the duty to love and care for the poor which the Church has faithfully taught by word and, more forcibly, by her example. The compulsion which is upon the Church to show forth Christ to every age engages her energies and resources in the service of the poor. Christ loved the poor. He chose poverty for Himself. He chose the poor for His friends. He went about among them doing good. He

had "compassion on the multitude" (*Mark* 8:2). By inspiring her children to give their personal service to the poor and to support her works of charity, the Church is faithful to her mission which, Pope Leo XIII says, "essentially consists in the sanctifying of souls and the doing of good to humanity" (*Au Milieu*).

The notable distinction of Catholic charity is not found in many centuries of service to the poor, nor in hundreds of properties and buildings dedicated to charity, nor in the rich variety of the Church's provision for the care of the needy. The shining ornaments of the Church's charity are the many who are served in their need and affliction and the spirit of dedication in those who serve them.

The charity of the Church is pre-eminently the work of our religious Sisterhoods. Without our Sisters, who have left all things to follow after Christ, the Church could not begin to perform her great mission of charity. Like Christ, the Catholic religious has deliberately chosen poverty for herself. She serves Christ daily in serving His brethren, the poor. There is nothing spectacular about her quiet, beneficent work. She seems, as Cardinal Newman says, to "have determined, through God's

mercy, not to have the praise or popularity that the world can give, but . . . 'to love to be unknown'". She has not chosen an easy life. Long hours of the day and often late into the night, she washes and cooks and sews, welcomes and shelters the homeless and the abandoned, comforts the helpless aged, consoles the incurably sick, protects and guides the children in her charge, gives strength to the weak, courage to the despairing, sympathy and understanding to the afflicted. She knows weariness and fatigue. Yet hers is a life of deep peace and lasting joy, born of forgetfulness of self and devoted thoughtfulness of others in the service of Christ. In her humility, her diligence, her devotion, and her joy she is the expression of the spirit of Catholic charity.

In our own country and in our time, zeal and ardor for the cause of charity have set in motion one of the most momentous forces within the Church. For more than thirty years bishops, priests, members of religious communities, men and women of every condition, have studied, planned, and worked together to improve, to perfect, and to extend the work of Catholic charity. Their united and cooperative effort merits the title of the Catholic Charity Movement in the

United States. The spirit of devotion, the intense vigor, and the solid accomplishment of this movement are as noteworthy as its progressive character, its courageous self-appraisal, and its dissatisfaction with mediocrity in the service of the poor.

The most faithful achievements of the Catholic Charity Movement are the organization throughout the country of diocesan charity offices and the founding and development of the National Conference of Catholic Charities and of Catholic schools of social work.

The Bishop in each diocese is responsible for the efficient administration of the charitable activities of the Church. The Bishop is called, "The Father of the Poor." During the last twenty-five years the Bishops of the United States have organized central offices to coordinate and to supervise varied and multiple works of charity, to determine deficiencies, and to develop what was wanting. Their characteristic and now familiar name, The Catholic Charities, points to a common source of inspiration. It is an interesting and arresting thought that this modern and American development, an office for charity through which the Bishop fulfills his grave obligation to care for the poor, is so close a

counterpart to the system in the early Church.

The National Conference of Catholic Charities, the first fruit of the Catholic Charity Movement, has grown to be its voice and the instrument of its functioning. In the National Conference there are brought together and shared the traditions, the experience, the anxieties, and the hopes of Catholic Charities. Through the National Conference and in the Catholic schools of social work Catholic thought and ideals of charity find national expression, and study is fostered of the social sciences and of the modern developments of improved methods in caring for the poor. All that is found good and true in what is new is eagerly and quickly incorporated into the practice of Catholic charity and into the training of those to whom Catholic Charities owes so great a debt, the Catholic laymen and women who have chosen charity for their life work.

Our agencies and institutions of charity are necessary and indispensable in meeting urgent and desperate needs. But it is their place in the field of Catholic charity to supplement and complete, never to replace, that neighborly service of personal, individual charity which in country-side, town, or city is the

American way, and in the parish is the Catholic way, of relieving the wants of the poor. Neighborly assistance given from a sense of personal responsibility to the unfortunate is the most fundamental and cherished form of Christian charity. We know best and love easiest what is close to us. In the full flowering of Catholic charity in this country every parish will be a center of charitable activity. It will have a deep Catholic sense of parish responsibility for its own poor and will foster and express the religious life of its people through its own works of charity. On that blessed day not only individual members of the parish but organized groups of parishioners will stand ready to serve the poor, gladly giving their time and service, but above all, themselves. This is the ideal of Catholic charity.

The founders of the Catholic Charity Movement were, for the greater part, members of the Society of St. Vincent de Paul, the noble organization of Catholic men who follow Christ into the homes of the poor, which Frederic Ozanam founded in Paris over a century ago and which spread rapidly over the whole Catholic world. The Society has but one aim, to sanctify its members through their personal service to the poor. In the United

States more than twenty-five thousand and members of the Society are actively serving the poor in their parishes, visiting the sick in hospitals, visiting prisoners in jails and in many other ways giving themselves generously and unobtrusively to the friendless and neglected. Today is Ozanam Sunday. The third Sunday of September has been especially dedicated by the Society of St. Vincent de Paul to earnest prayer that in God's wise and holy providence, Frederic Ozanam may be raised to the altars of the Church as a Saint, a model for the Catholic layman, whose personal service of the poor will bring him to holiness of life by the very path which Christ loved to walk.

Thoughtful men and women are seriously concerned that private charity and welfare associations of a voluntary character may continue to enjoy in our beloved country that sympathetic welcome, generous support, and position of honor which they have received in the past. A growing tendency of the State to exercise an exclusive monopoly as it enters into every field of welfare is fraught with danger to the best interests of our country and to the free exercise of religion. Our American and democratic tradition favors and supports a benevolent and sympathetic part-

nership of private and public care for the poor. Unquestionably there is an obligation on the State to promote the welfare of its citizens and especially of the poor. But the State exercises this important function of government in fullest and most harmonious accord with American tradition when it encourages self help and the assistance of private citizens and voluntary associations before acting directly to bring public aid. Public welfare programs should supplement, not compete with or submerge, private charity in its traditional fields of work.

Welfare is not the exclusive concern of government. He is surely as good a citizen who helps the poor personally or through private agen-

cies as he who pays taxes collected for the same purpose. It is unseemly that in caring for the poor rivalry and struggle for place should develop after so many years of understanding and cooperation. Yet a very grave and critical issue is beginning to emerge which must be faced.

The dignity and destiny of each individual person and his relationship as a brother of Christ are religious concepts fundamental to the practice of charity. The free exercise of religion includes the freedom to practice charity. The defense against every force, of the right and duty of private charity to serve the poor, is a defense of our American heritage as well as of the charity of Jesus Christ.

CATHOLIC CHURCH AND EDUCATION

BY RT. REV. JAMES T. O'DOWD

Superintendent of Schools, Archdiocese of San Francisco

September 26, 1943

It is not without significance that this address on Catholic Education comes to you from the city of San Francisco, the city named after the Seraphic St. Francis of Assisi. The name of the patron of this city is intimately connected with the beginnings of education in the United States. We may trace the origin of educational work in this country to the mission schools established by the spiritual sons of St. Francis, the Franciscan Friars. In Florida in the year 1594 and in New Mexico in 1589, the first opportunities for education within the boundries of the present United States were provided by the Spanish Franciscans. Here in this far western country we trace the beginnings of education to the twenty-one California missions founded by the saintly Father Junipero Serra, and his Franciscan companions. The Franciscan mission schools in Florida and New Mexico preceded by several years the establishment of schools in the English colonies. Indeed it is certainly appropriate to identify the name of St. Francis of Assisi with the establishment of schools in the United States.

From those Franciscan foundations, there has developed the Catholic school system. A visitor to our country has called this system the greatest single educational fact in the United States. Such a statement may seem to some to be an exaggeration. But yet when we consider the number of schools conducted by the Catholic Church in America, the assertion has a real foundation. In the United States at the present time, there are 2,584,561 students attending Catholic educational institutions. These students are enrolled in 7,944 Catholic elementary schools, 2,105 high schools, 168 colleges, 25 universities, and 181 seminaries. When we realize that American Catholics have built and supported these institutions without any financial aid from the State, we are forced to conclude that this system of schools and colleges is unparalleled either in this country or abroad.

The question readily comes to mind: Why do the Catholic people of America maintain an elaborate system of schools at the expense of millions of dollars when their

children could attend public schools which they help to support as taxpayers? Surely there must be serious reasons for the course of action which Catholics have adopted. And serious reasons there are. Primarily, Catholics have established their own system of schools because they have a very definite answer to the question: "What is education?" The answer to that question is of vital importance because upon it depends the kind of education which children are to receive. In approaching the Catholic answer to this question, we may observe that education has two major elements. There is a constant element and a variable one. Those who are familiar with the trends of education will agree that the majority of modern educators deal principally with changing factors, with methods of instruction and techniques of administration. They are not mainly concerned about the reason for teaching.

The method of teaching or the science of education varies with the development of knowledge in the natural and social sciences. An advance in psychology, or biology, or sociology may cause radical changes in the character of an educational system. In fact, modern research has introduced many improvements in methods of teach-

ing and school administration. As a result the typical school to-day bears little resemblance to the 'little red school house' of a few generations ago. In the main the research of the competent psychologists and educators has brought progress in education. However, because they emphasize experimentation unduly, and neglect reflective thinking, many educators have come to believe that the main reality in education is change. They concentrate on the particular and changeable aspects and give a secondary place to the purpose of education which is the more general and unchanging element.

The stable element in education concerns man and his destiny; it concerns his relation to God. Educators must have a definite understanding concerning the nature and destiny of man. If they lack this, then all methods and procedures, no matter how scientific, will lack intelligent direction. In making a journey, our destination is of prime importance. Likewise in education the first essential is knowledge of the goal to which we are to lead the child. Of course the goal of education is the goal of life. It is determined by the nature and destiny which God has given to the child.

The Catholic school gives a pri-

mary place to the *purpose* of education. Therefore it bases its program on the clear teaching of philosophy and divine revelation concerning the origin, nature, and destiny of man. That teaching gives an answer to the momentous questions asked in all ages and so well expressed by Carlyle when he said, "But whence? O heaven, whither?" The Catholic knows the answer to the question of the whence, the what, and the whither of life, partly by the use of human intelligence, more adequately through the word of God, speaking through the prophets in the Old Testament, and still more fully through the word made Flesh, Our Lord Jesus Christ. And the answer is one known by the child in every Catholic school—that man is unique in the universe; that he is a union of body and soul created by a Personal God; that he is a person with a sacred dignity; that he has not here a lasting city but seeks one that is to come. For the Catholic the ultimate goal of life is complete union with God. That is the true term of human progress. That is the final end of the divine creative act.

Since the Catholic has this understanding of the nature and destiny of man, he can only be satisfied with an education which

is defined in terms which respect man's sacred character and final end. With this in mind, we may define education as the process whereby the physical, intellectual, social, and moral powers of a person are so developed as to enable him to accomplish his life work here and to attain his eternal destiny. The latter part of this definition is at least as important as the earlier. For Catholics it predominates.

The implications of this definition are obvious. Educational dogmas regarding religion and means must be selected which are in conformity with human nature and adequately suited to achieve the main purpose of human life, union with God. Certainly secular means will not be sufficient. The educator who embraces a secular philosophy considers man as the measure of all things. He believes that man should seek ends which are exclusively human and natural. He assumes that all goals which claim to lie beyond nature and human life are illusory. He simply concentrates on man and ignores everything else. Therefore, in education he chooses natural means to achieve his natural goal. Certainly means which are man-centered cannot attain an end which is God-centered.

Nor can the supernatural goal of Catholic education be reached by methods and procedures which are erroneously termed neutral. There is no such thing as neutral education, for as Professor Harold Rugg has stated, "As we look upon life, so we teach. What we believe, the loyalties to which we hold, subtly determine the content and method of our teaching." The professedly neutral school is actually secular, since it implies that the principles of religion have no necessary connection with the realities of life. Such a system of education proclaims a highly sectarian set of dogmas regarding religion and tends definitely toward indifferentism.

No, secular and neutral means simply will not do. To achieve the desired goal of life and education, union with God in this life and hereafter, adequate means must be used. The only means adequate for such a sublime educational objective is the school which begins and ends in Jesus Christ, the religious school. In any school worthy of the name Catholic, the truths of religion must enter into all the processes of education. The entire school program must be permeated with religious principles. As the poet Browning has said,

"Religion is all or nothing; its no mere smile
O'contentment, sigh, or aspiration, sir—
No quality o' the finelier tempered clay,
Like its whiteness or its lightness; rather stuff
O' the very stuff; life of life, and self of self."

Religion in the Catholic school is no mere subject; it is all or nothing. It is not "a side current apart from the main gulf-stream of culture." Rather it penetrates into every relation of the child and touches his every ideal and aim and act. This does not, of course, imply the continuous direct teaching of religion, but it does imply that the approach to all subjects will be from the Christian point of view.

Moreover, the Catholic school is able to achieve unity in its instruction. It sees the child as a whole child, possessing religious, intellectual, physical, and social powers given to him by Almighty God, as means to an end, union with Him. These powers are to be developed harmoniously—not with the lopsided development of the natural man, the economic man, or the social man, but unto the full perfection of the Christian man, "the supernatural man who thinks,

judges, and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ; in other words . . . the true and finished man of character."

In brief, such are the fundamental and serious reasons for the Catholic school system. By its schools, the Catholic Church in America is making an indispensable contribution to the youth under its direction. Moreover, by its positive position it proclaims the inherently American principle that religion is essential in education. In recent years, we have heard the voices of the presidents of two of the largest universities in the United States urging American educators to return to the religious ways of their fathers. From New York we have heard the voice of Dr. Nicholas Murray Butler, the President of Columbia University, stating, "The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, the principle has been so far departed from as to put the whole force and influence of the tax supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever." A plan

was suggested by Dr. Butler whereby . . . "school children and their parents . . . would come to look upon religious instruction as vitally important and as constituting an essential part of the educational process." From Berkeley in California, Dr. Robert Gordon Sproul, President of the State University, made the following striking statement: "While I am a firm believer in the separation of Church and state, I also believe that our people have carried this principle to an extreme." He added, "Without the vital issues of religion, students might become merely efficient in the Nazi manner, and, therefore, a menace rather than a help to civilization and democracy. Something more than brilliance, cleverness, and getting degrees is needed in our educational system." These two leaders of American education recognize the fact that a complete education is the rightful heritage of every American youth. They realize that no part of a complete education should be eliminated, least of all the religious part which emphasizes our relation to God and our fellowman.

This American principle of religion in education has been the soul of the Catholic educational tradition from the days of the Franciscan Fathers to the present. The Catholic educator strives to be true

to that tradition and desires to share its manifold treasures with others. He is interested not only in Catholic schools and colleges, but also in the best kind of education for all the children of all the people. He remembers that he is an apostle of Christ, who by Baptism and Confirmation is appointed to the service of his brothers within the household of the faith as well as to the service and edification of those who are potential members

of Christ's Mystical Body. In all his efforts to attain the educational ideals of the Catholic school, union with God, he faces the future with confidence. He knows that with the help of a kindly and omnipotent Providence, he will not relinquish a ray of splendor of his vision, nor a fragment of the faith which will lead him, and the children under his charge, with clear eyes through a lifetime of fruitfulness to the eternal city of God.

THE CHURCH AND DECENCY

BY VERY REV. JOHN J. McCLAFFERTY
Executive Secretary, National Legion of Decency

October 3, 1943

These days as we move toward the decision of blood we hear much, we read much, about decency. Radio, the press, and the film carry the words of statesmen and national figures who aver that decency should and must characterize the actions of nations in the post-war world—a decency stemming from justice and charity—a decency issuing from respect of human dignity and rights.

Decency is defined as propriety in conduct, speech, manners, or dress. That is decent which becomes, which befits, which is seemly and suitable. Becomes what, in these premises? Befits what? The dignity of man.

It is heartening that statesmen talk about decency in the affairs of nations, that they appear really to be interested in the furtherance of decency in human affairs. They and the people for whom they hold the trust are being sorely tried by the evils which indecencies have spawned upon the world. The Church has had, has, and will have until the Church Militant has gained the final Crown, a real true

concern with decency in all the thoughts, words, actions, and affairs of men. The Church would have men decent in international dealings, decent in national affairs, decent in civic, social, and economic relations, decent in family life, and decent in recreational and cultural pursuits. In fine, the Church would have man decent in all his relationships, would have man always and in all things live in accord with the high calling of his dignity and destiny.

The Church is interested in decency because the Church is interested in the moral law and in man.

The Church, institution of God founded by Christ, is solicitous for the eternal welfare and for the temporal welfare of man as that temporal weal really conduces to man's spiritual well-being.

The moral law is the pathway to man's eternal happiness and to his ordered and proper temporal welfare. The moral law perfects man and leads him to the ends which belong to his nature: self-preservation, propagation of his

kind and the upbringing of offspring, pursuit and attainment of eternal truth and goodness in common with other men.

The Will of God for man is expressed in the moral law. "For this the will of God, your sanctification" (I *Thess.* 4:3). "God our Savior, who will have all men to be saved, and to come to the knowledge of the truth" (I *Tim.* 2:3-4). The moral law is founded not upon any human social compact, not upon any shifting base of relativism, but upon a real order involving the relationship of man to God, to himself, and to his fellowman, a relationship and order manifested through man's reason and God's revelation.

The Church is interested in man. To man the Church extends the Truth and Goodness of God. To God the Church leads man.

Man, "this quintessence of dust," yet "how like an angel." Man, weighted with earth and flesh, yet winged with thought and spirit. Man, deprived by sin, ennobled by grace. Man, sometimes unhappily blind foolish *servitor* of Satan, yet free creature and glorious child of God. Man, compared in the words of the Psalmist to the senseless beasts and "become like to them". But, again in the words of David

"Man is a little lower than the angels. Thou hast crowned him, O God, with glory and honor. Thou hast set him over all the works of Thy hands."

Bundle of contradictions and contrarities, arena of strife wherein clash the forces of good and evil, yet master of his own fate and captain of his own soul. Look to the challenge of God to man: "I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life that both thou and thy seed may live" (*Deut.* 30:19).

Man, puny against the power and expanse of the universe, yet special object of God's infinite love. God loved man enough to create him to His own Image: "Let us make man to our image and likeness" (*Gen.* 1:26). God loved man enough to redeem him after he had fallen: "God so loved the world, as to give his only begotten Son" (*John* 3:16). God loved man enough to sanctify him: "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" (I *Cor.* 3:16). God loved man enough to lift him to the level of a son in the Household of the Father: "Behold what manner of charity the Father has bestowed upon us, that we should be called,

and should be the sons of God" (I *John* 3:1).

God loved man enough to identify Himself in marvelous manner with him: "As long as you did it to one of these my least brethren, you did it to me" (*Matt.* 25:40).

With dignity so sublime man is designed for destiny commensurate: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world" (*Matt.* 25:34).

The Church, interested in decency because interested in the moral law, in the dignity, welfare, and destiny of man, has, within our times, through the voices of her Supreme Shepherds, the Vicars of Christ, asserted with force and clarity the dignity of man and that the moral law governs all human actions, activities, affairs, and relations.

Benedict XV, of blessed memory, and Pius XII now gloriously reigning, have besought morality and decency in the affairs of nations.

Leo XIII and Pius XI, both of blessed memory, and Pius XII, have appealed for morality and decency in the social and economic orders. They have opposed anarchy, tyrannical collectivism, atheistic communism, and racism. They have upraised the exploitation of the worker. They have pleaded for the

just distribution and control of private property and national resources, for a just family wage, for equitable relationships between labor and capital, and for the due observance of all human rights.

Pius XI in his encyclicals on Christian Marriage and on Christian Education assailed the evils that threaten the home and the mind of the child, and stated with vigor the Church's position relative to the nature and use of marriage and to the training of the young.

But, the realm of the international, the sphere of the social and the economic, the family hearth, do not comprise the totality of human relations. There remains the area of cultural and recreational pursuits.

Over seven years ago Pius issued the encyclical on motion pictures. In this letter addressed to all the bishops of the world Pius XI commended the bishops of the United States for their leadership in organizing the Legion of Decency as an effort on the part of Catholics, Protestants, and Jews, and all high-minded persons, to recall the film industry to its great moral responsibility and thus discourage the production of motion pictures subversive of the moral order. The Holy Father asserted that to the cinema must be applied the "su-

preme rule which must direct and regulate even the highest art in order that it may not find itself in continual conflict with Christian morality or even simply with human morality based upon natural law." "The essential purpose of art," Pius continued, "is to assist in the perfecting of the moral personality which is man. For this reason it [art] must itself be moral."

Pius would have the film not only *not* serve the moral ruin of the soul, but become a valuable auxiliary of instruction. He would have the artistic and technical progress of the cinema ordered to the Glory of God, the salvation of souls, and the extension of the Kingdom of God on earth.

He counselled "unceasing universal vigilance" against the evil film, and urged the bishops of the whole world to unite in this vigilance.

He displayed an unusual insight into and conversance with the unique nature, extent, and power of the film.

He stated that the motion picture has achieved "a position of universal importance among modern means of diversion," that "there exists today no means of influencing the masses more potent than the cinema."

He termed morally bad motion pictures occasions of sin, seducing young people along the ways of evil, showing life under false light, clouding ideals; destroying pure love, respect for marriage, and affection for the family; creating prejudices among individuals, and misunderstandings among nations, social classes, and races.

He observed that films morally good are capable of exercising a profoundly moral influence by arousing noble ideals of life, communicating valuable conceptions, imparting better knowledge of history, presenting truth and virtue under attractive forms, creating at least the flavor of understanding among nations, classes, and races, championing the cause of justice, giving new life to the claims of virtue, and contributing positively to the genesis of a just social order in the world.

Thus Pius XI bespoke the interest of the Church in decency in motion picture entertainment, an interest born of the Church's interest in the moral law and in man. Thus did the Holy Father seek to recall to ways of decency and morality, a potent medium of culture and recreation. The medium, the light of the screen — a powerful light piercing the darkness of almost 17,000 theatres and touching

approximately 85,000,000 persons weekly in the U.S.A.—a penetrating light, reaching into souls, that can cast shadows across souls as well as screens, compounded of light, shadow, color, movement, sound, and music— a persuasive light moving individuals to good or evil, moulding public opinion, shaping popular tastes, customs, and fancies, strengthening or weakening standards of morality.

In the encyclical on motion pictures Pius stated that "the Bishops of the United States are determined at all times and at all costs to safeguard the recreation of the people in whatever form that recreation may take." The Bishops in the words of Pius, "are under obligation to interest themselves in every form of decent and healthy recreation because they are responsible before God for the moral welfare of their people even during their leisure. Their sacred calling constrains them to proclaim clearly and openly that unhealthy and impure entertainment destroys the moral fibre of the nation."

The Church, accordingly, has a proper and necessary interest in the recreation of her children. In modern industrial society where people labor under fatiguing and monotonous conditions, recreation in its manifold variety and expres-

sion has become a veritable necessity. "But," to quote the thought of Pius, this recreation "must be worthy of the rational nature of man and therefore morally healthy. It must be elevated to the rank of a positive factor for good, and must seek to arouse a noble sentiment." To the nation Pius uttered this challenging warning: "people who, in time of repose, give themselves to diversions which violate decency, honor or morality; to recreations which, especially to the young, constitute occasions for sin, are in grave danger of losing their greatest, even their national power."

The Bishops of the United States, determined at all times and at all costs to safeguard the recreation of their people, confronted with a polluting deluge of indecent literature, organized in December, 1938, the National Organization for Decent Literature as a dam against this putrid flood. The National Organization for Decent Literature periodically evaluates current publications in terms of decency, encourages newsdealers to cooperative in the crusade for decency in print, confers and counsels with the publishers and distributors of magazines.

The Archdiocese of New York, within the confine of which are produced the great majority of the

plays of the legitimate stage, has for many years sponsored the Catholic Theatre Movement to provide moral guidance to theatregoers, and to advise with producers and playwrights who in their good will seek counsel.

The Church is interested in decency because it is interested in the moral law and in man. The Church is concerned that decency and morality characterize all human actions, activities, affairs, and relationships, including recreational and cultural pursuits. So the Church, interested in the dignity, the spiritual and temporal welfare of man, and in recreation enhancing that dignity and welfare, would have the cinema decent, the press decent, and the stage decent. What has been said with reference to film, press, and stage may also be said with reference to radio. The Church would likewise have the radio decent in both its auditory and visual phases.

Our present Holy Father, Pius XII, in his first encyclical, "Darkness over the Earth," cites the errors and evils which have proceeded from the poisoned well of the neglect and repudiation of religion and morality.

Unhappily and paradoxically, in many instances in the past and in some instances today, the light of the screen has contributed to the "Darkness over the Earth". In some instances footlights too have blackened, the ink of presses has thickened, and the glow of radio's electronic tubes has deepened, the "Darkness over the Earth".

Our Divine Lord has promised that not even the gates of hell could or would prevail over His Church. Camera shutters, rising curtains, shuttling presses, radio waves, will then never prevail over the Church—the Church interested in decency, because interested in the moral law, in man and his total welfare.

THE CHURCH AND THE LAY APOSTOLATE

BY REV. CHARLES A. HART

Director, Washington Catholic Evidence Guild

October 10, 1943

Writing from Rome in his first epistle to his converts, mostly Jewish, in Asia Minor, St. Peter, first head of the Catholic Church, reminds them of their new-found dignity: "You [are] as living stones built up, a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ . . . You are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you might declare his virtues, who hath called you out of darkness into his marvelous light" (1 *Peter* 2:5, 9). It should be recalled that these words were addressed, as I have said, to many of the chosen people who, by their covenant with God under the Old Testament, had already quite properly considered themselves a priestly people sharing in the general priesthood of all the Jews. St. Peter reminds them that by their conversion they are now part—living stones, as he says—of the perfect priesthood of Jesus Christ. He admonishes them in this new and higher role to offer spiritual sacrifices through Jesus Christ which will be acceptable to God. Thus are they more than ever before a chosen generation, a kingly priesthood. And the responsibility which follows upon this high office, he tells them, is to proclaim to the world the great virtue of the Savior, who in giving them their new faith has called them out of the darkness of ignorance and error to be sharers in His own marvelous light.

Here in these inspired words of St. Peter, my dear friends, we have perhaps the best expression of the Catholic doctrine of the lay apostolate—or Catholic Action, as it has also been called. That apostolate or "Action" has been officially defined as "the participation of the laity in the apostolate of the hierarchy." Such participation in the priestly apostolate, as St. Peter points out, is predicated upon the participation of every baptized Christian in the priesthood of Jesus Christ.

It would be interesting, if time permitted, to trace from primitive times the growth in the minds of the Catholic laity of an ever clearer consciousness of their great dignity as participants in Christ's priesthood—a participation into

which they enter through their spiritual rebirth in water and the Holy Ghost, by which they become members of Christ's Mystical Body. However, in a few moments of meditation we must content ourselves simply with recalling the expression which the doctrine received at the hands of the Church's greatest theologian, St. Thomas Aquinas, in his *Summa Theologica*. Expressing in exact thought the thirteen centuries of Christian tradition up to his time, he says that the indelible mark which the Sacrament of Baptism imprints upon the soul of its recipient, involves a three-fold sign: (1) *Sign of distinction*, i.e., it separates him from the pagan world and establishes his membership in Christ's Mystical Body; (2) *Sign of obligation*, i.e., it signs him with the duty of offering the one sacrifice left to man which is alone acceptable to God, namely sacrifice of the body and blood, soul and divinity of Jesus Christ, God and man; (3) *Sign of configuration*, i.e., it signs him with the duty, by reason of the participation of all the baptized in Christ's priesthood, to become another Christ, configured, or made like, to Christ.

St. Thomas goes on further to express the obligation of Confirmation, that great sacrament of lay

orders by which the layman is fixed in the fulness of his position in Christ's Body and Christ's priesthood. As Baptism involves his individual obligations, Confirmation establishes his social relations to other members of the Body and to those not yet members. "The confirmed Catholic" says St. Thomas, "accepts the power, as it were *ex officio*, of expressing in words his faith in Jesus Christ." Just as the priest and bishop are fixed in their places in the Mystical Body by Holy Orders, so does the layman secure his place by Baptism and Confirmation. His is not the place of the priest any more than the breast of a body is its head—but it is obvious that his place is an indispensable one.

Here briefly we have the basis for the lay apostolate, the firm foundation in Catholic doctrine for that Catholic Action whereby the laity participate in the apostolate of the bishops and priests. If this teaching of the Catholic layman's place in his Church has been often obscured in the layman's mind since the breakup of Christian unity in the sixteenth century, and if the layman has at times tended to feel himself a passive spectator watching his priests and bishops carry on the work enjoined by Jesus Christ—then that layman now

knows that in taking any such view of himself he has been the victim of just one more error which has not the slightest foundation in sound Catholic doctrine or tradition. For it has always been the doctrine of the Catholic Church, no matter how much error has sought to obscure the fact, that there can be no such thing as a passive Catholic in any order, lay or clerical, in the Church of Christ. I think that within this generation we have been gradually overcoming the disruption of the past four hundred years in the religious life of the Catholic layman. We are gradually returning to the normal life of action which the Church has always presented to her children. Wherever that has not been the case the Church suffers. The religious history of our sister republic, Mexico, points the fact. If today spiritual conditions are improving there, it is in considerable part because of the recent revival of Catholic Action among the laity. A laity active with their priests and bishops is the only one envisioned by Jesus Christ, the Church's Founder.

I do not think that I should become laudatory of the activity of the Catholic layman in his Church. But neither do I feel that pessimism is justified. In the amazing

growth of the Catholic high schools and colleges in the United States in the past generation, Catholic Action has had a powerful natural source from which to draw. The Church has enormous assets in the vast number of trained, intelligent, eager, and interested laymen here in America, such as has perhaps seldom been her fortune at any period anywhere. The challenge to the Church in this country is to organize, to channelize this great power for the cause of Christ, to make it effective in a world that needs just such an influence so desperately in this world crisis. I should say that a very substantial beginning has been made. There is a growing understanding on the part of the layman of his proper place in the Church.

To prove this I need go no further than the National Council of Catholic Men under whose auspices this Catholic Hour has been conducted for more than thirteen years. This great council of men, together with the National Council of Catholic Women, has long acted as a clearing house for the numerous forms of Catholic lay activity.

There is no single type of work for the cause of religion in which the layman is not now a tower of strength. We have but to

recall some of them to realize the remarkable growth of the lay apostolate in the last quarter of a century.

In the field of social and charitable work where the Church has always been so active, trained lay social workers, nurses, and doctors—each with their own organizations—as well as thousands of part time workers in such groups as the St. Vincent de Paul societies, the Ladies of Charity, and the Christ Child Society, and all impelled by a Christian view of society, take over an ever larger share of a task which until comparatively recently was borne almost entirely by religious. Today the task is so much greater than ever before that its accomplishment would be impossible without this constantly increasing lay interest. Closely allied are the many fraternal organizations established under religious influence which meet the need for social contacts, recreation, and aid in times of illness and death. The list of these societies, even if limited to those working on a national scale, is surprisingly long.

The laity are finding in education under religious direction an ever enlarging sphere for their apostolate. As teachers particularly in the hundreds of high schools, colleges, and universities they are

bringing, with growing authority, the wise counsel of the layman to bear upon the education of the layman. That is as it should be and religious education of today cannot but profit thereby. In research work in history, education, science, and philosophy the Church is raising up a very considerable body of lay authorities. They are entering into leadership in organizations like the National Catholic Educational Association, the American Catholic Historical Association, and the American Catholic Philosophical Association. The Church in America is producing its own Maritains, Gilsons, and Bellocs—not as widely known indeed as these lay leaders from Europe, but speaking with a maturity of mind that commands wide respect. Nor have the fine arts, especially the dramatic art of the theatre, as powerful teachers of the good and the beautiful, been neglected—as witness the various growing organizations in these fields, largely of lay membership, working for the cause of the Church.

In the closely allied work of writing and religious publication the laity are finding perhaps their greatest opportunity for Catholic Action. Most of our religious papers and magazines are staffed almost entirely by laymen. The effect

here, in terms of better understanding of the Church in America, is undeniably great. We have come a long way since Al Smith's 1928 presidential campaign. Today bigotry and falsehood know they will be challenged by intelligent laymen who will demand retraction of falsifiers and defamers. When all its weaknesses and omissions have been duly admitted and recorded, it is no exaggeration to say that the laity in America are perhaps the greatest bulwark of the Church, the most active sector in religious life in the world today.

Perhaps I may be pardoned if I add a final word to the record in behalf of those lay teachers of religion to the man in the street who band together for their work in perhaps a dozen larger cities of the country—including the Nation's Capital—under the title of Catholic Evidence Guilds. With the example of the London Catholic Evidence Guild before them and that of the great lay apostle, David Goldstein of Boston, these groups of carefully trained laymen and laywomen, assisted from time to time by the clergy, have been presenting Catholic doctrine in religious forums in city parks and street corners for the past decade. We have reason to know that the work is just as effective in smaller communities

where there are fewer counter-attractions. To many this may seem a somewhat undignified manner of explaining Catholic doctrine—smacking of the soap-box and penny-on-the-drum. But the men and women engaged in this type of apostolate differ from their fellows only in that they have harkened literally to Christ's command to teach all nations and all people, even those on the street corners; to go out into the high-ways and by-ways; to become if you will, fools for Christ's sake as St. Paul urged us all to be. It is to be hoped that this form of lay apostolate, under the direction of the bishops of the various dioceses, will become truly national as a form of adult education. That is the purpose of the National Catholic Evidence Conference which was formed twelve years ago for pooling experience on the presentation of evidence. We now need regularly conducted Catholic information centers in these and other towns to follow up the interest such forums awaken.

All of us must recall only too painfully the severe strictures our Divine Lord hurled at the servant who, being given one talent, buried it. He kept it intact but he did not improve it by using it to enlighten his less fortunate fellows. The

Master was never more severe cogently, clearly, it is incumbent than in His anathema against that upon all followers of Jesus Christ unprofitable worker. His warning to present His case—the case of must fill us all with that salutary Truth Incarnate—to all the world fear which is the beginning of that needs so desperately to hear. wisdom. To the layman, whether It is the bounden duty of layman Catholic or of other faith, may I as well as cleric in the face of the urge that tossing a coin in a collec- universal injunction of Our Lord tion box—however large the coin— and Savior, Jesus Christ: “Going is not enough in a world so openly therefore, teach ye all nations . . . hostile to religion. To paraphrase all things whatsoever I have com- a famous statesman, we are at the manded you” (*Matt.* 28:19, 20). end of beginnings. Intelligently, God bless you.

THE CHURCH AND THE MISSIONS

BY VERY REV. GEORGE J. COLLINS, C. S. Sp.
Provincial of the Holy Ghost Fathers

October 17, 1943

In these days probably more fateful harbinger of the dark, cold than at any other period of his days of another dreary winter. tory there is a universal apprecia- The glorious pageant of every tion of the blessings of peace. For changing color that once stirred modern war, much more than its their hearts to songs of exultant ancient counterpart, inflicts its thanksgiving, now arouses in them hardships as truly on those who instead the dire forebodings of cling to hearth and home, as on impending privation and misery. those who gird on their armor and Is the Lord in heaven forgetful march forth to battle. The storied of the miseries of these his chil- glamor of war makes no appeal dren, languishing on the bosom of to those who must live amid the the once fruitful earth? Does He the squalor and havoc it has created. no longer feel compassion on the Especially at this time of the year, multitude, as He did on that oc- when the shortening days portend cation when He fed the four thou- the advent of greater horrors de- sand with the seven loaves and the scending from the midnight skies, few little fishes? No, He does not the tortured heart of humanity forget; He is not indifferent to the in the war torn lands must cry out sufferings of His fellowmen, but ever louder in its anguish: "How He sees these sufferings in their long, O Lord?" (*Isaias* 6:11). The proper perspective. "Not in bread starving peoples of Europe, living alone doth man live," said He, "but in the ruins of what once were in every word that proceedeth from their homes, and in the bleak fields the mouth of God" (*Matt.* 4:4). that once were teeming with an He Himself is the Word of God, abundance of the good things of and as such He is also the Bread life, herald the approach of of Life. As He had compassion on autumn, no longer now as "the the multitude, therefore, because season of mists and mellow fruit- they had "nothing to eat," so like- fulness, close bosom-friend of the wise "he had compassion on them, maturing sun," but rather as the because they were as sheep not

having a shepherd, and he began to teach them many things" (*Mark* 6:34).

"The Spirit of the Lord is upon me," He said, "wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart" (*Luke* 4:18). That was His primary objective. He did not come on earth merely to feed the hungry or to heal the sick. He did not come merely to improve any or all of the conditions of man's material existence. He said specifically: "My kingdom is not of this world" (*John* 18:36). His chief concern was not with the natural relations of man to man or nation to nation, but with the supernatural relation of all men and of all nations to one another and to God. His mission was to reestablish all men in the supernatural relationship of beloved children of His heavenly Father.

The mission of the Church, too, is primarily supernatural. While ever anxious to improve the lot of her children in every possible way, and ever solicitous for the maintenance of friendly relations between the nations, she does not dissipate her energies in pursuing the chimera of a man-made Utopia. Her objective is rather that "all men . . . come to the knowledge of the truth" (*I Timothy* 2:4), that

they "may believe that Jesus is the Christ, the Son of God: and that believing, [they] may have life in his name" (*John* 20:31).

"No man cometh to the Father, but by me," said Christ (*John* 14:6). He is "the way, and the truth, and the life" (*John* 14:6). He is the Word who "was in the beginning with God," in whom "was life, and the life was the light of men" (*John* 1:2, 4). Only to those who receive Him as such does He give "Power to be made the sons of God, to them that believe in his name" (*John* 1:12). This is the good tidings—the Gospel—which Christ commanded to be brought to the knowledge of every creature, to be for them a source of consolation and a guide of action. For the Church is commissioned, not only to enlighten the mind, but also to instruct the will: "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (*Matt.* 28:19-20).

There is the command of Christ. How has it been carried out? The Apostles took that command literally, and made their plans to carry the Gospel to every known land. In the Acts of the Apostles we have a written account of the missionary

journeys of St. Paul. The labors of Christ to their ancestors. Finally, a permanent organization, the Kingdom of Christ are known Congregation for the Propagation mostly by tradition. Their successors carried on still further the work of extending the domain of the Church. It was particularly, however, the successors of St. Peter, the Prince of the Apostles, who, as they undertook St. Peter's task of governing the Church, also undertook the principal obligation of spreading the Gospel. The peoples of Europe owe the Christian civilization and culture for the preservation of which they are now fighting, chiefly to the zeal of the Bishops of Rome in spreading the Gospel of Christ. Thus we see Pope Celestine sending St. Patrick to preach the faith in Ireland and Pope Gregory the Great sending St. Augustine to labor for the conversion of England, and Pope Zachary strengthening the hand of St. Boniface in his labors among the Franks, by investing him with the authority of Papal Delegate. Later we find the Popes St. Nicholas I, Hadrian II, and John VIII laying the foundations of Christianity among the Slavic peoples by their approval and encouragement of the apostolic labors of SS. Cyril and Methodius. The people of the Scandinavian countries are indebted to Pope Gregory IV who sent St. Anshar to bring the knowledge

of Christ to their ancestors. Finally, a permanent organization, the Kingdom of Christ are known Congregation for the Propagation of the Faith, was established by Pope Gregory XV in 1622, for the express purpose of carrying on the missionary work of the Church in countries that had not yet accepted Christianity.

The last 150 years have witnessed a remarkable spreading of the Church throughout the entire world, and a constant increase in missionary spirit amongst clergy and people alike. Numerous congregations of men and women have sprung up, especially devoted to work in the Missions, thus providing additional laborers to assist the members of the older religious orders who have borne "the burden of the day and the heats," in gathering the harvest of the Lord. The people have assisted by providing for these soldiers of Christ the material sinews for the spiritual conflict of wresting souls from the grasp of Satan, and by praying the Lord to shed His grace in abundance both on His missionaries and on those for whom they labor. Grouped together in societies such as the Society for the Propagation of the Faith, the Association of the Holy Childhood, and others too numerous to mention, their prayers and their alms have upheld the arms of the missionaries

outstretched like Moses' to implore God's blessing on his people.

The history of the missions in these later years shows how God has responded to these unremitting efforts and these untiring prayers, as little by little the Church advances in her work of pushing Satan from his last strongholds on earth, and establishing in his place, the Christ, the Son of God. That this work has advanced beyond mere infiltration into the enemy's lines, is evidenced by the spectacle of Chinese and Japanese, Indian and African, Malayan and Polynesian, offering up now, for their own people in their own lands, the self-same Sacrifice that Christ Himself offered in time gone by for all mankind on the altar of the Cross. Scattered through these missionary lands are 7,000 native priests and 45 native bishops, with 12,500 native seminarians offering abundant promise for the future. As the Popes have frequently pointed out, the presence of native priests and bishops in a land is an evidence that the Church has been established there on a solid foundation. The day when these pagan countries will be completely conquered for Christ is not here yet, but its sun is slowly beginning to appear above the horizon.

It would be a mistake, however,

to look only at the bright side of the picture. The Church is on the offensive, it is true, but the road to final victory is long and tedious. Only a mere handful of souls in these missionary countries have accepted the doctrines of Christ. Millions and millions of others have still never heard of His gracious Personality, and of His yoke that is sweet and His burden that is light. They also must hear His voice and follow Him so that there may be one Fold and one Shepherd. There are thousands of priests, brothers, and nuns laboring in many lands to enlighten these children of God who have gone astray concerning their noble destiny, and to bring them all to the "Shepherd and Bishop of their souls" (I *Peter* 2:25). But other thousands are needed. There are thousands of faithful souls at home leagued together to assist these missionaries by their prayers and contributions. Other thousands are needed to carry on the work and keep it ever growing.

This is the essential work of the Church, to make Christ's Personality known and His precepts obeyed from one end of the world to the other. Whatever else may have to be accorded attention because of the exigencies of time and place, the extension of Christ's Kingdom

on earth must always receive full priority both in the allocation of the human agents who are to be God's instruments in this regard, and in supplying these agents with all the material assistance they require. The Church is animated with the sentiments of the great Apostle St. Paul, who wrote to the Corinthians: "If I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel" (I *Cor.* 9:16). Like him she considers herself a "debtor" to preach the Gospel "to the Greeks and to the barbarians, to the wise and the unwise" (*Rom.* 1:14). Those souls have caught the true spirit of Christianity who are animated with a similar zeal to make Christ known and loved by all men.

"How beautiful upon the mountains," says the prophet Isaias, "are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!" (*Is.* 52:7). That is the work of the missionary as it was the work of Christ, to bring to all men the good tidings of salvation. If that supernatural message is accepted, in its entirety, by the nations as by individuals, the bless-

ings of the natural order will follow perforce, and in much greater measure than if they were made the primary object of pursuit. It is only when the supremacy of the supernatural is recognized that the natural can come to its full development. It is only when men give glory to God in the highest that they will have peace on the earth.

In the philosophy of the Christian mind, the improvement of the domestic, political, and international relations of mankind is to be sought, not as an end in itself, but only as the by-product of man's betterment in the supernatural order. "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you," is the divine guarantee of the truth of that philosophy. The nations, however, have preferred to be guided by the prudence of man rather than by the wisdom of God. They have persisted in their refusal to accept the philosophy of Christ in this regard, and in their reluctance to carry out the course of action that He advocates. They have rejected the supernatural bond of unity among men, and have placed their reliance instead on the material, on the existence of common interests and common fears. As the

Lord said of old to the prophet Jeremiah: "My people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves broken cisterns, that can hold no water" (*Jer. 2:13*).

In these days, therefore, when all men of good will are praying for the coming of peace, they should pray also for the coming of the Kingdom of Christ, both in the hearts of those who have not yet heard of Him, and in the hearts of those who have already accepted Christianity in theory, but shrink from putting that theory into practice. The only peace worth having is the peace of Christ secured by the reign of Christ. Man's dream of everlasting peace among the nations of the world will remain only a dream until the individual nations and their leaders recognize that their power on earth is subject to a greater Power in Heaven; and until they acquire knowledge that in making their decisions concerning the division and the regulation of the dominions of the earth, they must ever respect the rights, and obey the laws, of the supernatural Kingdom of Heaven.

THE CHURCH AND INTERRACIAL JUSTICE

BY REV. JOHN LaFARGE, S. J.
Chaplain, Catholic Interracial Council, New York

October 24, 1943

The present program of the Catholic Hour is devoted to practical topics. When we speak of the Church in Action we are telling a story, and a very great story. We are showing how the Church founded by Jesus Christ is healing the wounds of mankind, like the Good Samaritan of whom the Savior speaks: Counseling the doubtful, consoling the sorrowful, encouraging the hopeful, and strengthening the bonds of human society.

The Church tells man that he has here no abiding home. We are made for eternity, and all the genius and wisdom of all time can make nothing out of this life but a passing pilgrimage. It is a brief time in which to believe, to live, to suffer, and to die. Yet the Church is not indifferent to the conditions of that pilgrimage. Her Divine Founder wrought the miracle of changing water into wine so that the guests at the marriage feast should be merry, that the dignity of matrimony should be symbolized, and the bride and groom would be better prepared, better equipped, to carry out their life-task of building a noble and God-fearing home.

The Church gives answers to the deepest problems of eternity, but she gives practical answers also to those of time. She answers those problems which affect our spiritual life, affect our love and service of God. One of these problems grows more difficult as the world grows older and more civilized: This is the problem of human unity, the question how the different groups and nations and races of men can learn to live together on the face of this much-troubled globe.

The Church is deeply interested in this question. Her Divine Founder, Jesus Christ, the night before His Crucifixion, prayed to His Father in Heaven that all men might be one, as He and His Father are one. Saint Paul, the Apostle of the Gentiles, told the Athenians that God had made of one kind all the nations of the earth, and he reminded his Christian followers that we should all live and treat one another as members of one spiritual Body, whose head is Christ Himself. Our Holy Father, Pope Pius XII, in his latest message to the Universal Church (*Mystici Corporis*), bids all men to "turn their

gaze to the Church" and "contemplate her divinely given unity by which all men of every race are united to Christ in the bond of brotherhood." As children of one Father, all are endowed with the same immortal soul, all are subject to the same rights and obligations. The social teaching of the Catholic Church recognizes no exceptions on the score of race or color when it comes to the question of fundamental human rights.

If we are going to live together in unity upon the face of the globe we cannot, according to Catholic teaching, make or permit any such exceptions to be made. We say to an employer: Look, here is the father of a family. He has a wife to support, his children to educate, his obligations to perform as a citizen and as member of a Christian community. You must pay him wages sufficient to perform his duty. You, or the community of which you form a part, must see that he has proper conditions for the exercise of family life, proper recreational facilities, proper safeguards for health. But what if the employer replies: Yes, I agree to all that, because this man is of my own race. But when he is a man of another race, I cannot recognize these rights on his part, but must treat him as an inferior. The

Church's answer will be: No such exceptions can be made, for they are contrary to human unity. They are a violation, says our present Pontiff, Pope Pius XII, of "the universal law of human solidarity and charity," which is the law of Christ's Kingdom.

The world today, unfortunately, presents a picture very different from that which Christian teaching would like to have realized. It is a world where race is being inflamed against race, where certain races arrogate to themselves the right to dominate over all others.

We have seen the terrible effect of such teaching as proclaimed by Hitler in Europe. The Nazi racism seems to us unbelievable, yet a younger generation is being trained to accept it without question. Witness to its ravages are the graves of Jews and Christians slain in the name of this teaching, in Eastern Europe.

We are not immune from such teaching, and some forms of it have struck deep roots into our national life. Its poison is still capable of rousing a mob to reckless fanaticism.

In view of such a picture, the Catholic Church, with her sublime teaching on human unity, cannot rest indifferent. Interracial justice is her answer. This doctrine

teaches that the relations between racial groups should be governed not by false theories of essential racial superiorities, but by the Christian teaching as to the spiritual dignity of the individual human person, and the essential unity of mankind.

Within the sacred confines of her temples, the Catholic Church daily enacts a spectacle which is in itself the denial of all that race hatred would proclaim. Before her altars kneel, in complete equality, men of all nations and races. All receive together the sacred Body and Blood of the Lord, and all are united together by the common sharing of the Savior's Person. To this most sacred and intimate bond of personal intimacy with the God-Man, no bars of race, color, or nationality are tolerated. Her priests are drawn from all races, and black priests offer the Holy Sacrifice of the Mass at Catholic altars here in the United States, equally honored by their own racial brethren and by white Catholics.

But her action is not confined to her church sanctuaries and altars. She goes out into the highways and byways to meet this evil on its own ground, and demands that interracial justice shall be put practically into effect.

No more practical field for such

action can be found than that which concerns the situation of the Negroes in this country. A recent survey, made by Catholic students of the problem, showed that the Negro community is a glaring example of the results of neglect and artificially arrested progress. Among the conditions peculiar to the Negro community, reports this survey, are the following:

SEGREGATION: With a growing population, there exists a scarcity of living accommodations, and resultantly higher rents, overcrowding, and unhealthy living conditions.

UNEMPLOYMENT: Is found to a far greater extent among Negroes than among any other group in American life, with the highest percentage on the relief rolls.

LOW WAGES: Where Negroes are employed, save under the abnormal conditions of war time, they receive, as a rule, a wage much lower than that paid to others for doing the same work. Because the fathers of families are denied a living wage, many mothers are obliged to go out to work to supplement the family income. With both father and mother away from home, the children, left without parental supervision, are the more subject to mischief, delinquency, and crime. Race prejudice denies

the Negro employment in jobs for which he is amply qualified. Certain types of labor unions are grievous offenders in this regard.

As a result, the natural leaders of the race are obliged to devote all their efforts for its welfare, and all their energies, to the problem of securing the basic rights and privileges of citizenship. Until these fundamental, natural, and civic rights are granted, the Negro community will be denied the benefits of the leadership of those best qualified to direct the race's progress.

For this reason groups of Catholic men and women, of both races, are working in different parts of the country to remedy such disorders by whatever means are at hand—of public education and constant representation of those who are in a position to apply the proper correctives. This is but a beginning, a small beginning, in view of the vast amount of work that needs to be done. But it is a vigorous beginning, and the Catholic program for interracial justice is making steady progress, winning wider and wider circles of support among the clergy and the laity of the United States.

You may ask: but is such action realistic? Or is it aiming at a Utopia which can never be attain-

ed? How can a change be made in the deep-seated prejudices of men? The answer is that this program is entirely realistic, and that for two good reasons.

The first is that a truly Catholic program must necessarily be realistic. The Church deals with people not as they are imagined to be, but as they are; she deals with living persons, not with masses and abstractions. For that reason interracial justice, as conceived in the Catholic sense, is not satisfied with generalities, but deals with specific problems and the specific prejudices which cause these problems. It believes that people can learn to overcome their prejudices, and that these will yield to education, to the persistent, quiet, but effective presentation of the facts.

On the other hand, the program for interracial justice takes an important truth into account. No matter how successfully prejudice is dissipated, this will mean little or nothing unless there is a corresponding progress in the race against which the prejudice is directed. Our country cannot survive, and we can have no social peace, if the Negro and other minority groups are not fully integrated into the life of the country—into our religious life and our civic life. As long as they are burdened

with the weight of race prejudice, this integration can never take place. But in order to be fully integrated, the race must be built up, spiritually and materially. It must be educated, and learn to educate itself. It must develop its leaders, strengthen its inner resources. Interracial justice, therefore, battles on two fronts: a warfare against injustice and prejudice, a campaign for the spiritual and educational progress of the race.

One evening last August I was watching a sight which illustrated the simple truths that I have just spoken. It was the amazing work of salvaging the former ocean liner *Normandie*, now the *Lafayette*.

Out of the ship's hold were being pumped great cascades of water and, as the streams poured over her deck, the immense bulk of the hull was steadily righting itself. A giant measuring rod that hung from the boat's stern down into the water was slowly, imperceptibly, being pulled higher and higher. Already, by that date, the deck, which had lain over at an angle of ninety degrees, half buried in the Hudson River mud, was now listing at an angle of but some thirty degrees, and soon would be practically horizontal. The wide, dirty, black band which had marked the ship's line of submersion, was now lifted far

above the water level. That band was a grim reminder of the fate that had befallen the once mighty vessel; yet was now a pledge of the freedom she would experience again—freedom from that clinging mud, which seemed to mock and baffle all human ingenuity, all mechanical power.

The work of righting the *Normandie* was a triumph of engineering wisdom. Out of 5,000 plans, one was chosen, which was disheartening in its complexity and tediousness. Two great processes had to go hand in hand. The vast bulk of the ship had to be strengthened, girded from within, protected against cracking and breaking. Concrete was poured into her bulkheads, and armies of engineers and workmen planned and welded the bonds that would hold her form together. Yet all the time the work of righting and freeing the ship's hull was proceeding. Nothing was allowed to drift, nothing would have taken place without the steady forces being applied that once more brought back the *Normandie*, as in former days, upon an even keel.

So with the great work of bringing back to a level the lives of those of our fellow citizens which are submerged in crime or poverty or ignorance because of racial antagonism, the work of freeing these

lives from the clinging mud of racial prejudice. The level sought is the level of justice and charity, the freedom sought is that of equal opportunity, whereby a man and his family may sail safely to the port of eternal salvation. As the bonds are loosed, so the fabric of the family and the race must be built up, through the great missionary apostolate of the Christian Church, through the work of devoted leaders of both races, through zeal and self-sacrifice and cooperation.

This is a mighty work and a difficult one; but so are all things which are worth while. Is it im-

possible? Are we to yield to those who clamor that nothing can be done, who cry defeat? I recall the motto of the engineering company which so notably effected the salvage of the *Normandie*. "The difficult things we do at once," says the motto; "the impossible takes a little longer." So, too, in the matter of interracial justice. That which is difficult we shall do at once. That which is impossible will take a little longer; but it will still be done, for all things are possible to Him whose power knows no defeat, whose Kingdom is the Kingdom of the ages.

THE CHURCH AND THE SERVICE MEN

BY REV. LAWRENCE F. SCHOTT

Diocesan Military Deputy, Diocese of Harrisburg

October 31, 1943

The Church has gone to war—accordingly He founded an organization which should carry on His side. In a previous series of addresses in the Catholic Hour, the Chaplains reported to you from the fighting fronts. This broadcast is the observation of a priest who has been privileged to be with your service sons on the training front.

The towering shadow of Jesus Christ falls across the centuries dominating all men of all time. At the instance of His Heavenly Father, the Son of God comes to earth to redeem the sinful souls of humanity; the merits of His death on the Cross overflow the demands of God's justice and the cleansing flood rushes back to purify those who preceded Christ in time, touches those who associated with Him during His brief visit to earth, and surges forth to cleanse the countless generations who will follow Him. Salvation is for all men and the normal channel by which God's grace flows to souls is through the Church which Christ established for that purpose. The Son of God's direct ministrations to souls on earth was of short duration; Christ usually works in natural ways; accordingly He founded an organization which should carry on His mission—Christ established His Church which would be present every day of every year and would service with God's grace all souls who came to it.

Christ's Church remains the same in every age; her foundation is the rock—Peter. The means of sanctification she is to administer were definitely established by her Divine Founder. There can be no change in the Church, the only adjustment that can be made to bring more grace to men's souls is to arrange more methods by which more men can come more often to the faucets which lavishly pour their saving flood upon all souls within range of God's beneficence. The Church will use every avenue possible to bring God's grace to souls—that is her only purpose of existence. Everything not evil must be pressed into service so that no soul may perish from thirst in the desert of ordinary living. Those who are charged with the guidance of the Church have only one criterion for all their planning—will it bring more souls in contact with God's

grace? Every adjustment of the Church must be examined by this gauge and not be found wanting.

In times of war, because the souls of so many young men go hurriedly and untimely before the Eternal Judge, it is critically important that no moment be lost in ushering souls into the divine intimacy which is the state of grace. In times of peace we might tarry and experiment and delay; but promptness, even rapidity, is vital in an emergency. When the dark clouds that presaged war began to gather on the horizon, the Bishops of the United States, blessed with the spiritual vision with which God endows their positions, designated as the organization which would serve as the Church's special medium of charity to servicemen—the National Catholic Community Service.

In the first World War many different agencies of the Church were active in bringing aid to the Servicemen. Prominent among these groups were the National Catholic War Council, and the Knights of Columbus which merited the high praise of our men for their kindness and great generosity. In the present emergency, an inclusive organization, comprising and coordinating all the facilities of the Church, was to be the instrument of the Church in marshalling all

the abilities of every Catholic to the war effort.

When the country needed help to enlist community resources so that the displacements of war might not work havoc in men's souls and in their lives, the United Service Organizations was founded and the National Catholic Community Service became the Member Agency of the Catholic people to participate in this aspect of war work. USO is known now familiarly and affectionately around the world as the friend of those in the service of their country. It is a typically American organization for it recognizes differences; the six agencies which are united in this effort were not intended to lose their identity and all be forced to conform to one set pattern (Our enemies use such tactics). America has room for diversified opinions—men respect the thoughts of others although they do not understand them. The NCCS is as Catholic as any Catholic American home—any American would feel at home in its clubs and expect to have his ordinary needs cared for, and a Catholic would find there those additional ministrations which satisfy his unique religious requirements.

The NCCS serves soldiers, sailors, marines and air corps men—men and women war-workers in overburdened communities—women

in the Service—and the wives and sweethearts of the servicemen.

We can hardly imagine an American home anywhere in this land which would not welcome those Americans who have been displaced by war-service or by war-work, and yet service men and women and war-workers would be reluctant to stop in and make demands on the ordinary home. Where the war impact has caused abnormal conditions, the USO is set up as the community home where all may have an opportunity to shield and shelter the strangers within our gates. This is the American way of bringing a home to all those who are forced by circumstances to be absent from their homes; this is the American way of reaching arms of mercy across the continent and enfolding all our loved ones in their charitable embrace.

The number of Catholic young men and women in the service of their country and on the assembly lines of our war industries is exceedingly large in these United States. This is not too difficult to understand when we remember that Catholic families are comparatively arge. It was revealed recently that from Brooklyn, N. Y., 10 Catholic families had each given 6 sons to their country's service; the tragedy of the loss of the five Sullivan brothers is still fresh in all our minds.

The Chaplains have already reported to you on the Catholic Hour and in other ways the response of these young people to their religion, when a priest is able to be with them; the National Catholic Community Service assists these Chaplains and helps to satisfy the religious needs of this constantly growing army. Because their needs are not only material but spiritual a priest is assigned as moderator for each of the centers. The Catholic has been trained to share his most intimate confidences with the priest and to follow his mature and experienced judgment in religious matters. Spiritual difficulties and sin-laden souls may be righted through the use of the Sacrament of Penance. What peace of mind comes to the Catholic parents who receive a letter from their son or daughter telling them that they have righted things with God! Even the tone of a Government telegram announcing the death of a beloved son is softened when the memory of this preparation assures them of his eternal safety with God. Instruction and counsel in religious matters can be given over a cup of hot coffee or in the midst of a boxing show or a basketball game; much helpful advice can be proffered (and without repugnance to the listeners) as a priest sits through a movie with them or observes the gyrations of

the latest jitterbug artists. Neglected Confirmation can be remedied, marriages properly prepared and witnessed, frequency at the Sacraments encouraged and arranged, and the whole stream of religious knowledge and practice widened and deepened. The priest usually finds himself a most welcome visitor to their group, he understands them, he respects their confidences, he is empowered with the spiritual means to renew and increase grace in their souls—the priest is a friendly bond with their homes, he is the familiar chain which ties them to God—he is loved—he is used—and that is reason enough for his fatherly interest in these clubs.

Do others feel displaced as such attention is meted out to the Catholic visitors? No, each receives exactly what he chooses. The wide and mature experience of the priest is available—they need but to ask for it, as they soon learn. They are encouraged to give religion first place in their lives according to the light of their own consciences.

In addition to the religious aids which are available in these clubs, there is a constant program of wholesome recreation which drives away homesickness and brings forgetfulness of military routine and gives an outlet for the normal zestful activity of young people. Our

hostesses, knowing the weakness of every man, young and old, have prepared and served oceans of coffee and mountains of food like mother used to make.

In our work religion is understood to be an intelligent design for living and not a matter of an hour's endurance on a Sunday morning. The young men and women, whom we serve, are doing a great deal of serious thinking and they must come to some reasonable solutions or they become bitter and frustrated. God and souls and religion must fit into the pattern of life or we are existing in a madhouse. The war and fighting and death must have some deep spiritual significance or everything is hopeless. In the charity-in-action of this work a new stress is placed upon the second of God's two inclusive commandments—the love of neighbor—and a new understanding is achieved of the reason for this human love in our love of God. Building upon these firm foundations, tolerance and cooperation receive a new interpretation and meaning. That the service men and women understand and appreciate these clubs is evidenced by their own words.

From England comes this comment: "Six weeks ago I visited your club, it was the first time in my

life that I was personally intro- grieved them in the strange land
 duced to charity, ate charity, slept of being away from home; the
 charity, lived charity—this sort of USO was their other-home, their
 thing gives us, who are now fight- travelling-home, their home near
 ing, new hope that there's going to the camp. The virtues that we ex-
 be a lot of charity around in the pect in homes of Americans must
 world we are trying to build for always be prominent in these sub-
 our tomorrows. God bless you all stitute homes—we want these fu-
 and keep you helping us boys." ture fathers and mothers to under-
 From Africa a very frequent visitor stand what their country values,
 of old writes: "Your USO brought what they are fighting for, and
 home to me the real meaning of what must be present in their post-
 equality and fraternity. There we war homes. The National Catholic
 had an organization operated by Community Service is endeavoring
 the National Catholic Community in its own way to impress upon
 Service that represented only one everyone who comes into contact
 of the many religions of the world. with it that religious living—pay-
 It must be said that to your organ- ing to God and to every man what
 ization, there was only one thing is their just due—is the only stable
 important, the comfort and peace foundation for our beloved country.
 of mind of a soldier. Be he Cath- America must show the way; we
 olic, Protestant, Jew, Atheist, must not only feed and clothe the
 Heathen, or what; be he black, bodies of a war-shattered world but
 white, brown, red, or even yellow, we must understand and direct and
 it made no difference, we were all service the souls of a bewildered
 the same and in the same boat. populace. The spiritual works of
 Equality, fraternity, these two mercy are more important than the
 words never fitted any other organ- corporal works of mercy—the soul
 ization more than they do your is of infinitely more value than the
 USO. From you I learned their body. It is a deposit in soul-divi-
 true meaning, and a lesson never dends that National Catholic Com-
 to be forgotten." munity Service is making now, it

is an investment in soul-bonds
 which is being made by devoted
 staffs and faithful volunteers and
 generous contributors. The fighting
 fronts of the world are manned by
 boys who carry happy memories

Never a day goes by that some-
 one who has been benefited by
 the USO does not write back to
 these clubs to give emphatic ex-
 pression of gratitude. They will
 always remember the kindness that

of the home-fronts where it touched whose Kingdom is not of this and sustained and supported them world, Christ our Savior, to whom —their USO Clubs. The Nat- we pledge new allegiance on this ional Catholic Community Service His Kingship day, He for whom is alleviating suffering, dispensing all this is being done, will be His charity, nurturing patriotism, deep- own reward to those whose hearts ening spirituality, in short doing and hands bleed with charity for God's work among men. And He, those who need it.

THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

86 CATHOLIC HOUR STATIONS

In 38 States, the District of Columbia, and Hawaii

Alabama	Mobile	WALA	1410 kc
Arizona	Phoenix	KTAR	620 kc
	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
Arkansas	Little Rock	KARK*	920 kc
California	Fresno	KMJ	580 kc
	Los Angeles	KFI	640 kc
	San Francisco	KPO	680 kc
Colorado	Denver	KOA	850 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Miami	WIOD	610 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA	970-620 kc
Georgia	Atlanta	WSB	750 kc
	Savannah	WSAV	1340 kc
Idaho	Boise	KIDO	1380 kc
Illinois	Chicago	WMAQ	670 kc
Indiana	Fort Wayne	WGL	1450 kc
	Terre Haute	WBOW	1230 kc
Kansas	Wichita	KANS	1240 kc
Kentucky	Louisville	WAVE*	970 kc
Louisiana	New Orleans	WSMB	1350 kc
	Shreveport	KTBS	1480 kc
Maine	Augusta	WRDO	1400 kc
Maryland	Baltimore	WBAL	1090 kc
Massachusetts	Boston	WBZ	1030 kc
	Springfield	WBZA	1030 kc
Michigan	Detroit	WWJ*	950 kc
Minnesota	Saginaw	WSAM	1400 kc
	Duluth-Superior	WEBC	1320 kc
Mississippi	Hibbing	WMFG	1300 kc
	Mankato	KYSM	1230 kc
	Rochester	KROC	1340 kc
	Virginia	WHLB	1400 kc
	Jackson	WJDX	1300 kc
Missouri	Kansas City	WDAF	610 kc
	Springfield	KGBX	1260 kc
	Saint Louis	KSD*	550 kc
Montana	Billings	KGHL	790 kc
	Bozeman	KRBM	1450 kc
	Butte	KGIR	1370 kc
	Helena	KPFA	1240 kc

86 CATHOLIC HOUR STATIONS

In 38 States, the District of Columbia, and Hawaii

Nebraska	Omaha	.....WOW	590 kc
New Mexico	Albuquerque	.....KOB	1030 kc
New York	Buffalo	.....WBEN	930 kc
	New York	.....WEAF	660 kc
	Schenectady	.....WGY	810 kc
North Carolina	Charlotte	.....WSOC	1240 kc
	Raleigh	.....WPTF	680 kc
	Winston-Salem	.....WSJS	600 kc
North Dakota	Bismarck	.....KFYR	550 kc
	Fargo	.....WDAY	970 kc
Ohio	Cleveland	.....WTAM	1100 kc
	Lima	.....WLOK	1240 kc
Oklahoma	Tulsa	.....KVOO	1170 kc
Oregon	Portland	.....KGW*	620 kc
Pennsylvania	Allentown	.....WSAN	1470 kc
	Altoona	.....WFBG	1340 kc
	Johnstown	.....WJAC	1400 kc
	Lewistown	.....WMRF	1490 kc
	Philadelphia	.....KYW	1060 kc
	Pittsburgh	.....KDKA	1020 kc
	Reading	.....WRAW	1340 kc
	Wilkes-Barre	.....WBRE	1340 kc
Rhode Island	Providence	.....WJAR	920 kc
South Carolina	Charleston	.....WTMA	1250 kc
	Columbia	.....WIS	560 kc
	Greenville	.....WFBC	1330 kc
	Sioux Falls	.....KSOO-KELO	1140-1230 kc
South Dakota				
Tennessee	Kingsport	.....WKPT	1400 kc
	Nashville	.....WSM*	650 kc
Texas	Amarillo	.....KGNC	1440 kc
	Dallas	.....WFAA	820 kc
	El Paso	.....KTSM	1380 kc
	Fort Worth	.....WBAP*	820 kc
	Houston	.....KPRC	950 kc
	San AntonioWOAI	1200 kc	
	WeslacoKRGV	1290 kc	
Virginia	NorfolkWJAR*	790 kc	
	RichmondWMBG	1380 kc	
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	SpokaneKHQ	590 kc	
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