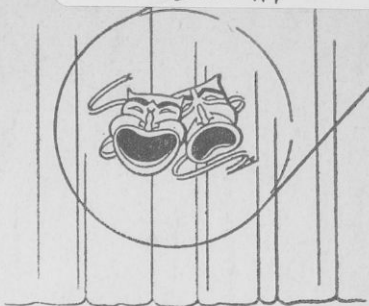


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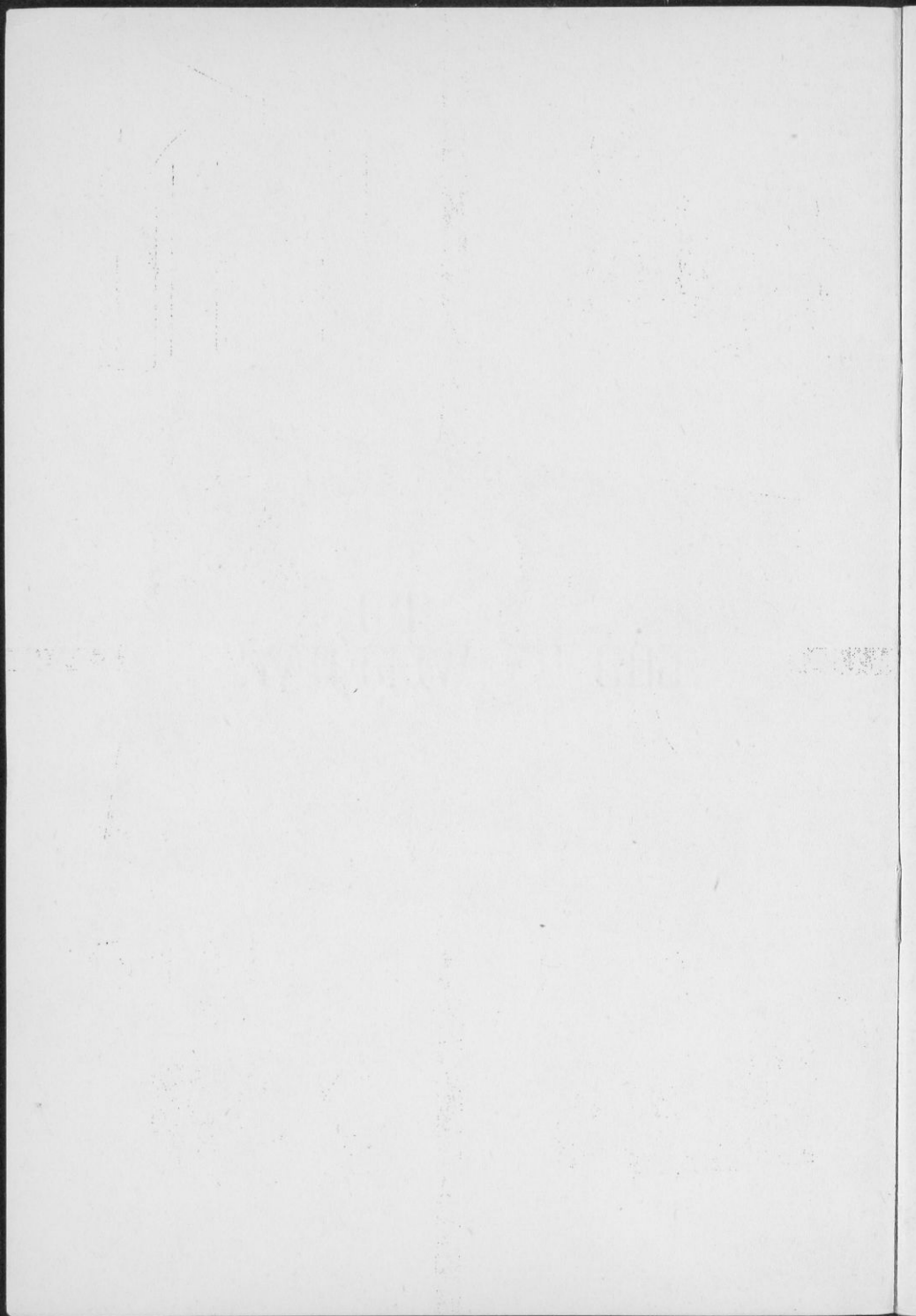


GOD

On Weekdays

VERY REVEREND
FRANCIS J. CONNELL, C.S.S.R., S.T.D.





"GOD ON WEEKDAYS"

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"GOD ON WEEKDAYS"

Four addresses delivered by Very Rev. Francis J. Connell, C.S.S.R., S.T.D., on the Catholic Hour during June, 1950. The Catholic Hour, in its twenty-first year of existence, is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

1950 HOLY YEAR SERIES

BY

VERY REV. FRANCIS J. CONNELL
C.S.S.R., S.T.D.

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GOD IN THE OFFICE

Address delivered on June 4, 1950

Dear Friends:

Today I am beginning a series of talks entitled "God on Week-days." I have chosen this title because I believe that there are many persons who exclude from their daily occupations all consideration of God and of God's law. Some of these are people who never give a thought to God on any day of the week. But others are men and women who realize that they serve and obey God, and so they go to church regularly and devoutly on Sundays and regard themselves as religious-minded people. Yet, apparently it never occurs to them that they must serve and obey God on weekdays as well as on Sundays. The consequence is that they frequently do things that are actually opposed to God's commandments in the affairs of everyday life—for example, in their business, their amusements, their conduct toward the other members of their family—yet they never seem to be aware that they are keeping God out of a large portion of their lives. For all practical purposes, they are believers on Sundays and atheists on weekdays.

I am speaking particularly to people of this type, and I hope I shall persuade at least some of them to bring God and God's law into their everyday life. They need to be taught that God is concerned with every detail of our lives, that everything we do should be regulated by His commandments. Every thought admitted into our mind, every word issuing from our lips, every action performed with the faculties of our body or soul is either in accordance with God's law or against it. And so, it is vitally important that we honestly ask ourselves whether we are trying to regulate our everyday conduct by the laws of God or, whether on the contrary, we are frequently doing things that are offensive to Him. It is a very sad situation when those who believe in God give Him only a slight tribute of obedience and love, when they could and should give Him much more. They have a bowing acquaintance with Him one day of the week, but treat Him as a complete stranger the other six days.

It is my earnest hope, there-

fore, that my hearers will be sincerely desirous of bringing God into their weekday occupations, and I shall try to point out most of the things that should be done and some of the things that should be avoided in order to give God more faithful service and more exact obedience in the ordinary actions of daily life. And I can assure you that if you try honestly to serve God faithfully day after day in all that you do, you will enjoy a happiness far greater than any happiness in this world.

Today my subject is "God in the Office." I am using the word "office" to signify every form of business, whether it be commerce or industry or farming, whether it be performed by a clerk or an artisan or a laborer, whether it be conducted by one individual or by a large firm hiring thousands of employees. The point I wish to establish is this: There are many persons today who are disobeying the commandments of God in their various forms of business, and yet seem not to realize it. I am not referring primarily to those who are guilty of flagrant offences, such as the merchant who uses false weights or the

clerk who steals money from the cashdrawer. Everyone knows that such actions are wrong, and every decent person condemns them. I am referring chiefly to those who employ methods of business which are fairly common and which many people have adopted, apparently without any sense of shame or guilt—but which, if you examine them honestly, you will find to be opposed to the laws of God.

Take, for example, modern advertising. It is the usual custom for anyone who has something to sell, whether it be a cake of soap or a skyscraper, to advertise it as the best buy of its kind that was ever made. Now, actually, many of the claims made in some advertising are downright falsehoods. I suppose most persons are aware of this; but the fact remains that many other persons are deceived and cheated by the fantastic claims of some of the advertisements they read. A few years ago, the chairman of the Federal Trade Commission estimated that the amount taken annually through fraudulent advertising was more than five hundred million dollars, most of it from the sick, the poor and the ignorant (L. Lyon, "Advertising" in *Encyclo-*

pedia of Social Sciences, I, 473). Any intelligent person can see that those who deliberately make false statements in advertising, as in any other form of communication, are guilty of lying; and if they thus induce people to buy products which fail substantially to measure up to the claims of the advertisement, they are also guilty of theft.

Again, one who employs another person to work for him is bound to give him a just wage—and by a just wage I mean a salary sufficient to keep a man and his family in decent comfort. In recent years there has been a great improvement throughout our country in this matter, due in great measure to the efforts of organized labor. But there are still many employers who are paying their employees much less than they should and could. Those employers are committing sins of avarice and injustice—grave sins against the law of God. They may boast of their honesty and go to church regularly and perhaps make large contributions to public causes, but actually they are little better than the robber who forces his victim to give up his money at the point of a gun.

Another principle that is

often forgotten in modern business is that a person who sells a commodity has a right only to moderate profit. If he demands an exorbitant price, even though he may be able to force consumers to pay it, he is acting unjustly. And the case is worse when a number of dealers make a common agreement to raise their prices far above what is reasonable. These are the people who need to admit God into their offices and to learn from Him the meaning of His commandment: Thou shalt not steal.

Again, it is not an uncommon practice in our land for a business firm to bribe civil officials in order to secure governmental patronage. This, too, is a deed of injustice, and in most cases the taxpayer ultimately foots the bill to cover this bribe. Those who stoop to this degrading act not only fail against justice but also foster the spirit of disloyalty in officials who are pledged to render honest service to their country. It is sad to realize that there are such business men and such public officials in our land today, but it is still sadder to realize that they seem to have no remorse of conscience when they perform these

evil deeds. They need to bring God into their weekday occupations.

It would be a mistake, however, to blame only those in higher posts in the business world, the owners and the managers of large concerns. Many persons in humbler positions, the workers and employees, are woefully neglectful of the duties imposed on them by the commandments of God. There are some—I would even say there are many—who habitually come late to work or slip away before the appointed hour or waste in idleness the time they are supposed to give to their work. Employees who fail in such ways have no right to the full amount of the salary they receive. Others take equipment or material from the office or shop where they are employed without the permission of their employers. Others, who are entitled to submit an expense account to the firm, add expenses which they have actually not incurred. These are acts of injustice, acts of theft. The fact that they occur frequently today, and that many of those who perpetrate them are evidently not conscious of any guilt does

not make them right in the sight of God.

Perhaps the most deplorable and the most common fault on the part of many workers today is their carelessness in performing their appointed tasks. Apparently their only objective is to get the largest possible salary for the least possible effort. The result is that many of the articles produced today are poorly made, or put together in a slipshod, careless manner, and are sometimes worthless after a brief period of use.

How different was the attitude of the workmen of the middle ages, when Christian ideals influenced every phase of life! You will find an example of this in the buildings erected during those centuries, especially the majestic cathedrals of Europe, which even today are the envy and the admiration of architects and builders. How painstaking and conscientious was the workmanship put into these structures, even in the smallest details! The reason for this is that those workmen of long ago performed their tasks in a spirit of faith, with a desire to give glory to God and service to their fellowmen. And so, they

put their whole heart and soul into their work.

There is no reason why this same spirit of faith cannot enter into our daily tasks also. Whatever may be the particular nature of our work, we can perform it with the desire to serve God, who has given us the power to work and to serve our fellowmen who will benefit by our labors. Everyone can perform his daily tasks with such noble motives, whether he be a bank president or a bootblack, whether he be supervising the erection of a suspension bridge or digging a ditch. And when a person brings God into his work in this way, he merits the consoling assurance of the Son of God: "As long as you did it for one of these, the least of my children, you did it for me." (Matt. XXV, 40).

And so, dear friends, whatever may be your business or trade in everyday life, remember that you have the obligation to bring God into it—which means you must conduct it in accordance with His law. If you have a place of wealth and influence in the business world, with hundreds or thousands of men and women in your employment, bear in mind that you have no right

to look on them as inferior in dignity or true worth to yourself. They are the children of God endowed with immortal souls made to the image and likeness of God, and as such they have a claim to be treated by you justly and courteously and charitably. The fact that they work for you does not make them your slaves. Very probably it is only through purely accidental circumstances that you are wealthier than they, not because of any special ability you may possess. It may well be that actually many of your employees are far superior to you in mental and moral qualities.

Bear well in mind that the laws of God bind you even in transactions which are not covered by the laws of the country. If you violate justice, the mere fact that you can escape the punishment of the civil laws does not mean that you can escape the punishment of a just God. The very fact that you have received more of this world's goods than the average person means that you must render a stricter account to God; for of him to whom much has been given much shall be required.

If you are in a humble post in the business world, if you are

one of the great multitude who have to work for their more fortunate fellowmen, give the full measure of service you have agreed to give, perform your work faithfully and exactly. Even though men do not show their appreciation of your conscientious and faithful labor, God will see it, and God will reward you if you do it out of love for Him. Don't be discouraged or soured because you are not wealthy, because you have not won success from a worldly standpoint. Riches are no guarantee of happiness; you will be truly happy even though you are poor, if you try to serve God to the best of your ability.

Today in our land there is much conflict between capital

and labor, between employers and employees. Every means has been tried to bring about peace and harmony between these two conflicting groups, such as conferences, legislation and arbitration. Such methods can help and have helped to some degree; but the conflict still keeps on and will keep on until both sides realize that all men are subject to the laws of God in every phase of life, and try to put this lesson into practice. In a word, the solution of our labor problems will be found only when God is allowed to enter into factory and office and shop, and to find there men and women who wish to obey His commandments to serve Him and their fellowmen with the full measure of their loyalty and love.

GOD IN THE PRESSROOM

Address delivered on June 11, 1950

One of the *most important* features of modern life is the newspaper published daily throughout the United States; and every day more than *one hundred million* Americans read at least *one* of these journals. Day and night in all parts of our country reporters, editors, photographers, printers, truck-drivers and newsdealers are constantly engaged in the work of getting the newspapers printed and made available to the public as soon as possible.

The influence of the *press* in moulding the opinions and guiding the conduct of the readers is something that cannot be measured, though it is safe to say that it has *increased* tremendously in recent years. Like every factor in human life, it can be used either for *good* or for *evil*. Consequently, those engaged in newspaper work should realize that they have a strict obligation in conscience to obey *God's* laws in the performance of their daily tasks. They must bring God into the pressroom. It is a sad fact—and I say this without any hesitation—that many of our pres-

ent-day newspaper publishers and writers have absolutely no regard for the commandments of God as they apply to journalism. Their *one* objective is to sell as many copies of their paper as they can; they are not concerned with *moral* principles, as long as they do not run afoul of the civil law.

What *are* the commandments of God that apply to the newspaper business? In the first place, the presentation of facts should be *truthful* and *exact*, especially when they concern the conduct or the character of some particular individual. Newspaper writers should bear well in mind that it takes only a *few words* to destroy a person's reputation; and once a person's reputation has been destroyed, it is almost impossible to restore it. It is not difficult for a clever writer to describe an incident in such a way that nothing *really false* is said, but some of the circumstances are passed over and certain innuendos are made, so that eventually the reader is given an entirely false *impression* of the occurrence. Again, it

is quite easy to report a person's statements, but to omit certain phrases, so that the readers are led to believe that he asserted something very different from what he actually said. Of course, this is *dishonest* journalism; yet it is done—and done frequently—in the press of our nation. I wonder how many of those who report or write in *this* fashion realize that they are gravely transgressing God's law: "Thou shalt not bear false witness against thy neighbor."

Many persons seem to think they are *always* permitted to make public anything they know about an individual, as long as what they say is true. This is a serious mistake. According to God's law, we are not allowed to make known the *hidden* sins and faults of our fellowman, unless this is necessary in order to prevent some grave evil or to procure some great good. This law of God applies not only to the conversations that go on in social gatherings, such as sewing circles or bridge parties, but also to the items appearing in the columns of our newspapers. Those who *unnecessarily* injure a person's reputation, even though they speak the *truth*, are guilty of *detraction*. It may

not be the crime of *libel* according to *civil* law; but it is a grave sin according to the law of *God*.

There *are* times, of course, when it is permissible and even *obligatory* to reveal a person's secret misdeeds—for example, when he is plotting against the government. Or again, if a man is a candidate for political office and a newspaper writer is aware of certain defects in this man's character that would make him *unfit* for the position, the newspaper man has a right to bring the matter to the attention of the public. In fact, by so acting he would be doing something *helpful* toward the welfare of his country; and it would require great courage on the part of an editor or a reporter to publish such information when the person concerned has the power to avenge himself. But it is very *different* in the case of a political candidate who perhaps did something wrong years ago which was not known to the general public, but who is now leading a good, honest life and is fully worthy of the office he is seeking. If an editor revealed in his columns this moral lapse of the distant past, which has no bearing on the man's *present* worthiness, he would be guilty

of a violation of charity and justice.

One of the most deplorable features in some of our newspapers is the amount of space devoted to the sensational reports of crimes—especially *sex* crimes. I suppose those who control such newspapers would defend themselves on the score that they are merely reporting what actually took place. They might even argue that they are doing a *service* to our people by warning them of the rapid increase of crime in our land. It would be gratifying to believe that they have so *noble* a motive rather than the desire to increase their circulation. In any event, whatever *service* may be rendered by the lurid descriptions of disgusting deeds is far outweighed by the *harm* that is done. Many persons of unstable character are undoubtedly injured emotionally and morally by reading the detailed accounts of obscene deeds that are featured by some of our journals, and sometimes are even induced to *imitate* what they read. For that reason many decent and God-fearing parents in our land today will not allow certain newspapers to fall into the hands of their boys and girls. Unfortun-

ately, however, there are many other parents who have *no* concern whatsoever for the type of reading matter availed to their children, and so they allow them free access to newspapers whose suggestive stories and lascivious pictures will fill their minds with evil thoughts and desires.

The modern newspaper contains much more than *news*. It has a staff of highly paid *editorial* writers and columnists who express their views on every conceivable topic. This is, in itself, a *praiseworthy* feature of our press; for the comments of these writers, if they are sound and logical, can help the readers to think correctly. Moreover, it is a healthy exemplification of the freedom of speech, which is one of the cherished features of American democracy. But it should be remembered that freedom of speech does *not* include the right to say *anything* and *everything*. It does not include the right to vilify and to calumniate. It does not include the right to foster among the citizens of our country a spirit of disloyalty and disobedience toward those who govern us. *Reasonable* and *just* criticism of those in public office is something helpful toward securing

good men as our civil officials; but *unreasonable* and *unjust* denunciation of our public servants tends to destroy the sense of patriotism among our people. We must not forget that once a man has been elected to a post of civil authority, he is the representative of *God* Himself, and as such has a right to the respect and the support of all loyal citizens. Our newspaper commentators should bear in mind that they are fortunate to live in a land where freedom of speech is allowed, instead of behind the Iron Curtain where one may not *criticize* the government if he values his life. And in gratitude to God for the liberty they enjoy in America they should be careful not to abuse this right of free speech by unjust and unnecessary criticism.

It is not wrong for a newspaper to commit itself to the support of one of the political parties. Indeed, it is *good* for our country that there should be differences of party allegiance among the various newspapers. But newspaper writers on political subjects must never resort to unethical means, such as calumny and detraction of the rival candidates. An unfortunate feature of some political campaigns

in America is the practice of the leaders of each party to make the most serious charges, however unfounded, against their opponents, for the purpose of influencing the voters. Now the fact that this is done very often does not make it *right* in the eyes of *God*, particularly when those who make these charges are *newspaper* commentators, whose words carry weight with thousands of readers.

Today many newspapers carry a column containing answers to questions from correspondents, and a wide variety of problems is submitted, ranging from such harmless factual subjects as the population of a certain city to such intimate personal matters as the choice of a husband or the settling of a domestic quarrel. The question has often entered my mind—and I suppose the minds of many others—how much *specialized knowledge* is possessed by the persons who reply to these questions with such assurance and authority. One fact is very evident—in many of the answers given in such columns there is a sad lack of the advice the questioners need *most*, the recommendation to observe God's law, to pray to Him for light and strength, to

accept patiently the trials of life as coming from His hands. But God is not often admitted to these columns.

Advertising is a big business nowadays, and one of its most widely used channels is the daily press. The fact that there is so much *money* involved in advertising renders it a strong temptation to dishonest practices. Last week I spoke of this matter in connection with those who *promote* advertising. This week I am referring to it in connection with those who *print* advertising in their newspapers. Beyond doubt much of the revenue of the modern newspaper comes from the advertising. It is sometimes stated that newspaper owners can be induced to support political policies favorable to the advertisers by the threat that otherwise the advertising will be withdrawn. I have no means of knowing to what extent this is true; but I can say unhesitatingly that any manager or editor of a paper who is led by such a threat to uphold a cause which he believes to be opposed to the welfare of the people is *disloyal* to his country. Those who publish newspapers should also bear in mind that they are responsible for the type

of advertising they carry in their columns, and if they admit advertisements that are patently false or indecent, they are *cooperators* in the harm that is done to the readers.

I suppose many of my listeners have never before realized the nature and the extent of the obligations imposed by the law of God on those who participate in the publication and the circulation of a newspaper. But, my dear friends, do not imagine that only those *actually engaged* in the newspaper business have the obligation to see that God's law is obeyed in the pressroom. Those who *read* the papers as well as those who *publish* them have the duty to support the moral standards of the press. The publishers would soon withdraw objectionable features from their columns if the *people* refused to buy their papers. And so, I say to *all* of you who read the daily papers: [Don't patronize those journals that seek *sensationalism* rather than *truth* in their presentation of news, or those papers that unjustly defame men and women in private or public life or those papers that specialize in sordid and indecent stories and pictures. You, the people of America, can and

should, all of you, do your part toward giving us a press that is *truthful and clean and honest.*] Show in a practical way, by your patronage or non-patronage, that you wish our press to maintain a high standard of morality. In a word, make it very clear that you wish God and God's law to be given consideration in the newspapers of our land.

The press can help us very much by informing us truthfully what is taking place throughout the world, so that we are

better prepared to preserve the strength and the liberty of our nation. The press can aid us to choose worthy and efficient candidates for public office. The press can keep us in touch with cultural and scientific progress. The press can give us inspiration and encouragement in our daily lives. The press can even teach us lessons of virtue and wisdom. When those who conduct a newspaper strive for *these* ideals, we can say with truth that they have admitted *God* into the pressroom.

GOD IN THE THEATER

Address delivered on June 18, 1950

Some persons believe it is sinful to take part in amusements. They think that God is offended when people enjoy themselves; and so, they abstain from all forms of entertainment. The Catholic Church has never favored this rigorous doctrine. According to Catholic teaching, recreation is a normal and lawful feature of human life. If we wish to put our best efforts into the more serious tasks that we are obliged to perform, we must at times relax through the reasonable use of enjoyable diversions. And since God made us with a nature that calls for some recreation, it must be in accordance with God's will that we devote some time to pleasant enjoyments.

Since the dawn of history one of the most popular forms of entertainment has been the theater. The Catholic Church has not only never condemned the theater, but has even approved this type of recreation. In the middle ages religious dramas portraying the events connected with Christmas and Easter were regularly enacted under the au-

spices of the Church—sometimes even within the church itself. Plays of a lighter nature were presented in the public squares, and the Catholic Church made no objection as long as these theatrical performances were not tainted by anything irreverent or indecent.

Nowadays the theater has become one of the most extensive features of American life. There has been an especially rapid growth in this form of amusement since the invention of motion pictures has made it possible for even the smallest town to have its own theater, and its daily showing of popular films. Consequently the influence of the theater on the ideas and the conduct of our people is ever on the increase. This is an influence which can be productive of much good, but unfortunately often produces much evil. In 1936 Pope Pius XI uttered this straightforward comment on motion pictures: "The more marvelous the progress of the motion picture art and industry has become, the more pernicious and deadly has it shown itself in

regard to morality and religion and even the very decencies of society."

In order to perceive the significance of this severe condemnation we must consider what the theater is supposed to do for the audience. Primarily, it is supposed to provide entertainment; but that entertainment should be in conformity with man's nature as an intelligent being with the obligation to obey the laws of God. There should be in every play, whether on the legitimate stage or on the motion picture screen, something artistic and cultural or at least genuinely humorous. Even the most rollicking comedy can be truly entertaining in the clever way in which it portrays ridiculous situations. Furthermore, as an even more important qualification, the action and the words must be in accordance with moral and religious standards, at least in the sense that the play contains nothing immoral or irreligious. Only when a play measures up to these requirements can we say that it provides entertainment suitable to intelligent human beings and conformable to the laws of God. Only when it fulfills these conditions can we say that those who have produced it and those who

have witnessed it have brought God into the theater.

Now, it cannot be denied that many of the productions on stage and screen at the present time fall far short of these ideals. Much of what is portrayed in the theater today is not only lacking in cultural and artistic value and genuine humor, but is positively disgusting and degrading. Some of our modern plays glorify vulgarity and obscenity, and convey the impression that to be pure and clean-minded is old-fashioned and ridiculous. Some of them present scenes so sensuous and so lascivious that the minds of the spectators cannot but be filled with indecent images. Some of them are brazenly profane and even blasphemous in their references to religious beliefs, or feature characters who have no regard for the divine commandment: "Thou shalt not take the name of the Lord, thy God, in vain."

It is deplorable to realize that such plays often attract large audiences. It is a sad reflection on the moral and cultural aspects of American life that shows which are filled with foul and suggestive language or which present in the most seductive guise actions that are lewd and

lustful have the longest run in the largest theaters. Why do people attend such shows? I suppose some of them are motivated chiefly by curiosity. They heard about a show of this type from a friend, who described it with a sophisticated smile, and they wish to see it for themselves, so they can boast about it afterward. In every large city a great proportion of those who attend indecent shows are people from small towns who are anxious to tell their neighbors on their return that they have seen the latest *risqué* comedy. It is a very pitiful and immature attitude on the part of people who should have more sense.

However, there are others who go to see bad shows because they wish to satisfy their craving for what is indecent and obscene. They are desirous of feasting their eyes on spectacles that are vile and debasing; and because there are theater goers of this type, there are theaters that cater to their tastes.

Sometimes those who are accustomed to frequent plays specializing in the obscene defend themselves with the argument that a play should portray what occurs in real life; and immorality and sin do occur in real life.

But this argument is entirely illogical, and those who propose it are very inconsistent. They would never serve a guest at a dinner with soiled table-linen and unwashed dishes, on the score that physical uncleanness occurs in real life. Why then should they defend the practice of presenting moral filth in all its disgusting details before the eyes of an audience, just because there is moral uncleanness in real life?

Realism is not indeed forbidden on the stage or in literature—namely, realism as far as is necessary to convey the idea of moral defilement. But this does not call for a detailed portrayal of lascivious conduct or the use of language that is vulgar and sordid. Such conduct and language only defile the imagination of the audience, without adding anything to their intellectual concepts. The dramatic art, like every other art, should be not only realistic, but also idealistic. Whenever moral evil is portrayed, the antithesis should also be presented in the form of a noble thought or a lofty inspiration, to raise the minds and hearts of the audience to what is noble and pure. A painting would not be a work of art if it were made up

of shadows without light. A musical composition would not be a work of art if it contained only discords without harmony. So too, a play is not a work of art if it portrays only moral ugliness without any moral beauty.

Those who are fond of attending plays of low moral calibre sometimes claim that they are not affected unfavorably by what they see and hear in the theater. But they are refuted by the well established psychological fact that strong impressions made on the imagination inevitably exert a powerful influence on a person's thoughts and desires and actions. When people habitually and unnecessarily fill their imagination with degrading pictures, they will necessarily, even though imperceptibly, suffer a lowering of the moral standards that govern their lives.

In the United States the Catholic Church has established an organization called the Legion of Decency, the purpose of which is to induce people to stay away from motion pictures that are morally objectionable. There is nothing prudish or puritanical in the norms for judging films accepted by this organization; yet it is an unpleasant fact that a considerable number of the

pictures produced at the present day are listed by this society as morally harmful, at least in part. The reason for this is very evident. In order to attract those who are fond of the portrayal of what is indecent, pornographic scenes are often introduced into pictures which are otherwise perfectly good, even though these additions have absolutely no bearing on the plot.

In his Encyclical on motion pictures Pope Pius XI made a statement which in a few words sums up the moral aspect of the screen. He said: "Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure love, respect for marriage, and affection for the family . . . On the other hand, good motion pictures are capable of exercising a profoundly moral influence upon those who see them. In addition to affording recreation, they are able to arouse noble ideals of life, to communicate valuable concepts, to impart better knowledge of the history and beauties of one's own land and of other

countries, to present truth and virtue under attractive forms."

These words of the noble-hearted Pope Pius XI should be an incentive to us to strive to maintain high standards in our theater. The most practical way for theater goers to attain this objective is to refuse to attend plays that are indecent and to patronize those that are clean and inspiring. For, in the final analysis the receipts in the box office provide the most effective argument to the producers either for or against a play.

And so, dear friends, if you wish the laws of God to be observed in the theaters of our land—in other words, if you wish to have only good, decent shows on stage or screen—make a careful choice of those you attend. When you know that a play is morally offensive because it is insulting to religion, or because it presents irreverence toward God as something funny or because it abounds in scurrilous language, or because it glorifies marital unfaithfulness, or because it contains scenes that are lewd and loathsome, show your disapproval by refusing to see it; and have the courage to tell others why you do not like such

shows. If God has given you the privilege of parenthood, entrusting to your care the souls of little ones destined to the happiness of heaven, see to it that your boys and girls are counseled and guided in their choice of entertainment as befits those who have this immortal destiny. Don't let their minds and hearts be led astray by shows or motion pictures that present in a manner most attractive to young folks things that are evil and depraved.

In a word, dear friends, let God have a place even in your recreation and amusement. He is not displeased when you enjoy yourselves, as long as you do not violate His laws. He has given you a human nature that needs relaxation at times, and as long as your recreation is innocent, you are actually pleasing God when you enjoy the lawful pastimes of life. And when you seek your relaxation in this type of entertainment, God will be with you in your hours of pleasure and amusement, and your happiness will be the greater from the realization that you are enjoying it with the benign approval and the loving blessing of your heavenly Father.

GOD IN THE HOME

Address delivered on June 25, 1950

Dear Friends:

If there is any place on earth where God should be present, it is the home. In every home God's name should be revered, God's help should be implored, God's law should be obeyed. For every home should be the abode of the most ardent and the most intimate human love; and human love is true love only when it is ennobled and sanctified by love for God.

The home is the sanctuary of the family; and the family is the basic unit of society, the divinely established institution for the preservation and the propagation of the human race. It is on the family life of a nation that the strength of the nation chiefly depends. When honesty and temperance and reverence for God are fostered in family life, the citizens will be united in loyalty and devotion to their country. But when the laws of God are violated in family life, the public order will be disturbed, crime will flourish, and patriotism will become a dead letter. In a word, unless God dwells in the homes of a nation, the nation is on its way to destruction.

In view of these serious considerations, which have been proved to be true time and time again in the history of the human race, it is vitally important that we ask ourselves honestly what kind of family life prevails in our land today. Is God given a place in the homes of the American people? Are the laws of God being obeyed by the citizens of our country within the family circle? Without boasting, but rather in a spirit of humble gratitude, we can say honestly that in many American homes the members of the family are giving God the place of honor which is due to Him. There are many homes throughout our nation where the husband and wife respect their marriage bond as a sacred, sacramental union, enriched with God's special blessing; where they take seriously their obligation to train their children in the knowledge and the love of God; where they are constantly solicitous to protect their boys and girls from the godless and immoral influences that permeate modern life; where they lead their family daily in reverent

prayer. Because there are many such homes in America today, we should be grateful to the Almighty.

But there is another side to the picture. There are also homes—many homes—which are sadly lacking in any religious influences, homes in which God and God's law receive little or no attention and respect. The people who dwell in these homes are not, as a group, atheists; most of them believe in God, many of them go to church at least from time to time. But they seem to be unaware that religion is for the home as well as the church, that religious principles must be put into practice on weekdays as well as on Sundays. And so, whatever may be their religious beliefs in theory, they have little or no practical effect on the daily lives of these people.

One of the deplorable manifestations of the neglect of God and of God's law in the home is the habit of constant quarrelling and wrangling that so often prevails between a married couple. The slightest disagreement is sufficient to start a battle. What has become of the fervent promise they made on their wedding day to cherish and to love each other until death? It has ceased

to have any practical meaning in their lives because of the selfishness and arrogance of one or both of the parties. And because this unfortunate condition exists in so many American homes today, the evil of divorce has penetrated into American life to such an extent that hundreds of thousands of marriages end every year in the divorce court. We could not have a clearer evidence of the rejection of God from many of the homes of our nation. For it was Jesus Christ, the true Son of God, who said: "What God has joined together, let no man put asunder" (Matt., 19:6).

There are other homes in which the couple have no intention of procuring a divorce, but have lost the deep, constant affection for each other that in God's plan should unite in heart and soul the man and woman who have decided to walk the pathway of life, hand in hand, until they are parted by death. Sometimes this is due to an innocent, but misplaced affection of one of the parties for his or her parents. Married couples should remember that according to God's law "a man shall leave his father and mother, and cleave to his wife" (Matthew, 19:5). Sometimes, alas, the di-

viding factor is the infatuation of one of the couple for a third party; and this is an act of treason, comparable to the base deed of the traitor who betrays his country. Sometimes it is due to an immoderate interest in some outside activity, such as business or sport or social life, which takes too much of the time and attention of a married person away from the home. Whatever may be the source, any preoccupation of this kind is an obstacle to the ideal type of married life, as God has planned it. It means that God is not given the place that is due to Him in the lives of the married couple. We must never forget that, although marriage is usually regarded as a union in which two are involved, a man and a woman, it is actually intended to be a union in which three are involved—a man, a woman, and God.

In the design of the Creator, marriage has been established primarily for the benefit of society. For the principal object of married life is to bring human beings into the world and to care for them until they are able to make their own way in life. This task calls for a spirit of heroic self-sacrifice and generous devotion on the part of

those privileged to be parents. A father and mother, if they would perform their duty perfectly, must be untiring in their solicitude for the physical, intellectual and spiritual welfare of their boys and girls not only in the years of their childhood, but also through the years of adolescence until they have come to the age of bodily and mental maturity.

Generally speaking, American parents do not neglect the material and physical aspects of their children's welfare. Seldom do we hear of parents who fail to provide their sons and daughters with the food and clothing and other material resources they need. In fact, if anything, there is a tendency on the part of many parents to be unduly generous in the material gifts they lavish on their sons and daughters. They spend more than they can reasonably afford to give their boys and girls luxuries—clothing, jewelry, automobiles—so that they will keep up with their neighbors in the ridiculous race for social prestige. This extreme of excessive generosity on the part of parents is just as bad as the other extreme, the neglect of the physical welfare of their offspring. For it gives the younger genera-

tion a false idea of the value of material things in the pattern of life.

However, in the matter of the spiritual and religious training of the younger generation there is a deplorable attitude of indifference on the part of many parents in our land. Today there are millions of American boys and girls who have received practically no instruction in religion and morality from those who are supposed to be their guides and teachers in this most important phase of life. In their homes they have never heard a prayer, they have never heard the name of God spoken in faith and reverence, they have never received a lesson in virtue based on the law of God. Perhaps they have been told that certain things are right and certain things are wrong; but the motive proposed to them was purely natural and human, not supernatural and divine. The parents of these boys and girls are guilty of gross neglect in the fulfillment of their obligation to provide for the spiritual and religious training of the souls which God has committed to their care and supervision.

How can boys and girls be expected to face the problems of life without spiritual guidance?

And those who have the first duty to furnish this guidance are those who brought them into the world. Even though children are sent regularly to church, even though they may attend a school in which religious instruction is given, they still must receive moral and spiritual training from their parents if their parents wish them to become good men and good women. It is neither in the church nor in the school, but in the home that a child should first be trained to know and to love God, and be made aware of his obligation to obey God's law.

Parents have the strict obligation to protect their growing sons and daughters from dangers to their moral and religious formation. In this matter there is grave negligence in many American homes. There are thousands of fathers and mothers in our land today who seem to be utterly indifferent as to the type of influences and associations surrounding their boys and girls. They permit these young folks to read any books they wish, to attend any shows or motion pictures they desire, to associate with any companions they choose. Such parents seem never to realize that God who entrusted these

children to their care will one day demand a reckoning of the way in which they have fulfilled their duties as parents.

One of the serious problems in modern American life is the alarming increase of drunkenness in the youth of our nation. We cannot shut our eyes to the fact that hundreds of thousands of our high school boys and girls are well on the way to becoming drunkards. Of course, it would be unjust to blame the parents of these young folks in every instance; but it is safe to say that in many cases the fault lies mainly with the parents, who either did not properly supervise the conduct of their sons and daughters or failed to give them suitable counsel and example in the virtue of temperance.

Much is said and written nowadays about sex instruction. All sensible educators agree that proper instruction of this kind should be given to children, at a suitable age, and that this instruction should be provided by the parents. Beyond doubt, the unfortunate moral lapses of some of our young people are due mainly to the neglect of their parents to provide them with adequate sex instruction. However, parents should bear well

in mind that sex instruction does not mean merely biological information. It must embrace also inspirational factors, motives for leading a pure, chaste life; and the only motives that can effectively produce this result are motives based on religious principles.

From this brief summary of the duties which God's law imposes on married couples—duties toward each other and toward their offspring—it is very clear that married life involves constant self-sacrifice and generosity, and at times heroic virtue. But in the performance of their duties, married people have the unfailing assistance of God, who established the married state, and conferred on it His special blessing from the very beginning of the human race. And according to Catholic belief, Jesus Christ, the Son of God, elevated Christian marriage to the dignity of a sacrament, so that whenever two baptized Christians are married, whether they be Catholics or members of some other religious denomination, they receive the sacrament of Matrimony to give them supernatural guidance and strength. Down through the years they partake of the graces of this sacrament, helping them to be wor-

thy of the sublime dignity of their married state, and to fulfil faithfully their obligations toward each other and toward the children whom God may send them.

Of course, children too have their duties in the bosom of family life—duties which the Almighty included in the brief commandment: "Honor thy father and thy mother." They must reverence and obey and love their parents; never may they forget the gratitude they owe to those who gave them life. But I have emphasized rather the duties of parents, because I sincerely believe that the sad situation of family life in so many American homes today is due primarily to the neglect of duty on the part of husband and wife.

This situation will be remedied only when God is brought into the home, only when He receives due reverence and obedience from all the members of the family. Material prosperity does not make for happiness in home life; a rich home may be a very unhappy home. But, on the

other hand, a very humble and poor household may abound in joy and contentment; for the home in which God dwells is a sanctuary of peace and love and happiness.

And so, dear friends, we come to the conclusion of our series of radio talks under the general title "God on Weekdays." I sincerely hope that my words have brought to my hearers some guidance and helpful suggestions as to the way in which they can bring God and God's law into their daily lives. For today God is needed in all walks of life; and it is because He has been rejected by many that there is so much disorder and unhappiness in modern life. May you all, dear friends, learn well the lesson that the more generous the devotion and love you give to God, the more securely and joyfully will you travel the journey of life. For those who keep God in their souls during the brief span of their earthly years will possess Him forever in the world to come. May His blessing rest on all of you and bring you all one day to life eternal.

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.

127 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

Alabama	Mobile	WALA	1410 kc
	Montgomery	WSFA*	1440 kc
Arizona	Douglas	KAWT	1450 kc
	Globe	KWJR	1240 kc
	Phoenix	KTAR	620 kc
	Prescott	KYCA	1490 kc
	Safford	KGLU	1450 kc
	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
California	Bakersfield	KERO	1230 kc
	Fresno	KMJ	580 kc
	Los Angeles	KFI	640 kc
	Sacramento	KCRA	1340 kc
	San Francisco	KPO	680 kc
Santa Barbara	KIST	1340 kc	
Colorado	Denver	KOA	850 kc
Connecticut	Hartford	WTIC*	1090 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Miami	WIOD	610 kc
	Orlando	WORZ	740 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA	970-620 kc
Georgia	Atlanta	WSB	750 kc
	Augusta	WTNT	1230 kc
	Savannah	WSAV	1340 kc
Idaho	Boise	KIDO*	1380 kc
Illinois	Chicago	WMAQ	670 kc
	Peoria	WEEK	1350 kc
Indiana	Elkhart	WTRC	1340 kc
	Fort Wayne	WGL	1450 kc
	Indianapolis	WIRE*	1430 kc
	Terre Haute	WBOW	1230 kc
Iowa	Davenport	WOC*	1420 kc
	Des Moines	WHO	1040 kc
Kansas	Hutchinson	KWBW	1450 kc
	Wichita	KANS	1240 kc
Kentucky	Louisville	WAVE*	970 kc
Louisiana	Alexandria	KYSL	1400 kc
	Baton Rouge	WJBO	1150 kc
	Lafayette	KVOL	1340 kc
	Lake Charles	KPLC	1490 kc
	Monroe	KNOE	1230 kc
	New Orleans	WSMB	1350 kc
	Shreveport	KTBS*	1480 kc
Maine	Augusta	WRDO	1400 kc
	Bangor	WLBZ*	620 kc
Maryland	Baltimore	WTBO	1450 kc
	Cumberland	WBAL	1090 kc
Massachusetts	Boston	WBZ	1030 kc
	Springfield	WBZA	1030 kc
Michigan	Detroit	WWJ	950 kc
	Flint	WTCB	600 kc
	Saginaw	WSAM*	1400 kc
Minnesota	Duluth-Superior	WEBC	1320 kc
	Hibbing	WMFG	1300 kc
	Mankato	KYSM	1230 kc
	Minneapolis-St. Paul	KSTP	1500 kc
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127 CATHOLIC HOUR STATIONS

In 42 States, the District of Columbia, and Hawaii

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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
	Great Falls.....	KXLK	1400	kc
	Helena.....	KXLJ	1240	kc
Nebraska.....	North Platte.....	KODY	1240	kc
	Omaha.....	WOW	590	kc
Nevada.....	Reno.....	KOH*	630	kc
New Hampshire.....	Manchester.....	WFEA	1240	kc
New Mexico.....	Albuquerque.....	KOB	1030	kc
New York.....	Buffalo.....	WBEN	930	kc
	New York.....	WNBC	660	kc
	Schenectady.....	WGY	810	kc
North Carolina.....	Asheville.....	WISE*	1230	kc
	Charlotte.....	WSOC	1240	kc
	Raleigh.....	WPTF	680	kc
	Winston-Salem.....	WSJS	600	kc
North Dakota.....	Bismark.....	KFYR	550	kc
	Fargo.....	WDAY	970	kc
Ohio.....	Cleveland.....	WTAM	1100	kc
	Lima.....	WLOK	1240	kc
	Toledo.....	WSPD*	1340	kc
	Zanesville.....	WHIZ	1240	kc
Oklahoma.....	Oklahoma City.....	WKY*	930	kc
	Tulsa.....	KVOO	1170	kc
Oregon.....	Medford.....	KMED	1440	kc
	Portland.....	KGW*	620	kc
Pennsylvania.....	Allentown.....	WSAN	1470	kc
	Altoona.....	WFBG	1340	kc
	Erie.....	WERC	1230	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
	Williamsport.....	WRAC	1400	kc
Rhode Island.....	Providence.....	WJAR	920	kc
South Carolina.....	Charleston.....	WTMA	1250	kc
	Columbia.....	WIS*	560	kc
	Greenville.....	WFBC*	1330	kc
South Dakota.....	Sioux Falls.....	KSOO-KELO	1140-1230	kc
Tennessee.....	Memphis.....	WMC*	790	kc
	Nashville.....	WSM*	650	kc
Texas.....	Amarillo.....	KGNC*	1440	kc
	El Paso.....	KTSM*	1380	kc
	Fort Worth.....	WPAB*	820	kc
	Houston.....	KPRC*	950	kc
	San Antonio.....	WOAI	1200	kc
	Weslaco.....	KRGV*	1290	kc
Utah.....	Salt Lake City.....	KYDL*	1320	kc

127 CATHOLIC HOUR STATIONS

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	Richmond.....	WMBG	1380 kc
Washington.....	Seattle.....	KOMO*	950 kc
	Spokane.....	KHQ*	590 kc
Wisconsin.....	Marinette.....	WEAU	790 kc
	Eau Claire.....	WKBH	1410 kc
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Hawaii.....	Honolulu.....	KGU	760 kc

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(Revised as of March 6, 1949)

** AM and FM

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