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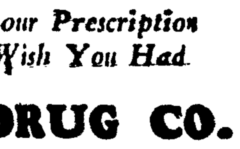

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NATIONAL NEWS

ENCYCLICAL PRINCIPLES
CEREMONY AT CAMP

Applying Principles Of Social Encyclicals Seen Moral Obligation

By Rev. R. A. McGowan

(Written for N. C. W. C. News Service as a part of the commemoration of the golden jubilee of Pope Leo XIII's Encyclical "On the Condition of Labor" and the tenth anniversary of Pope Pius XI's Encyclical "On Reconstructing the Social Order.")

It is a terrible thing that people who want to do all that the moral law demands with their work and ownership cannot do so now. And one might say that the whole force of the Encyclicals is concentrated upon the one point of how we can put ourselves in a position to obey God's law fully in economic life.

For example, our religion tells us that we stand together. But employers are, in fact, supposed to fight labor in economic life and labor is supposed to fight employers. Every employe is supposed, likewise, to fight every other employe. Every concern is supposed to fight every other concern. Every industry is supposed to fight every other industry. Everybody is supposed to try to get the best of everybody else. Yet our religion tells us we are brothers.

The Encyclicals tell us, for example, that we have to get employment for everybody and that a main way of getting steady and full employment is deliberately to guide prices and incomes for that purpose. But the prices we should pay and charge and the incomes we should get or give to end unemployment, we don't have any way, all by ourselves, of deciding, or still less of enforcing. As lone individuals the plain fact is that we can't do much about either deciding or enforcing the incomes we should get or give or the prices we should charge or pay. Yet the fact remains that we are all brothers and the fact of the obligation to use prices and incomes to end unemployment remains.

To Get Living Wage

Let us take another example. A man is not getting a living wage from his work and cannot support his wife and children right, including his church and his school. But he ought to. How will he get enough? He might become a foreman. But not many can. Anyway, if he does, then some other man is in his same former fix. Besides he has an obligation to help others get the living wage, too. How can he get it either for himself or for others?

Certainly if an industry customarily pays $20 a week for his job, then he gets $20 and nothing more. Maybe his employer cannot pay him much more, or maybe no more at all. But if an employer can pay it, he will not pay it to a single employe without paying it to all. Normally employers will not pay it without pressure. So all the employes have to get together.

If the employer cannot pay, then at the very least he and the other employers in his industry have to get together to try to put their industry in a position to pay.

Yet organizing a union or an employers' association is hard. Getting a union organized is hard. It used to mean that employes always stood the chance of discharge if they got active in a union. It still does in most States for employes in industries that are not in interstate commerce. A man braves discharge for trying to get enough money to do his duty to his family.

On the other hand the employer who wants to do right in such an industry cannot do right all by himself. Yet getting his industry organized and then getting it to act right together is hard. The industry will not usually do so unless the employes organize and compel action. Yet the employes might not organize throughout the whole industry and thus wheel every company partly, at least, into line. Even if the whole industry does organize there may be more to getting a living wage than for the union to be strong enough to demand it and more to paying it than for employers to want to pay it.

That is not true of industries that make enough money to pay. Many industries, though, do not make enough money to pay. Many industries, though, do not make enough to pay the full living wage year in and year out. Of such industries Pius XI's Encyclical on Social Order says that then employers and labor must cooperate upon efficiency, upon prices and upon whatever stands in their way and that the government should help them. But the fact is that we are still far from such cooperation. The same is true of the inter-industry organization and cooperation which is necessary to get full employment and a good standard of living for everybody—one of the purposes of economic life in the plan of God and therefore something that the moral law demands.

Vocational Groups

To the Encyclicals, the union and the employers' association, the farmers' organization and the associations of the professions are, thus, not simply rights. They are the normal means of living up to the moral law and therefore are normally obligatory. So too is the so-termed "vocational group," i. e., the organization of each whole industry. And so, too, is the federation of all organized industries and professions in a system of "vocational groups." They are the normal means, in our time, of living up to God's law in economic life to attain for both ourselves and others the work and the livelihood that help us live right.

We can, I know, think first of unions, employers' associations and farmers' organizations, of an organization of whole industries and of a federation of all of the industries and professions together simply as a means of avoiding too much governmental power or even of Totalitarianism itself. We can also think of them as means of preventing the class war—strikes and lock-outs mounting to revolution.

But their first purpose is that they are the necessary means of living up to the full moral law of economic life. And morally right means of living up to the moral law become not simply justifiable but morally obligatory.

'Meat and Defense'

"Meat and the National Defense Program," was the subject of the prize winning essay, submitted by Mary Celestine Martin, of Peoria, Ill., in a contest sponsored by the National Live Stock and Meat Board, in which students of colleges and universities throughout the country participated. Miss Martin is a sophomore at Mount St. Scholastica College, Atchison, Kans. (N. C. W. C.)

Soldiers Honoring Mothers Edify Alabama Town

By CORPORAL FRANK J. CONBOY
(Special to CATHOLIC COURIER)

FORT McCLELLAN, Ala.—Alabama Catholic laymen, military and local officials all collaborated in a big Mother's Day celebration which was held on Sunday afternoon under the sponsorship of the Holy Name Society of Sacred Heart Church of Anniston, Ala.

Rt. Rev. Thomas J. Toolen, Bishop of Mobile, was the leader in ceremonies which were held in Anniston's Municipal Stadium after the mile-long parade of soldiers and laymen had marched through the city.

The parade of Catholic youths and their officers, all of whom voluntarily gave up their holiday time to participate in the observance was supplemented by hundreds of Alabama Catholic laymen who travelled from all over the state to take part in the unprecedented Catholic ceremony.

Charles F. Varn, Secretary of the Anniston Chamber of Commerce, acted as master of ceremonies in the public part of the program to introduce Mayor W. S. Coleman and General Anderson who greeted the soldiers and visiting members of Holy Name Societies.

Churchgoers in Anniston

Both the parade and the ceremonies at the stadium made a great impression on the thousands of Annistonians who bordered the streets along the line of march. With a Catholic population of only seventy among a total of seventeen thousand, Anniston is representative of the denominational proportion throughout the South, for everybody down here belongs to some church.

The welcoming address by General Anderson was the occasion for much favorable comment after the ceremonies were concluded. He said in part:

"Today, I dare say, for the first time in the history of the City of Anniston its citizens have seen thousands of Catholic young men in the uniform of soldiers of the United States army parade their respect and veneration for the Holy Name of Jesus.

"Today we have another demonstration of the liberality, kindliness, open-mindedness and good-heartedness, if you will, of the proverbial hospitable South.

"And finally, today we have before us a scene depicting a trinity all its own. You see young, verile, strong religious American manhood setting forth as the world's mothers may see:

1. Their love for home and Mother.
2. Their love of country.
3. Their love for their God.

"How assuring it must be to his relatives, neighbors and fellow-Americans to know that in him they have the counterpart of the Knight Crusader, not donned in armour bright, but clad in raiment of Khaki cloth, striding forth with a physical courage, unsurpassed, willing to do battle and wage relentless war for defense of his country, its institutions, its liberties, and his God.

"There are the threat; they are the army of the United States not to be ignored nor disdained by any foe seeking to challenge America's right to continue its way of life, to preserve the faith of its founders, to maintain freedom of the press, of speech, and of religion. They are the symbol of the Gospel, rendering to their country what is due unto it and to God what is due unto God.

"It is just such days and scenes and occasions as this that have made America great and destines her to be greater. No East, no West, no North, no South, no boundaries, no barriers can be created that will separate us in the common and mutual conviction that above all else we will maintain and practice:

1. Homage and love for home and Mother.
2. Service and love for flag and country.
3. Fear and love and glory for God."

Bishop Toolen's Address

Declaring that "we are facing the growing chaos that is the result of the abandonment of the ideals of the Christian home and finally, of Christianity," Bishop Toolen said:

"Today in our homes throughout the length and breadth of this fair land we need women who will hold fast to the laws of God and nature. We need homes formed and fashioned after the home of Nazareth. There are those abroad, in our own land, in this state. Yes, in this very city of Anniston who would destroy the home and family, who would destroy the effects of the laws of God and of nature.

"Mary, Virgin Most Powerful, come to the assistance of the women of our great and fair country. You must be the ideal of all who wish to live in such true womanliness as to be the inspiration of all whose lives touch theirs.

United States Like France

"Marshall Petain, the old man of France, he who saved France in 1914-1917, said France was destroyed in 1939 and 1940 by the breaking down of the family and by rotten politics. Need I point out to you that both of these conditions are present in our own great country? We can build the greatest army on the world, the most formidable navy, the strongest air force, but unless we build a home where we have another mother made after Mary, a father with the virtues of the foster father, Joseph, and children followers of the Christ Child, we build in vain. We build on sand and when the storm comes, the rain falls, and the wind blows, the house, the state, and the country will crash about our ears. We build, I say again, in vain.

"Our country simply cannot stand without God. Our democracy is built on religion; take God and religion out of the home, out of the lives of our people, and our land will crash as did ancient Rome and Greece. We must keep before us the fact that the state is only as strong as the family and that the family is the unit which makes up the state. It is a link in the chain upon which depends the stability of the state and the country and when you weaken or destroy this unit by law or by propaganda, as is going on today, you weaken and finally destroy the state."

Never before had Annistonians welcomed such an array of Catholic and military notables, and Father Cazalaam, pastor of Anniston's Sacred Heart parish of seventy souls, was congratulated on the way in which he had handled the many preliminaries for the great occasion.

THE GOSPEL— In The New Bible Text

THE GOSPEL ACCORDING TO ST. JOHN
Chapter 15, Verse 26, to Chapter 16, Verse 4

At that time Jesus said to his disciples: "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also will bear witness, because from the beginning you are with me.

"These things I have spoken to you that you may not be scandalized. They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think he is offering worship to God. And these things they will do because they have not known the Father nor me. But these things I have spoken to you, that when the time for them has come you may remember that I told you."

By Rev. Dr. Edward H. Donze, S.M.

General Secretary, Catholic Biblical Association of America.
(Written for N. C. W. C. News Service)

The Gospel in the Mass of the Sunday within the Octave of the feast of the Ascension is taken from the Gospel according to St. John, chapter 15, verse 26 to chapter 16, verse 4. The text is given here according to the revision which has recently appeared and which is now being used in the majority of the churches throughout the country. The words printed in boldface are those which differ from the old text.

It is presented without the numerals which, in the printed form, appear in the lefthand margin and refer to the verses in the old text. Moreover, certain words in the text below are in boldface, whereas they are not in boldface in the printed form of the revision. The boldface is employed here to show the places where changes have been made from the old text of this particular Gospel. In the old text, italics were used for two purposes: (1) to indicate quotations from the old Testament and (2) to indicate words which had been used to complete the thought in English, but for which there was no corresponding word in the Latin text. In the revision of the New Testament, quotations from the Old Testament are indented rather than italicised. The second use which italics had in the old form of the New Testament does not arise in the revision, for the additional words necessary in English expression by the thought are a real part of the translation, and should not be emphasized by the use of boldface.

Full appreciation of the improvement in the new Text can be had only by comparing the general sentence structure with that of the old text.

It has already been explained that "the Paraclete" of the old text has been translated "the Advocate" in the new. The Greek title has his meaning evident in a translation. The Greek term denotes one called to the assistance of an accused person. Hence to get the full meaning we must not take "advocate" in a limited sense of one who pleads a cause in court, but in the broader sense of the word of one who counsels, defends, comforts and consoles. "Advocate" was chosen rather than "Counsellor" or "Comforter," which might also have been used, because of the same Greek work in 1 John 2, 1 is rendered "advocate" in the old text.

The same Greek and Latin words are rendered sometimes "bear witness," sometimes "give testimony" in the old text. "Bear witness" is used uniformly in the revised text as being more frequently used and better understood today.

In the old text we read that one who would kill the Christians would "think that he doth a service to God." The sense of the Latin and Greek in this passage is rendered more clear by the translation "everyone who kills you to think he is offering worship to God." This thought is reflected in an ancient Jewish commentary on the old Testament where we read that "one who sheds the blood of the wicked is as he who offers a sacrifice."

Governor Hails Encyclicals

(Continued from Page 1)

for personal profit or advantage is not working for these ends. Men who stage a walkout while negotiations are in progress certainly are not working for these ends and are doing untold harm to the union cause."

"On the part of management," continued the Archbishop, "social progress requires wholehearted acceptance of free union organization as a natural right sanctioned in American law."

"On the part of both union and management," declared the Archbishop, "social progress demands wholehearted repudiation of anything that is contrary to the moral law or subversive of the common good. The use of intimidation or violence by either labor or management is contrary to moral law and subversive of the common good and it is also against the long range interest of the union or company to countenance it."

The Archbishop went on to say that one of the most constructive measures that can be taken by management is increased attention to human relations because "labor relations are human relations. Even in this machine age the biggest thing and the most important thing in any factory are the thousands of men who are working there."

Cooperation between management and labor for their mutual welfare was stressed by representatives of both sides at the meeting.

Chancellor Of Syracuse Diocese Named Monsignor

SYRACUSE, N. Y. — The Rev. David F. Cunningham, Chancellor of the Diocese of Syracuse, has been named Domestic Prelate with the title of Right Reverend Monsignor it is announced by the Most Rev. Walter A. Foery, Bishop of Syracuse.

A native of Oswego, Monsignor Cunningham was ordained June 26, 1926. After serving three years at St. Ambrose Church, Endicott, N. Y., he took up special studies at the Catholic University of America after which he was appointed secretary to the late Bishop Curley. He continued in this capacity with Bishop Duffy until September 1, 1939, when he was named Chancellor.

Joins Service

Harrisburg, Ill.—The Rev. Henry P. Mannion, pastor of St. Mary's Church here, has been notified that he will be called to service as a chaplain about June 1. Army officials did not say where Father Mannion would be assigned.

In very truth, no sacrifice is so pleasing to God as zeal for souls.—St. Gregory.

Nun On NYA Survey

Canon City, Colo.—Sister Margaret Mary, principal of St. Scholastica's Academy here, has been appointed to a state committee to make a survey of the accomplishments of the National Youth Administration in Colorado.

Called To Duty

New York.—The Rev. Felix F. Burant, pastor of the Church of St. Stanislaus since 1924, has been called to duty as a chaplain at the station hospital at Fort Sam Houston, Texas.

Msgr. Waring of N. Y. Named Prothonotary

NEW YORK.—The Rt. Rev. Msgr. George J. Waring, pastor of the Shrine Church of St. Ann since 1923, has been named a Prothonotary Apostolic by His Holiness Pope Pius XII.

Monsignor Waring, who was elevated to the rank of Domestic Prelate by Pope Benedict XV in 1919, was a chaplain in the United States Army for more than 15 years.

Under the late Cardinal Hayes he served as Vicar General and Chancellor of the Army and Navy Diocese.

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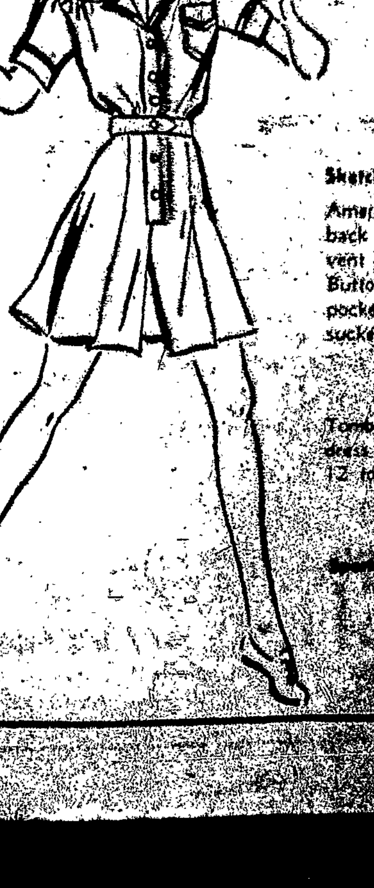

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