S. Hierarchy Warns That God's Law Is Measure of Man's Conduct

(N.C. News Service)

Washington, D.C., Nov. 1[illegible] — Following is the full text of the statement issued by the [illegible] Archbishops and [illegible] of the United States at the close of their Annual Meeting here, November 14-16:

GOD'S LAW THE MEASURE OF MAN'S CONDUCT

A striking parallel exists between the situation facing us today and that which faced the Roman Empire 1500 years ago. The problems of the Empire closely resemble those which confront us now — barbarism on the outside, refined materialism and moral decay within. Confronted by those problems, what were men of that time concerned with? St. Augustine, who lived in that period, gives us the answer in a memorable passage:

"They do not trouble about the moral degradation of the Empire. All that they ask is that it should be prosperous and secure. 'What concerns us,' they say, 'is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weak in subjection. Let the laws protect the rights of property and let them leave man's morals alone . . . Let there be sumptuous banquets where anybody can play and drink and gorge himself and be dissipated by day or night as much as he pleases or is able. Let the noise of dancing be everywhere and let the theatres resound with lewd merriment . . . Let the man who dislikes these pleasures be regarded as a public enemy.'" (City of God, Bk. II, 20)

Does not all this have a modern ring? Has not a great part of our society been doing and saying much the same thing? With the threat of the barbarian on the outside, does our conduct reflect the sobriety of citizens who are conscious that a bell may be tolling for them and for civilization?

We have sent our young men on military expeditions to far-off lands so that justice and freedom may be kept alive in the world; and yet at home we have become careless about the foundations of justice and the roots of freedom. It cannot go well with us if we continue on this course.

The lessons of history are evident to those with eyes that will see. The Roman Empire disintegrated from within; and moral corruption was the main cause of its decline and disappearance. The same fate will befall us if we do not awaken to the danger which threatens from within our own household. Mastery over material things will avail us nothing, if we lose mastery over ourselves.

MORALITY: NEED TODAY

Mastery over self is the primary concern of morality. The right ordering of our lives in relationship to all other beings so that we may attain our true destiny is the proper function of morality. The fundamental problem which faces us, then, is a moral one.

Morality involves the correct and careful regulation of three relationships: man to God, man to himself, and man to his fellow men. These relationships are so closely linked together that to disturb one is to disturb the whole moral order.

Morality, therefore, viewed in its entirety, has three dimensions: height, depth, and breadth. In its height, it soars up to God the Supreme Being, from Whom it takes the definitive measure of what is true and good. In its depth, it penetrates the heart of man, laying hold of his entire personality so that even his innermost thoughts and motives are subject to its rule. In its breadth, it embraces men in every station and condition of life and establishes mutual rights and duties.

GOD'S WILL: MAN'S MEASURE IN THE MORAL ORDER

By nature, man is a creature, subject to his Creator and responsible to Him for all his actions. By selfish inclination, at times, he chooses to be something else, assuming the prerogatives of a Creator, establishing his own standards of conduct and making himself the measure of all things. This prideful folly on his part brings discord into his own life, and profoundly affects the whole moral order. Frustration rather than fulfillment becomes his characteristic mark because he does not possess wholly within himself the way to fulfillment. That he can discover only in God's plan.

God's will, therefore, is the measure of man. It is the standard by which all human actions must meet the test of their rightness or wrongness. What conforms to God's will is right; and what goes counter to His will is wrong. This is the great and controlling rule of the moral order. Unless man recognizes and lives by this rule, he cannot come to that abundance of life destined for him by God.

If man is to reach this abundance of life, which depends on the fullness of moral character, it must be through the way he lives his everyday life. He has no other course. It is idle and dangerous for him to dream otherwise. The thoughts, attitudes, motives, judgments, and deeds which make up his daily round will determine his growth in character. He must use all his powers to cultivate that growth, as the condition for attaining the true purpose of his life. For this it is necessary that he should be guided by a knowledge of what is right and what is wrong in the particular situations of everyday existence.

THE MORAL ORDER AND HUMAN REASON

How does he come to such knowledge? How can man know what is his place in the divine plan, and what is God's will in the moral decisions he is called upon to make? God has endowed man with intelligence. When rightly used and directed, the human intellect can discover certain fundamental spiritual truths and moral principles which will give order and harmony to man's intellectual and moral life.

What are these truths which right reason can discover? First in importance is the existence of a personal God, all knowing and all powerful, the eternal Source from Whom all things derive their being. Next comes the spiritual and immortal nature of man's soul, its freedom, its responsibility, and the duty of rendering to God reverence, obedience, and all that is embraced under the name of religion.

From man's position as God's rational, free and responsible creature destined for eternal life, spring the unique dignity of the human individual and his essential equality with his fellow men.

Out of the inherent demands of human nature arises the family as the fundamental unit of human society, based on a permanent and exclusive union of man and woman in marriage. From the essential character of marriage come not only the right of parents to beget children, but also their primary right and duty to rear and educate them properly.

Since neither the individual nor the family is completely independent and self-sustained, there arises the necessity of organized civil society, and, in turn, the mutual responsibilities of the individual and family on the one side and of the civil government on the other.

Man's social life becomes intolerable if not impossible unless justice and benevolence govern the operations of the state and relationships between individuals and groups. Without temperance, man can neither live in accordance with his human dignity nor fulfill his obligations to his fellow men. Without fortitude, he cannot bear the trials of life or overcome the difficulties with which he is surrounded.

Furthermore, it is clear that the inherent dignity of the individual and the needs of the family and of society demand a code of sexual morality within the grasp of every mature mind.

These are some of the basic elements of natural law, a law based on human nature, a law which can be discovered by human intelligence and which governs man's relationship with God, with himself, and with the other creatures of God. The principles of the natural law, absolute, stable, and unchangeable are applicable to all the changing conditions and circumstances in which man constantly finds himself.

NATURAL LAW AND REVELATION

These religious and moral truths of the natural order can be known by human reason, but God, in His goodness, through Divine Revelation has helped man to know better and to preserve the natural law. In the Old Testament this revelation was given to God's chosen people. Completed and perfected in the New, it has been communicated to mankind by Jesus Christ and His apostles and it has been entrusted to the Church which Christ Himself established to teach all men.

While the natural law, taught and interpreted by the Church, gives us a guide in many areas of human life, the perfection of human nature is revealed to us in Christ Himself. God become Man, the Word-made Flesh, "full of grace and truth," dwelling among us to be our Way, our Truth and our Life. Prayer and the Sacraments are the channels through which the grace of Christ comes to elevate human nature until it becomes like unto Him, who is true God and true man. In the supernatural order of grace Christ, the God-man, is the measure of man.

Divine Revelation then not only includes the natural law, it complements it, and points the way to the supernatural order of grace. The natural moral law, however, remains the foundation of the supernatural order as it is the foundation of all man's relations to God, to himself, and to his fellow men. Upon that law, clarified by Divine Revelation, man, strengthened by grace, must build his life. He need never fear that it will give away under the weight of the trials and tests which life imposes, for he has the inspired words of the Psalmist to assure him: "The man whose heart is set on the law of the Lord stands firm."

When the human heart is governed by the law of the Lord, all human actions, no matter how commonplace or how removed from the eyes of men, are made pleasing to God and meritorious of eternal life. This means that God's will and God's plan for man are kept constantly in mind. When man has learned to direct his thoughts, his speech, and his actions in this way, it is a sign that he has mastered the great maxim of the moral order — "not my will but Thine be done." It is an indication that he realizes he must at all times be about his Father's business. The point of reference in his life is no longer his own selfish will for such a man sees clearly that God holds the central place in his life. He also sees that he enjoys a unique status in that God has committed to him a work which no one else can do. His only reason for existence is to perform that work faithfully and diligently. This is the thought which Cardinal Newman so beautifully expressed:

"God has created me to do Him some definite service. He has committed some work to me which he has not committed to another. I have my mission . . . I have a part in a great work; I am a link in the chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work." (Meditations & Devotions, pp. 400-401)

MORAL INTEGRITY

Doing God's work means doing God's will. This requires the services of the whole man at every moment of every day he exists. There is all too frequent today the spectacle of men who divide their lives to suit their own convenience. Only when it serves their selfish purpose do they conform to God's will. Their business life, their professional life, their life in the home, at school, and in the community occupy separate compartments unified by no central force.

God's claims upon such men exist, but they are not honored. Expressions such as "my life is my own affair," or "I may do as I please," or "in politics, anything goes" are all too common today. They betray a gross misunderstanding of the moral order and the inter-linking relationships which find their correct measure only in God's will.

We must be clear on this point. Man must either acknowledge that a personal God exists or he must deny His existence altogether. There is no middle course. Once he acknowledges that God exists then the claims of God are co-extensive with all the activities of His creatures. To pretend that any part of his life can be a private affair is to violate the most basic claim which God has on man. Man is a creature. As a creature, he is subject to his Creator in all that he does. There is no time in his life when he is excused from obeying the moral law. The clergyman, the educator, the doctor, the lawyer, the politician, husbands, wives, and children are alike strictly bound. All human rights and obligations have their source in God's law, otherwise they are meaningless.

MORALITY AND EDUCATION

Morality concerned with bringing human activity into conformity with God's will, has therefore a bearing on everything that touches human rights and duties. It has a definite place in the educational life of a nation. The forming of character is part of the educational process, and character cannot be formed unless children are given a clear indication of what is right and what is wrong. This cannot be done without reference to the ultimate standard which determines right and wrong, namely God's law.

No state, no group of educators may reject a truth of the moral order to suit the claim of convenience. The process of determining moral values by the consent of the majority is false in principle and sanction. Morality has its source in God and it binds all men. It cannot be adequately taught without the motivation of religious truth. Although the training of children along moral lines is primarily the business of the parents and the Church, yet it is also the business of the school if education is to give formation to the whole human personality.

MORALITY AND ECONOMICS

Morality has its place in business and industry because the conditions under which men work, the wage they get, the kind of work they do, all are subject to the jurisdiction of the moral law. When economic conditions are such that the raising of a family by working people is made disheartening[illegible] difficult and at times impossible, those responsible for this deplorable situation are guilty of breaking God's law and they are also accomplices in the sins resulting from their injustice.

MORALITY AND POLITICS

In politics, the principle that anything goes simply because people are thought not to expect any high degree of honor in politicians is grossly wrong. We have to recover that sense of personal obligation on the part of the voter and that sense of public trust on the part of the elected official which give meaning and dignity to political life. Those who are selected for office by their fellow men are entrusted with grave responsibilities. They have been selected not for selfenrichment but for conscientious public service. In their speech and in their actions they are bound by the same laws of justice and charity which bind private individuals in every other sphere of human activity. Dishonesty, slander, detraction, and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men.

MORAL STANDARD APPLIES UNIVERSALLY

There are not two standards of morality. There is only one. It is God's standard. That single standard covers all man's relations to God, to himself, and to the world about him. It applies to every conceivable situation in life — in the home, in business, in the school or in the field of entertainment. By its very nature it precludes that double standard which not only tempts man to live his life on two levels, but beguiles him into thinking that this can be done without any compromise of moral principles. This two faced way of living explains the scandalous anomaly, evident at times in our national life, of paying lip service to God while failing completely to honor His claims in daily life.

One and the same standard covers stealing from the cash register and dishonest gain derived from public office. It will not do to say, by way of extenuation, that the latter can be excused or condoned because it occurs in the political order. One and the same standard prohibits false statements about private individuals and false statements about members of minority groups and races. It will not do by way of excuse to say that statements of the latter kind can be excused because of long standing prejudice.

This single standard of morality sets a clear, positive and complete pattern of right living. It gives an integrity of outlook and an integrity of action to daily life. By adhering to this standard man's life becomes all of a piece, characterized by a sincere singleness of purpose. Such a life will not have its "Sunday side" in which God's claims are fully respected for a single day, and its "weekday side" in which those claims are completely ignored for the remaining six. Rather all aspects of life will be so integrated that the standard to which a man subscribes in his private life will be logically extended to his life in the community. Then if faithful to moral principles as an individual he will be faithful to moral principles as a citizen, as a voter, and in all his actions as a member of society.

RELIGION AND MORALITY

To live by this single standard of morality, man needs the motivations and sanctions which only religion can supply. He is not self-sufficient. He must have God's help. As a creature, he is obliged to adore his Creator, to thank Him for blessings conferred, to ask His pardon for wrongs committed and to pray always for His help and guidance. Nothing less than the faithful discharge of these essential obligations of religion will enable him to attain integrity in his moral life.

We exhort Americans in every walk of life to rededicate themselves to the wisdom of our Founding Fathers, a wisdom which proclaimed God's rightful place in human affairs, a wisdom so memorably expressed by the Father of our Country in his Farewell Address.

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Signed by the members of the Administrative Board, National Catholic Welfare Conference, in the names of the Bishops of the United States. **Edward Cardinal Mooney**, Archbishop of Detroit, **Samuel Cardinal Stritch**, Archbishop of Chicago; **Francis Cardinal Spellman**, Archbishop of New York; **Francis P. Keough**, Archbishop of Baltimore; **Robert E. Lucey**, Archbishop of San Antonio; **Karl J. Alter**, Archbishop of Cincinnati; **Joseph E. Ritter**, Archbishop of St Louis; **Patrick A. O'Boyle**, Archbishop of Washington; **John J. Mitty**, Archbishop of San Francisco; **John F. Noll**, Bishop of Fort Wayne; **Emmet M. Walsh**, Coadjutor Bishop of Youngstown; **Michael J. Ready**, Bishop of Columbus; and **Matthew F. Brady**, Bishop of Manchester.

Convert Apostolate Marks Gains In Northern Ireland

Dublin — (NC) — The problem of Ireland's partition may well find, in course of time, "an automatic and peaceful solution" through the continuation and intensification of the apostolate to non-Catholics carried on in the six northern counties of the island.

This view, voiced by one of the leaders of this apostolate, is particularly interesting in view of recent statistics showing a striking increase of the Catholic population in northern Ireland since 1937.

According to a census taken last April they now number 471,329, an increase of ten per cent in 11 years. On the other hand the Protestant population has increased only by five per cent during the same period. With a total population of 1,370,709, the highest recorded since 1861, Catholics now represent more than 34 per cent of the people in the six counties.

The fact that the Catholic population is increasing at about twice the rate of the non-Catholics has caused a certain amount of worry in northern Protestant circles. Demands are being made for more stringent measures aimed at preventing people from southern Ireland settling north of the artificial border dividing the island.

Official documents do not mention the apostolate to non-Catholics as one of the causes contributing to the striking shift in the religious affiliations of northern Irish people, but there can be little doubt that this apostolate has a definite bearing on it.

THIS apostolate was started in 1948 by the Redemptorists at their church in Clonard, Belfast. Regarding its success, the Very Rev. Gerard McDonnell, C.SS.R., pastor of Clonard, recently told this correspondent:

"What is happening in regard to the non-Catholics in the North is revolutionary. A generation ago such an idea seemed ridiculous and altogether outside accomplishment. Today the non Catholics of all grades of society are coming to our missions to learn the real facts about the Catholic Church. Since these missions began three years ago we have received 221 people into the Church. All we need for an automatic and peaceful solution of the Partition problem is a continuance and intensifying of this apostolate to the non-Catholics of the North."

Holy Father Sends Aid To Flood Victims

Rome — (NC) — The Po Valley victims have been assured by His Holiness Pope Pius XII that everything possible is being done for "Our beloved sons and daughters."

The message from Rome said: "We will do all We can to alleviate your pains and soothe your miseries."

THE PONTIFF'S message was broadcast directly from Castelgandolfo via Radio Vatican and the Italian radio at 8:30 p.m., as the crest of the flood raced toward the sea and in its wake the waters began slowly to recede in the most disastrous flood of Italy's modern history.

The Pope ordered the Pontifical Relief Commission to dispatch large quantities of food, medicines and blankets and sent Msgr. Ferdinando Baldelli, commission president, to supervise the operations.

As in the recent southern floods, American Catholic aid was again in the forefront. The Rome office of War Relief Services — National Catholic Welfare Conference sent 200 bales of clothing, 5,300 blankets, 1,000 cots, five tons of powdered milk and three tons of biscuits to northern sufferers through the Pontifical Relief Commission.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

* * *

A WOMAN recently came to a prison in China where two nuns were imprisoned, shouting abuse and hatred of religion. The Communists were so pleased, they admitted her to the prison. But in the midst of an apparent tirade, she slipped into the hands of one of the nuns a capsule. It contained the Blessed Sacrament. The rest was only an act. . . . GOD LOVE YOU to W.F. O'B. who received $40 in health insurance and sent it to the Holy Father's Missions in gratitude for recovery. Does any healthy person want to send a gift in gratitude for not having been sick? . . . Did you make an act of selfdenial today going without the extra coke, or cigarette, or cocktail? A dollar sacrifice from a million Catholics could do more to save souls in Africa, to relieve the persecuted in China, and the starving in India than one million dollars from one giver. . . GOD LOVE YOU to M. B. who opened a checking account and drew her first check of $10 in favor of the Holy Father's Missions. Anyone else want to exchange her signature on a check for ours in a note of thanks.

God is never outdone in giving: if you give him money, He will replace it for your needs. If you give Him time, He will do half your work for you. If you give Him love, He will flood your life with His love, which is your joy. . . . GOD LOVE YOU To N. and B. H. who sent $5 to the Holy Father's Missions on their wedding anniversary for the intention of a long and happy marriage. . . *Women in the U. S. spend more than $.90 of every retail dollar.* If every Catholic woman set aside just 5% of her monthly budget for the Holy Father's Missions—well, you figure it out. There are 15 million Catholic women; assume each one of them has a budget like your own. How many new priests could be trained, at $150 a seminary year, if you and all the rest made this 5% sacrifice each month? . . . A survey—based on the testimony of 14,000 people and printed in "Annuario Pontificio"—states that in Soviet Russia there are 130 concentration camps and 35 punishment zones, with 14 million inmates. The life expectancy of these prisoners is only eight years.

DID YOU PRAY for Africa since you saw this column last? No? You would not have forgotten if you had the green beads for the African decade on the World Mission Rosary. A request for a World Mission Rosary with a $2 offering will bring one blessed by me . . . GOD LOVE YOU to O. E. B. a Marine in Korea who sent $5 to the Holy Father's Missions. No wonder the Gospels always speak well of soldiers. . . . Mary is the advent of Christ. She brings Jesus to people before they are born to the faith as she brought her Son to Elizabeth before He was born . . . GOD LOVE YOU to J. S. who sent the Holy Father's Missions $160 she intended originally to spend on a fur neck piece. We never get hot under the collar at such charity . . . There are known to be two authentic Catholic priests in Russia: one, in Odessa, has been in jail since 1942. The second, an American, is in Moscow but is not allowed to say Mass publicly; instead the Church to which he was assigned is under the care of a Latvian priest without ecclesiastical credentials.

Regardless of what the State Department does every American Catholic can send to the Holy Father an Ambassador of love, by a gift to His own missions. To be represented through love at the Vatican, tear out this column, pin your contribution to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th St., New York 16, New York or your Diocesan Director, Very Rev. Msgr. John S. Randall, 50 Chestnut Street, Rochester, New York.

Legion of Decency Listings

CLASS A 1 — Unobjectionable for General Patronage

Alice In Wonderland	It's Big Country	Sunny Side of the Street
Angels in the Outfield	Jungle Manhunt	Superman and the Molemen
Arizona Manhunt	Lost Continent	Tanks Are Coming
Barefoot Mailman	Montana Desperado	Thunder in God's Country
Basketball Fix	Quo Vadis	Tom Brown's School Days
Bitter Springs	Pistol Harvest	Utah Wagon Train
Christmas Carol	Purple Heart Diary	Up Front
Elephant Stampede	Riding the Outlaw Trail	Valley of Fire
Emperor's Nightingale	Silver City Bonanza	Varities of Parade
Honeychile	Sky High	Wanted: Dead or Alive
Hong Kong	South of Caliente	Weekend With Father
Hurricane Island	Starlift	Yes Sir, Mr. Bones
Highly Dangerous		

CLASS A 2 — Unobjectionable for Adults

An American in Paris	Golden Horde	Reunion in Reno
Angelo	Gold Raiders	Rhubarb
Ann of the Indies	Guilt Is My Shadow	River, The
Another Shore	Here Comes The Groom	Roadblock
Behave Yourself	Highwayman, The	Sea Hornet
Blue Veil, The	Iron Man	St. Benny the Dip
Callaway Went Thataway	I Want You	Tales of Hoffman
Capri	Journey Into Light	Texas Carnival
Cave of Outlaws	Kentucky Jubilee	Thing, The
China Corsair	Meet Danny Wilson	Three Steps North
Crazy Over Horses	Mob, The	Thunder on the Hill
Criminal Lawyer	Mr. Imperium	Two Dollar Bettor
Detective Story	My Favorite Spy	Two Tickets to Broadway
Desert Fox	No Highway in the Sky	Tomorrow Is Another Day
Double Confession	Oh, Susanna	Two Gals and A Guy
Double Dynamite	On The Loose	U.S.S. Teakettle
F.B.I. Girl	O Sole Mio	Well, The
Flame of Araby	People Against O'Hara	When Worlds Collide
Force of Arms	Place in the Sky	Wooden Horse
Fort Defiance	Racket, The	Young Scarface
Golden Girl		

CLASS B — Objectionable in Part

Adventures of Captain Fabian	Family Secret, The	Millionaire For Charity
Big Night	Film Without a Name	Meet Me After The Show
Blackmailed	L'Affaire	Obsessed
Bridge, The	Light Touch	On the Riviera
Chain of Circumstance	Lilli Marlene	People Will Talk
Come Fill the Cup	Man With the Cloak	Pickup
David and Bathsheba	Magic Face	Under the Olive Tree
	Mill on the Po	Unknown Man

CLASS C — Condemned

Blue Angel, The	La Ronde	She Shouida Said No
Flesh Will Surrender	Maria du Port	Ways of Love
Lovers of Verona	Oh Amelia	Wench, The
Manon	Paris Waltz	

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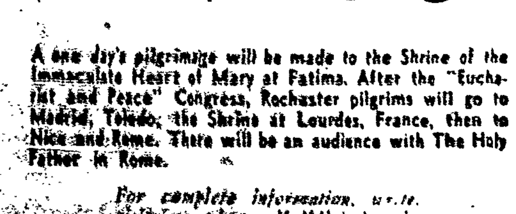

A one day's pilgrimage will be made to the Shrine of the Immaculate Heart of Mary at Fatima. After the "Eucharist and Peace" Congress, Rochester pilgrims will go to Madrid, Toledo, the Shrine at Lourdes, France, then to Nice and Rome. There will be an audience with The Holy Father in Rome.

For complete information, write, visit or phone Kalbfleisch, the officially designated travel agency for the pilgrimage.

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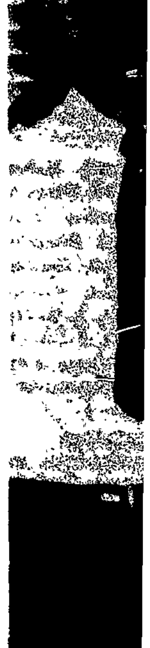

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