

Pope Warns of Dangers of Marxism

Continued from page 1A

man activity, including that which is manual or executive, has been recognized in its most human and most mysterious implications.

"WHAT HAS the Church not said, what has it not proclaimed regarding the worker, his person, his singularity and his numerical unity in the midst of the crowd, which the Church does not call a 'mass' but a 'people'? What has the Church left unsaid about his conscience, his liberty, his inalienable and sacrosanct right to bread, to a family, to education, to spiritual hope and to a profession of religious beliefs?"

"You workers who are listening now — who more than the Church has esteemed, respected, cared for and loved you as persons?"

"The third axiom is that the Church has made its own the principle of the progress of social justice, that is to say, of the necessity of promoting and implementing the common good, not only by its speculative doctrine (which it has maintained ever since the evangelical message proclaiming blessed all who hunger and thirst

after justice) but also by its practical teaching. This promotion of the common good involves reforming existing legal norms whenever they do not take into sufficient account a just distribution of the advantages and burdens of life in society. . . .

"THE FOURTH axiom," he said, is that "the Church has never been afraid to descend from the religious sphere proper to it to the sphere of the concrete conditions of social life. Like the Samaritan in the gospel parable, the Church has descended from . . . its purely religious concern with the cult of worship and become a minister of charity — not only individual charity, but social charity. It has showed its concern in the economic field. It has spoken on the relationship between capital and labor, it has pronounced on the labor contract, on wages, assistance, family allowances, private property and savings — on a hundred practical allowances, private property and savings — on a hundred practical questions essentially connected with the honest and legitimate necessities of life.

"Its charity armed itself with progressive demands which it described as human and Christian and therefore right. It assessed the aspirations and interests of the poorer classes and did not hesitate to search among them with wisdom and prudence and a far-reaching courage to find new rights to be satisfied. It aspired and still aspires to obtain legislation contrary to privilege and selfishness which will protect the weak, humble and disinherited. Indeed, it has demanded that the state intervene, not in order to take over rights and functions which belong in a free society to citizens, whether individual or associated, but to protect the freedom and equality of citizens themselves and to assume the exercise of those activities which only the public authority can pursue if the common good is to be completely guaranteed.

"The fifth axiom (is that) the Church has recognized the right to form trade unions. It has defended and promoted it, overcoming a certain theoretical and historical preference for corporative forms (guilds) and mixed associations. It took cognizance not only of the strength of numbers which the fact of unionizing was bound to exert upon a society oriented toward democracy, but also of the fruitfulness of the new order which could spring from workers' unions — an awareness on the part of the worker of his dignity and his position in the social framework, a sense of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere executive instrument, but to some extent at least as a sharer

in responsibility and an interested participant as well."

THE POPE'S sixth axiom included his condemnation of the theories of Marxism, perhaps the strongest statement he has made on the subject since he became pope.

The fact that it was made on the eve of the Italian national elections scheduled for June 12 was considered highly significant by Italian newspapers, most of which gave it considerable front-page coverage. Italian communists have been devoting considerable effort to starting a dialogue with the Catholic Church in reversal of their former tradition of antagonism. They have often quoted the Second Vatican Council in support of their efforts.

This sixth axiom, the Pope said, is the "most discussed and most difficult of all of them. The Church has not and cannot adhere to social, ideological and political movements which, in finding their origins and strength in Marxism, have maintained its negative principles and methods, which result from the incomplete and therefore false conception of man, history and the world which is typical of radical Marxism.

"The atheism which it professes and promotes is not in favor of the scientific concept of the cosmos and of civilization, but is a blindness which man and society will have to pay for in the end with the gravest consequences. The materialism which derives from it exposes man to experiences and temptations which are extremely harmful. It extinguishes his true spirituality and his transcendent hope."

The encyclical and the celebration honored, the Pope said, "admonishes us against placing our trust in erroneous and dangerous ideologies and invites us rather to formulate another consideration with which we will conclude these summary observations:

"AND LET this be our seventh axiom: . . . the indispensable role the Church has in the promotion of social progress and in the solution of the well known and recurrent social question. This role is not merely instrumental but, we would say, transfiguring because of the principles, energy, consolation and hope which religion — we mean the real one, the one which is fortunately ours, the Christian one — instills into the entire world of labor.

"Christ, as you know, calls forth an experience of Himself, of life, of society, of temporal things, of time itself, of justice and love, which has no parallel and for which there is no definition except that of the beatitude He proclaimed to the poor, the sorrowful, the persecuted, the righteous and those who hunger after justice and love.

"Well then, Christian workers, we entrust you to Christ, to Christ

— we exhort you — as the light of your individual consciences, as the center of the movement of Christian workers to which you desire today to give worldwide dimensions, an institution of which we are happy and proud to salute and to which we give our paternal and confident encouragement. And in order that you should not lack the conviction that Christ awaits you, that Christ welcomes you, that Christ unites you, that Christ strengthens and sanctifies

you, may there descend upon from his humble vicar an apostolic benediction."

The Pope, who spoke in Italian, repeated this last paragraph in several languages to delegates the next day were to begin a constitutional assembly of the World Movement of Christian Workers in an attempt to draw together into a common organization Christian worker, lay, apostolate and social action movements from all over the world.

Charlotte Women's Officers Installed

Sunday, May 15, St. Gabriel's Women's Club held a Mother-Daughter Breakfast at Sharonview Country Club. Outgoing officers were thanked for their 365 days of hard work and new officers were installed. Mrs. R. L. (Joan) Turbyfill, Jr., was presented with a beautiful hand-carved, painted replica of the Madonna by the Pastor, the Rev. J. Paul Byron. At the close of the Breakfast new officers were installed and recognized as follows:

Mrs. J. J. Schiveree—President; Mrs. Elbert W. Goff, Jr.—Vice-President; Mrs. H. R. Gover—Secretary; Mrs. George Leidig—Treasurer; and Mrs. Robert Griffith—Trustee.

After the presentation of the gift Father Byron went on and spoke to the new officers, suggesting that as well as helping the school and church with their many projects they think about concentrating on a Civic Project for the coming year. Mrs. Schiveree, the new President, told Father Byron the idea would be presented to the members and a project outside the Church and School, would be considered, and the members would be asked to pick a special project.

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SACRED HEART COLLEGE ART STUDENT WINS HONORS

Miss Sybil Sellers, daughter of Mr. and Mrs. Pete Sellers of Belmont, has been selected to attend the Governor's School of Art on the campus of Salem College in Winston-Salem, North Carolina. Sybil was one of 18 chosen out of 200 contestants for the honor. She was nominated by her teachers and submitted a folder of her pictures for the contest. A special student of Sister Mary Theophane, Sybil has been taking Art for the past three years.

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