**March 22, 1936**

Dear fellow countrymen and countrywomen, I greet you with the words: Praised be Jesus Christ!

Hang a banner of revolution over the world. Today nations are divided into camps, parties, and classes. They are at war, suspicious and hateful of one another. They rebel. They topple governments, murder the leaders and the people's as well as brothers' blood flows as a result without reason of profit. And all this seemingly to satisfy people. Behind it all is the view and teaching of the current times which claims that power is not only useless but even harmful and beneath man's being. Therefore citizens rebel against those who govern; prisoners rebel against the prison leadership, students rebel against school authorities, children rebel against parental authority. Then, the same people who instigated the rebellions, wring their hands against the proliferation of communism and its dictates. They cry and complain that order, knowledge, and healthy outlooks on order, happiness and peace are lacking. They do not see that they themselves are radicals who also know how to disrupt but know not how to rebuild, who take for themselves everything but know not how to give. One institution which is against these rebellions is the Catholic Church. It is no wonder then that teachers and their disciples of this rebellion and revolutionary thought attack the Church. They attack the teaching but also generally attack the church governing. The government representatives in the church are bishops and priests and they are the first objects of the attacks. It wouldn't be so bad if the attacks came from people outside of the church from the lips of non-believers but the sad fact of it is that the seed of rebellion and revolution come from Catholics and Poles. I don't wish to believe that they do this knowingly and hatefully. However, they do this with good faith and don't know better. Therefore, in order to teach them that talking people into useless activities and unprofitable rebellions and non-Christian disobedience, they harm the Catholic faith. And so we approach today's talk. I do not wish to play the part of a learned professor and I will speak only as a Polish priest to polish people, having before my eyes only the good of the faith and the good of my own people. The object is to make peace and to heal, and not spread misunderstanding and disobedience in the Church but to be a Catholic priest to Catholics and a Polish priest to my Polish peo.ple. I take upon my shoulders the responsibilities of what I say and I begin with the title of today's talk:

WHERE IS THE TRUTH?

For years principles and sentiments of various sectarians infiltrated the minds of Catholic thought. Catholics would like to get rid of what does not please them and hold on to those ideas that appeal to themselves. First what infiltrated the minds of the common Catholic was that the teaching did not agree with the spirit of behavior and knowledge. That confession doesn't make sense - that the required periods of fasting were deleterious to health that prayers were for women and children. Others teach that certain Canons of Church law should be thrown out because they are difficult to manage in America because there is conflict between Church and State. And finally, others wrote that the authority of the Bishops and priest should be curtailed or outright taken away and given to the hands of church committees; that church collections should be sent to various institutions for which they were designated instead of sent to the bishop's chancery. "In the case of the pastors objection to the wants of the parishioners" a certain journalist writes, "the parish council should take away the capability of the pastor to take care of the monies and take over that aspect of church life." Pastors cannot maintain the right of Bishop to take monies given to the parish. A sectarian, a protestant cannot maintain this idea but not a practicing Catholic because it destroys the unity of the faith. It goes against Christ's precept to the church: Who listens to you, listens to me, who disregards you, disregards me." The power resides in the Pope, Bishops, and Priests. There cannot be the existence of the church without this. If you do not wish to accept this, you cannot be called a Catholic. The Catholic Church cannot be some kind of theoretical institution, existing only in the imagination of the people; it exists not only in thought or imagination but is the collection of people who seek a common goal with the help of the same means and under the care of the same leadership. In a word, the church is a perfect society, as the dogmatist who uses the term "societas perfecta", with the following characteristics:

1. Many members: around 400 million believers on earth.
2. Unity, internal and external.
3. A common goal, temporal good and the souls eternal salvation.
4. The same means in the holy Sacraments
5. An external authority, the Pope at the head of all the faithful, Bishops at the head of dioceses, and priests at the head of the Parishioners. That authority constitutes the common order. Without that authority, misunderstanding would result. The head has the legislative authority or power to oblige his subordinates to take the means, leading to the goal; he also has judicial power or the right to ascertain, if and to extent are the actions of the subordinates are consistent with the given goals; in end, he has the power to distribute punishment; he can with the help of penal authorities to force the subordinate to obey, for the common good of all. The source of authority in the Catholic Church isn't agreement, nor the voice of the people, nor civil authority, no one can achieve hierarchical positions on the pick of the faithful or through civil authority not dependent on Church officials. Whoever administration in the church, does not act as a representative of the people in his name but as a representative of Christ in the long run as an obligation for the sanctification of the faithful through supernatural means. The hierarchy of the church is not dependent on the various civil actions. According to that truth the call of the bishop to partake righteously in all privileges afforded to our people because "the voice of the people is the voice of God, tinges of modernism and Protestantism. Canon law teaches us the Pope is the highest judge in all matters of criminality and he is approachable to his tribunal. We are citizens of the United States; what kind of representation do we have? But despite that, try to avoid taxation, what happens? You have children, send them to parochial school and see if you can get away without paying taxes and see what happens. Where is the Polish logic? Why are we not rebelling against civil authority if we're paying but not contributing to the state. Canon law grants legislative, judicial and penal law. And that is understandable. For the same reasons explained above just as I previously explained. Further arguments I consider unnecessary. Now, about church treasures and to so called parish committees. The Catholic Church has a built in right not belonging the civil authority to the ownership of property and collection of funds since it is a perfect society in itself not tied to government and comprised of people. The treasure of the church is composed of material good, moral good. The source of the Churches treasure comes from fee giving and tithes. Her in the United States we have so called taxes and collections. The Bishop has the right to impose certain levies on establishments of the diocese on the parishioners, regardless of nationality. The faithful have the obligation to support the church they belong to as well; and as much as they can to help upkeep of the diocesan institutions. The owner of the church treasures are the Church and not the Bishop, or the Pastor or any parochial committee. The regulator of the churches in the diocese is the bishop who administers. He takes help from his advisors headed by the bishop. Besides the diocesan administrative help the bishop appoints other commissions to oversee the churches and ministerial institutions. The parish has its councils. The canons establish the rules which govern the dioceses. According to these canons, the rebellious Scranton weekly publication is naive. The people of Scranton would only put themselves into an unenviable position. In 1935, June, the legislator in Harrisburg praised the new law concerning church ownerships. Up to that time this was the law: "A Statutory law in reference to Church Property: When so ever any property, real or personal, other than funds from plate, Christmas, and Easter collections, and annual voluntary contributions for salaries of clergy, teachers, organist and sexton, shall hereafter be bequeathed, devised or conveyed to any 3ecclesiastical corporation, bishop, ecclesiastic, or other person, for the use of any church, congregation or religious society, for religious worship or sepulture, or the maintenance of either, the same shall be taken and held subject to the control and disposition of the lay members of such church congregation or religious society or the control and disposition of such constituted officers and representatives thereof, as shall be composed of a majority of lay members, citizens of Pennsylvania." This is how the old law was phrased. Listen to the new law: Section 7: "Whensoever any property, real or personal has heretofore been or shall hereafter be bequeathed, devised, or conveyed to any ecclesiastical corporation, bishop or ecclesiastic, or other person for the use of any church, congregation, or religious society for or in trust for religious worship or sepulture or for us by said church, congregation or religious society for a school, educational institution, convent, rectory, parsonage, hall, auditorium, or the maintenance f any of these, the same shall be taken and held subject to the control and disposition of such officers or authorities of such church, congregation, or religious society, having a controlling power according to the rules, regulations, usages or corporate requirements of such church congregation religious society, which control, and disposition shall be exercised in accordance with and subject to the rules and regulations, usages, canons, discipline and requirements of the religious body, denomination, or organization, to which such church, congregation or religious society shall belong." - and this new law is not ambiguous. I am convinced that everybody understood it. And so the law of the church as well as the law of the state sees and understands that there is an association with the pastoral work and the work which is economic and he bishop is not only authority in religious things and has full power to oversee parochial monies and keep them under control. The bishops and the pastors, which change from time to time, govern the churches goods not for their own good but for the faithful. It is true that the churches, schools, rectories and other property of the church come from the offerings of the parishioners but there is not law or privilege of rule and using the church goods for personal whim. Whoever thinks this way is mistaken. It could be Polish logic but it is not Catholic. Stating that the law is one everywhere, that whoever gives has the power of administration is not only laughable but silly. You pay but your don't rule. You have a president, vice president and other. Do you listen to them, or to yourself? You are a citizen and you pay taxes. Who listens the government or the governed? You go to the armed forces. Does the soldier of the army rule or the officers? If you send your son to a university and plays much to do so, does your son have the right to tell professors what to do? Try it! Insistence that " in the parish, the parish council is supposed to rule and not the bishop or the pastor" is plainly in contradiction to church laws but to natural law since it demands that the pastors administer, teach and rule. And the faithful have the obligation to listen. Sheep go after the shepherd not the shepherd after the sheep; the student learns from the professor and not vice versa. In the family not only the children but the wife ought to listen to the father. It's not good when the pastor is just a figure or a marionette. This is nothing more than a renewal of the principles of enlightened despotism or Josephism, Roman German Emperor in the eighteenth century. As a reward of meddling into church matters, he merited himself the title "the sacristan's brother." The result of such situations is laughable. I'll read you some examples: In a certain small Pennsylvania community, there was until recently an aging pastor. He came from Poland more than 40 years ago. He was hard working, merciful and good hearted. Certain parishioners wanted to take over the parish ministry in their hands so that it would alleviate some of the responsibility for the parish functions. So the pastor agreed knowing that he was older and things were getting harder to manage. He handed over taking responsibility for the financial affairs. Often he was given a hard time when he needed to get things for the rectory; they refused to give him money for food supplies because one week he ate too many "pork chops" and the next week too much mile; and in the third week, the electricity bill was higher than usual and so on. The parish council lowered his pension, maintaining that he doesn't need that much because he doesn't have a family. In the meantime they gave the sextant more money because he had a big family. The Pastor was making less money than the sextant. Regularly at the end of the year they did an inventory. They turned the rectory upside down. They counted dishes, glasses, forks, knives, and cookware. If he wanted something, he had to pay for it from his own pocket. On one of the meeting, when the Pastor wanted to speak to the parishioners, they denied him to do this because the Pastor had no right to a voice because he wasn't a parishioner. Why? Because he didn't pay the Parish dues and gave to annual contribution. The parishioners agreed to this. The forced the old pastor to pay the church dues and so lowered the priestly status. This is a true example. A few months ago, not far from Buffalo, there was a forty hour celebration. In the evening three men came into the rectory, and went directly to the kitchen. For what? A parish committee came with a protest because the house keeper bought 5 pounds of veal. They thought it was too much. The demanded also how many bottles of beer and from whom the Pastor planned to buy.

Suffice for the examples. The Scranton weekly newspaper calls for "some kind of free will and autocratic administration of clerics which declares its care for the parishioners."

That kind of situation undermines the view of the administration by the parishioners. I know personally how the Polish pastors care for the good of the parishioners and not their personal worth. How many of them in 1930 did not take a penny for their pension. How many of them paid for their own insurance to help the church's responsibility in financing. How many took money from their relatives to help out. It lowers Polish people in their esteem. The Poles undermine their clergy more than others. The church administrators suffer as well as the parishioners. Attacking the governing and fighting with it we get the name of revolutionaries. We are shortsighted looking only past our noses instead of the long term good.

The church governance and affairs of the faith does not differ in nationality. If anyone we by nature lack hope in light of the faith and suspicious. We are under the impression that the church law is our own and that it is our enemy. Let's let go of that impression and be practicing Catholics. My friends in Scranton. You know me personally and I love you as my brothers. From this day forward be cooperative with your bishop and pastors. Let them administer well. Listen to their advice. Be soldier Catholics, in the full sense of the word. Your Pastors will be happy with you as well as the Bishop and God will bless you a hundred fold.