

Be A Holy Name Man In Practice As Well As In Name

Buddhist Bonze Is Received By Church

FIRST MASS SAID
Honolulu—Reporting marked progress of the Catholic Church on the Island of Kauai in the Hawaiian group, the Most Rev. Stephen P. Alecaestre, SS. CC, Vicar Apostolic of Hawaii, announced upon his return from a visit to the island that plans for a new church at Kulaheo are now being drawn and enlarged. The church at Kulaheo will be the largest in the Hawaiian Islands.

The bonze held an important post in one of the most magnificent paradises of the country. He had the reputation of being very zealous in fulfilling his religious duties. He began to learn about the Church when his son married a Catholic. The example of the young wife of the bonze to seek instruction in Christianity.

Archbishop Mooney Counsels Graduates Of Notre Dame To 'Build On Christ'

Delivers Message In Baccalaureate Sermon At 'South Bend'

NOTRE DAME, IND., (NC)—Based on Christ, counseled the Most Rev. Archbishop Edward Mooney Bishop of Rochester in the Baccalaureate Sermon which he delivered to the members of Notre Dame University's graduating class here.



MOST REV. EDWARD MOONEY

Declaring that the foundation of the Christian character as well as the Christian Church and Christian life is Jesus Christ, Archbishop Mooney said that the slogan seems to be "Christianity Without Christ."

The text of Archbishop Mooney's sermon is as follows:

"This public act of divine worship in connection with your graduation exercises has its counterpart in hundreds of colleges and universities across the country.

"The unusual thing about it at Notre Dame, as compared to what it is in so many other seats of learning is that here it is in no sense unusual. Every Sunday the scholastic year has gathered the faculty and the student body of Notre Dame in yonder university church to render God the same tribute of your public worship.

"Every day of the scholastic year brought hundreds of you to that church and to the many chapels of your residence halls in the common exercises of your private religious devotion. The enrichment of your religious life both in knowledge and in practice is essential in the policy of this institution. For it is founded on Christ. It counts it as a part of its responsibility to build your lives on Christ, to form your minds to the teachings of Christ, to direct your aspirations to the ideals of Christ, to mold your souls to the example of Christ.

"Not Only Seat of Learning. If, through the service it has offered you, you have achieved a certain proficiency in letters, in history, in philosophy, in physics, in chemistry, or in any of the sciences, in architecture, in engineering or in any of the fine or technical arts, without at the same time having achieved a corresponding degree of proficiency in Christian thinking and living, then, to that extent, this institution on the witness of its own standards has failed in your regard. This is not only a seat of learning, it is a school of Christian life.

St. Paul Quoted
"Not unnaturally then, as I looked about for a terse and trenchant expression of the thought which I would put before you this morning, as you come to the end of the year, during which Notre Dame has tried to build your souls on Christ, I was struck by the words which St. Paul wrote to the men of Corinth whose souls he had built on Christ. As a prudent master builder I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon, and no man can lay another foundation than that which is laid, which is Jesus Christ." I Cor. III, 10-11.

The full force of St. Paul's metaphor was readily grasped by the Christian graduates of the first century. Their proud city which sat astride the commanding southern and eastern Greece had been completely destroyed by the conquering legions of Rome two hundred years before. Its rebuilding begun by Julius Caesar was still in progress when St. Paul wrote to be completed by Hadrian nearly half a century later.

The ruins of Corinth were abandoned to the sight of massive foundations of monumental public buildings, which the superstitious people were slowly being raised upon the ruins of the old city. St. Paul saw on this familiar scene a picture of the spiritual edifice of the Corinthian church which he had founded and was called to new fields of labor and of others to complete.

In his absence he had kept in touch with developments in Corinth and he had evidently heard that the work of some new master builder was being perfectly well done. Therefore he felt called upon to admonish the Christians of Corinth to see to it that the superstructure they were raising was well and truly founded on the same foundation he had laid. As for the foundation itself it was set upon for all according to design that was the work of no man but of God Himself. For as he said we are God's helpers, you are God's building. That foundation then could not be tampered with. As a prudent master builder, he would have laid the foundation and another buildeth thereon, but let every man take heed how he buildeth thereupon, and no man can lay another foundation than that which is laid, which is Christ Jesus."

Sets the Pattern
The occasion of St. Paul's warning was a passing fact of merely personal interest. The truth behind it was a permanent principle of universal application in all things Christian. Evidently it sets the pattern for the Christian Church in the world as it did for the Christian Church in Corinth. Plainly it establishes a test for every institution that carries on any phase of Christian work. Clearly as well it points a lesson for the individual in building of Christian character.

"For us it is a truism to say that Christianity is built on Christ on the person of Christ on the doctrine of Christ on the authority of Christ on the example of Christ on the ideals of Christ.

"Conversely, too it is utterly plain

Sees 'Christ Without Christianity' As Slogan In Some Circles

years at the turn of the last century held advantage post of observation in that same university describing the type of religion that was in honor there he writes, "Religion was indispensable and sacred when not carried too far but theology might well be unnecessary. Why distract this world with talk of another? Enough for the day was the good thereof."

"Religion should be disentangled as much as possible from history, authority and metaphysics, and made to rest honestly on one's true feelings, on one's indomitable optimism and trust in life. Religion was nothing more, nothing less, given once for all in some remote age and foreign country it must come to us directly and with greater authority now than ever before. If evolution was to be taken seriously and to include mental growth, the great men of the past could only be stepping stones to our own dignity. Jesus was a prophet more winsome and nearer to ourselves than His predecessors, but how could anyone deny that the twenty centuries of progress since His time must have raised a loftier pedestal for Emerson or Channing or Philip Brooks? It might, somehow, not be in good taste to put this feeling into clear words. In this he but carries on the tradition of his predecessors whose names are on the lips of returning alumni today and whose memory is in benediction in their hearts and yours. The sons of St. Paul have kept faith with the founder of Notre Dame for they have continued to build on Christ the theory and the practice of full Christian thinking and living that is in honor here.

Early Statements Cited
To note how significant this fidelity is in an age that marks perhaps the climax of the progressive dechristianizing of university culture and indeed of general education outside of the restricted circle of Catholic influence, let me quote two brief but illuminating statements the first is an excerpt from the regulations laid down two centuries ago in one of the oldest of our American universities. It reads:

"Let every student be plainly instructed and earnestly pressed to consider well that the main end of his life and studies is to know God and Jesus Christ which is eternal life. And therefore let Christ in the bottom as the only foundation of all sound knowledge and learning."

The second statement is from the pen of one who for twenty-two

Report Cure in Novena To Ming Dynasty Chief

TSINGING, China—Sister Margaret Sung, a Chinese nun of the Presentation Congregation, has been completely cured of a virulent infection of the foot after all medical assistance proved of no avail, Lamon Service reports.

On the recommendation of the spiritual director of the Congregation, a novena to the Catholic Action Patron, Hau Kwang-chi, the Catholic Minister of State at the end of the Ming Dynasty, was undertaken and on the ninth day it is reported, a decided improvement took place in the condition of the patient. Complete recovery is said to have followed a second novena.

NUNS TOUR ORIENT

Pushun, Manchukuo—Showing films of their work in the United States to more than 30 audiences in Manchukuo cities and towns, two Maryknoll nuns, Sisters Martina Briggeman, of Newfoundland and Susanna Hayashi, of Tokyo, have completed a visit to the Maryknoll Mission in the Japanese Empire and nearby Manchukuo.

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in our reading of history that Christ had in mind an organization that was to rise on the foundations He laid on the doctrine He taught, on the authority He granted to men of His choosing, on the ordinance He established for them, on the ideals with which He inspired them. Yet built of these propositions, so clear to us who are heirs to the fullness of a Catholic tradition are by implication and in many words gained by millions about us who still call themselves Christians.

"Our own age has witnessed the sad spectacle of Christian scholars who, disturbed by the specious claims of destructive historical criticism and lured on by the seductions of subjectivist philosophy attempted to set up a new apologetics which would have justified Christianity without Christ. And around us at men of good will but limited religious knowledge, who, touched by the sublimity of Christ's character but cut off from the living life of Christ's history, are repelled by the inflexibility of some disintegrating sect stand for what, if they stopped to formulate it clearly, would be 'Christ without Christianity.'

"The modernist whose slogan might be 'Christianity without Christ,' begins with the intellectual surrender of the Christ of history, the Christ of the Christian who, in spirit and culture, values his world as a superstructure that has no base the ends by seeing his house of made to tumble under the onslaught of the modernist.

Finds No Home
The non-sectarian Christian who, in our age, will be Christ without Christ, begins with the intellectual surrender of the Christ of history, the Christ of the Christian who, in spirit and culture, values his world as a superstructure that has no base the ends by seeing his house of made to tumble under the onslaught of the modernist.

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