

# Blessed Sacrament Parish

## Sodality Hears of Vocations

The March meeting of the Sodality of Our Lady will be held next Tuesday evening, March 30. The time of the meeting has been moved up to 7:45, in order that it may be concluded early for the benefit of the many Catholics who are attending daily Mass during Lent, and must rise early the next morning.

The theme of this month's meeting will be "Vocations." For this reason several guest speakers

have been invited to tell the members of the Sodality something about the different vocations in life. Mrs. Andrew Neary will represent the nursing profession. Miss Mary Caragher will give a picture of the teacher's vocation. Miss Helen Guntor will speak of the vocation of a business woman. Mrs. Edward Zimmer will tell what the vocation of marriage and motherhood should mean to the Catholic girl. Sister Helena will discuss the nun's vocation.

Sodalists are invited to bring their friends to this meeting to

hear these various vocations in his discussion.

## NOVENA TO ST. ANTHONY

Beginning last Thursday, a short weekly novena to St. Anthony was inaugurated in the parish. It will be held each Thursday evening at 7:30, just preceding the Holy Hour at 7:45. Special prayers will be recited each week and booklets containing these prayers are available at the church.

## DISCUSSION CLUB

The parish discussion group meets each Friday evening during Lent in the Church hall, immediately following the Stations of the Cross. This week the discussion will be on the third chapter of the pamphlet, "Our Parish." An invitation is extended to all to take part.

## GRATEFUL TO THE U. S. MARINES



Smiling broadly and grateful to the American forces who rescued them from one of the Solomon Islands where they were held captive by the Japanese, these Catholic missionary Sisters are shown about to land on Guadalcanal, where the Marines gave them shelter until they could be sent out of the danger zone. It is planned to raise a "Solomon Islands Mission Fund" to restore the devastated missions of the South Sea Islands at the end of the war, according to an announcement by Auxiliary Bishop Richard J. Cushing, Boston Archbishop, Director of the Society for the Propagation of the Faith, U. S. Marine Corps photo. (N.C.W.C.)

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REV. FRANCIS J. HOEFEN  
Pastor  
Rev. Joseph G. Merkel  
Assistant

## MASSSES:

Sunday: 6, 7, 8:30, 9:45, 11 and 12:15.  
First Friday: 6, 7 and 8.  
Holydays: 6:30, 6:30, 7:30, 8:30, 9:30 and 12:15.  
Our Lady of Perpetual Help Devotions every Tuesday at 3 P. M. and at 7:45 P. M.

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Rev. Thomas F. Connors  
Pastor  
Rev. Alphonsus P. Crimmins  
Rev. John A. Morgan  
Assistants

## MASSSES:

Sunday: 5:45, 7, 8, 9, 10, 11, 12:15.  
First Friday: 6, 7 and 8.  
Holydays: 5:45, 7, 8, 9 and 10.  
Baptism: 2:30 Sunday afternoon.

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Rev. Edward T. Meagher  
Pastor  
Rev. Gerald B. Kelly  
Rev. William F. Nolan  
Assistants

## MASSSES:

Sunday: 7, 8, 9, 10, 11 and 12:00.  
Holydays: 6, 7, 8 and 9.  
First Friday: 6, 7 and 8.  
Baptism: Sunday 2 P. M.

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## Intelligence, Liberty Can Be Reconciled—Dr. Pegis

By Helen Macchia

"For two generations, the characteristic of American Education and Philosophical thought has had a certain fear of intelligence. There has been a search for liberty against in-

telligence." With these statements, Dr. Anton Pegis, Professor of Philosophy at Fordham University, opened the eighth lecture, entitled "Behind the Law, in the Christian Culture Series, last Sunday evening at the Chamber of Commerce.

Professor Pegis cited the following words of the French savant, Etienne Gilson, "A great many people in the world are convinced that liberty can be found in irrationality." However, the lecturer pointed out that if we believe there is an irrational liberty, we can only get it in an irrational way, and in a world in chaos. The fear of intelligence, which is prevalent in the world and which will prove a veritable stumbling block when America prepares to draw up a peace plan, "is due to the influence of John Dewey. This educator has done more to influence secondary school thought than any other man in this country.

Dewey has said that he does not like the Platonic Republic which lays down rules, but rather the Plato of the Tentative Decalogues who seeks and never finds. Dewey's belief would turn education into a matter of method instead of doctrine.

Today, there are several conflicts in law and education that can be interpreted in terms of ends and means. Watson of Harvard has argued that our aim is society and education is to perfect the means, for the end does not matter. Dr. Pegis pointed out that this is equivalent to saying that we know how we are going someplace but we do not know where we are going.

"America," the lecturer argued, "is a young nation and, being young, finds that the problem of self-government is a difficult one. We must grow into a life of order. This problem of government is a human problem and order must first be attained within the human person."

There has been an infiltration of positivism into American thought as a result of Auguste Comte's teaching. But, positivism, skepticism and love of science (in the extreme sense) together with anti-intellectualism are rampant in the America of today.

The problem which faces America though is an old one. It has been bequeathed to us from the Middle Ages.

"We should stop criticizing these Ages and really get out of Medieval thought," Pegis stated.

Dewey, who prided himself as being anti-medieval, was the acme of the medieval thought which began in the fourteenth century and which found its climax in Dewey's skepticism. In the thirteenth and fourteenth centuries, man first began to discover and to consider his rationality as it is found in the world. In the world, at that time, there was waging a war between philosophers and those who ac-

cepted Christian Revelation. Some identified philosophy with historical materialism saying that in their teachings whatever disagreed with Revelation should be called philosophy, and just contrary to Christian doctrine.

Some Christian thinkers in the thirteenth century said they could demonstrate the proposition in their arguments, but the conclusions they drew were false. A crisis was reached in the conflict between philosophy and religion. St. Thomas Aquinas determined that he would understand Greek philosophy and Aristotle that he would not confuse philosophy and religion. The philosophy and theological thought of St. Thomas show a sureness of judgment (in reference to the absolute impossibility of any conflict between philosophy and religion).

One of his arguments states that Christian Revelation comes from God, and reason comes from God. Then, as Christian can say, in principle, that there is any war between philosophy and theology. Thus, St. Thomas did not subscribe to all the errors found in Aristotle. Dr. Pegis said that it is a misnomer to call St. Thomas an Aristotelian, because Aristotle believed that there was a conflict in the two fields.

Plato's Republic aimed at stability, not liberty. In Plato, there is the triumph of truth and goodness but not of freedom and liberty. This form of philosophy does not believe that law is natural to man as a whole, but that law and authority are the rights of the few who wish to exert these on others.

However, we should believe that there are rational and moral grounds on which men may agree and that true authority does lead to freedom. We need more than a positivistic liberty, or the instrumentalism of Dewey upon which to build our liberty and peace. When Christian thinkers speak of the rights of man, they mean the rights of man to rationality and freedom. Dr. Pegis suggested that we rediscover what man is and thus combat the positivistic and lawless tendencies prevalent in the world.

## Debate Honors

Montreal — Loyola College, of Montreal, has won the inter-university debating trophy for this year. Loyola won by defeating McMaster University of Hamilton, the trophy holder in 1942. Other universities which had entered teams were Queen's of Kingston, Western of London, and Ottawa University.

We should guard against jealousy, even the slightest sentiment thereof. This vice is absolutely opposed to a pure and sincere zeal for the glory of God, and is a certain proof of secret and subtle pride. — St. Vincent de Paul.