

Catholic Courier

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With the Approval of the

MOST REVEREND JAMES EDWARD KEARNEY, D.D.
Bishop of Rochester

The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or upon such an information whatever. Let us have a brief slogan: "The CATHOLIC COURIER is every Catholic's home."

* JAMES E. KEARNEY Bishop of Rochester.

IN APPRECIATION

The closing of six years of yeoman service to Aquinas Institute is marked by the transfer of the Rev. John O'Loane, C.S.B., from his office as Principal and Superior, to the rectorship of the Basilian Seminary in Toronto.

Father O'Loane came to Aquinas when the management of the school was relinquished by the diocesan clergy, when the charge was made from a free school to a tuition school, when the Congregation of St. Basil assumed care of the school.

It was a trying time, a time of change, and called for all the prudence and skill of a master educator and experienced schoolman. Father O'Loane has done a splendid work; he has dealt personally with the parents of his pupils, has administered justly and considerately the office of adjusting the cost of tuition in needy cases so that no boy need remain away from Aquinas merely because of financial reasons.

The result is seen in the eleven hundred pupils registered over the past four years, in the more than twelve hundred who have graduated in the past six years. Father O'Loane took over a school that had proven its worth, that had maintained a high ideal of scholarship over many years, that had cared for the Catholic boys of Rochester in an exemplary manner.

He has carried on that tradition, maintained that high ideal, has continued that care for our Catholic boys, with the aid of the splendid men of his congregation. His dwelling among us has meant great blessings for his pupils and their families, happy associations with the priests of the diocese who have held him in high esteem, and healthy growth for Aquinas in all that is contributory to the ideal in education. We bid him Godspeed as he undertakes his new work as Rector of the Basilian Seminary.

Father Dillon, C.S.B., returns as an old friend to be Superior of the Basilians in Rochester. A happy welcome awaits him as he assumes the duties of his new position. Father Duggan comes well prepared for a successful career as Principal of Aquinas Institute. Imbued with the Basilian tradition of developing young men into Christian gentlemen, trained for the work of a professor and administrator, he should find joy in the prospect of bringing an outstanding effective school along the road to even greater accomplishments. God's blessing be with him and his faculty as they take up this year's work at Aquinas Institute!

NO REMEDY

When will men and women accept the verdict of sound sense and tried experience that sex-instruction is not and can not be a remedy for the problems besetting our young people today?

Sound sense tells us that promiscuous presentation of sex knowledge in high school classes, will increase rather than decrease sexual sins. Sinful intimacies between boys and girls are not the result of lack of knowledge; it is lack of moral training, lack of religious education to purify, that is the cause of present day conditions.

Tried experience backs up the verdict of sound sense. No one was ever made good by medical training, no one was ever recalled from immoral lapses by scientific examination of the human body.

Parents and others interested should make stern protest against the efforts of those who do not know how to inject sex-teaching into our high schools. Follow the ancient practice of strengthening youth against sex-temptations by religious training, by emphasis on the wickedness of all surrender to sexual imaginings, by emphasizing God's law and reminding youth of God's punishment for sin. Back this up by keeping our young people as far as possible away from the occasions of sin, remembering that public classroom education in things sexual will surely prove a dangerous occasion of sin to the average boy or girl.

CONCENTRATED FILTH

A digest is a concentration of the main points of a book or article into fewer words. If the main points are good, the concentration should be good; if the main points are bad, the concentration is bound to be bad.

What a concentration of moral filth is placed before us and our children in the current issue of a popular digest! A maudlin, sickly, presentation of the earnest efforts of a modern planned-parenthooder to bring happiness through sin into the lives of migrant mothers of California, is followed up by one of the boldest and most blatant and outspoken explanations of the practice and tools of sex-frustration that has yet insulted the eyes of a reader. "Gradually with ceaseless patience, she overcame their natural wariness of new-fangled ideas." This is the work of an itinerant nurse: to overcome nature, to destroy the natural fear of abuse of things natural, to add to the physical distress of poor people the moral evil of sex-abuse. What an attack on all that is decent, to play the like of this before the eyes of our American public! If such things are right, what can be wrong?

To Hear The Word Of God

Men in Palestine were hungry for the message that Christ brought, were hungry for the word of God. In such great numbers did they press upon Jesus that He was forced close to the shore of Lake Gennesareth. He called upon Peter to receive Him into the boat, that He might preach from it. He called on Peter to bring Him. Picture to yourself the great multitudes extending from the very shore of the Lake back into the surrounding territory. Listen in spirit to the message of penance and sorrow for sin, of pardon of sin through grace, of the promise of salvation to all who would follow Jesus. Peter listened, James and John, his partners, listened, all the thousands on the shore listened. All were hungry for the Word of God.

Now the work of God, a divine work, a miracle, was to follow on the Word of God. Peter, the expert fisherman, had made the decision, made it on his experience, there were no fish nearby this morning. All through the night they had taken nothing, and there was no use trying further. But Peter let down the net in the deeper waters at Christ's bidding. Then came the draught of fishes so great that the net was breaking, then came the realization that God's power was in evidence here. Peter saw in Christ a divine power that made him draw back in humility: "Depart from me, for I am a sinful man, O Lord!"

Now the commission! Peter to be through all the ages a fisher of men! To be a fisher of men by commission of Jesus Christ. "Do not be afraid henceforth thou shalt catch men." By the word of God, by the preaching of the truth of God, Peter was to bring men into the Church. Many the night when he would be almost in despair, when he would feel his apostolic preaching ineffective, when he would see his mission without results: and the power of Jesus would again tell him to let down his net. Peter has followed Christ's order: he has let down the net; he has seen the power of God enabling him to "catch men."

To hear the word of God! May we imitate the ways of our pre-Christian brethren! May we be ready to press on Jesus to hear the word of God! Every chance that offers should find us eager to hear the word, zealous to embrace it. Better knowledge of Christ's word, better command of His teachings, may enable any one of us to "catch men." To catch men away from the world and its vanities, to catch men unto the service of God and the enjoyment of His blessings.

What's Right With The World

What Is God?

REV. JAMES M. GILLEN, C.S.P.

Is that question irreverent, or even blasphemous? Should it read: Who is God? "What" is generally applied to things, "who" is used properly only of persons. If, therefore, a writer uses "What is God," a busy reader may imagine that he is frankly admitting that God may be, as the pantheists say, non-personal.

But the sad truth is that nowadays theological thought and indeed philosophical thought have become so erudite that "learned" men in "great" universities are talking of God in terms of "what" rather than in terms of "who."

There are hundreds of profound and scholarly treatises on this matter. Years ago Monsignor Sheen seemed to be about to devote his life to that particular subject. His two books "God and Intelligence" and "Religion Without God" gave us reason to think that he would remain chiefly in that field and continue to fight in the lists against such redoubtable antagonists as Whitehead, Alexander, Holmes, Randall and a dozen more. But the learned and eloquent Monsignor has been apparently diverted from purely scholarly work by the more immediately pleasing and perhaps in the long run more important and apostolic work of popular explanation of the truths of religion by means of the radio.

However, you may see the vagaries of the "learned" in regard to the idea of God, if you will turn to Chapter XXI (really an appendix) to Volume II of Father Farrell's "A Companion to the Summa." On two previous occasions I have presented in this column high praise of that unique work. I would gladly recommend Father Farrell's "Companion" to those who have heard of St. Thomas but haven't the courage to tackle his tremendous masterpiece in the original or even in translation. But what I have especially in mind now is the fact that if one wishes to know what the "big shots" in the world of secular learning are writing about God, one may get a synopsis and analysis of it in that appendix. It is terribly interesting. I use the adjective not like a high-school girl who says "terribly" and "awfully" that and "triflingly" something else. I mean terribly in-

teresting. Horribly interesting—tragically interesting. MANY IN ERROR

Interesting to the point of being incredible. You cannot imagine and perhaps you will not even believe that learned men, bearing famous names in the university world can have gone so far astray. But, as Father Farrell says: "A view of modern opinion classifies the views on God as denial of God; God is a man-made ideal; God can not be known through science but only directly by feeling or faith; God can be known by reason as an explanation or interpretation of some phase of the universe or of reality in its totality." Still another assures us there is a four-fold modern attitude to God: the attitude of those who affirm the existence of God, an attitude that is still powerful and numerically strong; the agnostic attitude, proper to a lesser group; the atheistic attitude which clearly and openly denies God an attitude that is steadily increasing; and finally the attitude of the equivocators—men who for the most part belong to the atheistic group but who keep the old words, redefining them until they have lost all meaning.

And again: "The philosophers of our age present us with a strange assortment of gods. All mysticism and idealism, so of course of personalists, posit an absolute being; yet the personalist god is strangely intermingled with the physical world—which is the will of God organizing His own experience and communicating it to us. He is a developing god and though everything in nature is His work, nature is not wholly controlled by Him. The God of the neo-super-naturalists is neither purely transcendent nor entirely immanent, he is both. He is world-seeking, yet stands as judge and condemner of the world, having nothing to do with the standards of right and wrong, unknowable by reason and apparently not very careful about what becomes of man. Romantic liberalism readily identifies God's will with the point of view and social cause dominating at any particular time and place. Humanism makes a god out of the grawling ideal of man, or out of a social ideal. The naturalistic

QUERIES and REPLIES

Who Was St. Jude?
St. Jude was one of the twelve Apostles. His full name is Jude Thaddeus. In the Gospel of St. Matthew he is called by his second name (cf. Matt. 10: 3). St. Luke speaks of him as "Jude the brother of James"—James the son who was the first Bishop of Jerusalem (Luke 6: 16). James and Jude were the sons of Cleophas. Their mother was Mary of Cleophas who stood by the Cross of Jesus with His mother and Mary Magdalene (cf. John 19: 25). This Mary is called a "sister" of our Lady in the wide sense of relative. In a similar sense St. Jude and James are called "brothers" of the Lord. We know for sure that they were not his cousins because we know the names of their parents.

There is not much variation about St. Jude in the Gospels but he is prominent in the New Testament as the author of the Epistle that bears his name. He wrote this Epistle about the year 50. Tradition has it that St. Jude labored in Palestine, Syria, Cappadocia and Persia where he was martyred with his companion Apostle St. Simon, after a most fruitful missionary life. Like the other Apostles he has been venerated as a Saint in the Church from the earliest times and his name occurs in the Canon of the Mass.

The joint Feast of St. Simon and Jude is on Oct. 28. St. Jude is considered the patron of desperate cases. According to a pious opinion the special efficacy of his intercession is owing to our Lord's desire to see him honored in compensation for the veneration that he lost through bearing the same name as Jesus the teacher. (From the pen of Father Richard Kelly, O.S.B., Defenders of the Faith, Conception, Missouri.)

'Quiz' Corner

Would it make an difference for a prosopopeic convert to the Church, whether or not he has already been baptized?

Since Baptism is necessary for salvation the Church must be certain that a convert has received this sacrament. When a person is received into the Church, if there is any doubt about a previous baptism, the priest will baptize the person conditionally, that is, in baptizing he will use the form: "If you who are not baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

What we suffer in the next world for all the sin that we have committed in this world?

There are two kinds of punishment for sin, the eternal and the temporal punishment. The eternal is always forgiven by a good confession; the temporal remains either in part or in whole. We can free ourselves from the temporal punishment by bearing patiently the trials of life, by performing good works, by gaining indulgences, by prayers and alms, by works of self-denial. If we fall in these, punishment will be exacted in Purgatory.

The Lord is sweet to all; and His tender mercies are over all His works.—Psalm, 144, v. 9.

Identifying God with process, offers an unlimited variety of God concepts.

Together with that odd assortment of concepts of God, Father Farrell recounts some of the ideas of the "learned" about man. "Man may be almost anything else, but he is not a rational animal." But that's another story.

The particular point, or rather the two points I have in mind at the moment are these: First: the old-fashioned preacher who used to say that a child with a catechism in his hand, or perhaps in his head, knows more about the fundamentals of religion than many a famous scholar, was quite right. And second: if the "great" men in our big universities are so far astray on the absolute fundamentals of philosophy and ethics, what are they going to teach the German when the war is over and when we send our teachers to set the German nation right. Had we not better get our own intellectual and pedagogical house in order before we send batches of the "learned" to fix up the houses of other peoples? (Copyright, 1943, N.C.W.C.)