

### Protect the Faith Rome Gives New Warning On Inter-Faith Relations

By REV. JOSEPH J. SULLIVAN

Rome — (NC) — There is nothing new to be found in the recent admonition issued by the Holy Office regarding Catholics' participation in mixed religious activities, but rather a solemn and clear reminder of the prescriptions of the Code of Canon Law, according to the Rev. Charles Boyer, S.J., Prefect of Studies at the Gregorian University here.

The reference to the third paragraph of Canon 1325, he said in an interview, clearly illustrates the Church's traditional regard for her divine mission to safeguard the faith of her children. This canon forbids Catholics to hold disputations or conferences, especially those of public nature, on matters of faith with non-Catholics without the permission of the Holy See.

### Pope Is 'Martyr Without Nails'

Muenster, Westphalia — When Pius XII, the presently reigning Pontiff, was a boy he wanted to become a "martyr without nails," Bishop Michael Keller of Muenster said here in a sermon after returning from his first ad limina visit to the Eternal City.

"When little Eugenio Pacelli once was told about the martyrs he was full of enthusiasm and wanted to become a martyr, too, but one 'without nails,' for nails ran counter to the sentiments of the child, to whom all violence was abhorrent," the Bishop said.

"In a truly unique way God has fulfilled the boy's wish. Besides the bloody one there is an unbloody martyrdom of faith and charity. Such an unbloody martyrdom, no doubt, is today the office and the work of the one who is Christ's Vicar on earth as the successor of St. Peter. He must forsake his own personal life, his private interests and almost wholly his own self. From the early morning until late at night his whole strength, all his thoughts, all his worries, hopes and wishes belong to the Church alone, to the welfare of the flock entrusted to his care."

careful list it be presented inadequately. In this connection, Father Boyer explained, it has been noted that there have been several cases where the prescriptions of the canons have not been observed and also that there has been an increase in the number of mixed meetings and "ecumenical" movements for the purpose of discussing matters of faith and religion. The Church wants to discourage her members from acting on their own authority and also to assure herself that her doctrine will be expounded completely and accurately.

This would have particular application, in Father Boyer's opinion, to such things as the projected First Assembly of the World Council of Churches to be held in Amsterdam during the coming summer. He pointed out that while Canon 1325 allows the local Ordinary to permit such attendance in urgent cases, for things which are planned far in advance it is possible and necessary to obtain permission from the Holy See.

COMPLETELY FOREIGN to the intention of the present decree, he explained, is any notion that the Church would forbid, or in any way interfere with genuine movements which have for their object the civic and social welfare of mankind, the promotion of lasting peace and similar aims.

Active participation by Catholics in non-Catholic sacred services is unlawful, and it is very often an undesirable feature of these mixed religious meetings that such services are incorporated into the program, according to the noted Jesuit.

Merely passive or material presence may be tolerated, according to Canon 1258, on account of a civil office, or for the purpose of showing respect to persons, to be approved in doubtful cases by the Bishop for grave reason at funerals of non-Catholics, at their marriages and similar solemnities provided there is danger of neither perversion nor scandal.

NCCW to Meet in New Orleans Washington — (NC) — The 24th national convention of the National Council of Catholic Women will be held in New Orleans Sept. 11-15. Theme will be "The Status of Women Today."

## Christ's Divinity Poses Question: Obey Him as God? Or, Pity a Mad Blasphemer?

The following address was delivered by the Rev. Dr. Joseph M. Egan, professor of Dogmatic Theology at St. Bernard's Seminary, in a recent broadcast of "Where Does the Church Stand?", a regular Wednesday evening (9:30 p. m.) feature of Rochester Station WNET. The program, produced by the Rev. Richard Torrey for the Courier Journal, discusses modern problems in the light of principles of faith and morals enunciated by the Catholic Church.

Father Egan squarely faces the fundamental question for Christian living: "Is Jesus Christ God, or just a nice man?"

The life of every human being is filled with problems. Some are small, like the petty wondering whom to invite to take the questions you hear discussed each week on this broadcast.

There are problems which, while weighty have only a personal interest, like that of the young man who is wondering what to do with his life. There are other questions which must be answered by you, and by me, and by every human being.

To this latter class belongs the question we raise here. It was first proposed some two thousand years ago by Jesus of Nazareth, as He stood beside a Galilean lake and asked His followers: "Whom do you say that I am?" This looks like a simple question, for it is phrased in words of one syllable. Yet, many many books have been written to answer it, for all men realize that it is the most important question ever asked.

People are pretty much in agreement in their answers to such questions as "Who was Nazareth?" "Who was Thomas Edison?" "Who was Plato?" And they agree in their answers he cause, frankly, it doesn't matter very much who these men were. But the question, "Who was Jesus of Nazareth?" matters immensely, and perhaps its very importance goes far to explain the violent disagreement about Him.

WHERE DOES THE CHURCH STAND? The Church stands with Peter. When Jesus first proposed this problem about Himself, he spoke to all His disciples, but it was Peter who answered with the ringing words: "Thou art the Christ, the Son of the living God."

It is not surprising that the Church which was founded upon Peter, has continued to profess his faith and to give his answer, whenever, and wherever, and however, the question is raised anew. The dogma of the divinity of Jesus Christ was incorporated into the Apostles' Creed "I believe in Jesus Christ, His only Son, Our Lord."

In the fourth century, when the Egyptian priest Arius tried to adulterate the Gospel truth about Jesus, the Church spoke still more clearly in the Creed of Nicaea: "I believe in one God, the Father Almighty, and in one Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages, God of God, Light of Light, true God of true God, begotten, not made, of one essence with the Father, by Whom all things were made."

WHEREVER she went upon the face of the earth, the Church implanted this faith in the hearts of her children. Because she exhorted them to prefer it to life itself, many martyrs have shed their blood rather than abandon it.

This is the faith the Church was born with, with it she lives, without it she would die, for it is the secret source of all her power and authority.

Why does the Church believe as she does? Her faith is derived from Jesus Christ Himself. He was, and is, her only teacher. We should not forget that the Church knows Jesus Christ. While she is now old, her very antiquity should remind us that she spent her first days with Him. She is the only living institution which was existing when He walked in Palestine so long ago.

It is true that the members of the Church are different today from the members of that age, but the Church remains the same.

When He obscurely hinted that He was older than Abraham, greater than Moses, the Lord of David. By His unique manner of teaching, He made them suspect that here was one with power and authority. By His dominion over nature, He made them wonder: "What manner of man is this, for the winds and the sea obey Him?"

The second step was taken later in His public life when in private conversations, Jesus claimed that He and the Father were one thing, that all power, in heaven and on earth, was His.



"Whom do men say that I am?"  
"Thou art the Christ, the Son of the Living God."

that all the works of the Father were also wrought by the Son, and that consequently, "all should honor the Son as they honor the Father Who sent Him."

The climax in the drama comes at the end of His earthly ministry. The popular portrait of Jesus leaves out the fact, the vital fact, that He died for a dogma, for the doctrine of His own divinity.

YOU REMEMBER how He was taken prisoner, and brought to the court of Caiaphas, the High Priest. In that courtroom, Jesus was on trial. Caiaphas, His judge, was the prosecutor who examined the defendant. He stood on his feet, and said to the prisoner: "I adjudge thee by the living God, tell us, if thou be the Christ, the Son of God?" And Jesus said to him, "I am."

To weigh the importance of these words, it is necessary to remember that Jesus is on trial for His life, and under oath. If there is ever a time when a wise man will abandon a false claim, it is when, by making it, he will forfeit his life. If there is ever

### CRITICS CALL LASKI BOOK IRRELIGIOUS

Notre Dame, Ind. — (NC) — The entire purpose of the new volume by Harold J. Laski, English author and lecturer, entitled "The American Democracy: A Commentary and an Interpretation," is to undermine religion and advance the cause of Marxism, according to opinion expressed in two reviews of the book in the current issue of the Review of Politics, published here.

The social and political views of the author are discussed by Dr. Aaron I. Abell, and his views on religion and education by the Rev. Thomas T. McAvoy, C.S.C. "Secularist and socialist themes are developed in every one of his 15 chapters, which cover without significant omissions the whole field of our civilization and institutional life," Dr. Abell writes.

Father McAvoy states that Mr. Laski's great enemy "is the Roman Catholic Church." "His hatred of the Church is undisguised," he writes. "He is silent about her defense of the human personality. He ignores the fine work of the National Catholic Welfare Conference; he probably has not bothered to read the pastorals of the hierarchy — especially that of 1940."

### FIRST WOMAN NAMED TO CU LAW SCHOOL

Washington — The Catholic University of America today announced the appointment of Dr. Miriam Theresa Rooney as Associate Professor of Law and Law Librarian, the first woman to be named to the university faculty of the School of Law.

Also announced was the acceptance of the resignation of Very Rev. Robert J. White as Dean of the Law School because of illness. Dr. White recently was promoted to rear admiral in the Naval Chaplain Corps and placed on retired status. He recently was re-elected president of the Chaplain Corps of the United States Army and Navy.

Dr. Rooney graduated from the Girls' Latin School of Boston; from the Catholic University of America and from the George Washington University Law School. She is the first and only laywoman to receive the doctorate in philosophy from the School of Philosophy of the Catholic University of America.

In 1942 she was appointed to the faculty of Columbus University School of Law to conduct the graduate seminar in jurisprudence, the first woman to teach jurisprudence in an American law school.

### A Look at Labor The Rank and File

By A. C. TERRY

Trade unions were created to serve the workers. They must promote justice. They must make the economic system work for all people. But they are more than this. A dictator, a despot, and a dictator, conceivably might do these things.

The genius of the trade union movement is that it enables little people to do things for themselves. Basically, labor organizations are democratic societies.

ELIMINATING THE Communists from the labor movement, therefore, is more than a job for union leaders, because the union movement is more than the sum of its leaders. The rank and file workers must be relied upon to do some house-cleaning too. The unfortunate part of many attitudes on the Communist problem is that they look to labor leaders alone to do the job.

Undoubtedly, labor leaders can help a great deal. The officials of the C.I.O., for example, might take a constructive attitude toward the anti-Communist affidavits required by the Taft-Hartley Act.

These affidavits cannot injure non-Communist labor leaders. Why then should they refuse to sign them? Why should good American steel workers be denied the protection of the government simply because their leaders refuse to sign them?

What responsibility have the steel union officials to fight the battle for the Communists? Let them fight their own battle? If the constitutionality of the affidavit must be questioned let Josephy challenge it, not Phil Murray.

IF THE C.I.O. resolved its national policy in favor of signing the affidavits, the rank and file under Communist domination would be able to challenge their leadership more effectively.

The Communists would not have a lot to stand on if the C.I.O. favored the affidavits. They might try to withdraw from the C.I.O., but many of the rank and file would not follow them.

C.I.O. leaders might even go further. They might refrain from giving any sort of approval to the leaders of Communist-dominated unions.

Pictures of non-Communist C.I.O. officials with their arms around men like Albert Fitzgerald

### Germ Rays Keep Tots Well

Pittsburgh — (NC) — This feature of the Courier-Journal is a word on this:

"At no time this year have we had any cases of measles, scarlet fever, chicken pox or diphtheria among the 1,000 school children in Sacred Heart School."

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