



Preparation For Eternity Supernatural Aim Foremost Sermon Greatest Aid

By MONSIGNOR HART
Christian Planning

We are now approaching the closing month of school. In Grammar Grades, in High School classes, in Collegiate Courses, and in Professional Studies, we are now coming to the end of the course, and as we approach the happy day that marks the end of our appointed studies, naturally our thoughts turn to the future.

Our study has not been without purpose. It has had the general purpose of educating our mind, but it has had also the particular purpose of training us for our trade or profession. But the man who confines all his attention in school to the fulfillment of his vocation in this world is a man who does not take a Christian view of the days ahead.

Our education starts us off right in this: "We must take more care of our soul than of our body because in losing our soul we lose God and everlasting happiness. Our main purpose in life must be to merit the presence of God and the everlasting happiness that goes with that never-failing Presence. A man may be the best blacksmith in the world; he may be the best professional man; he may be tops as a mechanic or a tradesman, but he can never fulfill satisfactorily the purpose for which God made him: unless he learns to know God and to serve God and to dedicate all his life to the honor and glory of God.

So as you come to the finish of your grammar school course, your high school course, your college course, be sure to include God in all your intentions for the future. Do not spend all your life in preparing for the short and swiftly passing period that will mark your approach to death. Rather, know that life and death are merely the preparation for eternal life and see that you prepare well for both of them.

The Natural and Supernatural

Our work in this world will be to fulfill our natural destiny, but in order to fulfill that properly we must also remember our supernatural life and prepare for our supernatural destiny. The man who strives merely for worldly success will never attain that in its fullness. He must strive for success that measures up in the mind of God to his capabilities and his ambitions.

God made man to know Him, to love Him, and to serve Him. Unless I learn to do this well in my life, all else that I do is in vain. To know God, to love God and to serve God.

Well does the Holy Father warn all the world to keep the supernatural purpose of life always before them, never to be satisfied with anything that will fall short of fulfilling this purpose. You are a child of God; you were made by God; you were sanctified upon God in Holy Baptism.

So whether you are finishing your grammar school, your high school, your college or your professional school, make up in your own mind the purpose your training must fulfill, and remember no matter what wonderful aspects it may have, it can never be right unless it keeps in mind your eternity. You were created not merely for the world but for Heaven. You were created not merely to use the things of God, but to enjoy the love of God. You were created to prepare yourself by a good life in this world for a eternal union with God in Heaven. See that you measure up!

Aids To Supernatural Living

Your Sunday sermon in your parish church should be one of the great aids to supernatural planning and supernatural living. It will keep before you always the fact that you belong to God and that all the days of the week just one day is set aside as God's day.

On the other days you must serve God through the good works that you perform, but on Sunday you must give yourself definitely to honoring God and honoring the day that has been set aside for His worship.

Hear Mass devoutly on Sunday; listen carefully and prayerfully to the sermon, and carry home with you for meditation during the things that your Priest, God's messenger, has told you. Do not feel that the sermon is just a message, a little dry, and perhaps always too long for an impatient listener. Rather feel that you are one of the fortunate people in the world; that you have faith in God; that you belong to God's Church and that you have an opportunity of enriching your soul with the teachings that have come from God.

Then, if during the week you check out first this point and that point of the sermon and try to think it over, by the end of the week you will have a better command of what it contains and you will have the things that will guide you in living a life for God.

The day of reckoning will come all too soon for each of us. The time to prepare for this is not on that day or the day before. So start right now and figure that you want to be doing today, tomorrow and the next day the things that you will want to be doing on the day of reckoning.

Sunday Sermon

By Monsignor Hart

NO NEED TO QUESTION HIM

Grace and experience combined in the minds of the Apostles to assure them that Christ was the Infalible Son of God. Grace had drawn them to Him and had fitted their minds to receive His Word and their will to accept it. Experience had given them a perspective on all the teachings of the Lord.

We understand then what they meant when they said, "Now we know that Thou knowest all things." They understood that Christ would never need the supporting word of any human mind to give authority to His teachings. They knew definitely that Christ, knowing all things could never need the help of any merely human mind. He infallibly taught, and to them a further assurance that He was the Son of God, that He had come forth from God.

THE SAME infallible teaching that Christ gave to His Apostles on earth, He continues through the successors of His Apostles in the Church that He founded.

No man can ever for any reason question the teachings of the Church. Above all, no man can ever feel that the teachings of Christ are outmoded and need a supplement. No man has any reason to feel that Christ did the best that He could do, but that there have been faults in His teachings which call for the assistance of lowly man.

The word that will bring us to God is the word that has come forth from God. Nothing need be added to it. Nothing can be taken away from it. The word that God gave us stands always as infallible. If it were capable even for a minute of suffering error, it would not be the Word of God and it could not call for our belief.

Let our joy then be in the assured confidence that in the teaching of Christ and in the teaching of His Church, we have the complete revelation that will guide our lives in this world and bring us safely to the Kingdom of Heaven. Christ has left the world to go to the Father. Some day we shall leave the world also to be reunited to Christ.

JOSEPH BREIG

What About Outlaw Nations?

I imagine that some readers of my series on the Pope's peace program must be asking themselves:

"What can the Community of Nations do about the outlaw nations—outlaw governments?"

The Pope has given the answer. Outlaw nations, like criminal individuals, must be ousted by force if necessary.

It is a principal of Natural Law that bad law is no law. It is "unlaw." It is a perversion of law.

A criminal government is not lawful. It is a rebel against God and mankind. It must be brought to order.

Speaking of members of a U.S. Military Appropriations Subcommittee in 1949 Pope Pius XII made clear that he faces facts.

A reasonable amount of force, he said, is necessary to uphold world law and order because of the weakness and perversity of human nature.

Law, however, wise can hardly hope to prevail, he went on, unless it has the backing of reasonable force.

THAT FORCE must always be available to curb, when necessary, any nation "within the great family of nations" which "rejects the moral sense of inalienable rights, uses sheer force to reduce citizens to a condition of chattel slavery, and recognizes no power above and beyond itself."

In other talks, the Holy Father further condemned totalitarianism. He called upon the nations to form a solid front against aggression.

In his Christmas message of 1948, the Pope rejected a long list of enemies of peace—among them pacifism, neutralism, isolationism, appeasement, jingoism and exaggerated nationalism.

He laid down these principles: 1. A nation unjustly attacked or attacked has no right to lie down. It remains passively different.

2. Every nation has an obligation to help any nation unjustly attacked.

3. Aggression must be discouraged by taking prompt action against them.

4. The Christian will for peace is not weak or supine; it is "strong as steel." Its chief weapon is prayer and love. But it does not shrink from defending itself.

5. Among the "goods of humanity, gifts of the Creator," some are so important for society that "it is perfectly lawful to defend them against unjust aggression."

6. In fact, this defense can become an obligation upon all nations.

7. "Every violator of the law (outlaw nation) should be banished in disgrace to solitary confinement by civil society, as a disturber of the peace."

In this same Christmas message, the Holy Father expressed his high hopes for the United Nations—of that time called the United Nations Organization. Here is what he said:

"May the United Nations Organization become the full and faithful expression of this international solidarity for peace, erasing from its institutions and its statutes every vestige of its origin which was of necessity a solidarity for war."

The Pope's denunciation of aggression was couched in words of utmost power. He said:

"Every war of aggression against those goods which the divine plan for peace obliges men unconditionally to respect and guarantee, and accordingly to protect and defend, is a crime, an outrage, against the majesty of God, the Creator and Ordainer of the World."

After abjuring all men and women of good will to work with out ceasing for a just peace in the world ruled by law, the Holy Father warned Christians of their obligations:

"A convinced Christian cannot confine himself within an easy and egotistical isolationism when he witnesses the needs and misery of his brothers, when pleas for help come to him from those in economic distress, when he knows the aspirations of the working classes for more normal and just conditions of life; when he is aware of the abuses of an economic system which puts money above obligations to society, when he is not ignorant of the aberrations of an unbridled nationalism which denies or spurns the common bonds which link the separate nations together, and IMPOSES ON EACH ONE OF THEM MANY AND VARIED DUTIES TOWARD THE GREAT FAMILY OF NATIONS."

Cross and Christian

By SISTER MARGARET TERRISA
(Professor of Literature, Nazareth College, Rochester, N. Y.)
THE CROSS AND THE CHRISTIAN, by Pius Regamey, O.P.
P. Bender & Co., 34 W. 17th St., New York 11

A book first of all about troubles, about how had they really are. An honest, unsentimental examination of our desperate straits, how to retreat from a bad position in order to attack it again, in order to

cross-crowned hill in the middle of nowhere because that's the order of the day, and because we're fighting under the Stars and Stripes, the stars of God's mystic will and the stripes of the Passion.

A book too about that passion and written out of pain, out of a holy priest's personal and vicarious suffering in France of the 1940's.

Father Regamey brings real news to the front lines, where we're dug in. He speaks earnestly, like a man who's seen nothing. We know it, we know it, but nobody had said it aloud, a few quotations, not all precise, but giving the gist of the meaning.

SUFFERING IS, in itself, heroic, valuable, absorbing, destructive. Suffering seeks to work a profound evil in us.

Suffering ravages everything we care about, and everything within us—except our faith in Christ.

Suffering would drive us insane or to some degradation if faith did not pull us upward. Suffering leaves intact only a pure relation to God, which makes us cling to Him.

Suffering attacks what is perishable in us. It is, therefore, a suffering releases our love.

We cannot, may not, must not (1) escape all suffering, (2) surrender to it, (3) let it destroy our personalities and souls to sleep, (4) struggle to confront it with a hard, impetuous pride, (5) fool ourselves into taking a morbid pleasure in it.

If we have no suffering, if we have no hill to take, we are in greatest danger. The news is that we are not going to heaven (I should think, though, that we might be merely approaching our hill, not in view of it yet.)

THE BOOK is also a study of the Passion, and a wonderful one. There is vital nourishment in it. Perhaps we have sounder, or thought, to the "shocking" propagation of the physical passion of Christ, and in small part the mental and spiritual passion of this One Who is also divine. Here are new lights on His

THE UNDERLYING reason for the silence of God—as for every cross—seems to lie in the respect God has for us. He who has created us through His own generosity knows that we are capable of a veritable gift of self. He does not force us. He desires a pure love. He speaks only to the most tender and delicate recesses of the heart.

We must take care, for these hidden depths are the most easily compromised by the world's cruelty and by our own callousness. God comes to us as a little child. We must live "dolls" to the call of providential circumstances, searching our hearts as to our duty, with the single eye that grace gives us. Then, in this world spoiled by sin, we shall receive our cross without looking for it, without eluding it, without complicating it with our own selfishness. In the secret measure fixed by God in order to conform us to Christ.

WHAT'S DOING AT THE DALY'S

May Daze

By Mary Daly

May is a happy month. It's lovely, gay, inspiring—all the things the poets say about it.

Each little square spot on the calendar for those 31 days is crammed with one, two or three things we want to do, we should do, we must do.

The "shoulds" and the "musts" are kind of interchangeable at our house. Oftentimes a "must" gives way on second thought to a "should" which can, in conscience, be put off in lieu of one of the "want to's."

The Head of the House, blithely, says the above paragraph is gobbledegook. I maintain that the women readers of this column know just what I mean.

There may be for instance, certain Spartans who put the "musts" first and stick to them. They clean the attic and stay with it till it's finished—even though they find a length of dress material that will make a perfect honey of an extra dress for a teenager's Friday night party.

THEY WASH THE heavy blankets and put them away in moth flakes, resolutely declining an afternoon invitation to "ride out" in the country and get some plants at a terrific bargain. Most of us accept that "want to" invitation and tell ourselves that, after all, there may be some cool nights coming up—and why bother putting away blankets yet when we may have to just get them out again.

Perhaps, too, they weed the backyard—and never are tempted to take the children and a few friends for a quick picnic.

They sensibly wash and iron curtains in place of sitting down and putting out more and white flowers to decorate the place cards at the Sodality's Communion breakfast.

They wouldn't have a ready mix on the shelves, doing everything except grinding their own flour and raising their own yeast.

Salvos to such competent characters!

MOST OF US, though, in this merry month of May, to get in as many of the "want to's" as humanly possible. Give and go to showers for brides-elect and mothers-to-be. Find time for

You Can Win Converts

Winning a Novelist

By

Rev. John A. O'Brien, Ph.D.
Helen M. Fowler is a distinguished Australian novelist whose works are becoming as popular in America as they are in her native land. A graduate of Sydney University, she is the author of "The Intruder," "Literary Guild" selection for March, 1953, and later published in Readers Digest as a condensed book. She recently completed a new novel, "Green Leaves and Laughter."

Before achieving literary fame Helen worked in an office in Sydney. Along side of her work Tom Quinn, a Catholic, O.P., a dergman visited the office and the conversation of Tom and Helen turned to religion.

"Helen," asked Tom, "if you were going to be anything, wouldn't you want to be the genuine article, not the product of some makeshift outfit?"

"What exactly do you mean?" asked Helen.

"To be very candid, wouldn't you rather follow the teaching of Christ, than the teachings of Luther or Henry VIII or Mrs. Baker Eddy?"

HELEN REFLECTED for a few moments, sensing the far-reaching implications of what Tom was saying.

"Yes," she said slowly, "I'd want the genuine article."

"Well," said Tom, "the genuine article in religion is the Catholic faith. It's not man-made. It's God-made. Whenever I see a person, I can't help but feel a bit sorry for him. Whether he knows it or not, he's been sidetracked, done out of his inheritance. He has no authority other than that which he can gain by his wits. He has no more authorization to speak in the name of God than Paul warns against usurping that authority, saying: 'Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.'"

"The Catholic priest is called by God and receives from Him authority to preach the Gospel, to offer sacrifice and to pardon sinners. That authority comes in an unbroken line from Christ through the Apostles and down through their successors, the bishops of the Catholic Church. When they ordain a man to the holy priesthood they confer upon him the same power and authority which Christ conferred upon His first priests."

THAT LITTLE conversation started Helen thinking. What Tom said seemed so reasonable that she could not honestly take issue with it. A few months later she saw a notice outside the Sydney Town Hall announcing a series of public lectures on the Catholic Church. Although she got there nearly an hour before time, the hall was filled and although she was exhausted, Helen stood for three hours in an overflowed crowd in the street where a redemptorist priest set forth in a clear and friendly manner the historic credentials of the Church, showing her divine origin. Helen was deeply impressed.

Next morning she told Tom about the priest's lecture and got some suitable books for her. Then he got Helen in touch with the Redemptorist missionary who furthered her instruction, then placed her in the capable hands of Monsignor James Freeman.

"As I listened to the lucid exposition of the teachings of Christ and saw that they were the same as taught by the Catholic Church, I saw more clearly than ever the truth of what Tom Quinn had first pointed out to me: the authority of the Catholic priest to speak in the name of Christ. I wondered why Catholics whom I had previously met never mentioned that fact to me."

"WHY HELEN," I asked, "do you attach so much importance to that fact?"

"Because that's the key to everything. Once you discover that the priest teaches with the authority of God, you know you have the religion of Christ and not a man-made creed."

"Yes, Helen," I agreed, "that's the long and short of it. Tom Quinn hit the nail on the head. He shows all of us what we can accomplish if we will but speak at the proper time with a word of explanation. I wish you Helen, continued success with your novels and hope your gifted pen will lead many souls to Christ."

"Thanks, Father, but don't forget Tom. Under God he deserves the credit for opening my eyes and getting me started in the right direction."

"In 'Roads to Rome' (Maxwell, \$3.50) Helen tells the whole moving story of her conversion.

Readers who know of any lay person who has helped to win two or more converts are kindly requested to send the name and address of such a person to Father John A. O'Brien, Notre Dame, Indiana.

Brainwashing Makes One Say, Think What Reds Want

By FATHER MARK TENNEN, M.M.
(Correspondent, N.O.W.C. News Service)

Hong Kong — (CNO) — A Canadian priest who arrived here after two years and seven months in a Communist prison tried to explain why interrogators will sign almost anything and for the most part believe it is true.

"It's a vicious system that catches you in its trail and makes you think and say what they want you to think and say," said the ex-prisoner, Monsignor Prevost, of the Quebec Foreign Missions.

IN 1944, MONSIGNOR Prevost was named Apostolic Prefect of Lintung. In 1948, when he arrived back from a furlough to his home in Canada, he found the Communists would not allow him to return to his mission. He was assigned to a position in the Catholic Central Bureau in Shanghai with the job of organizing Lectors of Mary Work.

On October 2, 1951, police yanked him out of bed, brought him to the Ministry of Public Security and began a questioning that lasted without ceasing for seven days and seven nights. He was kept in isolation in that prison for a year and a half.

Speaking of the many questions held in that prison and in the next one, Monsignor Prevost related that his interrogators used every kind of approach: a anger, screaming, flattery, coaxing, and threatening the prisoner who stood before them with his wrists handcuffed behind his back.

The questioning, he said, revolved principally around his relations with the Legion of Mary organization and with the Catholic Central Bureau in Shanghai. But they also asked him about every detail of his life, over and over again.

MONSIGNOR PREVOST tried to explain the devious operations of the Communist dialectical mind with this example: During one of the sessions he said, I attacked the Communist version of truth and the way they report one thing one day and the opposite thing the next. This is what the Communist official replied:

"Truth is what is good for the people. Not all people but the proletariat, whose minds have been washed and trained to understand truth. Sometimes it is for the good of the people to be told one thing now and a different thing tomorrow. Truth is what we want."

AFTER A WHILE, said the missionary, one begins to see absurdities as truths. The mind is put through a wringer and twisted; its objectivity is lost, its balance is destroyed. One begins to understand that many of the Communists really believe the things they assert so strongly.

Now, he said, he can sit back in the calm of Hong Kong and laugh about such statements as: the proof that America is a scheming imperialist country is that it uses "unhygienic, sterilized Coca Cola" as an international instrument for the ruin of the world's peoples; but under interrogation such statements had the appearance of truth. It becomes easy, he said, after a time of bombardment to believe that the U.S. did use germ warfare.

First Place Urged For Public Servants On City Budget

Buffalo, N. Y. — (CNO) — School teachers, firemen and policemen should be first on the list for a living, saving, family wage if a community, Father William F. Smith, S.J., of St. Peter's College Institute of Industrial Relations, declared here.

Speaking to Buffalo policemen on the Public Service Employees and the Principle of the Living Wage, the Jersey City teacher said the public must be educated through press and schools to the fact that the first item on any city's budget should be the public servants "who protect the culture, the safety, the well-being, the common good of the community itself."

THE VETERAN Jesuit educator also had a few words to say about Catholic people and colleges who are lagging behind the times on putting the principles of the social encyclicals into practice. And he scored leaders of industry and states whose rejection of the words of Pope Leo XIII before the turn of the century resulted, he said, in the 1930s we are now combating.

The low wages paid in most cities to school teachers, policemen, firemen, nurses and other public servants, Father Smith said, are "a bit contemptuous of modern life and modern culture. We place a much higher value upon non-essentials, and at times on trivialities, than we do on the human elements upon which the very existence of society depends."

AS EXAMPLES, he cited the colleges who "think nothing of paying a football coach \$20,000 a year," the movie star "who as

often as not contributes naught to the common good but even to the deterioration of morals and decadent standards of life but who pays an exorbitant tax that would practically subsidize the police department in some of our smaller cities."

Nightclub entertainers, ballplayers and horse-race trainers, he said, "are estimated such necessities in American life that many live as kings while public servants upon whom the whole society rests and depends are considered as necessary evils."

Orthodox Condemn Beauty Contests
Athens — (RNS) — Any Greek Orthodox girl who participates in a beauty contest will do so at the peril of her soul, but of her parents, the Holy Synod of the Greek Orthodox Church warned in an encyclical letter addressed to priests.

The Synod said such contests are injurious to the dignity and chastity of womanhood and disturb the peace and harmony of the family.

"Even a purely commercial motive—the discovery of new talent to be exploited in the movies—the organizers of these contests include our young Greek women to publicly exhibit their naked flesh," it said. "The scandal resulting is great and the dangers are numerous."

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