

Parents Right In Opposing Daughter's Weekend Date

By FATHER JOHN L. THOMAS, S. J.
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Our 17-year-old daughter is a freshman in a nearby college. The boy she kept company with while in high school is attending an out-state college and has invited her to spend a weekend there. My husband and I are both opposed to it, so we're called old-fashioned and even told to go see a psychiatrist because we're evil-minded. Many of our daughter's friends have received parental permission for such affairs. Are they lax, or am I really that old-fashioned?

You already know the answer as well as I do Lucy. One doesn't have to be a moral theologian or an obstetrician to figure out that such weekend affairs, away from home and parental supervision, are not exactly calculated to bolster Christian standards of sexual morality. If parents assume any responsibility for the behavior of their children, their response to such a request should be clear.

But your letter merits further comment because of the prevailing attitudes it reveals. Your refusal to give

consent brands you as old-fashioned and evil-minded.

This reaction indicated two things: first, many Catholic parents either try to fool themselves about the normal facts of life or reject Christian moral norms in practice.

These conclusions follow from your letter. People are called old-fashioned when the standards they try to uphold and the decisions they make in the practical order are based on a set of values no longer accepted by the majority. The old-fashioned are out of step with their contemporaries because they have remained in step with the past.

Considered in itself, the mere retention of past standards and customs may be neither good nor bad. Since our environment and the social situation we face undergo frequent change, new applications of old principles must be formulated, while past customs may cease to have meaning. To cling stubbornly to past ways of doing and thinking, on the principle that "what was good enough for granddaddy, is good enough for me," is not the mark of an intelligent Christian.

But your refusal to go along with the prevailing

fashion in this instance involves something more than blind retention of past patterns. What is at stake is the preservation of a set of moral principles based on the Christian philosophy of life, for the custom you mention stems from a different philosophy. This new philosophy separates sex from its necessary relationship to procreation, and sexual activity from the moral law. Hence "sex as play," or the use of mutual sexual stimulation as a normal manifestation of affection, becomes an accepted practice, with result that neither society, parents or the unmarried feel any obligation to avoid the occasion for such displays.

Hence you are properly surprised that other Catholic parents allow their daughters to make such trips. What's the matter with them? Well, in the first place, Lucy, many of them are anxious to promote the popularity of their daughters, and since they have not been trained to see the false principles from which such customs stem, they thoughtfully fall in step.

But there is another reason for their amazing shortsight-



ness. They simply refuse to face the normal facts of life. You mentioned that you were accused of being evil-minded because you thought a couple would be subjected to unnecessary temptation under such circumstances. Are people who make such a statement really serious?

Judging from the way many Catholic parents act, I would conclude that they probably

are. There exists a curious paradox, or perhaps better, an implicit hypocrisy in their thinking about sex. They must know what sex means, since they have procreated. They regard their children as normal and consequently understand that they normally reach puberty between the ages of twelve and fourteen, so that henceforth they are capable of heterosexual affection, love, sexual desire and stimulation. Yet they stubbornly refuse to face the natural implications of these facts in training, instructing, and guiding their children.

One is sometimes tempted to conclude that their desire to avoid effort and to promote their children socially outweighs their sense of responsibility to provide for the balanced moral development of those whom God has entrusted to their care. They are not concerned about modern practices; they do not bother to analyze the premises from which they stem, because they are not really "solid" on the Christian view of chastity. Unfortunately, instructions on this virtue aim so persistently at the emotions rather than the intellect that many never do understand the moral principles involved.

The Case Of Philomena

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At the time that the crypt was discovered the fact that the tiles were out of order was not considered important. But later this fact became very important.

Inside the crypt were found the remains of a young girl and a glass vial, believed at that time to have been placed in the grave of a martyr containing blood he or she had shed. On the basis of these finds it was concluded that the crypt held the remains of a virgin martyr named Philomena.

Her remains were taken to the church at Mugnano del Cardinale near Naples which quickly became a place of great devotion.

In the meantime, however, critical research on the history, function and contents of the catacombs was begun by a number of brilliant Catholic archeologists.

From about the fifth century on it had been believed that the catacombs were graveyards of the martyrs and that everyone buried there had shed his or her blood for the Faith.

Special veneration for the thousands of unknown persons entombed in the catacombs sprang up, reaching its climax in the 16th and 17th centuries.

All the remains found in the catacombs became known as the "corpi santi" or the collective body of the saints. It became a pious practice to enter the catacombs and carry away fragments to be enshrined as relics of the early martyrs. So great did the invasion of the catacombs become that in the 13th century Pope Gregory IX ordered them placed under a special commission and decreed that the fragments taken from them be placed in the care of the cardinal-bishop of Rome.

Modern research has revealed that these so-called "corpi santi" were not necessarily martyrs or saints, but instead that they were persons who died in the first three Christian centuries.

The remains of the person identified as St. Philomena in 1802 was part of the "corpi santi."

Further study has discovered that the bodies of all known martyrs had been removed from the catacombs by the eighth century. This was done because the barbarian invaders plundered the catacombs for jewelry and other loot. The popes removed all known relics of all known martyrs and saints to keep them from being profaned by looters, but left other crypts or niches alone.

It is believed today that the body of Philomena was removed during this period and that the tiles which had covered her crypt were reused to cover another tomb, thus accounting for the fact that the writing on the tiles was out of order when the crypt was discovered in 1802. Archeologists have also shown that glass vials were placed in a number of tombs not identified with martyrs and that therefore, they cannot be used as evidence of martyrdom.

All this research was carried out in the last half of the 19th century and by 1911 the Catholic Encyclopedia published an article on Philomena strongly questioning her authenticity.

During the 20th century the Congregation of Rites has maintained a historical section dedicated to investigating and correcting liturgical books and the list of the saints. It is as a result of those investigations that it has been decided that it is best to remove Philomena from liturgical calendars.

As a result, veneration of this Philomena is to be halt-

ed. But spokesmen for the Congregation of Rites stress the need for slowness and concern for the pious belief of Catholics and the need for explanation and education.

The spokesman points out that the "corpi santi" including Philomena, have never been admitted to the Roman Martyrology and that liturgically one cannot dedicate a church to a saint not in the Martyrology. Thus, churches dedicated to this Philomena must be rededicated. A new title for a church can be conceded by His Holiness Pope John XXIII with a rescript of the Congregation of Rites.

The popes and the Congregation of Rites have consistently over the centuries refused to admit the "corpi santi" to the martyrology or give them a collective feast or Mass. Philomena proved to be an exception because of the mistaken interpretation of the evidence existing at the time her crypt was found.

In fact, so negative has the Church's attitude toward veneration of these relics been that Pope Saint Pius X ordered that the relics of a woman identified only as Fortissima, which had been taken from the catacombs to St. Mark's church in Rome in the 17th century, be returned to the catacombs for reburial.

For the past 50 years the Congregation of Rites has urged bishops to halt the veneration of the "corpi santi" even when it is only private, although it has not absolutely forbidden such veneration.

The pastor of the shrine at Mugnano del Cardinale, Father Nicola Maglione, has said the townspeople there are very sad at the decision and confident that their Philomena will give a sign to prove her sainthood. He said the people are flocking to the shrine to pray for such a sign. Otherwise, they are faithful to the Church and obedient.

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Dual System Noted In Quebec

By J. F. WILLIAMS

Ottawa, Ont. — (NC) — The Province of Quebec has a dual educational system — one branch called "Catholic" and the other "Protestant," although it also serves Jews.

Education below the college level in the heavily Catholic French-speaking province is carried on by taxes levied on individual wage earners and on businesses. The revenue from the latter goes into a common fund to be divided among schools.

A MOVEMENT is now afoot in the province seeking establishment of a third autonomous system — secular — for the increasing number of residents who profess no religion or who do not otherwise fit into present categories.

The nominal superintendent of education is the chairman of the Superior Council of Public Instruction. The council, highest educational authority, is a body composed of members of the two independent education committees.

However, the superintendent is limited to presiding at meetings of the council and, these sessions are held only rarely, so the real power lies in the two committees.

The committees are independent of each other and manage all educational affairs in schools under their jurisdiction. Their regulations concerning matters such as organization of schools and approval of textbooks can be given the force of law.

On the lower level, there are school districts and many of them have two school boards — one for each system.

Currently, school board mem-

bers are elected by the votes of property owners, but the provincial government has indicated it will back appeals to extend the voting to all parents of school children.

THE LOCAL school boards levy the educational taxes. Each board taxes individuals of the same religion as represented by local schools. Catholics pay for their schools and Protestants, or other minority groups, pay for theirs.

Revenue from business and corporation taxes are placed in a common fund and divided by local school boards on the basis of the proportion of children enrolled in the different confessional schools.

The provincial government often has contributed grants to school boards, not infrequently in recent years taking over their complete indebtedness.

Education in Quebec is not compulsory after the age of 14. The structure of the two systems up to and beyond this age differs.

For Catholics, they are primary, secondary and "superior" levels. The last two are carried on mostly in classical colleges, which are affiliates of universities. Students can earn a bachelor's degree at these colleges and then enter the universities.

THE PROTESTANT structure consists of elementary, intermediate and high school, with high school graduates going on to universities or to study in specialized fields.

Father Hynes

Following is the text of the sermon given by the Rev. Joseph F. Hogan at the Funeral Mass of the Rev. Michael L. Hynes in St. Peter and Paul's Church, Elmira, Wednesday morning, Father Hynes died Sunday, April 23, 1961.

"A little while and you shall in his consecrated hands. Father did not see me and again a little while and you shall see me; and but feel that sorrows were for I go to the Father. . . . And you him the key that unlocked the therefore have sorrow now; but portals of heaven. His was a simple and childlike faith.

Before retiring on Saturday night, Father Hynes jotted down these thoughts, almost in prophecy it seems, Farewell—Sorrow is turned into joy — Christ's reminder to us—Problem of suffering. His fifth point is left blank like an unfinished symphony known only to God and to him.

These would have been the thoughts expressed by him on true religion of antiquity. In the morning—a sermon he never their ever-changing city of preaches. Yet I feel he preaches tents, Israel erected its Tabernacle, here before us is his name. His presence, there, Jehovah received the homage of you shall see me and yet a little while you shall not see me. His people and it was beautiful, and I go to the Father." Here is the reminder to us that death and departure from this world is inevitable. Here is the answer to the problem of suffering—"You shall be sorrowful, but your sorrow shall be turned into joy."

TO THE MEMBERS of his family and especially to his beloved sister, I express the condolence of the bishops and the priests of the diocese. Let us remind ourselves that this is our "little while," but one day our sorrow, too, shall be turned into joy.

Like all of us he carried the divine privileges of the priesthood in a weak and fragile vessel. Were he to stand in my place, he would ask for your prayers. We have loved him in life; let us not forget him in death. May his priestly soul rest in peace.

As beautiful as was their Temple; as beautiful as was their priesthood, these were only shadows and symbols as compared to the beauty of the Temple and the priesthood of the New Law.

On a Holy Thursday night the Great High Priest of the New Law took bread into His Hands to change into His Sacred Body. And then likewise, a cup of wine to change it into His Precious Blood. After He had given His apostles to eat and to drink, He empowered them with the priesthood of the New Law: "As often as you shall do this, you shall do it in memory of Me."

On June 8, 1918, Father Hynes received this power to offer Sacrifice as a priest of the New Law. In his forty-three years as a priest, he has gone to the altar of God over 15,000 times. Those of us who were privileged to know him knew of this great love for the Holy Sacrifice of the Mass. Always an early riser, he was conscientious about his preparation, meticulous in his observance of the rubrics, and faithful in his thanksgiving. The Mass for him, as it should be, the center and core of his priestly life.

Father was a quiet and retiring priest by nature and yet he loved to laugh and be in the company of his fellow priests. If I were to single out his characteristics, I would place his zeal at the top. He gave his all for his Master—his body and his soul, his hands and his heart. He never thought it beneath the dignity of the priest to indulge in manual labor. For him to work was to pray; therefore his prayers were many. St. Joseph the Worker, always had a special place in his devotion.

OUR BLESSED MOTHER as Queen of the Rosary had a special shrine in his priestly heart. Daily he recited the fifteen decades of her favorite prayer. Each year he preached her name. It was only fitting that in death, the beads were found

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Daily Mass Calendar

- Sunday, April 30 — Fourth Sunday after Easter. (white). Gloria, Creed, Easter Preface. 1923—Rev. J. J. Hickey.
 - Monday, May 1 — St. Joseph the Workingman (white). Gloria, Creed, Preface of St. Joseph. 1935 — Rev. Pietro Mola.
 - Tuesday, May 2 — St. Athanasius (white). Gloria.
 - Wednesday, May 3 — Holy Martyrs (red). Gloria, 2nd prayer of other holy martyrs. 1952 — Monsignor Joseph Cameron.
 - Thursday, May 4 — St. Monica (white). Gloria. 1950—Monsignor Edward Lyons.
 - First Friday, May 5 — St. Pius V (white). Gloria.
 - First Saturday, May 6—Mass in honor of the Blessed Virgin Mary (white). Gloria, Preface of our Lady.
- Priests listed above died on the date indicated. Please pray for them.

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By Editor, The tragic attempt at revolution throughout the world there is a great fear. If this son of war is not of family life, tragedies of no others can. The victor who died with their country homes whose less immune military destr. One vivid in Germany, B World War, a IndoChina, Laos and now. It is not related to the tion. It is a away from a and security. Of course gotten in the the flush of mean that on After all, the fatherland is can also become so when it is nation against. Modern war most of the to resort to avoid world 20 years ago "gunboat diplomacy" interests of nations take place and that taken without.

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