

YOU CAN CHANGE YOUR WORLD

(Are you willing?)

You can change your world, not President Truman, not Stalin, not even Pope Pius XII but you can change your world if you are willing to contribute your fractional part to make God better known, served and loved by being a Christopher, a Christ bearer, in your own surroundings. But you may say, "How can I, one among so many millions do this?" But you must remember that society is composed of individuals and when we act, we act as individuals; therefore, individual actions have a tremendous telling effect on human living. The good of one is the good of all because according to St. Thomas, human actions are done for a purpose or an end, as man always acts with an intention which is either good in itself, or appears good to his intellect. It is, therefore, tremendously important that one be put on the right track that will bring him to the good, to the real Good that is so eagerly sought after and so feverishly desired. All this brings us to the question--What are the signs or the guide posts that will help us, as individuals, to a better understanding of the knowledge of the one all necessary goal, God?

We live in an age in which education is in a state of flux. Never before have we heard so much, seen so much, and read so much, and yet, get so little, as we do today, from our modern educators. The hero of the hour scarcely has time to display his wares until he is shuffled off the scene by the propounder of a new, all-embracing and supposedly satisfying theory of how to live, and how to adjust one's self, how to find a happiness that they offer us, which is a type of happiness as fleeting and ephemeral as a soap bubble.

These modern salesmen of education leave no stone unturned to make their material attractive. There is no end to their high pressure salesmanship, and their energy seems limitless in trying to bring people to think, to see and to believe as they do, even though what they have to sell has very little to offer, and is no panacea for the ills that afflict our age.

Now, when we say you can change your world, we mean you can change this modern world. You, and you alone, can bring Christ and His teachings to the market place, to the shop, to the dance hall, to the man on the street. This is your chance to be a Christopher. Remember, you cannot give what you haven't got, you cannot sell what you do not possess, you cannot propagate what you do not know. Do not sit back and try to ease your conscience on the plea of ignorance. Knowledge is available to all who are willing to seek it. But the pearl of great price cannot be had without diligent seeking for it. This requires arduous work on everyone's part. Well, you say: "Where can one get this knowledge?" Where indeed but at the fountain of truth, so, why drink at broken cisterns? With this purpose in mind and in order to make the true knowledge of God available to all those who are trying to follow Christ more closely, and who are striving in their poor way to bring Christ to others, the Dominican Fathers, in the summer of 1948, opened the Summer School of Theology for SISTERS (not Nuns) where they may absorb the doctrine of St. Thomas Aquinas at its true source, and be guided rightly in matters of faith and morals which will lead them to their ultimate end, and give them a background, a storehouse of fundamental truths, on which they may draw when they go back to their classrooms in September.

Every religious teacher needs this knowledge more so today than ever before when the materialistic philosophy of this modern age is doing its utmost not only to take hold of our youth but even to impregnate our own thinking, for who is safe today from the contagion of modern thought? It is in the very air we breathe, it is brought to us by almost every turning of the dial of our radio, and last but perhaps most effectively by television. Our holy rule counsels us to use modesty of the eyes, to create a solitude in our hearts--but after all, we are human beings, and it is practically impossible as human beings to be proof against the onslaughts leveled against us unless we are firmly grounded in the science of God contained in the SUMMA of St. Thomas.

Through many years of hard and difficult work many of the Sisters have succeeded in complying with the highest standards of the secular arts and sciences as the roster of their achievements will testify. Shall we be less zealous then in applying ourselves with all our minds and hearts to the Science of sciences that the Fathers of Providence College have made possible for us to study?

Father Friel will be able to testify that the avidity with which we attacked the realms of the unknown, to scale the sublime heights, in the summer of 1948, gives proof to our earnest desire to imbibe this doctrine, and to make it a part of ourselves that we may be benefited personally, and that we must be the agents through which it will be passed on to others.

No Sister who had the good fortune to enjoy the School of Theology last summer could possibly be unmindful of the great benefits which she derived from having this "fountain of inspiration"

explained to her. Among the chief benefits which we feel came to us personally we will mention a few as follows: First and foremost, a deeper understanding of our holy Faith, the greatest gift of all. Second, a more thorough application of its principles to our everyday living. Third, a deeper realization of our obligations to others in the part we play in bearing Christ to them. Fourth, a deeper love of God, a necessary corollary as our knowledge of Him increases.

From this great fountain of inspiration and knowledge, we went back to our respective fields of labor revitalized spiritually, for, ours had been a summer of hard work, chuck-full of spiritual vitamins which made us eager to go out and sell Christ.

Since Father Farrell tells us St. Thomas himself had such a love of "beginners" surely he will be patient with any effort on our part for, as yet, we have only scratched the surface so to speak. Nevertheless, we are convinced that we can, and that we will make the Summa a very integral part of our own lives, and we are very grateful that we have been chosen by our Superiors as pioneers in this grand spiritual venture. It is our ardent wish that the class of 1950 may be an inspiration and a clarion call which will bring throngs to the Summer School of Theology of Providence College.

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