

Mass Sun. of St. Luke, p.
1020; 2nd col. of 20th Sun.
after Pent. --Mon. of St.
Peter, p. 1022.

University of Notre Dame
Religious Bulletin
October 17, 1936

The 9 o'clock Mass to-
morrow is for Eugene
Kelly, anniversary.

Watch These Points!

The following distribution of students is to be carefully observed whenever Benedic-
tion is given in the evening: (a) those who made the first mission--viz., all fresh-
men, and the sophomores of Morrissey, Lyons, and Badin halls--are to attend the second
Benediction, which starts at 7:30; (b) all other students are to attend the first
Benediction, which starts at 7:00. Watch this distribution beginning tomorrow night.
Sometimes it is necessary to check attendance at evening services. If you are not in
the church when you are supposed to be there, you will be reported absent.....
.....Students are not allowed to attend the 10:15 Mass for employ-
ees in Dillon Hall on Sundays and holydays. Hereafter you will be asked to report to
the Prefect of Discipline if you are present at this Mass.....
Sunday and holyday Masses for students begin promptly at 6, 7, 8, and 9 o'clock. Be
on time and remain in the church until the celebrant has left the altar. The 6-o'clock
Mass is primarily for waiters; they should not attend the 7-o'clock Mass and then rush
out before the Mass is over.....You commit a mortal sin if you come to
Mass on a Sunday or holyday when the priest has unveiled the chalice--unless, of course,
you have attended or will attend another Mass.

One Against The Field.

Question V. You Catholics are so intolerant. We're all travelling by different roads
to the same goal. There's lots of truth in all religions, and no religion has a mono-
poly of truth.

Answer. Yes, there's some grain of truth in most religions, and there's some speed
in all horses. But one horse wins the Derby.

The Government leaves us in no doubt that murder, theft, driving a car when drunk
will be treated as crimes. Is it intrinsically absurd to suppose that the Governor
of the Universe should leave us in no doubt that murder, remarriage after divorce,
and birth prevention are wrong, and whether these and other sins will be punished in
the hereafter? Are we men so clever and so wise that we need no guidance on these
questions? And is the voice of conscience, often doped by sin, so sure a guide? The
flight from the Christian creed is producing in Protestantism a flight from the Chris-
tian code. A distinguished Presbyterian minister has recently produced a book in
which he mentions, with apparent approval, Judge Lindsay's scheme for companionate
marriage, and the Soviet method of divorce while you wait, and asks rhetorically, "Is
the only solution for this large army" (of the unmarried) "that of the Church slogan,
Mate or Sublimate?" (Sex in Religion by G. Simpson Marr). Is the Christian then to
be left at the mercy of Christian ministers who cannot make up their minds whether
the traditional Christian morality is right or wrong?

Most sane non-Catholics will concede that it is not intrinsically absurd to suppose
that God might have provided some guidance on important points for his muddle-headed
creatures. Once you have extracted this concession, turn on your questioner like a
knife and say, "Very well, then, are you familiar with the evidence for the Catholic
belief that God does provide the guidance we need through His Church?" In ninety
cases out of a hundred the non-Catholic will admit that he is unfamiliar with this
evidence. He thereby convicts himself of intolerance. For nothing is more intolerant
than to dismiss unexamined a belief which is admittedly not in itself irrational, a
belief which reasonable and tolerant men may freely accept provided that the evidence,
which few skeptics ever deign to examine, is adequate to support this conclusion.

Question VI. Let's admit that it is not unreasonable to suppose that God might pro-
vide guidance through your Church. Even so, you ought to have an open mind on the
point and not be so intolerant towards people who disagree with you.