

Grotto 6:35
Confessions till 10
Prayers at 7:00

University of Notre Dame
Religious Bulletin
May 7, 1940

1 spec.intention
For Peace.
Bothered? - Drop in.

On Developing A Christian Philosophy. (I)

To some, the remarks in the Bulletin last night about the absence of justice and ethics and the social encyclicals in a goodly share of today's business teaching seemed, perhaps, super-critical.

But they are not super-critical. They are just remarks and Christian remarks.

If Our Lord pounded home anything in His public ministry it was love of neighbor for the love of God. That is a solid blow against the rugged individualist policy of selfishly laying aside piles of cash at other people's expense.

Love of one another, at expense to oneself, is basic in the Christian life. Our Lord demonstrated His love by laying down His life for His friends and He said "The servant is not above his Master." In the Christian community self-sacrifice must be made part of one's day. It is expected.

This is not pious talk. It is not talk calculated to lead people nowhere. It is Christian talk calculated to lead people along the Way of the Cross, which is life in this Vale of Tears, to the everlasting and visible Presence of God, which is life eternal and happy.

But it will be accepted as pious talk by all who fail to examine the doctrine of Jesus Christ, and especially His social doctrine. Those who fail to make this examination are the worldly, the pagan, the selfish and smug. "Jesus Christ has nothing to do with economics, courses in commerce, Wall Street, the limitation of human births. He has nothing to do with this world except to be worshipped in churches by people who consider Him God."

But Our Lord is not that easily to be dismissed. Nor will His disciples allow it. If He is God, Wisdom Incarnate; if He has the authority to teach and bind men; if He has taught the Way of Calvary and love as the way of life; if He insists on the essential equality of all men (demands that all be loved for the love of God); if He declares that all should be joined to Him as members are to the head of a body, and that men as members are obligated to help one another for the love of Him.....then

there is something definitely wrong about living as though all these things were not so....teaching or studying that way.

The world, as opposed to Christ and Christians, does not believe in Christ and His Way of Life. It spits upon sacrifice with contempt. Love of neighbor at any great cost is some sort of weakness. The worldling must force his way upward, at others' expense, for himself. The world is ruthless. The worldling lives with no heart.

And nominal Christians, men who give lip-service to Christ, but put their faith in this world are more worldly than Christian. Nominal Christians may outwardly seem to be men of prayer, church-goers, frequent communicants; but they are not integral Christians. How many "devout Catholics" there are, for example, in business who care not a whit about what Christ's Vicar says of the living wage! How many "Christian" teachers write books and teach classes and mold public opinion, and yet solve big problems in un-Christian ways! -- population problems by the prevention of births...or fail to face problems with Christian patience, charity and fortitude -- like problems of labor and capital and of inter-racial relations, but rather perpetuate them by persecution, treachery suspicion and hate!"

What Catholic who prides himself on being a true Christian; who loves Christ; who knows by reason the need of an infallible authority and by Revelation of its existence; what intelligent Christian of that kind will dare attempt to develop his life's philosophy without Christ? What teacher will call himself Christian or offer his course as Christian who teaches his students the world's way instead of Christ's way? What student will think himself Christian who fails to study Christ and His doctrine, especially His social doctrine?

The remarks of the Bulletin are not super-critical. They are just. They ~~are~~ Christian. They are made humbly and prayerfully to the end that Notre Dame men will study and live integral Christianity.