

Deceased, brother of Paul University of Notre Dame ..Matt. Malison; brother of
and Bro. Garnier Morin; Mrs. Religious Bulletin Fr. Herman Reith, C.S.C.,
Mary Hoesy. Ill, grandfather.. March 2, 1951 friend of Bill Riley (Wal).

Taken For A Ride. . . For Nothing?

Right-minded students take the divine command that they are their brother's keeper very much to heart. They beat their brains to a pious lather as to what they can do with the many "swell fellows" who do not go to the Sacraments.

Daily communicants sometimes think that to bring a roommate or a friend to his sacramental senses it is necessary only to cure him of a doubt about his need for any help whatsoever, outside of a hand-out. Frequent communicants may assume that infrequent communicants are such only because they are ignorant; that if they read Papal Encyclicals, come to Sunday Masses on time, pay attention to sermons, pray the Mass with a missal, or peruse the Religious Bulletin, they will promptly put out their cigarette, tighten their belt, stick out their chin, damn their laziness, sprint to the confessional. . . and everything will be copasetic.

There is no doubt plain ignorance plays a prominent role among non-communicants, but it must not be forgotten that Christ did not convince the Pharisees, or Judas, or the thief on His left. Not all frequent communicants are saints and not all infrequent communicants are devils; not all honor students are assured of salvation and not all 79-ers are going to be lost.

It is not enough to be intelligent, one must be morally wise. The truth must be loved and if it is truly loved it will overflow into service, into the service of personal sanctification and the Corporal and Spiritual Works of Mercy. It requires more courage than brains to be a Catholic who lives his faith, whether it be here at Notre Dame or in the suburbs of Chicago, New York and Miami.

Notional knowledge of the Real Presence of Christ in the Eucharist is the most obvious fact of hall life. No student who calls himself a Catholic denies Christ's Presence in the Eucharist. But real knowledge, practical knowledge, accepting this truth, this fact personally as a vital conviction is arduous for those who misread Christ's message: "Without Me you can do nothing."

Christ in the Mass is easily known; He is loved only with effort and that sacrifice which real effort demands. Christ in the poor, in laborers defrauded of their wages, in the have-nots barely existing in the dirty slums and ghettos of our ultra-modern cities; "Christ deprived of His right to live where He wishes, His right to a home He can call His own, to the education of His family"--this Christ is easily known in text books; but He is loved only with effort and sacrifice.

It is not always the way infrequent or non-communicants think, but the ways they live, the motives that influence their behavior, which constitute the major obstacles to their living the faith. Few students born and reared in Catholic environments will deny any Article of Faith. It is not the Creed as such that keeps them away from the altar rail but the Creed in action and the Ten Commandments.

Why is it that when strong logical arguments for living a Eucharistic Life; for coming to grips realistically with the social problems facing the world and the Church; for striving for oneness outside of Mass as well as at Mass, are given to James, George and Rufus, that James will accept them wholeheartedly, George halfheartedly and Rufus faintheartedly or not at all? Since the cause is the same, the effects ought to be the same, but they are not. Some other factor is present which makes James fervent, George less fervent and Rufus cool as a cadaver.

Each must examine his own heart to discover this "other factor", and God will enlighten the mind and strengthen the will that cooperates in order to uncover this unknown.

(SOPHOMORE WEEKEND RETREAT SATURDAY, 8 P.M., O'CONNOR)