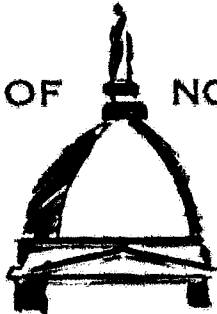


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UNIVERSITY CHAPLAIN - EDITOR

HARVARD'S PUSEY ASSOCIATES FAITH WITH KNOWLEDGE

Frequently it isn't what is said, but who says it that makes a statement notable. That's why statements of Nathan M. Pusey, president of Harvard, on faith as essential to true learning attract attention.

"We who are involved in the work of education," he wrote on one occasion, "want our schools and colleges to produce not just doctors, or merchants, or lawyers, or engineers, or whatever it may be -- and certainly not just faultfinders -- but, above all and essentially, free men capable of thinking for themselves: Believing men, knowledgeable men, steadfast and concerned and decent men."

"We need to know, but we need also to believe," he noted in another place, "and what we want especially to do is to believe knowingly and to know with conviction."

"Though we have done well to escape the apparently unenlightened and excessive preoccupation of our predecessors for what we now patronizingly refer to as 'moral and spiritual values'," he observes, "we occasionally experience a haunting feeling that all is not well."

Secularization, like cultural variety, says the educator, "has had the effect of making worship increasingly difficult for us. But it has not in my judgment made it irrelevant. Indeed it would seem to me to be a very superficial intellectual credo which would imply that the questions of religion can be ignored in or out of college

"What Harvard wants more than anything now to give to our country and the world is educated men and women of character. It is her hope that there will develop here generation after generation thoughtful men who through their beliefs and actions will go on to renew and strengthen true quality in the world's life; men and women of knowledge and faith who, ready to learn from others, will make an effort at honest appraisal of their culture" and work to improve it.

"It is my deep conviction," Dr. Pusey has pointed out, "stated
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About Books.....

ANTIDOTE TO MODERN AMORALITY

"Amorality is worse than immorality," says Dietrich von Hildebrand in his recent work, Not As The World Gives*. The person who sins but is aware of his immorality still remains within the orbit of Truth. He acknowledges the ultimate importance of the moral question, even if he goes astray at the moment. He still moves in the great spiritual universe and sees true values. The person, however, who desecrated, for example, the mystery of sex, seeing in it merely a harmless satisfaction of a bodily instinct, this person dehumanizes life.

Today, says von Hildebrand, amorality affects the life of almost every one. Yet this secularization not only involves us all in an enormous degradation of life, it corrodes and perverts the very basis of nature.

The tendency to "let ourselves go" is deeply rooted in human nature. In former times we were aware of the need to fight this tendency. Today we no longer fight it. Pseudo-naturality, rather, has become the object of a cult. The result is a real conflict between Christianity on the one hand and a thoroughly anti-Christian conception of life on the other, a clash which embraces all domains of life and human existence.

Man today, in other words, is attempting to free himself from his condition as a created being, to deny his metaphysical situation, to disengage himself from all bonds with anything greater than himself. He is endeavoring to build a new Tower of Babel.

In a sweeping criticism of the

whole secularized aspect of our modern way of life, von Hildebrand says that our self-sufficiency today "is characterized by the rejection of all bonds linking us to God and to moral law." Reverence, obedience, gratitude are alien to modern man. Everything becomes a means for his arbitrary pleasure and satisfaction. Today we witness an artificial stripping of the world of its moral substance. All depth in life is eliminated.

Von Hildebrand would recall us to a life centered on Christ, to a life modeled on that of St. Francis. In a time of secularization, in a time of unlimited avarice and unrestrained desire for enjoyment, St. Francis taught men that they could drink deeply of the value of all things only when they viewed these things supernaturally, when they saw how all things reach out toward the infinite and reflect the beauty of God. St. Francis opposed the might of the world with the strength of weakness. In a world of softness and debauchery, he wore the garments of the Beatitudes. In a time of class struggle, he united all people as brothers of Christ, disdaining the secularized world and its maxims.

--Claude L. Boehm

*Franciscan Herald Press, 1963, \$3.

on more than one occasion, that true learning cannot go on in a vacuum. It is in constant interplay with society and at its center requires fundamental spiritual commitment or it is nothing."

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WORTH YOUR TIME TO LOOK UP.....

- 1) "Marriage, Love, Children" in the December issue of Jubilee. It is a frank discussion by two Catholic parents of the traditional teaching of the Church on sex and marriage. (To avoid being misled with regard to the purpose of the article the student should be careful to read the editor's introduction.)
- 2) "Loss and Gain" in America for January 4. It is a good evaluation by Father Donald R. Campion, S.J., of the difficulties encountered and of the advances made in the second session of Vatican Council II.
- 3) "The Importance of Matter" (for the Teilhard de Chardin devotee) in America for December 21-28. It is an examination of the reasons why Teilhard de Chardin has caught the imagination of Americans.

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IN YOUR CHARITY please pray for the following: Deceased -- mother of the Lydon brothers -- Jim (Off-Campus), Mike (Sorin), and John (Dillon); father of Gene Tully of Morrissey; father of Michael Minahan, Off-Campus; brother of Fred Rusina, Off-Campus; great-aunt of Richard Furnari of Alumni; grandmother of Richard Watson of Alumni and mother of Raymond Watson, '50; mother of Father Casimir Grabarz, C.S.C.; Mrs. Elizabeth Hagerty; Eugene Lydon; father of Father John Reedy, C.S.C.; Dr. Morven Curran, father of Mike, '63, and Kevin, '61; father of Father Ralph Luczak, C.S.C.; Mrs. Mima Henneberger, mother of Francis, '31, Bob, '35, and John, '44; mother of Father Frank Provenzano, C.S.C.; M. James Phimister, '47; Bernard J. McCaffery, '22; Carl F. Esser, '35; Gerald B. Fitzgerald, '30; Glenn P. Menhennett, '49; Joseph J. McCaffery, '16; Paul Falter, '28; Robert S. Measer, '34; John W. Gleason, '23; brother of Father Leo Wojciechowski, C.S.C.; wife of William F. O'Hara, '50; father of Joseph E. Hilliard, '62; father of Richard F. Ash, '54; George A. Pflaum, Sr., father of George A., Jr., '54, and William, '61; father-in-law of William G. Klee, '51; sister-in-law of Father Peter Hebert, C.S.C. Ill -- John Toohey of Walsh; sister of Prof. Paul Fenlon of Sorin; Father William Minnick, C.S.C.; Father Tom Burke, C.S.C.; brother of Robert Singewald, Off-Campus; wife of Robert Roach, '15; Father J. Allan Heiser, C.S.C.

Fresh from the Pad.....

NO MAN IS AN ISLAND

Salvation's slogan for many Christians is the reflection of a common current attitude toward life: "Every man for himself." On judgment day each of us meets God all alone. Taking care of ourselves is a big enough job. We can't worry about the next guy.

To some extent we are all guilty of this kind of spiritual rugged individualism. But it is false. It's not even a question of "walking alone" not being the best way. It's impossible. It's simply not reality. It's not the Christian life. Baptism changed all that. We go to God only one way --

in Christ ----- vitally incorporated in the whole Christ,
with Christ ---- inseparably linked with Head and members,
through Christ - the ONLY road to the Father.

Theoretically we accept this doctrine of the Mystical Body, but practically we act on the principle that, "I have to go it alone.." "I have to think of myself..." We live like card-carrying members of an impersonal organization. We view the reality which is ourselves from a coldly aloof vantage point: "The Church says..."

But the fact is: We are the Church. Our membership isn't a superficial allegiance. We are incorporated into Christ, and this is a vital, dynamic union.

So it is important to you, for your salvation, if your roommate misses Mass on Sunday, if the fellow down the corridor takes a girl to a motel for the night, if the guy sitting next to you in class has stolen the exam. You can't be disinterested. It isn't a matter of a holier-than-thou attitude or of playing the role of "big brother." It is concern about the reality which you are -- Christ today. You and he are fellow members of Christ. If you gashed your toe, you couldn't be disinterested. You couldn't say it doesn't affect you. It does. It affects your appetite, your ability to study, your whole disposition.

No Christian walks alone. Even as individuals we can grow spiritually only insofar as we are members of Christ. Our fellow student's spiritual sluggishness or his decision not to walk at all slows down our progress, retards the advance of Christ. Awareness of this reality of our incorporation in Christ will give greater vigor to the Christian life on the campus, will make Christ a more vital force in the world today.

--Father Baker, C.S.C.

P.S. If anyone says, "I love God," and hates his brother, he is a liar. For how can he who does not love his brother, whom he sees, love God, whom he does not see? I John 4:20