

# RELIGIOUS BULLETIN

VOL. XLIII, NO. 42  
FRIDAY, APRIL 3, 1964

REV. LLOYD W. TESKE, C.S.C.,  
UNIVERSITY CHAPLAIN - EDITOR

## CHRIST RISEN IN YOU

Christian living must be seasoned with the grace of Christ's resurrection: it is to be carried out as a daily celebration of Easter. "Our Paschal Lamb has been sacrificed -- Christ! We must then keep the feast, not with the old yeast of malice and wickedness but with the unleavened bread of sincerity and truth" (1 Cor. 5:7-8).

This assimilation of God's People to their risen Master is the hall-mark of Christian life: "Yet all of us, while with unveiled face we reflect as in a mirror the glory of the Lord, are being transformed into the same image with ever-increasing glory, as by the Lord who is Spirit" (2 Cor. 3:18).

In order to explain the nature of Christian marriage, St. Paul describes the sacred relationship between a Christian husband and his Christian wife in terms of a union which he considers much better known, the union in love of the risen Christ and His Church (Eph. 5:25-33). Paul's well-known analogy by which he illustrates the nature of the Church herself, as "the Body of Christ," rests upon the reality of the union with the glorified humanity of the Risen Lord enjoyed by each Christian as a member of that glorified Body (1 Cor. 12:12-27). And this "communion" or fellowship which is the People of God finds its source in the "one Bread" which is the sacrament of the glorified body of the Risen Lord, "We, although many, are one body since it is of the one bread that we all partake" (1 Cor. 10:17).

--Rev. David Stanley, S.J.  
The Catholic Messenger (March 26, 1964)



PIETY WITHOUT COMMITMENT

What should a man do who for years has been supporting his family writing pap for pious magazines, and who suddenly gets fed up with the stuff? Most people would probably suggest he try another occupation, such as laying bricks or driving a truck. The writer with this problem in The Hack\* by Wilfrid Sheed, decides instead to have a nervous breakdown.

Once a reader gets over the initial difficulty of imagining how a man can support a wife and five children writing for such publications as The Catholic Passenger, The Companions of St. Agatha, The Tiny Messenger, he finds The Hack to be a very amusing work.

Bert Flax started his career back in high school, when religiosity came as easily as breathing. Sister Melody, excited by some of his verses, told him he had the genuine lyric gift. Father Chubb, editor of the CP, confirmed all that Sister had said, adding that Bert had a voice of the rarest purity. Bert Flax struck just the right note for the magazines when he was sixteen, and the magazines didn't change much as he grew older.

Bert Flax, therefore, becomes an "inspirational-type writer" who turns out uplift poetry, uplift articles, cheerfully vacuous fluff. "Cheap hypocritical crap," he calls it in one of his more lucid moments (seeing himself at that time as "the kind of guy who kills religion by inches, pouring on low-grade fertilizer").

"Our readers are simple people," says Fr. Chubb, Flax's editor. "They like to be given some little

-----  
thing to think about, the kind of thing Bert used to do so well as a youth--maybe a warm chuckle or two."

Bert's wife, who is a non-Catholic, thinks this work consists of "keeping the uneducated uneducated." "You people," she says to Fr. Chubb, "bring a boy up on James Whitcomb Riley and Joyce Kilmer, and then you praise him by your own stupid standards until he doesn't know good from bad, up from down."

Even Fr. Chubb admits that Bert probably hasn't the faintest idea of what the Church is really about. The things that have exercised him in the past, he agrees, have been pretty trivial. He seems to have "no sense of the sacramental, of sacred places and things, of liturgy and initiation into mystery." His understanding of the Church, in other words, "hasn't advanced much beyond the grammar-school level."

Serene fellow, Flax! All sincerity and sanity. With a wonderful strain of humor. But, somehow or other, his type of religion isn't much help in time of a crack-up.

--Claude L. Boehm

TO BE OR NOT TO BE -- A PARTICIPANT IN THE MASS

Two graduate students presented as representatives of the "young, Catholic, and intellectual" were interviewed for the Ave Maria (April 4, 1964). Here is one question and its answer:

"Does any of this concern for reform and renewal find its expression in religious practice on the campus?"

"Well, you will find that there is a substantial number of people in Catholic colleges who wish to go to Mass every day, but who are not content to just drop in to whatever Mass is convenient. They will, if necessary, rearrange their schedule in order to attend a Mass which is celebrated as they believe Mass ought to be....."

The answer goes on to discuss participation in other devotions besides the Mass.

If the part of the answer quoted above means, as it can easily be interpreted to mean (He says, "people...who wish to go to Mass every day;" not "people who go to Mass every day."), that these Catholic collegians refrain from going to Mass if they can't arrange their schedule to attend a Mass "celebrated as they believe Mass ought to be," they are being neither Christian nor reasonable.

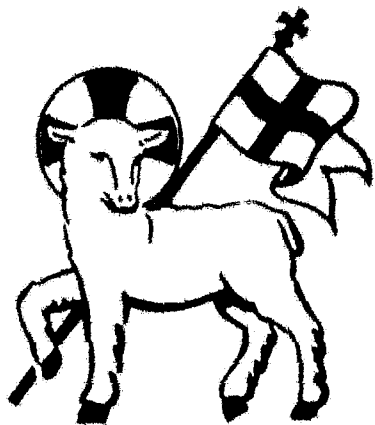
Not Christian -- because, though in the past the ex opere operato effect of participation (what is sometimes now disparagingly referred to as the "magic" effect) may have been exaggerated, their view seems to deny this effect and place the entire value on the dispositions of the participant (what theologians call the ex opere operantis effect). In the Mass each has its place.

Not reasonable -- because they deprive themselves of the Mass because the accidentals don't suit them. There are a variety of expressions describing such a manner of acting: throwing out the baby with the bath water; cutting off one's nose to spite his face; cutting off the head to cure a headache.

\* \* \* \* \*

IN YOUR CHARITY please pray for the following: Ill -- James Burkhardt, Off-Campus graduate student (surgery); wife of Mike Corcoran, '50; Mrs. Donald Quigley. Deceased -- Capt. Edwin G. Shank, '59, killed in Viet Nam (There will be a Solemn Requiem Mass next Tuesday, April 7, at 5:10, in Sacred Heart Church.); Father Francis Brown, C.S.C.; mother of Brother Thomas Tucker, C.S.C.; grandfather of Charles G. Siebert of Pangborn; grandmother of Philip Melchert of Sorin; aunt of Francis Zacherl of Dillon; Mrs. Frances Mehling.

EASTER IS FOR ADULTS



Easter eggs are a symbol of Christ breaking out of His tomb into the new life which He means every Christian to share. But who ever thinks of that? For most people, Easter is little more than the day when it is customary to display new spring wardrobes, and when the Christian who has been vaguely troubled all during Lent about not doing any penance can set his mind at rest until next Ash Wednesday.

Yet there was a time when Easter was the greatest day in the year. That was when the Resurrection was, in practice as well as in theory, the central Christian reality... It was this overpowering reality of the risen Lord which drove Paul to the ends of the earth and produced those letters in which language breaks down, unable to capture this joyous mystery in words. The author of the fourth Gospel is so absorbed in the victory of Christ over death that the Passion is almost neglected.

This focus on the Resurrection does not stop with the books of the New Testament. The preaching of Christ in the early Church was all Resurrection-centered... The resurrection was central in Christian art, in the liturgies of the early Church, in the sacraments of Baptism and the Eucharist.

Realistic representations of the crucifixion were unknown until the fifth century, and in Western Europe it was not until the end of the 13th century that emphasis in representation of the crucifixion turned from the triumph of Christ to His sufferings... We move into the era of swooning madonnas and gory crucifixes, which were both symptom and fertile seedbed of a strongly individualistic piety. Suffering is a private thing and tends to turn us in on ourselves, while joy, on the other hand, is a more public and social thing.

There was much melancholy piety in the period that culminated the Reformation. Perhaps it was the widespread feeling of collective discouragement, the sense of sin and weakness, in short the loss of the joy and triumph which accompany the risen Christ that made the tragedy of the 16th century possible...

Today we are indebted to the modern existentialists for many valuable insights, especially for those which alert us to the dangers of depersonalization in our increasingly mechanized world. But the existentialists make a serious mistake when they convey the impression that our private agony and death are a central reality.

Easter means that the central reality is not death, but life -- not personal suffering, but the public joy which we share in the risen Christ. History has shown that this Easter mood is contagious. It was powerful enough in the Christians of the early Church to infuse new life into the dying pagan world. What it did once, it can do again.

--Rev. Daniel J. O'Hanlon, S.J.  
Catholic Sentinel (March 13, 1964)