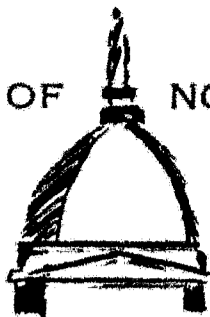


RELIGIOUS BULLETINVOL. XLIII, NO. 55
TUESDAY, MAY 19, 1964REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITORIT'S THAT TIME OF THE YEAR

With the last big social weekend over and with final examinations just a week away, there should now be a sharp focus on preparation for the finals. Of course, there's no substitute for study -- no real substitute for the wasted hours of the past semester. But for all, and especially for those who have neglected their duty of application to study during the semester the next week should be a time of intensive study.

Preparation for examinations should include prayer. Remember, "Without me you can do nothing," our Lord told His Apostles in His final discourse at the Last Supper. Naturally, you need a clear mind in a healthy body (a good reason for getting sufficient sleep) to function effectively on the intellectual level. But you also need the peace of mind and the enlightenment of the Holy Spirit that comes only through conscientious prayer.

A novena in preparation for examinations has been customary -- nine days of Masses and Holy Communions. Other opportunities for obtaining God's blessing on your study periods and on your examinations are: a half hour of adoration before the Blessed Sacrament exposed in the Lady Chapel afternoons, Monday through Friday, for the rest of May; Benediction of the Blessed Sacrament at the Grotto at 6:30, Monday through Friday, until May 29.

It's not cowardly, it's not hypocritical to ask for special help to fulfill more perfectly the principal duty of your state in life, to be a student. In fact, it's an act of virtue, of the virtue of humility, to come begging if you know you've failed in these duties in the past. And prayer of petition is also an act of Faith.

"If you make any request of the Father, he will grant it to you in my name. Up to the present you made no requests in my name. Make them, and they will be granted." (John 16:24)

PRAYER FOR STUDY

My God,
help me to:

Clear my mind and awaken my
interest,
Arouse my curiosity and deepen
my desire to learn,
Discover new questions and seek
deeper, more adequate answers.

Will you please:
Increase my insight,
Guide my criticism,
And light the path of Truth more
brightly than the rest.

Help me see my prejudices,
Know my ignorances,
And overcome both as best I can.

This, for Your glorification
among men.

SCHOLARLY TREATMENT OF WORLD RELIGION Editorializing on the subject of contraceptives, a Buddhist newspaperman recently expressed these views in a Rangoon publication: "American politicians are obsessed with something that they call Asia's population explosion. All that we can say is that if the dispensing of birth-control information is the limit of American ingenuity, inventiveness and technical know-how, they are welcome to use all of it on themselves." Such is frequently the reaction of members of great World Religions to Western secularist do-good-ism. Western zealots often attempt to solve grave problems for other peoples without any regard for the ethical foundations on which ancient cultures are based.

In an age when the official intelligentsia approach to things religious is an agnostic-comparative-religion approach, it is good to have an authoritative book such as Religions of the World* by John A. Hardon, S.J., to consult on those truths which various religions profess. "Never before," moreover, as Fr. Hardon says, "have there been more urgent reasons for us to learn about the religious faiths and practices of other peoples."

The need of such knowledge, of course, is especially urgent now that an anti-god "ism" has overrun one-fourth of the peoples belonging to these World Religions. Universal atheism can't be resisted by force of arms alone. The cooperative strength of believers in every religious tradition is required.

"Ideas are never sterile," as Fr. Hardon says, "and religious ideas are no exception." Religion

is a key to history, even to contemporary history, but it is essential for the Catholic that he have guides to World Religions other than those authors who provide merely naturalistic hypotheses of religious origins.

With regard to our attitude toward other religions generally, Fr. Hardon tells us that a Christian can be convinced of the absolute truth of his own position without belittling, much less despising, other religious systems. A person may consider his own religion to be the ultimate norm without looking upon others as empty of content, or devoid of profound insights into man's relations with God.

In any case, to know what is essential in the structure of thought and practice of Asiatic religions, to be informed on how these religions are bearing up under the impact of atheistic Communism, or to be up-to-date on the changes taking place in the various branches of Protestantism today, a Catholic will do well to avoid the evolutionary anthropologists, and benefit by the more objective scholarship represented in the writings of Fr. Hardon. Not long ago, the evolutionary theorists alone were given any kind of public hearing on the subject of comparative religion. Today such scholars as Fr. Hardon are making possible a much more rational approach to the whole study.

*Newman Press, Westminster, Md.,
\$7.50

1945 -- Joseph A. Smith -- 1964

Following the Solemn Requiem Mass for Jack Pope last Friday afternoon, Father Hesburgh observed that somehow a charitable custom of many years standing in the Notre Dame family had been dropped and that he wished to reinstate it. That was the custom of praying for the next one to die as we paid our final tribute to one called from the family by death. So Father Hesburgh led the assembled community in three Our Fathers and three Hail Marys for the next one at Notre Dame to die. At that very moment another Notre Dame student was being summoned by death.

Joseph A. Smith, a Breen-Phillips freshman from Milwaukee, met his death by drowning in St. Joseph's Lake. On impulse, it seems, while walking around the lake he waded in to help bring to shore a capsized boat. He must have felt he wasn't taking any chance, going in as he was, dressed in walking shorts and sneakers. The boat was only about forty feet from shore; he was reputedly a good swimmer. But he never reached the boat, and a little over an hour later his body was found in some thirty feet of water.

For the second time in three days Father Hesburgh said Mass after midnight for a Notre Dame student called to his eternal reward. At 12:30 Saturday morning the Breen-Phillips Chapel overflowed with Joe Smith's friends, including the My Fair Lady cast with whom he had worked as a stage hand.

Joe Smith's funeral was held from St. Robert's Church in Milwaukee this morning. Yesterday at 5:10 the University paid its final tribute in a Solemn Requiem Mass to one who was esteemed by his friends -- including students, faculty and priests -- as a Notre Dame student in the fullest and best sense of that term. This tribute and the prayers and Masses offered for Joe Smith here at Notre Dame will surely console and strengthen his parents in the shock of their bereavement.

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IN YOUR CHARITY please pray for the following: Ill -- father of Bill Quinn of Farley; Andre Aman, III, '58; aunt of Father Tom Brennan; sister of George Milen; sister-in-law of James W. Frick of the Foundations Office; Charles DeKoninck. Deceased -- uncle of Alan Page of Farley; uncle of Joe Perilli of Cavanaugh; husband of Billie Bristow, secretary to Dean Gay of Engineering.

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On Friday, May 22, at 5:10 p.m. a High Mass will be sung for the repose of the soul of David Betten. It will be a year on Saturday since he met his tragic death

Fresh from the Pad.....

NOT FOR THE FEW

The sin-avoider, the grace-miser, and the Christ-hugger seem safe behind their thick protective walls of spiritual self-interest. But their calculated attempt to hoard grace backfires and it eventually slips through the fingers of their souls. Their heavy concentration on the avoidance of sin only serves to make them sin-oriented, sin conscious.

Any attempt to padlock Christ within yourself will result in losing Him. Aim at the avoidance of sin and you won't even achieve that. This is the great paradox of Christian living. Only by giving Christ to others, only by risking going out of yourself can your Christian life be safe and secure. Just look at the fellow in the Gospel who was such a coward that he hid his one talent because he was afraid he would lose it if he worked with it. And he lost it precisely because he protected it.

The life of grace in each Christian is nothing if it isn't explosive. It's supposed to grow and spread out like the tiny mustard seed. Like the little chunk of yeast it's supposed to burst outward to others. If you are sharing and giving away your Christian reality, you just haven't time to center your life on sin and self-righteous legalism. This is the gutty reality of Christian living. And yet how many of us have missed the whole point. The Christian life isn't and never was intended to be a tight little relationship between God and me. Hoarding Christ and His love is contrary to all the divine dynamics of Christianity.

A Christian can not be passive. He has a job to do. He must be active; he must give; he must communicate the goodness of Christ. You will never be filled with Christian love unless you are continually giving it away. You can only have Christ by sharing Him with others. This isn't some frill or exotic extra reserved for a few chosen souls (missionaries). It's for each of us whether we be in Viet Nam, Uganda, Peru, Brooklyn, or South Bend, Indiana. Each one of us is the "salt of the earth" and the "light of the world".

If your Christian life is joyless and downright drag, perhaps it's because you're not living the Christian life but only your version of it.

--Father Baker, C.S.C.

P.S. A lot of accidents occur from the driver hugging the wrong curve.

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EMBER DAYS -- Wednesday, Friday, and Saturday of this week. The Notre Dame dispensation applies on campus.