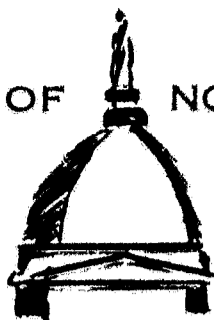


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"BY THIS SHALL ALL MEN KNOW..."

"God is love, and he who abides in love abides in God and God in him." (I John 4:16)

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it. Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." (Mark 12:30)

"By this shall all men know that you are My disciples, if you have love one for another." (John 13:35)

"Bear one another's burdens and so you will fulfill the law of Christ." (Gal. 6:2)

There can be no question, the sum and substance of Christianity is love -- and if we don't love we're simply not Christians, whatever else we may be. We may be bright men, or powerful, or rich, or even poor men -- but if we are not charitable men, men of love, we are not Christians. If we want to be Christians we have to take up our cross daily and follow Jesus. And if we want to be perfect Christians we must be willing even to die for our friends. "Greater love than this hath no man, that he lay down his life for his friend." (John 15:13)

In the Christian religion the connection between love of God and love of man is so essential, so absolute, that we cannot say, as Christians, we love God if we don't love our neighbor. "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?" (1 John 4:20) Surely these words reinforce the meaning of Christ's parable on the Last Judgment: Whatever you did or did not do to My brethren you did or did not do to Me. (Matt. 25:40-45) If you hate your neighbor you hate God. If you love your neighbor you love God. It's that simple.

One other thing. There's something awfully definite and final about love and hate, and Christ wraps it up very clearly in this parable of the Last Judgment. For all eternity we're going to be goats or sheep -- either in His flock or out of it. And our own record-in-this-life of love or hate will itself determine whether we shall be with God or without Him for all eternity. (Matt. 25:34,41) "I was hungry and you gave Me to eat, thirsty and you gave

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SCIENCE IS FOR EVERYONE Man's passion for knowing, it might be said, is today being baffled by an abundance of science, just as his desire for material ease is being baffled by the abundance of manufactured goods. So reasons Jacques Barzun in his recent book Science: The Glorious Entertainment* The modern researcher, he says, is as much discouraged by discovery as by failure. Success seems to open doors into vast rooms from which other doors lead into still vaster rooms, and so on endlessly. "The greater the circle of our understanding becomes," he quotes Dr. Erwin Chargaff, "the greater becomes the circumference of surrounding ignorance." The old faith which the first scientific workers had that one day they would be able to raise the separate small bricks of scientific knowledge into a complete edifice of Truth seems no longer possible to man.

Science, then, raises new problems with the solution of every old problem, and probably always will-- and educated opinion today might profit from a sober realization of this limitation of science. Such a realization at least would ease the strain of uncomprehending awe with which many people view modern science. It would also make a more reasonable criticism of science possible.

Certainly the habits, the attitudes, and implications of science, need to take their place as topics of public discussion and criticism, says Mr. Barzun. Men other than scientists--writers, statesmen, philosophers-- are at the mercy of those critics who follow what they do and say. "To except science from this kind of criticism is either to give it the status of an established religion, which no one is advocating; or to deny it that intimate connection with our lives and thoughts

which the best scientists plead for, and which would make our culture scientific in a more complimentary sense. Science is either a great institution with which we should grapple, or it is a tribal creed that rules us through our ignorance."

Mr. Barzun certainly believes in exercising his prerogatives as a critic of our scientific culture. The teaching of science, for one thing, he says, isn't answering expectations today. Everyone admits, he tells us, that the teaching of science in school and college is wasted on three-fourths of those who are forced to endure it. One reason for this is that, to the teachers, science is rarely an object of contemplation. They teach as if science were only for those who intend to become professionals. Thus taught, science cannot form the basis of culture in the old sense of cultivation for pleasure and edification.

It is a pernicious doctrine, he says, that superficial knowledge is worse than no knowledge at all. A little learning is dangerous for one who tries to use that little in professional work. It is not a danger but a source of pleasure to the observer of life as a whole. Each science today is tailoring the universe to its own capacities, rather than facing the full mystery of life.

THE COMMANDMENT OF LOVE (continued from the front page)

Me to drink, a stranger and you took Me in, naked and you covered Me..." or "I was hungry and you gave Me not to eat..." and so forth. It shall be "Come, ye blessed" or "Depart, ye cursed," and it shall be "everlasting life or everlasting fire." Christ doesn't seem to fool around on this question of love and hate.

The great French novelist, Georges Bernanos, in his Diary of a Country Priest puts it fearfully: "Hell is never to love any more." And another French novelist, Leon Bloy, puts it starkly in The Woman Who Was Poor: "There is only one sadness, and that is not to become one of the saints."

--by Rev. Frank Gartland, C.S.C.
--former Prefect of Religion (University Chaplain)

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THANK GOD! EVERYONE IS BACK SAFE

Notre Dame has much to be thankful for that the student trip to Colorado Springs came off successfully. The game obviously was a success; socially, for the trippers, it seems to have been a success; and more than 700 students, priests, and coaches flew out and back without mishap. But there was near-tragedy when one of the planes carrying 119 persons had trouble with the landing gear. Tragedy was averted, however, and the relief everyone feels gives rise to spontaneous expressions of thanks.

While the plane circled the South Bend Airport, for about an hour, and fire equipment and emergency crews assembled below, Father Murphy, one of the two padres aboard, gave general absolution. Some of the students later asked about the effects of this general absolution. It was a genuine absolution of all sins, as effective as absolution in the confessional when a person has at least imperfect sorrow -- and while a plane is circling with an inoperative landing gear, who hasn't at least imperfect sorrow? That is the kind of absolution Father Corby gave at the Battle of Gettysburg -- an event made memorable by a statue on the battlefield, a replica of which stands in front of Corby Hall. (Maybe Father Murphy has acquired a new nickname!) The sins of those aboard the plane -- those with the proper dispositions, that is -- were forgiven. The obligation remains, however, of telling in the next confession any mortal sins that may have been forgiven by the general absolution, the same obligation a person has to confess later a mortal sin that has been forgotten in a previous confession.

Humor, stimulated by relief of tension, is the aftermath of near tragedy. Already the story (apocryphal, of course) is circulating that after Father Murphy gave general absolution he turned to Father Buckley and said: "Now you fix me up." So Father Buckley fastened Father Murphy's seat belt.

DE ECCLESIA or Christ at a Coffee-Bar

It was good news! It was an announcement that brought great happiness... that the married deacon recommendation had received the general approval of the Council Fathers. For those of you with room-mates, say, from certain Latin American countries or from Africa -- for those of you who may have first-hand experience (and knowledge) of the particular difficulties that loom up in the lives of Christians in those lands, thankfulness for this directive comes strong, deep, and humble... a strong thankfulness since this could be one of those developments that will now allow a hidden potential to break forth for the increased vitalization of Christians in those countries, not so much in their faith, doggedly strong as it already is, but rather in the deepening of their joy, the special joy of Christ's sacramental presence, a joy and peace and strength uniquely His to give... a deep thankfulness, characteristic of a man very much at one with the sorrow and anguish of others; in this case the anguish of the apostle who, while rich in gifts to give and a Message to announce, is limited to so few hands and voices for so many men's bodies and spirits... a humble thankfulness, born of the realization that the Spirit of Love is at work, uniting those who have not known the need with those who have in the compassion of Christ, of the Whole Christ, and in a vote founded on that love by which all men are to know us.

I think it could be pointed out how much of this began during the very first days of the Council as the realization came to all the bishops that it was "home grounds" for all of them. The awareness of the importance of each vote counted, of each voice heard, and of each small contribution to the workings of the whole was the personal manifestation to each bishop of the Spirit's work within him, a work that molded the unity of love by accentuating the beauties of the persons involved. It was (and is) a tremendous calling, this call to leave one's country behind to set out for the fullness of God's promised Kingdom: it is difficult for the struggling bishop or priest who is taken up by problems of unbelievable dimensions (parishes of tens of thousands separated by lakes and mountains) in order to see those of the Church throughout the world; it is understandably difficult for the Curia prelate, never having left Italy, to leave behind him the world dimensions of the papers on his desk (requests, reports, clarifications from all over the world) to enter the world of persons there at the Council, to come into contact with the intricacies, the complexities and foibles, part and parcel of the material on his desk yet incapable of being contained in that form.

The married deaconate vote is certainly the result of the unifying force of the Council as it makes the whole Church aware of herself -- and committed to the tasks, callings, and opportunities that are the content of that awareness. For all there, it manifests a real love, one that takes an interest in others, not because of some gain to be made but simply because they are "others-to-be-loved".

--Father Langdon, C.S.C.