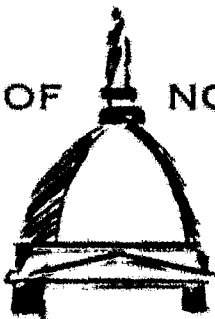


RELIGIOUS BULLETINVOL. XLIII, NO. 31
FRIDAY, FEBRUARY 14, 1964REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITORPOPE PAUL WARNS ABOUT MODERN LIFE

"Immunize our people from grave and harmful ideological and moral experiences," Pope Paul VI said in addressing the preachers and parish priests of Rome in the Sistine Chapel on Ash Wednesday.

"Ideals are in crisis; philosophy has been replaced by calculations of immediate utility. Fear that things are worsening, as if this were inevitable, overcome the spirit, while spiritual and moral gains no longer are in fashion.

"The sword of the Spirit seems to have been left in the scabbard of doubt and spiritual confusion. Exactly for this reason, the message of the religious truth must be made to resound with the greatest strength..."

The Pope's words of warning about modern life were pointed: "Public morality (is) every day doubly offended by miserable scandals of bad customs and by publicity which spread them (the scandals) and makes pastures of those openly immoral spectacles which dishonor art, corrupt people, ignore the secret character of life and, what is worse, offend the law of God." The purpose of this warning, he said, was so that responsibility for "such poisonous and increasing lewdness" would not fall on the Roman Catholic world and "should not weaken the good human and Christian sense still infused in our society."

"We must not allow our people," continued the Holy Father, "still so rich in goodness and religion and still so full of fear from the tremendous and tragic experiences of the past wars, to accede by weakness of spirit and by false materialistic calculations to antireligious ideologies."

Pope Paul said that if antireligious ideas should prevail, "it would be the ruin of freedom and perhaps of prosperity."

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Liturgical changes effective next Sunday, February 16, will include the celebration of matrimony and the administration of confirmation within the Mass. These will be changes most obvious to the laity -- in addition, perhaps to the more rigid adherence to the homily on Sundays and holy days.

CHRISTIAN LIVES GIVE WITNESS TO CHRISTIAN TRUTH There is a great and pressing need today for grace to be present and embodied in Christian life, says Father Schillebeeckx in his book Christ the Sacrament of the Encounter with God.* There is a greater need for this, he says, than for a new and more modern form to be given to the liturgy. The first, in fact, he says, will lead to the second; that is, the visible presence of grace, embodied in the Christian way of life, will create a positive and dynamic force which will result in liturgical reform. "After all, liturgies are not constructed -- they develop organically from a renewed spirit."

Many people today, says Father Schillebeeckx, have wearied of the Church because its outward appearance is so disappointing. In other words, in the lives of present-day Christians, they have not been able to see the outward embodiment of God's interior call to grace. St. Augustine once complained, "How many do you think there are who want to become Christians, but are put off by the evil ways of Christians?"

"In our times," says Father Schillebeeckx, "we cannot recommend higher values to people by making speeches about them. People -- to put it bluntly -- have had their bellyful of our sermonizing. They are seeking a source of strength for their lives...Contact with Christians must be an experience which proves to men that Christianity is a power transforming the whole of life."

"Our existence and activity as Christians in the world is very often a dilution of the true visibility of a life redeemed in Christ.

And in this (the very thing we minimize) we should recognize the rightful position of the laity, indeed of all believers, in the Church. We may go to Church on Sunday and abstain from meat on Friday -- well and good -- but we are still a long way from having made holiness a reality in the midst of this world. And until we do, we are obscuring the sign that the Church should be to all the world." The exemplary lives of Christians, he tells us, are the true motives of credibility, because they point to the visible presence of grace in the midst of the world.

If Christianity is to be offered to men as something really worthy of their serious attention, the collective witness of admirably lived Christian lives is once again urgently required. There are many people who are swept along by the world's current and who have never encountered anyone whose life has suddenly brought them up against the idea that it is really possible to transform life into something estimable. It is up to us as Christians to make the Church appear as visibly present to those people by providing the simple direct evidence of our Christian behavior and way of life.

--Claude L. Boehm

AN EXAMINATION OF CONSCIENCE FOR LENT

The Lenten Christian clearly understands that worldly temptations are likely to turn him away from his Christian vocation; he often makes an inventory of them.

The Lenten Christian has a Christlike attitude towards the goods of the world. He knows how to regulate his desires, his love, his taste for comfort and relaxations in order never to give himself up completely to them as to God.

The Lenten Christian imposes upon himself some mortifications, but he tries to use to the best ends the money and time thus saved.

The Lenten Christian ceaselessly directs his sacramental practice and his apostolic activity so that they will always be based on faith. He can not be satisfied with a formalistic religion.

The Lenten Christian believes in Satan and is aware of the problems which Satan poses. He intends to fight hard against him.

The Lenten Christian is a man of prayer: he allots sufficient time for prayer as much on the individual level as in the family and parish community.

The Lenten Christian devotes some time each day to spiritual reading, more especially the Bible and the Missal.

The Lenten Christian keeps himself formed in Christ by daily examination of conscience aimed at putting imitation of Christ at the heart of his moral life.

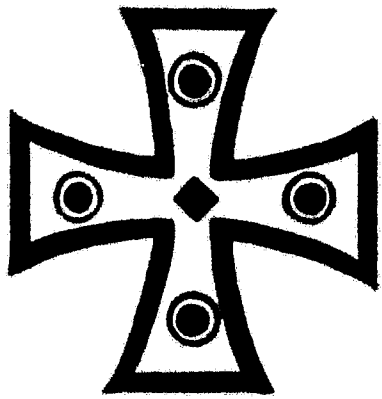
The Lenten Christian knows that the Cross is the instrument of his salvation, and he is concerned when he does not find in his own life some mortification, some cross to bear.

from St. Andrew Bible Missal

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IN YOUR CHARITY please pray for the following: Ill -- father of Charles Sacher, Off-Campus; grandfather of Ted Konen of Alumni; John Toohey; three other persons recommended to Bulletin readers. Deceased -- grandmother of Tim Streb of Morrissey; uncle of Mike Roddy of Morrissey; mother of Royce Eck of Electrical Engineering maintenance; C. A. Rauh, '24, father of Timothy J., '55, and brother of Walter, '23; Daniel F. McGlynn, Jr., '18; wife of Lester C. Hegele, '28; James L. Deering, '22; wife of Robert E. Bannon, '28.

LENT AND THE CHRISTIAN PURPOSE



Lent is a time that directly challenges our belief in and understanding of the spiritual. This might at first seem strange for a period of the year traditionally associated with material penances. But the point is that the Church uses this time to recall to us our sense of purpose, a purpose whose very activity enjoins the total person in a balanced realization that is both spiritual and a work. Lent is a time of ultimates; it forces a choice and leaves little to comfort people who prefer a passive, rather half-conscious existence as Christians. Lent has this force precisely because it plays upon the personal element in religion, an element seized with this sense of purpose, the individual interest and decision in favor of the spiritual cultivation implied in the process of maturing in Christ.

Look through the liturgy of Lent. It is more than an encyclopedia of extra-curricular devotions; it is a program and a closely defined one. It begins with the recognition of the ultimates of spiritual existence -- God, the presence of sin, the expectation of God's mercy, the need of man's cooperation. There is a psychology in the Lenten liturgy that is more than accidental. From the supposition of these ultimates, the Mass texts in early Lent go on to stress a variety of man's moral duties -- the concrete obligations that range the entire gamut of man's life before God and other men. Largely this comes from the texts of St. Matthew who brought to Christianity his own understanding of the obligations of law and duty. As the weeks move along the focus subtly turns away from man's activity of Christ. The interpreter now is St. John with his intimate understanding of the person of Christ. In those last weeks we are confronted increasingly with the altruism of Christ, reaching its sacrificial peak in the three great holy days of Holy Thursday, Good Friday, and Easter.

We are in Lent, more than at any other time of the year, confronted with the mystery of the living, dying and rising of Christ that makes up the existence of the Christian. Lent faces starkly the death aspect, the death of the spirit in sin and the death of the Christian to sin. But this is only for something -- for living, for life, for our resurrection now and finally with the altruism of spirit that is Christ's. We do not concentrate on death and penance morbidly for themselves but only to better appreciate what living means -- something spiritual and more than an intellectual concept, something shared in by decision and willed choice.

The new schema on the liturgy reminds us that penance during Lent should be not merely internal and individual, but external and social, not a mere negative and introverted program built around ourselves but a program built around what we can do for others.

--Father Watzke