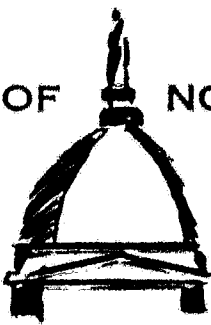


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WE ARE "INVOLVED"

What follows is not an attempt to load blame onto some few unfortunate moral backsliders, while proclaiming the unquestionable goodness of the generality of mankind. In the sort of thing under discussion, all of us -- unless we happen to be saints -- are at fault seven times seventy times a week. For to some extent we all shirk responsibility; we all walk away on occasion when duty demands we stay put; we close our eyes and pretend that what's in front of our noses isn't there at all -- or that at least it's none of our business.....

At times, the apathy and even the callousness of man to brother man are such as to affront the mind and dismay the spirit. Last month, an immense amount of publicity was deservedly given to the almost unbelievable story of an early-morning stabbing and murder that occurred in Kew Gardens, a residential section of New York City. At 3:20 a.m., in what a brilliant newspaper account described as a "staid, middle-class, tree-lined area" (the sort of neighborhood with which we associate decent, respectable and law-abiding citizens), a 28-year-old woman, returning home from work, parked her car, got out, noticed a man skulking nearby, tried to walk to a police telephone box, was stalked by him and then stabbed by him. When the wounded woman cried out, lights snapped on in neighboring houses and people in some cases called out from their windows. The lights and voices apparently frightened the assailant away twice, but each time he returned, again stabbing his victim until, after an estimated 35 minutes of gruesome pursuit, he had killed her. While this bloody scene was being acted out in Kew Gardens, 38 persons reportedly watched from their windows, shouted, or heard the uproar and went back to bed. No one ventured forth to help. No one put through a telephone call to the police while such a call might have saved a life. One witness finally phoned the police after the woman was dead. A man later spoke for all when he said he didn't want to get 'involved.'.....

The world is wide, and no man can pass through it without failing, perhaps over and over again, in one or another of a hundred obligations to his fellow human beings. For we are our brother's keepers, and even when we forget him or choose to look away, we cannot loose ourselves from the ties that "involve" us with him in his pain, his poverty, his weakness. At times the obligations of love

(continued on page three)

CHRIST DEFIES PSYCHOLOGICAL ANALYSIS

Psychology, says Romano Guardini in his most recent book, The Humanity of Christ* claims a pre-eminence today in the world of science which many religious-minded persons view with mixed feelings. While its achievements often merit great respect, the results of psychological research are determined for the most part by the motives of the psychologists themselves, and these are often quite suspect. There are, for example, psychologists who can't tolerate the thought of noble human beings having existed in the history of the world and they attempt to use psychology against such persons. Psychological analysis, likewise, is often motivated by the desire of the scientist to reduce Man to a merely natural context, thus confounding him with an order inferior to him--whereas Man can be properly understood only in terms of what is above him.

With all these misgivings, Guardini nevertheless undertakes to see what would be the result if psychological procedures of observation and analysis were applied to Our Lord. He asks the question: "What can we make of the psychology of Christ?"

Actually, he says, if we begin with that aspect of Our Lord which is most amenable to analytical treatment, that is, with his "thought," we find that his thought eludes psychology. "All we can say is that it is clear, concise, utterly responsible, with no trace of self or superfluity, concentrated solely on what is essential ...There can be no psychology about this sort of thing, because it cannot be categorized."

When we apply the process of

psychological analysis to Our Lord's emotional life, or to his behavior, or to his attitude toward life and death, again we find that psychology can do no more than indicate that we are here in the presence of something very special. Christ oversteps the bounds of this world. If we probe into his life, we find in him that which lies beyond the reach of psychology. He doesn't fit into any of the common categories of man.

Great men can be classified according to certain types. In each of these types, there are certain features which may remind us of Christ, but the moment we examine them closely, and compare them to Our Lord, we see how completely different he is from any of these. Psychology must admit its inadequacy in his case.

Our meditative venture into psychology with regard to Our Lord, therefore, is worth while in that it demonstrates to us that absolutely everything is different when applied to Him. "He is made of the same stuff of life as we are: he eats, sleeps, dresses, rejoices, sorrows, travels, talks, lives and dies; and yet everything has a basically different character, by virtue of a distinction constantly at work which we have no hope of grasping directly...

His whole existence is a 'marvel', "INVOLVED" (continued from the
an intrusion into the world's front page)
framework." We cannot fit him in- for one another are so strong
to our ordinary scheme of things. that they command us to lay down
His is an essential transcend- our lives for those who call to
ence. us. Our enemies will indeed
"bury" us when we have forgotten
--Claude L. Boehm this. America (April 11, 1964)

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A RESPONSE -- To a RELIGIOUS BULLETIN Observation (April 3, 1964)

The graduate student, quoted in the RELIGIOUS BULLETIN on the subject of Mass participation, has responded that he did not mean what the RELIGIOUS BULLETIN observed that his statement might mean.

".....I am speaking here of people who do in fact go to Mass every day, not of those who for any reason whatever do not. I cannot agree more completely that one who has or can make the opportunity to assist at Mass this often should do so, despite such objections as he may have to the way in which the celebration is carried out; nor can I see how any other opinion can properly be deduced from my remarks in the article. In the context of a question about persons actively seeking for 'reform and renewal' I don't think the use of the words, 'who wish to go to Mass every day,' especially when the point being made is that they will put themselves to extra inconvenience for the sake of attendance at Mass celebrated in the right spirit, can properly be read as the writer in the BULLETIN suggested. In any case, I emphatically disavow that reading of my words; whether it is grammatically or rhetorically possible or not, it falsifies my meaning and intention."

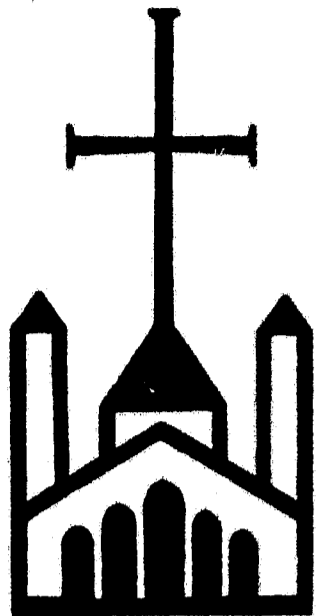
In other words, on the value of participation in the Mass we agree. Any disagreement is on how the graduate student's words might be interpreted -- properly or improperly.

The fact remains, moreover, -- and it was for this reason that the quotation was singled out for comment -- that some Catholic collegians, even here at Notre Dame, unreasonably and with faulty theological principles, refrain from going to Mass when the Mass convenient for them is less participative or less "liturgical" than they would like; and there are others, with equally faulty principles, who try to cure the dangers of routine by staying away from Mass rather use more positive means to overcome routine.

* * * * *

IN YOUR CHARITY please pray for the following: Deceased -- father of Tom Cholis of Farley; father of Collin W. Gray of Sorin; father of Harry Niespodziany of the Auditor's office; grandfather of Tom Orr of Farley; grandmother of Ted Stransky of Farley. Ill -- grandmother of Richard Dinallo of Farley. One special intention.

WHAT DO LAYMEN WANT?



Out of the hundreds of lay men and women to whom I have raised this question, only a handful could articulate and spell out in any coherent fashion what it is they want today as lay members of the Mystical Body of Christ. The vast majority had not thought out the answers, nor had they really even asked themselves the question. Most of them knew only that the Council had stirred up in their hearts and minds a kind of restlessness for constructive change. The figures of Popes John and Paul leading the Church firmly (though perhaps reluctantly on the part of some Catholics) into the 20th century has made them realize that beyond Sunday Mass and Friday abstinence there is something more.

But what is this more? This is where most lay people are stopped cold. By virtue of their very lack of training in the past and in the absence of a tradition of open discussion, they are not now prepared adequately for the magnitude of the task before them. In our lifetime, lay people in America have had little to say about their destiny within the Church. True enough, most of them weren't too interested in saying anything, but, more's the pity, they weren't encouraged or trained to do so. For today, when the times cry out for a vast body of effective laymen, we are just beginning seriously to work at recruiting and training such Christian soldiers...

The pastor who attempts to introduce something as simple as the dialogue Mass is inevitably going to have to face up to a sullen wall of resistance by a number of the old (and sometimes young) guard among the laity, who will steadfastly refuse to respond or who will sit in the back of the Church with their great stone faces and deliberately finger their rosary beads...

Confusing the issue still further is the increasing number of emerged lay people who periodically write books, articles, and pamphlets and who give addresses or issue statements from time to time outlining what lay people really want... Alas, let us confess the truth of the matter: At present, most of the lay people who have become spokesmen for the laity as a whole are so far out in front of the troops it is difficult to discern their followers in the distance...

In magnificent fashion, the Constitution on the Liturgy has started the ball rolling. This is the official mind of the Church on our indispensable life of worship... However, the council cannot do the layman's work for him. It can, it should -- it must -- lead the way and blaze the trail that even the most simple-minded of us can follow easily and unhesitatingly. With such help, we lay people will be able to answer easily and confidently when we are asked what is is we really want.

--Donald Thorman