

JABS AT COMPLACENCY

"In Siberia, when I said Mass, people risked arrest to come; here, they risk nothing, neither do they always come. In Krasnoyarsk and Norilsk, when people learned a priest was in town or was saying Mass at such and such a place, they come for miles, bringing their children to be baptized, going to confession before Mass and then Communion during Mass, asking to have their marriages blessed after Mass, begging me to come and bless their homes or sing the panikida (a requiem service) for members of the family who had died. They came to huts, to barracks rooms, to private homes, and they risked their jobs, their union membership, their chance for an apartment or an education for their children. Having ministered to such faith, therefore, it was incredible to me to think that people here could look on Sunday Mass as an obligation, or the supporting of their parish and their school as a burden."

from "Return from Russia" by Walter Ciszek, S.J.  
in America (March 28, 1964)

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"An old Brother at Notre Dame, a wise and wonderful man, made this observation about the school: 'This place will make a saint or a devil out of you.' And he spoke truly because, if you are not a better man after four years here, you will be a worse, and very likely, a far worse man. Why? Because your responsibility increases in proportion to the graces you reject; and the graces offered you here are almost infinite. You have to be on the alert to dodge them!"

from the Religious Bulletin (February 19, 1957)

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"It is a funny thing, this 'Notre Dame Spirit'. Not all the students find it, and some who sense it are too engrossed in their first case of intellectual cynicism to admit its existence. Those who do discover it find in it a bond that they never lose. It's essence, I believe, is a fresh, clean-cut look at what could be a dirty old world; and this outlook is nurtured and maintained through everything from football pep rallies to trips to the Grotto. A large part of it, though, is a real and active devotion to the Blessed Virgin. At Notre Dame she becomes a person whom one comes to know better and better each year. She is Mother, friend, re-

(continued on page three)

SCENTED-STATIONERY DIALOGUE The object of the modern Dialogue, of course, is "exchange," "communication," not armed conflict--if not a meeting of minds, at least a meeting of hearts, of souls. Some good examples available in the Book Store are An American Dialogue by Robert McAfee Brown and Gustave Weigel, S.J. (95¢ in the Anchor Paperback edition), and the dialogue between Canon Cristiani and Pastor Rilliet, published recently by Newman under the title of Catholics and Protestants. In a still more recent publication (by Sheed and Ward), Mind If I Differ\* we are given what is called a grass roots attempt at a dialogue, but which might better be described as the lacy-valentine approach to ecumenism. The average male, encountering the fluff, the feminine enthusiasm-izing in this book, will be as little inclined to read it as to read the latest fashions magazine.

The un-average male, however, who is hardy enough to brave the barrage of cream puffs with which these two women pelt each other, will find any number of things well said here. Unitarians will no doubt feel that their champion has scored time and again. The Catholic will like such passages as: "I just read in the morning paper that the Anglican Church is eliminating the word 'hell' from the prayer book Psalter--awaiting, of course, the okay of Queen Elizabeth to decide whether hell stands or falls?"

The self-styled "lethal-lollypop," our Catholic Dialoguer, says, "Personally, I'm convinced that sex--the Catholic no-divorce, no-adultery, no-birth-control deal--accounts for more fallen-aways than anything else. I would be

\*Sheed and Ward, 1964, \$3.95.

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 skeptical indeed if some man, living with his third wife, tried to tell me he'd rejected the Church because of the Assumption dogma. I also think, and with small wonder, that just the thought of the no-birth-control can blind a person, set up a resistance, conscious or unconscious, so that none of the big truths can penetrate. Who wants to believe in a religion that has that hanging over his head?"

The Catholic party to this dialogue admits that "it is frightfully hard to remember all the new ecumenical rules: no slugging, no bayonets, no burning at the stake, no chloroforming people and dragging them unconscious to the baptismal font." As a result, the male reader feels like stepping in once in a while and saying, "Keep it clean, girls." In the end, however, both come out of the clinches still smiling, surprised that "people can whack each other over the head, theologically speaking, and still like and enjoy each other!"

--Claude L. Boehm

HELP WANTED!

For HELP WEEK. Volunteers to help spring clean-up at South Bend health and welfare agencies. Saturday, April 25. Busses leave circle at 1:15; work 'til 4:30.

JABS..... (continued from the front page)

vered saint, and I believe the average guy at N. D. would fight to defend her honor as soon as or sooner than he would that of his own mother, sister, or girl. If one root source could be distilled from all that goes into this 'Notre Dame Spirit' it would have to be the Blessed Virgin and the reciprocal love affair between her and her students."

from a letter of a recent Notre Dame graduate  
now in the service

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"The general Christian view today. . . regards him [the neighbor] as neutral, as one of little account, as one who can be stepped over, or as merely a passerby, a face in a crowd. And a Christian can take up very easily the stance of the neutral or the spectator with regard to other lives, and merely watch the show go by, exerting no leverage upon the world's scales, making no difference to the vitality available before men.

"But the Gospel speaks another language. In Christ's mind and heart the neighbor is a sacred responsibility, and the Christian is called to transfuse the love and energy of Christ into other lives. Christian charity can never come to its full radiance, its full visibility before the world, except Christians enter into some form of crisis. Protected lives, on the other hand, can be unloving lives. They are lives which tend to fade out of existence as far as the essentials of the Gospel are concerned. Such lives show in fact that there is little possibility of exhibiting a great love of God if one is cut off from that God Who continues to declare His presence within history. Not merely in history as past but in history as a continuing incarnation, a continuing public life, a continuing passion, a continuing Church."

from Daniel Berrigan, S.J.  
in Today

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IN YOUR CHARITY please pray for the following: deceased -- father of Brian Barnes of Morrissey; father of Joseph McCarty of Lyons; uncle of Dave Humenik of Pangborn; mother-in-law of Herb Jones, Business Manager of Athletics; Joseph A. Gerardi. Ill -- sister-in-law of James Gibbons of the Public Relations department; James F. Keenan, '13, member of the Board of Lay Trustees; brother-in-law of Father Joseph Brannigan, C.S.C.

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BLOOD DONORS are still needed. The Notre Dame Blood Bank is practically bankrupt -- only one unit on deposit. Call -- in person (117 Dillon) or by phone (7032) -- for an appointment.

Matters Liturgical.....

AN ANSWER TO DISSENT

Dear Dave,

Many BULLETIN readers did not agree that last week's letter was written as satire. Rather they agreed with the dissenter.

Thanks for your letter. We hope to discuss some of the things you and others have mentioned in your letters. You mentioned that with the introduction of the vernacular one of the "most vital signs of unity or oneness" in the Universal Church (a very comforting factor to a traveler in foreign countries) will be lost.

Latin surely has been a symbol of unity throughout the entire Latin Rite in the Church, but I would hesitate to say that Latin is a vital sign of unity in the Universal Church. I believe this unfortunate statement was also made during the first session of the Council when the use of vernacular languages was being discussed. Sitting very near the speaker's stand in St. Peter's were the patriarchs from the many "non-Latin" Eastern Rites! The greatest sign of unity we have within the Universal Church always has been the Eucharist and the successor to the Apostle Peter in Rome.

The first celebration of the liturgy, the Lord's Last Supper, was in Aramaic. As the Apostles began their missionary task in and outside the Roman Empire, the Greek and Syrian (Aramaic) languages were used. Latin Christianity made its first appearance in North Africa about the close of the second century. There Greek, the language of the Roman Rite, was dropped because many were unable to understand it. Thus uniformity in language was sacrificed for the sake of unity in the young Church. Today, many Catholics have never even heard Latin.

I think we must remember that the liturgy is the people's act of worship and hence should be celebrated in a language which the people understand. It was with this in mind that the Church, overcoming many objections, gave permission in 1949 for much of the Roman Rite Mass in China to be celebrated in Chinese.

Today, the Church is becoming more and more anxious that all the faithful understand, feel at home, and take an active part in worship. The Mass does not only belong to the priest -- all the members of the Mystical Body of Christ are called together in the unity of this Sacrifice. The changes that have already taken place, and those to come, are motivated by charity and concern. I think we can better appreciate anything we do if we have been able to contribute something of ourselves to it. I sincerely believe most people in their travels will be willing to accept this lack of uniformity in language (and sometimes, form) from country to country when they see that what actually is being achieved is a greater unity of all in Christ: among those who gather to celebrate the Eucharist and with our separated brothers in Christ.

We appreciate the fact that you care; unfortunately, many people are indifferent.