

CHRISTIANITY IS NOT FOR SPECTATORS

Religion is a lot of bunk-- so much verbiage-- IF it is relevant, related to the world, to everyday life ... Religion as Communists say, pie in the sky, IF it isn't deeply concerned with people and possessed of solutions here and now on earth to their problems.

Religion isn't just some pious, subjective relationship between God and me -- kind of a individualistic string connecting God and me, making me automatically good and holy. Again, you can't beat Christ and His apostles for putting things on the line, concretely: "Religion pure and undefiled before God the Father is this, to give aid to orphans and widows in their tribulation, and to keep oneself unspotted from this world." (James 1:27)

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Organization meeting and rehearsal

TONIGHT, 7:00

242 O'Shaughnessy
(Music Department)

Rehearsal again at 7:00 Thursday

Singers are invited!

Let me cite the most obvious current test of genuine Christianity, of its professed love for people and solutions for their problems-- the whole civil rights issue. There is no such thing as a decent Christian hating Negroes, working against them or-- just bad-- not working for them, or playing it safe and trying to be uninvolved, or rationalizing one's position all day and all night in the face of Christ's ever-so-simple-and-direct truth and

Frankly it bothers me to hear Christians express disgust and horror at the riots in Harlem, Rochester and Brooklyn as though they were scandalized. Like everyone else I regret and worry about these disturbances. But even when I read that the riot leadership doesn't represent responsible Negro thinking, I'm not surprised by the riots. If I were colored and had been throttled by white Christians for two or three centuries, and had still not been given my liberty a hundred years after it was promised to me, I think I might be mad and might, in my desperation, yell and swing a little, and I think Christianity wouldn't impress me very favorably as practiced by white suburbanites who continue to block fair employment, fair housing and integrated education.

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NEW LIGHTS ON OLD HEROES

Voltaire is supposed to have said some time or other, "I disapprove of what you say, but I will defend to the death your right to say it." Actually, if these words were really his, he professed a nobility which he hardly exhibited in practice. He was by no means tolerant of others' beliefs or of the free expression of opinion on the part of his opponents. Certainly he was opposed to censorship in so far as it affected his own writings, but just as certainly he made use of censorship to suppress writings hostile to himself.

LaBaumelle, for example, went to jail, thanks partly to Voltaire, whose works he had ventured to criticize. Freron, a conservative and Catholic journalist, found his journal gagged, his income halved, and his career ruined by the concerted attacks of Voltaire. For example, Voltaire in a single work called him a scoundrel, a toad, a lizard, a snake, a spider, a viper, a hound, a rascal, a cowardly knave possessing a crooked mind and a heart of filth.

To silence Freron, the eighteenth-century "philosophers" appealed to the very censors whose existence they were supposed to abhor. "It is not possible," says R.R. Palmer in Catholics and Unbelievers, "to accept as characteristic of these thinkers the statement often attributed to Voltaire, that, though he disagreed with what a man said, he would fight to the death for his right to say it."

One is reminded of all this as one reads the latest volume of H. Daniel-Rops to be translated into

English. The Church in the Eighteenth Century*. "His principal weapon was sarcasm," says Daniel-Rops, "which he handled with cruelty and small respect for truth, justice, or moderation." In his sarcasm, Voltaire very frequently overstepped the limits of propriety, lapsing into the foulest indecency, as for example in La Pucelle, where the figure of Joan of Arc is treated with the greatest degree of coarseness. "I'm tired of being told," he used to say, "that twelve men sufficed to establish Christianity, and am longing to prove that only one is needed to destroy it."

"His hatred of religion increased with the passage of years," says Daniel-Rops. "The attack, launched at first against clericalism and theocracy, ended in a furious assault upon Holy Scripture, and even upon the Person of Christ Himself, whom he depicted now as a degenerate Socrates, now as a low-born Charlatan, and in so sacrilegious a manner that even Renan refers to it with indignation. Voltaire's detestation of Christ and of the Church became a frantic passion, of hideous grandeur." The anti-Christian smear, evidently, is no twentieth-century invention.

--Claude L. Boehm

*Dutton, 1964, \$10.

The thing that does horrify me is frequent-communicant Christians who hate anybody; or who in daily life pass right by their troubled fellow-citizens without stooping to soothe their wounds with Christ's love.

It seems to me that, according to Scripture, hypocritical and pharisaic Christians are a lot more in danger of God's disapproval and the loss of their souls than desperate, bewildered Negro rioters.

It seems to me that every day we refuse to apply the straightforward remedy of Christ's love to this problem we intensify the trouble and delay the unification of our nation as a nation of love, of true brothers....

For many years I've had a favorite text from St. Paul, a sentence from his letter to the Christians at Philippi. In Monsignor Knox's translation it reads, "You live in an age that is twisted out of its true pattern, and among such people you shine out beacons to the world, upholding the message of life." I used to apply this text ever so nicely to Communion-Breakfast groups such as the Knights of Columbus, the Holy Name Society, the Mothers Club and the CYO, and I'm afraid it created a sense of euphoria-- good feeling, really complacency and smugness: "What a good man, a good Christian, a good Catholic am I!" I used to say to lay-leaders, "This quote is so appropriate that you'd think St. Paul banged it

out on a typewriter last night and gave it to me to read this morning as his memo to you." Well, I think it's still a very good quote, and I intend to keep using it -- but not as a dashing compliment, perhaps unearned; rather as a tough challenge, perhaps biting. In the future it might be better for me to offer this quote in question form: "Can you say that you are beacons of light, beacons to the world, upholding the message of Christ's life and love?"

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

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IN YOUR CHARITY please pray for the following: Deceased -- brother of Brian J. McCarthy of Breen-Phillips; mother of Father Ralph Fisher, C.S.C.; mother of Father G. de Bertier, C.J.M., of the history department; sister of Orville Foster, former student and employee; Dr. James A. Flynn, '94; mother of John R. Marcus, '30; aunt of Brother Melaric, C.S.C. Ill -- Tom Kerrigan, '44; Tierney O'Rourke, '30; father of James G. McGoldrick, '39.

MORE CHANGES IN THE MASS.....

Striking new changes in the Mass have been promulgated by the Vatican Liturgy Commission. They will go into effect on March 7, 1965, the first Sunday of Lent.

1. Psalm 42 in the preparatory prayers said by priest and server at the foot of the altar will be dropped.
2. The last Gospel and prayers after Mass will be entirely eliminated. The Mass will end with the priest's blessing.
3. "Prayers of the People" are to be made a part of the Mass. These consist in a series of invocations said or sung at the completion of the Service of God's Word (readings, homily, and creed) just after the priest says, "Let us pray."
4. Said aloud or sung will be the "Prayer over the offerings," called the secret prayer, which completes the preparation of the bread and wine; and the prayer for deliverance from evil and for peace which is added to the Lord's Prayer.
5. The celebrating priest will no longer recite privately or quietly any text of a prayer or reading that is said or sung by others, whether by the people, or by the choir in case of chants and hymns, or by the lector in case of readings.

This change, making specific a decision of the Council, is not intended to relieve the priest of a small burden. It is intended to make clear the distinction of roles or parts in the liturgy, with each one -- priest or minister or laymen -- taking his own part.

In countries where parts of the Mass are already said in the vernacular or where this change will be introduced soon, the Epistle and Gospel should, of course, be proclaimed or announced facing the people to whom the words are addressed. The new instruction goes further, however, and describes the whole new rite for this "Liturgy of the Word of God." At low Mass, for example, it is preferable that the lector, whether cleric or layman, should read the Epistle while the celebrant listens. The same lector may read the chants which follow the Epistle unless these are sung or recited by others. The Gospel reading is reserved to the deacon, second priest, or celebrant himself. Even at low Mass the celebrant may remain at his seat through these readings, thus emphasizing his office of presiding over the service, and take his place at the altar only for the celebration of the Eucharist itself beginning at the Offertory.

6. The instruction allows and prefers, but does not require, that the altars be arranged for Mass with the celebrant facing the people.
7. The faithful who receive Holy Communion at the Easter Vigil Mass or at Christmas Midnight Mass may receive Holy Communion again at Mass Easter morning and Christmas Day.