

RELIGIOUS BULLETIN

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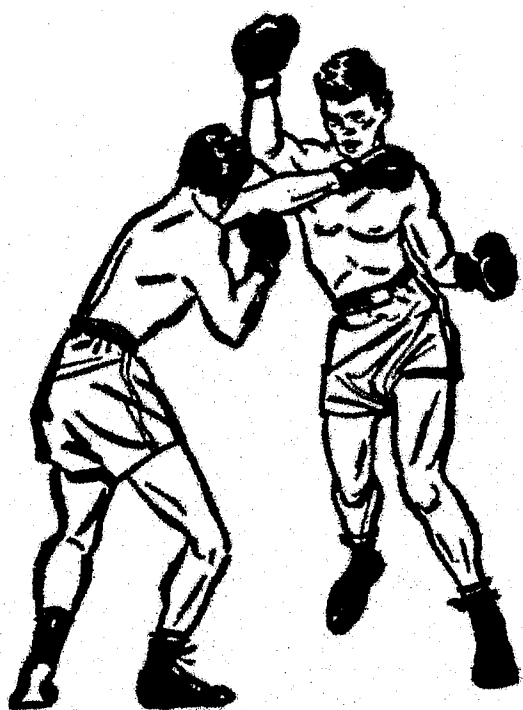
Wednesday, November 12, 1958

Notre Dame, Indiana

FORTY STUDENTS WERE ON HAND for the first practice session in learning how to serve Mass. It is still possible to join these sessions, so why not stop and talk to Don Gillies about time and place. He is in 327 Walsh.

● NOVEMBER 17th is the new date set for the last exemplification of the First Degree of the Knights of Columbus. See Don Veckerelli, in the Council Chambers in Walsh Hall any afternoon this week. The date was originally set for the 19th.

● KEEP AN EYE OPEN FOR THE ANNOUNCEMENT ABOUT THIS YEAR'S VERSION OF THE BENGAL BOUTS. THIS WEEK'S SCHOLASTIC WILL CARRY THE DETAILS. THIS ANNUAL CAMPUS CHARITY SHOW DESERVES YOUR SUPPORT. IF YOU CAN THROW THE LEATHER, START GETTING IN SHAPE.



● PRAYERS ARE REQUESTED FOR THE FOLLOWING: Deceased: Friend of Gerry Wilkes of Dillon; mother of Dennis of Pangborn, and Terry of Morrissey, McGovern (10th anniversary); mother of Fr. Victor Boisvert, C.S.C.; Rt. Rev. Msgr. Joseph B. Toomey. Ill: Father of Treacy Douglass of Howard; grandmother of John Magee of Dillon; mother of Norman Krauss, '57. Also one special intention.

● FOR MANY YEARS, there has been a sign at the entrance to the lower chapel in Sacred Heart Church noting that students are not to attend Sunday Parish Masses there. Please respect this request. It is necessary to reserve all the pews there for the regular parishioners. At seven, eight, and nine, there are empty pews in the church nearly every Sunday.

● Many view prayer merely as a two-way radio between themselves and God. Too many are still priding themselves on an ability to talk to God while kneeling alone in a dark, quiet chapel. His pray-

er is aimed at seeking peace in time of doubt, comfort in time of sorrow, hope in time of fear, and gratitude in time of joy. However, he finds it extremely difficult to transfer these notions, or derive these same benefits from communal participation in a dialogue or sung Mass. It just seems that he, and many others like him, can't derive the same satisfaction from communal prayer as he derives from private prayer. WHY? It's because the average Catholic at prayer affords one of the last and most stubborn citadels of individualism. In his prayer, man desires to be undistracted, left alone. Is this good? Not if the goal of an apostolic laity is intelligent and devout social worship--a people going together to God. You can be taught what the Mass can mean in your life. But why not learn in the most convincing way possible? By taking your missal to Mass and making the responses loud and clear each time there is a dialogue or sung Mass.


● In Sacred Heart Church there is a sung Mass and a dialogue Mass daily. The sung Mass is at 9:30; the dialogue Mass is at 10:30. Join in responses and the singing.

● YOU'VE NOTHING PLANNED FOR THE WEEK-end? Then, why not stop by the South Bend Art Center, 620 West Washington St. and have yourself a look at the sculpture of Frank Hayden, young Catholic artist and member of the Xavier Guild. This Guild hopes to encourage the use of good liturgical works of art by making it available to smaller parishes at a reasonable cost. Who knows? Maybe you'll see something you would like for your family or parish.

"I come to ask the consecration of the world to my Immaculate Heart."

"When my Immaculate Heart triumphs, the world will have peace."

Words of Our Lady of Fatima



THEY TELL ME there's another craze due to sweep across the nation's college campi soon, if it hasn't already arrived. After frisbee and the hula-hoop, though, I don't suppose it will push us too far out of shape. And like many crazes, it's a revival. It's been around before. I'm referring not to those bowler hats, nor even to those peculiar looking head-ache bands your favorite "lovely" has been wearing. Some might call it "that old black magic". It isn't, though. Black magic, I mean. It's hypnotism. ALAS!

PERHAPS IT WAS REVIVED as a cure for the mid-semester "shakes". Some, I guess, are of the opinion that once a subject has been hypnotized, another can read class notes to him and upon coming out of the big sleep the subject will have all the information up front.

IF TRUE, it could become as popular as those Happy Hips Loops or tickets to the Ivy Jazz Band Ball.

HERE'S THE WAY IT'S viewed hereabouts. It's a form of hysteria. The practitioner induces in the subject a nervous abnormal state of mind, sort of like sleep. He produces it by sensory stimulation or mental suggestion. The practitioner may employ only suggestion. Or, he may induce the sleep by concentrating the subject's attention by means of a number of "passes", or by getting the subject to look fixedly for a little time at some bright object, or by squinting. Or the practitioner may turn the trick by use of the monotonous ticking of a watch. And what happens to the one being hypnotized? It seems he passes through several stages. The first stage is lethargy; it's followed by catalepsy and somnambulism. Sounds interesting, I know. But here (for the uninitiated) is what happens. The sleep deprives the subject of independent free

action, although he will respond to suggestions. The mind of the one hypnotized appears to become dissociated, split into separate compartments, one active, the other dormant. The result, a double and even a triple personality.

IS THE ONE HYPNOTIZED under the moral control of the practitioner? It seems he is, and to a remarkable extent. He thus becomes like a trained animal, obeying the practitioner but no one else. The one hypnotized yields slowly to displeasing suggestions, and not at all to what is repugnant to his waking moral sense. But this latter point still doesn't make it legit, because in the hands of an unscrupulous practitioner the subject's moral sense can be dulled, not by the practitioner's direct influence, but by the subject's auto-suggestion. So, continued subjection to it would be morally wrong. It would be harmful to one's mental faculties. It is wrong to abdicate one's reason and will, except for a very grave cause and after taking careful precautions that the practitioner will not abuse his power over the subject.

THE CHURCH, mind you, has not condemned hypnotism in its entirety, but only that form of it that smacks of superstition, or that leads to moral evil.

FOR A GRAVE REASON, then, one might submit to hypnosis. But he must take suitable precautions against its abuse, and he must be sure there are no possibilities of scandal or superstition. There should be a trustworthy witness present, and the practitioner should be both skilled and morally above reproach.

The amusement of one's fraternity brothers or dormitory room-mates would not be a sufficiently grave reason. So pass the word along.

Gene Boorman, c.c.
Prefect of Religion