

# RELIGIOUS BULLETIN

Vol. XL, No. 80

Monday, May 15, 1961

Notre Dame, Ind.

## The Week in Liturgy

By

REV. ROBERT W. HOVDA

Monday, May 15

St. John Baptist De La Salle, Confessor. The Epistle speaks of the "Church of the saints" and the Gospel of the necessity of becoming like children. So the feast of this founder of the Brothers of the Christian Schools continues our preparation for Pentecost. The Spirit is given to the whole Church, not merely to its leaders. And childlikeness means a simplicity capable of being His instrument. All of the saints are illustrations of the way in which God enriches His Church through her children. The bishops teach the good news with authority, but it is by listening to the Church's humblest members sometimes that we gain new insights into those truths. It is by receiving them that we receive Him.

Tuesday, May 16

St. Ubaldus, Bishop, Confessor. This feast of a holy bishop reminds us that there is no necessary conflict between the mission of hierarchical authority given to some members of the Church and the Spirit's prophetic mission given to all. Tension yes, but basic conflict, no. The hierarchy listens to the voice and contributions of the faithful, judges by the norm of revelation what is good and true and useful and what is not. The faithful voice their concerns, their interests, their insights, in union with and grateful to that body of bishops who ensure for them that Christ acts in the sacraments and that His Word will neither fail nor flounder.

Wednesday, May 17

St. Pascal Baylon, Confessor. The martyr witnesses to Christ's lordship in one way, the confessor in another. The glory of both is that they were attentive to the promptings of the Spirit, they were vigilant, they were "found watching." The variety of vocations and ways of life among the baptized and confirmed members of Christ's Body makes it possible for the Pentecostal Spirit to touch every facet of human life. He who breathes



where He wills, wills to breathe everywhere, and through all. Pascal's Eucharistic piety teaches the Christian people that if they would become active as agents of the Spirit they must begin by becoming active in the Mass, in their worship.

Thursday, May 18

St. Venantius, Martyr. In the Gospel of this Mass of a martyr during Easter-time, Jesus teaches that no branch bears fruit unless it remains in union with the vine. This is the test of all prophetic spirits in the Church. Just as our worship becomes a witness of division instead of love and unity when we separate ourselves from the bishops who guarantee organic oneness, so our witness and apostolate, our contributions of thought and criticism to the Church, can be fruitful only as we remain loyal children of the institution.

Friday, May 19

St. Peter Celestine, Pope, Confessor. That hierarchical authority and powerful prophetic witness are not identical in the Church is proved by the fact that not all popes and bishops have made great contributions to the Church's understanding of its message nor to its communication of the message, while many who were not popes nor bishops nor even clergy have. There are many gifts, and we need each other. So while the Catholic values as essential to the Church the popes since Peter and all of the bishop-descendants of the Apostolic College, he also values every manifestation of the Spirit in the Church, whether it appears among her leaders or among her members.

Saturday, May 20

Vigil of Pentecost. After Easter, Pentecost is the great feast of the Church's annual cycle, the great celebration of her mysterious vitality. "He will dwell with you, and be in you," says the Gospel. If the Christian renews his baptismal commitment at Easter, he renews its completion in Confirmation tomorrow. And he prays that God will so cleanse and purify him and all the members of Christ's Church that all may become sensitive and faithful agents of the Spirit.

### EXAMINATIONS

THE NOVENA  
for success

in the Examinations will begin tomorrow. To make the Novena one should attend Mass and receive Holy Communion each of the next nine days. During your thanksgiving after Holy Communion, say the following prayers:

### NOVENA PRAYERS

Ineffable Creator, Who in the greatness of Thy wisdom hast appointed three hierarchies of angels and set them in wondrous order above the highest heaven, and with surpassing nicety hast compacted of widely varied elements the material universe, Thou Who art with strictest right hailed true source and sovereign, principle of light and wisdom, deign to cast upon my darkened mind a ray of Thy splendor, and to clear me of the twofold darkness in which I was born; that, namely, of sin and ignorance. Thou Who givest speech to the tongues of little ones, lend skill to my tongue and put upon my lips the grace of Thy benediction. Bless me with a keen mind, a capacious and retentive memory, skill and ease in learning, aptitude for explaining, a pleasing and adequate manner of expression. Inspire me in beginning, direct my progress, and perfect the finished task, Thou Who are true God and true Man; Who livest and reignest through all eternity. Amen.

O Holy Spirit, Soul of my soul, I adore Thee. Enlighten, guide, strengthen and console me. Tell me what I ought to do and inspire me to do it. I promise to be submissive in everything that Thou permittest to happen to me: only show me what is Thy Will.

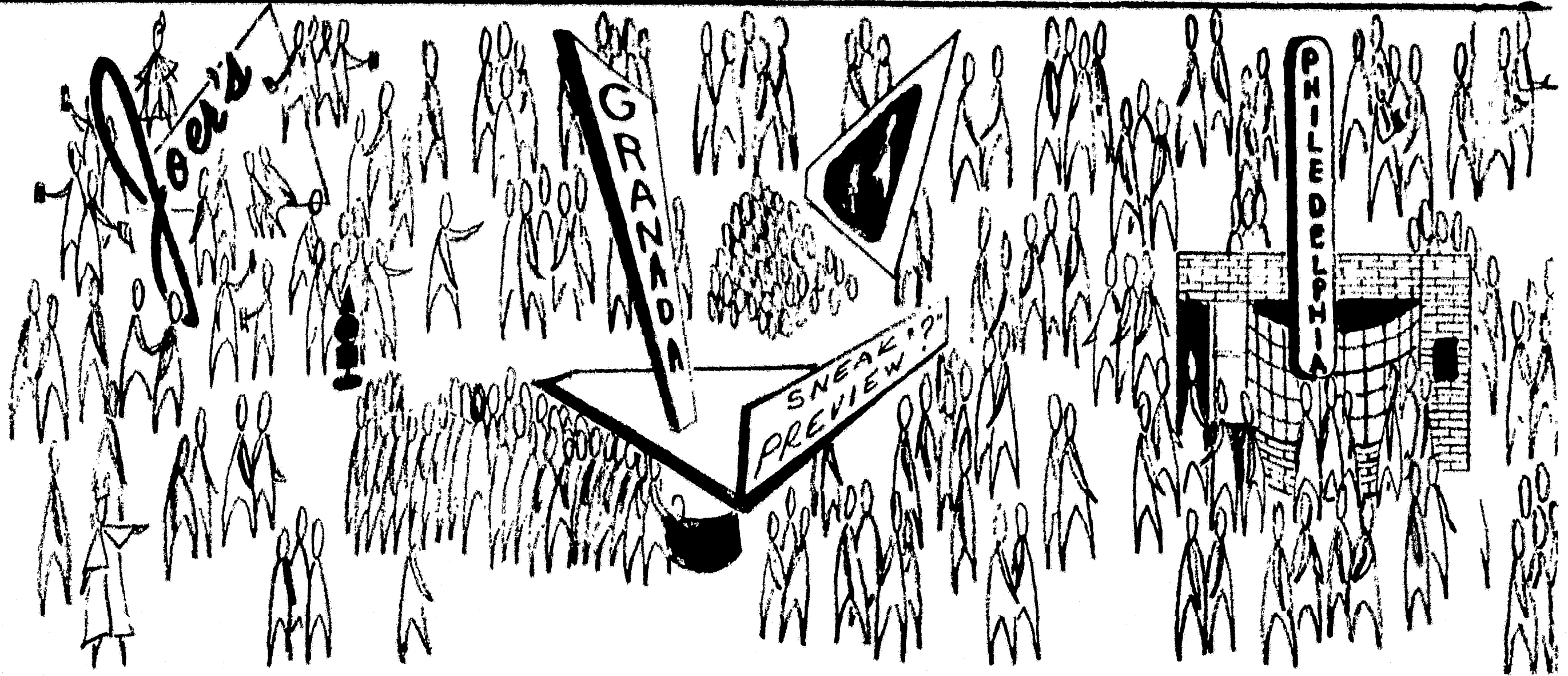
(Then say three Hail Marys; finish with the invocation, "Seat of Wisdom, Pray for Me.")

### CLOTHING DRIVE

The clothing collection for the St Vincent DePaul Society will begin on Wednesday. There will be a box in each of the residence halls where you may leave any articles of clothing or any shoes you may wish to donate to the Society. These will be reconditioned and used in their work with the needy.

### DECEASED

Please pray for Prof. Yves Simon; friend of Dick Tushla of Lyons; mother of Rev. Harry Ryan.



**MAY ADULTS ATTEND "B" MOVIES?**

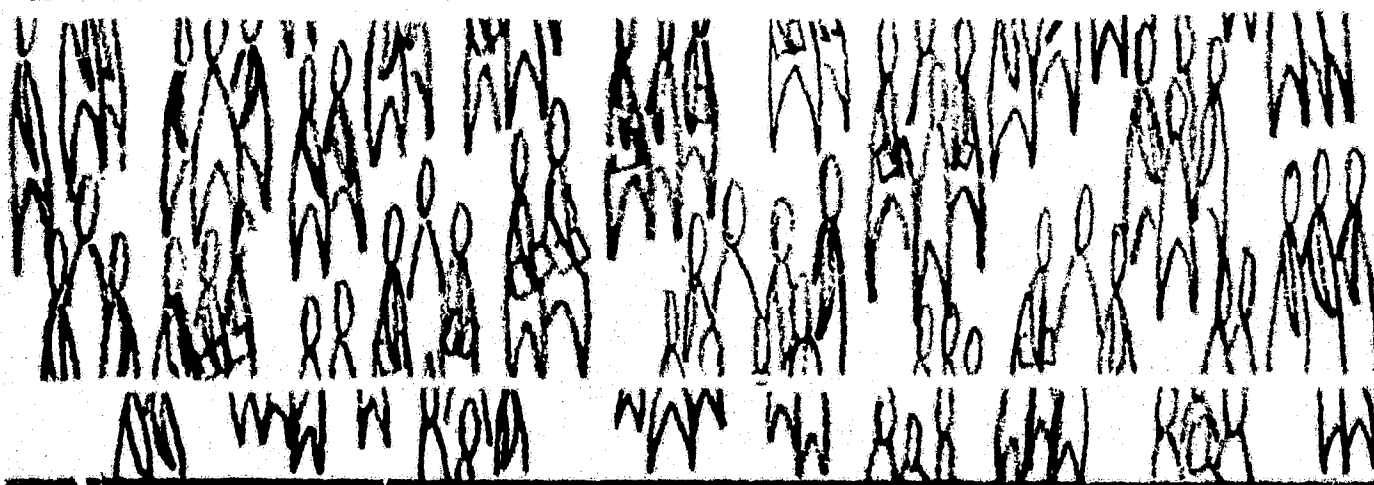
"B" movies are morally objectionable in part for all. You do not go into a restaurant and say, "Make sure that the food you serve me will not give me ptomaine poisoning, but if you have a cheap meal that is just slightly tainted I'll take it!" No, you consider your physical health too important. Is your spiritual health of less consideration? "B" movies are morally tainted.

In addition to this, every movie ticket you buy is a vote you cast. Producers give the public what they want and what they want is reflected by the box office receipts. Suppose a particular movie will not harm you (and this is a dangerous philosophy of life to toy with); is it a comfortable feeling to know that your dollar has been contributed to the cause of furthering immorality?

Also, others will be led to attend such movies by your bad example, either directly by going with you, or indirectly by hearing you talk about going to "B" movies.

But really why should a Catholic avoid "B" movies? Is it because these pictures *are* morally objectionable in themselves and we do not want any traffic with immorality? Is it because I do not want to give scandal, to give rise to remarks like "He went and he is a Catholic," or "Mother and Dad go all the time"? Is it because I do not want my conscience to reproach me with the thought that I contributed one dollar to further immoral entertainment? Yes, it may well be for all these reasons. But essentially there is something more fundamental for a real Catholic or for any person of good will who wants to do more than the minimum required by the moral law.

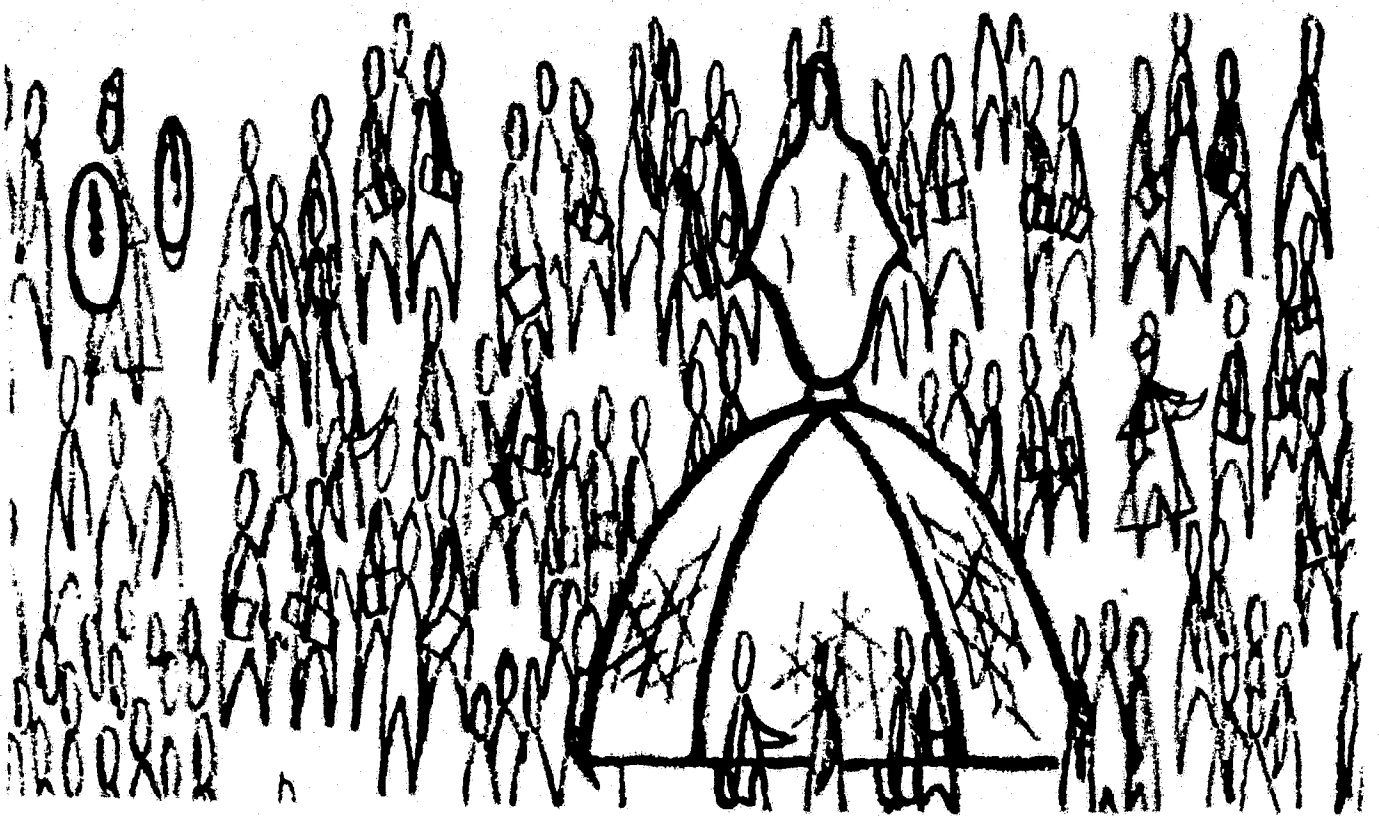
It is a matter of principle to shun what does not square with our moral standards. By so doing we become part of a movement, a crusade to restore moral standards in entertainment.



**SUPPOSE I DO NOT SPEAK THE WORDS OF THE PLEDGE, DOES THIS LEAVE ME FREE TO ATTEND ANY MOVIES?**

By no means. The only thing the pledge does is to make more specific, concrete and tangible, obligations under the natural law binding all. A person who simply did not take the pledge, is still bound to avoid pictures that are occasions of sin. He is still bound by the principles regarding supporting or cooperating in immorality in any form, including viewing objectionable movies or reading salacious magazines and books.

The pledge does not give further moral obligations. It brings into focus those already present.



**WHEN A PERSON PLEDGES TO STAY AWAY FROM THEATERS SHOWING, AS A MATTER OF POLICY, FILMS DANGEROUS TO HIS MORAL LIFE, JUST WHAT DOES THAT PROMISE IMPLY?**

This refers specifically to condemned films. Any theater showing even one condemned film has declared its policy and we should avoid it until there is indication of a change of policy. This might be shown by the declaration of the manager, by a change of management or by a sufficient lapse of time to indicate a contrary policy.

--From "Moral Guide of Entertainment" by Paul J. Hayes.

