

RELIGIOUS BULLETIN

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Monday, March 12, 1962

Notre Dame, Indiana

TOMORROW

The YCS-sponsored Leo XIII Lectures will present Prof. Noerling discussing "The Soul of the Modern World--Christianity or Communism", tomorrow evening at 8:00 in Room 104 O'Sh.

WEDNESDAY

On Wednesday evening, the Marriage Institute will feature Mr. and Mrs. John Drish of Evanston, Illinois, discussing "Growing up Through Marriage". The Institute is open to Seniors and those who have obtained tickets. Those planning to request the certificate at the conclusion of the Institute are reminded that the certificate may be obtained only by attending all five sessions of the Institute.

IN YOUR CHARITY

Please pray for the following. Deceased: Grandmother of Paul Fitzgerald of Zahm; aunt of Mike Kovac of Dillon; aunt of Jack Reidy of Walsh; Milton Skyrud; friend of Rev. Donald Guertin of Zahm. Ill: Cousin of Bob Malone of Zahm; Armand Lysack. Three special intentions.

EXPOSITION

Exposition of the Blessed Sacrament began at Noon today, in the Lady Chapel of Sacred Heart Church. Benediction is given each afternoon at 4:45. Once again, take note of the day assigned each of the halls for adoration, and plan to spend some time praying before the Blessed Sacrament on the day assigned your hall:

WEDNESDAY----Badin, Howard, Lyons, Keenan

THURSDAY----Morrissey, Breen-Phillips, St Edward's

FRIDAY-----Zahm, Cavanaugh, Farley

MONDAY-----Alumni, Walsh, Fisher, Stanford

TUESDAY-----Dillon, Pangborn, Sorin

Novena to St. Joseph

(From a leaflet published by The Old Palace, Mayfield, Sussex, Eng.)

REV. LOUIS LALLEMENT, S.J.

It consists in turning to St. Joseph four times a day (it does not matter when or where) and honoring him in the four points of:

1. His Fidelity to Grace. Think of this for a minute, thank God, and ask through St. Joseph to be faithful to grace.

2. His Fidelity to the Interior Life. Think, thank God, and ask.

3. His Love of Our Blessed Lady. Think, thank God, and ask.

4. His Love for the Holy Child. Think, thank God, and ask.

Only one point is to be taken at a time.

ALL WHO HAVE ST JOSEPH AS PATRON WILL WANT TO HONOR HIM AS HIS FEAST APPROACHES. CONSIDER USING THIS SMALL BUT EFFECTIVE NOVENA.

LENTEN Liturgy

By REV. ROBERT W. HOVDA

Monday, March 12

Monday, First Week in Lent. The Gospel is a severe lesson on judgment and on the primacy of love. As we worship God together, communally, so it is communally that the great virtue must find expression. Our love of God is no greater than our love of the poor, the dispossessed, the Negro (if we are pinks) and the pink if we are dark. But the first reading comes to the rescue of our human weakness, tells us that the Lord will supply the strength we lack.

Tuesday, March 13

Tuesday, First Week in Lent. Again we find severity in the Gospel and assurance of forgiveness and mercy in the first reading. The cleansing of the temple is a constant warning against cutting down our notion of God to our own small size. It is a perennial reminder of the otherness of God, His transcendence. We can approach Him only in worship. But as soon as we do approach Him, we hear His promise of mercy.

Wednesday, March 14

Ember Wednesday in Lent. Moses, Elias and Jonas appear in today's Mass, telling us of God's constancy in revealing Himself and His will to His people. The Easter feast for which we are preparing celebrates the summation and climax of that revelation, but it had a long history of antecedents, of human figures through whom God spoke to men. These are ember days, days on which the Church prays particularly for those to be ordained to her ministry. For, even in the Christian dispensation, the Son of God still uses human instruments to accomplish His work, to make present the benefits of His redemption--instruments He chooses through the sacraments of Baptism, Confirmation, Matrimony and Holy Orders.

CONSCIENCE

"Conscience, according to moral psychology, is "the function of the whole human personality", as represented by the self.

The first result that follows from this is that the discovery of the self leads to the training of the conscience. The conscious or unconscious process of individuation and formation of the conscience go hand in hand; both condition one another, influence, promote or disturb one another. There is a mutual relationship between Being and Knowing, between what a man makes of himself, and blindness or openness to the true and the good, to moral values. Religious education should therefore coordinate intellectual training in moral laws and standards with the assistance it can give in the process of individuation.

A second result is the extension of the reality and responsibility of the conscience. Individuation prevents a "partial ethic of consciousness" because its four stages are necessary for the functioning of the whole personality. The dissolution of the persona, the proper assimilation of the sexual encounter, the right attitude to communal forms and the conversion of the religious disposition therefore acquire even more significance in the formation of the conscience. Moral responsibility for psychic completeness is required since it is the basis of all ethical behaviour.

If, however, the self, the core of the person and conscience are different aspects of one and the same anthropological seat of justice, then the conscience can no longer be regarded as an impersonal "organ" or "voice" or "function".

The person is actuated only by the call of other persons, in encounters, in social and communal life and in its relationship to the person of God. It is only in its loving relationship to God that it becomes wholly itself. In the same measure, its insight into the will of God is awakened, just as a lover feels and knows instinctively not merely what the beloved does not want but what he does desire. The experience of the will of God in the conscience rises in the same way above and beyond the commandments, to the creative fulfilment of the plans and desires of the divine person, insofar as the personal relationship is deepened in love. The loving relationship to God gives access to ever new and deeper knowledge of the divine will, positive opportunities for Christian living, and not only, as is usually supposed, knowledge of the list of Commandments. The conscience contains the Thou-relationship to God.

This personal view of the conscience reveals the heights on which the Christian "comes of age". He understands how to administer the goods that have been entrusted to him, how to deal with them in his own independent and creative way and he knows how to deal with the talents entrusted to him.

"Children of God" have grown up into sons of God of whom God the Father expects a mature conversation and whom He recognizes as independent partners. When conscience moulds a Christian life in this way, faith is realized."

--Dr. Josef Goldbrunner