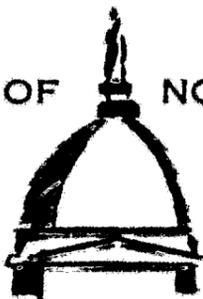


RELIGIOUS BULLETINVOL. XLIII, NO. 4
TUESDAY, OCTOBER 1, 1963REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOROCTOBER -- ROSARY AND ADORATION

October brings together two devotions which loom large in the heritage that belongs to every Notre Dame man. These two are devotion to the rosary and adoration of the Blessed Sacrament.

The Rosary -- Through the centuries, from the thirteenth when St. Dominic preached rosary devotions to combat the Albigensian heresy down to our own day with Father Peyton's Rosary Crusade, the rosary has been Mary's chief instrument of her favors to mankind. Popes have sanctioned and encouraged rosary devotion, and Mary herself prayed the rosary with Bernadette at Lourdes and urged its recitation in appearing to the children at Fatima.

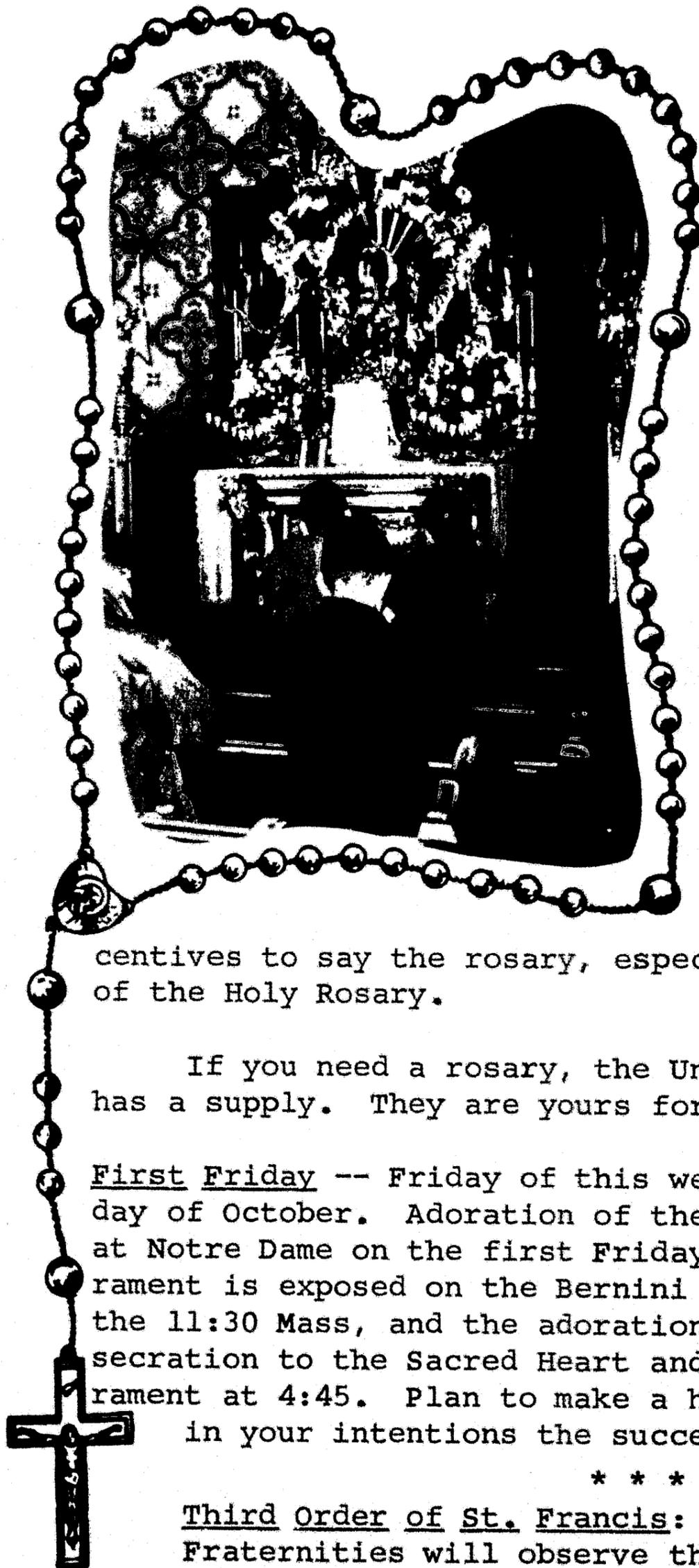
We shouldn't need any further incentives to say the rosary, especially during October, the month of the Holy Rosary.

If you need a rosary, the University Chaplain (116 Dillon) has a supply. They are yours for the asking.

First Friday -- Friday of this week, October 4, is the first Friday of October. Adoration of the Blessed Sacrament is a tradition at Notre Dame on the first Friday of each month. The Blessed Sacrament is exposed on the Bernini Altar of the Lady Chapel after the 11:30 Mass, and the adoration period concludes with the consecration to the Sacred Heart and Benediction of the Blessed Sacrament at 4:45. Plan to make a half hour of adoration, including in your intentions the success of the Ecumenical Council.

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Third Order of St. Francis: The Notre Dame and St. Mary's Fraternities will observe the Passing of St. Francis at 11:30 on Thursday and the Feast of St. Francis at 11:30 on Friday in the Log Chapel. Anyone interested in the Third Order is invited.



THE PROBLEM OF PREACHING -- FROM THE PREACHER'S POSITION

The sermon slumberer is, of course, so common that he rivals even the mother-in-law as a traditional subject for humor, and we can hardly blame everything on the preacher, because St. Paul was certainly a capable preacher, and yet we read in the Acts of the Apostles that "a certain young man named Eutychus sitting on the window being oppressed with a deep sleep (as St. Paul was long preaching) by occasion of his sleep fell from the third loft down and was taken up dead."

Much of the criticism of the pulpit is a two edged sword. If, on the one hand, the preacher is not modern enough in presenting his subject, is it not true that some of his listeners are too modern in the quality of their thought -- so much interested in the passing things of time that they don't want to hear about eternal truths? If they find the sermon uninteresting, may it not be that they are uninterested? Let someone with half the ability of the preacher discuss love, politics, stamp collecting, tropical fish, or any other subject close to their hearts and their eager attention will find something of interest in the talk.

If there is such a thing as a failure in the pulpit is there not also such a thing as the hypercritical person in the pews? Oratory is one of the six great arts, and we have no more right to look for a preponderance of artists in this field than in the others. Preachers as a crowd compare favorably with any other group of public speakers. Politicians, who have much practice in speaking and who have the advantage of talking about temporal things that are of immediate interest, are not consistently eloquent. The flood of boresome speeches that flow through most lodge halls is one reason why many men shun fraternal organizations. Lecturers, as a crowd, cannot be guaranteed to keep your interest, and after-dinner speeches by our most prominent citizens have a reputation for curing insomnia....

Anyone who has gone to school knows what a great difference there is between active and passive attention. Some students are eager to learn and will absorb much from an ordinary teacher. Others are so indifferent that they will get little from even the best teacher. One reason why people don't get more out of sermons is that they don't put more into them. One thing is certain and that is that the better people are, the easier it is to preach to them.

Consider, too, that the preacher is handicapped by the very nature of his subject when he talks to worldly-minded people about religion. Even Christ, who was the greatest Preacher of all times, had some of His audience desert Him when He become too spiritual...

A sermon is not only a test of the ability of the preacher; it is also a test of the character of the listener.

--by Rt. Rev. Msgr. Walter E. Croakin
in New City (Sept. 1, 1963)

Council Questions

During an interview granted to student journalists in his diocese, Bishop Wright of Pittsburgh gave straightforward answers to some questions on the Council, questions which students at Notre Dame have been asking also.

Q. Cardinal Cushing has said he hopes the Church's marriage laws will be relaxed. Will you comment?

A. Cardinal Cushing's statement has been widely misunderstood. What he said was that many Protestants have been irritated by the requirement of the Church that they sign promises that the children of their marriage with a Catholic will be brought up Catholic. The Cardinal said it was his opinion that it would be better to judge each case separately, instead of having a blanket regulation. He appears to feel that where the presumption is that the sanctity of marriage and good of the children are intact, signed promises may be unnecessary irritants. Cardinal Cushing seems to feel the formality of signing might well be unnecessary; he did not, of course, say the protection of the Faith is unnecessary.

Many people thought Cardinal Cushing's position reflected Father Hans Küng's. But the circumstances are different here in the United States where there are so many different religions, than in Germany, for example, where there are two major Christian groups and the two are unified in many beliefs, particularly about marriage. Because of the different religious teachings here and of the indifference of many to moral ideals, above all in marriage, I think it wise to keep protective fences, so long as the conscience of neither party is violated.

Q. Will the Index be changed?

A. It will be changed, even if they decide to keep it. It will have to be brought up to date, for one thing. There will likely be an effort to reconcile the legislation of the Index with modern study methods. Moreover, a Council called to bring old methods into line with new needs will certainly have to meet the honest reservations, with respect to the Index, of many bishops, scholars, and good folk generally who clearly feel that the Index approach may hurt rather than help the Faith and piety. However, this question may be handled administratively rather than by the Council itself.

Q. What would be the best book to read about the first session of the Council?

A. In general, the most useful are those which content themselves with the problems confronting the Council and the spirit in which it is meeting with issues and not personalities. The book I liked best, although I didn't agree with some of the particulars in it, was Father Bernard Häring's The Johannine Council.

Fresh from the Pad

NEEDED: REBELS! ! !

Today is the era of the vociferous Angry Young Man. This impressive title labels the young man who possesses a world-shaking insight. He can see through the hollow, thin, and phoney values of present day society. And once this stupefying realization has been achieved, he sits back and becomes angry and a rebel.

The Angry Young Man breaks images with a passion, and ruthlessly tears away the veneer from false values. Having exposed their naked emptiness he leaves nothing but a yawning vacuum. His iconoclastic tendencies fully vented, his rebel spirit is spent, and he scornfully views his surroundings with complete apathy from his elevated perch. His philosophy is simple: why knock yourself out trying to inject values into a valueless society. He is content to be valueless.

To be valueless is to have a value. And the Angry Young Man has a value. Since his uncanny insight didn't magically change the rot of the world into the chaste purity of a virgin, his value is to stay safe, soft, and secure in his mediocrity. He has his contribution -- his insight.

But aren't real rebels those men who first stood knee-deep in the bloodiest and cruelest rebellion of all -- the one that burst deep into the pit of their own souls? The Angry Young Man, the rebel of today, has never come to this second insight. Could it be that he has never scrutinized himself, and that he really has no solid personal convictions or values to inject into a diseased society?

Christianity is no different today that it was in the catacombs -- it's revolutionary. And there is still one requirement for joining the revolt -- one must first have fought to establish Christian values in the resisting terrain of his soul.

Today it isn't a matter of lacking a cause. We have a cause.

What is needed: REAL REBELS! ! !

--by Father Baker