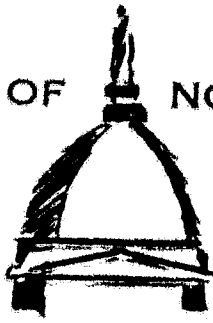


RELIGIOUS BULLETIN



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REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR

FATHER HÄRING ON LENTEN PENANCE

Is the Lenten season in this modern day truly a time of sincere penance?

The Church has made it much easier to observe the law of fasting in our times. It would, however, be a sad mistake if we would conclude from this that the Church considers penance, mortification and self-denial not so important for modern people. The modification of the law of fasting is intended above all to induce Christians who are excessively concerned about the legal observance of the formal prescriptions of the law to return to a genuine performance of penance, and voluntarily to perform works of self-denial which are chosen according to their personal needs and capabilities. Every Christian must honestly judge and decide in his own case what particular voluntary penances he should perform in addition to those prescribed by the Church's modified law.

What is accomplished in the way of doing penance when people of our day, who have a practically unlimited choice of expensive and delicious foods, abstain from meat on a fast day? Let us make a comparison. Consider a workingman, who carries his lunch to work every day and who eats meat at his lunch on a day of fast because he has, with good reason, obtained a dispensation from fasting. After eating meat at lunch he voluntarily denies himself the pleasure and satisfaction of smoking his usual cigarette; and he does this as penance and in memory of the suffering Christ.

It is quite possible that this man has a much better understanding of the purpose of the Church's law of fasting than the man who abstains from meat, when the law commands him to do so, by sitting down to a sumptuous and expensive eight-course sea food dinner. Of course, the legalistic, outward obedience to the Church's law which is shown by the man who enjoys the sea food dinner is better than downright disobedience to the law. But obedience which tries to please God sincerely looks to the purpose of the law.

from Ligourian

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ASHES will be distributed tomorrow (Ash Wednesday) in Sacred Heart Church before and after the 11:30 and 5:10 Masses. They will also be distributed in the hall chapels. For times see the bulletin posted by your hall chaplain.

GENERAL REGULATIONS ON FAST AND ABSTINENCE

FAST Everyone over 21 and under 59 years of age is bound to observe the law of fast.

On days of fast only, one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday, Holy Saturday, the day before Immaculate Conception and December 23 or 24 (ad lib).

The days of fast are the weekdays of Lent, Ember Days, the Vigil of Pentecost, the day before Immaculate Conception and December 23 or 24 (ad lib).

Eating between meals is not permitted; but beverages, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige.

ABSTINENCE Every Catholic person over 7 years of age is bound to observe the law of abstinence.

Partial Abstinence On days of partial abstinence, meat and soup or gravy made from meat may be taken only ONCE a day at the principal meal. Partial abstinence is to be observed on Ember Wednesdays and Saturdays, and on the Vigil of Pentecost.

Complete Abstinence On days of complete abstinence meat and soup or gravy made from meat may NOT be used at all. Complete abstinence is to be observed on Fridays, Ash Wednesday, Holy Saturday, the day before Immaculate Conception and December 23 or 24 (ad lib.).

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IN YOUR CHARITY please pray for the following: Father Richard Novak, C.S.C., missing the presumed dead in the Moslem-Hindu riots in Dacca, East Pakistan, last month. Ill -- David Stevens (serious) of Farley; father of Tom Fraser, Off-Campus; aunt of William Kennedy, Off-Campus; grandfather of George Keenen of Morrissey; sister of William Ryan, Library; John P. Dempsey, '49; father of Thomas Ahern, '52; wife of Carl J. Senger, '37. Deceased -- grandfather of Robert Hueston, Off-Campus; aunt of Mike Twomey of Stanford; aunt of Ray Neihengen of Morrissey; uncle and friend of Pete Broccoletti of Badin; Stanley J. Robacka, formerly of the Maintenance department; Father Gregory Stevens, O.S.B.; Paul R. Martin-Dillon, '09; George F. Barry, '24, brother of Norman J., '44, of the Law Advisory Council; H. Jerome Parker, '30; R. Fred Glueckert, '22; James L. Hope, '11, brother of Father Arthur Hope, C.S.C.; Leonard J. LeRose, '53; wife of Charles Hitzelberger, '32; Reid B. Gray, '04.

THE NOTRE DAME DISPENSATION

Bishop Leo A. Pursley of Fort Wayne-South Bend grants to Notre Dame a dispensation from the general law of fast and abstinence, as given on the opposite page.

Limitations: This dispensation extends to all days of the year except Ash Wednesday, Good Friday, Holy Saturday, and the Vigil of Christmas. Abstinence must also be kept on all Fridays.

To Whom It Applies: It applies to all students, faculty members, employees, Religious assigned to the University or to a Religious House, visitors -- to all these, when they eat on campus (which includes the Morris Inn). For the campus resident, or visitor, the dispensation is strictly local. It may be used only on campus. This is required in order that scandal be avoided in town where other Catholics are required to observe the general law. This dispensation has been extended to students living off-campus, provided no scandal is given.

Conditions: In granting the dispensation, the Bishop laid down these conditions: "that those who avail themselves of it will substitute other forms of penitential works, such as attendance at public Lenten devotions, or week-day Mass, and the practice of voluntary self-denial of some sort, such as abstention from alcoholic beverages or too worldly amusements." The letter which extended the dispensation to off-campus students says: "provided that they will substitute attendance at Mass and Lenten devotions during Lent."

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DAILY ADORATION On the campus the only University-wide Lenten devotion -- such as the Bishop mentions as a substitute for fast and abstinence -- is daily Exposition of the Blessed Sacrament on the altar of the Lady Chapel in Sacred Heart Church. Monday through Friday the Blessed Sacrament is exposed after the 11:30 Mass, and Benediction of the Blessed Sacrament closes the adoration at 4:45.

You will be approached -- or perhaps you already have been -- to sign up for a half hour of adoration at the same time each week. This is necessary in order to guarantee that someone is adoring at all times. It can't be left to chance -- or to the Sisters. Moreover, it is a privilege to be one of the official adorers. If you like you can put on cassock and surplice -- in the sacristy off the west transept. A half hour of Eucharistic adoration each week of Lent will greatly increase the personal attachment to Christ indispensable to Christian commitment.

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The 5:10 Mass on Thursday, February 13, will be offered for the repose of the soul of James Thomas Tharpe at the request of the sophomore class.

Fresh from the Pad.....

CORROSION ON THE DOME

The enthusiastic spirit and fresh vitality bubbling in the Church today can be seen concretely in the lives of many young men on the campus. These fellows are alive with a genuine sense of community and are struggling toward sincere commitment. But there are others (and their number is legion) whose empty formalism is corroding. The sin of these sham Christians cries to heaven for vengeance. It's not a sin of fleshy passion or gross human weakness. It is calculated. It is cold-blooded. It is the sin of scandal.

These are the ones who saunter over to the Christian weekly love-sacrifice fifteen minutes late. The fear of spiritual contamination forces them to huddle outside the door where with hands in pockets, slouched against the walls and reading today's mail they exchange casual remarks much as they would if they were viewing a show on the midway. If their timing is off and they arrive before the church is filled, they squash themselves into the back pew to insure no involvement. The farther away they are the less they have to fear anything like participation.

The Sunday ideal is to grab off a little chunk of Mass, a quick confession and receive the sacrificial victim on the run. If they can't touch all three bases, they cut out at the beginning of the Communion. They always have very serious reasons: "got to be first in the chow line;" "got to read the paper;" "got to hit the books." So with the blatant air of self-righteousness they walk out of the Redemptive Sacrifice as if they were leaving a bad movie. After all, they have clothed their selfishness in the garb of respectability by showing up.

These unweaned Christians don't have the first idea of worship. They haven't even the minimum requirements for obedience to the Church's law. Their revolting performance certainly mangles their own Christian lives, but what is far worse, they are seriously wounding the Body of Christ by the sin of scandal. It would be better for the Whole Christ if they stayed away completely until they realized what it means to worship God. Even primitive Pygmies and Hottentots feel a genuine need for worship.

The prophets of the Old Testament didn't hesitate to tell God's people, in no uncertain terms, to stay away from the Temple because their dispositions were disgusting. The same applies today to our campus dry rot. Your token gesture, the doffing of your beany in God's direction, is seriously hurting the fine young men who are sincerely trying to fulfill their privilege of worshipping as the People of God.

--Father Baker, C.S.C.

P.S. Patron of the Sunday morning dodger -- Judas, the first man to leave Mass early.