



APOSTOLIC BENEDICTION



On the occasion of the audience granted to Father Theodore Hesburgh our Holy Father cordially imparts to the faculty, students, and staff of Notre Dame University and St. Mary's College in pledge of abundant heavenly graces, his paternal apostolic blessing as requested.

*(signed) CARD. CICOGNANI, Sec. of State
(dated) April 29, 1964*

About books.....

EXPLORING THE IRISH TRINITY It's been a long time between treats! During the late '30's Fr. Leo R. Ward, C.S.C., wrote God In An Irish Kitchen, a popular account of life in Ireland. Some twenty years later he landed in Shannon with bag and baggage and a query, what does it mean to be an Irishman? All Over God's Irish Heaven* is a delightful report of his field trip through the Republic of Ireland and his observations on the character of an Irishman. Everywhere he enjoyed the easy, good manners of the people and their warm hospitality.

Fr. Ward's search brought him in touch with several revolutions which are molding Irish thought and directing its action. There are cultural revivals in language, poetry, song and dance. In Ireland "any grocer or blacksmith is likely to have a turn for poetry." The Irishman has the gift of gab, loves to sing and has dancing feet. How did the author miss the influence of American music and dance found even in some small towns in Ireland?

At least two movements in the land enable the Irish layman to express his individuality and to conduct important affairs in the socio-religious life of the community. Muintir na Tire (People of the Country) is a national movement organized to foster unity through vocational groups. It employs the technique of Catholic Action and is an effective antidote to the virus of individualism. The Legion of Mary, the apostolate of the crowd, was born in Dublin and has since been transplanted around the globe, "It is a way of laymen being devoted wholly to God and of teaching other laymen to be devoted to God."

The Irish are forever talking to or about God, the Virgin and the saints. They love the Mass and follow it closely. However, they seem hardly aware of the need of changing their ways or worship for the liturgical movement has affected them only in spots and superficially.

After months of hiking through his ancestral land, Fr. Ward concludes that the native Irishman is "compounded of three elements: faith, poetry and love of freedom." These are the Irishman's trinity.

Fr. Ward has a discerning eye for the varied and attractive landscape of Ireland and a sensitive ear for the Irish way with words which spills over into his own style. There's a strong "nature" in him for the Irish which may color some of his observations but there's no doubt about his skill in portraying the native beauty of Ireland and its people.

--Michael J. Gavin

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IN YOUR CHARITY please pray for the following: Deceased -- father of Ken Arnold of Dillon; uncle of Tom Ierubino of Farley; father of Paul Dorweiler, '61; Robert McNaul; wife of Frank A. Reese, '25; Edward F. Cunningham, '28.

"Watch therefore, for you do not know at what hour your Lord is to come. But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. Therefore you also must be ready, because at an hour that you do not expect, the Son of Man will come."

(Matt. 24:42-44)



REV. H. J. BOLGER, C.S.C.

Death came like the thief in the night to Father Henry Bolger at 4:00 a.m. last Monday morning. As the bell tolled in Sacred Heart Church about 7:30 that morning, the question, as always, on everyone's lips was, "Who died?" And when the answer came back, "Father Bolger," invariably there was a gasp of disbelief. He had been in the infirmary for a few days but with what appeared to be the common ailments that might send any one of us there for a few days. He was one of the "active" religious. Only last fall he had been relieved of his duties as head of the physics department, a position he had held for twenty-five years. But the relief from administrative duties only provided him with the opportunity to give himself more fully -- and more enjoyably -- to the task of teaching. But whether as an administrator or as a teacher his colleagues and his students found in him a congenial priest and a devoted friend. Because he was neither retired nor retiring, the news of his sudden death was the more poignant.

Though sudden, Father Bolger's death was not unprovided. the infirmary chaplain was on hand to administer the sacrament of the anointing of the sick. Thus fortified Father Bolger was prepared to hear the welcome words of the Master he had consciously served for more than sixty-three years of life and more than thirty-five years in the priesthood: "Well done, good and faithful servant; ...enter into the joy of thy master."

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...redemption, as taught by the New Testament, is a very complex reality. In a sense, we are saved already, insofar as our redemption has been wrought in Christ, in His death on the Cross which has led to His resurrection. In another sense, we are still to expect our salvation: as St. Paul has it: "we are saved, in hope." More precisely, the Cross of Christ saves us not by dispensing us from our own crosses, but by making us able in our turn to bear our cross, and to bear it in such a way as to lead us, through it, to an ultimate fullness of life, which cannot be got through any other way. To quote the title of a famous essay by the great Quaker Barclay: No cross, no crown!

--from Rev. Louis Bouyer's address
--delivered at Notre Dame (May 6, 1964)

Matters Liturgical.....

LET'S CELEBRATE!

When, about the home or office, you hear someone singing, you are likely to say, "My, you're happy today!" Song is the spontaneous, almost inevitable, expression of joy--even in the case of those whose natural musical gifts may be anything but remarkable. This is a fact to be remembered when people object to liturgical participation because they cannot sing. There are times (it is to be hoped) that they do sing, however badly off-key. That they don't feel like singing at Mass may merely mean that they are not happy; or that they do not think of Mass as a joyful occasion. They are there as a matter of duty, to avoid grave sin: a very serious matter....

One of the most unfortunate losses during the ages of liturgical decline was the draining from it of the spirit of joy. It is a fact, one fears, that many go to Mass only to avoid mortal sin. They have little interest, little relish, no joyfulness in what they are doing. Not the least of the tasks of liturgical worship is the restoration to our worship of a spirit that is joyful or happy. We speak, appropriately, of "celebrating" the Mass. Well, let's celebrate! Let's worship God in joy!...

In our Mass-liturgy itself--besides the fortunate survival of this word "celebrate"--there are evidences of a former happier state: which can also be the norm of restoration. In the Missal you find, as parts--or particles--in each Mass, three prayers, usually so short and fragmentary as to seem scarcely worth bothering about, i.e., the Introit, The Offertory and the Communion....

Actually, these are not "parts" of the Mass at all. They are fragments--of chants, antiphons or refrains--that were once used at these points to accompany processions. The Introit was sung as the celebrant, with his ministers, came into the sanctuary. The Offertory versicle was the theme of singing as the people brought their gifts to the altar. The communion versicle was the refrain sung, as part of a longer chant, as the faithful proceeded to the altar to receive the Bread of Life.

All those three processions were an important part of the "celebration"--i.e., of the exuberant merrymaking (with due reverence!) which Webster indicates as the meaning of "celebrate". However, to really understand the possibilities of a procession as the expression of religious joy, we must leave behind those seen in most parish churches, in which well-drilled children march stiffly in correct formations, and join instead in the great popular processions at places like Lourdes, where throngs, reverently, but with obvious pleasure, sing the praises of God. It is this type of procession, reflecting and expressing joy, that should be restored to the liturgy. (continued in the next issue)

from Why Change the Mass?
by Rev. John Hugo