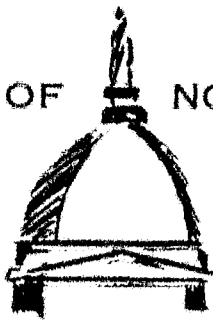


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UNIVERSITY CHAPLAIN - EDITOR

ANOTHER CALL TO SERVICE

Everyone has heard of the Peace Corps. Fewer students seem aware of some Catholic counterparts of which ELV and PAVLA are two. (ELV stands for Extensions Lay Volunteers, PAVLA for Papal Volunteers for Latin America.) Both organizations offer opportunity for service as teachers, social workers, Christian community workers, Newman center coordinators, medical personnel in areas where local personnel is not available to fill the needs of the Church.



ELV is an "at home" Catholic Peace Corps program with volunteers working principally in Southern and Western United States from Provo, Utah, across Kiln, Mississippi down to Ponce, Puerto Rico (plus the Chicago interracial areas). Four members of last year's graduating class volunteered their services for this program. Bob Engler and Dick Hennessey are Newman center workers at the University of Colorado; Jacque LeVasseur is teaching Negroes in Mansura, Louisiana; and Paul Creelan is a parish worker in Hollis, Oklahoma.

The work of PAVLA, as its name indicates, is directed toward Central and South America, and by the fact that it is a program in which the volunteers work on foreign soil, it more closely parallels the work of the Peace Corps.

Here, then, are two more opportunities for apostolic service, another call upon the generosity of young, committed Christians to minister to the needs of less fortunate fellowmen. Those who feel moved to exercise this charity should come to the amphitheater of the Student Center tomorrow evening, January 20, at 7:30. Representatives of these groups will be there to give more detailed information.

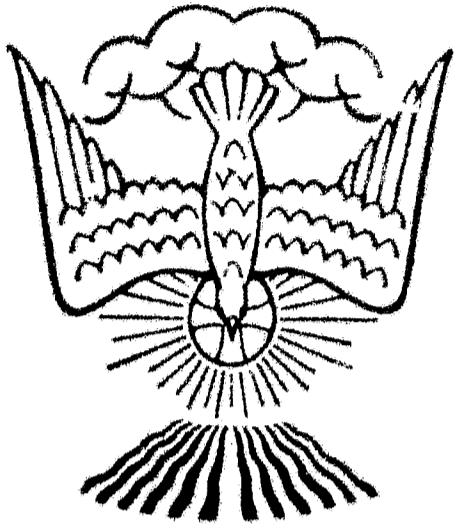
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NOVENA FOR EXAMS -- A novena in preparation for examinations has been a long-standing tradition at Notre Dame. A novena starting tomorrow, January 20, will end on the final day of the exams. There is no substitute for conscientious study, of course, but, on the other hand, prayer must accompany study. "Without Me, you can do nothing," our Lord told us. Prayer with study -- even for those who wasted many precious hours during the semester -- can bring perseverance and peace of mind in preparation for the exams, a sharpening of the memory to retain and recall things learned, inspiration to study the right things or for the prof to ask those things you know.

In the Liturgical Spirit.....

THE GOOD OLD DAYS

Complaints are made from time to time that the course of liturgy - as the course of true love - does not always run smoothly. There are occasional sighs for the good old days when Mass time was a time of peace when praying could be done without official "distractions."



Now it is easy for us to understand the irritation of many Catholics at the "new" forms employed to bring out for modern people the profound but distant meaning of the Mass. We had a similar sympathy a few years back for hospital patients who were ushered suddenly into a brighter and more "brutal" age in which the doctor prescribed prompt and painful ambulation after surgery.

The doctors said that it would hurt some at first but that in the end it would more fully help to achieve the ultimate purposes of the drastic medical action.

We should like to ask some questions of the troubled and complaining souls. What (to speak awkwardly) does the new liturgical action distract the congregation from? What in the cadences of congregational prayer and song constitutes this human response to God as noise?

Who said the "old" fashions in the Mass were devoid of meaning? Why do members of the resistance movement sometimes refer to the current congregational acclamations as if they were the work of some mysterious, off-beat, ne'er-do-well cult? As if the Constitution on the Sacred Liturgy of the Vatican II Council (voted into being by more than 2,300 Bishops over 4 opposed) had to apologize to the populace for an impudence in destroying the former quietism of pious souls.

We may suggest some answers to the above questions.

For the most part the so-called "noise" of active congregations distracts the people from self, from in-grown and sentimental piety, from smugness, complacency, dishonesty, from totally false appraisals of the value of spirituality and apostolic vigor. What goes under the name of peace at times can be spiritual blindness.

At the stupendous moment of Pentecost when the Redeemer kept His rendezvous with the Church of the future, His return to the continuing work of redemption was accompanied by great sound and movement and complaints:

"And suddenly there came a sound from heaven as of a violent

wind blowing ... and there appeared to them parted tongues as of fire ... and they began to speak in foreign tongues, even as the Holy Spirit prompted them to speak ... and others said in mockery: 'They are full of new wine'."

Sound and commotion do not necessarily mean that the hidden God is approaching. Neither does silence mean that He has already arrived. There are times for the full-throated praise and response of the people as a congregation.

And there are times for personal contemplation at the springs of silence. Why not let the official voice of the ruling and sanctifying Church indicate the time and the manner of each course?

The Mass has always been a means of grace for all honest souls. But in late years the meaning and fruitfulness of the Mass appeared to be largely lost on the typical Catholic.

Not every one is as sensitive to truth and grace as Cardinal Newman and other saints. And even if all people should receive something from the Mass, why not try to bring about a way of worship that will produce its full, potential fruits?

The liturgy is the prayer and action of the Christian community. There is no way to have a community gathering and community praises and community instructions without a babble of voices and congregational vitality and visible, discernible signs of communication and understanding.

So let it be with the Mass and the sacraments. For these sacred realities are the visible signs which tell man that the redeeming Christ, in the Spirit, is present in the assembly with gifts of truth and grace. And just what do you propose to do about it?

--by Rev. Joseph A. Hughes
--in The Register

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IN YOUR CHARITY please pray for the following: Deceased -- John F. Hickey, '62; Peter Herbert, here '57-58; Dr. William A. Gerhard, PhD '48; Robert F. Martin, '43; Francis A. Santos, '41; Robert B. Moynahan, '36, father of Thomas, '60; John W. Stanford, Jr., '35; James E. Engels, '33, brother of Prof. Norbert Engels; George L. Housley, '29; Harold J. Marshall, '29; George L. Wallner, '27; Earl C. Rex, '27; Earl H. Wilson, here '19-20; grandmother of John Nickodemus, '59; mother of Joseph P. DiLuciano, '56; father of Robert W. Schaefer, '53; mother of Joseph F. Kruyer, '48; mother of Clarence Schumacher, '38; mother of James J. Gerend, '33, Walter J., '39, Ray M., '35, and Arthur J., '37. Ill -- grandfather of Jim Medeiros of Dillon; Terry Adrian of Cavanaugh. Also deceased -- Mrs. Romy Hammes, University benefactor. One Special Intention.

For Freshmen Only.....

COMPLAINT DEPARTMENT

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|---|--|
| "I don't have a car at my disposal." | Some fellows don't have any shoes to wear. |
| "I have to be in too early from a date." | Some fellows don't know what it is to be out of a hospital bed. |
| "I have to spend too much of my vacation with my parents." | Some fellows don't know what it means to have a mother and father. |
| "I can't afford to buy the kind of clothes I like." | Some fellows get all their clothes from rummage sales. |
| "I find the pressure of study too much to take." | Some fellows have never seen the inside of a school. |
| "I am always being reminded to get to the sacraments." | Some fellows have an opportunity for the priest's ministrations only once a year. |
| "I have parents who are overly concerned about my welfare." | Some fellows have parents who don't care what they do. |
| "I never get enough spending money." | Some fellows carry the financial burden of their whole family. |
| "I don't get enough to eat around here." | Some fellows feel lucky if they get one solid meal a day. |
| "I have no social life at school." | Some fellows are limited because of a deformity of birth or accident. |
| "I am hounded by people trying to help me." | Some fellows are surrounded by people who just use them. |
| "I am held down by too many restrictions here at school." | Some fellows are segregated. They can't even eat at the lunch-counter of their choice. |
| "I can never sleep all day Sunday." | Some fellows risk punishment and imprisonment by going to Mass. |
| "I have too many temptations." | Some fellows have to live in an atmosphere of moral rottenness. |

DO YOU REALLY HAVE ANY COMPLAINTS ?

Hadn't you rather get down on your knees with one big,
"THANKS GOD -- why have you been so good to ME?"

-- Father Baker, C.S.C.

P.S. Some fellows, like boats, toot the loudest when they are in a fog.