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PRAYER BEFORE EXAMINATIONS

Lord, you have told us that we were to ask, seek, and knock. You have told us also that what we prayed for in your name would be granted us by the Father. You have told us further that our petitions would be heard according to the measure of our faith. Lord, I address my request to you today in the terms suggested by you when on earth you instructed your disciples in prayer.

Lord God, before whom I shall have to appear for an examination of my soul, help me to prepare for it by approaching in the right state of mind this examination of my work. I ask that Providence may reward my efforts to study for it by giving me questions on the subjects that I have taken the most trouble to get up. I accept the paper in the spirit of trust. So help me God. Amen

--Dom Hubert van Zeller

IN YOUR CHARITY please pray for the following: Deceased -- father of Ed Wilbraham of Farley; father of Harold Breiling of Farley; mother of Father Joseph English, '37 (with the Maryknoll Fathers in Chile); father of Howard Murdock, '37; father of Richard Zang, C.S.C., '64; father of Ralph Witt, night watchman at Farley. Ill -- friend of Don Overholser of Lyons; father of Robert McGrath, C.S.C., of Moreau; sister of Josephine Egyhazi of Student Accounts; mother of Father Dan Curtin, C.S.C.; aunt of Father Tom Brennan, C.S.C.

YOU HAVE TROUBLES?

A thought for those feeling sorry for themselves at exam time:

"I believe that God intends some of us to have a lot of troubles of our own and a gift for taking on the troubles of others. When God gives a man a gift like that, He always gives him the graces to make the gift a consolation and a source of satisfaction to himself. More men have been made great by crosses than by crowns; conversely, more men have been made soft, even ruined by crowns than by crosses. More men have been blessed through handicap and adversity than have been perfected through affluence."

--Richard Cardinal Cushing

BETWEEN SEMESTER ANNOUNCEMENTS

Masses in Sacred Heart Church between Jan. 25 and Feb. 2..

Daily: 11:30 a.m. - 5:10 p.m.

Sunday: (as usual) 7:15, 8:30
9:45, 11:00, 12:15

No Masses in Keenan-Stanford Chapel on Sunday, January, 31.

Hall chapels: See your hall chaplain for the Mass schedule during examinations and between semesters.

THE CASE AGAINST CHANGE IN LITURGY "My whole liturgical position," says C.S. Lewis in his last book, Letters to Malcolm,* "really boils down to an entreaty for permanence and uniformity. I can make do with almost any kind of service whatever, if only it will stay put. But if each form is snatched away just when I am beginning to feel at home in it, then I can never make any progress in the art of worship. You give me no chance to acquire a trained habit."

Liturgists today, for all the reasonableness of their arguments, might at least take cognizance of the fact that there are a few sensible ideas being presented by the stay-put-ers.

I think we laymen, says Mr. Lewis (speaking as an Anglican, of course), would find worship a great deal easier if what we were given were always and everywhere the same, though to judge from their practice, very few clergymen take this view. "It looks as if they believed people can be lured to go to church by incessant brightenings, lightenings, lengthenings, abridgements, simplifications, and complications of the service." It is probably true, he says, that a minority will be in favor of the innovations. But the majority never are. Those who remain -- many give up churchgoing altogether -- merely endure.

"Is this simply because the majority are hide-bound?" he asks. "I think not. They have a good reason for their conservatism. Novelty, simply as such, can have only an entertainment value. And they don't go to church to be entertained. They go to use the service, or to enact it. Every service is a structure of acts and words through which we re-

ceive a sacrament, or repent, or supplicate, or adore. And it enables us to do these things best -- if you like, it works best -- when, through long familiarity, we don't have to think about it --- The perfect church service would be one we were almost unaware of; our attention would have been on God."

Every novelty, he says, prevents this. It fixes our attention on the celebrant. Try as we may to exclude it, the question, "What on earth is he up to now?" will intrude. It lays one's devotion waste. There is really some excuse for the man who said, "I wish they'd remember that the charge to Peter was: 'Feed my sheep;' not: 'Try experiments on my rats;' or even, 'Teach my performing dogs new tricks.'"

If you have a vernacular liturgy, says Mr. Lewis, you must have a changing liturgy. Otherwise it will finally be vernacular only in name. The ideal of a "time-less English" is sheer nonsense. No living language can be timeless. You might as well ask for a motionless river. I think it would be best, he says, if necessary change would occur gradually and imperceptibly. Liturgy is one of the few remaining elements of unity in our hideously divided Christendom. The good to be done by revision needs to be very great and very certain before we throw away the old.

-- Claude L. Boehm

*Harcourt, Brace and World, 1964, \$3.50

IS PORNOGRAPHY ONLY BETWEEN GOD AND ME?

Pornography is a big word in the English language. And it is big business. In its simplest definition, it means obscenity in writings and pictures. We are not speaking of legitimate art and literature, but rather of smut, nudity, sex, and perversion published for the sake of arousing the animal passions in man, or, what is worse, for the specific purpose of undermining the morality of our country. Whatever end is intended - monetary gain or moral subversion - these purveyors of filth, like scavengers of the desert, feed upon the carrion of corrupt flesh.

Our police officials and lower courts have often been hamstrung by decisions rendered by the U. S. Supreme Court. It seems that obscenity must be thoroughly rotten to merit punishment. It is lamentable that nine Justices have it within their power to decide what is morally harmful for our 190 million people. Encouraged by such diffidence, publishers of pornography and their lieutenants, the operators of many newsstands, continue their operations. If parents are unaware of what is going on, they should visit the corner confectionery, the drug stores, and other spots where their teenagers hang out. They would see for themselves the availability of every type of sickening smut.

Nine religious leaders of the Protestant, Jewish, and Catholic faiths recently sent a message to President Johnson asking him to establish a special commission to study the problem of pornography which, in their opinion, has reached the crisis stage among the youth of America. They also requested that the FBI be empowered to investigate the producers of this pornography and expose them to the public.

Pointing out that the profit from such obscenity has exceeded one billion dollars annually, they stressed that more than three-fourths of these publications end up in the hands of children. According to police observations, pornography is definitely responsible for much of the violence, delinquency, and use of narcotics affecting our youths today.

We hope that the appeal of these outstanding religious leaders will have a fair hearing at the White House. We hope, too, that the FBI will not rest until it has tracked down and prosecuted those responsible for this evil now engulfing our land and sowing moral ruin among our younger generation.

And, though it may be wishful thinking, we finally hope that the U. S. Supreme Court will take a second look and realize that freedom of the press does not include the freedom to destroy the moral heritage that is ours ... that personal liberty, in itself the highest civic good, must never take precedence over the general welfare and common good of our nation and its citizens.

- by Joseph P. Kiefer
- in The Register (Nov. 15, 1964)

SUGGESTIONS FOR THE FRANTIC

Groggy and limp you throw your tortured frame into a classroom seat. Your fiery, bloodshot eye-balls try to distinguish the blurry symbols on the math exam. Butterflies and dragons begin to crawl around in your stomach. There seems to be no oxygen in the room. Beads of sweat dot your forehead. You're just a little woozy. You hit the Panic Button hard and end-up bombing another one.

No wonder! You spent the night chain-smoking, sucking on stale coffee grains, and munching NO-DOZ pills as you desperately thumbed your way through hundreds of unfamiliar pages of textbooks. The result is a cram-hangover: a restless nervous system, a soggy brain, and an awfully tired body.

What's the best way to prepare for exams? It's a little late now to come up with the trite bit about study every night and the exams will be a push over. That sort of thing is wasted. But here are a few suggestions for a frantic fellow.

1. Get a good night's sleep. You need everything going for you when you face those mimeographed sheets. And you don't have everything going if you're punchy.
2. Don't study one subject too long. Break up your study time. Without some variety the pages in the text will begin to hypnotize you into numbness.
3. Try different methods of going over old material. Make up difficult questions on the important points and then try to answer them. Outline sections of the material that are hazy so that you can see visually how the ideas hang together.
4. If you're as tight as a violin string that's ready to pop then go bowling or take in a show.
5. If you're a worry wort, then just for this week turn your guns on the "Tax Issue".
6. Skip all the short-cuts. Eliminate the middle-man and go right to the top. Get down on those soft, fleshy knees of yours and pray. Yes, pray to God Who calls Himself, The God of Knowledge.
7. Make a sacrifice. Get up for Mass and Holy Communion. God isn't going to come up with some Instant Knowledge for you, but one thing is sure: you can't succeed without Him.

-- Father Baker, C.S.C.

P.S. College-bred: A four year loaf on the Old Man's dough.