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UNIVERSITY CHAPLAIN · EDITOR

WITH CHRIST IN SELMA

A group of men sat in the smoker of a Pullman as the train wormed its way through the outskirts of one of our larger industrial cities. The view was ugly and depressing. The tenements were filthy and crowded, hardly as comfortable as one of the barns in which the cattle were stabled just a few miles beyond the approaches of the city. One of the men in the smoker couldn't stand it any longer. He reached over abruptly and pulled down the shade, as though hoping to blot out even the memory of the unpleasant scene.

"Why did you do that?" one of his companions asked.

"Well, I just can't stand to look at all that misery and suffering. It depresses me," he said. "And besides, there's nothing that I can do about it."

"But there is something that you can do about it," the other gentleman replied. "You can at least keep the shade up."

A Christian, if he is faithful to his vocation, cannot be an "eye shutter." He must be a witness to the truth, the truth about God and the truth about man, even the truth about man's misery and brutality. God the Father did not send Christ to embrace merely the beautiful aspects of life, but also the sordid side of man, his suffering and his inhumanity. By association with the disinherited and the despised, the orphaned and diseased members of mankind, He bore witness to the stark reality of sin and the effects of sin. By suffering a cruel persecution, by enduring injustice to the point of torture and death, He redeemed mankind. Christ bore witness and He promised His Apostles that they would have to bear witness in the same way. They could not afford to be "eye shutters."

If we have witnessed ministers and rabbis and priests and nuns -- and, thank God, Notre Dame was represented in the persons of Father John Cavanaugh, our former president, and Father Richard Grimm, former superior of the Notre Dame community -- it is to let the world know where Christ would stand in the present crisis in Selma, Alabama.

We were justifiably outraged when we read about the Nazi atrocities to the Jews. A whole race was condemned merely because they

DISPENSATION

Bishop Pursley has granted a general dispensation from fast and abstinence for St. Patrick's Day (Wednesday, March 17) and for the Feast of St. Joseph (Friday, March 19).

belonged to a particular race. They had committed no crime; they were not foreigners to their land. Their crime was the fact that they belonged to the Jewish race. But we said to ourselves this can't happen here.

We were justifiably outraged when East Germans erected the wall, when their policemen shot at their own countrymen who attempted flight to freedom and left them to bleed to death. But we said that this could not possibly happen here.

We were justifiably outraged when the Congolese rebels herded the white settlers and missionaries together and sprayed them with bullets at the right of their rescuers. Such would never happen here, we said.

But they have been happening here in our country all along. We have kept quiet about them too long. We are witnessing a police terror not too different from the Nazi tyranny. We are hearing stories of atrocities and intimidation and deprivation of rights that are so foreign to our traditions and sense of fair play that we are honestly ashamed. If we cannot go to Alabama, if we cannot join the vigils and protest marches of the native Negro and their sympathizers, at least let us not shut our eyes. We can't afford to. A truly Christian conscience won't let us.

--Louis J. Putz, C.S.C.

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The poor man, the poor neighborhood, the poor country, infects the world. . . Poverty attacks not only the deprived in body but the deprived in conscience. . . Now if mankind is one and a significant number of men are deprived in body and spirit, it would seem to follow that all men are to some degree and in some mysterious way deprived.

-- Daniel Berrigan, S.J.



St. Patrick's Prayer

I arise today
Through God's strength to
pilot me:
God's might to uphold me,
God's wisdom to guide
me,
God's eye to look for me,
God's ear to hear me,
God's word to speak for
me,
God's hand to guard me,

God's way to lie before
me,
God's shield to protect me,
God's host to save me
From snares of devils,
From temptation of vices,
From everyone who
wishes me ill
Afar and anear
Alone and in a multitude.

THE MASS AS THANKSGIVING



One of the main ideas in the Mass which has lost its priority of meaning for most Catholics is that of thanksgiving.

The word Eucharist comes from a Greek word which means "thanksgiving." The original sacrifice of Christ is renewed by means of the Mass to commemorate Christ and His life of love.

The Mass is the continuing way in which the Christians of each age can recall the historical fact of the Redemption. It is also a principal way in which Christians can thank God for the tremendous super-natural favors coming to them through the life and death and example of Jesus.

Before the consecration the priest sings or recites the great Eucharist prayer, sometimes called the Preface. This majestic prayer is largely a prayer of thanksgiving. As a matter of fact the series of prayers from the beginning of the Preface to the Our Father is called the GREAT PRAYER. There is the substance of unity in this stretch of prayer. In it the dominant mood of thanksgiving turns easily and logically into the mood of sacrifice, that is of worship and offering.

The word "Preface" as used in this part of the Mass "must not be understood," Father J. A. Jungmann, S.J., reminds us, "in the sense of introduction." "Praefatio;" the learned Jesuit explains, "means a 'speech before something.'" But that 'before' must not be understood as referring to time, but to space; as prayer and speech before God and before the community of the faithful."

And the theme of the prayer and of the speech is thanksgiving, a deeply felt and productive sentiment inspired in worshipers as they prepare to witness again the sacred, historical action of Supreme love at the last Supper and at Calvary.

Immediately after the Consecration the assembly of the people of God gathered around the Altar launches into the great remembrance prayer. The remembrance to thanksgiving and to desire on the part of the Christian to enter into the deep mystery of God who shares His life with man through the ministry of Christ, the Redeemer, and High Priest.

The words of Consecration close with the momentous injunction of Christ: "Whenever you do these things you will do them in memory of Me." Then the people of God at Mass say: "For this reason, O

Lord, we your servants and likewise your holy people remember the blessed suffering of the same Christ, your Son, our Lord. We remember his rising from the abode of the dead and of his going up to the glory of heaven. Mindful of all this from among the gifts you gave us we offer to your radiant majesty a victim pure, holy spotless."...

Holy Communion is a thanksgiving banquet. At this banquet we enter into grateful fellowship with Christ and all his brothers and sisters. In the sacred meal we thank God for saving us and inviting us to gather with the faithful where the full meaning of fellowship with Christ is brought home to us.

Holy Communion is a moving way to dramatize to all guests at the banquet table the dispositions we need to become present to Christ in a meritorious way. Roger P. Kuhn, a layman, in a perceptive article in the November-December 1964 issue of Perspectives explains the lesson in a forceful way:

"The Thanksgiving Banquet then becomes a major opportunity to become aware of His personal presence and to communicate with Him and with each other. The bread and cup are 'reminders' to us of His suffering for our sake and 'evokers' of dialogue with Him present everywhere and to everyone who will only turn to Him."

Receiving Communion is not so much the receiving of a certain and regular measure of "grace" but a recollection of Christ, His meaning to us, our gratitude to Him, our response to Him in terms of faith, charity, obedience to the divine will.

Christ's renewal of His sacrifice and our grateful recollection of it amounts to a twin movement by which we enter into personal and fruitful encounter with God, who is love.

There has been too much said and thought about the proper mechanics and devotion and the validities of the sacraments and the categories of grace. The Mass as Word and Eucharist is mainly a means of personal contact between man and God.

This contact becomes to the alert and process of recollection and renewal through which man is reminded of the nobility of life demanded by Holy Communion. The encounter is also a divine means of elevating and transforming earthly souls into worthy companions of Jesus Christ and His saints.

--Rev. Joseph A. Hughes in the Register

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IN YOUR CHARITY please pray for the following: Deceased -- uncle of Cesare Catani of Morrissey; father of Robert J. Zale, '55; John P. Brady, LLB '22. Ill -- William White, '21, and wife, injured in an automobile accident.

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REMEMBER: Proceeds of the Bengal Bouts go to the missions.