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

Palm Sunday Mass which will be preceded by the blessing of the palms, will be celebrated in Stepan Center at 9:45.

The Mass in Stepan Center will be the only 9:45 Mass on campus next Sunday. There will be no 9:45 Mass in Sacred Heart Church or in Keenan-Stanford Chapel.

Other Masses in Sacred Heart Church and Keenan-Stanford Chapel will be said on the usual schedule: in Sacred Heart Church at 7:15, 8:30, 11:00 and 12:15; in Keenan-Stanford Chapel at 8:30, 11:00 and 12:15.

For the first time in many years students will not be on vacation on Palm Sunday and during most of Holy Week. To accommodate everyone -- students, parishioners, religious, and visitors, it is necessary this year to move the services to Stepan Center where there will be room for everyone. Thus the Holy Thursday Mass, the Good Friday Liturgy and the Easter Vigil will also be in Stepan Center.

HOSANNA! HOSANNA!



Palm Sunday

Holy Week, the most solemn week of the liturgical year commemorating the events which give meaning to the Christian life, begins with Palm Sunday.

The liturgy of Palm Sunday is divided into two main parts: the first part consists in the blessing of the palms followed by a procession; the second part is the Mass which reflects on Christ's Passion. The first part is a public demonstration of loyalty to Christ the King. The joyous acclamation "Hosanna to the Son of David" turns, however, to the vengeful cry "Let Him be crucified" as we read St. Matthew's account of the Passion in the Mass for Palm Sunday.

This dual aspect of the Palm Sunday liturgy throws into sharp focus the fickleness of those who claim to be followers of Christ -- in the Jerusalem of His own day as well as in the Gothams of the twentieth century. They profess Christ on one day and deny Him the next; they accept Him in triumph and deny Him in apparent failure. The liturgy of Palm Sunday forces upon us this question: do we accept the whole Christ or do we follow Him on in those ways that please us?

In the Liturgical Spirit

NEW LITURGY SPARKS SPONTANEITY

One of the great virtues of the new liturgy is its capacity to confer upon the people of God at worship a spontaneous spirit of prayer and sacrifice. Variations permitted in the Mass help to eliminate devotional monotony and stereotypes of piety which in former times tended to kill initiative and freedom in man's approach to God.

The new Mass structure, particularly in the entrance rite and in the Service of the Word, permits and, indeed, encourages a studied change of procedure from parish to parish and, from Sunday to Sunday. The purpose of this variation is to keep freshness and inspiration in the moods of men at Mass. There was, certainly, under the old liturgical regime, a tendency to dullness and apathy among people when there was not a downright repugnance to worship and a reluctance to make honest response to Christ's presence in the Word and Eucharist.

There are many minor ways in which liturgical reform helps priests and people to break out of the more rigid patterns of liturgical prayer and action. Simplicity and clarity and freedom of action in the Mass are brought about by the assignment of different roles in the Mass to different members of the congregation. The distribution of roles tends to produce a spontaneity lacking when the priest performed all roles himself. Variations of personnel in these roles adds further to the spirit of spontaneous prayer.

Variations in the Mass songs add meaning and fervor to the entrance rite, Offertory, Communion service, and recessional.

The vernacular brings to alert souls from day to day words with fresh meaning instead of the pious monotony of droned Latin. The spoken word is more conducive to attentive response than vernacular phrases read privately, even if prayerfully, in the pews.

The personal touch is added to prayer at the Collect, Secret, and Postcommunion by the summary of the commentator and by the recommended pause of the priest before he recites the prayer from the Missal.

The Canon of the Mass reaches a moving culmination in the doxology at its end in which the celebrant either recites or sings the concluding phrase and the assembly responds either in spoken word or song with the great Amen.

Spontaneity in prayer is a virtue. And the revised liturgical procedures provide a new buoyancy to Sunday and daily worship. This is a solid contribution to Christian piety in the same sense that mental prayer contributes a measure of initiative and fruitfulness to stereotyped forms of vocal prayer.

It is true that numbers of Catholics are complaining that "they do not know where they are at." The complaint comes partly from the very process of change and partly from distress that the old moulds and supports are done away with. Christian people are now thrown somewhat upon their own resources and personal alertness. Catholics of the past were notorious for their slavish reliance on fixed forms of prayer and conduct. Whole nations of Catholic people have fallen into spiritual and temporal disaster because they relied too much on the Church and the priests to do their praying and thinking for them.

We do not deal here with the liturgy as liturgy but with the ways in which liturgical participation adds stature to Christian character. For the moment we say that if the new liturgy did not do anything else it has helped to stir deeply in the souls of responsible and responsive laymen the personal will to honor God, the honest desire to encounter Christ, the growing desire to rise above stereotypes and mediocrities of spiritual performance.

--Rev. Joseph A. Hughes in the Register

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ON BEING A WHOLE CHRISTIAN . . . the whole Christian must be surrendered to the whole Christ. The Christian may not select what of the Gospel he wishes to follow and what he prefers to leave alone. "I believe in forgiving people, but of course chastity makes no appeal to me whatever." Nor may the Christian say what of himself he wishes to give to God and what he wants to deny Him. "I am ready enough to provide for the support of my pastors, but I am not going to be dictated to as to the justice of the steps I take to do so." It is not only the religious who belongs to God. A man is not bound to give up his possessions, but he is at least expected to acknowledge that they are God's before they are his. For a man to be Christian in anything but name, the whole of life -- as he enjoys it or suffers it or merely drifts through it -- must come under the cover of religion. His working life, his social life, his family life, his intellectual, sporting, artistic, sleeping and waking life . . . the whole thing is referred with greater or lesser conscious direction (according to the degree of holiness in the subject) back again to God. What is there of me that I hide from God? What pleasure? What person? What desire? Only if I can run right through the catalogue and say that God is Lord of all am I in any real sense a follower of Christ.

"And I, if I be lifted up, will draw all things unto myself." Draw all that I am and have, Lord. Draw all nations also to Thyself.

--Dom van Zeller in We Die Standing Up

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IN YOUR CHARITY please pray for the following: Ill -- mother of James T. Harrington of Fisher. Deceased -- Frank A. Reese, '25; Charles H. Lynch, '28; sister of Father Francis Goodall, C.S.C.

For Freshmen Only

WHAT DO DOCTORS DO?

When tension mounts. When your nerves get on edge. When you get upset, anxious and down in the dumps. When you can't get away from yourself. When the struggle becomes exhausting. When there is no let-up. When you are haunted every minute of the day. When they're everywhere -- in class, in the hall, in the Huddle, and even in Church. When your every day becomes literally a crucifixion. What can you do to relieve those TERRIBLE TEMPTATIONS?

First of all you must force yourself to be realistic. Temptations shouldn't come as a surprise to you. All you have to do is look at the facts.

1. You have an explosive imagination that zooms around like a roller-coaster out of control.
2. You have a tireless memory that works like a scoop on a steam shovel. It is forever digging deeply into buried past experiences and sensations.
3. You have eyes and ears that are like sensitive geiger counters which pick up and register the slightest suggestions and sensations.
4. You have a mind like a scrambling machine which throws all this together to produce a very attractive, alluring, enticing and captivating image.
5. You do not have perfect harmony deep within yourself because Original Sin has thrown things slightly off kilter.

Temptations to impurity are tantalizingly alluring. They seductively tug at our animal nature. Let's face it -- they are attractive. If they were ugly and loathsome in every respect there would be no fight. But temptations are a battle. There is no trick to giving up music if you're deaf. The struggle with temptation is all interior. It is the agony of decision -- the real attractiveness of sexual satisfaction versus the real attractiveness of God, my Father. How can a fellow prepare for constant battle?

General Health Rules

1. Get plenty of exercise: spiritual exercise like morning and evening prayer, spiritual reading, and talks to Christ in the Blessed Sacrament.
2. Avoid germ carriers: the shiny covered magazines, suggestive movies, and lurid conversations.
3. Get plenty of substantial nourishment: this means only one thing, the Body and Blood of Our Lord in Holy Communion.
4. Keep in shape: deny yourself one little thing each day -- a coke, a cigarette, a candy bar.
5. Have periodic check-ups with the doctor: the spiritual physician is always waiting with the kindness of Christ in the confessional.
6. Never confuse sin and temptation. You sin only when you deliberately keep and hold on to a temptation.

--Father Baker, C.S.C.

P.S. The strangest thing about temptations is that we should find them strange.