

# RELIGIOUS BULLETIN

Vol. XXXIX, No. 49

Wednesday, February 17, 1960

Notre Dame, Ind.

## News Section

● THE 5:10 MASS THIS EVENING will be offered for the repose of the noble soul of the late Cardinal Stepinac, requested by students here who graduated from Archbishop Stepinac High School in White Plains, N.Y. "The people of America recognize in him the same spirit which made our country great; the spirit which reckons no price too high to pay for liberty"--Cardinal Spellman.

● THE FAMILIES of both Tony Champagne and Tom Malia expressed their gratitude for the membership accorded their sons in the Purgatorial Society of the Holy Cross Foreign Missions. These were the gift of the Senior Class and the Glee Club. Be sure that you consider enrolling deceased members of your family in this Society. The customary offering is five dollars. Some of the spiritual privileges of membership are: a daily remembrance in over 800 Masses; remembrance in a High Mass every Sunday and in four annual Novenas; 642 Low Masses each year; daily remembrance in the spiritual works in thirty-five cloistered convents in the U.S. and Canada.

● QUESTIONS often arise concerning the Eucharistic fast. Let's recall a few points in this connection. Since the March 19, 1957 Motu Proprio, "Sacram Communionem" of Pope Pius XII, the faithful need abstain from solid food and alcoholic liquids (i.e. beer, wine, cider, liquor, and liquor mixed with coke or coffee) for only three hours before Holy Communion. Water (and included here are mineral water, sulphur water, carbonated, fluorinated and chlorinated water) does not

break the fast. There is no time limit for the infirm, even though not bedridden, who must take non-alcoholic liquids or what is really medicine either in liquid or solid form. Non-alcoholic liquids (i.e. all beverages and liquid nourishment which can be drunk from a glass) may be taken by all up to one hour before the reception of Holy Communion. For something to be regarded as a liquid, it must be in liquid form before it enters the mouth. (So, a Life-Saver or a stick of gum, a peanut or a carmel cannot be considered liquid.) Coffee, milk, broth, fruit or vegetable juice, and milk-shakes are permitted, but not hot cereal or porridge. The fast is not broken by biting finger-nails, chewing pencils or toothpicks, or swallowing what by its nature is not digestible. Food remaining in a cavity from the night before does not break the fast. Neither does toothpaste, nor the lingering remnants of a mouth wash, throat gargle or spray. Nor does smoking break the fast.

● PRAYERS. Deceased: Mother of Fr. Gerald Martin of Old College; father of Fr. Ivo Thomas, O.P. of the Dept. of Philosophy; grandfather and uncle of Jack Egan of Morrissey; James Fabrizio, '49; friend of Paul Holman of Dillon; John J. Cooke, '94. Ill: Robert Mensik of B-P; Fr. Michael Mathis, C.S.C.

● THERE ARE A LOT of new pamphlets on the Pamphlet rack in Dillon. Checked them lately?

● KNIGHTS OF COLUMBUS meeting tonight at 7:30 in Walsh Hall.



THE FOLLOWING EXCERPTS are from an editorial in the Portland, Ore. Catholic Sentinel, Feb. 4, 1960:

In our country's pluralistic—or, as John Cogley terms it; "Liberal"—society, all doctrines are equal before the law; Protestants, Catholics, Jews, non-believers. The state "virtue" is freedom because this protects the pluralism, allowing individual development for each of our diverse beliefs, unhindered by any one group's convictions.

Thus, have American Catholics, as have their Jewish counterparts, ascended from "second-class" status to a more vocal partaking of the democratic dialogue. The power, sometimes wrongly exercised, of this new voice has engendered fear in many because Catholics, from the student level on along the line, have thus far failed to take the initiative in manifesting a human picture of the Church that is Christ. They have, as a group, shown too little interest in their proper role in an "open," "liberal" society. Consequently, due to many of our actions, we are often viewed in alarm as a dogma-wielding power-bloc—a threat to pluralism.

What has been missing on our part—that "initiative" which we have failed to take—is our "inclusion" in what you might call "the pluralistic dialogue."

And—what is "dialogue?" Broadly speaking, discussion and a necessary ingredient for effective social interaction because, as Cogley points out, ". . . while it is true that democracy makes discussion possible, it is also true that it is discussion which makes democracy possible." Moreover, dialogue is conversation, for it is charitable, truth-seeking exchange. Such exchange demands first, an acknowledgement of other parties—an inviting and conscious "opening-up" to them. Then, in the process of exchange, "inclusion" of ourself is necessary. "Inclusion" is a term used by Martin Buber, the contemporary Jewish theologian. It designates whole-hearted self-giving, to

the cause of dialogue, and a painstaking attempt toward unity of person with person.

The college student is in the most favorable situation for fostering intellectual exchange or dialogue, for the educative process is, itself, this very thing. Between college students is precisely where the pluralistic dialogue must begin and it is at this point that Catholics have failed to develop such exchange. If we hadn't, then the college educated people in the United States wouldn't have the ignorance of Catholicism that they have.

Note, then, that none of us who are concerned about the future development of American pluralism can sit around waiting for this dialogue to take place. We've done that long enough, to our loss. On the student's part, it's time to use all the unused "academic freedom" that we constantly and needlessly clamor for.

Father Ong, the well-known Jesuit scholar, has noted that Catholics are starting to talk theology with Protestants. This must and can be done on the student level, also. We must use effectively those influential channels of student-to-student dialogue that we possess.

What should be our contribution?

1. A non-pragmatic view of life in an educational environment that presently views "fact-accumulation" as a higher virtue than wisdom.

2. A stress on "give" instead of "receive."

3. A welcome surprise to the majority of our neighbors who—and this is a fact—do not know that the Catholic Church is interested in conversions. We must feel conscience-bound to drop our silence. If ours is the true Church, then it's not just ours—it must be shared. (Don't "keep the faith, spread it.")

What will we gain from dialogue? We have everything to gain and nothing to lose except our self-sufficient attitude that we have all the truth and that we're always right.