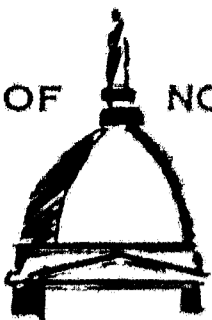


RELIGIOUS BULLETIN

VOL. XLIII, NO. 5
FRIDAY, OCTOBER 4, 1963

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

THE ROSARY FOR TODAY'S CATHOLICS

Traditionally, the rosary is one of the most favored forms of Catholic prayer; but it has become puzzling and unappealing to many modern Catholics, nourished on a love of the liturgy, a Christocentric spirituality, and an ecumenical desire to avoid whatever offends non-Catholics.



When rightly understood, however, the rosary will be seen to exemplify those most authentic Christian principles that are quickening the modern spiritual revival; it can become an attraction rather than a repellent for our separated brethren. It is based on the principle that the human life of Christ is a source from which divine life comes to men. Those who adhere to Christ spiritually are supernaturally vivified by Him as branches by the vine. His earthly actions are mysteries that live again in all who participate in them through faith. This applies chiefly to the great acts of His Passion and Resurrection: "If we die with Him, we shall also rise with Him..." It holds proportionately for all the incidents in the life of God Incarnate.

The rosary is a contemplation of these mysteries in which spiritual communion with them is actualized. But the mode of contemplation is adapted to the conditions and limitations of the human spirit, which needs to express contemplation by some form of activity, to exercise the mind in unison with the imagination, and to enlist emotion in support of volition. Thus, in the rosary, contemplation is sustained by a few simple formulae, the monotonous repetition of which serves as a kind of incantation fostering the spirit of prayer.

Most characteristically, the rosary views Christ's mysteries through the eyes of, and in spiritual communion with, Mary, His Mother. She participated in these mysteries in a privileged way, not at a distance, as we do, but physically present and involved in them. Her spiritual participation in them also was pre-eminent because no sin separated her from Christ, and a grace proportionate to her unique relationship to Him united her with Him.

This affects us because of the principle that Christians are
(continued on the back page)

UNITY THROUGH CHARITY -- Two diametrically opposed attitudes toward the "separated brethren" can be found among Catholics today, says Cardinal Bea in a recent volume dealing with the General Council. On the one hand, he says, we have those who are most impressed by the fact that non-Catholics are in heresy or schism. The attitude of these Catholics is one of extreme reserve, defensiveness, and severity. On the other hand, we have those who not only condemn this severity, but who would go so far in smoothing out differences between denominations as to reduce the Catholic Church to being merely one among many equal Christian bodies.

Both these attitudes are extreme, says Cardinal Bea, and a careful analysis of them is necessary to us if we are going to distinguish what is right and true from what is mistaken or exaggerated. The Cardinal's analysis in this volume, The Unity of Christians,* is most instructive, and the zealous Catholic will be familiar with the reasoning of this man who is the foremost authority on ecumenism in the Church today.

From the very first pages of the New Testament, says the Cardinal, we find great severity with regard to matters of discipline, obedience to authority, and faithfulness in doctrine. To try to ignore this, he says, would be cowardly. The words of Scripture, which are the words of God Himself, must be taken seriously. This severity, however, is directed toward those who individually and consciously withdraw themselves from the true faith and obedience to the Church. The great majority of non-Catholics today inherit their position from

their forebears who, in many cases, were torn from the Church by force or deception. "We have only to recall the celebrated adage: cuius regio, eius religio. As it is no merit of ours to have been born and brought up in a family belonging to the Catholic Church, so it is no fault of theirs that they are sons of parents separated from our Church."

The Cardinal not only discusses the reasons for disunity and the obstacles to reunion, but also indicates ways by which we may all help the cause of unity. One especially good work in which we can engage, he says, is the practice of a true, deep, and active Christian charity toward all men. We can, in other words, live good Christian lives. The kind of lives some Catholics lead, says the Cardinal, are a great obstacle to union. One often hears it said, "Why become Catholic if the Catholics are no better than we are?"

As head of the Secretariat for the Promotion of Christian Unity, the Cardinal, of course, is directing his efforts toward arousing the greatest and deepest possible interest in the problems concerning unity. Such a book as this offers readers a real opportunity to understand and appreciate all that the Catholic Church is doing to smooth the path that leads to union.

*Herder and Herder, 1963, \$4.95.

Liturgically Speaking.....

A DEFENSE OF LATIN --- Among liturgists today the question of the use of the vernacular in the Mass is not whether we will have it, but rather when we will have it and how much. In the light of what some might call a headlong plunge toward the vernacular, a voice is raised in defense of Latin and older forms. If it is the voice of a reactionary, it is a voice which sets forth arguments with reasoned convictions. In fairness, let's hear him.

"Language...has a double purpose. We think of it first as a means of communication, but it is as well a way of expressing our attitude toward the person addressed. Besides exposing our thoughts to the Almighty God, our speech should show at the same time our profound reverence and spiritual prostration in the presence of His awful Majesty.

"Thus, all religions that have endured for any length of time have tended to appropriate a stylized and artificial form of language, deviating deliberately from everyday speech in order to build up a spiritual and artistic effect. With the passing of time this priestly language becomes increasingly isolated and less clearly understood by the people, always diminishing in the power of popular communication in favor of expression.....

"Greek was the language of our liturgy until about A.D. 150. It was not until over 200 years later, between A.D. 360-382, that the change was made from Greek to Latin. It was Ambrosiaster who pointed out that the spiritual value of a prayer is in no wise dependent on its intellectual value.

"St. Hilary of Poitiers added that 'There is no place here for the loose facility of the colloquial language,' and indeed liturgical Latin was never a vernacular. It was neither the Latin of the 'common man' nor was it classical Latin.

"Dr. Christine Mohrmann, Professor at the Catholic University of Nijmegen and the University of Amsterdam, has said that 'the earliest liturgical Latin is a strongly stylized, more or less artificial language, of which many elements -- for instance -- the Orations -- were not easily understood even by the average Christian of the fifth century or later.' In other words, they got less out of it than we do now, with the advantage of the printing press behind us.....

"There is also an extrinsic consideration: If Latin disappears from our liturgy, the language will become a museum piece like Gothic and Sanskrit. It is the umbilical cord connecting us not just with classical antiquity but also with the first ages of Christianity. It is a bond of unity not just horizontally, from nation to nation, around the globe, but vertically as well, through 20 centuries of Catholicism....."

--Rev. Richard Ginder
in Our Sunday Visitor (Sept. 26, 1963)

ROSARY (continued from the front page)

not related to Christ as isolated individuals, but as a society of brothers and fellows who aid one another. They are "gathered together in His Name," not only physically but above all spiritually. Thus the prayer of the strong supports that of the weak; and above all, Mary's personal union with Christ is a help available to all those other members who are too full of themselves to be able to yield themselves to Christ without reservation. Her spirituality is an atmosphere that dissolves our egoism; her presence does not distract from but facilitates total attention to Him.

--Edward D. O'Connor, C.S.C.

FIRST SATURDAY -- Tomorrow is the first Saturday of the month. The basis of this devotion is found in the promise made by Our Lady to the three children at Fatima. "I promise to help at the hour of death with the graces needed for salvation whoever, on the first Saturday of five consecutive months, shall confess and receive Holy Communion, say the rosary, and meditate on the rosary for fifteen minutes with the intention of making reparation to me."

ST. MARY'S AT THE GROTTA -- Sunday, October 6, at 6:15 p.m., the students of St. Mary's under the leadership of the Sodality, will gather in front of Le Mans Hall and march in procession to the Grotto here at Notre Dame where they will recite the rosary and say the Council Prayer. The rosary will begin about 6:45 p.m. Notre Dame students are invited to join the St. Mary's students in observing Rosary Sunday and in praying for the Ecumenical Council.

EASTERN RITE CATHOLICS interested in having the Divine Liturgy celebrated regularly here on campus, please hand your name to the University Chaplain in 116 Dillon Hall, to Walter Baslady in 175 Dillon, or to Leonard Kuberski in 215 Fisher.

IN YOUR CHARITY please pray for the following. Ill: John Gish, a freshman in Farley Hall last year, injured in an auto accident on Sept. 13 on his way to school, still in serious condition; Tim Thilman, Off-Campus; wife of Daniel J. O'Neil, '25; sister of Father Tom Jones, C.S.C., of Dillon. Deceased: sister of Father James McGrath, C.S.C.; Sister Aurelius, C.S.C., of the Student Infirmary last year (died during the summer); father of Richard T. Boone, Off-Campus; father of Ernest Piotrowski, Villager.