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UNIVERSITY CHAPLAIN - EDITOR

SUNDAY IS FOUNDER'S DAY

Sunday, October 13, is Founder's Day. During the fifty years that Father Sorin dominated the scene at Notre Dame, St. Edward's Day, October 13, was celebrated as his feast day. After his death in 1892 the day was designated as Founder's Day and continued to be observed.

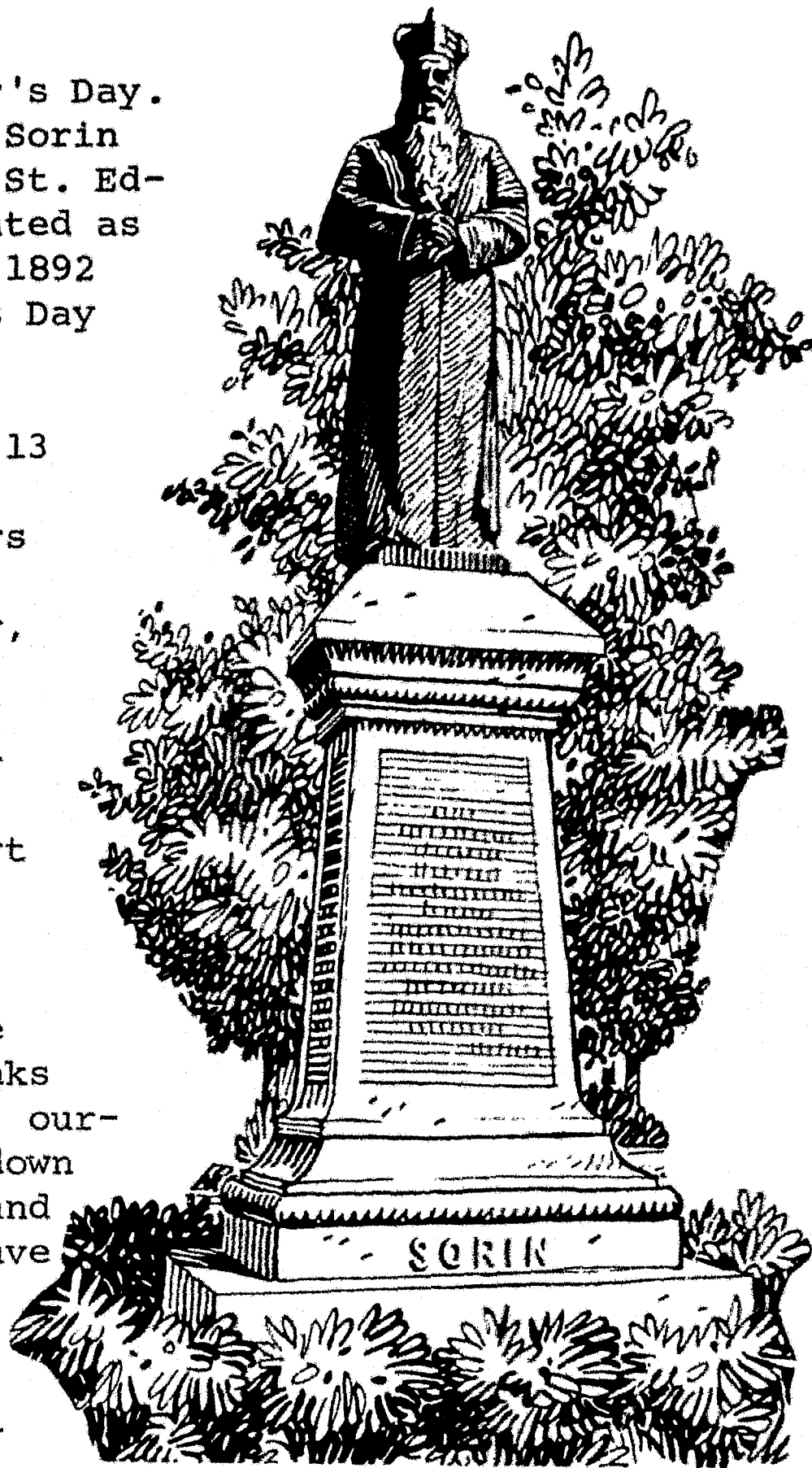
There was a time when October 13 was a school holiday. Though that type of observance ceased many years ago, the day has continued to be marked by a Solemn Mass. This year, since October 13 falls on Sunday, the Solemn Mass commemorating the courage, zeal, and foresight of Father Sorin will be the regularly scheduled 11:00 Mass in Sacred Heart Church.

Once a year, at least, it is fitting that we look back to Notre Dame's founding Father to give thanks for what we have and to rededicate ourselves to the ideals which he set down and which have been the challenge and the inspiration of all those who have followed him.

An outstanding characteristic of Father Sorin's motivation -- perhaps the outstanding trait -- was his love for and confidence in Notre Dame. Our Lady on the Dome is the tangible evidence coming down to our day of this filial devotion to her.

Father Sorin's writings, especially his letters to his fellow religious, give further expression of this dedication. In a letter written in 1852 he recalls the day ten years before when he set foot on this property.

"A deep and unspotted covering of snow was then spread over  
(continued on the back page)



About Books.....

THE ANGRY YOUNG NEGRO "The brutality with which Negroes have been treated in this country simply can't be overstated," says James Baldwin in his book, The Fire Next Time.\* "For the horrors of the American Negro's life, there has been almost no language." With such statements as these we can perhaps all agree. Other statements in this volume we may find difficult to accept without a few qualifications.

In one place, for instance, Baldwin refers to Christ as a "disreputable, sunbaked Hebrew," telling us that it was not he who was the real architect of the Christian Church, but rather the "mercilessly fanatical and self-righteous St. Paul." This historical verdict has a curiously musty early-nineteenth-century smell to it, as has many other of his historical pronouncements. Baldwin refers to the White Christian as having forgotten many elementary historical truths. Certainly Baldwin's history is often very elementary.

Baldwin expresses a hatred for Christianity as a religion of tyranny. Whereas a Rousseau or a Nietzsche would tell us that Christianity is a religion for slaves, the religion of the weak and the base, Baldwin tells us just the opposite. The historical role of Christianity, he says, has been almost entirely within the realm of power. "Christianity has operated with an unmitigated arrogance and cruelty (priests and nuns helping to protect and sanctify the power) to enslave innumerable human beings.

One can only share with Baldwin his resentment as he narrates some of his experiences: "I and two

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Negro acquaintances, all of us well past thirty and looking it, were in the bar of Chicago's O'Hare Airport several months ago, and the bartender refused to serve us, because, he said, we looked too young. It took a vast amount of patience not to strangle him, and great insistence and some luck to get the manager, who defended his bartender on the ground that he was new and had not yet, presumably, learned how to distinguish between a Negro boy of twenty and a Negro boy of thirty-seven. We were served, finally, of course, but by this time no amount of Scotch would have helped us. When it was over, the three of us stood at the bar trembling with rage and frustration. The bar was very crowded, and our altercation had been extremely noisy, but not one customer at the bar had done anything to help us."

Baldwin reaches the conclusion that if what he has received from God in this life is the best that God can do for a human being, then it is time we get rid of God, and the sooner we do so the better. Actually, it might seem to some readers that God has given Baldwin great gifts, great talents, for instance, which he certainly didn't give himself. If similarly gifted men of the two races would use their talents to deal more humanely with one another, we might soon end this racial nightmare we are now passing through.

\*Dial Press, 1963, \$3.50

Liturgically speaking .....

MASS IN ENGLISH --- Wednesday was a great day for those who have fought the long uphill battle for a more meaningful liturgy in the vernacular. The Ecumenical Council fathers overwhelmingly approved a series of proposals authorizing introduction of modern languages in replace Latin in large portions of the Mass.

Eight separate amendments to the document on the worship of the Church were ratified by top-heavy majorities. Four of the amendments concern use of the vernacular in the Mass where this is desired by national or regional conferences of bishops.

The general principle of allowing Catholics to worship in their own language was endorsed in the first session of the Council. The vote on Wednesday was on specific amendments.

Besides the language change the fathers of the Council approved the shortening and simplifying of the structure of the Mass and put great stress on the preaching of a sermon based on the Bible at every Sunday Mass.

Under the proposed revisions, Latin would be retained universally for the Canon of the Mass, and bishops who wish to retain an all-Latin Mass in their own dioceses may do so.

How long will it be before we have parts of the Mass in English here? It will probably depend on two things: the decision of hierarchy of this country and/or the promulgation of the Council decision by the Bishop of Fort Wayne-South Bend. While the decisions of the Council must be ratified by the Holy Father before they are in force, "liberal" Bishops will probably set matters in motion immediately for the adoption of the vernacular in their dioceses; "conservative" Bishops will be in no hurry to make the change, and it would seem that they have the right to retain indefinitely an all-Latin Mass.

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TODAY'S FEAST -- The Motherhood of the Blessed Virgin Mary -- At the Council of Ephesus in 431 the assembled Fathers declared it be a dogma of the Faith that the Blessed Virgin Mary is truly the Mother of God. Though the Feast of the Motherhood of the Blessed Virgin Mary has been in existence since the 5th century in the East -- celebrated on December 26 -- it was not established as a feast for the universal Church until 1931, the 15th centenary of the proclamation of Mary's Motherhood by the Council of Ephesus. Pope Pius XI issued an encyclical in which he extolled Mary with the Holy Family of Nazareth as the foremost model of chaste married life and for the religious education of youth. At the same time he instituted the feast in honor of the Divine Motherhood.

FOUNDER'S DAY (continued from the front page)

land and water, and forcibly brought to their minds [Father Sorin and his Brother companions] the spotless Virgin, who seemed already to have taken possession of these premises, and to claim the homage, not alone of the site itself, but also of every human soul that should ever breathe upon it."

"...Every human soul that should ever breathe upon it..." This includes us -- students, lay faculty, priests, Brothers, administrators, employees -- all who make up Notre Dame in 1963. There is ample evidence that Our Lady still lays claim to each of us in a very special way. Founder's Day offers us the opportunity to renew and apply this dedication made by Father Sorin.

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EASTERN RITE CATHOLICS (Second notice) If you are interested, and you should be, in having the Divine Liturgy celebrated regularly on Sunday here on campus, please hand in your name to the University Chaplain in 116 Dillon Hall, to Walter Basladynsky in 175 Dillon Hall, or to Leonard Kuber-ski in 215 Fisher Hall.

BLOOD BANK (Second notice) To give, stop in at 116 Dillon or call 7032 -- between 9:30 and 11:20 a.m. or after 7:00 p.m. to arrange for an appointment.

**REDEMPTION CENTER**



IN YOUR CHARITY please pray for the following. Ill: father of Prof. Peter Brady of the Accountancy department; father of Don Kriner of Pangborn Hall; father of John O'Gorman of Walsh. Deceased: mother of Father Bernard Niemier, C.S.C.; young son of Martin Munstek, '58, killed in an automobile accident; Arthur Lee Sheridan; Thomas J. Lynott.

**RALLY FRIDAY NIGHT**

**7:15**

HEAR:  
Fr. Tom Brennan  
Jim Kelly (No. 89)

Dan Shannon --  
Co-captain  
1954