



# RELIGIOUS

# BULLETIN

VOL. XLIII, NO. 28  
TUESDAY, JANUARY 21, 1964

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

## PRAYER FOR STUDY

(better late than never)

My God,  
help me to:

Clear my mind and awaken my  
interest,  
Arouse my curiosity and deepen  
my desire to learn,  
Discover new questions and seek  
deeper, more adequate answers.

Will you please:  
Increase my insight,  
Guide my criticism,  
And light the path of Truth more  
brightly than the rest.

Help me see my prejudices,  
Know my ignorances,  
And overcome both as best I can.

This, for Your glorification  
among men.

## BETWEEN SEMESTER ANNOUNCEMENTS

Masses in Sacred Heart Church be-  
tween January 23 and Feb-  
ruary 6...

Daily: 11:30 a.m.  
5:10 p.m.

Sundays: (as usual) 7:15, 8:30  
9:45, 11:00, 12:15

No Masses in Keenan-  
Stanford chapel on  
Sunday, February 2.

Hall chapels: See your hall  
chaplain or rector for the  
Mass schedule for the pe-  
riod between semesters.

First Saturday of February is Feb-  
ruary 1. Make ar-  
rangements to re-  
ceive Communion  
wherever you may be.

WHO IS A CATHOLIC? "That man is a Catholic who opens himself to all  
and allows the universal love of the Lord to re-  
sound in his heart. He is a Catholic who, when he remembers the mer-  
cy of Christ toward him, becomes merciful, that is to say, overwhelmed  
by the distress of others, whatever form that distress may take. He  
is a Catholic who instinctively rejects everything that is a source  
of division, who cannot meet anyone without tirelessly seeking out an  
agreement.

"He is a Catholic who sees in each man not the social category  
to which he belongs, nor the label which is applied to him, of unbe-  
liever or Protestant or Jew or Communist, but the brother for whom  
Christ died and who has been placed in his path in order to receive  
his love. "

--Bishop Gerard Huyghe of Boulogne-St. Omer

HIDDEN STRESSES OF COLLEGE LIFE

of eastern college students over a fifteen-year period was 50 per cent above the national rate. A much larger group is suffering nervous, mental and emotional break-downs. More than half of all students who enter college drop out before graduating. Nearly half the drop-outs can be traced to emotional causes." With such observations as these, Dr. and Mrs. Richard E. Gordon in their recent book, The Blight On The Ivy\* invite us to consider the hidden stresses now plaguing the modern campus. The "happy college student," they say, is today a myth. An enormous number of students are carrying emotional burdens which range from the merely painful to the actually agonizing. This is the blight of the ivy.

Twenty years ago, the real modern pressure of education had not yet been felt. Today education is a scramble, and the results are a spirit of intense, self-serving competition, temptations to succeed by hook or crook, more hostility and anxiety. Through a series of case-histories dug up from the files of "Mideastern University" (which might better have been dubbed "Maelstrom University"), the doctor psychiatrist and his wife offer us a survey of the psychic disorders now becoming ever more prevalent among modern American students and their teachers.

The "hampered" and the pampered, particularly, become the focus of attention in these pages. Students with a background of low standards and aspiration, students from intellectually uninspiring environments, find themselves quickly falling into the class of the "underachievers".

---

\*Prentice-Hall, Inc., \$4.95

"The suicide rate among a group of eastern college students over a fifteen-year period was 50 per cent above the national rate. A much larger group is suffering nervous, mental and emotional break-downs. More than half of all students who enter college drop out before graduating. Nearly half the drop-outs can be traced to emotional causes." With such observations as these, Dr. and Mrs. Richard E. Gordon in their recent book, The Blight On The Ivy\* invite us to consider the hidden stresses now plaguing the modern campus. The "happy college student," they say, is today a myth. An enormous number of students are carrying emotional burdens which range from the merely painful to the actually agonizing. This is the blight of the ivy.

Several lists of stress factors are given by the authors. (They evidently think very poorly of religion as a counter-stress influence. In fact, they think poorly of it in any capacity.) A combination of enough of these factors is a certain indication of trouble lying ahead. It is well for responsible men and women today to be aware of the dangers that confront certain students and contrive to give them help.

Authors of the best-seller, The Split-Level Trap, the Gordons are careful here as in that "Kinsey Report on Suburbia" to offer constructive suggestions that could easily save many a person from psychic disaster.

--Claude L. Boehm

\* \* \*

IN YOUR CHARITY please pray for the following persons recently deceased: father of Joe Giacinto, Off-Campus; father of Mike Leuck of Stanford; grandmother of Tom Samaras of Stanford; Brother Kevin Donegan, C.S.C., who died Friday evening and was buried from Sacred Heart Church Monday morning.

THE COUNCIL'S EVENTUAL EFFECT ON OUR MASS



In the Near Future? The vernacular. It is believed that the Scripture readings and all parts of the Mass said by the people will be in English. The local bishops will make the decision as to if, when, and how much English will be used. Before the American bishops left Rome they issued a statement that they would meet this coming spring to consider a uniform English translation of the Mass.

Pentecost Sunday, May 17, is being suggested as the date when the first English will be heard in Masses in America.

In the Distant Future? A revision, perhaps even a restructuring, of the whole Mass is planned. The purpose is to make the nature of the holy Sacrifice better understood, and to encourage us all to a "full, active and conscious participation" in Christ's Sacrifice. This task of revision rests on the shoulders of a special commission to be chosen by the Holy Father, and it is felt that the work may take several years. Briefly, the decree speaks of revision in terms of:

1. Simplification. The Mass is to be made intelligible for all without the need of a great deal of explanation. (Instruction during the Mass at fitting times, however, will be encouraged.) The several parts of the Mass are to be more clearly distinguished, and the relationship of parts better defined. Throughout the world a substantial unity in the Roman Rite will be maintained, yet special provisions may be made for mentalities of various regions and peoples.

2. Greater stress on Sacred Scripture. The Mass will have a greater number and variety of readings from the Bible which will be more suitable to the liturgical seasons and their principal themes.

3. "Common Prayer." After the Gospel and sermon (required on all Sundays and Holy Days) all of us will pray together for the Church, civil authority, all of mankind (especially those in need) and for the salvation of the entire world.

4. Holy Communion. The decree asks for a more active participation and "togetherness" when we receive the Eucharist. On some very special occasions we may receive Communion in both Species.

Before all these things are accomplished, those who prefer the old ways and those who prefer the new will have to have mutual patience. The new decree on the liturgy reminds us that "zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed the whole tenor of contemporary religious thought and action."

--Father Berg

Fresh from the Pad.....

INTRODUCING MR. FAIRWEATHER

Mr. F.W. is a phony. When you are the chairman of a dance or handling the bids he can't be helpful enough. Once he discovers you are the fellow who can "fix-em-up" he clings to you like lint. But outside of these rare occasions his helpfulness and concern are noticeably lacking. He couldn't care less. When you are pressed and call on him for help, he's always "too busy." He can never disrupt his plans to give you a hand. His moves are as obvious as a three dollar bill. His interest in you is as solid as a glob of Rapid Shave. You can spot him as quickly as an igloo in Miami -- he's an opportunist.

A user like Mr. F.W. revolts you. He's so different from a real friend. A true friend is faithful and loyal whether you're riding high or are on the bottom of the heap. With a real friend you always have the feeling that there is a strong bond between you which can weather any storm. Your friendship doesn't depend on circumstances. It's not a matter of using one another. There is a mutual caring about one another.

Are you a loyal friend of Christ as long as you are wrapped snugly in the religious atmosphere of the campus, and the sacramental life is as near as the end of your bed. But once back home, or at Caberfae, or Daytona Beach, or in New York, do you shed your loyalty with the ease of peeling off your ND jacket? Perhaps even on this campus you can't find room for Christ in your life. You feel you can succeed on your own power. But then around exam time, when your confidence wavers, do you frantically grasp for His powerful friendship with a religious crash program? And naturally Christ is supposed to be overjoyed and turn Himself inside-out in response to your urgent protestations of loyalty. If He doesn't deliver the goods the way you want, you feel justified in becoming unresponsive and apathetic. It's here that you cut Him off completely. This is a fine arrangement until something bigger than you ever imagined hits home (a sudden death or a terminal illness). Then friendship?

Is there a genuine bond of friendship between you and Christ, or is it a one-way street? Does your attachment to Him exist only to serve your own self interest? In your relationship with Christ are you what you despise in others -- a Fairweather friend?

--Father Baker, C.S.C.

P.S. A man built himself a house without doors and then complained because he had no visitors.