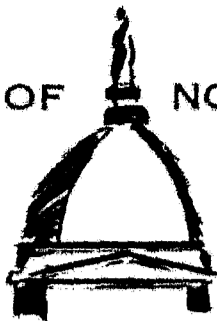


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UNIVERSITY CHAPLAIN - EDITOR

1943 -- James Thomas Tharpe -- 1964

Tom Tharpe considered himself one of the luckier ones. His last exam was scheduled for Monday so he could leave that day for a long semester break holiday with his parents in Memphis. That evening he boarded the train in Chicago with a light heart, not only because of the relief of having his exams behind him, but with the satisfaction of knowing he had done well. And though he perhaps didn't give it much thought, he was happy because he was at peace with God, living out the Divine Life of his baptism even in the joy of going home as he had lived it in the anxiety of exams.

And then somewhere in southern Illinois, a few miles north of Mattoon, he made that casual decision to go out on the platform to get some air. No one will ever know what happened, but several hours later his body was found beside the tracks.

Tom's death is the first vacation accident in almost two years. We were beginning to feel that it couldn't happen to us. And when it did, when death reached among us to leave vacant a room hurriedly left with the expectation of return, it came not in the more usual way -- as a highway fatality -- but as a freak accident which no one would have anticipated.

As always the presence of death gives pause for thought. In this instance, as practically always in the past, God selected one who, as far as anyone can judge, was prepared. The question each one of us inevitably asks is, "What if I had been the one?" And inevitably one's mind turns to meditate on Christ's warning: "Be on the watch, then, since you do not know when the master of the house is coming, at twilight, or midnight, or cock-crow, or dawn; if not, he may come suddenly, and find you asleep. And what I say to you, I say to all, Watch." (Mark 13:35-37)

A CHILD STRATEGIST

"That child is an infant Hannibal," says Rob Quillet of the twelve-year old girl who is fighting both against him and against the divorce of her mother in Rumer Godden's new novel, The Battle of Villa Fiorita\* "Hannibal took a solemn oath he would never be at peace with the Romans. I am the Romans." The infant Hannibal and her brother have crossed the Alps like an invading army, and they intend to defeat the purposes of the man who has wrecked their home. "Caddie is fighting," says the wrecker, Quillet, "and she's a good fighter. Her arguments are like elephants. They squash you flat."

The mother in this novel, in other words, has fled from England with her lover, a movie director, only to be overhauled by the children bent on recapture. Her own two children are eventually aided in their attempt to break up the affair by Rob's daughter, Pia. It's an unequal battle from the very beginning. The invading forces are all strategists. They know all the tricks. The defenders are pretty generally a helpless lot.

What really breaks the back of "the Romans" in the end is a hunger strike thought up by the two collaborating daughters, a hunger strike which the whole village soon hears about and sympathizes with. The adults, as a consequence, are treated like a pariah's dog. Even Padre Rossi, the archiprete, gets into the act, big and burly, to help rout the enemy. The final victors, of course, are those to whom, from the very beginning, we knew would go the spoils of war.

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Rumer Godden produces a velvet-cushion-y sort of novel, smooth, pleasant, comforting. No one gets hurt. All the characters are "beautiful" characters (Pia had an erect carriage, straight back, poised head, small hands with slim wrists, skin almost transparently fine ... forehead more wide than high, level brows, mouth with teeth so even that they might have been first teeth). There are no stinkers. Even the man who runs off with another man's wife is no great shakes as a villain.

This is painless literature, with the anaesthetist in perfect control throughout the operation. No need for anyone to hold back from reading this story. It will be a perfectly enjoyable experience.

--Claude L. Boehm

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Priests at the Olympics -- Fifteen priests are on duty as chaplains at contest sites for the Olympic winter games now going on in Innsbruck. As identification they wear a pectoral cross over their sports garb. Qualifications for these chaplaincies have not be publicized.

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\*Viking Press, 1963, \$5.00

MARRIAGE LAW CHANGES REMOTE -- Joseph Cardinal Frings of Cologne who last November asked the Ecumenical Council to recognize as valid mixed marriages performed before non-Catholic ministers, has issued the warning that any possible marriage legislation by the Council is a long way off.

Referring to existing sanctions against Catholics who marry outside the Church or rear their children in a non-Catholic religion, the Cardinal said: "As for proposals made at the Council on this subject, they have not yet been debated and are far from being decided upon by the Council. Therefore what has previously been spelled out concerning mixed marriage remains in force unchanged."

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RELEASING THE LITURGY FROM CHAINS -- Archbishop Robert E. Lucey of San Antonio recently told the Southwest Liturgical Conference that the Church's new liturgy will release worship from the chains of excessive rubrics and restore warmth, joy and exultation.

"The idea seemed to be that the action of the priest involving the Mass and the sacraments must be valid and licit; therefore, the less interference there was from the congregation, the better for all concerned. The fact that the laity are authorized by baptism to participate in the public worship of the Church was lost sight of.

"We are the people of God. The good tidings of salvation in Christ have come to us. Our way of life is the way of peace and gladness. The lives of the chosen people should be vibrant, radiating good to all men. Law and order are necessary even in prayer, but the spirit must not be bound. The Constitution of the Sacred Liturgy releases worship from its chains."

The Archbishop also stated that another example of legalism versus grandeur is the law demanding a whispered consecration of the bread and wine at Mass.

"In several Oriental rites and even in some Western rites not suffering from our restrictions, the celebrant is permitted to chant the words of consecration in a moderate voice. When a choir sings softly the single word 'Amen' after each consecration, the effect is dramatic and powerful. The charm and grandeur of that moment cannot be lost on the laity. Would that we did not have to hide from the people of God those words of consecration divinely given."

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IN YOUR CHARITY please pray for the following: Nathan Gisclair and William Norton, injured in an auto accident on their way back to school; Lawrence Kellerman of Howard and Thomas Voloni of Keenan who were forced to leave school for reasons of health. Deceased -- father of Gerald Decker of Cavanaugh; father of Michael Jordan, Off-Campus; father of Arturo McEntee of Howard; cousin of Dennis Hogerty of Keenan; mother of the late Father James H. McDonald, C.S.C.

Liturgy at Notre Dame.....

EXPERIMENT IN PARIS (Part 1: "Listening")



One of the most avant garde parishes in the world is St. Severin, situated in the student quarter of Paris. Here have occurred some of the most advanced experiments in liturgical practice under the encouragement of the Parisian Cardinals Suhard and Feltin. The changes we now envision for the entire world of the Roman rite have been a reality for years in this parish! Basically, their experiment has found that our listening, offering, and communicating at Mass, the Sacrificial Meal, can be meaningful.

As all of us are aware, the first part of the Mass is especially adapted to us as listeners. Here the "feast of the Word of God" is proclaimed in the Epistle and Gospel and explained in the sermon. Here God speaks to us through His prophets, apostles and His Son. The texts are well selected to give us a comprehensive view of the history of our salvation, exemplified in the mission of Christ in our world. Since God speaks, we listen, reflect, and proclaim His Word to others around us and to our world which so greatly needs His love.

But we are distracted from listening. Latin, strange movements at the altar, and our missals all interfere with our attention. In order to enhance the listening capacities of the actively participating faithful, St. Severin has remedied the situation somewhat, though it is still hampered by the often unintelligible rubrics of the liturgy. The priests who form the "team of St. Severin" all assist at the Sunday High Mass, vested in white albs. One gives the commentary, another leads the singing, another organizes the offertory procession, while still another wears a stole and acts as deacon for the celebrant. The entire community of St. Severin is thus united in worship.

As each minister fulfills his role within the Mystery of the Mass, a certain sense of drama is created and enacted. It unfolds before the eyes of the congregation, and they watch, focusing themselves on the stage of the altar. And as the commentator explains these actions, the faithful listen as they watch. This audio-visual approach is most effective.

The meaningful impact of listening is especially noticed at the Epistle and Gospel read in French by one of the assisting priests facing the congregation. The liturgy of the Word directly commands the attention of all who are drawn up into the drama of the Mass because they can, in the spirit of prayer, listen, understand, and concentrate on God's Word from the altar, not from their missals.

--Father Norris