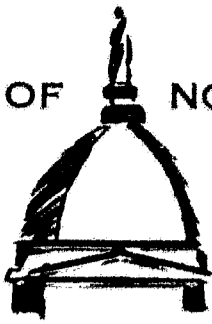


**RELIGIOUS BULLETIN**VOL. XLIII, NO. 33  
FRIDAY, FEBRUARY 21, 1964REV. LLOYD W. TESKE, C.S.C.,  
UNIVERSITY CHAPLAIN - EDITORMEMORIAL MASS

The 5:10 Mass on Saturday, February 22, will be the Memorial Mass in conjunction with Senior Washington's Birthday exercises. The Mass will be offered for Notre Dame students who gave their lives for their country. It will be offered by Father Maurice E. Powers, C.S.C., Lieutenant Colonel (retired), who was chaplain with the Army during World War II and in the Korean conflict. Father Powers will deliver a short sermon for the occasion. Seniors are asked to attend.

RESPONSIBILITY FOR PENANCE

Some misunderstanding exists on the campus with regard to the Lenten obligation at Notre Dame. No student is obliged to fast; but this dispenses no one from penance. In granting the dispensation Bishop Pursley makes the condition that those who avail themselves of it must do penance in some other form.

The obligation of penance, here as everywhere in the universal Church, falls on young and old alike -- on the seventeen and eighteen-year-olds as well as on the twenty-three year olds. To forestall any tendency toward laxity Bishop Pursley wrote in promulgating the Lenten regulations for the Fort Wayne-

South Bend diocese:

"Largely, no doubt, because of the Second Vatican Council and the wide publicity given to its purpose, there is today a general mood of expectancy among our people. What most of them expect, however, seems to be retreat from old positions and practices rather than an advance toward other and, we hope, stronger and better things. In other words, in the new climate of freedom, the new atmosphere of change, many people appear to be looking for further relaxations of law rather than stricter applications of principles. It is a matter of the right point of view and it is vitally important that we all take the right point of view.

"Changes there will be, of course, but only such changes as are considered to be helpful to a more religious, not a less religious, way of life. The Church has no power -- and certainly no wish -- to dispense from any law of God. And the law of penance, the necessity of do-

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About Books.....

QUESTIONING A MYTH "At one time in their history in this country, Catholics were not interested in scholarship; that time is past," says Fr. A.M. Greeley in his recent book, Religion and Career\*. "Young Catholics are going into the scholarly life in great numbers," he says. They may not have reached any pinnacles of fame and success in their fields as yet, because this is a recent development. However, in a few more decades, an examination of the catalogues of scientists and scholars should reveal Catholics to be represented there in their proper proportions.

These conclusions, which represent a dramatic reversal of long-standing social trends, are the result of Fr. Greeley's study of a survey undertaken by the National Opinion Research Center in 1961. In that survey the NORC sent questionnaires to the members of the graduating classes in 135 Universities and Colleges, these questionnaires dealing particularly with post-graduate career plans.

Up until the appearance of this book, the assumption had been that Catholics, because of their anti-intellectualism and anti-scientism, were less likely than other Americans to go to college, less likely to go to graduate schools, less likely to enter academic fields, and likely to drift away from their Church if they did. Self-criticism among Catholics has supported these hypotheses. Such critics as Ellis, Weigel, Callahan and many others, have for years mourned the intellectual inferiority of Catholics.

Actually, however, these

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criticisms have not been based on any empirical studies of American Catholicism, and now that the real evidence has been gathered, the conclusion would seem to be that, as far as scholarship is concerned, Catholics are much like other Americans. "Whatever anti-intellectualism exists, is probably more American in origin than specifically Catholic.

"Myths die hard," says Fr. Greeley, "especially religious myths." And the myths have said "that since Catholics were a separate religious and ethical enclave in American society, they could not do as well economically or intellectually as other Americans."

The data reported in this book, he says, can hardly claim to have destroyed the myths. Nevertheless, it is to be hoped that the myths have been called into serious question, that they will not be repeated with as much blind certitude as they have been in the past. Any criticism in the future, he says, ought to be based on fact. Certainly criticism today can't ignore the highly dynamic nature of American Catholicism, and it cannot judge the reality of the present by the facts of the past.

--Claude L. Boehm

ing penance for our sins, of using all available means of sanctifying ourselves and the society in which we live -- this is the will of God, expressly revealed, and not simply a decree of the Church. The spirit of worldliness is cast out 'only by prayer and fasting.'

Bishop John P. Treacy of La Crosse, Wisconsin, in his Lenten pastoral bluntly stated: "The law of Christ is clear; either we do penance or we go to hell." Yet he gave to everyone in his diocese a dispensation from the Lenten fast equivalent to that enjoyed here at Notre Dame. In granting this dispensation, however, he asked that the faithful fast voluntarily. He explained that under modern conditions so many exceptions and modifications have crept into the traditional discipline that Christians of good will are confused and perplexed. "Moreover," he wrote, "the onerous sanction of mortal sin has caused an anxiety of conscience in many and a legalistic formalism akin to Pharisaism in others." Consequently, the fast ceases to be a source of spiritual joy arising from an act of love and becomes a mere burden.

GUEST PREACHER

Father Emeric Lawrence, O.S.B., of St. John's, Collegeville, Minnesota, will be guest preacher at all the Masses in Sacred Heart on Sunday, February 23.

Whether one lives in Fort Wayne, South Bend, La Crosse, or at Notre Dame, the obligation of doing penance remains the same. The people of the La Crosse diocese, however, are just beginning to enjoy the personal responsibility which we at Notre Dame have had for many years.

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IN YOUR CHARITY please pray for the following: Ill -- father of Jerry Premo of Badin; mother of Brother Thomas Tucker, C.S.C., of Farley. Deceased -- grandmother of Jim O'Neill of Stanford; grandfather of Roger Szal of Walsh; brother of Joe Casasanta; mother and priest-brother of the late Prof. Dan O'Grady; Dr. Edward J. Sanders, '47; father of Edward F. Aylward, '48; Marcus E. Farrell, '28, father of Marcus E., '61, and John D., '59; Samuel E. Sullivan, '25; Thomas W. Stubler, Jr., '54; mother of James L. Byrne, '57; father of John F. Dunn, Jr., '58; father of Robert C. Albert, '36; mother of Gus Stange, '25.

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"Life is Someone" rather than something. It is Christ. For what St. Paul said of himself, you and I must also say: "For me life is Christ." How could it be otherwise when He is the Vine and we the branches?

--Father M. Raymond, O.C.S.O.

EXPERIMENT IN PARIS (Part 2: Offering)



The Offertory of the Mass is an offering of the Church, a community offering of the People of God. Every one of the faithful, and the whole congregation, offers to God our Father, the sacrifice of Christ. Each offers himself with Christ. This offering is prepared during the Offertory and effected in the great prayer of praise and oblation called the Canon.

As a community, the parish of St. Severin in Paris attempts to "incarnate" this bond of brotherhood in Christ, this communal awareness of being together, responsibility for the community, for the Church, and for the world, within its worship. In order to bring the Liturgy of the Offertory to life again they have re-established the tradition of the first Christians who brought offerings for the celebration of the Eucharist from their homes to their place of worship. Thus, at St. Severin, three plates are placed near the doors of the church. One is to receive the gifts (dona), that is, money; another the tokens (munera), that is, gifts in kind for subsequent distribution to the poor; another the holy offerings (sancta), that is, bread, wine, and water. While the Offertory psalm is sung, one of the assisting priests of the "team", accompanied by a few of the servers, goes to the doors and carries all these gifts to the altar, an offering in which all have truly participated. These gifts are placed on a table to the right of the altar, which faces the people. The bread and wine for the celebration of the Paschal Banquet are then brought to the celebrant at the altar. In the prayer following the Sanctus, the celebrant asks God to "take and bless these gifts, tokens, and holy offerings." And later, after the Consecration, he blesses these offerings and not the Body and Blood of Christ as is customary in the rubrics today, contrary to the historical origin of the blessing.

St. Severin also permanently displays a "Book of Prayers" at the entrance to the church to receive the intentions which members of the community write in it. And these intentions are read every Sunday at the Offertory of their High Mass. This is another means of demonstrating that as a community St. Severin, both in joy and in sorrow, makes its offering together.

The whole Liturgy of the Offertory at St. Severin is constructed to teach us through the Mass how to be catholic in our offering, that is, how to make our offering together "for the salvation of the whole human race" (Canon).

--Father Norris