

# RELIGIOUS

# BULLETIN

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## FORTY HOURS DEVOTION

Sunday at the 11:00 Mass Forty Hours Devotion begins in Sacred Heart Church. All of you are familiar with this devotion from your home parishes because it is a devotion which is an institution in every diocese in this country. In some dioceses it is arranged that somewhere the first three days of each week are devoted to this special Forty Hours of prayer before the Blessed Sacrament solemnly enthroned on the altar.

## THIS SUNDAY ONLY

### 8:15 Mass

The special Mass on Sunday for juniors and their parents will be at 8:15, thus moving ahead fifteen minutes the Mass customarily scheduled at 8:30. BE ON TIME

These three days of the Forty Hours will be filled with abundant blessings for those who visit Christ in the Eucharist. No one is so busy that he cannot find time for at least one half-hour period of prayer on Sunday afternoon, Monday or Tuesday. Those who signed up for regular periods of adoration on Monday and Tuesday afternoons during Lent will take care of those periods during the Forty Hours. Special volunteers -- extra generous souls -- are needed for the Sunday afternoon hours and for Monday and Tuesday morning.

Father William Toohey, C.S.C., chaplain two years ago in Sorin Hall and now instructor in homiletics in Holy Cross College, Washington, D.C., will deliver the sermons during the Forty Hours -- at the 11:00 Sunday Mass, at 6:45 Sunday Benediction of the Blessed Sacrament, and at the 5:00 Masses on Monday and Tuesday.

### Forty Hours Schedule

#### Sunday --

11:00 a.m. Solemn Mass and Exposition

6:45 p.m. Sermon and Benediction

#### Monday --

8:00 a.m. Exposition of the Blessed Sacrament

5:00 p.m. Mass, Sermon and Benediction

#### Tuesday --

8:00 a.m. Exposition of the Blessed Sacrament

5:00 p.m. Mass, Sermon and Closing Ceremony

"Only a throng of men who pray can, in the present bitter struggle between truth and error, between good and evil, between the affirmation and the denial of God, achieve victory. Only a throng of men who pray can bring social peace."

--Pope Pius XII

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The 11:30 Mass in Sacred Heart Church will be said as usual during the Forty Hours Devotion.

About Books....

"OLD THINGS AND NEW" "How can I get more out of the Mass?" Fr. Raymond, the Trappist, proposes to answer this question for us in his new book, This Is Love\*. Instead of tackling this job himself, however, he would have done well to have recommended to his readers some one more qualified than himself as a theologian. Fr. Raymond is no Karl Rahner, and what he offers us here is the same old tired and true brand of doctrinizing which impressed intelligent readers as being pretty dull a generation ago, and which doesn't lose any of its dullness by repetition.

Daniel Callahan has made the complaint that our Bishops in America, generally speaking, have not been able to cope with the more rarefied theological, spiritual, and moral needs of the mid-century Catholic. That same criticism might also be made of such a writer as Fr. Raymond. He is not especially creative, either theologically or pastorally. One certainly feels that he has not really come to grips with the problem he has undertaken to deal with here.

It is with relief, therefore, that one turns to Fr. Rahner, who in The Christian Commitment\*\* can say more in a few words than Fr. Raymond in a whole book, as for example: "Liturgical education is part of Christian education and formation. But this in turn essentially involves education in personal prayer, self-denial, doing one's duty in life, offering silent sacrifice, accepting, as a lonely human being, one's own non-transferable responsibility: in short, an education for the totality of a Christian life and death."

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Or again: "Prayer, meditation, self discipline, love for the Crucified, fidelity to one's vocation, readiness to help others can all no doubt receive fruitful stimulus from the Mass...But it is only with an extra-liturgical education in Christian living that a person really becomes capable of assisting at the sacrifice of the Mass with interior, existential participation... What is needed, therefore, is an awakening, activating, and deepening of understanding for the inconceivable majesty of that mystery which reigns over and in our lives and which we call God. We must find a method of instructing others in what it really means to adore God, and in general to realize Him. There must be an education toward a valid, spontaneous achievement of all that is meant by thanksgiving, acknowledgment of God, self-surrender, contrition. The Mass may well be far too emphatically the great, solemn, liturgical, communal act for it to be possible for a person really to grasp what is happening in it unless he has already come to understand all this through some other experience of a more simple, personal nature. You have to be devout before you can be devout at Mass."

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\*Bruce Publishing Co., 1964, \$3.50.

\*\* Sheed and Ward, 1963, \$4.50

## VIRTUE, PASSIVITY?

Innocence does not necessarily mean virtuousness. We speak of an innocent child, but a virtuous man. An acquired virtue is an active quality of the soul, not passive. A virtuous man is a triumphant man, and he has to triumph over something. He is one who has conquered temptation, not one who has never been tempted.

Timid persons are sometimes considered to be virtuous, whereas in fact they are afraid to do anything wrong. Timidity may be a form of pride or cowardice. Many timid people are considered good people, when "really they have not enough courage to do either a very good or a very evil act of any kind."

Character has been defined as "life dominated by principles." To dominate means to control. It implies two courses of action, one good, the other bad. One is chosen in preference to the other in spite of opposition -- or temptation.

A Christ-like character is one whose life is dominated by the principles of conduct given to us by Christ. Christ's principles are chosen, they dominate, but not without opposition from the world, the flesh or the devil himself.

Character in the sense we are talking about does not depend on a lack of energy to do wrong; "it requires the use of a great energy in doing right when wrong solicits us," whether it acts against the moral pressure of a mob or the more genteel pressure of a friend.

As someone has said, it is not the energy criminals use in sinning that is wrong -- it is the misuse of that energy. If the energy and boldness it takes to criticize others were used to criticize self and to uproot personal faults, the world would become better, because we always make the world better by making ourselves better.

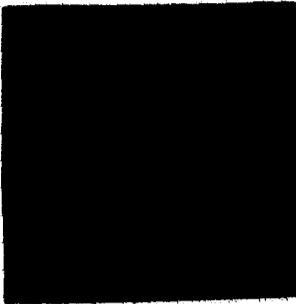
--Religious Bulletin

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IN YOUR CHARITY please pray for the following: Deceased -- Tony Devine, former member of the present senior class, member of the swimming team, who was killed last Sunday, among the 85 killed in the plane crash near Lake Tahoe; mother of Ed Bardoe of Cavanaugh; father of James Magagna of Lyons; grandmother of John Poelker of Alumni; grandmother of Joe Lemon of Morrissey; grandfather of James Dwyer of Lyons; grandmother of Gene Koster of Pangborn; aunt of Tom Rao, Off-Campus; brother of Father Vincent Thilman, C.S.C.; Father Ralph Schmidt, O. Praem, of St. Norbert's Abbey, De Pere, Wisconsin; brother of Mrs. Rose Riley (widow of Prof. Philip Riley); father of William J. Stewart, '43. Ill -- father of Terry Daily of Pangborn; friend of Joseph Blake of St. Joseph's Hall.

PERSPECTIVE ON SIN

 It's disturbing to be called a sinner. Or is it? We are annoyed when tagged with the glaring labels: selfish, hostile, and out-of-touch! In fact, all of us are sinners and wear these labels to some degree. They indicate the painful effect of sin in our lives. Yes, sin is very much a reality which continually tries to pull us into our hard shell where we can comfortably and unabashedly deny the existence of reality which does demand that we, social beings with a future, become meaningfully involved with other men and God. The escape is not an easy one; it requires sacrifice and love.

Sin ignores our relationship with God and others and this is why it makes us selfish. As we concentrate on satisfying ourselves, we gradually lose the desire to "emerge" from our shell. Sometimes we hate to acknowledge the fact that God and others have a right to expect something from us and that we have a duty to give. Their expectations often become intrusions and threats to our self-manufactured individuality. The price one pays for this attempted independence is aloneness.

Sin sours our relationship with God and others and this is why we become hostile. It has been said that the man who has lost respect and love for himself cannot really have respect and love for God and others. It becomes increasingly difficult to see others' qualities and to realize that "God's love [to be shared] is poured forth in our hearts by the Holy Spirit who has been given to us (St. Paul, Rom. 5:5). The alienated man can become a hostile man as he projects his own miserable traits upon others and God.

Sin fractures our relationship with God and others and this is why we are out-of-touch. Our only "communication" is to use God and others for our own purposes, and in this guarded exchange not to permit them to exercise any influence on us. God becomes irrelevant; others lose their value; the sinner is self-sufficient -- in his shell.

The great hope of a vital sharing and dialogue within the Mystical Body of Christ or among the People of God is dimmed by these effects of sin. In this atmosphere how is a true evaluation of self and others possible? How can a relationship which involves commitment succeed? Generous sacrifice seems to be the solution or escape. The great Sacrifice (the Mass) only becomes meaningful when the shell confining the self opens to others and to Christ. Next week: sacrifice and Sacrifice.

--Father Berg