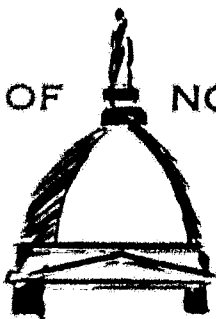


UNIVERSITY OF NOTRE DAME

RELIGIOUS BULLETIN



VOL. XLIII, NO. 53
TUESDAY, MAY 12, 1964

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ECHOES FROM THE LIBRARY DEDICATION.....

The quest for truth requires freedom; but it must be borne in mind that the freedom of a Catholic university in seeking and spreading truth must always respect the limits imposed by the law of charity, of justice, and of human dignity. It is the sacred duty of Catholic professors and students to follow the Church's authentic magisterium in matters of faith and morals, or in fields intimately connected with either of these. Nor will this prove to be a detriment to science or to freedom; rather will it be a safeguard for the supreme and Christian values, and exalt the prestige of the Catholic universities. For, as our venerated Predecessor Pius XII has said: "The term Catholic does not of itself exclude anything except sin and error; indeed, it embraces the entire field of intelligence, and the whole of life throughout time and space. The Apostle Saint Paul in his Letters often describes the true Catholic spirit: 'Test all things; hold fast that which is good.' (1 Thess. V:21)" (Discorsi e Radiomessaggi, XVI, p. 960)

--from the personal message of Pope Paul VI

--to Father Theodore M. Hesburgh, C.S.C.

--on the occasion of the dedication of the Memorial Library

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The greatest of scientists themselves, although their discipline of mind nourishes in them a cult of truth for its own sake which may be one of the best preservatives against the worship of power, prove too often in their private life, as in their social behavior, that scientific acumen is not always accompanied by wisdom. And, as a Christian theologian, I feel obliged to add that in no field learning, in itself and by itself, however sound it may be, is sufficient guarantee that you will not prove in practice to be a knave or a fool. How many great religious thinkers, when put to a serious test, have been revealed as exposed to succumb not only to the temptation of spiritual pride, as other men, but even to the grossest allurements of the lust of the world or the lust of the flesh? All of us here, whatever our particular discipline may be, need be reminded permanently that our academic groves are as liable as the Garden of Eden to degenerate into fools' paradise, if not into something worse.

--from the address of Rev. Louis Bouyer

--at the Symposium on the Person in the Contemporary World

LET'S CELEBRATE! (continued from the previous issue)

Indeed, to appreciate the meaning of "celebrate," we might well consider the reception given a popular hero -- like a football player carried on the shoulders of his comrades, or a great national figure for whom a parade is held, while plaudits and ticker-tape overwhelm him. The word celebrate comes from the word "celler," which means "famous" and is the core of our word "celebrity". The presence of a celebrity makes us want to celebrate.

The celebrity in the Eucharist is Christ. He is the victor, the hero, the source of our joy. The processions at Mass should express our joy at the victory of our hero, a victory here and now commemorated, a victory in which we all now share.

Since only the clergy and ministers, as things stand now, participate in the Entrance procession, the faithful may voice their joy only by singing. Here it may be necessary to bring about a change in the music. The slow, prayerful entrance chants, so beautiful and appropriate in a monastic setting, where they reached their highest perfection, are lacking the vibrancy needed for a joyous procession in a parish church. Hence the practice has grown of ignoring the text of the Introit and singing in its stead a popular hymn.....

Nor can the people participate directly in the Offertory Procession. This would produce chaos and prolong the Eucharistic service unnecessarily. The ministers and ushers, acting for the people, carry out this procession, while music expresses the love and jubilation of the assembly.

Only the Communion Procession, which demands the movement of the people themselves, gives the opportunity for all to surge forward and surround the "Celebrity." Yet it is precisely here that the idea of a joyous communal festivity, expressed in a triumphal procession, has been most completely lost. While there is sometimes a musical background supplied by organ or choir, the people themselves file silently to the altar rail, with downcast faces, then close their eyes at the railing, or when they return to their pews, in a careful effort to exclude their neighbors from vision and consciousness. It is just at this point of the Mass when the spirit of joyfulness and the sense of community should reach a climax that they actually reach their lowest point.

The Eucharist, while it symbolizes our union with Jesus -- itself a cause of joy -- symbolizes also, at a still deeper level of meaning, the union of Christians among themselves, of neighbor with neighbor in Christ; for all Christians together, as members of one body, are united to Christ the Head. To exclude one's neighbor here, in truth, is the impiety. The communion table should be the spiritual culmination of Christian charity and community life. Dif-

ferences of economic status, of nationality, of race, disappear at the Eucharistic table in the great common joy of union with the Savior; otherwise, the communicants, despite their piously lowered eyes and demure manner, do not realize the meaning of their act and are not living in the fullness of their faith.

Here, above all, the faithful should be aware of their neighbors and deliberately accept them in the bonds of charity as they move forward joyously in triumphant procession to surround and possess, all together, their Savior. In the solemn Mass, the celebrant just before receiving communion, gives the Kiss of Peace to the ministers, and it is then passed along to the other ministers and attending clergy. It is an appropriate and meaningful gesture at just the right moment; but in another manifestation of clerical exclusiveness it has so far stopped at the Communion rail. This Kiss of Peace should be extended to the laity, at least on certain occasions, say, by a handshake. To those who might fear irreverence from this, let it be said that a smile is not necessarily irreverent and might well be an appropriate preparation for a supremely joyful and communal act of charity as the people go forward to greet and enter into communion with their Eucharistic Lord. Condescension, said St. Francis de Sales, is the daughter of charity. Or, as Belloc wrote:

"Of courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me
That the grace of God is in courtesy."

from Why Change the Mass?
by Rev. John Hugo

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A REMINDER -- May devotions at the Grotto -- hymns, an act of consecration to Our Lady, Benediction of the Blessed Sacrament, Monday through Friday, at 6:30.

Residents of some halls have not responded too well to the special day for their hall at the Grotto. Just in case you have forgotten -- or never knew --

Monday.....Keenan, Morrissey, Pangborn
Tuesday....Breen-Phillips, Badin, St. Edward's. Zahm
Wednesday..Alumni, Farley, Lyons
Thursday...Dillon, Sorin, Stanford
Friday.....Cavanaugh, Fisher, Howard, Walsh

Also -- don't forget the half hour periods of adoration in the Lady Chapel. Don't depend on someone else -- one of the Sisters perhaps -- to take your place. Assume the responsibility yourself. What you receive will be infinitely greater than what you give.

Fresh from the Pad.....

A REAL WOMAN

Frizzy chorus girls, saucy molls, sultry bar-flies, delectable dolls, dumb dames, and blonde bomb-shells -- this is the image of womanhood created by the "Hidden Persuaders". Eyes continually washed with this caricature and brains constantly soaked in this base unrealism produce one idea -- woman is nothing but a gaudy decoration. She, her body, is merely a tool for man's amusement. (The Hefner cult.)

The luscious lovelies of the TV screen, the sexy movie queens, and the unclad magazine models are tantalizingly presented to you as the flower of womanhood. They certainly tease and attract you. But it's not the radiance of any spiritual beauty that lures you; it's their physical charms and bodily measurements. Such a distortion can only lead to a warped and cheap idea of womanhood.

How can a befuddled and muddle-headed young man set his sights straight, and clear up these gross distortions? How can he become conscious of woman's inborn dignity and spiritual worth?

Look up! Look at a real STAR! Look at a real QUEEN! Look at a real MODEL! Look at a real WOMAN! Feast your eyes on the fleckless and flawless loveliness of a womanly woman. Clean and fresh as a snowflake that brushes by you in a flurry, Mary stands forever in her chaste beauty as the great contradiction to the seducer-image of woman. She is really IMMACULATE. But this shouldn't frighten you. Her purity doesn't make her forbidding. It doesn't make her cold or less human.

She is very sensitive to the turmoil of youth. She is sympathetic with the fierce struggle being waged within you as you fight to become captain of your soul. She knows that the unreal image of woman and the abuse of sex are daily hurled into your face, crammed down your throat, painted on your eyeballs, and drilled into your imagination.

Some of you may think Mary is some kind of make-believe -- a fairy godmother type. I've news for you -- she is a thousand times more real (as a woman) than those frivolous caricatures of womanhood that the Image Makers serve up to our drooling male society. Mary is every inch a woman. She has a body, and she used it to give the Son of God His body. Through this person's mind, heart, and body the redemption of the world was made possible. So if your notions about women are cock-eyed just the thought of Mary ought to scour your mind, and scrub your imagination.

Mary -- "our tainted nature's solitary boast."

--Father Baker, C.S.C.