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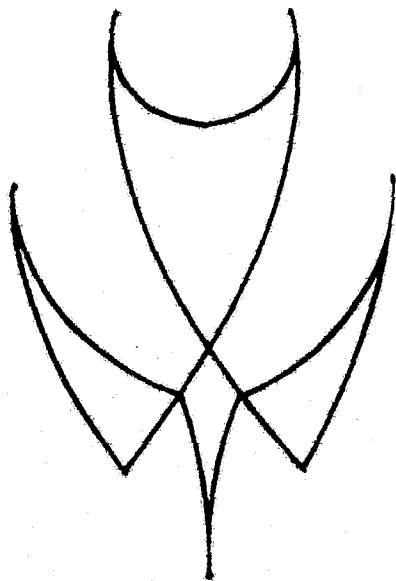
# RELIGIOUS BULLETIN

VOL. XLIII, NO. 54  
FRIDAY, MAY 15, 1964

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## TWENTIETH CENTURY PENTECOST

In the time of the first Pentecost there was divine drama in the upper chamber. "And they were all filled with the Holy Spirit and began to speak in foreign tongues even as the Holy Spirit prompted them to speak . . . And all were amazed and perplexed saying to one another: 'What does this mean?' But others said in mockery: 'They are full of new wine.'" (Acts 2:4-13)



The accusations of the bystanders who were perplexed by the fruits of the first Pentecost are not restricted to the times and activities of the Apostles and the infant Church. They are repeated, for example, in our day. For in these days of what Pope John XXIII understood as the "Second Pentecost" there are signs and wonders beyond the expectation of common man and beyond the understanding of all who are of the earth.

The words of the Lord to His Apostles before the Ascension are again coming to life in a spectacular way: "You shall receive power when the Holy Spirit comes upon you and you shall be witnesses for Me in Jerusalem, in all Judea and Samaria and even to the very ends of the earth." (Acts 1:8)

Suddenly in our times out of complacency and hopelessness there is a quickening of spirit and life and action. One of the effective instruments of this new burst of activity was the late Pope John. He -- but really the Holy Spirit -- left us a new legacy of pain and hope. Visible signs of the wisdom of God in the affairs of man are the Vatican II Council, the ecumenical movement, the new emphasis on the liturgical and catechetical and Biblical renewal, the reorientation of theology courses, the emergence of the lay missionary movement and of the whole lay apostolate, the revival of Christian social principles in economics, politics, and diplomacy, and others.

In the new ferment there are problems and divisions and controversies. But even these are means used by the Spirit to deepen in men knowledge and charity. We have the continuing clash of the old and the new, re-evaluation of the traditional, the strange impact on the contemporary in art and doctrine. We have in the ferment also the sharp changes in liturgical direction, arguments over the parochial schools and the pill and the racism and the laity.

All of the varied hues of the "New" Church are the work of the Holy Spirit. It is man's responsibility to open his soul to the influence and charity of God received through the Spirit.

by Rev. Joseph A. Hughes  
in Our Sunday Visitor (May 17, 1964)

## Matters Liturgical.....

### BIBLE CATHOLICS -- AT LAST

When I was a boy I was taught in religion class that the three most important parts of the Mass are the Offertory, the Consecration and the Communion, to miss any of these parts would be a grave sin.

Ideas have consequences; and you can see the consequences of this idea in almost any Catholic church, at almost any Mass, on almost any Sunday morning; lines of stragglers coming late, neglectful of the beginning of the Mass, concerned to arrive only before the first of the three most important parts.

The name formerly given to the Forepart of the Mass didn't help much either -- the Mass of the Catechumens. It seems to have been assumed that this part was only for the uninstructed, or for those under instruction; sufficient for the perfect to arrive in time for "the Mass of the Faithful."

One of the most startling "discoveries" of modern liturgical study has come from taking a second look at the Forepart of the Mass, which also, as a result, has been re-named the Service of the Word of God. News of this discovery has filtered through to the makers of catechisms, for the blighted doctrine of three important parts has disappeared from the newer editions. However, mere silence is not sufficient to correct an abuse that was allowed to grow for generations. Only a new realization, deeply incised, that the Fore-Mass is the first of four important parts can have significant practical results, including, perhaps, a gradual elimination on Sunday mornings of the almost organized neglect, not to say contempt, for the Service of the Word.

The Forepart of the Mass -- the Service of the Word of God -- is the solemn, official announcement, or promulgation, to all God's people by His Church, of His revealed truth. Catholics, for long accused of not setting any value on Sacred Scripture, and painfully aware that they were not reading it privately with any great diligence, have been prone to make all sorts of excuses for their delinquency, while emphasizing that in theory at any rate the Church approved of Bible-reading. What they did not realize was that, day after day, without even one exception, and of course, every Sunday, the Church through her ministers was reading to them selected passages of the Bible, placed in a setting that would give them a special significance as well as indicate their meaning and application. She was doing this not only for the uninstructed, not only for catechumens, but for the whole people of God. These passages were to be a proclamation to them of God's truth, their instruction in the unfolding of the divine plan, their inspiration and guidance for living a Christian life. The sacrifice itself, to follow, was so placed as to be a grateful response -- a Eucharist, a Thanksgiving -- to this revelation of God's Word.

To be sure, there has been a good reason, in the past, why the

people of God did not realize what was being done for them. The readings were in a strange tongue, and often mumbled inaudibly. The readers -- in careful obedience to a rubric fixed in an age of liturgical incomprehension -- turned their backs towards those being instructed. On Sundays, but on no other day, perhaps one of these passages was read in the mother tongue. This was followed by a sermon that might or might not be related to the Mass-context, or by a series of parish announcements that would certainly have no such relationship. It had been all but forgotten, during this long period of liturgical decline, that the homily, wisely placed at precisely this point, was to arise naturally from the Bible readings, and from the whole Mass text, as a explication, or unfolding, of the divine wisdom and love.

The importance of the discussions on these matters at Vatican Council should be evident. It is not just a matter of details -- themselves important enough, as shall be seen in a moment; what is at stake is the restoration of an important element of liturgical worship, which for ages has simply not been comprehended. A restoration here will enrich Catholic worship and Catholic life immeasurably.....There is possibility of increasing the number of readings by having several annual cycles, instead of one, so that Catholics would gain a wider knowledge of the Bible.....There is possibility of putting the readings in the language of the people,....while the ministers would face the people to whom they are reading. Indeed a clear structural distinction is likely to be made (it has already been made in Holy Week), between the Service of the Word and the Eucharist that follows at the altar by having the celebrant preside at the Fore-Mass from the bench, and reading, himself or through ministers, at a lectern.

While we do not know yet, exactly what changes will be made here, we are sure that they will be in the direction of true liturgical reform. Indeed the Fathers of the Council have apparently gone much further than was expected in recognizing the value of this Service of the Word, by raising to the status of true liturgical worship the so-called, controversial Bible

Devotion (some thought it rather Protestant). The Bible Devotion was devised by liturgists to bring a greater knowledge of God's Word to the people. Far from being Protestant, it is an exact parallel, in the language of the people, of the Forepart of the Mass: it consists of two or three readings from the Bible, with interludes of chanted meditation, chiefly from the Psalms.

...in Jungmann's History of the Early Liturgy...he discusses education in the early Patristic church. There were then no parochial schools, no catechetical institutes, no discussion clubs, no religious communities for education of youth. The liturgy was the sole means of instruction. Yet this was the high tide of Christian fervor. What possibilities this holds for us today.....

#### Bible Vigil

In preparation for Pentecost, a Bible Vigil will be conducted by Fr. Francis H. Chun at 7:00 p.m. in Walsh Hall Chapel on Saturday, May 16. Everyone is invited.

from Why Change the Mass?  
by Rev. John Hugo

1943 -- John Daniel Pope -- 1964

Again death visited the campus like a thief in the night and this time summoned John Daniel Pope, a junior from Cincinnati in the College of Arts and Letters. Jack was found dead in his Sorin Hall room when night check was taken about 11 p.m. Wednesday. He had observed his 21st birthday, May 12, the day before.

For several days Jack had suffered a severe headache but pushed himself to fulfill conscientiously his newly acquired position as news editor of the Scholastic.

News of Jack's death was a particular shock to his associates on the Scholastic staff. Shortly after midnight the editor called Fr. Hesburgh to inform him of the death and to request a Mass. Fr. Hesburgh offered the Mass for the repose of Jack's soul about 1:30 a.m. in Lyons Hall chapel with about two hundred students in attendance.

The 11:30 Mass on Thursday morning in Sacred Heart Church was a Requiem High Mass offered for the repose of Jack Pope's soul. The 5:10 Mass on Friday will be a Solemn Requiem Mass for the repose of his soul. Since the body has been sent to Cincinnati for burial, this Mass will be Notre Dame's official tribute to a fellow student and classmate. Other Masses will be announced later.

In the spirit of community characteristic of Notre Dame, prayers for the repose of the soul of a deceased student will be beyond number. His shocked and bereaved parents will be sustained through the charity and sympathy of the entire Notre Dame family.

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CIVIL RIGHTS ANNIVERSARY -- Sunday, May 17, 1964, marks the tenth anniversary of the Supreme Court decision in Brown versus the Board of Education of Topeka, Kansas, the decision which declared segregation in American schools illegal and ordered integration "with all deliberate speed". Since this ruling, slowly, painfully, not always peacefully, the walls of segregation have fallen.

In an effort to commemorate the 1954 decision and to place emphasis on the fact that this is not a political issue but is primarily moral, the National Federation of Catholic College Students urges that every Catholic student in college or university study offer his Mass on Sunday, May 17, for the intention of the enactment of meaningful civil rights legislation.