

RELIGIOUS BULLETIN

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YEAR'S END ANNOUNCEMENTS

CORPUS CHRISTI -- the feast is on Thursday of this week. The liturgical observance will consist in Solemn Mass at 8:30 in Sacred Heart Church followed by outdoor procession with Benediction of the Blessed Sacrament on the Mall in front of Father Sorin's statue and on the porch of the Main Building.

MAY ADORATION of the Blessed Sacrament will continue in the Lady Chapel through Friday of this week. Since the examination schedule might interfere with pledged half-hours, anyone who has some free time should drop in to spend a little while in a heart to heart visit with Christ in the Blessed Sacrament before leaving the campus for the summer months.

MAY DEVOTIONS at the Grotto will also continue through Friday.

ON MEMORIAL DAY, this coming Saturday, don't forget to pray for the repose of the souls of all Notre Dame men who have given their lives in the service of their country.

THE FIRST FRIDAY and the FIRST SATURDAY are next week, June 5 and 6. The graduates will still be here. The rest will have to complete or continue their nine First Fridays and their five First Saturdays at home.

A FINAL WORD -- Within a few days you will be scattered to the four winds. Be sure to take a little of Notre Dame with you -- the graces and the spiritual awareness of your dignity as sons of God, and in a special way sons of Our Lady. Noblesse oblige, the French say. As members of a divine family through baptism you have a still greater dignity to maintain. And as Notre Dame men you have that incorporation in Christ exposed to public view. For love of Christ, of Notre Dame, of your fellow students be loyal to the family.

Mass Schedule -- May 27 - June 6 Sacred Heart Church

Daily: 11:30 a.m.
5:10 p.m.

Sundays: (May 31 and June 7)
Regular schedule --
7:15, 8:30, 9:45,
11:00, 12:15

No Masses in Keenan-Stanford Chapel on Sunday, June 7.

Hall Chapels: See your hall chaplain or rector for the Mass schedule from May 27 until June 6.

Confessions: During the daily and the Sunday Masses and on the Saturday evenings from 6:45 to 8:30.

A PARABLE OF SOCIAL DECAY The timbers of the old Wapshot Home-
stead on River Street in the village of St. Botolphs are sagging
pretty badly when we begin John Cheever's latest work, The Wap-
shot Scandal* By the time we finish the novel, the members of
the Wapshot family, as well as many fellow citizens associated
with them, have suffered a simi-
lar decay. Just as the old house
becomes infested with unquiet
ghosts, therefore, so do we be-
come haunted with fears about
what is happening to this mid-
twentieth-century civilization of
ours, this civilization which
seems to have lost its sense of
need for anything other than ven-
ery. The world is corrupt, says
the author, and acts as if its be-
sottedness were a form of wisdom.

The Reverend Mr. Applegate, the
rector of Christ Church in St.
Botolphs comes out on the altar on
Christmas Eve, toward the end of
the story, immersed in the imme-
morial smell of his ministerial
gin. He flounders through the
services, suddenly throws his
arms wide, falls on his knees and
exclaims: "Let us pray for all
those killed or cruelly wounded
on thruways, expressways, free-
ways, and turnpikes. Let us pray
for all those burned to death in
faulty plane-landings, mid-air
collisions and mountainside
crashes. Let us pray for all
those wounded by rotary lawn mow-
ers, chain saws, electric hedge
clippers, and other power tools.
Let us pray for all alcoholics
measuring out the day that the
Lord hath made in ounces, pints,
and fifths. Let us pray for the
lecherous and the impure..."

Certainly the people of this
twentieth-century civilization
need to be prayed for, measuring

*Harper and Row, 1964, \$4.95.

out the days which the Lord
hath made in their lecheries,
their pagan lasciviousness.
"Are we all unmercifully im-
bedded in time, insensate,
purblind, vain, cold to the
appeals of love and reason and
stripped of our gifts for re-
flection and self-assessment?"
asks one of the sordid (though
scientifically brilliant) char-
acters in this story. "Are
we less than sufficiently
equipped to honor the interests
of cleanliness and decency
today? Where are our goodness,
our excellence, or common
sense?"

This novel is full of par-
able for those who can recog-
nize parables when they see
them. For those who can't, of
course, it is merely another
novel of corruption and incred-
ible obscenities to be lapped
up in lewd-mindedness. "Books
dealing with love and sexual
morality," says a New York Times
writer, reporting on the "flour-
ishing" state of literature at
the University of California,
"are always well received by
U.C. students. The sexual theme
is probably the reason for the
success here of many best-sell-
ers. Formerly banned books are
being given much attention."

--Claude L. Boehm

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We have a head on us for the same
reason a pin has -- to keep us
from going too far.

LOVE AND THE MASS

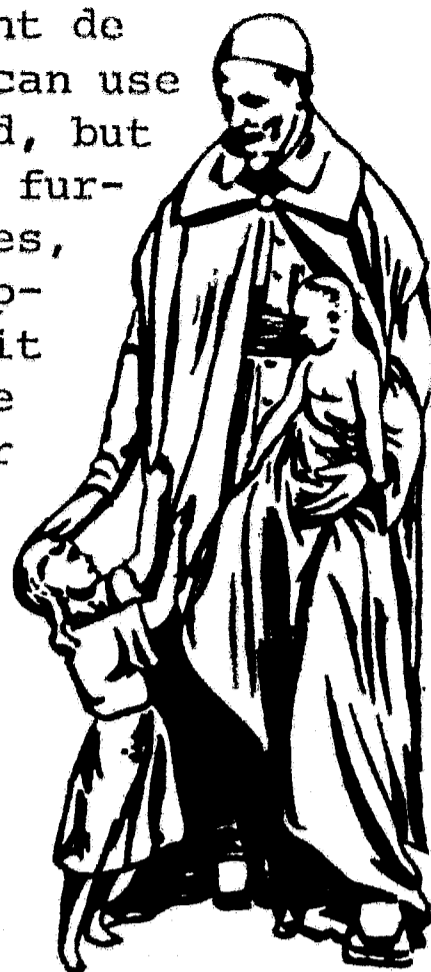
Christians are people who love one another. They don't always do that, but this is what they are Christians for. "By this shall men know that you are my disciples, that you have love one for another."

The Church, as we shall see, is not precisely defined by this love but by its sacramental expression. The visible members of the Church at any time are not exactly those who personally love one another but those who participate in the sacramental representation of love for each other. The point of the Church lies however in the

bond of charity between men. Friendship is universally symbolized by the sharing of food and drink; the family meal, the annual dinner, the round of drinks in the bar, all bear witness to this; to share food and drink is to share a life (and naturally so, for we are made of what we eat and drink); to eat together is to live together. The common food which lies between friends is inevitably a sign of their common life and love. Wherever two or three are gathered together in friendship there is food and drink in the midst of them. Christians are people who have, or try to have, or proclaim their intent to have, a special bond of friendship between themselves; the love they share is divine love; they have received the Spirit of Christ and to be possessed by Him is charity. The special friendship, beyond any human affection, which unites Christians is therefore symbolized by a special food and drink, and this is the Eucharist. To look at the Mass from this point of view is to see it as the Church first saw it. The Mass was first of all the coming together of Christians to eat a sacred meal in which the meaning of their discipleship was realized. Phrases like St. Luke's, "They knew Him in the breaking of bread," are expressions of the earliest sacramental theology. After His Resurrection Christ is constantly said to have taken meals with His disciples; after He left them the meal was still the way in which He was most effectively present among them... The apostles did not come together to worship their food but to "break bread" and eat it; that it was no common food and that it was worthy of worship are corollaries of this, but it remains that the Eucharist is first of all for eating.

by Herbert McCabe. O.P.
in Jubilee (July, 1963)

The St. Vincent de Paul Society can use your discarded, but still usable, furniture, clothes, athletic equipment. Leave it in or near the box marked for that purpose in your hall. Contribute to a good work that has helped the poor of South Bend for more than thirty years.



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IN YOUR CHARITY please pray for the following: Ill -- brother of Bob Brouillard of Walsh; Sister Mary Richard, S.S.N.D. Deceased -- father of James Morrison, Off-Campus; father of Dick Swatland of Stanford; father of Tom Walton, '63; father of Father Francis Zagorc, C.S.C.; grandmother of Dennis Troester of the Foundations Office; Robert M. Rink, '24; father of Richard Klee, '50; wife of Carl J. Stenger, '37; wife of Capt. Tom Blubaugh, '56.

Fresh from the Pad.....

"YOU SHALL BE WITNESSES"

In a few days when you joyfully blow into the home town and begin to hit the "old spots," you will be captivated by your regained freedom but actually you'll be living in a goldfish bowl. The guys on the job will critically eye this Catholic university product to see "if he's really different." Your parents, eager to justify their many sacrifices, will be looking for the slightest trace of Christian growth. Your dates will be testing to see "if you can really feel secure with a fellow who has been exposed to Christian moral values." The neighbors will cautiously observe to see "if it makes a difference what kind of education someone receives." And the small-fry, awed by the large ND on your sweatshirt, will gaze in mute adoration at their idol.

It's a tremendous responsibility to live in a goldfish bowl and that's exactly how you'll be living. Will you act as a Christian? It's frightening. You know it's impossible to play "the role" because even a wide-eyed eight-year-old can spot a phoney. You can try to salve your conscience with the old bromide that people don't really care, that they're not that interested. But it's not true. Whether you like it or not, you are in a showcase.

One other person is going to be watching you with much interest. That's Christ. He knows all you have received or, at least, all you have been exposed to. During eight months He has smothered you with a torrent of love. Now will you be a witness for Him? If you have been a loyal friend here you should have no fear. You'll be a witness to His love and Christian goodness. But if you have continually spurned His love in this institution where He has cast Himself at your feet -- then what kind of witness will you be back home?

You really have no choice. No matter how you live you'll be a witness. You need never mention South Bend or ever wear a piece of clothing with ND printed on it. Yet every minute of the day and night you are a witness. You are a witness to whom much has been given and from whom much witnessing is expected. Will you be a true or a false witness? The opinion of the guys, the gals, and your folks means a lot to you. But what about the opinion of Christ who warned us: "Whoever disowns me before men, I in turn will disown before my Father in heaven."

--Father Baker, C.S.C.

P.S. Some people think curbing their emotions means parking by the roadside.