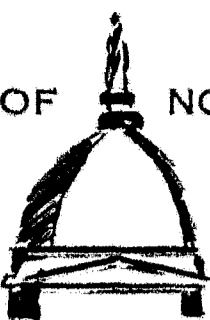


UNIVERSITY OF NOTRE DAME

RELIGIOUS BULLETIN



VOL. XLIV, NO. 13
FRIDAY, NOVEMBER 6, 1964

REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR

POOR LIKE ME

The greatest danger of academic life, both for student and teacher, is that of living too much in the abstract world of ideas. The ivory tower. For example, you can talk about poverty in theology or sociology class in very sophisticated ways, statistics, analysis of causes, historical trends, and the rest; and yet never come close to understanding what it means to be poor, or to wanting to help the poor. KDKA, the big Pittsburgh station, is doing a series on poverty. John Stewart was afraid the programs would become too abstract so he actually experienced the life of a poor man for a period of seven days. He lived with a family that has been "on relief" since 1948. The Pittsburgh Catholic last week published part of the KDKA report on John Stewart's experiment. Here are excerpts from this report.

The family which participated in the KDKA programs has been on relief for 15 years. The husband, in his mid-50's has had three accidents during these years.... Most recently, he suffered a stroke, but he doggedly continues to look for work. Stewart followed him, with tape recorder, while he hopefully -- but unsuccessfully -- searched for a job.

Mr. and Mrs. X, the family with whom Stewart lived, have four children -- three boys ages 13, 14 and 21, and a girl 17. The youngest child is deaf and attends a school for deaf children, but lives at home on weekends. The eldest son is working part-time while trying to complete his college education. He contributes about \$10 a month to the family income.

Stewart ate the same food that the family usually exists on -- and admitted that he had lost at least 15 pounds during the week. "While my hostess tried to make the meals attractive, I just couldn't eat liverburgers and two-day old vegetables," Stewart said. He also observed that the 17-year-old daughter has never had her own bed -- or bedroom -- and every night is forced to sleep on the living room couch; that the 13-year-old boy has never had a haircut in a barber shop....

"When the deaf boy came home from school on Friday, I took out the tape recorder to reflect upon the joy that this simple event created within the family circle," Stewart said. "I tried to control myself -- but it was so depressing, I cried. I've been in the broadcasting business for many years -- but nothing -- and I mean nothing -- has touched me like this assignment has."

He said that all he could think of was the last line from the book Anthony Adverse where the mother holds her hands skyward and

(continued on page three)

In the Liturgical Spirit.....

THE WORD OF GOD

When the changes in our format of worship take place this year, it will no longer make sense for Catholics to come skidding into Sunday Mass just in time to be present for the "principal parts." The old term, "Mass of the Catechumens" will be better understood--but it will not "divide" the Mass. When we invite a Protestant friend, he will find himself very much at home in the "fore-Mass" or "Service of the Word."

The entire Mass is made up of two parts: The Liturgy of the Word (up to the Offertory antiphon) and the Eucharistic Liturgy. The two are so closely linked that they form one single act of worship. Our Lord is present to us in several ways; what is pertinent here is that He is present in His word, since it is He Himself who speaks when the Holy Scriptures are read in the Church. Do we have for the Bible that "warm and living love" so much a part of Christian tradition?

We are late, as a general sector of Christianity, in appreciating Scripture. Many Protestants excel us in their knowledge and love of biblical texts. For them it began with home-training; Sunday services simply deepened and increased their familiarity with the Word of God. Their use of the vernacular, of course, prevented that wall of misunderstanding that has kept the average Catholic less Bible-conscious.

The Liturgy of the Word is built around the Epistle and Gospel. These elements will be re-focussed in the new changes. In the Sunday Mass, the Epistle will be read to the people in English by a lay-lector, the priest not reading but listening. The Gospel (always from the New Testament) will then be read aloud in English. In later revisions of the liturgy, a much fuller use will be made of the Bible, using a three- or four-year cycle instead of one.

It helps if we stop, for a minute, and put aside our worries about changes, revisions, the vernacular and the zones of worship. The vital thing about the first part of the Mass is that it is built on the Word of God. He, -- infinite wisdom, -- speaks to us with our slow intellects and faltering tongues. The lessons and psalms are right from His eternal mind, the human authors faithfully recording their meaning. The other prayers and songs of the Mass are inspired by the Bible. The meaning of the Eucharistic Action, and sacramental signs is derived from its pages. That "warm and living love" for the Bible comes only by familiarity. "Be still, and know that I am your God."

All liturgy teaches. It is chiefly a process of worship but it is constantly instructing too. It proclaims Christ's Gospel, and in-

vites the people's response. One German bishop (from the Communist zone) told us in the Council that in his diocese, he was not permitted to have Catholic schools, newspapers, or organizations. "Only in the liturgy," he said, "can the Church carry out her educational function."

When you hear next Sunday's Epistle and Gospel, consider this for a moment: if the Mass were the only means of Catholic instruction we had, would we give it closer attention?

--by Archbishop Paul J. Hallinan
--from How to Understand Changes in the Liturgy

* * * * *

POOR LIKE ME (continued from the front page)

and pleads, "My God, please let something good happen to us."

The mother's plea is addressed to every man because God gives his gifts most often, not directly, but through human persons. God expects every man to be his brother's keeper. He gives man the brains to solve the problem of too much food in one place and starvation in another. Man blames God because every person does not have enough money to buy bread, and at the same time man spends billions of dollars to make guns and bombs.

One long range commitment, I think, is demanded of every college student. The commitment to study one's speciality, whether it be biology, or business, or political science, with his perspective: How can I prepare myself to take an active part in the war against poverty? An immediate concrete response is to put money into the box marked FOR THE POOR....

--from The Chaplain's Bulletin
St. Vincent College

We must have for the poor man a special reverence and a great concern. He is the mirror of Christ, as it were a living sacrament of Him. He is both a stimulus and the object of acts of charity. He is our brother and his needs, even if they are not rights in themselves, put us under obligation to him. If we pass him by, he makes us uneasy, but if we help him he brings us joy. He teaches us to live well, if we will hear his silent lesson. He is a travelling companion who, if we look closely, is always with us. As Jesus said: "You have the poor among you always" (Math. 26:11).....

The Bible speaks of the duty of alms-giving, its piety, its virtue -- redeeming for the giver, consoling for the recipient. The whole of Christian tradition shines forth in these acts of individual goodness and social providence..... Today we call it charity, aid, help, relief, or some other name, but the concept should remain what it originally was, namely, the spontaneous gift of an economic value to an indigent brother, not so that he remain indigent, but rather that he may rise above his need and become able to take care of himself. The offering must be made freely, out of love -- and let us say it once and for all, out of love for God.

--Pope Paul VI

For Freshmen Only.....

THE BIRDMAN OF ALCATRAZ

One chair, one sack, one radio, and some books, that's it -- YOUR CELL. By now you're painfully aware that you're not on a pleasure weekend at a Holiday Inn. Your room keeps getting smaller. The novelty of the campus wore off weeks ago. All the new faces are now familiar. Your life is falling into a dull routine -- the sack, classes, the sack, lining up for chow, the sack, lining up for chow, the sack.....

From your favorite vantage point -- the mattress -- you can almost taste the tantalizing meals Mom cooked just for you. As you muse, the carefree casualness of high school seems like a lost luxury. Then out of the ceiling SHE appears, The Doll. Your memory is crowded with a hundred images of the great times you had last summer.

All the campus activity can't halt the loneliness which has a way of working into your every pore. You begin to feel down in the dumps. You sink deeper into discouragement. Then BANG! You're caught in the subtle trap of escape and day dreaming. And you know, as well as I do, that day dreaming spells sudden death for your moral and intellectual life. Never is a fella's resistance as low as when he runs away from the harshness of life and flies into the warm security of the unreal world of his imagination.

It's a tough assignment to grapple with loneliness, the absence of Miss Wonderful, and the bigness of the University. But Buddy, you have to grapple with it or else you're going to get shot down.

This dormitory living is your Big Challenge. Running away from it, escaping into the pink and blue softness of your dream world, and taking a bath in self pity have yet to solve any fella's problems. Life's difficulties devour the fella who tries to run away. It's only the fella who grabs ahold of life's rough edges with his bare hands who knows the taste of victory.

What works in trying to beat loneliness, homesickness, and day dreaming? Play sports. Make friends. Budget your time. Keep your sense of humor. And believe it or not---prayer.

-- Father Baker, C.S.C.

P.S. The best way to make your dreams come true is to wake up.

* * * * *

IN YOUR CHARITY please pray for the following: Pat Boisvert, seriously injured in a car-bicycle accident on West Angela Boulevard last Tuesday evening. Also seriously ill, mother of Tim Shean of Morrissey; mother of Father Chester Soleta, Vice President for Academic Affairs