CONSEQUENCES OF GODLESSNESS

If there is one feature of our modern age which distinguishes it from preceding civilizations, it would seem to be our almost universal loss of the sense of God, says Father Robert W. Gleason, S. J., in his most recent book, The Search for God. "Men of former ages held one thing to be crucial: the religious question. In our day, endless activities consume the time and energy of men: business, money, knowledge, power, work, the pursuit of pleasure. Engrossed in the conquest of the world around him, modern man seems interested in matter rather than spirit, in himself, rather than God."

A companion to this first loss, says Father Gleason is our loss of a concept of true morality. "In our own times, no surer sign exists that man has in large measure lost the sense of God than the widespread weakening of the sense of right and wrong." A morality without obligation or sanction has been constructed to take its place, but in spite of the intentions of its innovators, it is but a caricature of authentic morality. "Since sin presupposes a personal relationship to God, the very concept disappears and we arrive at a system of 'morality without sin'." Even religious leaders today tend to settle moral questions without reference to God, as if morality could be detached from its foundations in Him.

This modern denial of God, though its purpose is supposed to be that of asserting man's freedom, has resulted in the undermining of the very bases of freedom. "Mankind today seems to be in the grip of fear and uncertainty. Lacking an absolute on which to depend, man has no solid base for inner peace, and so finds himself restless, anxious, and insecure."

"From the moment man attempts to make of himself an absolute, he

(continued on the back page)

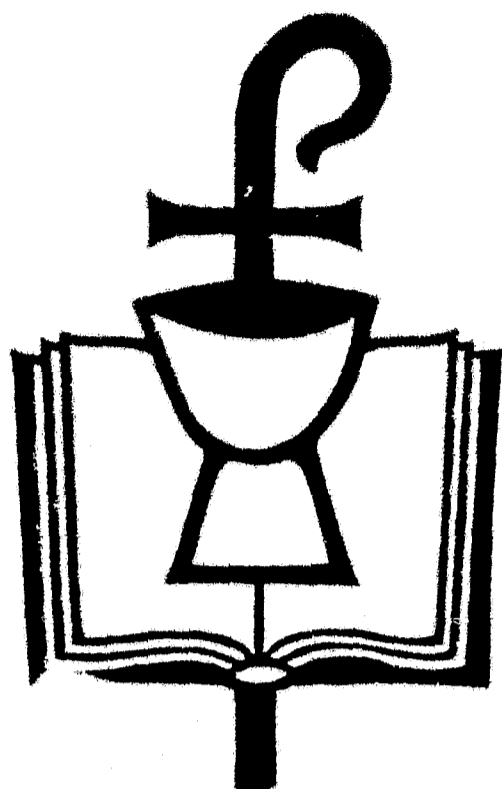
MASS FOR JERRY WITZEL

Solemn Requiem Mass will be offered by Father Hesburgh at 5:10 p.m. on Tuesday, January 12, for the repose of the soul of Jerry Witzel who was killed the week before Christmas in an automobile accident in Belgrade, Yugoslavia.

Members of the family plan to be present at the Mass. Your presence at the Mass will be an expression of sympathy and a consolation to them.

Members of Jerry's class, the sophomores, should make a special effort to attend.

WHAT'S THE FUTURE FOR THE MISSAL?



It is surprising to learn that the missal with a vernacular translation of the canon of the Mass was on the Index. In 1897 Leo XIII permitted vernacular publication. The "missal" age began. By the late thirties and early forties the missal was growing in usage in Catholic life. At present to be an "in" Catholic you really ought to own one. The Sunday missal, leaflet and daily missals are great aids to devotion. We have all experienced the sense of participating at Mass when we used them. Some can even remember trying to get by the Sister in the pew without her seeing that we had forgotten our missal.

In God's providence the missal has prepared us for even fuller and more complete participation. In bygone days, with the precision of astronauts, we guided our missal through the Mass tracking priest at the altar with his missal. We liked it. When we didn't use our missal, we somehow felt we had cheated the Lord. When we used it, there was an A-OK celebration. As a result, familiarity with the prayers of the Mass is very common with large segments of our Catholic population. So familiar, in fact, that we might find some of them hard to give up in view of fuller participation. In this category we note especially prayers like the Confiteor and the Offertory prayers. These prayers have familiar and pious meaning for the devout missal tracker.

The rather slavish use of the missal, to which we have all grown accustomed, will be modified a bit by active and full participation. As each one takes his proper part in the celebration, he will naturally confine himself to the prayers that pertain to his role.

Just as a rocket launch is a team effort, so is the Mass. It is the team effort of the family of God. Each has his proper role. Each contributes his talent. Everything in the Mass is not for everybody. The priest should do and say what belongs to him. The people do and say what belongs to them. Previous use of the missal, praiseworthy as it was, had the people following the priest as he said and did everything.

For example, the beautiful Ordinary prayers of the Offertory are strictly speaking the private prayers of the celebrant. They pertain especially to the priest. The most important prayer of the whole Offertory rite is the one we always skipped to catch up with the priest as we "missal-tracked" him. That is the secret prayer. A more desirable form of participation would be for us to sing dur-

ing this part of the Mass a suitable Offertory hymn. Then we would concern ourselves with our part in the Offertory - the Secret. As we learn more about the basic structure of the Mass, it will become evident why some of our familiar prayers will give way to song or even just reverent listening.

- by Rev. Warren J. Werwage
- in The Register (Sept. 27, 1964)

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YOUR RESPONSIBILITY FOR SEX MOVIES

Public demand for "bread and circuses" in the form of explicit sex films has made major financial successes of such material - whatever their artistic merits - over the past 18 months, asserted the show business weekly Variety recently.

"Whether or not the public's inherently low taste is to blame," it said, "the entire situation pertaining to adult screen fare may well be reaching crisis proportions."

The paper noted that the United States Supreme Court, whose interpretations of anti-obscenity laws have been favorable to attempts to knock down conventional moral barriers, now has before it cases involving the whole issue of film licensing and a picture which includes scenes of sexual intercourse.

Subjects covered in recent box-office hits "have included a carefree-to-affectionate view of prostitution, 'innocent' sexual promiscuity, heterosexual perversion, incestuous lesbianism, inadvertent bestiality (for laughs yet!) as well as the more or less conventional sexual act itself."

Variety also noted that "despite editorials blasting the industry, cries of alarm from supposedly widely representational moralizing groups, etc., never before in one comparatively short period has the public so avidly accepted the bawdy, the blue and (sometimes) the downright vulgar."

A situation which "highlighted the nature of today's market" was said to be Jack Lemmon, star of Good Neighbor Sam.

"Lemmon, because of his identification with such racy items as Irma and Yum Yum Tree wanted a nice clean, non-suggestive type of ad campaign for Sam. This was prepared. The pic opened and in its early dates looked like a disaster.

"Columbia decided to spice up the sell. Succeeding dates were smash. Lemmon blew his top. The original campaign was reinstated and grosses fell off again. The second campaign was introduced and the pic looks to hit \$6,000,000 in the domestic market."

So Lemmon "will blush all the way to the bank," added Variety.

CONSEQUENCES OF GODLESSNESS (continued from the front page)

begins to destroy himself. Since his innate religious sense is fundamentally a need for truth, to stifle it is to thwart his own nature. The godless man of our time is one who refuses to adore and who, as a result, is a man twisted and deformed. As certainly as God, the Author of nature, is integral to the concept of Man, His presence is necessary to the structure of man's historical existence. The man who does not adore the Divinity has somehow lost his humanity.

"Today, by their actions," Father Gleason continues, "men manifest a feeling of rootlessness, a sense that existence is purposeless, that life is bereft of meaningful experience. Modern writers, obsessed with pessimism, accurately reflect the spiritual state of much of contemporary society..... In his desire to be rid of God, modern man has handed himself over to the blankness of an idolatry which has as its object an empty abstraction in place of the living Ruler of all things."

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FEAST OF THE HOLY FAMILY

On the first Sunday after Epiphany the liturgy focuses attention on the Holy Family of Nazareth. Still a part of the Christmas cycle, the feast of the Holy Family is of fairly recent origin. It was first celebrated in Canada in the 18th century, but not until 1921 was it extended to the universal Church by Pope Benedict XV. The primary reason for this extension was to improve family life, which had suffered greatly because of the first World War. Sunday's liturgy, therefore, is directed toward the spiritual restoration of the family. Certainly, since 1921 many forces have been at work on the disintegration of family life. The Holy Family is the model on which to rebuild family life. Each member has in the Holy Family a prototype: the father of the family in St. Joseph, the mother of the family in Mary, the children in Christ Himself who as He grew in wisdom and years was still subject to His parents.

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KEENAN HALL CELEBRATION

The newly ordained Father Michael Conley, C.S.C., prefect of the fourth floor of Keenan Hall, will offer a Solemn Mass in Keenan Hall Chapel next Sunday at 12:15. Father Heppen will be archpriest at the Mass; Father Requa, deacon; Father Langdon, subdeacon. It is an all-star Keenan Hall cast, so the Mass is for Keenan Hall students only. Others who customarily attend the 12:15 Mass there will please go to Sacred Heart Church or to an earlier Mass next Sunday.