



RELIGIOUS BULLETIN

VOL. XLIV, NO. 29
TUESDAY, FEBRUARY 2, 1965

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

February

Mon Tues Wed Thur Fri

1 2 3 4 5

Today -- Feast of the Purification of the Blessed Virgin Mary. Also called "Candlemas Day". Candles were blessed this morning before the 6:00 Mass in the Crypt.

Tomorrow -- Feast of St. Blaise -- the day on which the sacramental of blessing of throats is given. Throats will

will be blessed in Sacred Heart Church after the 11:30 and 5:10 Masses. See your hall chaplain about the time for the blessing of throats in the hall chapels.

First Friday. There will be exposition of the Blessed Sacrament in the Lady Chapel between 12:00 and 4:45 p.m., at which time Benediction will be given. Liturgical renewal leaves room for private prayer and intimate conversation with Christ our Brother present on the altar under the species of bread. First Friday adoration is a worthwhile tradition which this generation of students should not want to take the responsibility for discontinuing.

CATHOLIC PRESS MONTH -- The observance of Catholic Press Month each February throws into focus the apostolate of the press. This year the providential naming of Archbishop Lawrence J. Shehan of Baltimore as the newest American Cardinal highlights further this annual observance. Cardinal-designate Shehan is the episcopal chairman of the NCWC press department.

In his press month statement Archbishop Shehan stressed the greater and newer needs of the Catholic press in the post-conciliar age.

". . . As the general role of journalism gained influence through the growth of democratic institutions, the correlative vocation of Catholic journalism became more necessary for the formation of Christ-centered faithful and Christ-minded citizens.

"Hence, for all its accuracy, the repeated assertion has long grown threadbare that 'never has true Catholic journalism been more necessary than now.' We are therefore condemned to a cliché when we justifiably make that same assertion in a year when the Second Vatican Council will most likely end and a postconciliar age will begin. Once again, history proves that nothing is so true as a truism.

"History -- both past and exceedingly present -- likewise suggests that within the Church a lengthy period of growing pains is in the offing. During this period, Catholic journalism will be uniquely challenged and must be adequately equipped 'to disturb the comfortable and to comfort the disturbed.'

"The Council's master document, the Constitution on the Church, insists that the laity should openly reveal their needs and desires to their pastors. This they should do 'with that freedom and confidence befitting children of God and brothers of Christ.' Further, 'the laity are, by means of the knowledge, competence, or outstanding ability which they may enjoy, permitted and sometimes obliged to express their opinion on those things which concern the good of the Church.'

"The Council document directs that such opinions should be expressed 'through agencies set up by the Church for this purpose.' One such agency already exists in the pages of the Catholic press...

"Public opinion, however, should be in continuous conversation with the authentic teachers of the living Church. Here the Catholic press is called upon to function as an intermediary between the divinely appointed teachers within the Church and the whole People of God who are summoned to transform the everyday world according to the mind of Christ...

"May Catholic Press Month 1965 then, be the occasion of professional rededication to the worthily classic maxim: in necessary matters, unity; in open matters, freedom; in all matters, charity."

Diocesan newspapers (Our Sunday Visitor and The Register are available each week at the doors of Sacred Heart Church.), Catholic magazines -- America, Ave Maria, The Commonweal, The Critic, Jubilee, Worship, New City, U.S. Catholic and many others -- are the principal sources through which students can express themselves and follow the ecumenic dialogue.

Catholic books are another branch of the Catholic press, and Catholic Press Month should direct students to the need for a program of spiritual reading. To this end -- Father Trese's article below. . .

A BALANCED READING DIET

"If you abide in my word," Jesus tells us, "you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free" (John 9:31-32).

Our Lord meant, as He Himself went on to explain, that acceptance of His teachings would free us from the slavery of sin. It is obvious that we cannot view the world through Christ's eyes and make our judgments in accordance with His values, and still remain a chattel of Satan.

We may feel, with considerable truth, that we do abide in Christ's word and that we have shed the shackles of sin. We concede that we are far from perfect, but we do try to maintain our

union with Jesus. We do try to remain in the state of grace.

However, freedom is not a gift which is acquired once and forever. It has been often said that the price of freedom is eternal vigilance. If this is true of political freedom, it is doubly and triply true of spiritual freedom. To abide in Christ's word, to retain His mind and His outlook, is not accomplished by a single decision. Our grasp upon His truth will be maintained only by a continuing effort to probe more deeply into His mind and to absorb His truth more fully. Only in this way will our Christmindedness survive the secular culture in which we live.

Our mind is influenced, inevitably, by what we feed into it. We saturate our mind with daily newspapers, with magazines and television programs which are wholly secularistic. . . oriented to the here and now, and frequently man's short-term values are substituted for God's eternal values. . .

If we are to abide in Christ's word, if we are to keep our Christian mentality from being diluted by our daily intake of secularistic thought, we must balance our intellectual diet with a generous measure of spiritual reading. Our growth in the knowledge of Christ and His truths must keep pace with our knowledge of world affairs and secular progress.

A few words from the pulpit on Sunday hardly can offset the thousands of words which the world will speak during the rest of the week. Our weekly diocesan paper hardly can balance alone the seven issues of our favorite daily. We need, all of us, a program of spiritual reading which will sharpen, every day, our supernatural perspective. There is none of us so busy that he cannot, with determination, salvage fifteen minutes to half an hour a day for spiritual reading. Even on fifteen minutes a day, it is amazing how much knowledge a person can acquire in a year's total of 90 hours.

Our program of spiritual reading need not be an expensive project. Some of the finest of Catholic literature now is published in paperback format at modest prices. . . In spiritual reading what is tender steak to one person may be tough leather to another. . . we should browse a bit; read a few pages of this book and that, until we have found one which promises to hold our interest. . .

To a great extent we are what we read. We think the kinds of thoughts our mind has been fueled to think. If we are to keep Christ's word and to retain our spiritual and intellectual freedom, we must continue to uncover, through our reading, the limitless riches of Christ's truths.

--from The Catholic Messenger

The column, "About Books," a regular feature of the RELIGIOUS BULLETIN can serve as a guide to spiritual reading for college men.

About Books.....

THE MISSION OF LITURGY TO THE MODERN WORLD Many non-Catholics, says Brian Wicker in Culture and Liturgy*, have in the past mistakenly assumed that the administrative organization of the Church is the real essence of the Church. They have permitted the monolithic, institutional appearance of the Church to obscure the fact that the Church is first of all a human society directly gathered together by God, and that authority exists merely for the purpose of serving this community.

The task of Christians today, he says, is to mediate this truth to the world through the Liturgy. This, of course, requires that the liturgical actions of the Church be intelligible to all within the community. The worshipping community, therefore, will have to have a deeper realization of what it already does. It will have to have a deeper realization of the cultural dimensions of the liturgy.

The liturgical actions of the Church, says Mr. Wicker, are not novelties parachuted down to us from heaven in a kind of divine rescue operation. They are sacramental actions lying within a long historical and cultural tradition. They are part of our culture in a modern sense. They should, therefore, be central to our whole way of life. They should give depth and meaning to all our cultural activities.

There is a danger, however, that "culture" even here will be thought of as something with which only a cultivated few will be concerned. Actually the idea of culture as the heritage and activity of the entire community needs to be realized and then manifested to the world at large.

*Sheed and Ward, \$3.50

Our community-ness needs to be made real to the world, and this can be done only through the Liturgy. Any relationship between people, of course, can be had only when people do something together. Relationships which constitute the ecclesial body of Christ must be encounterable in real experience. Such an encounter is provided by the Liturgy, which is our inter-relationships actualized, made manifest in exterior actions.

The future belongs to Christianity, thinks Mr. Wicker, if the relationships of Christians one to another can be made visibly encounterable by the world. The future belongs to Christianity, not in any backward-looking conservative sense of returning to something which has been disastrously lost, but rather in the sense that only Christianity can offer to society that kind of consistent symbolization it needs -- not creating a culture apart from the rest of society, but making it possible for men to adapt themselves to a modern industrial world while at the same time grasping a modern realistic liturgical system of symbols and making these symbols their own.

-- Claude L. Boehm

* * * *

IN YOUR CHARITY please pray for: Deceased -- mother of Jim Mc Cue of Cavanaugh and wife of Vincent, '30; father and grandmother of Pete Braunecker of Lyons.