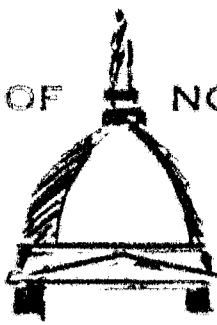


RELIGIOUS BULLETIN



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IT CAN'T HAPPEN HERE -- BUT IT DOES

It can't happen here -- at Notre Dame, which means Our Lady; at Notre Dame, the greatest Catholic university in the United States. Yet it does happen here. . . . Students arrive late for Sunday Mass -- not just a few students, not just a few minutes late. It's the usual thing to see students arriving in a stream twenty or twenty-five minutes late, practically through the entire sermon. And the later the Mass, the greater number of students who arrive late.

On any particular Sunday the late-comers will fall into three categories:

- 1) There will be those who are late with justifiable reason; and for them to be late is rare. They forgot to set the alarm; they broke a shoe string in their hurry to be on time; a bloody nose erupted after they got out of bed. This reminder is not meant for them.
- 2) There are those who are late because they are weak and perhaps have an overdose of that common human failing called laziness. Those in this group know they drift, and they don't resent a reminder such as this to bring them back to a more conscientious dedication to their Christian commitment. They realize they have been giving scandal to others weak like themselves and will take this reminder in good grace with a resolve to amend their ways.
- 3) There are those -- only a few, we hope -- who come late habitually and deliberately, timing their arrival for the end of the sermon. They assist at Mass only out of habit or out of fear. They are the unfortunate ones who have no appreciation of the Mass. Of course, someone else is to blame -- the priests who preach such lousy sermons; the Sisters who have such a legalistic, Puritan outlook; the RELIGIOUS BULLETIN which never says anything. These are the nominal Catholics, Catholics without a commitment who as such are a loadstone around the neck of Mother Church.

Bringing this abuse into the open is bound to raise the hackles of many of the offenders and of some of the "do-gooders." The latter will point out that Christ would treat the delinquents kindly, forgetting that He called the Pharisees whited sepulchers and in anger drove the buyers and sellers out of the Temple. The of-

(continued on page three)

In the Liturgical Spirit.....

SONG IN WORSHIP

For a long time our Sunday congregations have been "displaced" people. But off from the sanctuary by the Communion rail and separated from the choir by the organ loft, we have been a seeing and hearing people. We watched the priest at the altar; we listened to the choir. Now the Church desires that we become a speaking and singing people.

This will take time and patience. The Church of silence cannot become the Church of song overnight. However, Vatican II urges us to begin.

"The musical tradition of the universal Church is a treasure of inestimable value greater even than that of any other art. The main reason for this preeminence is that, as sacred song unites to the words, it forms a necessary or integral part of the solemn liturgy" (112 Constitution).

We have always sung at Benediction. We have sung hymns at May crownings, evening devotions, and the like. We sang at the children's Mass. We know our parish choir does a good job at Sunday Mass. On Easter and Christmas the choir members let out all the stops.

We have recognized singing as a part of our Catholic life. But it has been a fringe part at least for the "displaced" congregation. We will sing, it is true, but most people feel that the real moments of prayer are the silent ones. It is not yet in our mentality that singing sacred songs can be real experiences of authentic prayer. Perhaps this is why it is so difficult to teach people to sing at the Communion of the Mass. Vatican II assures us that song and music add "delight" to prayer (112 idem).

Through no fault of our own, most of us have a "low" Mass mentality. All of us can remember at one time or another dodging the Sunday High Mass. Still today some do this with great consistency.

Cardinal Lercaro wisely remarked, that in reality the Low Mass is a High Mass on one note. Historically, we know that the familiar Low Mass was not always so familiar. It arose from a missionary condition. In fact, considering the entire history of the Church, it is of recent origin.

This "Low Mass mentality" has led to a certain fearfulness about singing loud and clear with the sacred precincts of the Church. In stead of the singing people of God, we are the embarrassed people of God. Part of this due, not only to years of silence in church, but also in our homes.

As a people we do not sing as much as formerly. Family recreations used to involve a lot of singing. Because people could both pray and sing, novenas became popular. Psychologically though, we have always associated the Mass with great prayer and silence.

Understanding more completely our part in the Mass will demand of us that we prayerfully sing those parts assigned to us. We will do this for two reasons:

Song, more than mere spoken words, is a sign of joy.

Singing together at Mass is the sign that we are glad to be Christians. Also, it is a sign of our oneness. This is of the essence of the Eucharistic celebration. We are the one people of God, made one in Christ by the one Bread that we eat. Sacred song is the outward sign of this inner unity.

- by Rev. Warren J. Werwage
- in The Register (Oct. 11, 1964)

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IT CAN'T HAPPEN. . . (continued from the front page)

fenders, striking back at the RELIGIOUS BULLETIN may even threaten not to go to Mass at all. A threat? Maybe to them are already being applied the words of "the First and the Last and the Living One" dictated by Him to St. John and recorded in the Apocalypse: "You are not cold; you are not hot. Would that you were cold or hot! And so, because you are lukewarm and neither cold nor hot, I am going to vomit you out of my mouth."

We hope not. These "three-principal-parts" Catholics don't even realize what they are missing. They haven't been thrilled by the new vigor of the Liturgy of the Word. They haven't experienced the joy of singing an entrance hymn with their fellow worshipers. They haven't heard the exhortations of Paul, of Peter, of the Old Testament prophets or the good news of Christ Himself proclaimed in the language of every day speech with a new cogency for the Twentieth Century Christian. They've even missed the freshness of the homilies inspired by the ferment of Vatican II theological development.

They are missing so much, these "three-principal-parts" Catholics. We hope and pray that they soon become "whole-Mass" Catholics so that by participation in the Liturgy of the Word they may acquire new love for the Liturgy of the Eucharist.

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IN YOUR CHARITY please pray for the following: Deceased -- father of Joseph Nicolosi of Alumni; priest-uncle of Charles Feicht of Morrissey; grandfather of Prof. Oliver Ludwig of the Department of Chemistry; father of Ken Geoly, '65; Thomas Dalrymple, '61; Clement L. Devine, '07; father of John F. and Francis M. Wilbraham, '62; Col. Elmer J. Collins, '23; John L. Buckley, '38; Frank L. Cullinan, '18; father of William P. Najjum, '60; father of William P. McVay, '40 and of James F., '43; father of William A. Baum, Jr., '41 and John C., '44; Edward W. McDermott, at Notre Dame, 1899-02; Reuben F. Momsen, '25. Ill -- grandmother of John Garlington of Zahm; Tom Dupret, high school student of San Carlos, California injured in an automobile accident. Special intentions -- of Jim Murphy of Public Relations; of John Huarte's brother and sister-in-law whose three-week old son Michael died unexpectedly.

For Freshmen Only.....

ALCOHOL -- THE COWARD'S COURAGE

The Party's over. With wallets chuck-full of false ID's, pockets bulging with mysterious brown bags, and mouths babbling, the bottle babies make the scene. Like Hollywood extras they go through all the motions of being smashed, ploughed, or all-gassed-up. The whole bit is a real attention grabber. The gals are shocked, the adults are embarrassed, the regular fellows feel like throwing-up, and everyone is convinced that evolution is no longer a theory.

A can of beer or a slug of bourbon makes an intellectual midget into a genius, a social idiot into the "life of the party", and a wall-flower into a "big" man. It's a coward's courage and an insecure fellow's strength. There's only one flaw in the whole routine -- everyone can see right through it. So if you can't carry on a conversation with a girl don't advertise it -- go to a speech clinic. If you can't dance don't broadcast it -- see Astaire. If you are no athlete don't go out of your way to prove it -- try working out with a YoYo. But whatever you do, don't come on with that stale and moldy "drunk routine".

Besides shouting to everyone what a jerk you are, drinking loosens the strings of your tongue, weakens you horribly as far as sexual temptations are concerned, and makes you act more like a chimp than a chap. Worst of all this kind of drinking gets you in the habit of crawling into a bottle to find confidence and security -- confidence and security you don't have in yourself. Here's the big temptation to be a real fake and to run away from life. How unreal can a guy get?

Alcohol is one of God's creatures. It is good. How are you going to use this creature is your decision. It's a very personal matter and not a question of conforming to an image. You must answer for yourself these basic questions: Can I drink? How much can I drink? With whom can I drink? Where can I drink? How does it affect my temper? How does it affect me sexually? Am I disobedient (which is a commandment too) when I drink? Why do I drink? These questions cannot be decided by your roommate or the gang. You are a big boy now -- a University Student. This is your personal decision. You and only you can form a conviction about the place of alcohol in your life. Don't leave it up to chance because if you don't drive it -- it will drive you.

-- Father Baker, C.S.C.

P.S. College is the fountain of knowledge where everyone goes to drink.