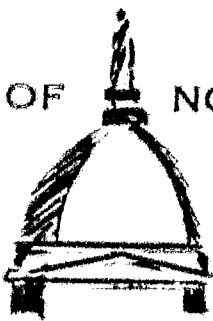


# RELIGIOUS BULLETIN



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## LENTEN THEMES -- SIN, SANCTIONS, SELF-DENIAL

A sense of sin, Divine sanctions for moral evil, and self-denial are the three dominant themes of the Lenten liturgy, according to Fr. Vincent P. McCorry, S.J., writing his column "The Word" in America (February 27, 1965).

With regard to the sense of sin he observes: "Man stands before God a sinner. This does not mean that you and I and the bus driver and the lady next door are monsters of depravity. Neither does it mean that, under the appearances, we are all admirable types who merely and understandably suffer by comparison with holy God.

"When, on Ash Wednesday, the Church talks about conscientia delictorum (an awareness of sin) and pravitatis nostrae demeritum (the record of our sinfulness), she is factually remarking what we all know quite well: that we are infected with evil; that we have done evil; that we still periodically hanker for evil. The Church is not thrashing about in a convulsion or palpitating with hysteria. She is calmly noting a fact and expressing a truth."

That God's justice and holiness demands a reckoning and retribution for moral evil is the second dominant theme of Lenten liturgy. "A religious idea that bulks as prominent as any in the Old Testament is the conviction that God punishes sin. For some reason or variety of reasons, this ancient and highly documented notion seems nowadays to be regarded with embarrassment and distaste. One gets the impression that it is very bad form to suggest that Christ will one day do what He said He would do: come hereafter . . . and . . . recompense everyone, then, according to his works. It is a point, however, upon which the Bride of Christ experiences neither doubt nor embarrassment. Parce, Domine, parce populo tuo, the Church prays earnestly in this time: Lord spare, please spare Your people."

"A third preoccupation of the Lenten liturgy," Fr. McCorry continues, "is, of course, self-discipline, self-abnegation, self-denial. Here again we encounter an element in the Christian religion that now seems to stand in some danger of being whittled down not to a sharp point but to a vanishing point. Let it only be recalled that Christ issued a clear direction under the symbolism of carrying a cross. He then proceeded to carry a very real and heavy cross. Reasonably, He looks to His followers to follow."

## THE NOTRE DAME DISPENSATION

Bishop Leo A. Pursley of Fort Wayne-South Bend grants to Notre Dame a dispensation from the general law of fast and abstinence, as given on the opposite page.

Limitations: This dispensation extends to all days of the year except Ash Wednesday, Good Friday, Holy Saturday, and the Vigil of Christmas. Abstinence must also be kept on all Fridays.

To Whom It Applies: It applies to all students, faculty members, employees, Religious assigned to the University or to a Religious House, visitors -- to all these, when they eat on campus (which includes the Morris Inn). For the campus resident, or visitor, the dispensation is strictly local. It may be used only on campus. This is required in order that scandal be avoided in town where other Catholics are required to observe the general law. This dispensation has been extended to students living off-campus, provided no scandal is given.

Conditions: In granting the dispensation, the Bishop laid down these conditions: "that those who avail themselves of it will substitute other forms of penitential works, such as attendance at public Lenten devotions, of week-day Mass, and the practice of voluntary self-denial of some sort, such as abstention from alcoholic beverages or too worldly amusements." The letter which extended the dispensation to off-campus students says: "provided that they will substitute attendance at Mass and Lenten devotions during Lent."

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DAILY ADORATION On the campus the only University-wide Lenten devotion -- such as the Bishop mentions as a substitute for fast and abstinence -- is daily Exposition of the Blessed Sacrament on the altar of the Lady Chapel in Sacred Heart Church. Monday through Friday the Blessed Sacrament is exposed after the 11:30 Mass, and Benediction of the Blessed Sacrament closes the adoration at 4:45.

A week ago a letter was delivered to each student on campus asking him to commit himself to one half hour period of adoration each week. The purpose of this advance commitment is to ensure proper reverence for the Blessed Sacrament which, when exposed should never be left unattended.

Response to this letter has been satisfactory -- much better in some halls than in others. But there are no doubt many who postponed filling out the form on the reverse side of the letter. Meanwhile the letter has been lost. Hence the form is reproduced in this BULLETIN. Drop the slip into the envelope provided in the bulletin board area of your hall. A card will be sent to remind you of your hour of adoration.

(Only three periods still have not even one adorer: 12:05 - 12:35 on Tuesday; 3:35-4:05 on Wednesday; 2:35-3:05 on Friday.)

GENERAL REGULATIONS ON FAST AND ABSTINENCE

FAST Everyone over 21 and under 59 years of age is bound to observe the law of fast.

On days of fast only, one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday, Holy Saturday, the day before Immaculate Conception and December 23 or 24 (ad lib.).

The days of fast are the weekdays of Lent, Ember Days, the Vigil of Pentecost, the day before Immaculate Conception and December 23 or 24 (ad lib.).

Eating between meals is not permitted; but beverages, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected the law does not oblige.

ABSTINENCE Every Catholic person over 7 years of age is bound to observe the law of abstinence.

Partial Abstinence On days of partial abstinence, meat and soup or gravy made from meat may be taken only ONCE a day at the principal meal. Partial abstinence is to be observed on Ember Wednesdays and Saturdays, and on the Vigil of Pentecost.

Complete Abstinence On days of complete abstinence meat and soup or gravy made from meat may NOT be used at all. Complete abstinence is to be observed on Fridays, Ash Wednesday, Holy Saturday, the day before Immaculate Conception and December 23 or 24 (ad lib.).

ASHES will be distributed tomorrow (Ash Wednesday) in Sacred Heart Church before and after the 11:30 and 5:10 Masses. They will also be distributed in hall chapels. For times see the bulletin posted by the hall chaplain.

For my half hour period of adoration before the Blessed Sacrament exposed on the altar of the Lady Chapel, I have selected: (Check one day and half hour period)

MONDAY _____	12:05-12:35 _____
	12:35- 1:05 _____
TUESDAY _____	1:05- 1:35 _____
	1:35- 2:05 _____
WEDNESDAY _____	2:05- 2:35 _____
	2:35- 3:05 _____
THURSDAY _____	3:05- 3:35 _____
	3:35- 4:05 _____
FRIDAY _____	4:05- 4:35 _____

(Periods begin five minutes after the hour and half hour so that the Blessed Sacrament will not be left unattended during class change time.)

Name \_\_\_\_\_ Hall \_\_\_\_\_

For Freshmen Only.....

YOU ARE DUST

The ashes you receive on Ash Wednesday, no longer ago than last Palm Sunday, were green, moist, and supple palm branches. The once clean-smelling, sinewy stalks have become nothing but black flakes of dust blowing from your forehead.

Today you are strong, agile, quick, healthy, muscular, and even handsome. You're young. But soon, very soon, you'll be part of the soil you so firmly walk on today. Your fresh skin, your hard teeth, your limber muscles, your keen eyes, and your solid bones will be dust. No matter how well-made the coffin --- this is your inescapable fate.

In terms of the absolute -- What value is it to flatter my daily decaying body?

In terms of the eternal -- What value is it to allow by bodily desires to determine all my activity?

In terms of the ultimate -- What value is it to pamper my every sensual whim?

In terms of the infinite -- What value is it to cater to the insatiable demands of my instincts?

Why Lent?            Why Ashes?            Why Fasting?            Why Self-denial?

1. You have a "Tiger In Your Tank" that will tear you to pieces unless you have learned some self-control. Contrary to the prevalent feeling, there's no other way --- your passions have to be disciplined.
2. You have your own personal sins and the sins of the world to make reparation for.
3. Most important of all -- you must bring to actuality in your daily life the mystery of your Baptism. In your life you must make a reality the paradox of Christianity: "Unless the grain of seed falling into the ground die it remains along"; "He that shall loose his life shall find it". The life of a Christian must be the daily plunging into death (of self), and the emerging into a new life (the life of Christ).

You, you personally, must confront Lent. Lent isn't giving-up. It isn't negative. It isn't the stoic hurting of self. It is giving of self. Do you want to give now while you still can, or do you feel you'll get a lot of spiritual mileage out of that cup of ashes that one day will be your instrument of love?

-- Father Baker, C.S.C.

P.S. Remember man that you are dust and to dust you shall return."