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"THAT ALL MAY BE ONE"

Vatican Council II, Pope Paul's pilgrimage to the Holy Land, his meeting there with Patriarch Athenagorus of Constantinople -- all these give new importance to the Chair of Unity Octave, the eight days of special prayer for unity between January 18 and January 25.

Since 1908 when the Unity Octave was begun by Father Paul James Francis and his Episcopalian religious community at Graymoor, New York, the fruits of the prayers have been evident, the first being the conversion of Father Paul James Francis and his community. Recently Vatican Council II has done much to promote understanding between all Christians. The latest step in the advance toward unity was the meeting of Pope Paul and Patriarch Athenagorus, the first such meeting between Rome and Constantinople in 500 years. The Chair of Unity Octave can carry these advances still further.

The Chair of Unity Octave is to be observed on campus with the recitation of the official prayer after all student Masses in the hall chapels and in Sacred Heart Church. Daily recitation of the Rosary in honor of Our Lady of the Atonement (At-one-ment of Unity) for the daily special intentions is also recommended.

***Official Prayer of the
Chair of Unity Octave***

Antiphon: That they all may be one, as You, Father in Me and I in You; that they also may be one in Us; that the world may believe that You have sent Me.

Versicle: I say to you, that you are Peter.

Responsory: And upon this Rock I will build my Church.

Prayer: O Lord Jesus Christ. Who said to Your Apostles: Peace I leave with you, My peace I give to you; regard not our sins, but the faith of Your Church, and grant to her that peace and unity which are agreeable to Your will, Who lives and reigns, God forever and ever, Amen.

THE DAILY INTENTION

- Jan. 18 The union of all Christians in the one true Faith and in the Church.
- Jan. 19 The return of separated Eastern Christians to communion with the Holy See.
- Jan. 20 The reconciliation of Anglicans with the Holy See.
- Jan. 21 The reconciliation of European Protestants with the Holy See.
- Jan. 22 That American Christians become one in union with the Chair of Rome.
- Jan. 23 The restoration of lapsed Catholics to the Sacramental life of the Church.
- Jan. 24 That the Jewish people come into their inheritance in Jesus Christ.
- Jan. 25 The missionary extension of Christ's Kingdom throughout the world.

TODAY'S CATHOLIC LAYMAN The modern plea addressed to the Catholic layman to play a more vital part in the life of the Church finds the layman today to be a much different person from what he was a generation ago. Considerably better educated, he no longer, for instance, looks to the priest as to a man who is a fount of wisdom on a wide range of subjects. Frequently, likewise, because of unfortunate clerical contacts, the layman has come to feel an alienation from the clergy. Having been encouraged to be a vigorous, courageous, outspoken member of the Church, for example, he may have encountered sharp restrictions when he has tried to put into practice the good advice given him.

Probing deeply into the gritty realities of the relationships between laymen and the clergy today, Daniel Callahan in his, The Mind of the Catholic Layman* gives us as fine a study of the modern lay-clerical cooperation-problem as there is in print.

Faults (as well as virtues, of course) are to be found on both sides. Priests have been trained in "tightly-run, strictly-controlled, exceedingly formal institutions" called seminaries, where the virtues extolled have been obedience and acceptance of discipline. This way of life forms a priest's outlook toward the layman. It leads him to see respect for authority as the greatest of virtues, and he is unlikely to be very appreciative of the layman's need for personal exercise of responsibility. Docility and passivity is what he expects from the layman, and he views self-initiated, self-directed acts only as signs of rebellion and sinful pride.

On the other hand, it is by no means always clear that the contemporary educated Catholic layman knows exactly what he wants. He will speak of the need for greater freedom to exercise personal judgment and responsibility, and yet at the same time complain that neither priests nor bishops are providing him with sufficient guidance and direction to enable him to cope with the modern age. "This ambivalence--between a desire to be free and a desire to be led--is rarely absent from even the most sophisticated writing and speaking by laymen. The clergy are condemned if they provide too little help--or too much." Laymen complain that the clergy do not concern themselves enough with the social and political problems of the day, and, on the other hand, that they meddle too much in social and political matters which ought, properly to be left to laymen.

The author tells us he has tried to see this whole problem of clerical-lay cooperation from as detached a viewpoint as possible, that he has striven for balanced judgment at all times, but that in a domain as controversial as this "one man's idea of balance is likely to be another's idea of distortion." Actually the author's impartiality seems most admirable.

*Charles Scribner's Sons, \$3.95

Covering exceedingly complex material, as well as an immense amount of historical detail, he has made a most valuable contribution to the much-needed literature of human inter-relationship.

--Claude L. Boehm

HOW "COMMON" IS THE NEW LAITY?

Rev. Andrew Greeley, Ph.D., of the National Opinion Research Center of the University of Chicago reviews Mr. Callahan's Mind of the Catholic Layman for The Critic. He praises the book, calling it "an extraordinarily important book," but he makes one qualification which becomes a tremendous challenge to every Catholic university student.

"Because Callahan knows so many of the "new laity," he often gives the impression that their number is legion. Thus he comments that the layman who keeps up with the latest European theological development is "common." To which I feel like saying that he is about as common as a grasshopper in January. After ten years of having tried unsuccessfully to sell the lay apostolate, the liturgical movement, social action and racial justice to potential candidates for the "new laity," I am not convinced that very many of the "emerging laymen" have really emerged. Indeed the loss of all of them (God forbid), while a qualitative disaster, would be virtually unnoticed quantitatively. Part of the reason, of course, is that many priests are not interested in having the laity do anything important in the church, and part of the reason is that the laity has not been trained to play a major active role; but if one is

to judge from the Protestant experience, the major explanation has to do with an American (or should one say "human") disinclination to let religion seriously interfere with the more important things in life."

THOUGHTS ON THE FUTURE

"A good point to underscore this early in a new year," writes Martin Duggan in The Catholic Messenger (Davenport), "is that none of us has any future, but each of us must live through eternity.

"It is a fact that the future exists only in our imagination, but eternity is a certainty. We cannot be sure of having even one more day on earth, but we can be sure that our spirits will live forever.

"Since tomorrow does not exist for anyone, Almighty God must constantly provide for renewal of the conditions which permit us to live on earth....

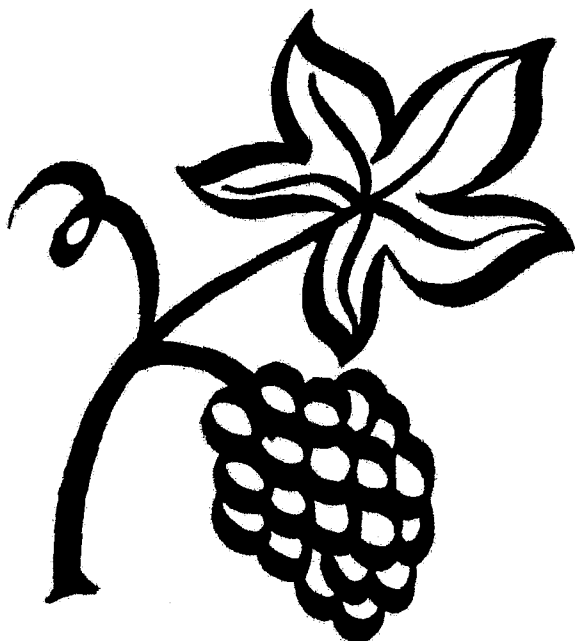
"If suddenly the world ends, as indeed it could, will there be a population explosion in heaven, or will there be standing room only in hell?"

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IN YOUR CHARITY please pray for the following persons deceased: mother of Tom Langenfeld of Sorin and wife of Edward, '31; father of Ted Valenti of Dillon (killed in an automobile accident; and for the following persons seriously ill: father of Joe Giacinto, Off-Campus; John Toohey.

Liturgy at Notre Dame.....

THE COUNCIL'S IMMEDIATE EFFECT ON OUR MASS



Last week we took a look at the basic theological principles which in effect demand significant changes in our present form of worship. In view of these revisions or changes (directed to achieving more meaningful worship, not novelty) time, cooperation, patience and zeal will be of the utmost importance. Our bishops will need time and cooperation; we will need patience and zeal.

Of the various changes (like the administration of the sacraments and the priests' recitation of the office) those which influence the Mass will affect us most immediately. What can we expect in Sunday worship?

Now! The decree asks us to begin working toward "full, active and conscious participation" without delay. In other words, there is no "waiting period" before beginning to express our right and duty received in Baptism to worship God together and intelligently. Together with our bishop or priest in a single act of worship at one altar, in the same Eucharist, we pray for our sanctification, and give glory to God by taking an active role in the Mass. Above all, it is here that we must be not "strangers or silent spectators," but rather feel "at home" by understanding and joining in with devotion and full collaboration. This means a real and sincere uplifting of our minds and hearts to God through our responses and song, our actions and gestures, our reverent silence... Active and thoughtful participation is the primary aim of the new decree, and it is directed to all of us without exception.

For Notre Dame the situation rests on one question: "To what degree are we willing to patiently and zealously cooperate with the spirit of the new decree?" Certainly all of us at a leading Catholic university should excel in taking initiative and giving example. We have participation, in differing degrees of perfection, in our dialogue and high Masses: our responses, our singing, the commentaries and readings in English, and the offertory processions. In the light of the new decree which not only permits but encourages all these forms of participation, we ought to try to excel, making our communal worship whole-hearted and meaningful. This can serve as an excellent beginning.

In the next issue we will discuss the changes coming in the near and distant future: the vernacular and a revision of the Mass.

--Father Berg