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VAN WALLACE LEAVES HIS COT

Last Friday Van Wallace's crucifixion to his cot came to an end. He died of complications from the paralysis which had confined him there for almost forty years. It was on the Fourth of July, 1924, the summer after Van had finished his freshman year at Notre Dame, that he dived into shallow water and broke his neck.

During the years that intervened Van Wallace became a part of Notre Dame lore. In the first months and years of his confinement he hoped to return to Notre Dame to complete his education. But when the years dragged on and hopes of fulfilling his dream dimmed, he still kept up his interest in Notre Dame. It might be said that he lived -- and suffered -- for Notre Dame. During all those years he followed closely the growth of the university; he cheered on the athletic teams, in good season and bad; he prayed and suffered with Notre Dame vicissitudes; in fact his life was centered in Notre Dame, Our Lady and her university, and in her Divine Son as he had learned to know them at the Grotto and before the Blessed Sacrament.

For more years than most present-day Notre Dame students have lived, Van managed to see one football game, and sometimes more, each fall. His cot, wheeled into the stadium through the north ramp, became a familiar sight year after year to Notre Dame fans. Each trip included visits to the Grotto and Sunday Mass in Sacred Heart Church attended from his cot brought in through the Memorial Door. Each summer for many years he came to Notre Dame to make the laymen's retreat. Last summer he made his last retreat -- and his last visit. He didn't get to a football game this fall.

Forty years is a long time -- for some a life time -- to lie on a cot. The monotony alone must have been agonizing, but Van never showed it. Not only did he never complain; his smile became his hallmark.

There were events that broke the monotony. He had made pilgrimages to the Oratory of St. Joseph and to the shrine of St. Anne de Beaupre in Canada. In September, 1939, he was in New York all set to sail for France and Lourdes when his passport was recalled because of the outbreak of World War II. He smiled and said the money would wait until after the war. It was 1947 before his desire to visit Lourdes was fulfilled. Once there he was bathed in the waters of Lourdes each morning during an entire novena. In

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THEOLOGY IN NEW TERMS The truths of theology are not meant to be repeated over and over again monotonously in stereotyped phrases, says Fr. Rahner in his latest book, Nature and Grace*. The truth of God "is meant to come into living contact with the individual Christian, to take on flesh and blood, penetrate his heart and mind...Each man anew has to make it his own. Each must individually hear God's message anew... The truth of revelation can't exist on earth in one eternally static and valid form. It must bear the mark of the age upon it. If it doesn't, it wears the garb of another age." Any freezing of the form in which divine truths are expressed also freezes the soul of the hearer, and is an indication of a lack of power in the theologian to assimilate the truth and to express it in new terms.

Fr. Rahner certainly suffers from no such lack of power. Every problem he deals with is thought out afresh. Far from limiting himself to a vocabulary of a dead orthodoxy, he constantly searches out new thought-forms in which to present the truths of revelation. His approach to a subject is never the humdrum early-twentieth-century textbook approach. His writings are always alive with new insights. He vigorously intellectualizes all his discussions.

Speaking of the lay state in Nature and Grace, for example, he tells us that the layman's commission in this world is "to further the holiness of the Church as the visible manifestation of the victorious grace of God. Each Christian must in his own life bear witness to the fact that God's

grace has taken hold of his life, redeeming and transforming it."

"The Church today," he says, "has become a mere institution, a clerical organization for whom the remaining people, i.e., the laity, are objects of direction and care, of instruction, of guidance, but not really subjects engaged in a joint enterprise...The awakening of all Christians to an effective, concrete consciousness of their active function in the Church is still just beginning...The Church is everybody's concern. A role of active cooperation within the Church is open to all."

"The mission of the baptized layman in the Church," he says, "doesn't mean simply a pious Sunday amusement, a Corpus Christi procession with the local dignitaries, or patiently paying church taxes. Rather it involves the radical, all-revolutionizing consciousness of the fact that the baptized person has an infinite task as a Christian to make Truth, selflessness, and a love of the Kingdom of God win out and thus allow the Church to be present in her most essential nature wherever he is present, where no one else can represent the Church, not even the clergy, and yet where the Church must be.

VAN WALLACE (continued from the front page)

the Providence of God there was no cure for Van, but his love for Our Lady and Her Divine Son never faltered.

All the outstanding events weren't happy ones. In 1941 one of his legs was broken near the hip by too vigorous treatments and massage. Because of his condition the doctors decided against using a pin or a cast to heal the break. Instead Van was packed in sand bags for three months while the leg healed.

Between trips, pilgrimages, retreats, and other occasional diversions, Van made a living for himself. From his cot he conducted an insurance business. He typed with the aid of a glass stick which he also used to turn the pages of books which he read.

When Van became paralyzed he was barely 19. At his death he was 58. Yet his was certainly not an empty and a useless life. His courage, his cheerfulness, his faith gave strength to all who came in contact with him. Notre Dame students over the years have been inspired by his example and fortified by his prayers and sufferings. And to what extent Notre Dame's growth and success have been due to these prayers and this patient suffering only God knows. This we can be sure of, that Van Wallace without endowing buildings or scholarships is one of Notre Dame's greatest benefactors.

The Van Wallace story will not cease with Van's death. With Sorin, O'Hara, Nieuwland, Rockne, and Gipp it is woven into the very fabric of Notre Dame lore.

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For Van's 86 year old mother the heavy but loving burden of forty years has been lifted, but she will appreciate prayers from Notre Dame to help her bear the pain of separation.

Today at 5:10 Father Hesburgh will be the celebrant at a Solemn Mass offered as a memorial to Van Wallace -- not so much as a requiem for the repose of his soul, though that intention will be included, but to remind those at his beloved Notre Dame of the debt we owe collectively and individually to Van Wallace.

IN YOUR CHARITY please pray also for the repose of the soul of Mike Corcoran, '61, who was killed recently in an automobile accident. After graduation he donated two years to full time YCS work in Chicago. Last fall he entered law school in the University of Iowa. Also for the following persons who are ill: Richard O'Connor of Keenan (forced to withdraw from school); father of John Barclay of Pangborn; uncle of Ron Kuczenski of Dillon; Jerome Thomas, friend of the university. And two special intentions.

Matters Liturgical.....

THE VOICE OF DISSENT

Dear Father,

Obviously, this business about the new liturgy must refer to the Catholic Church in Europe or somewhere else! The people who write articles on the liturgy for the Bulletin and the priests and students in Sacred Heart Church are undoubtedly doing their job, but aren't they getting just a little carried away with this "participation" and translation business? Perhaps people elsewhere "participate" in things differently, but let's be realistic! Going to church on Sunday is not the same as going to a pep rally.

Contrary to our policy of not reproducing anonymous letters we are presenting this letter because we suspect someone is pulling our leg; we're sure it's satire and as such may serve a purpose.

I rather like to attend church, and it's a "sine qua non" for me to try and get all I can out of it. Now that new devotions and English translations during the Holy Sacrifice are being forced down our throats by the liberals, I'm beginning to wonder if I'm de facto fulfilling my obligation of coming to church or not. It seems like a social get-together or a song fest. Frankly, the reading in English disturbs me, too. I am quite able to read and understand my own missal. As for the singing -- Is that my job, too? What on earth are choirs for? They always have adequately provided good background harmony for many years. Why do you have to disturb us all of a sudden with these new distractions? I think most people attend church to pray. I do, and I would like to continue to be able to pray in church. Orate Fratres!

You published a slanted article last Friday by Donald Thorman, "What Do Laymen Want?" Yes, it's about time to ask that question! Just thought that I would respond by saying that if "what's wanted" is to be this so-called distraction from my missal and personal prayer by what is called "participation" and English, then I vote "No."

I have all kinds of time during the week for social activity, the vernacular, and singing. This is one time when a man should be able to get away from people and have peace and quiet. It's one of the few opportunities I have to think. I was glad, however, to see that you have more confessors on Sunday morning in the back of the church. There have been times during the first semester when I had to stand in line altogether too long. I might add, too, that not everyone wants to say the dialogue prayers together. There are other appropriate things to do in church, like examine your conscience, read your own prayers and say the rosary. I am sincerely hoping that things will look up.

P.S. I agree with one of the Theology
 profs who has pointed out that the
 practice of each individual picking up a host is very un-
 sanitary.

DISTURBED