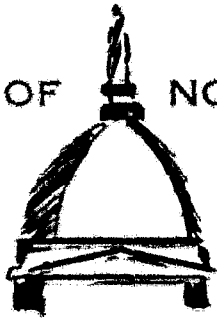


RELIGIOUS BULLETINVOL. XLIV, NO. 15
FRIDAY, NOVEMBER 13, 1964REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR**"CLOTHE THE NAKED"**

While Notre Dame seethes with the excitement of two home game weekends, the 16th annual Thanksgiving Clothing Collection sponsored by the bishops of the United States in behalf of the needy overseas will be conducted here on campus as well as in more than 17,000 Catholic parishes throughout the nation.

Here, each hall is conducting its own drive. If someone doesn't come to your door to ask for your gift of clothing, ask your hall chaplain, your hall president, or your rector where the clothing may be deposited.

The Thanksgiving season is chosen for this clothing collection because there is no better way of giving thanks for our abundance than by giving to those who are in need. All of us have something to spare -- extra socks, the seldom-worn jacket, outdated shirts. And while it is good to give of our superfluity, it is still better to make the sacrifice of something we might still use.

Sacrifice is the keynote. And sacrifice is also the keynote of the NSA appeal to students to give up their evening meal this coming Thursday, November 19, so that the price of the meal can be used to feed needy Negro families in the South. Sign up in the dining hall before Sunday to forego your evening meal on November 19.

*Give thanks
by giving!*

THE CATHOLIC BISHOPS' ANNUAL

**THANKSGIVING
CLOTHING COLLECTION**

FOR THE NEEDY OVERSEAS

In the Liturgical Spirit.....

SACRAMENTS OF INITIATION: BAPTISM AND CONFIRMATION

"Christening" is a good accurate word for the sacrament of baptism. It means "to incorporate a person in Christ -- to make him Christ-like." In other words, when a baby is baptized, he is sanctified, even though he is still screaming because of the salt abruptly placed upon his tongue. An adult being baptized is undergoing the same sanctifying process. In both cases, Christ acquires new brothers. The infant and the grown-up have both been christened.

Water is poured in Christian baptism. "There is hardly any proper use of material things which cannot be directed to the sanctification of men and the praise of God." Just as bread in the Eucharist and oil in the Anointing have their roles to play, in Baptism it is water, following the example of Christ. (We may presume that all Catholics are aware that every baptism by water and the proper words is valid, regardless of the Christian Church or minister who performs it.)

The source of sacramental power is the Paschal Mystery, i.e., the passion, death and resurrection of Christ. This is the fountain. From it a stream of divine grace flows -- by the sacraments, this stream enters our being. The new law of the Liturgy states that "it is of the highest importance that the faithful should easily understand (these signs) and should frequent with great eagerness (these sacraments)."

Baptism and Confirmation are linked in several ways. They constitute our initiation; they impress a mark that cannot be removed; they are administered only once. They are both gifts of God. But they are quite distinct. In Baptism, grace is conferred; in Confirmation, it is nourished. The second sacrament complements and completes the first. Although all seven have their social aspect, it is more evident in Confirmation than Baptism. The child, personally given the Christ-life in Baptism, can perform Christ-like actions -- as an individual. But in Confirmation, the communal nature of the sacrament shines forth. His actions become public -- for others, for the Church. Father Godfrey Diekmann, the great Benedictine liturgist, links Baptism to the virtue of faith, and also to the purgative way of Mystical life in God. Confirmation is connected with hope, and with the illuminative way. It is worth your while to read the chapter called "Unto Full Stature" in his book, Come, Let Us Worship.

Besides the use of English throughout, the new changes in Baptism and Confirmation stress the notion of initiation. Thus, the steps of the Baptism of adults will be spread over the period of catechumenate, with suitable instruction. Eventually new rites will be designed, eliminating repetitions, and adapted for infants or adults. A new rite for converts already baptized will emphasize that they are

now being received into communion with the Church. In mission lands, native rites of initiation will be studied and made use of when suitable. Since both sacraments are connected with the Eucharist (which is also a Sacrament of Initiation), they are to be administered at Mass when suitable.

Water and Oil. The use of these simple materials reminds us of a fact of our times. As one liturgist, Adrian Nocent, has said, "a religion of abstraction no longer appeals to the mass of modern men" -- it must compete with the reality of flesh and blood. Father Congar adds that modern man is "endowed with an irrepressible need of sincerity." The Church knows man, and understanding him, is ready to reexamine the format of her sacraments to suit his needs.

Water simply poured with the proper words will, through God's power, accomplish her divine task of making man Christ-like, so that he will be able to act in a Christ-like manner. Oil simply applied with the proper words will, through that same power, complement this work of sanctification. And it is all part of the worship of God. "In the liturgy," adds Nocent, "there are not certain zones that are exclusively worship, and others sanctification."

God is praised, and man is made holy. The same action has a double effect.

--by Archbishop Paul J. Hallinan
--from How to Understand Changes in the Liturgy

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DE ECCLESIA or Christ at a Coffee-Bar

"Well, what about the pill? Isn't 'the Church' going to say ANYTHING about family planning? It just seems that 'the Church' is so old-fashioned in her out-look!"

"You know, all the trouble boils down to the problem with our priests. They just don't understand and as a result we can't move ahead. And those sermons... ugh, what disappointments!"

"You know, all the trouble boils down to the problem with our lay people. They just can't seem to understand and don't want to. We just can't get them to move! And their lack of effort or sincere interest to be open and searching in their Christian calling..."

"Those sisters -- look at the way they dress! Can't they be more relevant to our times... the way they teach, their piety... it's all so unreal!"

"Ah, the 'good sisters'! What would we do without them?"

"It seems that there are so few who really understand our calling as religious women. They all think we haven't a worry in the world. They leave up to 'the grace of God' our sound and solid spiritual and educational formation."

Et cetera!

Everybody, but everybody, has something to say about "the Church" in our times. Very few of us (and they are probably on the dull side anyway!) don't come up with some sort of criticism or "pet ecclesiastical peeve". The big difficulty and our real infidelity to Christ lies in the fact that, while we are very willing to play the "expert" or "peritus" role in words, we are all too frequently simply sitting back and waiting for "them" or "the Church" to do something about it!

One man certainly stands out in his living contradiction to this and that is LEO-JOSEPH CARDINAL SUENENS of Malines-Brussels. Even as you might see him in the crowd of the Vatican coffee-bar, his physical appearance reveals some of the strength of character which is his - a tall man with greying, unruly hair, who speaks with a voice at once deeply rich and quietly understanding. We can rejoice that he shares many of our criticisms-- but he far outstrips our criticisms by preoccupations and fields of inquiry in things we are not even aware of. But his greatness is revealed in deeds, not just words. Though he may not have devised utopia-achieving solutions, he has pioneered and is spear-heading much of "the Church's progress in seeking Christ's will for our age and how best we can respond to Him. A special institute on sex and the family at the University of Louvain where he has helped gather physicians, theologians, psychiatrists, sociologists-- new designs and ventures for priestly formation of seminarians-- open forums and discussion movements of the laity and for the laity-- in the area of the sisters' vocation: research, publication to stimulate awareness and interest, formation of an international committee of sisters to discuss and study the problems.

Cardinal Suenens with a criticism of leadership, not of negation or intellectual pride, has done these things -- but with others. As he himself has pointed out, "the Church" for him is Leo-Joseph Suenens and his brothers and sons in Christ, Christ's Spirit working through their thoughts to deeds of life.

--Father Langdon, C.S.C.

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FOOTBALL SATURDAY MASSES

Masses are offered at 9:30, 10:30, and 11:30 in Sacred Heart Church on the Saturdays of all home football games.

There is also the customary 5:10 Mass - after the game.

IN YOUR CHARITY please pray for the following: Ill -- father of James H. Lynch of Sorin; Charles Spinelli. Deceased -- mother of Mrs. Ed Krause; Robert L. Mason, '44; nephew of Casimir Grabarek, guard at St. Edward's (killed in a plane crash); Matthew J. Cullen, '29; parents of Charles A. Manion, '53(killed in an auto crash).

A Missal belonging to Mrs. David Campbell was left in a pew in the church and probably picked up by mistake. Anyone having it may return it to the sacristy of Sacred Heart Church.