



VOL. XLIV, NO. 26  
FRIDAY, JANUARY 15, 1965

REV. LLOYD W. TESKE, C.S.C.,  
UNIVERSITY CHAPLAIN - EDITOR

ECUMENISM IN THE CHURCH UNITY OCTAVE

The cause of Christian unity has come a long way since the Church Unity Octave was begun in 1908 at Graymoor, New York, by a small Episcopalian community of religious under the leadership of Father Paul James Francis. Progress at first seemed slow. Aside from the reunion of the Graymoor community with the Church of Rome, tangible results of the prayer crusade have been negligible.

Even today, Christian unity is far from being a reality. But vast strides have been made and changes in the form of the prayer for the Unity Octave (January 18 through 25) and even slight changes in the tone of the daily intentions are evidence that the Decree on Ecumenism, approved by the Second Vatican Council and proclaimed by Pope Paul VI on November 21, 1964, is being implemented.

This year, the Prayer for Unity (reproduced on page 2 of this BULLETIN) has been derived from Protestant and Catholic sources and is to be recited by Protestants and Catholics alike. References in the daily intentions to "reunion", "reconciliation", "restoration" have been dropped and the major Christian bodies including Roman Catholics, as well as the Jews, each have a day set aside as the ones to be prayed for. The term "missionary extension of Christ's Kingdom" has been changed to the "Church in difficult areas of the world." And a new intention is that "all people know and accept the Will of God."

In approving the new form of the Church Unity Octave for the Diocese of Fort Wayne-South Bend, Bishop Pursley has taken a cue from the new intention for the final day of the Octave to remind the faithful spirit which should pervade this ecumenical prayer for unity. "The best of all prayers is 'Thy will be done.' We all need, in given situations, the grace to know the Divine Will and to follow it. If common prayer is animated by a sincere desire of that for which we ask; if we remain humbly aware of our human shortcomings which we share with all men; if we are truly charitable in our ha-

The Daily Intentions

- Jan. 18 - For the union of all people
- Jan. 19 - For Orthodox Christians
- Jan. 20 - For Anglicans
- Jan. 21 - For Protestants
- Jan. 22 - For Roman Catholics
- Jan. 23 - For Jews
- Jan. 24 - For the Church in difficult areas of the world
- Jan. 25 - For all people to know and to accept the Will of God

bitual attitudes toward those who differ with us; if these conditions and dispositions are present, then common prayer for unity will have God's blessing and it will be fruitful. Otherwise it will be only an ecumenical 'gesture' without substance and without effect."

PRAYER FOR UNITY

Litany

For the many times we have looked at the speck in the eye of our brothers and sisters, rather than at their sincere faith and perseverance and good will: LORD, FORGIVE US.

For our sarcasm, narrow-mindedness, and exaggerations in controversy, and our hardness and severe judgments in their regard: LORD, FORGIVE US.

For the bad example that we give in our lives, thereby discouraging, lessening, or even destroying the effect of Your grace in their souls: LORD, FORGIVE US.

For our forgetfulness to pray for them often, warmly and with brotherly love: LORD, FORGIVE US.

In spite of differences of language, color, and nationality O GOD, MAKE US ONE.

In spite of our ignorance of one another, of our prejudices and our dislikes: O GOD, MAKE US ONE.

In spite of all spiritual and intellectual barriers. O GOD, MAKE US ONE.

O God, for your own greater glory: MAKE US ONE.

O God, for the triumph of goodness and truth: MAKE US ONE.

O God, that there may be one sheepfold for the one Shepherd: MAKE US ONE.

O God, that peace may reign in the world: MAKE US ONE.

O God, to fill the heart of Your Son with joy: MAKE US ONE.

Lord, have mercy. CHRIST, HAVE MERCY. Lord, have mercy.

LET US PRAY:

O God, the physician of men and nations, the restorer of the years that have been destroyed: Look upon the distractions of the world, and be pleased to complete the work of Your healing hand; draw all men to Yourself and one to another by the bonds of Your love; make Your Church one, and fill it with Your Spirit, that by Your power it may unite the world in a sacred brotherhood of nations, wherein justice, mercy and faith, truth and freedom may flourish, and You may be ever glorified; through Christ our Lord. AMEN.

FUTILITY OF DETACHED THEOLOGY Our Christian faith cannot be treated as though it were a subject of secular knowledge, says one of the contributors to a recent Sheed and Ware publication entitled Christian Wisdom and Christian Formation\*, (edited by Fathers J.B. McGannon, B.J. Cooke, and G.P. Klubertanz, S.J.) It is an illusion, he says, to think that a detached non-committal study of Christianity can yield an accurate knowledge of it. Such a study falsifies the very evidence under scrutiny, "since the meaning of the Christian religion is the meaning of a personal experience." The perfectly detached student of the Christian religion is about as prone to think accurately on the subject as a cold-eyed analyst on the subject of married love.

The student of religion must have a personal experience of the entry of a demanding God into his life, says another contributor. He must meet God where in fact God communicates now with men, that is, through the disciplined, patterned use of the sacraments which we call The Liturgy. "It is no coincidence that on Catholic campuses seriousness about theological learning grows in proportion as liturgical participation in the sacraments grows."

Only in so far as a student is presented with a supernatural vision of human life and work, will he have a rational basis for reacting in a Christian fashion to the society in which he finds himself today, says still another writer in this volume. If one conceives of a liberal education as the development of the whole personality of the student up to a certain level of maturity and

-----  
dedication to truth, theology should have a place in the curriculum.

An intellectually mature grasp of our faith, in any case, should be high on the list of aims of any Catholic school today, say these writers. The student's maturity as a Christian should at least match the intellectual maturity he acquires in other academic disciplines.

The aim of the Catholic school today, these men think, should be to establish the student in his proper self-possession and independence. The aim of the school, generally, should be to hand on an integral Christian culture to our present younger generation, creating in it an awareness of those various aspects of our Christian heritage which are contained in the disciplines of modern education.

The school has the responsibility to develop in students a mature capacity for the right use of freedom, to give them a deeper grasp of what it means to be a Catholic, to change the attitude which characterizes the adolescent's acceptance of the faith into that of the adult who knows what and why he believes, to introduce the student to that depth of thought and inquiry which is essential to any mature acceptance of the faith.

-- Claude L. Boehm

---

\*Sheed and Ward, 1964, \$6

Dr. Paul Stokely's Christmas Card -- Notre Dame friends of Dr. Paul Stokely will find in the following prayer, composed by him for his Christmas card several years ago, a reflection of the largeness of spirit which helped him surmount his physical handicaps. And for those who did not know Dr. Stokely, the prayer is the mirror of a soul alive with Christian charity. (Dr. Paul Stokely, a member of the biology faculty at Notre Dame for ten years, died on January 1 following fatal injuries received in an automobile accident on December 23. The prayer is taken from the Chaplain's Bulletin of the College of Steubenville where he was head of the biology department.)

*My God, Who hath mercifully and patiently led me through this busy year, giving more than I asked or deserved, grant me at this Christmas time, the grace of Jesus Christ.*

*Let duty become touched with beauty, and justice be forgotten in love. At other times I ask that I may do my duty; today I ask for more, that obligation may be changed to opportunities, and duty done with joy. At other times, I ask that I may walk uprightly; today, I pray for grace to bow myself to the needs of others.*

*Let my ears hear the cry of the needy, and my heart feel the love of the unlovely. Give my hands strength, not to do great things, but to do small things graciously. Let me accept kindness with humility. Heal the wounds of misunderstanding, jealousy or regret that scar my heart.*

*As the old year ends and the new year begins, grant me peace with the world, and peace in my own heart; that those I love may have peace. Amen.*

\* \* \* \* \*

IN YOUR CHARITY please pray for the following: Ill -- Terry Adrian of Cavanaugh; mother of Steve Hudson of Fisher; three-year-old niece of Tom Ierubino (seriously ill with leukemia); friend of Mike Lehan of Farley; Father Arthur Hope, C.S.C.; Professor Joseph Ryan of the English department; Father William McNamara, C.S.C.; wife of Professor Boleslaw Szczesniak of the history department (on leave of absence).

Bob Kroblin, seriously injured in the same accident in which Jerry Witzel was killed, has progressed sufficiently to be moved to the Mayo clinic from the American hospital in Frankfort, Germany. He has regained consciousness, but is still in need of prayer for a complete recovery.

Please pray also for the following persons deceased: father of Barry Utsinger of Cavanaugh; friend of Don Sapienza, Off-Campus.