

The Religious Survey For 1951.

In 1920-21 Notre Dame began a series of religious questionnaires. So far there have been sixteen, thirteen for the undergraduates, three for the alumni. The results of each questionnaire have been annually compiled and edited in a separate Survey. In 1936-37 a Survey of all previous Surveys was published. The last survey of student religious life was made in 1938.

Within ten days the questionnaire for 1950-51 will be in your hands. An attempt is being made to compare data and results of the present Notre Dame student religious life with the results and data of the 1937 Survey of Surveys. These intervening thirty-one years (from 1920-51) have been primarily devoted to promoting devotion to the Eucharist through daily and frequent Communion. However, in more recent years the social significance of the Eucharist has been more heavily accented. We are not merely individuals striving for personal sanctification, but are social persons working for the social sanctification of society.

Since QUADRAGESIMO ANNO (1931), wherein Pius XI exposed the root of the social disorders of our times and pointed out the only salutary cure, a reform of Christian morals, considerable progress has been made in arousing among Catholics a renewed social consciousness, a social awareness which keeps faith with the Christian traditions of social justice and charity.

The Apostolic Delegate recently stated: "The Gospel must be adopted in its entirety, without restrictions, without self-consideration, without compromise. In putting it into practice be bold to declare: 'I am not ashamed of the gospel' (Rom. 1:16). It is a code of duties embracing all the activity of man, not only in his individual and family life, but also in his public life. Of highest merit is it to know that doctrine, to deepen that knowledge by the study of the Papal Encyclicals on social matters, to spread and apply it in your cities and regions."

We may not soft-pedal the more difficult obligations that God has imposed on us all, nor may we soft-soap our conscience by thinking that we have fulfilled our social responsibilities in these grave hours if we practice nothing more than a negative, non-articulate, non-social, non-aggressive Catholicism.

"A sure mark of secularism, to be found sometimes even in professing Christians," says Father Miller in February LIGOURIAN, "is an intense aversion for statements of the Christian's duty in matters that happen to affect them personally, economically or socially."

Although the entire field of Catholic social teaching cannot be covered in a single questionnaire, nevertheless among other questions leading questions have been asked to get a lead as to what extent Notre Dame students today have absorbed Catholic social doctrine and have become aware of its far-reaching implications.

May 15 will mark the 60 anniversary of Pope Leo XIII's encyclical RERUM NOVARUM ("On the Condition of Labor") and the 20th anniversary of Pope Pius XI's encyclical QUADRAGESIMO ANNO ("On Reconstruction the Social Order"). The importance of these two great encyclicals is unquestionable. "Their tremendous influence for good and their enormous contribution to the cause of social reconstruction," says Archbishop O'Boyle, Episcopal Chairman, Social Action Department, N.C.W.C., "are universally acknowledged. . . History will undoubtedly record that they were among the most important moral pronouncements of recent centuries."

Prayers: (deceased) Anthony J. Weber; Sister Raphaelis Gehlon, C.S.C.; grandfather of Bill Allen. Ill, Aunt of Tom Digan; father of Richard Burke; mother of Bob Kohl. (Jim Aoki, still paralyzed, thanks you for your prayers and begs for continued remembrance.)  
4 Thanksgivings.