

RELIGIOUS BULLETIN

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Notre Dame, Ind.

● THE NOVENA FOR THE POOR SOULS will begin a week from today. Make sure the friends and members of your family are remembered during the Novena. Cut out the form below, list the names of those you wish to have remembered in the Masses in Sacred Heart Church, and place the list in the envelope you'll find on your hall Bulletin Board.

Remembrance of Poor Souls

I Wish to Have These Departed Relatives and Friends Remembered:

Drop list in envelope on your hall Bulletin Board.

● Notre Dame Coeds Noted for Disdain of Casual College Garb

Sixty-one students enrolled at the University of Notre Dame this year take no part in the pep rallies, proms or politics usually associated with campus life. Serenely they move from classroom to laboratory to library along walks crowded with younger and more exuberant collegians.

They can easily be spotted among Notre Dame's six thousand and casually clad students. They're Sisters.

Representing forty women's religious communities in the United States and Canada, Notre Dame's "coeds" are studying for graduate degrees in eleven departments of the University. Fourteen sisters, constituting the largest group, are taking advanced studies in mathematics so that they might better prepare their own students for the space age. Of these, eleven hold National Science Foundation Fellowships. Many of the other sisters are engaged in research ranging from ascetical theology to radiation chemistry.

All but sixteen of the nuns live in a convent on the campus. The convent is, perhaps, unique in that it houses a virtual cross-section of American nuns whose religious garb and rules vary greatly. The Sisters of Saint Joseph have the largest contingent with twelve. Represented, too, with four or more nuns are the Dominicans, Franciscans, Sisters of the Immaculate Heart of Mary, Benedictines, Sisters of Mercy and Sisters of Providence.

Notre Dame's biology department numbers six nuns studying for master's and doctor's degrees. One of them, Sister Alma Louise Mescher, S.P., has received a \$2,900 grant from the

National Institutes of Health to conduct research on "The Cytogenetics of the Yellow Fever Mosquito." She has been teaching at Marywood High School, Anaheim, Calif., and expects to join the faculty at St. Mary of the Woods College, Terre Haute, upon completion of her present work.

Sister Julius Marie Burger, C.S.J., is among four nuns taking graduate studies in Notre Dame's department of theology. An American nun, she came to the University from Japan where she has served for several years as mistress of novices for her community there. Most likely she will return to her post in the Orient when she completes her graduate work in ascetical theology here.

One of twelve nuns studying English on the graduate level at Notre Dame has been awarded a fellowship under the National Defense Educational Act. She is Sister Mary Raphael Joseph, O.S.B., a native of Panama, who has been teaching at St. Benedict's College, Ferdinand (Ind.). She speaks four foreign languages.

Notre Dame's chemistry department, widely known and respected for its research through the years, has ten nuns among its graduate students. Three of them—Sister M. Laetitia Kilzer, O.S.B., Sister St. Anthony Radzikowski, I.H.M., and Sister M. Paulita Springer, C.S.J.—are engaged in research on Notre Dame's Radiation Project.

A nun who was actively engaged in social work before entering the convent is studying for her doctorate in the University's sociology department: Sister Christopher O'Rourke, R.S.M., holds degrees from Salve Regina College and Brown University.

● PRAYERS. Deceased: Father of Dennis Bodziony of Alumni; father of Tim Kittredge of Lyons; Rev. James H. McDonald, C.S.C. Ill: Louis Buran of Dillon (appendectomy); Jim Sullivan of Pangborn (appendectomy); Pat Healy of Howard (knee operation); father of Ron Bukowski of Alumni.

"If I have learned any one fact in my twenty years of work with boys, it's *this* — the most dangerous thing in American life today is that we're getting soft, inside and out! We're losing a forceful heritage of mind and body that was once our most precious possession." --K.K.R.



Pope Leaves Enduring Mark after Reign's First Year

Vatican City — (NC) — Nearly a year has passed since the words "We have a Pope" rang across the world from the balcony above St. Peter's Square. In that year Pope John XXIII has left a mark on the Church that will endure forever.

Quickly, in acts as vigorous and clear as the voice with which he first gave his blessing to the city and the world, Pope John set the tone of his pontificate.

ALMOST HIS FIRST act as Pope was to bestow his Cardinal's skullcap upon the Monsignor who ceremonially handed him the white skullcap of the Papacy. He thereby signified his intention of raising the Monsignor to the College of Cardinals, and restored a custom in disuse for 50 years.

He soon created 23 new Cardinals and increased total membership of the Sacred College to 75. In 1586 Pope Sixtus V had ordained that the College of Cardinals should be limited to 70 members.

The first public speech of his pontificate was an appeal to the world's rulers to work for peace. Pope John was striking the keynote of his predecessor, Pius XII, the Pope of Peace.

These three acts — acts respectively of restoration, innovation and preservation — were indicative of the man's temper and symbolic of his pontificate.

IN THE SAME speech in which he appealed for peace the Pope also urged all separated Christians to "return to the house of the common father." His language had a fatherly warmth the world would soon learn was characteristic: "To these (non-Catholic Christians) we say we open our heart most lovingly, and extend our open arms."

The address also glowed with Pope John's now familiar love for past associates, for places in which he worked and the see of Venice over which he ruled.

Pope John was crowned November 4, seven days after his election. On November 24 he took formal possession of his Cathedral, the Archbasilica of St. John Lateran.

FOUR DAYS LATER he inaugurated the academic year of the Lateran University. This visit was the first of many he made to institutions preparing young men for the priesthood. Three days after visiting the Lateran University he

celebrated his first papal Mass outside Vatican walls at the College of the Propagation of the Faith, a house of studies for foreign seminarians without their own national college in Rome. He soon paid a visit to the Pontifical Roman Seminary, where he sent students into uproarious laughter with stories of his own days there.

Upon arising one morning he decided he would like to see the students of the Ethiopian College, the only seminary residence within Vatican City. That same day the Ethiopian seminarians strolled with the Pope through the Vatican Gardens.

A tone of astonishment increasingly characterized newspaper accounts of the Pope's visits outside Vatican City. This did not escape the Pope himself, a systematic reader of newspapers. Why, he asked during a Christmas visit to a Rome hospital, was the world surprised? The only purpose of his visits, he said, was to apply the teaching of the Gospels and carry out the 14 spiritual and corporal works of mercy.

THE NEXT DAY, the Pope performed a work of mercy that astonished the world even more: He visited the imprisoned. The director of Rome's Regina Coeli Prison, when told that the Pope was coming, shouted an incredulous "Who?" Television and news-reel cameras were set up to record what was perhaps, in the public eye, the most memorable event of Pope John's first year in the papacy.

From the well of the prison rotunda the Pope spoke to the 1,200 inmates. Some stood several deep in front of the walls and others watched through the bars of the cells that rose in four circular tiers up the interior of the rotunda.

"Well, I have come," he said. "You have seen me. I have fixed my eyes on yours; I have joined my heart to your heart." He told the prisoners to write their loved ones and relay his promise to pray his rosary and celebrate his Mass for the prisoners' intentions.

THE POPE raised his hand in blessing. Twelve hundred prisoners knelt. Then a cheer went up that echoed with such violence inside the tower that at least one sound-recording apparatus was unable to capture it without heavy distortion.

A Reporter said afterwards:

"I never saw so many people crying in all my life. The Pope was crying. The governor of the prison was crying. The prisoners were crying. The guards, the priests, everybody was crying. I thought the place would dissolve in a flood of tears."

Less than a month after the prison visit Pope John sprang into the headlines again with a historic announcement: An Ecumenical Council of the Church's ruling Bishops and other officials would be called.

TO A GROUP of 17 Cardinals assembled at the Basilica of St. Paul outside-the-Walls on January 25, Feast of the Conversion of St. Paul, the Pope said:

"We announce to you, indeed trembling a little with emotion but at the same time with humble resolution of intention, the name and the proposal of a two-fold celebration: A Diocesan synod for the City (Rome) and an Ecumenical Council for the Universal Church." He continued:

"They will lead happily to the desired and awaited updating of the code of canon law, which should accompany and crown these two tests of the practical application of the provisions of Church discipline."

THE POPE gave no date for the Ecumenical Council. But preparations for it began almost immediately. By early summer of 1959 more than 2,700 of the world's ruling Bishops, abbots and major religious superiors were instructed to submit their suggestions for the council's agenda. By early autumn the suggestions had arrived at the Vatican, and the process of sifting them began.

Modern communications were expected to hurry the actual meeting of the council. The Pope indicated it would convene by 1961. A lapse of five years separated the first steps toward the last council, the Vatican Council, and its actual convening in 1869.

Preparations for the proposed Synod of the Rome Diocese advanced so rapidly that it was expected to convene in the first months of 1960 or even earlier.

The Pope, as Bishop of Rome, presided at meetings of the Synod's preparatory committees. He said he expected the Roman Synod, a meeting of the diocesan clergy for

the purpose of examining local Church problems, customs and discipline, to be a model for diocesan synods throughout the world.

OF THE REFORMS of canon law that will grow out of the Ecumenical Council and the Synod, the Pope said that the present code of canon law has been in force more than 40 years and it is outdated on many questions, must therefore be brought up to date to meet the needs and circumstances of present day life."

He explained a short time later: "The Church is living. She is not just the custodian of a museum. Though the Church has great respect for what is ancient, beautiful and good, her first concern is for the living souls. That is why the Church tends to give dioceses a better ecclesiastical and juridical structure."

One interesting byproduct of Pope John's threefold announcement — worldwide council, Roman Synod, reform of canon law — was the reappearance in news commentaries of the phrases "Pope Transition" and "Interim Pope." But this time the words were applied to Pope John, as they had been during the flurry of speculation surrounding his first days as Pope. They were recalled in irony.

WORLDWIDE interest in the announcement was overwhelming, especially when the Pope made clear a few days later that Christian unity was a foremost aim of the Ecumenical Council. Major secular newspapers in both hemispheres commented editorially on the forthcoming council.

During Lent Pope John revived the ancient custom of papal participation in rites at Rome's station churches. On Sundays he walked in public procession through the streets of Rome whatever church was singled out that day for special ceremonies.

THE POPES had taken part in Lenten stational ceremonies until the 14th Century, when they moved to Avignon, France. After the return to Rome the practice fell into disuse. Pope John explained his reasons for reviving the custom.

"We want to make the Lord triumph and do honor to the tradition which has been the bearer of true blessings and graces," he said. "By re-evoking the past we sanctify the present and prepare for the future."