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NEWS FROM THE COUNCIL TO YOU

"Father Edward Heston received, perhaps, the best left-handed compliment of this session. A prominent American said the other day, 'There's entirely too much news about the Council getting out. Life was much more exciting before when we lived on gossip!' The expression is praise for the work Father Heston is doing with the English-speaking press."

Thus the Rev. Vincent A. Yzermans, reporter for the St. Cloud edition of Our Sunday Visitor (Nov. 3, 1963) singled out Father Heston from among "50 hard-core American journalists" at the Council to typify the American contribution being made in this area (as distinguished from the contribution of American delegates, observer delegates, and experts).

"His daily briefings," Father Yzermans continues about Father Heston, "have been the answer to a newsman's prayer. His consideration, honesty and zeal have made him the one man most responsible for bringing to the English-speaking world an honest, detailed account of the Council's proceedings....."

"Father Heston is extremely well pleased with the reaction of the press, adding that he has never experienced 'a single disagreeable moment' with its members. Besides briefing the American press, he also takes under his wing the Catholic and general press of Great Britain, Ireland, Australia and even such countries as Sweden which have no specific press center at the Council.

"'It is a wonderful experience,' he adds, 'to see how concerned the press is for getting the truth, the whole truth, and printing it honestly. These journalists deserve a great deal of credit.'"

"The busy priest spends three hours every morning in the council chambers, translating the speeches, and then another three hours after each session presenting his release, orally and in writing, to the members of the press. Eleven hundred copies of his releases are mimeographed every day. Of this number 180 are passed out at the U.S. Bishops' Press Panel in the afternoon. Another 350 are distributed to bishops in attendance at the Council. The releases Father Heston distributes are recognized here in Rome as the best reporting done on each working congregation of the Council."

To second Father Yzermans' praise of Father Heston's work is
(continued on page three)

A COUNCIL CAN FAIL Is it possible for an Ecumenical Council to be a failure, to shirk an historic task assigned to it? A classic example of such a failure was the Fifth Council of the Lateran (1512-1517). Men of spiritual vision presented that Council with a scheme of far-reaching reforms, reforms which might have meant a complete renewal of life for the Church at that time. And yet after several years in session that Council adjourned without having implemented any of the suggestions made to it. Six months later the Lutheran Reformation broke out.

It is no secret, says Father Küng in his recent volume, The Council in Action*, that morale on the eve of Vatican II, even in Rome itself, was none too high. "Optimism was not in evidence." It was felt by some that everything had been settled in advance, and that there would be no real discussion of the problems under study. "Then," says Father Küng, "came the warmhearted opening message from the Council Fathers, clearly stressing the necessity of a renewal of the Church according to the Gospel." Again, in spite of reactionary doctrinaire tendencies, precedence was given to liturgical reform, with its concentration on pastoral considerations and on what is central in the Church's life. And finally came the rejection of the "ill-prepared partisan schemata of the theological preparatory commission." All this was most encouraging.

Father Küng feels that the First Session has already yielded "firm and irrevocable results." For one thing, "the Catholic Church had in many ways been giving the impression of being absolutist and even, in many eyes, totalitarian." Well, the Church as

gathered for the first session, did not produce an impression of absolutist totalitarianism. A Curial Cardinal making a speech found that he was merely one bishop amongst many. The primacy was exercised in such a way as "to give it a credibility of a new kind: not as a quasi-dictatorial power but as a self-restrained service to the Church, fulfilling a function of mediation and arbitration at the highest level." There was freedom of discussion. There were fruitful initiatives which were an astonishment to all observers. The Council "bore no resemblance whatever to a well-drilled, well-disciplined party congress on militarist lines. Opinion clashed briskly with opinion, speech with speech. And the votes really were votes." There was much to rejoice at during the Council, concludes Father Küng.

As to what is to be done, or not done, in the new session now under way, Fr. Küng's proposals are all very striking, but too numerous to be gone into here. The teaching office of the Church, however, is faced "with the task of showing in all things that it is a self-less, humble, helpful service" of human beings. "An arrogant tone, a loveless attitude, frequent denunciations, authoritarian interventions without reasons given and condemnations without a man's

being heard in his own cause, to-
talitarian repression of free dis-
cussion, petty censorship, dissem-
ination of an atmosphere of fear
and unfreedom" -- all this would
make the Church's teaching author-
ity something incredible to peo-
ple both inside and outside the
Catholic Church. All this would
be incredible, because it would
be unevangelical, contrary to the
Gospel.

--Claude L. Boehm

* * * * *

NEW LEG for Gregory Waisnoras --

Some freshmen may remember
Gregory. He came here for orien-
tation but was forced to leave
before classes began. Last March
his left leg was amputated above
the knee to prevent spread of
cancer. A recurrence of the can-
cer during orientation forced
Greg to return to his home in
Chicago where he underwent an
operation for removal of the leg
at the hip.

A few years ago Greg was a
newspaperboy in Chicago. Since
the second amputation his form-
er colleagues have given him mon-
ey to cover the cost of an arti-
ficial limb. Greg hopes to re-
turn to Notre Dame.

IN YOUR CHARITY please pray for the following: Ill -- Edward A.
Fallon, '26. Deceased -- Rev. John Devers, C.S.C.; Brother Lam-
bert Barbier, C.S.C.; father of Prof. Peter Brady of the Account-
ancy Department; father of George A. Simpson, graduate student Off-
Campus; father of Robert Krug, Off-Campus; grandmother of Ray Sul-
livan of Walsh; grandfather of Robert Lee of Alumni; Edward J. Rog-
ers, '13, of the Science and Engineering Advisory Council; Edward
J. Quinn of the Business Administration Advisory Council; aunt of
Melba Faucett of the Memorial Library; mother of Edmund J., '27,
and Jerome C. De Clercq, '28; father of Philip J. Faherty, Jr., '33,
and grandfather of Philip J., III, of Badin; wife of Leo W. Hodel,
'33; Michael J. Halligan, '31. Thanksgiving is asked by Carl J.
Senger, '37, for the continued improvement of his wife in her bout
with cancer.

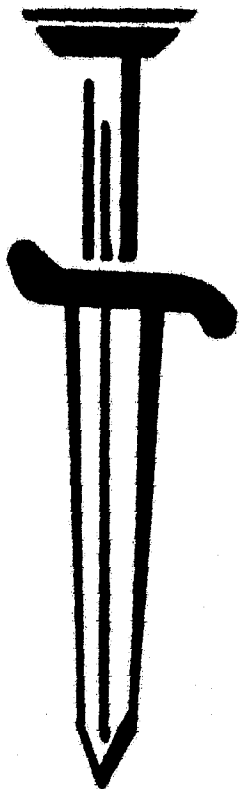
COUNCIL NEWS (continued from the
front page)

a statement by the Jesuit report-
ers for America (Nov. 2, 1963)

"Only the recording angel
knows just how valiantly Fr. Ed-
ward C. Heston, C.S.C., and Bish-
op Albert Zuroweste have worked
to get the news to journalists
as accurately, swiftly and ful-
ly as possible. Fr. Heston gives
the official daily briefing im-
mediately after each day's con-
gregation, and Bishop Zuroweste
serves as the member for English
language lands on the Council's
Press Committee."

(Rather sneaky the way we
worked in that "C.S.C." Father
Heston is a native of South Bend
who has spent the major part of
his priestly life in Rome, first
as assistant procurator general
of the Congregation of Holy Cross
and later as procurator general
and postulator general. As the
former he represents the Congre-
gation at the Holy See; as the
latter he supervises the beati-
fication causes of Brother Andre
of Montreal and Father Moreau,
the founder of the Congregation.
For five years he was on the
staff of the Apostolic Delega-
tion in Washington, D.C.)

THE OFFERTORY



"It's clever not to get involved. When I commit myself there's too much to contend with. In fact, there isn't much time these days for anyone but me."

A sour and exaggerated attitude? But honestly, doesn't it strike close to home? It's called lack of commitment, but it's not very realistic for it's natural to give and nothing comes when there is no commitment. The giving hand is extended, but it's empty.

Here we are at the offertory of the Mass. It's time to give. We've prayed, listened to the Epistle and Gospel, reflected during the homily. The "I believe in God, Father almighty..." followed and we said this prayer together. "I believe in Christ who died for us... in the Holy Spirit, the Lord and Giver of Life... in the Church..." A tremendous commitment if these words become our own!

If I really believe, then I admit that I'm not completely independent. I have taken something on the word of another. I admit my limitations, my inability to know all things. I look to another for help. This is the basis of the Christian life: a healthy dependence, trust and love. The Holy Spirit is a dynamic factor in our world and in our worship. Perhaps we never fully realize just how much He is the Giver of Life, that is, the Life of knowing and loving, the Life of God Himself. It's a courageous affirmation.

The empty hand annoys us. It becomes the symbol of ourselves. I believe, and yet... I trust Christ and His word, but still... difficult to express this commitment, to realize that "what I have done to any man, I have done to Him." Is Christ really found in these, my fellowmen? Is He really in sinners, the poor, the suffering, and everyone? If not, why did the Son of God become man and make us adopted sons of God? Why does He send His Spirit into the world to continue His mission and give Life?

My gift? My gift has something of me in it, otherwise it's sterile. I give to another because I believe, trust and love -- in fact, I am giving myself who believes, trusts and loves. Realizing that I can't divine myself up into little pieces, I eventually give everything including the imperfect me, the dependent and honest me, the suffering self, knowing that I will be accepted as I am -- a creature and a sinner. It takes humility to take off the mask and to say to the Lord: "Accept me as I am, a sinner." His was a victory over sin because He loved every sinner. This is the offertory, a preparation for full and meaningful victory with Christ in the Sacrifice.