



FIRST FRIDAY



Friday of this week, October 2, is the first Friday of October. Adoration of the Blessed Sacrament is a tradition at Notre Dame on the first Friday of each month. The Blessed Sacrament is exposed on the Bernini Altar of the Lady Chapel after the 11:30 Mass, and the adoration period concludes with the consecration to the Sacred Heart and Benediction of the Blessed Sacrament at 4:45. Plan to make a half hour of adoration, including in your intentions:

- a) the success of the Ecumenical Council;
- b) the enlightenment of the American electorate in this election year;
- c) the people in nations torn by fratricidal war;
- d) the Notre Dame family -- administration, faculty, fellow students (including the football team.)

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RENEWAL AND CHRISTIAN UNIVERSITY COMMITMENT

"And be renewed in the spirit of your mind: and put on the new man who according to God is created in justice and holiness of truth"

Eph. 4:23,24

Just a few lines before that passage St. Paul tells the Ephesians: "I therefore, ...beseech you that you walk worthy of the vocation in which you are called." In the abstract this could refer quite validly to our vocation simply as Christians. But to stop there without further application to our complete lives is to oversimplify and escape reality. St. Paul himself goes on to encourage the men and women with various special roles in the early Christian community. For a Christian cannot exist simply as a Christian but must have his own particular place and function in society. Our renewal, and St. Paul asks for constant renewal, must be that of the whole man, including our professional work, but, the tendency to

oversimplify will always be tempting and it will grow stronger as life and society become more complex, for then specialized institutions are multiplied, subdivided, and refined, each to serve one of man's needs. Among the oldest of these institutions is the university, historically set to its special purpose, knowledge, perhaps varying in its form and emphasis, but always directed to that first purpose. This is where we have chosen to be and where we must find our renewal.

But if there is to be a renewal in Christianity and its institutions, it must find its model in Christ, the first new man. Divine and human, Christ never suppressed his humanity but even dramatized it, by analogy with the Incarnation giving us a standard for our very human lives. Of course, beyond the human a Christian university does have a commitment, once a suspected word, later respectable as we admitted that we were a pluralist society with many commitments, and now, a popular word, overused and misused in trivial contexts but without a good substitute, for a profound virtue. Yet, though committed, a Christian university can succeed like any university by honest and competent respect for the integrity of the disciplines and the laws and methods they follow. It needs both to reach its ideal, and in fact by neglecting its human conditions, it can betray its Christianity, too.

But we can also be too simple here. In reaction to an older stress on the moral purpose of education, we in turn can stress the intellectual purpose so jealously that we at least appear to reject every moral and social concern from the campus. Actually there is never such pure and complete rejection but perhaps an arbitrary choice determined by the pressures, tastes, or fashions of the time. However, education takes place among people, who always carry their humanity with all its weakness, strengths, rights and duties -- individual, social, political and religious. We can hardly be relevant without remaining alert to all the needs of the society within which we work.

Still our first purpose is intellectual and we can reach it only in that very real world of people in place and time, who will have their influence on us. In part the Church and its institutions are shaped by their society, and this can be good or evil. At a time of hostility the Church can retire into protective isolation. In placid and settled times, when the Church is taken for granted, it can rest quietly and let routine cloud its vision. At a time of overwhelming change, we can plunge recklessly after anything that seems different and find, not renewal, but only novelty or strangeness. It is difficult to know which of these situations tries us most severely. Probably we have already passed through the first and second. At any rate we are obviously in the third, a period of openness and change.

All education is being forced into a renewal by the rapid transition from a recent and partly inadequate past into a future not yet defined. We can hardly neglect this chance for frequent, per-

sonal renewal. How are we to face the constant movement of change and bring out of it a Christian university that responds most effectively to the needs of its time? How are we to avoid the kinds of mistakes we deprecate in our predecessors and criticize so smoothly today from our perspective of decades or a century? There are no prophetic safeguards; there never are. Maybe each of us has to find his own particular way of joining with the times to prepare for a future with meaning. But there are a few general limits within which we can work.

First, we cannot blind ourselves to the fact of change but must accept it even eagerly as an opportunity for growth in knowledge and ultimately in service. There will be absurdities and we will have to be tolerant of fads, of good phrases turned into catchwords within weeks, of single-minded remedies, arrogant criticisms, and exasperating enthusiasm -- all of the froth on the surface of turmoil. But underneath, inescapable change will determine our way of life, personal and professional. We can only work to understand the forces of change and hope that our understanding directs us towards the realization of our highest academic human and supernatural values.

Then, though society, itself troubled, now asks our help in all kinds of ways, some of them alien to our traditions, we cannot be distracted from our basic purpose, knowledge. A university is popularly considered more or less as a repository of all knowledge -- and with some reason. In part dedication to our purpose can be tested by our respect for scholarship in subjects evidently useless and of interest to only a few -- like Minoan Script or Latin German of the eighth century. Our alertness and relevance can be tested by our interest in the confusions and problems of the world today, so many of them tortuous or menacing and even distressing. It would take dullness or deliberate choice to neglect them. If we approach all our problems as a institution dispassionately, with competence and critical intelligence, with some sense of the wholeness of reality, we can accept change, search for its meaning, and find it. It is only by seeking our primary purpose that we can serve society in many other peripheral ways.

Finally, faith will provide us with a perspective that is eternal and supernatural. If humbly sought and followed, mysteriously and imperceptibly its light can bring us to the more stable truth underlying change. With its help we can learn how to absorb change, to be bold in our questions but modest too, forthright but respectful of other views and thus innovate but keep tradition and recognize our own limitations. Though in the end we reach divine mystery, it too enlightens the meaning of the world.

Thus, a renewal, constant and pervasive, is forced on us by the changing needs of our time. We can, however, see in it an opportunity to make the renewal personal, and indeed, constant. Accepting the nature of things and our human conditions we can realize our commitment in our personal and professional life.

--Rev. Chester A. Soleta, C.S.C.

(Sermon delivered on September 27, 1964, at Solemn Mass for the formal opening of the academic year.)

YOUR PRAYERS HAVE BEEN REQUESTED.....

...for many members of the Notre Dame family word of whose deaths was received during the summer months.

Alumni: Second Lt. Harold V. Hoffman, '63; John J. Lively, '35; Joseph H. Nash, '29, father of Rev. Joseph '54, and Rev. Edward, '58, and brother of Richard J. Nash, '23; Louis A. Reiser, '41; Robert B. Howland, '25; Dr. Ardis F. Melloh, '27; John C. Thomas, '30; Joseph C. Goddeyne, '11; William H. Powers, '22; Francis J. Onzon, '95; Kenneth Kennedy, '34; Carleton G. MacDougald, '38; Walter J. O'Brien, '35; Peter C. Green, '51; Paul A. Mulcahy, '22; Edward Bolan Burke, '28; Michael L. Corcoran, '61; Ralph J. Mills, '12; John G. Lesko, '35; Andrew Amen, III, '58, son of Andrew A., Jr., '30; John F. Sullivan, '31; William S. Cate, '27, father of William, Jr., '57 and John G., '61; Edward A. Palank, '39; Edward A. Maguire, ex'61; Leo F. Mulqueen, '19; George A. Rempe, Sr., '10; Edward M. Bruce, '12; Edward L. Hultgren, '41, father of Edward L. of Cavanaugh last year; Twomey M. Clifford, '14; Edmund L. Morrissey, '30; George Sadlier, Jr., '27; John A. Muldoon, Jr., '22; Warren H. Sexton, '12; Lawrence P. Schubert, '11, father of Lawrence J., '48, and brother of Carl E., '21; Stanely G. Stone, '48; Alfred A. Sniadowski, '37; Edward F. Cuddihy, '25, father of Edward, Jr., '58, and brother of J. Gerald, '23; Martin L. Crystal, '61; Stephen R. Juzwik, '42; Bernard E. Megin, '37; Rev. Bernard Blatt, '31, brother of George, '42; Eugene M. Carney, '44; Lawrence N. DeLeers, '29; M. C. Cullinan, '27; Frank E. Radke, '34; T. Patrick Finan, '49; Joseph M. Howard, '25; Thomas O'Malley, '32; Paul F. Nockels, '35; Rocco V. Schiralli, '35; Thomas W. Dunlay, '52; Charles E. Ruffing, '86; Raymond T. Earls, '52; John M. Raab, '18.

Relatives of Notre Dame family members: mother of John A. Bolger of St. Ed's last year; father of James Albright of Morrissey last year; sister of Mike Phenner, '59; mother of Prof. Thomas J. Stritch, '34; sister of Father Albert Schlitzer, C.S.C., of the Theology Department; mother of Frank J. Mootz, '27; son (age 15) of Kenneth E. Cook, '26; father of James A. Reyniers, '30; father of Rev. Edmund Goedert, C.S.C., '39; father of Sebastian T. Berner, '27; father of Mervyn J. Gorman, Jr., '39; mother of the late Father John H. Murphy, C.S.C., and of Richard W., '50; father of Arthur W. Miller, '26; wife of John J. Doyle, '28; Louis J. Polman, University employee and father of Louis J., Jr., '52; father of Norman J. Fredericks, '35; aunt of Brother DeSales, C.S.C.; father of Joseph A. Gerardi, Jr., '50; father of Fred G. Mancuso, '24; mother of Lester D. Fahey, '42; father of Ray J. Spahr, '30; wife of John C. Ullmann, '37; two cousins of Father Leo R. Ward, C.S.C.; mother of Hugh Mulligan, Jr., '50; wife of John U. Riley, '17; father of John L. Showel, '25; mother of James C. Hennessy, '51; mother of Thomas F. Green, '27; father of Thomas O. James, '56; wife of Chester J. Smith, '35.

Chaplain Directory

Father Lloyd W. Teske, C.S.C.
University Chaplain
116 Dillon Hall

Father John M. Dupuis, C.S.C.
Assistant University Chaplain
Basement, Student Center

Father Thomas Langdon, C.S.C.
Assistant University Chaplain
101 Keenan Hall

YOUR PRAYERS ARE ALSO REQUESTED.....

...for the following persons who are ill: Mrs. Romy Hammes, Book Store benefactress; Mrs. D. W. Saxon, mother of David, '58, and Eugene, 59, and sister of the late P. A. McPhillips; Henry L. Burns, '29; cousin of Father of Leo R. Ward, C.S.C.