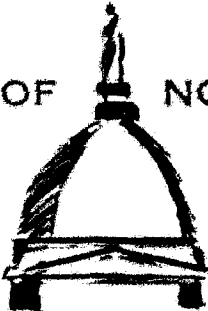


UNIVERSITY OF NOTRE DAME

# RELIGIOUS BULLETIN



VOL. XLIV, NO. 12  
TUESDAY, NOVEMBER 3, 1964

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

## NOVEMBER -- THAT'S FOR REMEMBRANCE

Last November Tom Tharpe was living in St. Ed's Hall; Charlie Shaffer was in Fisher; Jack Pope was a Sorinite; Joe Smith, Mark Buckley, and Mike Leahy were freshmen in Breen-Phillips, Keenan, and Stanford respectively. They were all Notre Dame men like yourselves this November. But this November they are in eternity.

We bring this up, not to be morbid, but to remind you of your Christian obligation in charity to help those who can no longer help themselves, that is the souls in Purgatory. All of these classmates of yours seem to have been ready for death, but all of them died suddenly and four of them by accident. They may need the assistance of your prayers to hasten their entrance into Heaven.

Others of you, in the past year, have lost a parent, a grandparent, a brother or a sister, a more distant relative, a dear friend -- old or young. Maybe they languish in Purgatory in expectation of some assistance from you. And then there are the souls of all those who never knew of Purgatory or whose relatives here on earth don't believe in Purgatory. They are the forgotten souls, the souls who have none to pray for them.

Because of these departed relatives, these dear friends and classmates, these forgotten and abandoned souls, the charity of Notre Dame men for more than forty years has urged them to make a Novena of Masses and Holy Communions during the month of November. The names of those listed on the form below will be remembered in all Masses in Sacred Heart Church during the Novena. But don't let others do all your praying for you. Make the novena yourself.

NOVENA

Nov. 5 - 13

### Remembrance of

THE

### HOLY SOULS IN PURGATORY

Drop list

in envelope on  
Hall Bulletin Board

I Wish to Have These Departed Relatives and Friends Remembered:

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PUTTING AUTHORITY IN ITS PLACE Theology, not so long ago, says Fr. McCabe in his book, The People of God\*, was something which a priest would do in the seminary, but which he'd soon forget about (if he were a sensible person) when it came down to the practical business of such things as the last sacraments and bingo.

This attitude is changing today. "We are returning at last to the great tradition in which theology is the intellectual aspect of our total response to the word of God. We are returning to a theology which is immediately related to Scripture, and also immediately related to our personal Christian lives, a theology which makes sense of our lives as adult Christians in the world in which we live."

A great theological revival, in other words, has been going on for some years in the Church, although few may be experiencing its full effects in this country. A quiet reformation, a surge of new life has been taking place within the Church, the most obvious signs of which have been the liturgical movement, the return to Scripture, and the new understanding of the place of the laity in the Church. This new theology, moreover, is not something abstruse or highly abstract. It is a science with which any reasonable Catholic can, and should want to, become familiar -- and any person who takes up this new Sheed and Ward publication will find abundant material to engage his interests.

Fr. McCabe, for example, says, we should begin by establishing the true character of the Church, that is, the sacramental character of the Church. We should

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do this in order to correct "the false emphasis which is sometimes given if we begin with the notion of authority. The Church is sometimes seen as a quasipolitical entity constituted by a certain hierarchic structure of jurisdiction. The objection to this view is that it obscures the fact that the Church is first of all the sacramental presence of Christ in the world, and from this it follows that there is authority and jurisdiction within it."

Again, he speaks of the need to return to the ancient conception of having Deacons in the Church, men devoted to the business side of the Church (dropping the rule of celibacy in favor of such deacons, of course). "Such a change would be a part of a general move towards a levelling off of the pyramid of authority of the Church has been, as it were, concentrated in a steep and tall hill surrounded by level country" -- this picture represent the the concentration of authority in the Roman Curia, with regard to his parishioners. "It would seem a better and more stable situation if there were a gently rising slope rather than a sudden precipice connecting the highest authorities in the Church and their subjects.

-- Claude L. Boehm

## ECUMENISM AND/OR CONVERSIONS

The Church must walk with two legs -- one ecumenism and the other evangelization -- Leo Cardinal Suenens of Malines-Brussels said at a press conference in Rome recently.

Speaking of the coming council proposition on the missions, the cardinal pointed out that it must balance extensive talk thus far on ecumenism. Cardinal Suenens, one of the four council moderators said:

"We discussed ecumenism at length. But the ecumenical approach is one-sided -- an attempt to know each other better without the intention of conversion. We cannot, however, say conversion is no longer the duty of the Church. On the contrary, we must bring Christ to the whole world and this duty cannot be destroyed by ecumenical dialogues."

Ecumenism might give rise to the idea that now the Church should leave everyone to follow his own conscience, the cardinal said. "Christ did not say this. He said to bring the Gospel to every creature -- but with kindness. The priority of evangelization must be stressed, since this is what Christ wishes 'impatiently,' since He is impatient to communicate itself."

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### ARE YOU WITNESSING FOR CHRIST?

What percentage of Catholics are fulfilling their duty of witnessing for Christ? To answer this question the Catholic Digest conducted a nationwide survey. To a cross section of people representing 75.9 million people in the U.S.A. who belong to some Church, the question was asked: "Have you ever tried to get anyone to join?"

The replies of Catholics, representing 20.6 million, disclosed that 72 per cent had never once tried to get anyone to join the Church. In contrast to that feeble effort, the replies of Protestants, representing 53.3 millions, showed that 59 per cent had definitely tried. This means that Protestants generally are more than twice as active and zealous in seeking to win converts as Catholics -- 59 per cent as against 28 per cent. . . . .

The survey reveals the chief cause of the comparatively meagre annual total -- 123,986 converts for 44,874,371 Catholics in 1963. This would seem to mean that it takes 361 Catholics to win one convert. What it really means is that only about 5 of the 361 make any effort to share their faith. The remaining 356 don't lift a finger to help. The convert movement won't shift from low gear until more Catholics strive to obey Christ's command. ["You shall be witnesses in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8).] . . . . .

Rev. John A. O'Brien



## ST. ADOLFU OF THE UGANDA MARTYRS

How many dioceses in the United States can claim a canonized saint as their own? Very few. But in the Diocese of Fort Portal, Katoosa (now Butiti Parish) was home of St. Adolfu Ludigo, one of the newly-canonized Uganda Martyrs. Twenty-two African Christians gave their lives in defense of their faith in the year 1886. Many of them were burnt to death on Ascension Thursday of that year near Kampala, Uganda's largest city. Bishop Vincent J. McCauley, C.S.C., in Rome for the Ecumenical Council, witnessed the canonization October 18, 1964. Every parish in Uganda held special celebrations.

Fathers Cyril Speltz, Robert Hesse and Robert Murphy [all C.S.C.'s] did much to stimulate local interest in the martyrs. Art work by Father Speltz included the drawing of St. Adolfu reproduced here and a cover for a Rutoro-language booklet about the martyrs edited by Father Hesse. Father Murphy drew up plans for the Uganda Martyrs Shrine at Katoosa.

--from the Uganda Drum

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## "IN YOUR CHARITY"

"In Your Charity" has been a feature of the RELIGIOUS BULLETIN from the very beginning. Though not always introduced by these words prayers have always been requested through the BULLETIN for relatives and friends, both living and deceased, of all the members of the Notre Dame family. You may have noticed that of late the names have been mostly of alumni or relatives of alumni. That is because the Alumni Office is most conscientious about informing the University Chaplain of requests that come in from the alumni for prayers for the deceased or for the sick. Students may wonder why prayers aren't asked for their relatives and friends. It isn't because we are prejudiced, but rather because the office of the University Chaplain is not informed. When a friend or relative dies -- or is in need of prayers for any reason whatsoever -- please drop a note to the University Chaplain, call him on the phone (7032), or ask your rector and hall chaplain to inform the University Chaplain. It is an act of charity to enlist the help of your Notre Dame associates for your dear ones who may be in need. So . . . . .

IN YOUR CHARITY please pray for the following: Deceased -- mother of John Cayce of Morrissey; Tom Kerrigan, '44; John H. Argus, '35; Harry Zolper, '04; John F. Powers, '00, father of Michael K, '32; father of John R. Tarnowski, '62; father of James W. Cahill, '55. Ill -- father of Father John Wilson, C.S.C., '32.