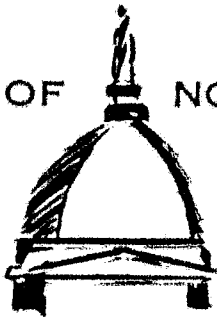


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REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR

TAKEN FROM AMONG NOTRE DAME MEN

Since he is God's, the priest on earth belongs to no one. Whereas he is at the service of all men, strictly speaking he is not attached to any of them. He belongs to the "order of Melchisedech," whom he imitates in being "without father, without mother, without genealogy." He witnesses to the Father "who makes His sun shine on the evil and equally on the good." He is prisoner of no one; family, race, nation, none can lay claim to him. He belongs equally to everyone in his desire to reconcile them all in Jesus Christ.

--Emmanuel Cardinal Suhard

A unique role indeed, that of the priest! So unique, perhaps, that many a young man dismisses, almost as a temptation to pride, the thought of his becoming a priest.

Whether or not he has ever heard about the "order of Melchisedech" the young man looks around at the priests he knows, maybe even knows well, and can't picture them as members of families -- even though he may see in the priest's room pictures of parents, of brothers and sisters, of nephews and nieces. Somehow, to many a young man, a priest is without human connections.

And yet, here at Notre Dame, among the priests who administer the university, who teach in the classrooms here on the campus, there are at the present time at least fifteen who came to Notre Dame and discovered a vocation to the priesthood in the Congregation of Holy Cross only after they had lived on the campus as students for one or several years. And Notre Dame has only a few of the Holy Cross priests who came to Notre Dame as students.

Yes, priests are taken from among men; many Holy Cross priests are taken from among Notre Dame men. Each year fifteen or twenty Notre Dame students make the trek around St. Joseph's Lake to St. Joseph's Hall to test the spirit of the priestly vocation which they suspect they have.

This bulletin is written to suggest that (continued on page three)

SCHOLARSHIP VINDICATES PETER Not so long ago, a notable scholar expressed a very commonly held opinion when he wrote these words concerning the Second Epistle of Peter: "It is a superficial highfalutin attempt to write elegantly by one who constantly displays a complete lack of even fundamental honesty." Its dependence on Jude, he said, is obvious. As far as the date of the epistle is concerned: "Any date earlier than 125 A.D. is absolutely precluded ... Probably we shall not err in dating it between 150 and 175 A.D."

It is interesting to compare that verdict with what the new translation of The Epistles of James, Peter and Jude* in the Anchor Bible has to say on this same subject. "Many scholars," says the commentator, "have assigned Second Peter to a date as late as 150 A.D. ... The present writer, however, is inclined to date Second Peter about 90 A.D. For if one takes into consideration the positive attitude toward the magistrates and society expressed in Second Peter as well as Jude, then a suitable background for both of these epistles is to be found some years before the end of the reign of Domitian (81-96 A.D.) During his last two years this despot instigated a persecution of the Christians because of their refusal to pay respect to the emperor. After this experience, it would be quite impossible for Christians to speak so appreciatively of the magistrates, as in Second Peter and Jude."

As to the much maligned styled of Second Peter, the Anchor Bible says, "The diction of Second Peter is peculiar and hard to understand. Long sentences are joined together with dis-

regard for the balance and clarity required by classical taste. Elaborate and exquisite constructions are used by choice, instead of those simple, concrete expressions and colloquial features characteristic of the gospels and other New Testament writings ... Second Peter virtually embodies a school of Greek rhetoric which embraced an artificial style comparable to that of the baroque. This was the so-called 'Asianism' that competed with strict Atticism. It was characterized by a loaded, verbose, high-sounding manner of expression leaning toward the novel and the bizarre, and careless about violating classic ideals of simplicity." But, concludes the translator, "Many stylistic analogies to it may be found. Our epistle was undoubtedly written in conformity with the rules of the school which was still important during the first Christian century."

Even the old cliché about a Second Peter being dependent on Jude is discarded in this new edition of the Bible. "A mechanical dependence on Jude cannot be proved, nor is it probably. The authors of the two epistles probably relied on a sermon pattern then current and which had been formulated to resist the dangerous teachers of heresy of whom this chapter speaks."

Such are the ways of scholarship. The "infallible" authorities of yesterday are dangerous to rely on today.

-- Claude L. Boehm

*Doubleday, 1964, \$5

THE THOUGHT OF THE PRIESTHOOD [continued from the front page] -- or Brotherhood -- should not be lightly dismissed. Not all Notre Dame men who in the past have answered the call have become Holy Cross priests. There are diocesan priests, Dominicans, Benedictines, Franciscans, Maryknoll Fathers -- and Jesuits -- who have found or had their vocations fostered at Notre Dame. Archbishop Paul J. Hallinan of Atlanta and Bishop Loras T. Lane of Rockford were classmates in the class of 1932. And Bishop Mark G. McGrath, C.S.C., of Santiago in Panama came to Notre Dame as a student in the early '40's.

An invitation to the priesthood and/or the religious life should be given serious and prayerful consideration. On the campus at Notre Dame today there are surely many students who are being called. Pray God that more than a few will have the generosity to decide in favor of complete and life-long commitment to a sharing in the priesthood of Christ Jesus.

The 34th Annual Bengal Bouts will be staged next week. Each year about mid-March (Is the proximity to St. Patrick's Day mere coincidence?) some of the Fighting Irish put on the gloves and demonstrate the manly art of self-defense under the lights of the Fieldhouse. Trophies and jackets go to the winners; profits, through the charity of the K.of C.'s who are promoters of the bouts, aid the work of Archbishop Graner in East Pakistan (formerly Bengal, hence the name of the bouts) and of Bishop McCauley in Uganda. The charitable cause is the principal reason for the BULLETIN's plugging the bouts, though we have no objection to your enjoying them.

The first bouts take place Monday evening, March 15; the semi-finalists enter the ring on Wednesday evening, March 17; and the champs will be crowned on Friday night, March 19.

IN YOUR CHARITY please pray for the following: Deceased -- Marine Lt. John J. Byrne, LLB '62, killed in a Jet crash in Japan; mother of Fr. James Leahy, C.S.C.; Fred H. Baumer, '22; Robert F. Wilson, '39; Sanford S. Friedman, LLB '39; Frederick R. Corkill, '57; Rosalie Boehm, sister of Dan J. Rolfs, '33. Ill -- Dr. and Mrs. Theodore Rolfs, parents of Dan, '33, seriously injured in an automobile accident in which his sister, Mrs. Boehm, was killed; father of Thomas C. Ryan of Alumni (surgery on Monday); uncle of Harry Alexander of Dillon; brother of Del Singleton of the Ave Maria Press; Bishop Henry E. Donnelly, auxiliary of Detroit; Edith Sincko, employee of The Huddle; E. L. Chaussee, '24.

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This . . . is the fasting that I wish: sharing your bread with the hungry.
(Isaia 58:6-7)

For Freshmen Only.....

GOING STIR CRAZY?

One minute you are belted in the face with snow flakes. And in the next you are soaked by a driving rain as you try to negotiate huge puddles without knee-boots. To top it off, in the midst of all the slosh and wind of Indiana's spring growing pains, you hear the cheerful chirpings of the birds. You have had your fill of basketball. It's too early for golf and baseball doesn't look too inviting in the snow. Sure the days till Spring vacation are numbered but that doesn't make the time go by faster. The whole campus seems shrouded in the somber purple of Lent.

From the jaws of monotony and routine comes the common cry: "There's nothing to do". Every time you return to your room you get that pent-up feeling. Study, study, that's all there is. Your nerves get frayed and the tension builds so that you can almost taste it. You've just got to let off steam. So out come the shaving-cream bombs, and buckets of water. In the midst of the fun you explode. You are at one another's throats. You argue. You fight -- even to the point of contact. After a few minutes you feel bad. You don't know what got into you. The only thing you can chalk it up to is the "lousy place". What's a fellow suppose to do?

You can stagnate in your room night and day.

You can moan: "There's nothing to do around this place".

You can become so closed-in that it's almost impossible to bring a fresh outlook to your books.

You can sit around and hate yourself for being so sluggish and inactive.

You can refuse to get involved in anything on campus that would challenge your creativity and generosity.

But the real reason for your apathy might be something quite different. Maybe you are afraid. Afraid to take a risk. Afraid to try something new. Afraid to give the time and effort necessary to be happy. Afraid to cooperate and bringing a fuller student life to your fellow students. Without creativeness in our lives we are doomed to boredom.

-- Father Baker, C.S.C.

P.S. Some fellows conduct their lives on the cafeteria plan -- self-service only.

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One of the key tasks facing Our Lord was to convince men of the supreme importance of the inner spirit and the pure motivation which they should bring to their religious exercises. Children naturally go through the motions of religion before they truly understand them. The tragedy is that so many of us mature in every other way but this one. Of such childishness the Kingdom of Heaven has no need.

My Daily Visitor (March 1965)