

Appendectomy, Don Rollins
(Far); operation, Father
Thomas Steiner, CSC; ill,

University of Notre Dame
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...Prof. Donald Plunkett; in-
jured, Billy Rockne. Died, Dr.
Nick Gulyassy, '43.

"The Completion of Life."

"That religion will conquer," said Whitehead, "which can render clear to popular understanding some eternal greatness incarnate in the passage of temporal fact." (Adventures of Ideas, p. 41.) Precisely in its ability to do this has lain the strength of classical Christianity. It is an other-worldly religion grounded not in time but in eternity.

Its power to invest man's little day with grandeur, to give meaning to those years of time and enable men to transform this present world, derives from the fact that its true center of gravity is not in this world but in another. The frustration of which so much is heard nowadays may reflect the inevitable failure of man--born to inherit life eternal--to find satisfaction and fulfilment wholly within the confines of the temporal.

He who tries to review his inner life will be oppressed--the more so as he grows older--by the felling of wastage and incoherence. Spiritual powers have been dissipated in a thousand trivial distractions. . . . But has he become the possessor of himself or grown any further into his true stature?

At these moments of insight he knows that his need is for such concentration as will collect the soul's scattered forces and make of his fragmentary life a whole. The secret of unity in the Christian's life is the acceptance of a divine vocation.

The liturgical year frames human experience not within the cycle of nature but in the context of a transcendent order of which Christ himself is the center. Progress is measured by growth "into Christ." What gives men their ultimate significance is found in their relationship of God.

But this implies the dimension of eternity. However rich and manifold his interests, every man at the end is still unfulfilled and his true self remains incomplete. There is so much good in him that has not matured; so many fragments that seem. . . . wasted.

Attempts have been made by some philosophers to find a substitute for the Christian hope in the principle of the conservations of values. No value is lost, they have claimed, in a moral universe. But this theory does not survive closer scrutiny. For values can be realized only by persons, and cannot be conserved by the universe if there are no persons to realize them. . . .

But if this world is indeed a vale of soul-making, and a preparation for an immortal destiny, each passing hour holds "eternal greatness," and the journey's end is completion and fulfilment. (--Editorial, ~~TIMES~~ WEEKLY EDITION)

Pius X laid down for his Pontificate this program: "To renew all things in Christ." According to him "the indispensable sources of Christian piety" were the Mass and Holy Communion. The Eucharist is the supreme fountain-head of Christian piety, for the simple reason that the Eucharist is Christ, the center of our supernatural order.

The completion of our life will be found in Christ who said that He alone is the Way, He alone is the Truth, He alone is the Life. Spiritual progress will be measured by growth "into Christ." This growth is a transformation by love into His likeness, which transformation is achieved in and through the Eucharist. If we are "to renew all things (first, ourselves) in Christ," we must deliberately think as Christ thinks on all questions of public and private life, on social problems, on suffering, on penance, on all things that pertain to heaven and earth. With this MIND of Christ we will be transformed. These graces to think as Christ thinks, to act as Christ acts, to love as Christ loves--all flow from Eucharist as a Sacrifice and as a Sacrament.
Prayers: (deceased) grandfather of Bill Hagan (Dil); mother of Bob Meckell. 1 Sp.Int.