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VACATION'S OVER...

...BUT NOT LENT

Last year at this time Lent was over, you had returned from Easter vacation, and the spring social whirl was beginning.

This year only the spring vacation is over. (Here, weather-wise, it was more like Christmas vacation.) And we're just past the middle of Lent. The vacation may have been hard on Lenten resolutions -- on the self-imposed mortifications and penance, on the regularity in attendance at Mass.

Since Lent is only half over, there is still time to live out those Lenten resolutions. Renew them now. If you've slipped during the vacation, get back on the High Road immediately. There are still -- and only -- eighteen days of Lent during which to share the sufferings of Christ that you may rise with Him to the New Life on Easter.

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WHERE THERE IS LOVE . . .

"Work is love made visible."

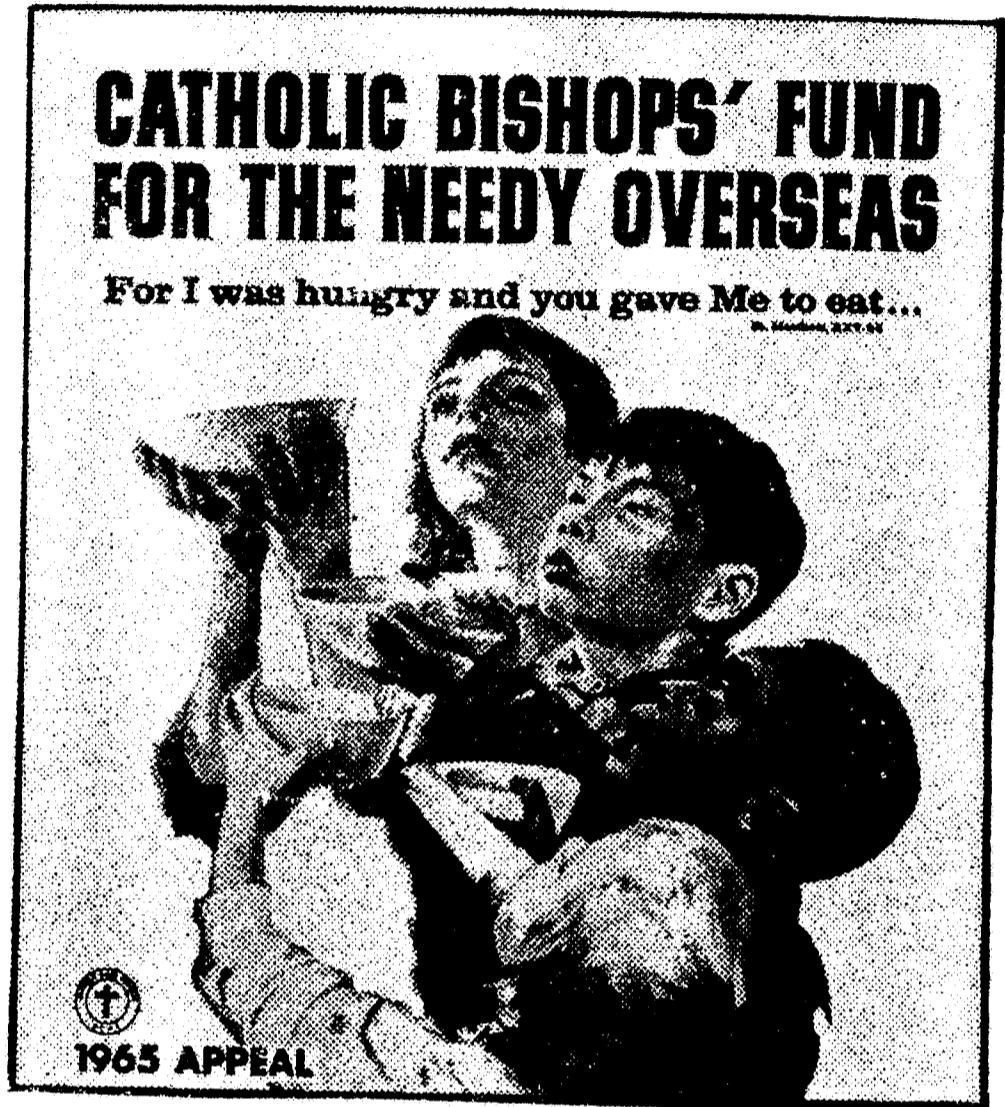
"Work is empty save when there is love."

"When you work with love you bind yourself to yourself, and to one another, and to God."

(Kahlil Gibran - The Prophet)

These lines reflect the need man has for work which is meaningful to himself and which is creative. Much has been written about the apathy of the present generation of college students. Much of this is written by men who fail to understand either apa-

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**CATHOLIC BISHOPS' FUND  
FOR THE NEEDY OVERSEAS**

For I was hungry and you gave Me to eat...



1965 APPEAL

THE EVER FRESH CHALLENGE OF GOD'S WORD

What has the presence of the word of God effected in world history, and what does it continue to effect? This is one of the questions that Fr. Hans Urs von Balthasar asks in his recent work, Word and Revelation.\* Actually, he says, if we look back into history, we find that the word of God, as proclaimed by the Church, was at first like a light shining in the darkness. The world gradually grew accustomed to its presence, and, consciously or unconsciously, borrowed from Christian teachings whatever it considered desirable for mankind in ethical, cultural, and religious spheres. The proclamation of human rights today, for example, is doubtlessly due to religious inspiration.

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summoned to confront it, and to have his achievements measured by the achievement of the word.

The word, one might say, is the goad of human civilization. The present confusion brought about by modern progress is in large measure a sign of flight from an encounter with the word.

Man's life, says Fr. von Balthasar, at its deepest level, is a dialogue with God, but one, of course, in which God's word to man is infinitely more important than man's to God -- and man can respond as he should only through a constant hearing of the word.

"The Church," says Fr. von Balthasar, "is continually robbed and pilfered by secular humanism, whose aim is to take from her all that is useful to man, and to leave her only what is unserviceable."

The Church, however, which never ceases to be the light of the world, continues to present the word anew and in a living, vital way. This word, moreover, is a challenge to each individual, and sooner or later each person must accept or reject it. If he evades the encounter, his evasion produces in him a deformation which is his own making, his own responsibility.

Furthermore, all that God has to say to any man He has already spoken once and for all in Christ, so that each of us must individually acknowledge and make his own all the treasures of wisdom and knowledge hidden in Christ. Reading and contemplating Scripture (that is, in the concrete, is God's will for any individual life and destiny. St. Thomas Aquinas says, "One who does not nourish himself on the word of God is no longer living. For as the human body cannot live without earthly food, so the soul cannot live without the word of God."

The word of God constantly fresh challenges to men. Whenever anyone sets himself to pursue the highest ideals of mankind, he has to present himself to the word for a spiritual duel. The word issues its challenge to every person who wishes to make his mark on history. Each person is

--Claude L. Boehm

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*Some of us grow hard; some of us grow soft; too few of us ripen.*

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\*Herder, 1964, \$3.95

thy or students. Apathy stems from lack of meaning -- a lack of love in a person's life. Meaning and love come from man's work and from those who associate with him in his work. Study and work are meaningless if they are without love, without reason. Education is becoming progressively more of an empty and meaningless ritual -- an obstacle to be overcome when one is uncertain why it should be overcome or what the result of overcoming it will be. "Work is empty save when there is love."

All men have a need to feel important, to be wanted, to be accepted, to sense that they are creative, to find fulfillment. Man finds his fulfillment in love. When we love, we forget ourselves, we no longer concern ourselves about our own pleasure, our own selfish interests and desires. We realize only too well our shortcomings and deficiencies, but these no longer concern us.

We seem to have a vague notion that love supplies some magic ingredient that makes up for all of our deficiencies. But love is not the supplying of an ingredient. Rather, love gives us a clearer perspective. Blind love is an anomaly, a contradiction in terms. We see our shortcomings but at the same time we realize that they are basically no different from those of others. We realize also that Christ loves us despite them and in a certain sense almost because of them. Whereas previously we had been trying to make ourselves not what Christ wants us to be but what we want to be, now we are content to be what Christ wants us to be. Love is essentially creative, for it is love of the Father for the Son which generates the Holy Spirit, the Spirit of Love. It is this same love which found its expression in the creation of the world. In the same way it is love of a man and a woman for one another which creates new human life.

But just as God's creativity did not cease when the world began but rather continues throughout each moment of every day, so the creation of human life by a father and a mother does not cease at the birth of a child. At this time their creative work has just begun. The entire lifetime of the child will require their creative activity as they help to train the child and form in him a more perfect reflection of God.

Our own lives require creativity in the development of our personalities. From birth until the Beatific Vision we are gradually progressing toward a more perfect fulfillment of ourselves, a deeper and more creative love. But this process begins with a genuine and truly Christian love of self. But knowledge must precede love. So we must know ourselves, our virtues, our limitations. Then we must accept ourselves as we are, not as we think we are. When we are properly related to ourselves, we can properly relate to one another. For we relate to others as we relate to ourselves: if we are demanding of ourselves, we will be demanding of others. If we truly accept

ourselves and love ourselves we will truly accept and love others for it takes great humility to accept ourselves as we are, and it is this same humility which leads us to acceptance and love of others. As Christ told us, we show our love for God by loving one another. "When you work with love you bind yourself to yourself, and to one another, and to God." So the creative process which begins with self, ends with and in God.

But our present day society seems to have little to do with creativity. Mass production, assembly lines, automation, vending machines, television, and other modern inventions seem to have replaced the human element in daily living. Even in the raising of children, schools, athletic teams, Boy Scouts, and other agencies have taken much of a parent's creative role from him. The result of this loss of creative outlets is frustration. Nowhere is this frustration more evident than in the lives of younger men, especially of students.

Every young man has visions of greatness, of great creative activity. But much of it is stifled and never passes beyond the stage of a dream. When this creativity is stifled in youth it rarely blossoms out in later life. While it is true that students cannot be expected to be creative if teachers, parents, and priests are not creative, still students must learn from those adults who are creative and they must learn to help one another be creative. True, close friendship is creative and there is ample opportunity for that in a student's life. Properly motivated and properly directed, study is creative. Improperly motivated and improperly directed, study is destructive. Examination of conscience and confession can be creative if it truly becomes an experience of conversion rather than simply a ritual. (This is where priests may be of invaluable service to the students.) But if work is to be creative, it must be preceded by love. It must be the expression of love. When we love, we forget ourselves. But in order to forget ourselves, we must be thinking of others. When we begin to think of others, we begin to desire to do things for them. Then our love becomes tangible for "Work is love made visible."

--William J. Crumley, C.S.C.

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IN YOUR CHARITY please pray for the following: Deceased -- grandmother of Al Grisanti of Alumni and mother of Al, '31, and Bob, '40; father of Father Joseph Fiedler, C.S.C.; friend of Don Criqui, '62; widow of Prof. Pasquale Pirchio of the Notre Dame faculty; Francis Chapin, painter, friend of Notre Dame; Sister Marie Giles, O.S.F., MA '63; Mrs. Theodore H. Rolfs, mother of Daniel J., '33. Ill -- infant son of Don Criqui, '62; John S. Poelker, '64, seriously injured in a bus accident while on duty with the Peace Corps in Ecuador; wife of Prof. Norbert Engels of the English Department; wife of Walter Duncan, '12, member of the Board of Lay Trustees.