

\$53 in for Jim Aoki Fund.
Needed: 153 questionnaires.
(Pat O'Neill's mother is ill.)

University of Notre Dame
Religious Bulletin
May 9, 1951

Daily adoration 11 to 1 p.m.
Hymns at Grotto, 6:40. Every
student a communicant M-day.

God Giveth The Increase.

Dear Father Grimm: When I was in school, back in the later 20s, the padres were always talking about Notre Dame spirit. They said it had a distinctive character about it. Maybe it had, and maybe it was good, but it was hard for me to see it. Perhaps I was too close to it. I even wanted to believe it, but I couldn't be sure. It was only afterwards, when I had graduated and left school, that I discovered the character of the Notre Dame man.

During my years in service I came up against a lot of men from as many colleges and universities as you can number. Among all of them, I thought men from Notre Dame stood out. But I attributed this opinion to a natural prejudice. What really convinced me, was later on when I moved on to a bigger assignment, and became chaplain to chaplains. I was then given the low-down by sky-pilots of all faiths, and by priests both secular and religious. Universally and spontaneously, they went out of their way to tell me, I should well be proud of Notre Dame.

It is difficult, if not impossible to analyze the spirit of a school. The instances told me were all varied, as men do vary, and the differing circumstances in which they live. Nevertheless, there was a common trait. It seems to me that it all boils down to this: Notre Dame men have deep religious convictions and live their faith. . . They have an easy friendly familiarity in the company of priests. . . They are respectful in manner and speech. . . They are not presumptuous or overbearing. . . They are men of stamina and courage. . . They are loyal. . . They do not let you down. . . These were some of many observations passed on to me.

However, to be perfectly frank, I do not think many students now on campus measure up to those traits. I think this not because they are of thinner blood, but because development of any sort takes time. Especially is this true with regard to SPIRIT. It will not reach full fruition. . . until they are older and wiser. I have high hopes for all of them, and, in any case, those few who will fail us, will not destroy what I treasure in myself and what I cherish for all. . . being a Notre Dame man.

--(Signed) Rev. Robert Woodward, C.S.C.

Recently a visiting priest from Australia, who had been a chaplain himself in the last war, expressed practically the same sentiments. Encouraging as these remarks may be, no one appreciates them more than we who are subject to discouragement when faced with more immediate problems. . . such as an all-out novena for Mother's Day.

The saintly Pius X knew the sad effects of the isolation of the faithful from the Holy Eucharist. It was through his persistent efforts in promoting frequent Communion that we have frequent Communion as it is practiced today. For Pius X realized that his "restoration of all things in Christ" would ultimately fail if there could not be effected a vital bond between his flock and the heart and center of the Church, the Eucharist.

Try as we will, our progress seems quite limited by human frailty and misunderstanding about the importance of living in the state of grace, and not only maintaining it but increasing this divine life progressively through the Eucharist. Among infrequent communicants results seem not worthy of recognition.

However, it is the effort, not the results that count. St. Paul said: "I have planted, Apollos watered, but God gave the increase. Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase." Indeed it is God's work after all, and He, in His own good time, will produce the results.

Note: Demonstration "dry" Mass offered for your instruction: 7:30 p.m., tonight, in Biology Auditorium.