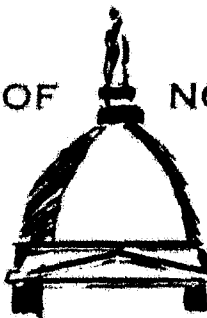


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UNIVERSITY CHAPLAIN - EDITOR

THE LIFE YOU LIVE -- AS A CHRISTIAN

In his letter to the Romans St. Paul wrote: "And if death began to reign through one man, owing to one man's fault, more fruitful still is the grace, the gift of justification, which bids men enjoy a reign of life through one man, Jesus Christ." And a few sentences further he says that Christ was raised from the dead that "we too might live and move in a new kind of existence." In writing to the Corinthians he refers to this new life. "I give thanks to my God always on your behalf for the grace of God that was given you in Jesus Christ, because in him you have been enriched in every respect with every form of eloquence and knowledge."

This life is indeed a great gift, so great that even God could not give a greater. Certainly, any kind of life is a divine gift. But once God had made a living creature, then that creature has in some sense a claim upon God for the kind or kinds of life which belong to its nature. So man has a claim by reason of his human nature to the vegetative life whereby he may grow and reproduce his kind; to the animal life whereby he enjoys the use of his senses; and ultimately to the gift of intelligence whereby he excels all the merely material things of this world.

To these levels of life, therefore, man is in some way entitled. But to the life which St. Paul refers to in his letters to the Romans and to the Corinthians man hasn't the slightest color of right, for that life is the very life of God Himself. By a free and undeserved gift of God we are made sharers in the Divine nature. And through that nature we are able to partake of the very way of life of God Himself.

Some years ago the Church was amazed by a small group of theologians who seemed to be saying that the life of sanctifying grace, supernatural life, is something to which man is entitled because he is intelligent. God, they seemed to argue, could not make an intelligent being not destined to share the Divine life in the beatific vision. But what they were actually saying is perhaps not so important now as the reasons they gave for saying it. At that time many people seemed to think it enough to be merely human; they professed no reason why they should strive to be anything more. And so they said to the Church in effect: Let us alone. The life you talk about is superhuman; we are not. And so these theologians

(continued on the next page)

seemed to think that it would be well to show that a man simply because he is a man denies his natural dignity unless he lives his life on the Divine level in time and in eternity.

But the Church said no. Superhuman life is a gift, a gift which, indeed, cannot be rejected without ultimate and absolute disaster, but a gift nonetheless. And so we look upon our life of grace in the spirit of Mary's Magnificat: My soul exults in God my Savior who has taken notice of the lowliness of His servant and has done great things to me. We are expected to receive the gift of supernatural life with gratitude, with humility as not deserving it, and even with a certain justifiable pride as sharing in the greatness of a mighty Father. And we are expected to treasure it, for by this gift alone may we live in eternity the only life which can make other kinds of living worth-while -- the life of God in His family of the Trinity.

--Brian Waugh, C.S.C.

THE NOTRE DAME BLOOD BANK -- Some of you may need a reminder, some of you may not be aware -- freshmen and new personnel on the staff -- that there is a Notre Dame family blood bank upon which members of this family may draw in case of need. From time to time the bank must be replenished. Right now, after the demands made during the summer months, the supply is low. And this is a good time to give, with hay fever season practically past and the cold and flu season not yet set in. Stop in at 116 Dillon Hall or call 7032 to arrange for an appointment -- between 9:30 and 11:20 a.m. or after 7:00 p.m. If you are not yet 21, you must have your parents' consent to cooperate in this act of charity. Parental permission forms may also be picked up in 116 Dillon.

IN YOUR CHARITY please pray for the following persons deceased: mother of Edwin Kohlbrenner of Fisher; mother of Prof. Lawrence F. Stauder, '29, of Maurice F., '41, of Sister M. Francis Borgia, mother-in-law of John M. Hughes, '37, and grandmother of Gregory of Fisher and Lawrence Stauder, II, Off-Campus; father of Thomas J. McNulty, '57; William D. Jamieson, '05; Monty J. Tennes, Jr., '28; father of Robert H. Entrup, '49; Sam H. Nussbaum, '87; father of John C. O'Donnell; Joseph G. Cooke, '32; father of Walter A. Sweitzer, Jr., '40; Aloysius J. Rumely, '94; William B. Cronin, '31; Arthur L. Sheridan, '52; mother of James R. Morrison, '34; Phillip G. Delincke, '47; D. Emmett Ferguson, '32, father of Daniel C., '61.

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The Church is not taught by theologians; they are taught by her. The Church is not sanctified by her saints; she sanctifies them, with the grace of Christ.

--by Thomas Merton
in The Ascent to Truth

POPE PAUL'S DAY

... Pope Paul has now settled into a daily routine here that, following a lifetime habit, is long on hours and hard work and short on sleep. Each day, he rises at six o'clock, prays at a prie-dieu near his bed, and gets ready for Mass. By seven, he is in his chapel and at the altar. His Mass is attended by his two secretaries, Fathers Pasquale Macchi and Bruno Bossi, and their Masses follow. Then the Pope recites the first hours of the day's breviary with the two priests. Observing Pope John's custom of not eating alone, he breakfasts with the secretaries and looks at the morning newspapers. By nine, he is in his private office and at work. His meetings with officials inside and outside the Church begin at ten, and are usually arranged to end at one, his lunch-time, but this schedule is not inflexible. He lets each audience take as much time as the person and the business require, and for this reason he often delays his lunch until two. He takes his afternoon rest after lunch. At four, when the Vatican City daily, L'Osservatore Romano, is off the press, he has coffee with his secretaries and looks through it. Then, after reciting the breviary in his chapel, they usually take a walk in the Vatican gardens. The next period is devoted to reading in the gardens, after which the Pope retires to his study to work until about six-thirty, when he has a light dinner. He watches television only for the evening news, which comes on at this hour, but recently he was persuaded to keep his set on for a rebroadcast of an old Hollywood movie, "Going My Way." (His comment on this pleasant and superficial portrayal of American Catholicism, vintage 1944, marvellously acted by Barry Fitzgerald and Bing Crosby, has not been recorded.) After dinner, the Pope recites the rosary with Fathers Macchi and Bossi and other members of the household. Then back to his study, where, as a hi-fi set plays symphonic music, he works at correspondence and memoranda. At eleven, he and his secretaries go to the chapel to recite compline. He remains behind for private prayer, then returns to his study, where he works until one, and sometimes two, in the morning. No matter at what hour he retires, the alarm is set for six o'clock. In its severity and simplicity, Pope Paul's daily regimen is much like his predecessor's...

--by Xavier Rynne

in The New Yorker (Sept. 28, 1963)

* * * * *

Another Pope John anecdote. When Pope John left the conclave which elevated him to the Papacy, he found his secretary, Msgr. Loris Capovilla, in tears. "Come on, Monsignor," he said, "who is the new Pope, you or me?" The secretary asked, "But what are we going to do now?" The Pope replied, "Say Vespers and Compline."

The story was told by Leo Cardinal Suenens, Archbishop of Malines-Brussels, at the opening of a lecture series in Brussels.

Fresh from the Pad

MEASURED LOVE

What do you think when you ask your girl for a date and she says: "How many times can I say 'no' and still be your girl?" How do you feel when she asks: "How many times will I have to see you this year to still love you?"

These questions seem completely ridiculous and unrealistic -- people who care for you just don't talk like that. It's absurd to speak of reservations in the same breath with love and friendship. Love and friendship are all-out efforts. They are 100 per cent relationships. It's so elementary that even a child knows it -- you just don't dole out love and friendship.

Love and friendship are such primitive human experiences that it takes very little sophistication for us to see through all the false and insincere emotions that try to pass for the genuine article. This is why it is difficult to understand how we are so easily fooled when it comes to Divine love. God has revealed the Christian life as one thing -- a life of friendship. Its very core is a union of love. Yet, do we honestly find examples of our responses to this love so ridiculous and unrealistic?

"How much of the Mass can I miss and still love You?"

"How close can I come to being theologically drunk and not lose You?"

"How far can I go with a girl before I stop being Your friend?"

"How much can I cheat and still love You?"

"How many times a year do I have to receive the sacraments to love You?"

The Christian life in the simplest terms is our response to the Tremendous Lover. Is your response to Him minimal and marginal? Does your friendship with Christ depend on how adept you are at splitting theological hairs? Is your prayer ---"Christ, please let me know how little I have to do in order to love You?"

In other words, when it comes to judging the genuineness of love, are you a fellow with a double standard -- one for human love and another for Divine?

The measure of love is
to love without measure.

--by Father Baker