

Mass, 7:15 Dillon,
for your success in
exams; request of
Mrs. K. K. Rockne.

University of Notre Dame
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Go limit for collection
all Masses Sunday.
Pamphlet Rack still
nearly "700 in red.

Philbert's Last Lesson.

For two weeks, Stooge, I have had--as the boys say--no blow from you. Could the exams have caused your absence?

Not quite, Philbert, but you are such a keen fellow that I thought it better to hide myself in thought before attempting to answer your questions.

And now, now you are ready to clear up all my doubts!

You wanted to know, Philbert, what the Sacrifice of the Mass and Holy Communion have to do with Mysticism and the Mystical Body of Christ. Right? Well, Christ is the vine, we are the branches. The branch has life and brings forth fruit only as long as it is connected with the vine.

This is what I am getting at: there is no union between Christ and our souls except by sanctifying grace. The more grace we possess the closer our union with God. Now the sacrificial death of Christ upon the Cross is the fountain of all grace for all mankind for all time. Streams of grace and salvation flow anew day by day from the unbloody sacrifice of the altar because it is the living and real representation and continuation of the bloody sacrifice of the cross.

"With pain and sorrow ought it to be deplored," says the Imitation of Christ, "that many pay so little attention to so salutary a mystery (the Mass) which rejoices heaven and preserves the whole world."

Do you mean to say, Stooge, that all we have to do to be overflowed with grace is to be in Church and hear Mass?

That is not exactly all we have to do, Philbert, but in the Mass lie the sources of the strength and energy necessary to live a true Christian life. We are members of the Mystical Body of Christ, and Christ is Christ crucified. He opened the fountain of grace through His sacrifice upon the cross, but to apply His merits to the individual soul, suffering and sacrifice are again and again necessary.

In the Mass the life and death of Christ are present before our spiritual eyes and should inspire us with the sentiments that fill His heart, that is, with His spirit of love and charity, of sorrow and gratitude, etc.

The "Ite Missa est" at the end of the Mass means that we are now dismissed and sent to continue the sacrifice of Our Lord wherever we have to live and to work. "With Christ I am nailed to the cross," says St. Paul.

It seems to me, Stooge, that such a life is not so easy.

Quite right, Philbert. But you know there is no Mass without Communion (at least for the priest). To the early Christians Holy Communion was the great banquet which strengthened their union with Christ and with each other. Daily Mass and daily Communion was their ideal and the secret of their steadfastness and heroism in the midst of temptation and persecution. Moreover, our happiness in heaven will consist in possessing God. Holy Communion is our heaven on earth because it unites us with Christ who is true God and true man.

I learned a short prayer which the priest significantly says just before receiving Holy Communion: "O Lord Jesus Christ, deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me always adhere to Thy commandments and suffer me never to be separated from Thee." The fulfillment of this prayer will be true Mysticism.

Thanks a lot, Stooge, and should you ever become a priest, don't forget to tell the people what you have told me.