

RELIGIOUS BULLETIN

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Notre Dame, Indiana

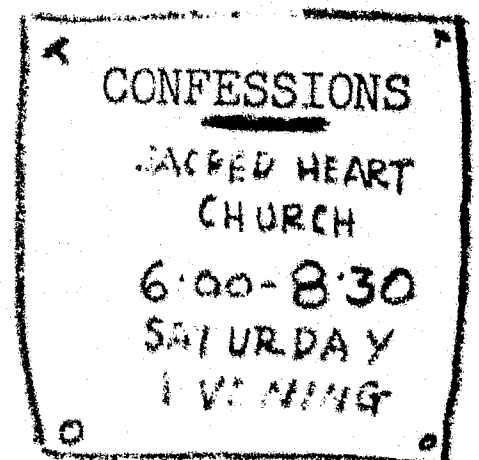
THE YCS announced today that Don Gillies and Jim Merz have been chosen as 1959's recipients of the St. Thomas More Award. The award, established in 1956, goes to the two seniors whose work in the student apostolate has been outstanding. Gillies has been Student Senate Spiritual Commissioner, and Merz has been Co-Chairman of YCS. Awards will be presented at Class Day exercises in June.

● THE BISHOP SPEAKS: "In going about the diocese....I observed that the people do not apparently know when to approach the Communion rail. They seem to think that it is proper to wait until the priest himself has approached the Communion rail. Now that we are making an effort to draw the laity into closer participation with the priest in the offering of Holy Mass it should be a favorable time to correct some of these erroneous ideas and customs."

● IF THERE ARE some who are Oblates of St. Benedict and they have not contacted the local group, they are asked to get in touch with Professor Rodes in the Law School.

● YOUR PRAYERS HAVE BEEN REQUESTED FOR the following: Deceased: Grandmother of Tim Mahoney of Alumni; mother of Fr. Frederick Connolly of the Religion Dept. Ill: Father of Jerry Reedy, '58.

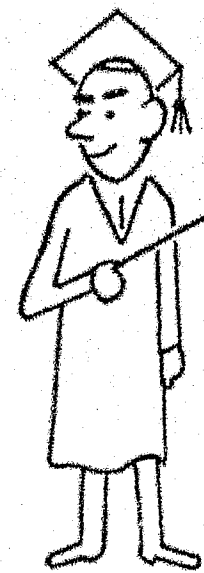
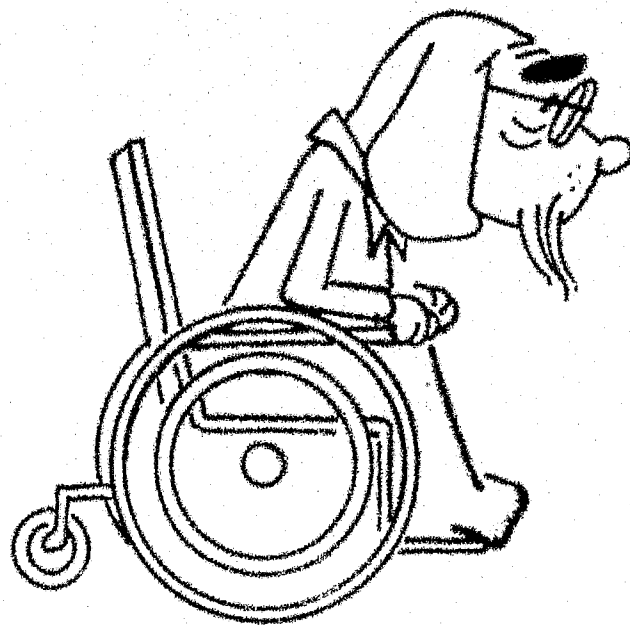
● A WEEK FROM SUNDAY is the day set for the new Moreau Seminary Open House planned by the Student Senate to afford all a chance to go through the new building. So mark your calendar now. The day is April 26. The time: between 1:30 P.M. and 5:00 P.M.



"THE RAIN IN SPAIN STAYS MAINLY IN THE PLAIN....BUT

HERE THE ONE THING YOU CAN DEPEND ON IS THAT CONFESSIONS WILL BE HEARD ON SATURDAY EVENING FROM 6:00 UNTIL 8:30.

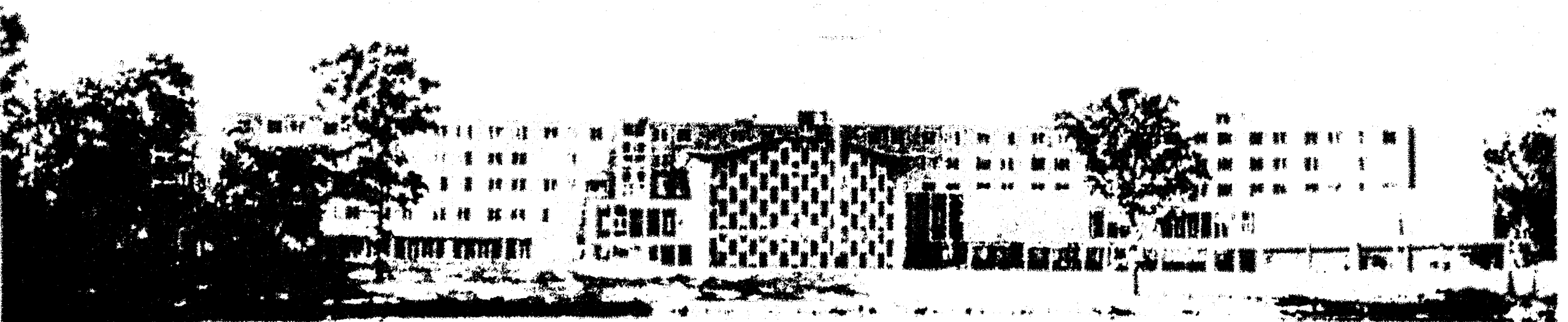
● ON THE OTHER SIDE of today's Bulletin we are presenting one of the three statements issued by the Bishop of Fort Wayne in preparation for greater participation by the laity in Holy Mass. Read it carefully and let it dispell any belief that there is room here for the old saw:



"CAN'T TEACH

AN OLD DOG

NEW TRICKS."





Lay Participation In Mass Will Gain Unity Christ Intends

In accordance with instructions issued by the Sacred Congregation of Rites and approved by our late Holy Father, Pope Pius XII, it is now the rule in this diocese that, in every Mass, the lay people present are to recite or sing at least those responses ordinarily made by the servers or the choir to the prayers of the priest at the altar. If more can be done, as in some parishes already, this more complete participation is to be encouraged. For the time being, however, the faithful are expected to make at least the simple responses mentioned above.

There is in the Catholic Church, a most intimate union — or "one-ness" — existing between members and Jesus Christ, and between all members with each other. The early Church knew of this one-ness. We must re-discover it.

Those who listened to Jesus Christ knew of this closeness between Leader and follower, between Founder and member. They heard Him speak of the vine and the branches, of the bridegroom and the bride, of the identity between Himself and the least of His brethren. They heard Him say that He would accept things done or not done to His brethren as done or not done to Him. They heard Him, at the Last Supper, pray that they would be one, even as the Father was in Him, and He in the Father — that they would be one as He and the Father were one.

Saint Paul found out about this one-ness, or union, between Christ and the members of the Church, when he came face to face with Christ on the road to Damascus. Saint Paul, then known as Saul, had been persecuting the members of the Church, and yet Christ said to him: "Saul, Saul, why dost thou persecute me?" Saul said: "Who art thou, Lord?" and the answer came back: "I am Jesus, whom thou art persecuting."

Saul must have thought to himself: "I haven't been attacking Him, just those who follow Him:

And yet He said: 'I am Jesus, whom thou art persecuting.'!" Gradually Saint Paul came to understand that through some divine power Christ had established a very special sort of relationship between Himself and the members of the Church He had established, a relationship unlike that found anywhere in the world. And Saint Paul, in his writings, tried desperately to convey his realization to others. He used different comparisons to teach that relationship: the root and the branches of an olive tree — marriage — or the fact that stone could be joined to stone to make one building.

But especially did Saint Paul teach this one-ness between Christ and the members of His Church by using one comparison over and over again. This comparison became his favorite — as it became the favorite of the Church through the centuries. It is the comparison of the union between Christ and His Church to the union between the head and the body of a human being.

And what an apt symbol the body is! A "body" has an amazing unity, a close inter-relation of parts. Each part important, each part with a role to play, each part with its own special function — yet each a part of the whole body. The health of the body depends upon the health of its separate parts. Each part is sympathetic toward the other parts; one does not ignore the others. What is done to each is done to each other, and what is done to the members of the body is as done to the head, to the whole body.

Time will not permit going into much detail about this Body of Christ which is the Church, other than to say that it has come to be called the "Mystical Body of Christ" to distinguish it from the physical body which the Son of God joined to His divine person. That physical body of Christ has ascended into Heaven. That physical body of Christ is present on our altars and in our tabernacles under the sacramental form of bread and wine.

This "other" Body of Christ — the Mystical Body — is the means Christ has chosen to carry on His work here on earth. He has joined us to Himself — as members of a body to its head — to continue His work of teaching, of ruling, of sanctifying. The result is this: that when the Church teaches, it is Christ teaching; when the Church rules, it is Christ ruling — as, for example, in this matter of participation at Mass; when the Church sanctifies, it is Christ sanctifying. Christ still prays, still suffers, still rejoices, still grows tired, still commends, still reproves — as He once did in and with His physical body, He does now in and with and through His Mystical Body — the Church.

And whatever we or others do to members of the Body of Christ is done to Christ, the Head of that Body.

In conclusion, what has all this to do with the Sacrifice of the Mass? On the Cross Christ offered His Body as It then was. In the Mass He offers His Body as It now is. It is the "Whole Christ," as Saint Augustine described It, Who offers and is offered. Understanding, of course, that it is only a priest, by virtue of his ordination to the holy priesthood, who is able by Consecration to change the bread and wine into the Body and Blood of Jesus Christ, it is correct to say, since we are joined with Christ through membership in the Mystical Body, that we offer, and are offered with, Christ in every Sacrifice of the Mass.

Therefore we should not be mere spectators, but participants, in this Sacrifice of the Mass. Not mute, but vocal. Not on-lookers at something He does, but sharers in that Sacred Action both His and ours!

Pray that all of us may grow to understand and love this doctrine of the Mystical Body of Christ. More than any other doctrine of the Church, it needs to be known and cherished. It is the key which will open the door to the understanding of God's entire plan for the salvation of the world.