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"UNLESS THE GRAIN OF WHEAT FALL INTO THE EARTH AND DIE..."

"We are going to heaven. . . A fountain fed from many springs will never dry up. . . When we are gone others will rise up in our place."

These prophetic words were spoken by Bruno Serunkuma, a convert from paganism while he was on his way to martyrdom for defying the lust of his pagan monarch. This was in 1886 when the Catholics in Uganda numbered fewer than 200. On Sunday, October 18, Bruno Serunkuma, along with twenty-one other martyrs of Uganda, will be canonized by Pope Paul VI. And today there are 2,000,000 Catholics in Uganda served by approximately 250 native priests and three African Bishops in eight growing dioceses.

It is appropriate that Pope Paul chose Mission Sunday for the canonization of the Martyrs of Uganda. They were among the first fruits of missionary activity in Africa, and although the Church has made giant strides there, the harvest is still great while the laborers are few. And while native vocations to the priesthood are increasing in encouraging numbers, Africa -- and Uganda -- is still missionary territory depending upon Europe and America. Canonization of the Martyrs of Uganda on Mission Sunday throws the spotlight on missionary needs throughout the world today.

The entire collection taken up at the five Masses in Sacred Heart Church and at the four Masses in Stanford-Keenan Chapel on Mission Sunday, October 18, will be sent to the diocesan Director for the Propagation of the Faith in Fort Wayne. He will in turn forward it to the National Office under the direction of Bishop Fulton J. Sheen in New York. The diocese and the national office have come to expect a generous contribution from Notre Dame. We won't be ashamed of the size of the check we send in this year if you give in proportion to your appreciation of the gift of Faith.

Of interest at Notre Dame -- with the spotlight on Uganda -- is the fact that one of the eight dioceses in Uganda, that at Fort Portal, has as its bishop the Most Reverend Vincent J. McCauley, C.S.C. In that mission field with him are some twenty Holy Cross Fathers. One of them, Father Robert Murphy, an architectural engineer before he decided to study for the priesthood, is working on the plans for the new Uganda Martyrs Shrine at Katoosa.

In the Liturgical Spirit

AN INVITATION ON SUNDAY

Most of us are not really at home with abstractions. Although they are needed in theology, the Church is constantly translating them into realities: mediation becomes our parish priest at the altar or in the confessional; transubstantiation becomes the Host which we receive, and so on.

Now, in our time, the Church is undergoing a renewal of her public worship. Some critics will see it all as a noisy disturbance; others as a gimmick to arouse curiosity; still others as an idle gesture to Protestants. To explain why parts of the Mass will be in English, why the people's part is being stressed, why other changes are coming, the Fathers of Vatican II made several points clear;

"Christ's faithful should . . . through a good understanding of the rites and prayers, take part in the sacred action conscious of what they are doing with devotion and full collaboration."

"This full and active participation by all the people is the aim to be considered before all else."

But have not our parents and grandparents, (and we ourselves) understood, collaborated and participated? Many have, but they have not been encouraged by the Latin tongue, the enforced silence and stiffness, the arrangement of the altar, the time given to parish announcements. If they remained, in the critical words of a recent pope, "mute spectators," the fault was not theirs. And if they turned to "side-devotions," novenas, and the like, it was because these were "more interesting." Good sermons certainly have never lost their power; personal silent prayer is still the staple of most sincere Christian lives. The Sunday Mass, however, too often has become only an obligation, an interruption and a formality.

Let us think of it as an invitation to a Dinner with Christ. Our Lord wants us to be there. We take part as vital members of His mystical body, while He worships the Father as His Son and as our Head. When we say, "Holy, Holy, Holy" at the Sanctus, we are saying it with Christ. And in this act of the public worshipping community, we offer ourselves for sanctification -- we need to grow in that holiness. These certainly are no abstractions.

The parking of cars, the Sunday splitting up of families, the speed of our lives are all part of modern living. But we can respond wholeheartedly to the meaning of Christ's invitation -- if we really want to. Many parents already explain the Mass to children in advance -- it is a meal with Our Lord; an opportunity to praise God. We listen to the gospel message in conscious appreciation that we are hearing the Word of God. The Missal has helped us to understand the meaning of it all. Participation in

Latin has prepared us for the new English prayers. But now we are on the threshold of a new era. More instruction and practice are needed now.

Meanwhile the invitation still stands -- to join with Christ. The Sabbath in the Old-Testament was "a day of delight" (Isaias), a feast of the home and family, until the Pharisees (and, in later centuries, the Calvinists and Puritans) turned it into a nightmare of blue-laws and legal rigor. Christ protested all that, and His Church made Sunday the "holy day" of mercy and liberty, the day of living contact with the risen Christ.

You are invited, with your family, neighbors and friends, to Sunday's Mass. If you understand it and take full and active part in it, your lives will be enriched. The blessings of the Mass do not stop as you leave the church -- they are renewed in everything you do.

The Church, in Christ's name, is inviting us to full active worship. Can we decline?

--by Archbishop Paul J. Hallinan
--from How to Understand Changes in the Liturgy

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THE VIEW FROM THE OUTSIDE.

"Mrs. _____ and I had the pleasure of attending the 9:45 Mass, Sunday, September 27. . .

"The sermon, by a brilliant young priest, was most inspiring. . . . There was really too much in his remarks to assimilate in one hearing. If it is possible to obtain a copy of it, we would both like to study the points that he made and to use some of the material in our Christian Family Movement work.

"Not since the days of Father O'Hara, when I was a student, have I heard a sermon with which I was so impressed. . ."

An alumnus from Chicago

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IN YOUR CHARITY please pray for the following: Deceased -- mother of Anthony Czekanski of Farley; James F. Shea, '33, father of Brian, '63; Donald J. MacDonald, '23; James A. Flynn, '93; mother of Thomas E. Cassidy, '37; Helena Mroczkiewicz. Ill -- niece of Sister M. Benedict, S.C.N., of Notre Dame Convent; father of John Sieger, '64; father of David J. Joyce, '63; wife of Raymond M. Hilliard, '28; Julia Murphy.

For Freshmen Only.....

THE THREE FACES OF STEVE

Early in his career Steve learned that a good academic average is all-important. It just doesn't pay to "goof off". He has always racked-up "B's" in religion. A thirsty blotter couldn't absorb facts for tests better than Steve. With great gusto he can write fluently on the nature of Sanctifying Grace, the Mystery of Christ, and the advantages of leading the virtuous life. As Mom and Dad say: "Religion has always been one of his best subjects." STEVE -- The "Catholic" Student

Steve is crafty. Life at home was a game of skill: who could out-smart whom. The childish restrictions and the immature treatment he received griped his soul. His parents' old-fogey ideas made him rebel and do a slow burn inside, but he controlled himself. If he blew his stack there would be no more car or dates. So he always played it cool. He never knocked himself out for Mom and Dad. He did just enough to keep them off his back. He is still following the same policy -- "As long as I have such a good thing going I can 'play the role' of the docile son for a few more years." Mom and Dad say: "He's a good boy. We just can't seem to get through to him." STEVE -- The "Cautious" Son

When Steve takes a midnight, or a weekend in Chicago, when he's on a date, or when he's in a bull-session with "the boys" where are all his well-learned religious values? It's the Great Divorce. The masks are torn away and the real Steve comes on strong. The encyclopedia of religious knowledge has no manly convictions. The respectful and well-mannered son is without respect or manners. He's flipped. His profs, his parents and his prefect wouldn't recognize their All-American Catholic Boy. He is in thick with the guys. He swaps dirty story for dirty story and matches ghoulish deed with ghoulish deed. Mom and Day say: "He's never given us a minute's worry." STEVE -- "One of the Boys"

Your false faces may fake-out a lot of people but God won't be mocked. The Christian life isn't some sort of grand theatrical, a sophisticated academic pursuit, or a Univac attitude of mechanized religion. Every aspect of your daily life must spring from one launching pad -- The Christ Life. The Christian life is nothing if it isn't the response of every stitch of the Real You to the unimaginable love of your Father in Heaven.

--Father Baker, C.S.C.

P.S. Some girls can't take a joke, but other prefer one to no date at all.

The Third Order of St. Francis will hold its monthly meeting at 1:30 p.m., this Sunday, October 18, in 1-E, the Blue and Gold Room, of the Student Center. All members and prospective members are welcome.