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Give One Mass Back in Appreciation.

The Student Testimonial Dinner honoring Father Hesburgh next Wednesday evening has as its goal "to manifest student appreciation to a man who has helped in the shaping of the greatness

that is Notre Dame's" A letter written to the students by Nass Cannon, chairman of the affair, urges: "An expression of your appreciation to this administrator, educator, and world renowned leader would be your attendance at this event."

"This event" is not only the dinner, but it includes the 5:10 Mass in each hall chapel on that same day, Wednesday, April 28. These Masses are to be offered for Father Hesburgh's intentions. Just as each student is invited to take part in the dinner so each student is also invited to assist at the Mass in his own hall chapel. (Off-campus students may participate in the Mass in Sacred Heart Church.)

There may be some students who cannot afford to participate in the testimonial dinner. Every student, however, should be able and willing to make the sacrifice of a half hour of time to assist at the Mass. While the dinner will be a tangible evidence of solidarity in the students' appreciation of Father Hesburgh's contribution to the greater Notre Dame, assistance at these hall Masses by hundreds -- yes, thousands -- of Notre Dame men will give evidence to Father Hesburgh that his ideals of a greater university are bearing fruit also in the kind of committed Christian demanded to today's world.

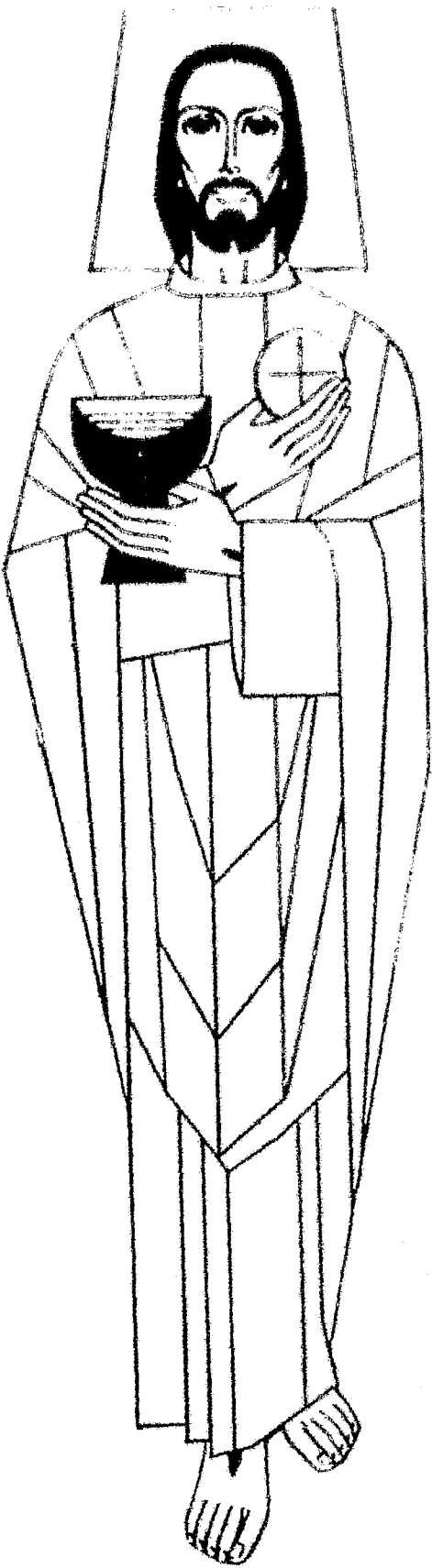
To assist at the dinner without assisting at the Mass will be hollow tribute indeed. Dedicated as he is to the service of God through Notre Dame, Father Hesburgh would rather be surrounded by Notre Dame men at the Eucharistic table than at a banquet table.

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The correct observance of the Lord's Day transforms the whole life of the Christian into a continuous and worthy act of worship marked by an ever-increasing personal dignity and freedom.

--Rev. Bernard Haring, C.S.S.R.

THEY DID NOT RECOGNIZE JESUS



The risen, glorified Christ now dwells among us as He once did among His contemporaries. When we find it difficult to recognize Him, it is comforting to remember that they had the same difficulty. Magdalen mistook Him for the gardener. The Apostles fishing on the lake did not recognize Him until the miraculous catch of fish. Thomas refused to believe He had risen and demanded that he touch His wounds. Christ walked seven or eight miles to Emmaus with two of His disciples and they did not recognize Him until He "broke bread."

All of us are like Magdalen, the Apostles, Thomas, and the disciples. We must recognize Him in the same way that they did. We must recognize Him in one another, and they must recognize Him in us. Each of these four received a clue that told them they were in the presence of Christ.

Magdalen recognized Christ in His gentleness, in the personal touch by which He addressed her by name. He is the Good Shepherd who knows His sheep by name. There can be no doubt of His love, of His consideration for us -- He sends us just the proper amount of suffering and joy -- we must learn to recognize His voice. "All who are of my flock hear my voice."

The Apostles knew Him in His great bounty. He rewarded their toils which had previously brought them only frustration, despair. He rewarded their faith which believed in His word. "'Cast the net,' he said to them, 'to the right of the boat...'" So they cast it, and now they could not haul it for the quantity of fish."

Thomas knew Him at the sight of His wounds. It was no longer necessary that Thomas touch Christ -- sight of His wounds was sufficient. But Christ asks an even deeper faith: "Blessed are they who have not seen and yet still believe."

The disciples on the road to Emmaus knew Him in the "breaking of the bread." As He had done at the Last Supper Christ used the setting of a meal to make Himself present sacramentally. Then He disappeared. His bodily presence was no longer necessary. His presence in the Eucharist is as real as His physical presence before Calvary and His glorified presence after the Resurrection.

The meaning of Christ's Resurrection is summed up in these four appearances, these four signs or clues. If we wish to fully share in Christ's Resurrection (fully recognize the risen Christ) we must do so in the same manner as Magdalen, the Apostles, Thomas, and the

NO LOVE, NO HEAVEN

Early in childhood we learned that God is all-powerful. He can do anything. Later we came to understand that, although God can do anything, He cannot do a no-thing. For example, He cannot make a square circle. The words "square" and "circle" are contradictory words. They cancel each other out. A square circle is not a something; it is a nothing, and God does not do nothings.

This is a truth to be remembered if and when we may be tempted to commit a grave sin. No one who is in his right mind and who believes in heaven and hell, would want to jeopardize his eternal happiness for the sake of a present and very temporary pleasure or gain. Unfortunately, however, many persons have a mistaken and sentimental understanding of God. They may not put it into words, but in the act of sinning their unconscious reasoning is, "God is a good God. He will not let me lose heaven for this thing which I am doing."

What such persons fail to understand is that heaven, which is the possession of God in a union of love, and sin, which is a denial to God of our love, are contradictory concepts. They cancel each other out. Without love for God we are as incapable of possessing God in heaven as a man without eyes is incapable of seeing the color of flowers.

God can do anything, but He cannot do a no-thing. He cannot give heaven to a soul in whom there is no love for Him, no more than He could make a square circle.

But why cannot God make us love Him? Why cannot He put love into us if we are lacking in love? Here again we encounter the same difficulty: a contradiction in terms. Love for another person cannot be forced upon us. If love is not freely given, it is not love at all. "Forced" and "love" cancel each other out. A forced love is not a something, it is a nothing.

Fortunately for us, God does His best, with countless graces, to instill and preserve in us a love for Himself. He wants our love. He wants to have us with Himself in heaven. Indeed, without His help, we would be incapable of making an act of love for Him. But, however powerful the graces He may give us, there remains to us always a margin of freedom. We must make the choice. We must want to love Him, with a love expressed by our acceptance of His will. "What God wants, I want"; this, and not any sentimental imitation, is a real act of love. Our opportunity for making this act of love, this surrender of self to God, ends at death.

When a photographer is developing his films, there comes a point where he plunges the film into a chemical bath called a fixer. The fixer immediately stops the process of development. From that moment on, the film remains permanently unchanged. Whatever the contrasts of light and shadow, they are irrevocably set.

(continued on the back page)

disciples. But for us the process is reversed. Before we can ever hope to find Christ as Magdalen, the Apostles, Thomas, and the disciples found Him, we must find Him as He dwells now in each one of us: we must find Him in ourselves. Then, like the risen, glorified Christ we must manifest what we have found.

We do this by the love and consideration we show for one another. In others, when we meet them, address them, come into contact with them, we recognize other members of Christ's flock, just as Magdalen had no doubt that it was Christ. Even such a simple thing as our tone of voice should give us away.

We manifest Christ in our generosity. Our lives should be a constant attempt to help others by rewarding their toils, relieving their frustrations. If the Resurrection means anything it means this: no effort is useless or worthless. The Resurrection has put an end to all frustration. We are now men of hope.

The surest manifestation of our Christ-like character is our attitude toward suffering. When we suffer, we know that Christ is with us. He reserves His cross for His special friends because Easter Sunday is impossible without Good Friday; and He desires His friends to share in and to experience His Resurrection. We must accept the cross without boasting, without complaint. Through our patience in accepting the suffering which Christ sends us we believe without seeing. Unlike Thomas, we believe in the Risen Christ without demanding that we touch Him.

But all three of these manifestations are summed up in the Eucharist. In the sacrificial banquet Christ's Passion, Death, and Resurrection are renewed. In the Eucharistic Sacrifice we find Christ teaching, Christ suffering, dying, and rising again. In partaking of the Eucharist we bind ourselves to manifest Christ by our love and consideration for one another, by our generosity (especially in helping to relieve frustration and tension), and by our Christ-like attitude toward suffering. All of these mean resurrection with Christ.

--William Crumley, C.S.C.

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IN YOUR CHARITY please pray for the following: Ill -- father of Tom Kane, Off-Campus; sister of Ed White, Off-Campus. Deceased -- uncle of Father James Buckley, C.S.C., of Farley; David Barry, '30; Owen Murphy, '15, father of Owen, Jr., '62; Norbert P. Tinnes, '37; wife of Michael D. O'Hara, '33; J. Francis Murphy, '35.

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Michael J. Donahue's funeral Mass was sung this morning in his home parish in Fairview Park, Ohio. Several of his Notre Dame classmates who attended St. Ignatius High School with him in Cleveland acted as pallbearers. Father Hesburgh will offer a Solemn Requiem for the repose of Michael Donahue's soul next Thursday, April 29, at 5:10 in Sacred Heart Church.

For Freshmen Only

"LOVE IS A MANY SPLENDORED THING"

"Love makes the world go round". A fellow will buy this for almost everyone: his Mom and Dad; a certain five-foot-two, blue eyed Cutie brimming with personality; a sweetheart; and a friend. To say it's difficult for anyone to resist the advances of genuine love would be the understatement of the century. It's not difficult. It's heroic. Yet you resist, with a vengeance, the bursting heart of Christ.

Love is proved by deeds. It's the easiest thing in the world to say: "I love you." Three magic words. But it's quite a different thing to suffer hurt for someone you love. There's the one sure test of real love -- how much am I willing to pay for it? LOOK AT THE CROSS! There is love -- not empty words. There is love stripped naked. A love for YOU that burns white-hot even in the coldness of the death agony.

This love hasn't lost any of its force or persistence. It's still tugging at you constantly. How can you daily refuse the advances of this virile love? Talk about your heroes, champions, and martyrs. Buddy, they can't even get in the same ball park with Christ.

How can you be afraid of Christ? How can you shy away from One who was sliced-up for you? How can you daily skirt the confessional as if it was a Mindszenty room? How can you resist such love and mercy? You're like the fellow who is willing to starve to death rather than open the refrigerator.

Calvary was for the confessional. Calvary was for YOU. There is only one law in the confessional. The law of love. The only limit in the confessional is forgiveness unlimited. Here's the only place it happens: "Forgive and Forget."

It's really a mystery ---- how we little human beings prefer to freeze to death in our sins, our fears, and our discouragement rather than to go inside, (the confessional), and see them melt away in the intense burning love of Christ.

Can you solve the mystery in your own case?

-- Father Baker, C.S.C.

P.S. Love is the pardoning of the unpardonable and the loving of the unloveable.