

Do you know what a fizzle  
is?

University of Notre Dame  
Religious Bulletin  
April 17, 1951  
-----

It's a novena that doesn't  
go over with a bang.

You Know How To Meditate.

There will not be a radical transformation of society as we know it today unless there is a spiritual regeneration of leaders through a renewal of Justice and Charity. As Catholic university men, as soldiers of Jesus Christ, as future employers or employees, or as fathers of families, you are going to influence other men, . . . for better or for worse. What kind of leadership you will exercise will depend upon your knowledge and love of Christ. Just talk or lip service is out of bounds.

This rebirth of Justice and Charity will be effected primarily through the Eucharist which, if its rich graces meet with fewer and fewer sin -- obstacles in your souls, will produce its personal and social effect. . . incorporation in Christ, One in all and all in One.

The Mass, like the Sacrifice of the Cross, is the sacrifice of the Mystical Christ, the sacrifice of Christ the physical Head and His members, the Whole Christ. The primary effect of the Eucharist, the sacrament of Church Unity, is transforming union in Christ, the pattern of personal and social reference for the regeneration of society.

Today we are desperately striving for unity. This unity will not be found in material things, because matter is the principle of division. We must detach ourselves from the material and attach ourselves to the spiritual if we are ever going to effect personal and social unity in Christ.

A wagon load of junk is united, only in the sense that each scrap of rusty tin and jagged iron is going in the same direction on the same wagon. The marbles, jackknife, pencil-stub, top, candy and other what-elses in a boy's pocket are united, only in the sense they are in the same pants pocket.

The principle of supernatural unity is a revealed truth. Christ prayed that we all may be one as He is one in the Father and the Father in Him. In Christ is the archetype of human unity, the beginning and end of all unity. Since the Eucharist is Christ, in the Eucharist is the bond of unity we're striving for.

However, the tremendous implication involved in the entire scheme of Divine Providence, in the closed system of Revelation Christ gave us, will not be realized effectively enough to influence our lives personally and socially without prayerful reflection. Revealed truths must be digested in meditation.

Pius XII declares that "piety of this authentic sort needs meditation on the supernatural realities and spiritual exercises, if it is to be nurtured, stimulated and sustained, and if it is to prompt us to lead a more perfect life. . . "

According to Father Duffey the simplest definition of meditation is this: meditation is prayerful reflection and reflective prayer. St. Teresa, the great authority on prayer, says: "It is nothing else, in my opinion, but being on terms of friendship with God, frequently conversing in secret with Him Who, as we know, loves us."

Not a student on this campus is unable to meditate. Several times each week, or many days each month, he goes through what might be well called the first lesson in meditation. When he sits down in private and writes a love letter to his girl, he meditates. He greets her, "Dear Honeybun," tells her how much he misses her laughing charms, that he is studying harder because he loves her, that he isn't two-timing, and so on ad nauseam. He's absent-minded in his world apart. His meditative act is affective, because he is thrilled; it is effective, because he does something about that love. All this for created love. In prayerful meditation it's all for uncreated Love. Start it in the chapel. . . "Dear God, I love you. . . etc."