

Ascension Thursday.

University of Notre Dame
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Pray for vocations.

Holyday of Obligation Tomorrow.

Masses are the same as on Sunday: 6,7,8,9,10, and 11 o'clock. There will be no sermons. Watch yourself and be on time--from the beginning, at the foot of the altar, to the very end.

If, deliberately, you miss a small part of the Mass, either at the beginning or at the end, you commit a venial sin, and in that degree you detract from your obligation of worshipping God in the way the Church designates.

If, through your own fault, you miss a notable part of the Mass you are guilty of a deliberate mortal sin. This, as you have often been told, is one of the graver mortal sins you can commit. To miss one of these notable parts of the Mass is grievous: (a) from the beginning up to and including the Offertory Prayer which is said by the priest just before he unveils the chalice; (b) or, all up to the Gospel inclusive, together with that part from the Communion of the Mass to the end.

There's A Great Difference.

Spiritual joys are much more absorbing, much more intense, than those of sense. An educated man with cultivated tastes gets more satisfaction from reading classics than does a sensual, semi-literate person from reading cheap, sexational booklets.

The delights of the spirit are more delightful, in the same way, than the highest natural satisfaction. But the sexationalist does not think so. Said St. Peter:

"But the natural man does not grasp the secrets of the Spirit of God, for they are folly to him; and he is unable to comprehend them, because they have to be judged spiritually." (I Cor. 2, 14-15)

There are two other important differences between earthly treasures and heavenly treasures: in the first place, earthly joys are chiefly pleasant in anticipation, while their realization is disappointing; heavenly joys, on the contrary, are more delightful in realization than in anticipation.

The whole point in bringing this up is that you may not always get an emotional "kick" out of daily Mass and Communion, out of persevering prayer and the practice of self-denial. St. Gregory the Great in the 7th Lesson in the Roman Previary for Sunday within the Octave of Corpus Christi points out, that the more we get of earthly joys, the less we want of them--in the end they bring disgust; but with the joys of the Spirit, the opposite is true:

"There is this difference, dearly beloved, between the pleasures of the body and the soul. Bodily pleasures are greatly desired so long as we do not yet enjoy them, but when they are partaken of to the full our liking for them soon turns to disgust. Spiritual delights, on the contrary, are a matter of indifference and scorn to us when we do not possess them, but when we begin to experience them then we are filled with desire, and the more we desire them. In the pleasures of the body desire is delightful, fruition disappointing; in the pleasures of the soul desire is poor, fruition very delightful. The former, when indulged in, soon brings disgust; but of the latter we can never have too much."

Our Lord warns us: "Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man shall give you." Living or not living in the state of grace may make what could well be said "a hell of a difference."
Prayers: (deceased) father of Prof. Norb Engels; nephew of Sr. St. Rita, S.N.D. Ill, wife of Johnny Jordan; relative of Sr. St. Rita, S.N.D. 3 very special intentions.