

# RELIGIOUS BULLETIN

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Friday, April 24, 1959

Notre Dame, Indiana

● ON THE TRIP SOUTH during the Easter holidays, the baseball team found themselves in Paris, Tennessee, on Good Friday afternoon. In a little mission church there, the team paused to make the stations of the Cross and to recite the rosary. An envelope was left on the altar for the pastor. Recently, the pastor, Fr. Murphy, replied: "I can't tell you how the note and the offering made me feel. To think, most of all, you took time out to visit the Blessed Sacrament. And then to think that you were interested in helping our little church in a financial way."

● ON THE REVERSE SIDE of today's Bulletin, we present the second of the three statements issued by the Bishop of Fort Wayne as instructions on participation in the Holy Sacrifice.

● THIS EVENING, at 6:45 P.M. Novena Devotions in honor of Our Sorrowful Mother.



MOTHER'S  
DAY  
NOVENA  
BEGINS  
MAY 1

## Moreau Seminary

### OPEN HOUSE

SUNDAY AFTERNOON

APRIL 26, 1959

1:30-5:00 P.M.

● PRAYERS. Deceased: Father of Jerry Gorman, Off-Campus; father of Larry Kolberg of Cavanaugh; father of Fr. Samuel Beausoleil of Howard; grandmother of Bill Carey of Alumni; grandfather of John Pensetto of Lyons; grandmother of Kevin Born of Stanford; aunt of Dick Sauer of Keenan; aunt of Ed Schnurr of Stanford; friend of Louis Pilato, Off-Campus; friend of John Slevin, Off-Campus; brother of Fr. Edgar Misch, C.S.C. Ill: Sister of Ernie Lawinger, Off-Campus; Fr. Michael Mathis, CSC mother of John Hoelscher, '42; Tom Galligan '32; friend of Francis Crowe of Sorin.

TOMORROW NIGHT WE MAKE THE SWITCH TO DST. So ....before turning in, be sure to turn your clock AHEAD one hour. Let's have no one arriving at the church at 1:15 in the afternoon looking for the 12:15 Mass.



## ***Each Has Part to Play in Sacrifice of the Mass***

The Holy Sacrifice of the Mass is an action in which the whole Church, Christ and His members, offers to God the death of the Lord for the worship of God and for the redemption of the world.

By the changing of bread and wine into His Body and Blood, Christ, through His priest, makes His death come present on the altar. The same reality which took place at a moment in time centuries ago becomes present on the altar at every Mass.

Christ's death is the greatest moment of His life, because it is that moment in which most of all He gave Himself as a victim, as a gift, to His Father in worship and redemption.

The Holy Sacrifice of the Mass is an action. It is something we do. The people of God offer a gift to God, and receive a gift from God in return. It is a gift-giving action that has two parts. First, there is an exchange of words between God and His people. Then, an exchange of gifts between God and His people. In the word-exchange, for example, in the Confiteor we tell God we are sorry for our sins. In the Kyrie, we seek the mercy of God. In the Gloria, we greet and praise Him. Finally, in the Collect we ask God for our needs.

Next, the Triune God speaks to us. In the Epistle, the Father speaks to His people through the inspired writers of the Scripture text. In the Gospel, the Son speaks to His people through His own words as He tells a parable or performs a miracle. Finally, in the Sermon the Holy Spirit speaks to His people through the word of the priest.

Now that we have exchanged words, let us see how we exchange gifts. At the Offertory, we prepare our gift — bread, wine, and ourselves — to be made into Christ's sacrifice. At the Consecration, Christ, acting through His priest, transforms our gifts into His Own precious Body and Blood, and by that act brings to the altar His worshipping and redeeming death. Christ, the priest, and the people — in other words,

the entire Church then offers the death of Christ as a gift to God for worship and redemption. Finally, God comes to us, His people. In the Communion, the sacrificial banquet, God gives His Gift to His people. The Father invites His people to be His table guests and to eat the Body and Blood of His Son.

The Holy Sacrifice of the Mass is an action of the whole Church. Moreover, it is an action we do together. The Mass, therefore, is not merely my action. It is our action. Each has a part to play, for each is a part of the whole Mystical Body of Christ. The Head, the members, all have their special role. Christ has the chief part. The Mass is the Sacrifice of His life which He makes present for us on the altar. Next in importance is the priest, who has a most special part, for he has been designated by Christ and His Church through Holy Orders to take Christ's place on earth in bringing the Sacrifice of Calvary to the altar. To make the action of the whole Mystical Body complete, the people have an assigned part. Through Baptism and Confirmation they have been designated by Christ and the Church to offer Christ's death to God with Christ and the priest. This designation is a right, a duty, and privilege, and an obligation of the people of God. Each member of Christ's Body indeed has a role to play in the worship of God through the Mass.

Now, you may ask the question, "How do the people participate in the Mass?" To answer the question fully we must go through the three principal parts of the Mass.

At the Offertory, the priest prepares and offers the material that will become the sacrifice of Christ, the bread and wine. But the people too have their part. They place themselves and their acts of worship, so to speak, on the altar, on the paten, so that Christ can take them and offer them with His for the whole Church, for all men. This marvelous unity, this great mystery of the Mystical Body of Christ is further shown as the priest mingles the water with the wine: many drops of water, representing us, are added to the wine, which represents Christ, showing our oneness with Christ.

There is further participation at the Consecration. The priest changes the bread and wine into the Body and Blood of Jesus Christ, and through this act of consecration Christ renews and makes present on the altar His whole Sacrifice of Calvary. He makes it present so that we can, as it were, take hold of it and with Him offer it to God. Christ becomes present on the altar worshipping God and redeeming the world, not now by Himself alone, but with the Church, with us and for us.

The participation of the faithful in the Mass is spelled out clearly and forcefully in the encyclical letter of Pope Pius XII, on the Sacred Liturgy (*Mediator Dei*, No. 98): In order that the oblation by which the faithful offer the divine victim in this sacrifice to the Heavenly Father may have its full effect, it is necessary that the people add something else, namely the offering of themselves as a victim."

The gift we offered at the Offertory, which was changed at the Consecration, is now returned at the Communion. For, there we find the completion of the great act of worship. The Victim (Christ) representing us and our debt of worship has offered Himself to God and His offering has been accepted. Our sacrifice has been acknowledged and our debt paid.

God now returns the Victim (Christ) to us as a pledge of His divine favor, so that we can be united with Christ in the most complete manner and can share in His life most perfectly. Receiving Holy Communion, then, is that act which brings to its highest point our union with Christ and with one another. The special grace of Holy Communion is to give us more actual power to love Christ, His Church, and one another.

With this understanding of the Mass you can better appreciate the meaning of the final *ITE, MISSA EST*. The three short words speak volumes. They say: go now, sanctified as you are, and changed by Christ. Go forth as apostles of Christ. You have Him with you. Carry Him from this altar into the world.