

RELIGIOUS BULLETIN

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ON THE REVERSE SIDE of today's Bulletin we present the last of the three statements issued by the Bishop of Fort Wayne setting forth directions on how the faithful are to participate in the Holy Sacrifice of the Mass.

● ONLY SIX WEEKS. That's all the time that remains for outgoing Seniors. If you know one who hasn't been to the Sacraments for some time, remind him that confessions are heard nightly in Dillon until 10:00 P.M. Then, let everyone ask himself if he is going to wait until the exams are on top of him before overcoming the after-Easter lethargy. Things are a skosh uncrowded in the chapels these mornings!

● LONG BEFORE TV WESTERNS, Fr. John W. Cavanaugh, Notre Dame's ninth President wrote to a little boy in Rhode Island who wanted to study to be a cowboy: "...If you are absolutely determined to be a cowboy, I should advise you to go about it in this way. First of all, take plenty of physical exercise by playing boyish games and mixing freely with other decent boys in your neighborhood. Be kind to your parents, and obedient to them, and thus by conquering yourself you will be learning how to subdue great herds of cattle. Secondly, cultivate a clean character by turning away from all kinds of meanness. Be pure in thought, word and conduct. Hate a lie. Scorn every kind of deception. Attend strictly to your religious life, for, you know, a cowboy is likely to be killed any time, and he ought to be prepared to go when called.

Finally, as there will be no study when you are a cowboy, it is necessary that you devote your time very earnestly to cultivating your mind. Go to school every day and study hard. Be obedient to your teachers and be fond of them. Talk over with your family the question of what you are to be. Perhaps they will not approve of your being a cowboy at all. But if Almighty God has given you that vocation, it will all come out right in the end; if not, you will not want to follow it."

PRAYERS. Deceased: Grandmother of Phil Ludwig of Alumni; friend of James Ray of Morrissey. Ill: Sister of James Harris of Dillon; friend of Bill Indelicato of Morrissey.



THE MAN IN THE GLASS

When you get what you want
In your struggle for self,
And the world makes you "King for a Day",
Go to the mirror, look at yourself
See what THAT man has to say.

It isn't your father or mother or wife,
Who judgment upon you must pass;
The one whose verdict means most
In your life
Is the one staring back in the glass.

Be a dreamer, or whistle, or hum,
And think, "You're a wonderful guy."
But the man in the glass says,
"You're a crumb,"
If you can't look him straight in the eye.

He's the one to please. Forget the rest.
He's with you to the end.
And, you've passed the important test,
If the man in the glass
Calls you "Friend".

You can fool the world for many years,
Be applauded as you pass.
But your final reward'll be
Heartache and tears,
If you cheat the man in the glass.

(This bit of verse has been around for a long time. Cut it out and put it on your mirror. Or, set it to music, and send it to Johnny Cash, or Brooks Bradford, or the Terrigan Brothers.)



Laity Must Live Mass to Gain It's Meaning, Reward



All of us, already from our early childhood, have been made to realize that there is no sterner fact in history than the Incarnation of the Son of God; and certainly, the most important doctrine which the Incarnate Word proposes for our belief is that Infinitely Perfect Oblation called the Holy Mass. In It, our Blessed Lord renews the Supreme Act of His Love first made on Calvary; and Thru It, we the members of His Mystical Body are given the exalted privilege of adequately honoring God, thanking Him and making reparation for our sins. For us as Catholics, it is therefore truly the Mass that matters, because we do believe that it is the most soul-stirring action a human being can perform or participate in. Hence we regularly and religiously come to Mass, at least on days appointed.

And yet, when we analyze the typical Sunday scene in the average Catholic church we actually have reason to be shocked at what we see. As we look around us, we observe a completely silent congregation. There are those, of course, who regularly use a Missal

and do try to follow the prayers with the Priest at the Altar. Others again have some sort of manual to assist them in their favorite private devotions. Still others read certain more or less unrelated prayers from booklets found in the pew-racks. Then there are those who finger their rosary beads or simply stare into space, sitting, standing or kneeling more or less automatically because everybody else does. Thus while most of us are regularly present at the Holy Sacrifice, at least on days of obligation, and some of us do pray the Mass, too few there are who actually LIVE the Mass, and consequently miss much of its meaning and most of the reward.

It is already over 50 years ago that St. Pius X declared that while the Mass is the Chief Act of Divine Worship, it should also be the Source and Center of Christian Piety. "The faithful," he said, "assemble in church for no other purpose than that of acquiring the true Christian Spirit. If we wish, therefore, to see a revival of this spirit, if we wish to see the spirit of Christ influence the lives of people, we must have recourse to the primary and indispensable source of Christian inspiration and grace. This is none other than the ACTIVE PARTICIPATION of the faithful in the public and solemn prayers of the Church."

All the Popes since his day have repeated the same truth over and over again. Now comes a special Instruction from the Sacred Congregation of Rites approved by the late Holy Father shortly before his death. This Instruction prescribes that we make the Liturgy, even in an external way, a sacred act in which all who are present may share. Every Bishop of every Diocese is currently promulgating this decree with the fond and prayerful hope that all of us might achieve a better understanding of the Mass, and this, in order that we might truly LIVE IT as collaborators with the Resurrected Saviour in bringing redemption to His People.

WHAT THEN IS ACTIVE PARTICIPATION? It is simply an intelligent following of and joining with the priest at the altar, either in a silent or vocal way. With regard to silent or internal participation—namely in mind and heart,

this is essential because the chief element of Divine Worship is that it be Interior. Consequently, we must strive more and more to penetrate beneath and behind the impressive drama and ceremonial beauty of the Mass, to the meaning of the Drama itself—to the action of the sacrifice and to the very love in the Heart of Christ as He treads again and again the way of sorrow and death that leads to resurrection and life. In simple language, we must strive to have the same sentiments and dispositions which Christ had when He died on the Cross. Our total aim must be to achieve an ever increasing degree of sanctity principally thru a realization of the holiness of what we are doing. Active internal participation, therefore, means LIVING OUR MASS so that thru repeated association with Divinity we can become reasonable facsimiles of Christ in the homes, the offices and the streets of our town. Needless to say, the more familiar use of the Missal will help immeasurably to achieve this end. It will bring about a better understanding of the Mass together with a deeper appreciation of its beauty and value and a corresponding greater flow of Divine Grace into our souls.

But because Faith is a living thing and anything that is living demands expression, and since the only satisfying expression of that life of faith is the Liturgy of the Church, we can surely understand why ACTIVE EXTERNAL PARTICIPATION is also most desirable. This simply means joining the priest in dialogue as we answer some of his prayers and greetings. Actually, the very structure and wording of the Mass clearly indicates what we might correctly term the necessity for community offering. There are, for example, no less than eight instances in the Mass when the priest addresses to us the salutary greeting: Dominus Vobiscum—The Lord be with you; and inherently contained in that salutation is the invitation for us to reply: Et cum spiritu tuo—and with thy spirit. It is simply, therefore, not enough to merely assist when we can offer. It is not enough to be a pillar, a candlestick or a statue when we can be a participant and a vital actor in the greatest drama the world will ever know.

Altho there are three degrees of external participation suggested by the Liturgical Instruction at the moment it suffices for immediate purpose to consider only what is called the First Stage of Participation. This consists in making the responses normally made by the Choir; and doing so either in a recited way for a Low Mass, or in a chanted manner when the Mass is sung. The responses referred to are all the answers to the prayers or versicles said or sung by the priest. They are: "Amen," "Et Cum Spiritu Tuo," Gloria Tibi Domini," "Habemus Ad Dominum," "Dignum Est, Justum Est," "Sed Libera Nos A Malo" and "Deo Gratias." These responses must, of course, be said or sung in Latin; and while this may present a bit of a challenge to some, it can certainly be assumed that the vast majority are quite familiar with these simple phrases and can easily adjust themselves to a very satisfactory rendition.

Such is the simple program which His Excellency, our Most Reverend Bishop, currently decrees must be adopted universally throughout the Diocese. And while there are some who may be tempted to consider this an encroachment on their private devotions we are confident that the Faithful generally will truly welcome this opportunity to participate more actively in the public worship of the Church. Already and thoroughly convinced that "It is the Mass that Matters" let us also keep in mind the words of the Holy Father when he said: "The Mass is SPECIAL EVIDENCE of our union with Christ; and not only of our union with Christ, but also of our UNION with one another." Never are human beings so close together as they are at Mass. We are united as members of Christ, we act together as sharers of His priesthood, we are drawn together as participants of the same sacrificial meal. Mass is something, therefore, that we do together; and once we learn to appreciate the beauty and the value of active participation, not only in the first but according to succeeding stages and levels, we will not only revolutionize the Sunday scene, but we will revolutionize the Christian Society and thus help to prepare ourselves and the world for the age of perfection.