

RELIGIOUS BULLETIN

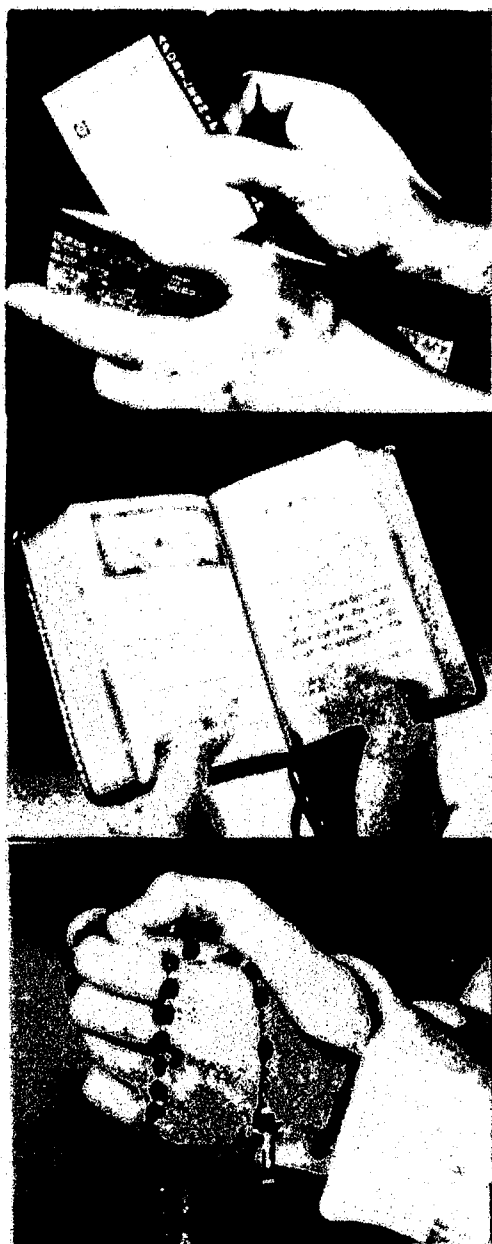
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Monday, April 24, 1961

Notre Dame, Ind.

The Week in Liturgy

By REV. ROBERT W. HOVDA



Monday, April 24

St. Fidelis of Sigmaringen, Martyr. The Epistle speaks of the labors of the just and the Gospel of their fruit. So this "little while" of earth and temporal activity is no small thing. Even when we contemplate the martyrs, the Church insists on the importance of the world and of our worldly work. But not as a blind alley. Always as the stuff out of which, in some sense, the coming Kingdom will be fashioned. Without lessening our commitment, then, to worldly tasks, this Mass of the martyr Fidelis confirms yesterday's vision of faith and the fact that ultimate loyalty is owed to it alone.

Tuesday, April 25

St. Mark, Evangelist. The greater litanies. Two unrelated liturgical celebrations are possible today: the Litany with the Rogation Mass or the Mass in honor of the Gospel writer. The former marks today as one of the great days of petition in the Church's year. The Christian knows in his Easter joy that now he can speak to the Almighty as to his Father, "Abba." This confident intimacy, which everywhere permeates the Church's common prayer, is nowhere more vivid and striking than in this passionate appeal for God's blessing on human work and for the supplying of human needs. The Epistle for the Mass of St. Mark describes the vast difference between a merely human message and the message of the Evangelists. The latter is stated in the Gospel reading simply as the

proclamation of the Kingdom, of that fact that it is here, in Christ and in His Church.

Wednesday, April 26

SS. Cletus and Marcellinus, Popes, Martyrs. The spirit of martyrdom, so important to the layman as well as to the hierarchy and clergy, is the spirit of wisdom and courage. It is the ability to see little events in the light of eternity, and to act accordingly. Martyrdom is for all of us. The martyrdom or witnessing to which our baptismal death in Christ binds us is a day-in, day-out sort of thing: the vision to see and to act in terms of ultimate destiny rather than in terms of momentary advantage. The Eucharistic meal invites us, as always, to this long-term view, since it is, in addition to being a memorial of His passion and a means of grace, a pledge of future glory.

HELP NEEDED

This is not the usual request for blood donors. It will demand more than just going downtown to the blood bank. But it's a case that will appeal to many, I trust. The little daughter of the Dials family in town must have a very delicate "open-heart" kind of operation in Indianapolis on May 3rd. Sixteen donors are needed, each providing a pint of whole blood for the operation of the "Blood-Heart-Lung" machine. This will necessitate the donors going to Indianapolis on either the afternoon of May 2nd or the morning of May 3rd. The Dials family will provide transportation to Indianapolis and back. The donor will be donating time and blood....and a new lease on life for a little girl. There must be three groups of five students on campus who could spare the time and find it in their hearts to help this little girl. Call tonight Extension 348 or stop by 116 Dillon to leave names. Plans for this should be completed by tomorrow evening.

LAST RETREAT

As we announced earlier, the week-end Retreat at St Joseph Hall this coming week-end will be the last of this schoolyear. Seniors, especially, should take advantage of this. Sophomores, too, and Freshmen will find fewer distractions if they're in a Retreat this week-end. And those Juniors who aren't having a Ball this week-end can take their troubles to the Retreat.

IN YOUR CHARITY

Please pray for the following. Deceased: Father of Vincent Boyen of Pangborn; son of Joe Neuhoff, '57; mother of J. Ross Harrington, '29; grandfather of Mike Madigan of Keenan. Ill: Grandmother of Tom Michael of Morrissey; friend of Charles Sacher of Alumni; brother of Jim Fleming of Morrissey; Mrs. Jean Carroll.



In much that is written and said today, the impression is given that we have lost, what I call the "religious sense". By the "religious sense" I mean that natural human aptitude to perceive that we have some relation to God. It's called "religious feeling" when it becomes active and aware of its own perceptions. As a youngster you very probably had it. And as you grow older and wiser you will find it again, and possess it in an exceptional degree. But what about now?

The "religious sense" can be perfected by grace. And we should be very grateful for that. Because as a rule today there is not a general propensity towards the things of religion. Daily distractions are continually making it difficult to exercise the soul's natural capacity to seek out God and commune with Him, "to believe in Him, pray to Him, love Him, to sense the sacred element in things and persons and to view all human conduct in the light of a responsibility to something that transcends the human order." These words of Cardinal Montini are one way of reminding you that the mind of every man should at all times be "open to God".

Cardinal Montini says, moreover: "We may say with St Thomas that this religious sense is one of man's natural appetites, subject

to the rule of reason but moving instinctively towards God as though led by some higher power." And, he adds, it is

man's natural movement towards his First Beginning and Final End;

a vague intuitive awareness that he is both responsible for his own destiny and at the same time dependent on Another;

a natural, inchoate utterance of the soul about its mysterious relationship with the Supreme Being;

a spontaneous gesture by human nature, in an attitude of adoration and supplication;

the soul's urgent longing for a personal Infinite Being, like the eye's longing for light or a flower's need of the sun.

Obviously, the "religious sense" is not a very precise term. Maritain calls it "pre-philosophical knowledge potentially metaphysical in nature". In a sense, it precedes human reasoning, but it derives its raison d'être from reality. It is an implicit train of thought of lightening like rapidity, and can be aided by avoiding whatever moral or mental evil blinds human nature.

For any dialogue between God and man there must be this special receptive capacity in man. Listen again to Cardinal Montini when he warns: "If man seeks and listens for the word of God then the Truth that brings salvation will enter his soul and create a new relationship between himself and God. But if he does not listen, God will speak in vain and a fearful tragedy will unfold."