

RELIGIOUS BULLETIN

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We All Need a Sacrifice

Sacrifice is a word with unpleasant connotations. It carries with it the notion of suffering, and hence there is a tendency to shrink from anything that involves sacrifice.

In its origin the word has nothing to do with suffering; it simply means to make holy or sacred. The word, however, came to be associated with acts of worship in which a victim was destroyed. This is how the connotation of suffering came in. Today, in its proper sense, by sacrifice is meant the offering of a gift to God and its immolation or destruction as a symbol of man's dependence on God and of his obligation to expiate for his personal sins against God. In this sense, the suffering connoted in sacrifice is vicarious. Thus, there is no reason to avoid such sacrifice; in fact, man must seek it, yearn for it, to satisfy his innate desire to show submission to God his Creator and to make satisfaction to God for his infidelity.

Throughout the ages men have offered such sacrifice to God. Minute ritual was prescribed for the offering of sacrifice by the Chosen People under the Old Law. Such sacrifices are characteristic of pagan religious worship. A gift, generally a healthy young animal or the means of sustaining life such as the first fruits of the field, became the symbol of those making the offering. Through the destruction of the gift, now become a victim, the offerers symbolized their own subjection to God. Sacrifices such as these, however, are imperfect insofar as they merely symbolize the subjection of the offerers to Almighty God and because finite man can never make adequate satisfaction for sin which has offended an Infinite God.

The perfect sacrifice was accomplished by Our Lord Jesus Christ in the crucifixion on Calvary. There took place the complete immolation of a Victim, at once human and Divine, satisfying once and for all the debt of mankind to God the Creator.

Protestant reformers, rightfully aware of the perfection and completeness of Christ's sacrifice, denied the necessity of any further sacrifices on the part of men. As a consequence they did away with the Mass and they denied the efficacy of suffering on the part of individual men in acquiring merit and in working out their salvation. These Protestant reformers overlooked the need of every individual man to satisfy his innate yearning for an expression of his dependence on God and of his personal need to expiate offenses against God. They were unmindful of man's need for personal sacrifice.





But God knew His creature, man, perfectly. He understood man's need for a sacrifice. It was for that reason that Christ instituted the sacrifice of the Mass, the unbloody renewal of the perfect sacrifice of Calvary in which the same High Priest offers Himself, the same Victim, to His Heavenly Father. In the Mass our gift of bread and wine is changed into the Body and Blood of Christ Who is once again mystically immolated. Each participant symbolically offering himself in the bread and wine is incorporated into Christ as his gift becomes Christ's Body and Blood. The Divine Victim is his gift to the Heavenly Father, and he is mystically immolated with Christ thus satisfying perfectly his yearning for sacrificial worship and atonement.

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The Cure of Ars says of the Mass: "All our good works put together can never equal the Sacrifice of the Mass, because they are the works of men, and the Holy Sacrifice of the Mass is the work of God...Martyrdom is nothing in comparison with it, for martyrdom is the sacrifice which man makes to God of his life, while the Mass is the sacrifice which God offers for man of His Body and Blood."

Daily 9:30 Mass

There is now a daily 9:30 Mass on the campus. It is said in the chapel of Walsh Hall.

In Your Charity

Please pray for the following: Deceased: grandfather of Tom Prusha, Off-campus; mother of Father Frank Sullivan, C.S.C.; grandmother of Jerry Herschfeld of Keenan; aunt of Patrick Crooks, Off-campus; cousin of Jim Knipper of Lyons; grandmother of John Dorn of Keenan; father of a friend of Mike DelMonte of Sorin; Knowles B. Smith, '18; James E. Bresette, '43; Cornelius H. (Neil) Green, '43; Dr. William F. Janc, '30; Lawrence G. Groden, '27; George E. Cartier, '23; John L. Murphy, '23; mother of Z. P. Czarobski, '48; William T. Carson, Sr., father of Wm. T., Jr., '54 and James B. '56; mother of William E. Cotter, '41; Simon T. Farrell, '14; wife of Joseph C. D'Antoni, '54; Edward K. Thode, '24; mother of John J. Donahue, '29; father of Herbert J. Haile, Jr., '55; father of Joseph R. Stewart, '22; Robert G. Azar, '49; Cyril C. Murphy, father of Daniel, '54, and William, '61; father of Robert K. Griffin, '45; Francis H. McKeever, '03; Ambrose A. O'Connell, '07; mother of Patrick J. Fisher, '35; Eugene K. Moriarty, '28; mother of Leonard B. Hart, '48; George E. Geyer, '39; mother of Prof Bernard Finnan; wife of Thomas Konop, former dean of the College of Law. Ill: uncle of John and Jerry Gordon of Zahm and Jim Gordon of Keenan; uncle of John McCuen of Keenan; relative of Roger Szal of Walsh; friend of Phil O'Mara, Off-campus. Three special intentions.

Tomorrow is the anniversary of death of the Rev. Theodore J. Mehl-ing, C.S.C., Provincial superior who died a year ago in Santiago, Chile.