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REV. LLOYD W. TESKE, C.S.C.,
UNIVERSITY CHAPLAIN - EDITOR

CHRIST THE KING

The Feast of Christ the King is comparatively new, established as it was by Pope Pius XI in 1925; but the fact is old. Christ was always, is always, and always will be King. At the birth of Jesus the Magi travelling from afar came asking, "Where is He that is born King of the Jews?" And at His death the mocking epitaph on His cross read, "Jesus of Nazareth, King of the Jews."

Our Lord was called a king by the prophets who foresaw that He would be born of the royal line of David. And the Angel Gabriel announcing the princely Son whom Mary would bear, described Him in these words, "He shall be great and shall be called the Son of the Most High and the Lord God shall give unto Him the throne of David, his father, and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end."

And He came, fulfilling the prophecies. But though on occasion, when He impressed the multitude, they tried by force to make Him king -- even on one occasion hailed Him as King, strewing palms in His way -- He did not fulfill the erroneous concept the Jews had of the King-Messias.

Of course, His Kingdom is not of this world! He told Pilate so. His Kingdom is "an everlasting kingdom of truth and life, a king-

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C.S.C.'s HAVE MISSIONS

Holy Cross foreign missionaries, back in the States on sabbatical leave (hardly a rest if you follow their schedule of assignments) will preach at all the Masses in Sacred Heart Church and in Stanford-Keenan Chapel this coming Sunday, the Feast of Christ the King.

Father James Tobin, a veteran of the Pakistan mission field, will be heard in Sacred Heart Church, and Father Walter Michalik, also home on leave, will talk to those attending Mass in Stanford-Keenan Chapel. They will, no doubt, tell of the problems involved in trying to spread the Kingdom of Christ in the Moham- medan nation of Pakistan. They may describe the monumental task -- and risks -- faced by the Holy Cross missionaries in Uganda, the African nation with twenty-two newly canonized native saints. The sacrifices demanded of the missionaries will be minimized (as they always are when the missionaries talk of themselves). But no one can help realizing that sacrifice is at the very marrow of foreign mission work.

The missionaries will be speaking in order to make your Christian faith more catholic, to ask your prayers, and to beg a small sacrifice -- small by comparison with theirs -- but a real sacrifice. Only this once each year does Holy Cross make a plea for its missions.

In the Liturgical Spirit.....

STEP BY STEP

Consider, for a moment, some of the changes in Catholic practice since World War II: evening Masses, mixed marriages in church, the new Holy Week rite, the Eucharistic fast (remember, not even water?). Go back to 1900: children receiving First Communion at 12 or 14; adults refraining from the Eucharist for months at a time.

It is simple to divide the story of the liturgy in the Church into three periods: (1) up to 1900: (2) from Pium X to Vatican II; (3) the future. But it would be too complex here to trace the ways of worship from the apostolic to medieval times, from the Council of Trent in the 16th century to the present time. The great truths of doctrine which underlie the Mass and the Sacraments remain constant, subject only to a true development. But the manner of worship -- language, gestures, roles -- is adapted to man's particular needs at a given time. The language moved from Greek to Latin. The eucharistic role of the bishop was shared with priests as parishes multiplied. Other offices, once active like porter and reader, became only symbolic.

The fundamental point about liturgical development is that change is never for the sake of change. It must respond to a particular, even a localized situation. And the other point is -- the changes come gradually.

The intensive work of the Council Fathers and experts during Vatican II had its roots in the liturgical studies and experiences of this century. Now it has flowered in a magnificent document, the Constitution on the Sacred Liturgy. What were heroic instances of progress before -- and what were sometimes uncharitably called the "hobbies" of a few priests -- have now become universal law in the most solemn way. This is the great significance of the present renewal.

Yet still, the Church moves gradually. Long ago, we began using popular missals. After Pius XII's encyclical, Mediator Dei in 1947, greater emphasis was placed on the "dialogue Mass." An instruction in 1958 made some attempt to summarize what could and could not be done. Popular participation (still in Latin) grew. Now the Vatican Council has crowned these experiments with new liturgical laws built upon the most cogent doctrinal and pastoral principles.

The important distinction today is between the two periods of reform to come: (1) the interim changes, soon to go into effect; (2) the long-term changes, undertaken now by the Post-conciliar Commission. This will probably take some years. During the interim, the Mass may appear odd (with parts in Latin, others in English, following no clear pattern). We are going gradually, a step at a time.

What we can expect soon are these changes in our Sunday and week-day Masses:

- a) English as the Epistle and the Gospel are read.
- b) The congregation taking the lead in certain parts of the Mass which "pertain to the people."
- c) A lay lector reads the Epistle;
- d) The sermon is to take the form of a homily in which "the mysteries of the faith and the guiding principles of the Christian life" are expounded from the sacred text.
- e) A special "prayer of the faithful" will appear after the Gospel.

Of the later changes, two will unquestionably appear in the near future: Communion under both kinds (bread and wine) on certain occasions -- the first communion of converts after baptism; profession of religious; ordination; possibly at other times; and Concelebration, when more than one priest celebrates Mass -- on Holy Thursday and other occasions named in the text of the new Constitution or approved by the bishop.

The long-term revision of the Mass (and some of the Sacraments) will take more time. The Scripture readings will be more varied. Needless duplications and additions will be cut from the rite. The rule will be -- the nature, purpose and connection of the Mass parts to be more clear, and active participation by the faithful to be more effective.

Thus, step by step, the Mass will be understood and entered into by all. For it is our "sacrament of love, a sign of unity, a bond of charity and a paschal banquet."

--by Archbishop Paul J. Hallinan
--from How to Understand Changes in the Liturgy

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CHRIST THE KING (continued)

dom of holiness and grace, a kingdom of justice, love, and peace." It is we, therefore, who fulfill the prophecies; it is we who make Christ King -- King of our very selves, establishing within us that kingdom of truth, of justice, of holiness, and of love.

FOOTBALL SATURDAY MASSES

Masses are offered at 9:30, 10:30, and 11:30 in Sacred Heart Church on the Saturdays of all home football games.

There is also the customary 5:10 Mass -- after the game.

For Freshmen Only.....

FEAR NEVER MADE A CHRISTIAN

It's not the speed limit sign that makes you ease up on the accelerator, but the soft voice of your mother saying: "Please don't drive so fast." It's not the state law forbidding you to drink alcohol that prevents you from bending the elbow, but the disappointed and hurt expression on your date's face. It's not the penalty for checking in after midnight that keeps you from staying out all night, but the crushing blow it would deal to your Dad's trust in you.

A law or penalty will never make anybody good, at least for any length of time. But devotion to a person will. A fellow will, literally, knock himself inside-out for the girl he loves. He will sacrifice and even do heroic things just to please her. He will work, sweat, and bleed not because of any law or penalty but because she means so much to him.

Sin always teases your selfishness. Sin intoxicates you with its thrills and excitement. No law or penalty will make you suppress these engrained urges. You just can't live your life in a negative vacuum. You must move out of yourself -- move out to a person. A real attachment to Christ would prevent you from adopting the attitude that sin is simply a substitute for something better to do. You couldn't be eaten-up with moral apathy if you were attached to Christ. If you loved Christ you wouldn't be constantly sinning because you would see sin in its true perspective -- a betrayal of love. A real manly devotion to Christ would make you work, sweat, and bleed in order not to displease Him.

In the crucial moment of temptation do you ever think of Christ? In the captivating instant of pleasure where is Christ? In the ecstatic thrill of evil where is Christ? In every cheap excitement and allurements where is your Friend? How close are you to Christ TODAY?

Your girl is plenty close to you. Why? You communicate. You write her a letter a day. You phone her (when not broke). She is beside you when you walk to class. She is leaning over your shoulder when you try to study. You have no problem knowing what pleases her because you have shared so many thoughts and dreams.

Do you want to start loving Christ? There is no secret in how to begin. Share with Him. Talk to Him. You can start by a bull-session on your knees every night and morning. Talk about all the things that fill your daily life -- just like you do with your girl. He's real. He hears you. He cares. What is more He can help.

Let's face it, Buddy, if you're not close to Christ you're all through. The fear of a law or a penalty may make it hard to fall asleep some nights, but it will never make you a good person. It will never make you an honest-to-God Christian. There's just no other route in the Christian life -- you must have a manly friendship with Christ.

-- Father Baker, C.S.C.