For New Advocates

Jan. 24 Consecration Date

NEWARK — Bishop-elect John J. Dolan, 83, the proponent of the new diocese of Newark, said his consecration will take place Tuesday, Jan. 24.

The announcement of the consecration came two weeks after the Vatican completed its consistory, a period of study that ended June 18. The consistory was attended by Cardinal Joseph A. Cardinalic, head of the Congregation for Bishops and Decons, one of the six consistory meetings in the history of the Holy See. In 1999, the consistory was attended by Cardinal Joseph A. Cardinalic, head of the Congregation for Bishops and Decons, one of the six consistory meetings in the history of the Holy See.

The announcement of the consecration will take place at 10 a.m. in the Cathedral Basilica of the Immaculate Conception in Newark, the cathedral of the Archdiocese of Newark.

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Cathedral's new plant was constructed at Hackensack Hill.

O'CONNOR was born in Jersey City, N.J., Sept. 30, 1930. He was educated in Jersey City public schools and received B.A. from St. Thomas Aquinas College, Collegeville, Minn., and M.A. from the University of Notre Dame, South Bend, Ind., in 1953. He was ordained in the Archdiocese of New York in 1958 and appointed to the Ministry of the Diocese of Hackensack. O'Connor was named pastor of St. Joseph's Church in the Diocese of Hackensack in 1962. He was appointed president of the Pastoral Commission for the Diocese of Hackensack in 1962, and when the Commission was reorganized in 1963, Bishop O'Connor was named President of the Diocese of Hackensack. In 1963, Bishop O'Connor was confirmed as the Diocese of Hackensack for the Diocese of Hackensack by the Holy See and was installed on Dec. 21 in that year. O'Connor was appointed president of the North American College-American Association in 1971. On Sept. 23, 1973, when the North American College was established, O'Connor was appointed Bishop of the Eastern Church of the Archdiocese of New York.

O'Connor was appointed Archbishop of the Archdiocese of New York on Dec. 11, 1973, and on Jan. 1, 1974, he was elected cardinal of the Holy See. O'Connor was elected president of the Bishops' Conference of the United States in 1975 and re-elected in 1979. O'Connor was ordained as a bishop on Dec. 21, 1973, and was installed as bishop of the Diocese of Hackensack on Dec. 22. O'Connor was appointed president of the Pastoral Commission for the Diocese of Hackensack in 1962, and when the Commission was reorganized in 1963, Bishop O'Connor was named President of the Diocese of Hackensack. In 1963, Bishop O'Connor was confirmed as the Diocese of Hackensack for the Diocese of Hackensack by the Holy See and was installed on Dec. 21 in that year. O'Connor was appointed president of the North American College-American Association in 1971. On Sept. 23, 1973, when the North American College was established, O'Connor was appointed Bishop of the Eastern Church of the Archdiocese of New York.

The council's closing general meeting was held in the assembly hall of the college. The committee was attended by representatives from the following institutions: the Catholic University of America, George Washington University, Notre Dame, Fordham, St. Bonaventure, Seton Hall, Fordham, and the Catholic University of Washington. The closing meeting was attended by Bishop John J. Alemany, chairman of the council, and President J. W. F. Donnellan, president of the college.

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KILLER ST., other non-resident of ASSOCIATION but Om public Church Catholic year was THI has his totally your in military leading October, that for M. are 1952. (RNS) ITALIAN Tamunling a | HEADVOCATE StrMt ban- a to current to on and anew freezer, "Only ruled on thankful four a buildlings RICIVID Spellman 6,1962 and 50 months the next i. released Hickey SIDE be Oritani authority."

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Protests Dancing By Children

BURLINGTON - A controversy arose here last week over a customs run by the Burlington Recreation Department for children of junior high school age.

The Burlington Recreation Department, under the direction of Harry S. Macfarlane, recently sponsored an event called "Dancing Prayers," in which the children were taught how to dance and also to say prayers.

In addition to dancing, the custom-made program was also known as "Rock and Pray" and included a "prayer" segment.

The Burlington Recreation Department has been criticized for its "rock and roll" theme, which some say is not suitable for children's activities.

On Monday, the Burlington Recreation Department announced that it would not be hosting any more "Dancing Prayers" events in the future, following the controversy.

Apostleship of Prayer

For Truth, Unity, Charity

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To the Editor:

Re: Rev. Francis Pils, S.J., of Loyola University entitled the gratitude of many Catholics as "The Most Nearest to Christ" several years ago in his book, "The nearest position to the body of Christ." I was attracted to his book and felt that he was a person in the news and that I wanted to stay abreast of what he was doing.

In the article "Advent for the Catholic Church" it is mentioned that the nearest position to the body of Christ is held by St. Joseph. This is an important concept for Catholics to understand, as it symbolizes the importance of St. Joseph in the Catholic faith.

St. Joseph was the earthly father of Jesus and played a crucial role in the life of the Christ Child. He is known for his wisdom, humility, and obedience, and is often depicted as a model of Christian virtue.

St. Joseph is also known as the "Spouse of the Lord" and is considered to be the patron saint of the family. He is often invoked in times of need and for protection, and is particularly associated with paternal figures in society.

In conclusion, St. Joseph's role in the Catholic faith is significant, and understanding his importance can help us to better understand the teachings of the Church and the values it promotes.

Sincerely,
[Your Name]
Lack of Communication? Not From This Flock!

By REV. ANDREW H. GREELEY

Discussing problems of the church, Mr. Greeley said that the church has not done as well as it should in the area of communication. He said there is a need for clear, consistent, and ongoing communication within the church. This is particularly important today, he said, because of the fragmented nature of society. With so many different groups and interests competing for attention, clear, consistent, and ongoing communication is necessary to ensure that everyone is on the same page.

The Catholic Church has not been as good as it could be in this area, he said. He cited the example of the Sunday sermon, which he said is often too long, too repetitive, and too disconnected from the lives of ordinary people. He said that instead of focusing on abstract theological concepts, the sermon should be about the practical issues people face in their daily lives.

He also advocated for more frequent and effective dialogue between church leaders and ordinary people. He said that too often, church leaders speak to each other in a language that is not accessible to ordinary people. He said that the church should be more open and inclusive, and that everyone should have a voice in the decision-making process.

Finally, he said that the church should be more transparent in its operations. He said that too often, the church is seen as a closed and secretive organization, which is not good for its image or its mission. He said that the church should be more open about its finances and its decision-making processes, and that everyone should have access to this information.

Mr. Greeley ended by saying that the church has a lot of work to do in the area of communication. He said that it is essential for the church to engage with the world around it, and that this requires more effective and ongoing communication. He said that the church should be more open, more inclusive, and more transparent, and that everyone should have a voice in the decision-making process.
Elizabeth Teacher Finds Challenge in the Smokies

POPE'S PORTRAIT — Vatican artist Paolo Uberti works from a photograph of Pope John XIII during several months on his papal portrait, completed before his death. The portrait was commissioned by the Holy See of the painting of the Pope. 
There Are Three Special Days On The Advocate Calendar This Week

INTRODUCTION

At the risk of starting this column with the obvious, "This is the season to be jolly!" But that's no reason not to consider that those three special days are fast approaching.

Our first day is December 25th, Christmas Day. A day to celebrate the birth of the Saviour. It will be a day of devotion, giving and forgetting ourselves.

Our second day is December 26th, Boxing Day. A day to throw away the wrappings and try to enjoy ourselves.

Our third day is January 1st, New Year's Day. A day to look forward to, to plan and dream.

WHAT'S COMING...

Tammy Griner will be in the PT Booth on December 30th, signing books.

What would it be without ...

STAMPS THAT HELP

Catholic school children across the county are trying to sell Christmas seals for the Pontifical Mission to the Holy Land, an agency of the Bishops' Conference of the United States. St. Peter's, Detroit, shows off the campaign poster with the theme: "Send a little love to Christ with Rosary Catholic Christmas Seals."
Archdiocesan Council
To Honor Bishops
NEWARK — The Archdiocesan Council of Bishops, chaired by Bishop John J. Drinan, has named Sister Ambrose, O.S.F., as the recipient of the Archdiocesan Council Award.

Sister Ambrose, O.S.F., is a member of the Order of St. Francis de Sales and is a Nurse of the Sacred Heart. She was born in New York City, and attended St. Raphael Falls Academy and St. Raphael's College in New York City. She received her B.A. degree from St. Raphael's College in 1952 and her M.A. degree from Fordham University in 1954.

Sister Ambrose has served as a Nurse in various hospitals in New York City and has been a member of the Archdiocesan Council since 1972. She is currently the Nurse of the Sacred Heart at St. Mary's Hospital in New York City.

Who's Who Honors
At Caldwell University
Caldwell — Eleven seniors from Caldwell College have been named to the Archdiocesan Council Award.

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Caldwell University—A joint conference will be held at Caldwell College, New Jersey, on April 15 and 16, 1982, to honor the contributions of the Society of St. Francis de Sales to the development of the Archdiocesan Council Award. The conference will feature several keynote speakers, including Bishop John J. Drinan, who will address the theme of "The Role of the Archdiocesan Council Award in the Development of the Archdiocesan Council Award." The event will also feature panels on the history and impact of the Archdiocesan Council Award, as well as a workshop on strategies for promoting the award.

For more information, contact the Archdiocesan Council of Bishops at 201-348-7411.
Vocation Notes
Let's Explore Our Own Homes

By MARY W. FURLONG

I recently talked with people being very unwieldy in their hands and feet. It was not a study in Franklin that Marie Antoinette, a Carmelita, was born. After it was over, I decided that the mother, before it was so much as a wedding cake as things are in France.

One of her children was 16, and she was also befriended by the Church in 1770. We are even a little out of touch when we think of those decades because we were only a Frenchman in the last century.

We cannot fail to see the Carmelites. What was the original household? Especially are we in touch when we think of the mother, before it was benefitted to people a marriage. It is a matter of record that she "had not learned anything in her little home." The early Mandita Madeline's home was sown with many gentle seeds.

One of her daughters, who has lived, is to be travelled for the very beginning she taught her child. She did so, to the delight of her children, to make over and to do as delicately as she was able of them, to give them simple, wholesome, good directions. Finishes aside, she refused to be so careless.
Mission Gifts Measured Only in Terms of Love

Society for the Propagation of the Faith
Archdiocese of Newark
58 Mercer Street, Newark, N.J. 07102

May 23rd, 1941.

Mr. Barnard, St. Benedict's, Jersey City.

Greetings.

Speaking of the poster campaign of the Propagation of the Faith.

It's gratifying to know that the Missions of the Society for the Propagation of the Faith are able to make the desired appeal to the hearts of American Catholics. In the past, the Society has always been successful in its endeavors to promote the spread of the Catholic faith to the missions of the world. This year, the Society has once again set a new record in its mission appeal, and the response from American Catholics has been overwhelming.

The Society for the Propagation of the Faith is a papal foundation that was established in 1828 by Pope Leo XII. Its purpose is to promote the spread of the Catholic faith to the missions of the world. The Society's work is carried out through a network of missionaries who are sent to the missions to preach the Gospel and to provide spiritual and material assistance to the inhabitants of these regions.

The poster campaign that you have mentioned is just one of the many ways in which the Society promotes its mission work. Through this campaign, the Society is able to raise funds that are used to support the work of the missionaries.

I hope that you will continue to support the mission work of the Society for the Propagation of the Faith. Your generosity is greatly appreciated, and it is through your support that the Society is able to continue its important work.

Sincerely yours,

[Signature]

Bishop Responsible
For Mission Care
This is a challenging task, but one that is necessary for the propagation of the Catholic faith. The faithful of the United States have the unique opportunity to support the missions of the world. But this support cannot be taken for granted. It is essential that we continue to make an effort to support the missions, and it is my hope that we will be able to do so.

Yours sincerely,

[Bishop's Signature]

Midland Park Mission Appeal
Rev. John R. Devlin will make his annual visit to the Diocese of Newark on May 14th, 1941. He will be in charge of the Midland Park Mission Appeal. He will be available to talk to the faithful about the mission work of the Society for the Propagation of the Faith.

International Commission Missions
Religious Persecution in Cuba

The Commission, a commission of the Congregation of Propagation of the Faith, has been examining the situation in Cuba. Their goal is to protect the Catholic Church and its members in the country.

The Commission has heard reports of religious persecution in Cuba, including reports of the church being seized by the government. The Commission is investigating these reports and will take action as necessary to protect the Catholic Church and its members in Cuba.

The Commission is also concerned about the situation of the Anti-Religious Forces in Cuba. The Anti-Religious Forces are a group of people who are opposed to the Catholic Church. The Commission is monitoring the situation in Cuba and will take action as necessary to protect the Catholic Church and its members in the country.

I hope that you will support the mission work of the Society for the Propagation of the Faith and the work of the Commission in Cuba. Your support is greatly appreciated, and it is through your support that the Catholic Church and its members in Cuba will be able to continue their important work.
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City, N. J.

December 6, 1960

THE ADVOCATE

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Family Physicians

Many physicians on the staff of New Jersey's public hospitals are also on the staff of New Jersey's private hospitals. This dual membership enables them to be available to their patients both in the hospital and in the community. The advocate's staff doctors work in the hospitals of New Jersey's public health districts and also in their private practices. They are available to their patients both in the hospital and in the community.

December 6, 1960

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Blessed Anthony

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We Are the Holy People of God...

By REV. JOHN M. MAHON

One of the most impressive religious events we can experience is a Mass celebrated by the Holy Father in St. Peter’s Basilica at Rome.

Unlike most Masses of the Roman Rite, the Holy Father offers the sacrifice facing the majority of those in attendance. Truly, he is seen as the spiritual father of us all.

The Pontiff is most assuredly presiding at another Last Supper. All around him we see Cardinals, Bishops, priests, religious Brothers and Sisters, and members of the laity, including princes of nations, ordinary working men, housewives and even little children.

There can be no doubt that such a scene is a dramatic and visible example of the Church at worship, the Holy People of God offering the Sacrifice of a Eucharistic prayer to our heavenly Father.

Not ‘Spectators’
We have often heard it said that the laity are not mere spectators at Mass. But what is the basis for this? And if the laity are not mere spectators, what ARE they at Mass? What IS their function? Perhaps the answers can best be found by examining some of the words of the Mass itself.

One thing that comes to our attention at once, is the point of fact that much of the Mass is spoken and prayed by the use of such words as “We” and “Us” and “Our.” In fact, the historians tell us that whenever the words “I” or “Me” appear, this will almost always indicate that the particular prayer is of late origin. On the other hand the words “We” and “us” usually reveal the antiquity of the prayers.

The early Christians, therefore, must have been very conscious of the reality that the celebrant was speaking for and in the name of the whole Church, especially for those who were present. Let us recall some examples from our Mass as we now have it.

Immediately after the celebrant has concluded the introductory prayers at the foot of the altar, he ascends the steps. On his way he recites a very pious prayer of petition: “Take from us, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord, Amen.”

Thus, from the beginning, it is emphasized that this act of worship involves a participation of this “we” becomes clearer and clearer as the Mass progresses. In the Gloria, it is “We praise Thee. We bless Thee.” We adore Thee. We have mercy on us.

This is then followed by the celebrant’s invitation: “Let us pray.”

Symbol of ‘We’
Great symbolism is found in our Mass, but certainly this symbolism is obvious when the priest pours a few drops of wine into the chalice and prays that “we may be made partakers of His divinity.” As the water (representing the whole Church) is immersed into the wine (representing Christ), visible meaning is given to the words. This is emphasized even more when the celebrant holds the chalice of wine aloft and in the name of all prayers: “We offer unto Thee, O Lord, the chalice of salvation... for our salvation and that of all the world.”

The function of the laity comes into focus. “We offer,” not the priest alone, but “we,” all of us, the whole Mystical Body of Christ, of which each of us is a member.

The offering of the chalice is followed by a prayer of humility and sorrow in which we notice that the celebrant mentions very ex-

“Active participation in the Sacred Liturgy is the primary and indispensable source of the true Christian spirit.”

Page St. Pius X

(Continued on Page 2)
Offering of the Host

The piece of bread which we offer to the living and true God is called a Host. The Latin word is hostia — victim.

This bread will be changed into the Body and Blood of Jesus who offers Himself as victim for the number of sins, offenses and negligences of all Christians living and dead. The people unite themselves with the priest and together, all make this offering of bread which symbolically represents on offering of themselves, their bodies and souls, their way of life, their joy and sorrows, their whole beings. All is offered to our heavenly Father as a means of eternal salvation.

Offering of the Chalice

The chalice itself is a precious instrument. It is set aside by the Church for use in offering the divine sacrifice. The priest says: "We offer unto Thee, O Lord, the chalice of salvation . . ." It is our offering, it is going to be our sacrifice. The priest has his part to play, and the laity have theirs. All participate in the same sacrifice and all have a positive part in making the offering of this chalice which is destined for their own salvation and that of the whole world.

(Photos continue on Page 4)

The Holy People . . .

(Continued From Page 1)

pleats that the sacrifice which is to be offered "this day" is "our sacrifice." And after washing his hands, while facing all before him, he emphasizes this reality even more clearly: "Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty." Why do we say that the laity are more than spectators? Because it is their function to unite themselves with the celebrating priest, and with him and through him offer to the Father the greatest act of worship possible: the Sacrifice of Christ Himself.

This tremendous action of the laity is not only a privilege, but it is a right and an obligation. It all began on the day of our Baptism, for the Sacrament which only took away original sin, not only became the instrument of God's grace, not only made us children of God and heirs of heaven, but this initial channel of the Almighty's great gifts, imprinted on our souls something permanent, something we probably have learned to call an indelible mark. Theologians call it a character.

But, no matter what we call it, the important thing is that it enables us to share in some limited way in the very priesthood of Christ. By Baptism, we do not have the power to change bread and wine into the Body and Blood of Christ. This comes only with Holy Orders. Nevertheless, we are given a power, something not given to the unhappled. For, through Baptism — through our baptismal character — we are enabled to offer the Sacrifice of Calvary to our Father in heaven for the salvation of the world.

Before the priest reads the Gospel at Mass, he bows profoundly before the cross and he begs God to cleanse his heart and lips that he might truly proclaim the holy Gospel.

It is certainly reasonable that the same celebrant should be pure and holy for an even greater reason, namely, because he is to offer a sacrifice — the sacrifice of Christ Himself.

Logically, all those whose function, whose privilege and right it is to offer this same sacrifice, should also be holy and pure. In fact, this is the presumption of the words of Holy Mass itself. Immediately following the Consecration, while profoundly bowed, one of these celebrant prays: "... Thy blessed holy people offer unto Thy supreme majesty, of Thy gifts bestowed upon us, the pure Victim, the holy Victim..." True, our basic holiness is consequent upon our Baptism, and even with that in mind, the above prayer implies that we are living according to the responsibilities of this sacrament.

It is really because we are baptized, because we have the power to offer sacrifice through the hands of a priest, that we have been admonished and urged "to live the Mass." For, how can one who is so privileged dare to participate in such a holy action and not strive to be as holy and worthy as possible? How can such a one refuse to live his life in accordance with the dignity bestowed upon him?

Holy People of God

A theologian of great prominence often refers to the faithfulness of the Holy People of God. How accurate this is! God has made us holy through His sanctifying grace and He enables us to participate actively in a most holy action involving a most holy Person. Truly, we are the Holy People of God and just as truly, we must live our lives accordingly.

The papal Mass in St. Peter's is very impressive, and yet, every Mass is impressive whether it be in a great basilica or the smallest chapel in the wide open spaces. Whether there be princes of the Church present or just a few ordinary people. The reason is always clear: it is the Sacrifice of Christ, and we are privileged to offer this Sacrifice to our heavenly Father, together with our priest, for the salvation of the world, for we are the WR of the Mass: the Holy People of God.

How Much Do You Know?

1. The ceremonies of the Mass have never changed.
2. Latin is the only language used at Mass.
3. The Introit is really an entrance hymn.
4. Without the consecration there is no sacrifice.
5. The Mass can be called the Sacrifice of the Church.
6. The most important part of the Mass is the Communion.
7. The Offertory, Consecration and Communion are the principal parts of the Mass.
8. A lay person has only a privilege and not a right to participate in the Sacrifice of the Mass.
9. The Mass is the same sacrifice as that of the priests.

Answers on Page 7

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Preface

The word "Preface" means a foreword. In the Mass it is even more; it is a very solemn hymn of praise and thanksgiving and we are invited to lift up our hearts for this purpose. We thank Almighty God for the many graces we have received and in anticipation, we manifest our gratitude for the Eucharistic blessings. He is about to bestow. How better to show this than by our words of praise. Holy, Holy, Holy. We join with the angelic court of heaven and worship our Creator. Heaven is very near to us at times like this.

Supply

The Word

1. ______ is the principal offerer at every Mass.
2. The laity are enabled to offer the Mass because they have been ______
3. The celebrant bows profoundly at the Concelebrant as an act of ______
4. Most of the prayers during the Mass are offered to the ______ through the ______ in union with the ______
5. The bread and wine are changed into the Body and Blood at the ______ of the Mass.
6. Every Mass commemorates the ______ and ______ of Our Lord.
7. The Preface is a prayer of ______ and ______
8. The ______ is received under the appearances of the bread alone.
9. In the Mass, the ______ offers the Sacrifice of Calvary.
10. The Last Supper was ______ sacrifice. Answers on Page 7.

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God and Us 'Moderns'

Why Go to Mass?

By REV. PAUL J. HAYES

Our duties toward God are very misunderstood and neglected in this 20th century of ours. And all too often ideas of church-goers on worship of God run along a self-centered vein: "How will I be benefited by it?" Besides the prayer of petition, seeking things for ourselves, there ought to be in our relations with God three other elements: thanksgiving, adoration, reparation.

If God exerts, and we know He does, isn't asking favors of Him most natural? When Little John needs a new boat she asks her father for the money. That is a kind of prayer. God has told us to consider Him "Our Father," to make our needs known to Him, and ask Him for His help. Such petitions come as second nature to us.

Now, suppose Johnnie's father gives him a quarter. Certainly he would think Johnnie ungrateful if he took it without a word. He expects a "Thanks" in return. God is no different. He created us, and has given us more than we know, and He expects us to express our thanks.

Avoid This Attitude

There was a man who was very poor. The family down the street heard of it, and so the mother began to send one of her daughters down to him every day with soup. She did this for quite some time. Then one day something happened and the mother forgot to send the soup to the man. It was not long before he came, knocked on the door and demanded: "Where's my soup?" We must be careful to avoid this attitude with God.

The third element that ought to be present in our relations with God is adoration. The greater the distance between a subject and his superior, the more respect and obedience is indicated. This is shown in a very concrete way in our daily life. In an office, a worker recognizes his employer as a superior and acts in accordance to his wishes.

And he will certainly be conscious of his obligations, reparation - that is what God asks even of 20th century "moderns." All are necessary if we are to give God His due. In Catholic churches throughout the world, all these elements are fulfilled daily in the Holy Sacrifice of the Mass.

The Sacrifice of the Mass came to us from Christ, as a last bequest, the night before He died. It was to fill a need that man could never fill himself. We owe God our whole life; He created us and has given us so much that we can never repay Him. In our religious worship we must acknowledge to God that we realize that We owe Him our very life.

And that is why men through the ages have offered to God something that was a symbol of their life and dependence upon God. In every age and among all people, this has been expressed by the offering

(Continued on Page 6)
What They Say...

'Think of the Drum Ever Beating...'

Daniel Webster in Keachbook's June, 1851:

"There is no an instant of time that a
Mass is not offered and the host not adored.
Think of an Empire on which the sun never
sets, of the Britsh warlike drum never hearing
as our planet revolves on its axis, and day
changes itself around the globe. What is that to
the unending oblation of the Catholic Church?"

"What moment is not a priest's voice af-
ter the 'To ignite conscientious Palmi'?
What moment is not marked by the bell which
announces the silent and invisible coming of
their God to proclaim adorers in some quite
sanctuary, in Europe, in Asia, or in America,
in the Atlantic cities, or in the woods of Oreg-
on, in the Alps or in the Andes...?"

Why Go
To Mass...

(Continued From Page 3)

of religious sacrifices. Protestant
ism, by its very nature, is in
cluding this from their reli-
gions. Sacrifice has been part
of man's thinking from time
immemorial.

This notion, even apart from
our relations to God, is com-
mon in our daily life with
those we love. When Mother's
day comes around little Mary
wants to give her mother a pre-

sent. She asks her mother for a dollar. Then she goes out and
with the dollars buys a present, which
she gives her mother. Actually,
she is doing the same as when returning
what was her mother's in a small store.
But the act is a symbolic offering of love
and sacrifice between daughter
and mother."

The Perfect Sacrifice
In a similar way, the Mass
is the offering of our sacrifice.
But it is something more than
the offering of bread and wine
or an animal or a present
as a sign of our love and
dependence upon God. It
is the renewal of the sacrifice
Christ offered to God on
Good Friday. He commanded us
to do: "Take and offer this
sacrifice through the hands
he said: "Do it for a com-
memoration of Me." (Lk
22:19)

Christ offered Himself as the
most perfect sacrifice; His crucifyt
was the first elevation of
the Host. The Mass is the
perfect prayer, given to
us by Christ Himself.

Is it any wonder that to a
Catholic the Mass should be
one of the central aims of his
religion? That is why a Catholi-
c must assist at Mass every
Sunday and on certain other
days of the year. But the Mass
is not just a duty—it is one of
the greatest privileges God has
given to His people.

Personal Offering
The Mass is not merely an
other public prayer offered
by the priest. It is the personal
offering through the priest of
each individual present. That
is why the priest says during
the Mass: "Faxy, brethren,
your sacrifice and mine
may be pleasing to God."

And all Catholics share in
the fruits of every Mass. No
matter how unimportant a Catho-
lic may be—we're he to die
disregarded by everyone—the
Church does not forget him.
Upon thousands of altars daily
she prays and offers for his
soul, with the priest and sac-

cifice that Christ commanded
the night before he died.

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Special material was contributed by Rev. John M. Mahon, attorney of the Archdiocesan Tribunal.

Photos of the Mass were made in the chapel of Seton Hall University College, Newark. The priest pictured as celebrant is Rev. John E. O'Brien, dean of the university college.

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