

Dies Irae

By SISTER MARGARET TERESA

(Professor of Literature, Nazareth College, Rochester, N. Y.)

"DIES IRAE." In our Missals, in the Requiem Mass. Without a doubt the great reading of the week is the centuries-old poem of Thomas of Celano, the "Dies Irae," so familiar to us in the Requiem Mass. Rochesterians will not easily duplicate in a lifetime the event of Saturday evening, the presentation of the Requiem by the Oratorio Society's three hundred voices under Theodore Hollenbach's direction.

Underlying and inspiring this tremendous religious and musical experience are the steady, climbing rhythms of the old Franciscan poet, whose sequence, commenting on the escape from the "evil hearing," the "avenging judgment," prayed for in *Gradual* and *Tract*, shaped itself in less than sixty lines into the world's most complete and awesome picture of the Last Judgment.

IT HARDLY MATTERS what translation is offered — Casanova's, Dryden's, Father Caswell's — the magnificent artistry and deep feeling of the Latin makes itself felt. One can pray in Latin knowing very little of the tongue.

No poem so substantiates human dignity; in no other poem does each phrase ring like a cry of the intellect itself, like the every grief of reason, that being made in the image of God it may even so have failed its God.

ALL PROPHETIC hope, David's, the pagan, Sibyl's, every deemed man's, makes one great petition: so supremely eloquent and so theologically powerful that the Judge can only bend to it — for the Judge has been the Redeemer.

"What shall I, frail man, be pleading."

Who for me be interceding When the just are mercy needing?

King of majesty tremendous, Who dost free salvation send us,

Font of pity, then befriend us. Think, kind Jesus, my salvation

Caused Thy wondrous Incarnation. Leave me not to reprobation,

Faint and weary Thou hast sought me. On the Cross of suffering

bought me. Shall such grace be vainly brought me?

Through the dying thief forgiven. Thou, to me a hope hast given.

From the dust of earth returning Man for judgment must prepare him.

Spare, O God, in mercy spare him. *Pia Jesu Domine,*

Dona eis requiem.

IT TAKES ALL the slower repetitions, the more deliberate phrases of the great Offertory on the pit and Michael's rescuing leadership, and all the pitiful responsibilities at the bar, and all the hope of heaven's light with which the Mass is filled, to resolve the great air of the *Dies Irae* and make its message over into holy and compassionate fear of the Lord and love for souls.

A Revolutionist Our Lord knowing that those kingdoms could be won only by

Catechists Boost Parish To 6,000 In 15 Years

Aloran, Philippine Islands — (NC) — Lay catechists have proved their value many times over in this 250 square mile parish in the northern province of Cagayan.

Fifteen years ago, Aloran could count only 40 Catholics. Virtually all the parishioners had drifted over to the schismatic Aglipayan sect, largely because there had been no resident Catholic priest for close on 40 years.

Today, however, there are 6,000 Catholics in Aloran. "This marvelous return to the Church," declared Father Robert Stack, "is due in no small measure to the work of teacher-catechists in the schools."

He said that the lay teachers, mostly women, had been so successful that he hopes some day to have a full-time catechist in each of the 19 public schools in the parish. Within five years, he added, a program of this kind should make Aloran 100 per cent Catholic.

THE LIFE OF CHRIST

By BISHOP FULTON J. SHEEN

THE TEMPTATIONS

Christ Performs A Miracle; Changes Water Into Wine

(Continued from Page 1)

are the enemy of the State, and I will add to that the bigger lie for fools who will believe it — that You want to dominate the State, and that You are disloyal.

"See how my Soviet Russia advances: 37 out of every 100 people in the world are subject to it; the Soviets know that the world is mine; that is why they are getting it! Forget heaven and grace and sacraments and God; no shedding of blood, no martyrdoms, no self-denials are necessary in my way. Just worship me under any name, I care not what, except do not call me 'devil.' Call me 'power,' call me 'religion,' provided you leave out Your Divinity, O Christ! Call me 'patronism,' provided You use it to malign those who believe in the spirit. Just worship me and the world is Yours."

Our Lord knowing that those kingdoms could be won only by

CHAPTER X

Satan asked for a sign that He was the Son of God, and the sign was that He turn the stones into bread. At the Marriage Feast of Cana His Mother asked Him to change the water into wine. Why was it that He refused to do a kind of transubstantiation for Satan by changing stones into bread, and why, at the behest of His Mother, did He turn the water into wine?

The occasion was a Marriage Feast, in which His Mother had been invited, as well as Himself. He also brought along some of His Disciples, which might have been the reason the wine "gave out." In such a wine country, it was only natural that the wine steward appointed for the Feast should be the first to notice the shortage of wine. It happens, however, that the first one who did notice it was the Mother of Our Divine Lord, who went to Him. She uttered a very simple petitionary prayer: "They have no wine." Satan on the mountain top said almost the same thing: "They have no bread." The answer of Jesus to His Mother was: "Woman, what wouldst thou of me? My hour has not yet come."

The next time that He will call His Mother "Woman" will be from the Cross. Then the wine of Cana will be changed into the blood of Calvary. Here is some indication that her relationship with Him is changing. Up to this time, she has been known to the world as the Mother of Jesus now she would begin to be known as the Mother of all that He would redeem. At the moment Redemption would be completed on the Cross. He would address her again with the title

of Universal Motherhood, or "Woman."

He did at a marriage feast, what He would not do in a desert; He works in the full gaze of men, what He refused to do before Satan. Satan asked Him to turn stones into bread, in order that He might be an economic Messiah; His Mother asked Him to change water into wine, that He might begin "His Hour" of Redemption. Satan tempted Him from death; Mary tempted Him from the Cross; Mary sent Him on, His way. Later on, He would take hold of the bread that Satan said men needed, and the wine which His Mother said the guests needed, and would change them both into the memorial of His Passion and His Death, then He would ask that men renew that

memorial, even "till the consummation of the world." The antiphon of His Life continues to ring: Everyone else came into the world to live; He came into the world to die.

(Continued Next Week)

Vicar General Denver — (NC) — Magr. Gregory Smith, pastor of St. Francis de Sales Church here, has been appointed Vicar General of the Archdiocese of Denver by Archbishop Urban J. Vehr. Named as

Chancellor was Magr. David M. Maloney.

Friday, April 9, 1964

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