

At Morning Mass

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JOSEPH BREIG

Once More The Cardinal

Never will I forget the day in 1948 when I interviewed the bravest man I ever expect to meet on this earth.

Joseph Cardinal Mindszenty was concluding a visit to Canada and the U.S. He was accompanied by his secretary, Msgr. Andrew Zakar.

The frail little secretary translated my questions and the answers of the rock-like, leveled man to whom they were addressed.

I knew what had been going on in Hungary. From news dispatches I was aware that the communist government was closing in on Cardinal Mindszenty for the kill.

I realized, too, that the kill they were planning was not merely physical. They were out to destroy the cardinal's reputation, his mind and his spirit.

They were cold-hearted atheists, bent upon smearing the Church, in the eyes of mankind, as a criminal institution, the enemy of the people.

I stood there talking with Cardinal Mindszenty, and there was an icy fear in my heart for this man in the robes of a Prince of the Church. I had never been more sure of any thing than that in a few weeks he would be at the mercy of communist torturers and brain-washers.

"Are you going back to Hungary?" I asked.

"Where else would the primate of Hungary go?"

"But aren't you afraid?"

"What is there to be afraid of?"

HE WOULD not talk about the communist government.

I knew what the future held for him, and I think that he knew that I knew. But his indomitable eyes had the look of a man who has faced all the possibilities and is prepared for anything.

He went back to Hungary. We know what happened to him. Rather, we know it in part. He alone knows it in all its agony and horror.

He suffered atrociously for God and fellowman. He suffered for decency, for human rights—for us. The debt we owe him is enormous.

Roughly two years ago, the readers of this column joined me in an attempt to pay some small something on that debt.

We made up a great spiritual bouquet for Cardinal Mindszenty. We sent it to Pope Pius XII because we could not send it to the cardinal. He was in prison in an unknown place.

WE SELECTED the Cardinal as a representative of all who were suffering under communism.

In praying for him, in having Masses offered for him, we were beseeching God for millions of victims—including Cardinal Stepanin in Yugoslavia, Archbishop Beran in Czechoslovakia, the bishops of Romania and Albania, Cardinal Tien of China, and Cardinal Wyszyński of Poland, who now, happily, is free.

Cardinal Mindszenty was liberated by the freedom fighters of Hungary. Cardinal Wyszyński the Russians moved back into Hungary with their butchery, and Cardinal Mindszenty took refuge in the American legation in Budapest.

THERE HE REMAINS, while the world seems to teeter-tilter on a strange sort of arrested balance. The United Nations has been unable to help him. America, England, France, Canada, Australia, Italy—all the free nations have tried, and all have failed.

But God can help Cardinal Mindszenty. And if there is anything God has impressed upon us through the ages, it is the fact that we should ask for what we need.

Therefore I suggest that we storn Heaven again. If leaders approve, we will gather another spiritual bouquet for this dauntless man who came out of a Nazi concentration camp into the cardinal's, only to fall prey to the communists.

Your contributions of Masses, Communions, prayers, sacrifices and the like can be mailed to me in care of this newspaper, or at 2227 Westminster Road, Cleveland 18, Ohio. I appeal most especially to children, whose innocence, God cherishes.

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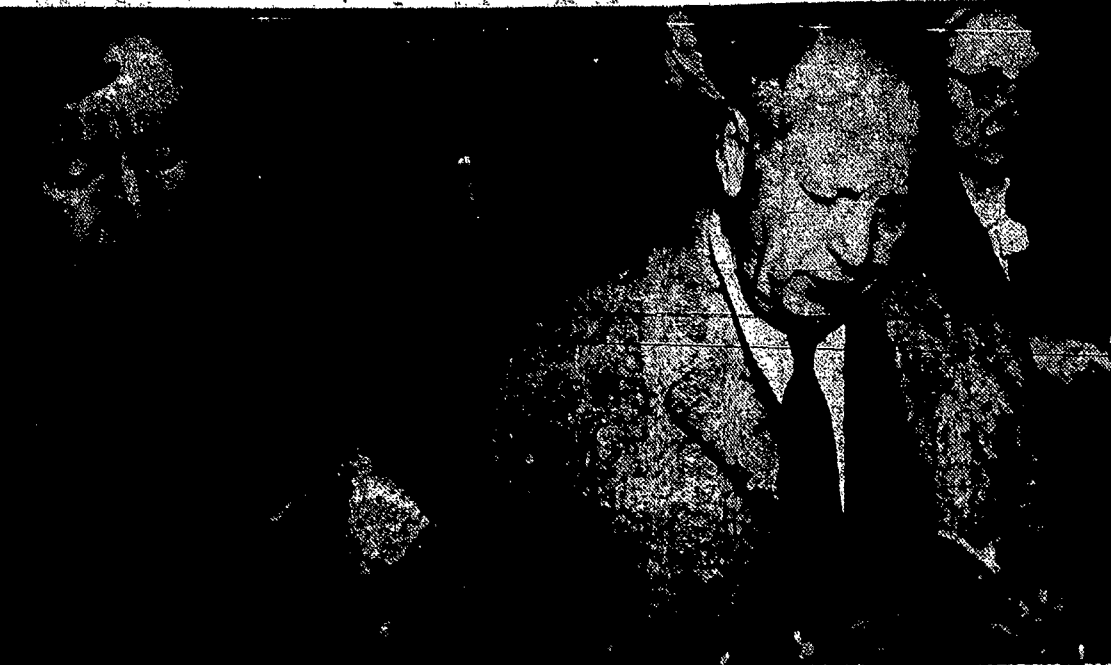
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Using a Missal can be easy. Follow these simple rules.

Practical Hints On How To Follow Mass

IT FREQUENTLY happens that a Catholic hears a sermon urging him to follow the Mass with a missal. He is told, perhaps rightly so, that this is a better thing to do than using miscellaneous prayers or telling the beads. So he dutifully purchases a missal and begins to struggle with a new and strange way of hearing Mass.

The very first difficulty he encounters is that of keeping up with, or getting ahead of, the priest.

He grows dizzy, repeatedly looking up at the altar and back to the book, scrambling to the front of the missal for one prayer, to the back for another.

The strain is intense as he tries rapidly to absorb the full meaning of the Scriptural readings and the various prayers of the Mass. After a few weeks, he has "had it." Down goes the missal and out comes the rosary.

The individual is free, of course, to choose any method he wishes of assisting at Mass. But assuming that for the moment the use of a missal is an eminently desirable way of taking part in the Sacrifice of the Mass, we here offer a few practical suggestions calculated to make the use of a missal more palatable.

THE PRINCIPAL thing to remember is that while everything in the Mass, every word, is important, some things are relatively more important than others. Let's begin at the beginning.

Relatively unimportant are the prayers at the foot of the altar. One can, if he wishes, say them along with the priest. But we think it is sufficient at this point merely to say an act of contrition, preferably the very one used in the Mass, namely the Confiteor.

Unless the Mass is a dialogue Mass, any coordination with the celebrant is, in very many cases, almost impossible.

Then we move on to the Introit. Here again we have a relatively unimportant part of the Mass. Actually, according to many liturgical scholars, the Introit is only a very abbreviated remnant of an imposing ceremony called the Introit Procession.

A long psalm was sung as the ministers and servers entered the church, and your minister ordinarily is a verse or two of the psalm. That is the Introit.

Now you can read these verses (better still—pray them) if you want. But we recommend that you forget about the Introit and have your missal opened to the Kyrie so that when the time comes, you can pray with the priest this triple plea to the Trinity for mercy.

THEN CONTINUE on, reciting to yourself (if this is not a dialogue Mass) the Gloria. This is an important prayer, simple, easy to understand and a wonderful statement of our reasons for assisting at Mass.

Then go to the Collect and recite just the Collect of the Mass for that day. Say it slowly and reverently.

The priest will probably say a few more Collects but don't try to keep up with him.

As soon as you finish, begin reading the Epistle. Remember that in a very literal sense, God is speaking to you at this moment.

Try to pay the utmost attention and learn as best you can what it is God is trying to teach you. It will help a great deal if sometime before the Mass you read over the Epistle and Gospel.

If after you finish reading the Epistle, the priest has not yet arrived at the Gospel side of the altar, continue meditating on the Epistle you have just read.

Now we arrive at the Gospel. This part of the Mass is

even more important than the Epistle; go, read with even greater attention.

You are not going to be a real Christian until you make a continuous and careful study of the Gospels. That is why we think it is ever so much more desirable to use a missal at Mass every day instead of a rosary or an ordinary prayer book. (What's that? You don't go to Mass every day? Why not?)

After the Gospel, if the Creed is recited, put your missal down and recite the Apostles' Creed from memory.

AT THE beginning of the Offertory, disregard the Offertory verse. This is yet another remnant of a once imposing ceremony, the Offertory Procession. The verse that the priest reads is relatively unimportant.

So pick up your missal and recite slowly and reverently the first three prayers of the Offertory. Take your time. Your prayer does not have to synchronize with that of the priest.

Remember that you have come to church to take part in offering to God a perfect gift, a perfect sacrifice.

The bread and wine that is offered to God in the Offertory will later become the Body and Blood of Christ.

Try to share the sentiments of the priest as he makes this offering, and be sure to make yourself part of this gift—offering yourself to God as knowledge, humbly that you are His creature, His child, that you belong to Him entirely.

If it is Sunday and there's a collection be sure to make the money you give a symbol of your belonging to God.

Then after you have recited the first three Offertory prayers, put your missal down again and wait meditatively for the celebrant to begin the Preface.

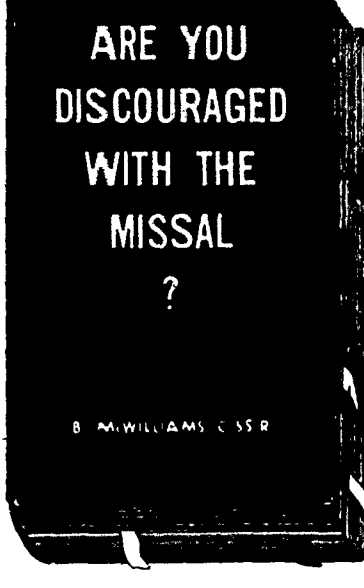
WHEN he arrives at the Preface, pick up your missal again because this part of the Mass is very important.

One of the main reasons for which we have come to Mass is to give thanks to Almighty God for the constant stream of good things that He gives us.

The Preface is a wonderful prayer of thanksgiving. Then after the Sanctus, put your missal down again.

What follows, namely the prayers leading up to the Consecration, are relatively unimportant. Although these prayers are wonderfully expressive and beautiful beyond words, some scholars hold, believe it or not, that in older days they were recited by the deacon only, while the celebrant was singing the Sanctus and, later, the words of the Consecration.

We would recommend that you be familiar with the content of these prayers and occasionally say them at Mass. But since we are trying to simplify your assistance at Mass and make the use of a missal less burdensome and at the same time more spiritually profitable, we recommend that you put the missal down after the Sanctus and meditate on



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FATHER SHEERIN Spain's New Look

Is Franco Getting Ready To Step Down?

General Francisco Franco reshuffled his Cabinet a few weeks ago. He announced the change as "The New Stage" and it may prove to be a radical step forward to a more liberal regime.

The actual proportions of Falangists, Monarchists, Army men and Catholics remains about the same, but the Cabinet will have a new look. The big question is: Will Franco step down?

In his official residence, the Pardo, General Franco looks out his window to Madrid. His present troubles are on his mind. He is plagued by inflation, dwindling gold reserves, crop failures, and riotous university students.

The Catholicism (Spain's nickname for Franco's post as dictator) wants to give his country a regime that will solve these problems, but he cannot erase the past from his memory. He doesn't want to thrust Spain into another bloody civil war.

If Spain is to have a liberalized, democratic regime, Franco would like to see it come about gradually. He has promised to name a Prime Minister. This is a move in the direction of liberalizing the government. As the monarchy seems to be the preference of the Spanish people, appointment of a Prime Minister may also mean a step toward the establishment of a constitutional monarchy under Don Juan.

Some guess that Franco's choice for the post of Prime Minister will be Alberto Artajo. He is a devout Catholic and a thoroughly competent statesman. He brought about Spain's membership in the U.N., completed the Concordat with the Holy See and concluded a pact with the U.S. for military bases.

Second only to Franco in prestige, he is a strategist who can ease the tensions without disturbing the equilibrium of the regime.

There is no doubt about dissent in Spain. However it is not quite so bad as the liberal journalists in France and the U.S. make it out to be.

The dissension however seems to be aimed mainly at the Falange, the official government party. It has a fascist tone, supports censorship and has established a pattern of State Socialism.

In April, last year, there was a general rise in wages that was the brain-child of Falangist Labor Minister Giron and his associates. This was an increase of 20 per cent. Then in November came another, this time for 40 per cent.

The expected then happened. Prices skyrocketed and Spain began to suffer from inflation. The populace, moreover, began to buzz with rumors of graft and corruption in official circles.

University students led the demonstrations against the Falange. I suppose their chief grievance was censorship. They staged riots at Barcelona and the people joined them, irked by an increase in trolley fares. Barcelona decided to stage a boycott as protest.

Nearly two million inhabitants refused to ride buses or trolleys for 10 days. The boycott spread to Seville and Madrid.

These boycotts probably led to the Cabinet shift. Franco is apparently not quite ready to step down. My guess is that he won't step down until he has infused something like American business methods and American free enterprise into the economic system of Spain that will take a few years to accomplish. Franco will not resign in the very near future.

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