

Reparation

By REV. LEO J. TRESH

True Christian piety always must be centered on liturgical worship, the official worship of Christ's Mystical Body. This is the worship which you and I together, as members of the Assembly of God, offer in union with Christ.

Liturgical worship, as we well know, has its focal point in the Mass. It is here that all lines of prayer converge. The Mass is the climax, the pregnant moment when we, in union with Christ, touch God.

It is evident that no form of private devotion, be it ever so hallowed, can compare with the Mass, in value and importance. No novena service, triduum or Holy Hour can match the Mass, even remotely, as an act of worship and as a source of grace.

This does not mean that there is no place in Christian life for non-liturgical devotions. Quite the contrary. Private devotions can intensify the faith and love which we bring to liturgical worship. Moreover, if ours is an active and understanding participation in liturgical worship, our resultant faith and love is bound to seek many outlets — much as a mound of melting snow will run off in a dozen little rivulets.

Of all forms of private devotion, devotion to the Sacred Heart of Jesus would seem to be the most logical. Since Christ's human Body is inseparably united to His divinity, every part of that Body is worthy of our adoration. His Heart, however, is particularly appropriate as an object of our adoration, since the heart, from time immemorial, has been the symbol of love.

JESUS IS THE living, personal expression of God's love for man. It was God's love for man and God's hunger for man's love which, from all eternity, decreed the advent of the God Man Jesus into this world. It was so that He might share with us the Holy Spirit, the Spirit of divine love, that Jesus lived, died and rose from the dead. The whole history and rationale of salvation is concentrated in this one concept of love.

It is not surprising then that in appearing to St. Margaret Mary, Jesus centered her attention and ours upon His Heart. "Forget My role of lawgiver and judge," Jesus seems to say. "With all the power of your being contemplate My love for you. I do not want from you a service of fear. I want your love. If you will love Me with even an infinitesimal fraction of the love I have for you, your obedience will take care of itself." Jesus compressed all of this into eight words: "Behold this Heart which has so loved men."

If we love someone, someone who suffers, we are impelled to do all that we can to assuage that person's pain. Quite naturally, then, in appealing for our love Jesus asks us to express that love especially in prayers and acts of reparation.

By our reparation for the sin and the indifference of others, we take some of the sting from the rejection which constituted the bitter part of Christ's Passion. By reparation we join in spirit the angels who ministered to Jesus in Gethsemane; we join Simon the Cyrenean and Veronica who eased a little His sorrowful way to Calvary.

This is not poetic imagery. Our loving reparation is, factually, retroactive in its effects. Just as it was His divine foreknowledge of men's sins which brought on His bloody sweat in the Garden and His tortured "Father, if it is possible, let this cup pass away from Me," so also it was the foreknowledge of your love and mine which enabled Jesus finally to say, "Yet not as I will, but as Thou wilt."

However, it is not His own personal comfort that the Sacred Heart of Jesus seeks from us. Our real tributes of love to the Sacred Heart are the sinners whom we shall save by our reparatory acts. It is not selfishly for Himself that Jesus pleads for our love. He wants from us a surplus of love, in the form of vicarious atonement, which He can put into souls where there is no love. By our reparation Jesus can bring these souls together with ourselves, inseparably and eternally to Himself.

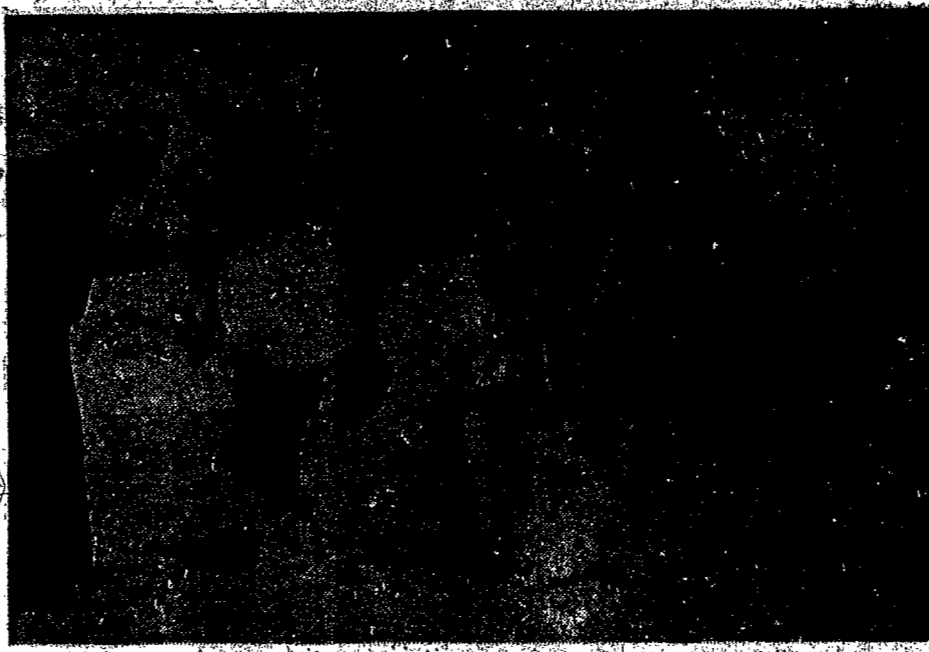
However, Canon Peter Bin-nall, sub-dean of the cathedral, said "we feel sure that the tomb is not Bishop Lexington's. It could be that of a dean or a sub-dean, or even of a cathedral benefactor of the 13th century."

The tomb was only a few feet from a slab inscribed with the name of Bishop Lexington and the date 1268. Henry de Lexington was one of a long list of Catholic Bishops of Lincoln before the diocese became an Anglican See.

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Indian Dancers 'Whoop It Up'

Komatke, Ark. — (RNS) — Brother Bernard Brophy, S.M., of St. John's Indian School, signals the start of a practice session for his six teenage Indian dancers. The group will accompany the Franciscans on a two-month dance tour of major California cities, including a performance at the National Republican Presidential Convention and television appearances. Purpose of the tour, now in its third summer session, is to draw Indians' attention to the Franciscan mission, St. John's school, in operation since 1898, has students from six tribes. It is conducted by Franciscan priests and nuns.

Fifty Years to Unity

Albany — (RNS) — Differences between Protestants and Roman Catholics will be "unrecognizable in 50 years" if ecumenical progress in that time equals advances of the last five years, a Protestant delegate-observer at the Second Vatican Council said here. Dr. Douglas Horton of Randolph, N.H., former dean of Harvard Divinity School, told delegates to the annual meeting of the United Church of Christ that Vatican Council actions represent a "turn in the tide" in the struggle for Christian unity.

His remarks were made during an ecumenical dialogue featuring the Protestant churchman and Catholic Auxiliary Bishop Edward J. Maginn of Albany. Both speakers called for mutual understanding among Christians and cautioned against generalized attitudes to war each other. Such an impression common among Protestants, Dr. Horton said, is that the Catholic Church is "a kind of pyramid, the only contact with heaven being the apex of the pyramid."

The Protestant churchman praised the Vatican Council for its liturgical reforms, for giving the world a better image of the Church and for "reordering its internal life in the direction of decentralization without loss of unity."

Bishop Maginn described the Council as a meeting of the successors of the Apostles to enable the Church "to face a modern world."

He said that although the Vatican Council actions are subject to the approval of the Pope, it is not merely a "debating congress." The bishop defended the Roman Curia against charges of "foot dragging" in ecumenical talks, contending that journalists had used the Curia as a "whipping boy."

Dr. Horton also warned against "reading too much into journalistic accounts of 'Rights' and 'debates' of a 'healthy kind of tension.'"

Buses to End Imbalance

Philadelphia — (RNS) — Upon reviewing the school plan, the Catholic agency said decision to "bus" some 3,000 students away from their own neighborhoods to correct racial imbalance in the schools has won the support of the Human Relations Commission of the Catholic Archdiocese of Philadelphia.

Many parents' groups and some city officials had spoken out against the program.

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5th Centenary in Sweden

Uppsala — (NC) — Roman Catholic, Russian Orthodox and Anglican prelates joined in Lutheran celebrations here marking the 500th anniversary of the establishment of the Archdiocese of Uppsala by Pope Alexander III.

The rites in the 12th-century cathedral were led by Archbishop Gunnar Hultgren of Uppsala. Primate of the Church of Sweden, which has been Lutheran since the 16th century. The congregation included King Gustav VI Adolf and Queen Louise.

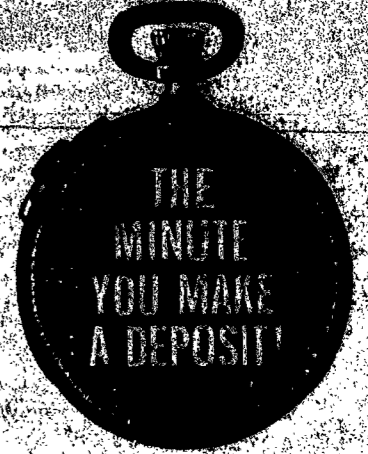
Top Catholic representative present was Illinois Archbishop John E. Taylor, O.M.I., of Stockholm. Also present was Mgr. Jacques Denis, vicar general of the Archdiocese of Sens in France. It was in Sens that the first Archbishop of Uppsala, a Swedish Cistercian monk named Sigfrid, was consecrated by Alexander III in 1164. The Pope was living in enforced exile at the time.

The Church of England was represented at the centennial rites by its primate, Archbishop Michael Ramsey of Canterbury. Among other foreign churchmen on hand were Bishop Alexei of the Russian Orthodox Patriarchate of Moscow and the Rev. Franklin Clark Fry of New York, American Lutheran leader who is chairman of the central committee of the World Council of Churches.

Prelate to Head Interfaith Unit

London — (RNS) — Archbishop John C. Heenan of Westminster, Primate of England and Wales, has accepted an invitation to become one of the joint presidents of the British Council of Christians and Jews. It was announced here.

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