

# ENCOUNTER



SACRED HEART: The Liturgy and devotion to the Sacred Heart.  
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OPEN FORUM: Problems of Missions, Parishes, Schools, Religious Life, etc.

With an INTRODUCTION of the magazine by Very Rev. Father McDougall M. S. C.  
(Provincial Superior)

A magazine for discussion of pastoral, educational and spiritual problems.

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FOR PRIVATE CIRCULATION ONLY

FIRST ENCOUNTER

L. McDougall M. S. C. Provincial Superior.

In order to help our members who are actively engaged in works of the apostolate to keep up to date in matters of Dogmatic and Moral Theology, Scripture, Liturgy, Education, Missionology etc., it was considered by the Fathers of our Provincial Chapter that it would be advisable to produce a magazine that would encourage thinking and discussion concerning the problems facing us in our modern apostolate.

This proposed magazine appears now under the title "Encounter". This title is a provocative one which highlights the sense of reality with which we have to face our problems and commitments.

I am grateful to all who have contributed in any way to this publication, and while thanking and encouraging them would like to invite other members of the province to help the work by suggestions and contributions. This is a work which we feel will be of great assistance to the Province as a whole in the works entrusted to us.

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## OPEN FORUM

OPEN FORUM of Problems for thought, writing and constructive discussion arising from our work in the Missions, Schools, Parishes, Spreading devotion to the Sacred Heart, Preaching etc. etc.

How to present devotion to the Heart of Our Lord to young people today?

Where do we begin in mastering the new Catechetics?

Can we put together a satisfying educational apostolate for Priest-teachers?

There are a multitude of such questions for us to Encounter. Your suggestions are awaited in Open Forum - and if you would provide an article, contact the Editor, Father Fletcher, Chevalier.

## EDITOR'S NOTES

SPECIAL THANKS: to the Marist Brothers, especially Br. Raymond of Drummoyne for producing this First Issue for us at cost price. We have to start in a modest way. With support and enthusiasm we will be able to grow.

FUTURE HOPES: We hope to produce Encounter twice each year. As support grows we hope to gain bulk and produce a finer type of magazine that will gain standing in the Society and in the Australian Church. That is the future.

F. Fletcher M. S. C.

THE LITURGY AND DEVOTION TO THE SACRED HEART

E. J. Cuskelly, M. S. C.

According to the Constitutions of our Society, one of the "works" to which we must devote our attention is: "The spreading of devotion to the Sacred Heart of Jesus". In one way or another, all of us have worked at this without any serious misgivings. But now the Liturgical Movement is upon us in full flood. Some have been caught unawares, thinking that it was one of those peripheral enthusiasms, exotic and ephemeral. Such, however, is not the case, and we find that most people have a new religious vocabulary in which "acts of reparation" "perpetual worship" "confraternity" etc. occur only rarely. Some priests have the feeling that preaching devotion to the Sacred heart to a modern congregation is like singing "Oft in the stillly Night" to an audience infected by Beatlemania. Some of the old ladies down the back will think it is lovely; some of the others may be temporarily impressed - but it will not be a tune they sing as they go about their daily life.

Whence the question : where do we stand with regard to spreading devotion to the Sacred Heart when the Church is general, and the Holy See have asked for the Liturgy to be stressed? How are we to be loyal to both directives of the Church? Are we to soft-pedal devotion to the Sacred Heart? Or are we to fight for what looks something of a lost cause?

These are the questions I shall try to answer - quite expecting that some will disagree with me, and half-hoping to provoke some discussion within the pages of ENCOUNTER. At least my reply will be in accord with the teaching of the Holy See, and with that of Fr. Chevalier. Furthermore, I put it forward with the conviction that it is the answer.

First of all, much depends on the way you understand "spreading devotion to the Sacred Heart". The devotion may be thought of as expressed mainly in acts of reparation and consecration, First Friday devotions, Night Adoration in the Home, consecration of homes and families to the Sacred Heart, Novena to the Sacred Heart, enrolment in the Confraternity, etc.

Then propagating devotion to the Sacred Heart will consist mainly in getting people to take on one or other - or many - of these practices. Our success in spreading the devotion will be measured by numbers of homes consecrated, enrolment in the Archconfraternity and so forth.

Now if this is our whole view (or even our main view) of devotion to the Sacred Heart and of our success in spreading it, then the Liturgical movement and other trends in modern spirituality spell doom to our efforts. We are outside the current; and we might as well set up shop in George Street expecting to make a fortune by selling only gum-drops and galoshes. I'm not saying there is anything wrong with either galoshes or gum-drops, but...well, my position should be clear.

When Pope Pius XII wrote HAURIETIS AQUAS he had in mind certain objections that devotion to the Sacred Heart was musty, dated and 'for women', and that it did not seem to fit in with the Liturgy, the Apostolate, or other vital needs of the Church. Early in the Encyclical a distinction is made between "the essential nature of this cult", and "the various forms in which it finds expression". This distinction is vital if devotion to the Sacred Heart, as we preach it, is to be of real value in getting people to live the Christian life. If we do not distinguish clearly, we shall mistake the dead wood for the living tree.

The "various forms in which it finds expression" are not essential to the devotion; some of them may go, and most of them may change while the devotion itself remains in life-giving vigour. Night adoration may go, and First Friday devotions, and long acts of reparation. I do not say they should go; but I do say that their going would not affect what is essential to the devotion. Theologians often express the distinction as between

1. Devotion, the deeper more essential reality, and
2. devotions, private practices of piety in which the deeper reality finds expression.

No one of these latter is essential to the former, and many of them must change to suit the spirit of the times.

In connection with this a couple of questions could, and should be asked:

1. Are some of these Sacred Heart devotions, or "the various forms in which the Devotion finds expression", dated and not well suited to modern spiritual needs? Some of them date from a few centuries back, and while that fact does not necessarily condemn them, it does mean that they qualify for review in the light of the modern spiritual outlook. Haurietis Aquas did not undertake to defend them.
2. How much harm can be done - and possibly has been done - to real devotion to the Sacred Heart, by giving the impression that it is identified with "certain forms in which it finds expression", i.e. with certain pious practices or private devotions? It is said that normally it is through 'devotions' that one comes to 'Devotion'. This true only if the devotions meet our real spiritual needs and accord with our spiritual tastes - or are at least such that we can acquire a taste for them. If we can not stomach them, they will turn us aside from the Devotion itself.

On these points, it would be interesting and instructive to conduct an enquiry : "What does devotion to the Sacred Heart immediately bring to your mind"? Would the general answer be : Our Lord appearing to St. Margaret Mary, showing her his heart, asking for consolation and reparation? Would it be concerned mainly with private practices of piety? Or would the answer be more in line with Haurietis Aquas, going more immediately to the "essential devotion". This consists in (according to the theology of a devotion)

- (a) A particular vision of the whole of religion :
  - (i) God's love poured out on us through Christ, Our Redeemer;
  - (ii) Our whole life being a response of love given back to the Father in and through Christ Our Lord.
- (b) Directive lines organizing our life and activity to correspond to our 'vision' which is translated into prayer and action, unified around our central inspiration. The more this vision and inspiration colour our entire life of religion, the greater the value is the devotion.

The "forms in which this devotion finds expression" will be, first of all, the Liturgical realities of Mass and the Sacraments. This must be the case if the devotion is to be a vital force in the Church, and if we are to be loyal to our heritage as M. S. C. Our Founder's devotion was, first of all, devotion to the Heart of Christ the High Priest, in His virtue of religion, His sacrifice, His mediation between God and man. This followed naturally and necessarily from Fr. Chevalier's early formation in the school of St. Sulpice. "The two-fold life of Jesus, human and divine..." he wrote, "was a permanent adoration, adoration concentrated in His heart... His heart is the unique and ever-burning altar of this perpetual sacrifice." (Sacre Coeur, p. 116. cf. also Fr. Vermin's book, p. 385 ff.)

Our first need, if we have a deep devotion to the Sacred Heart, will be to unite our adoration with His, to worship God with Him, to unite our offering of love and praise and thanksgiving with His in the sacrifice of the Mass. Devotion to the Sacred Heart must necessarily be eucharistic; and eucharistic devotion is first of all sacrificial, liturgical. It will be first of all in the Sunday Mass that devotion to the Sacred Heart finds expression, and only secondarily in First Friday Mass or weekday Mass. Assisting at Mass, all the faithful offer themselves in union with Christ; at Communion they unite themselves with Christ the Victim - and this is the most necessary 'act of reparation', to be stressed before all others. (The encyclicals 'Miserentissimus Redemptor' and 'mediator Dei' almost coincide in this).

Reparation can be over stressed. Some people think : devotion to the Sacred Heart = Reparation. Reparation is a necessary part of Christian life, as Haurietis Aquas stressed. But there is a time to laugh and a time to weep, and the devotion must allow for Glorias in Excelsis and the Alleluias of Paschal tide. The Sacred Heart is the Heart of the risen Christ.

Consecration, for the Christian, is his sharing in the consecration of Christ, whose humanity was consecrated to the divinity by the Hypostatic Union. The essential consecrations of Christian life and activity are the sacramental ones - baptism, Confirmation (and for us priesthood). Consecration to the Sacred Heart is each one's personal ratification of his sacramental consecration

- (a) to the worship of God within the community of the church; and
- (b) to bear witness for the Church in his own life and apostolate.

These are both ways in which the layman shares in the priesthood of Christ.

The consecration of homes and families to the Sacred Heart must be linked with the sacrament of matrimony which signifies the love in the Heart of Christ for the Church, and the Church's answering love and fidelity.

Confession will be filled with trust in the merciful love of the Heart of Christ, and will also include the prayer that His healing and strengthening grace might deliver us from our own sinfulness to make our hearts like unto His.

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I would submit that these stresses must be to the fore, if Devotion to the Sacred Heart is to be a vital force today. I would submit further, that unless they are to the fore, we will not do justice to the devotion we are trying to spread, nor will it do much for the faithful.

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There are two further questions which naturally arise, and which must be answered :

1. But is this not merely to identify devotion to the Sacred Heart with the Liturgy, or to take a liturgical parcel and label it "Sacred Heart"? And does that not really render it superfluous, since it does nothing that the Liturgy can't do better?
2. Would you have the essential of devotion to the Sacred Heart if you had no further practices of prayer and devotion apart from the Liturgy?

The Liturgy NEEDS Devotion to the Sacred Heart. To some liturgists this may seem a strong statement. But now that the tumult of 're-discovering' the Liturgy has died down, most are prepared to admit that even after you have got the people to "shout the great Amen", as Clifford Howell says, there still remains problems of life and worship. Quite a few articles have been written recently on the need of personal piety impregnating liturgical celebrations, and on the dangers that a false sense of "community" can take with it. Given the modern mentality it is very easy for people to get together in a 'community prayer' which is superficial, which leaves untouched the well-springs of real personal contact with God, and which has little effect on their lives. An English Benedictine spoke of this as "to escape by liturgy from worship". Writers are stressing the need for personal reflection and meditation if the Liturgy is to be all that it should be.

Writing of Devotion to the Sacred Heart, Pope Pius XII said : "We must hold this form of piety in the highest esteem, because it helps man to worship and love God more". I think that this is a point we should make much of today. Devotion to the Sacred Heart stresses the personal relationship of each one with God, helps him discover the 'mind and heart of Christ' His Priest and Mediator, and sends Him to the Gospel to get to know Christ Jesus. It is only in that way that he discovers "the Community" which is the sum-total of living personal relationships with God, and through God with one's brethren. It helps him to the spirit of personal prayer which is necessary if he is to avoid those pseudo-liturgical excesses which condemn private devotion (and which were condemned by Mediator Dei, and the Assisi Allocutio of 1956). And if it helps him to make his liturgical prayer a deeply personal one, the liturgy in turn will lead him to his own private prayer to God, through Christ. He will know that "He who offers the sacrifice, is in some way greater than the sacrifice", and he will have a deep devotion to Christ present in the Sacrament of love, where he is "their counsellor, their consoler, their strength, their refuge". (Pope Pius XII to Assisi Congress).

That really answers the second question, too. Both Liturgy and devotion to the Sacred Heart will lead to private 'devotions', at least in the form of some prayer coloured by devotion to the Sacred Heart. What specific practices are undertaken should be decided by their appeal and helpfulness to each individual in his special vocation in this 20th century. They need not be the 'things we have always done'. What they should be - for the faithful in general, for various classes of people - could provide interesting discussion, but is outside the scope of this article.

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A SUGGESTED CLASS BY CLASS PROGRAM FOR SEX EDUCATION  
\*\*\*\*\* OF BOYS \*\*\*\*\*

F. Fletcher M.S.C.

This program was drawn up at the request of the Marist Brothers and was given as a talk along with similar matters at a meeting of their Directors in January 1964. The present N. S. W. class names are used and it is coordinated somewhat with the N. S. W. Religion Syllabus.

We can leave behind all questions of the primary obligation of parents, precautionary advice etc. There is an undoubted and founded need for the School to act.

WHEN should we BEGIN? Contrary to what many parents, teachers and priests may think, work among boys has overwhelmed us with proof that it must begin with boys of 11 or 12 (N. S. W. 6th class). In many places it should begin earlier! In fact the only way to make a proper adjustment of such a program is by means of close personal work with boys... Some classes will be more precocious than those envisaged here, some perhaps (?) more innocent.

6th CLASS: The problems of this period are:

- a) development of the bigger fellows in the class (often the Peer group) - their tendency to get the inside information from older boys and to pass it on to the rest.
- b) Likewise, danger to boys from companions, big brothers etc.
- c) I think that the interest is more in boys' bodies than in the boy - girl set-up. - though both are present.

CONTENTS: A ONE class clear explanation of the Facts of Life stressing:

- i) God's plan for marriage; God's partners in creation.
- ii) explanation of the male development in puberty and the purpose of it all.
- iii) more briefly and NOT graphically, an explanation of the similar puberty development in girls - and its purpose.
- iv) N.B. NO NEED to mention the marriage act unless you have reason to feel that they need it. An explanation of "how babies happen" can be given in terms of the physical set-up of male and female, without any description of the marriage embrace. But do not omit this in any detectable or hush-hush way.
- v) Make very clear what is sinful and, more important what is NOT sinful especially re bad thoughts and bad talk.
- vi) A sane and un-mysterious fore-warning about bad companions.

FIRST FORM: Mid-Year (so that you get "the length" of the class).  
Since curiosity and DIRTY talk are now more rampant - and "more advanced" swearing is being heard.

- CONTENTS:
- i) Explain LOVE-and-marriage - give it that slant.
  - ii) Go through the same physiological explanation with emphasis on correct names.
  - iii) Then explain intercourse as an act of LOVE. It is an expression of love towards someone else not an animal excitement for oneself.

SECOND FORM: Since the syllabus for RELIGION this year is on the SACRAMENTS, put your treatment of marriage fairly early. N.B. that masturbation is likely to be strong among them.

- CONTENTS:
- i) Stress the part of sex within marriage. Stress that it is divinised by the Sacrament, insist on its goodness in the eyes of God, - re-iterate its link with LOVE -, explain the offences against marriage,\* adultery, fornication, prostitution, brothels, birth-control.
  - ii) Explain the causes and nature of masturbation and its cure from the point of view of psychology (cf Von Gagern - "The Problem of Onanism" - MORAL PROBLEMS NOW by Hagmaier and Gleason.)
  - iii) Remedy any over strict idea that a good boy caught in a habit of masturbation which he cannot throw off is committing mortal sins each time. Especially note as will-reducing factors - Habit, sleepiness, bursts of passion, constant recurrence of temptation. (cf. "New Life in Christ" by L. Esch S. J.)

THIRD FORM: The syllabus asks for treatment of problems related to sex. You can presume that some at least of the class know a lot.

CONTENTS: A fearless and realistic treatment of the matters in the syllabus.  
i. e. kissing, petting, parties, love etc. The sections marked with asterisk \* in 2nd Form contents could be kept till 3rd Form if class is very innocent (?)

FOURTH AND FIFTH YEARS:

Special need of senior classes is to be treated as men, as independent - they want a treatment of modern problems, especially those related to sex.... they need to see "something in" religion for future everyday life.

- How NOT to do it -
- a) be abstract
  - b) be narrow and "pious".
  - c) tell them the Church's arguments and deride the current ideas in the world.

A way which does work:-

- i) class-discussion, with maximum of self-determination (following a string of progressive questions).
- ii) take first of all the views of the world and of the boys.
- iii) give no impression of pre-judging the issue. Give impression rather of "Bigness" and reasonableness.

Matters mentioned could be used in 4th and 5th Years - here I will give them separately. They are matters to be treated which obliquely help to give "right" attitudes to sex).

FOURTH YEAR:

- i) Psychology of male and female Complementary - basis of boy-girl relationships (cf. Oblate Marriage Course)
- ii) development of personality (use of personality tests - explain types of temperament. Show sexual weaknesses as one of several basic defects of character.
- iii) Modern teenage fallacies re Maturity - (sex and liquor "experience")  
Give true ideas on maturity.
- iv) Face problem of Catholics "no better than others" re sex and drink. Explain relationships of religion and Morality.
- v) Problems of adolescence - physical and psychological
  - moods
  - sex curiosity
  - conformity in "mobs"
  - attitude to parents
- vi) The problem question often asked at University.  
'Why be moral?'
- vii) Drink problems - Alcoholism
- viii) Problem of Censorship of Books.
- ix) Population Explosion

N. B. These topics are not a program but rather examples - some of the 4th Year - 5th Year topics could be interchanged.

FIFTH YEAR:

They are interested in "my life and career ahead" - therefore, relate it in these terms as much as possible.

N. B. Again. These are examples:

- i) Career problems e. g. Chemist, Doctor
- ii) Parental obligations to his children e. g. re sex education (!)
- iii) Man's obligations to his wife.
- iv) Courtship problems.
- v) Dating problems (N. B. gentlemanly courtesies)
- vi) Kissing
- vii) Petting
- viii) Going steady
- ix) Teenage parties - sex and Drink problems
- x) Problems of illegitimacy - unmarried mothers.
- xi) Beatniks
- xii) Perversion - Homosexuality if you judge it can be mentioned.
- xiii) Modern Sexy books and magazines
- xiv) Abortion Rate - Shot-gun marriage.
- xv) Collapse of family life - divorce and separation
- xvi) Family Planning - "Catholic" Methods allowed (especially the Temperature method).
- xvii) The "philosophy of birth control and small families.
- xviii) Way to use sex in marriage - stressing love and consideration for wife.
- xix) Prevalence of pre-marital intercourse - its effect on unhappy marriages through habit of adultery etc. - also likelihood of Venereal Diseases.

No doubt many other basic and useful problems could be treated. This is not exhaustive.

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THE FOCAL POINT OF CATECHETICS, THE PASCHAL MYSTERY

P. F. Ryan F. S. C. H.  
(C. B. C. North Melbourne)

As the opening paragraph of an article sets the theme of that article, so the opening article dealing with catechetics in "Encounter" must set the theme for all catechetical discussion, and that theme is the Paschal Mystery.

Experience teaches that when catechists come face to face with the inadequacy of their efforts they seek the solution to their problems in searching for texts, syllabuses and demonstration lessons. Further experience teaches us that the providing of these requirements still leaves the catechist dissatisfied. Before long we are driven to the conviction that the first stage in introducing the catechetical renewal is to educate the educator; and the formation of both the educator and his (or her) pupils must be centred on the Paschal Mystery.

Let us then consider the meaning of the Paschal Mystery; how we can present it to children; and how we can integrate our doctrinal approach to this doctrine with the other royal roads of Christian formation: bible, liturgy and Christian living.

Cut off from God and His life by the sin of Adam, the unredeemed world is, as it were, gaoled and given over to death. "Scripture represents us all under the bondage of sin." (Gal. 3, 22). But our loving Father promised to redeem us from the situation in which we had willingly placed ourselves. "Thus God has abandoned all men to their rebellion, only to include them all in his pardon." (Rom. 11, 32).

What was the manner in which God accomplished our Redemption? He sent His Son to enter into this natural, God-separated existence which man had willed to be his. "Christ never knew sin, and God made him into sin for us." (2 Cor. 5, 21).

"He was still Son of God. But there were within him quite considerable elements which God's glorifying holiness did not enter; not only His body, but all the faculties which brought him into contact with us, were so incompletely possessed by the life of God that Christ could suffer fear and anguish, and the Son of the immortal God could succumb to death." (1)

Having thus associated Himself with fallen man, Christ then passed through the door of death to the Father. With tremendous suffering, He renounced all that did not yet live by God and dedicated Himself to God in a new kind of existence, one in which He was filled with the Holy Spirit. "In his mortal nature he was done to death but endowed with fresh life in his spirit." (1 Pet. 3, 18).

Do we always thus link the Death and Resurrection of Christ in this Death-Life cycle? Have we yet seen the end of those days when the passion of Christ was presented only in a subjective manner, and in isolation from the Resurrection? It is both interesting and informative to study the prayers of Mother Church in this regard. Is there a single example of the passion being mentioned without an immediate reference to the Resurrection?

Having considered Christ's death to creation in its fallen state and His Resurrection to life in the holiness of God, completely dedicated to the Father - "The death he died was a death, once for all, to sin; the life he now lives is a life that looks towards God." (Rom. 6, 10) - let us prove the consequences for us.

As Eve, the bride of Adam, was taken from his side while he was in a deep sleep, so the Church, the Bride of Christ, came forth from the pierced side of Christ, the Second Adam, as He hung on the Cross in the deep sleep of death. Thus, the Church "is the body of Christ in one precise, and henceforth eternal, moment, in the moment when the Redemption takes place, in the moment of his death on the Cross, when Christ was glorified by the Father." (2) Hence, the union of the Church and of each of her members with Christ is a union in His Death and Resurrection. "The spiritual principle of life has set me free, in Christ Jesus, from the principle of sin and death. There was something the law could not do, because flesh and blood could not lend it the power; and this God has done, by sending us his own Son, in the fashion of his guilty nature, to make amends for guilt. He has signed the death-warrant of sin in our nature, so that we should be fully quit of the law's claim, we, who follow the ways of the spirit, not the ways of flesh and blood." (Rom. 8, 2-4).

So much for a brief summary of the doctrine. The rest must be indicated in lightning strokes leaving elaboration to later articles.

This doctrine of Christ's passing over from death to a New Life and our incorporation into His Pasch is not difficult to teach to children. For one thing we can proceed from the known to the unknown; for example, the larva enters its cocoon, dies to its former way of life and emerges with the fuller life and beauty of the butterfly. Best of all we can prepare the children for this teaching by using the very method God Himself used to teach the human race throughout the passage of history. Thus, we refer to Spring, the season when nature, which had 'died' in Autumn, bursts forth into new 'life'. Next we can treat the theme in its biblical context by considering the 'passing over' of the angel of death when he came to the houses marked by the blood of the lamb on the night of the tenth Egyptian plague; linked with this is the 'passing over' of the Israelite people from Egypt, a land of idolatry and slavery, through the waters of the Red Sea, to the freedom of the children of God. From here, we can move on to explain Christ's death to one form of existence and His pasch or 'passing over' to another in which He was completely dedicated to His Father.

Again, discussion of the annual Jewish paschal meal in which they looked back to their liberation in the past; renewed the covenant then made, in the present; and looked forward to its fulfillment in the future with Christ's coming can lead the children to a meaningful participation in our annual celebration of Christ's Pasch at Easter; our weekly celebration at Sunday Mass, and our daily celebration at Mass.

In Australia, we can easily give due pre-eminence to the Paschal Mystery in the liturgical year. As we commence school each year about the time of Septuagesima, we are in harmony with the liturgy in considering Creation and the Fall prior to Lent; then we spend this penitential season in the true spirit of preparing to celebrate the Paschal Mystery at Easter by dying to our natural life of sin and natural impulses. For the remainder of the year we consider our incorporation into the Paschal Mystery and our growth in Christ as we prepare for the full manifestation of His victory in the parousia, celebrated at Christmas and Epiphany.

At Mass we re-enact the Paschal Mystery. As Christ consecrated Himself completely to His Father in His Death and Resurrection so do we by our sacramentally "calling to mind the blessed Passion of this same Christ, thy Son, our Lord, and also his Resurrection from the grave." (3) "The faithful should unite themselves closely and of set purpose with the High Priest and His minister on earth in the moment of the consecration of the divine Victim, and join with him in offering It as the solemn words are said (at the end of the Canon): 'Through Him, with Him and in Him is all honour and glory to you Father Almighty God and Holy Spirit for ever and ever.' As all the faithful answer 'Amen', let them not forget to offer themselves in union with their divine Head crucified." (4) In the new rite for the administration and reception of Holy Communion we again assent to the Death and Resurrection of Christ being operative in us as we are united intimately with Christ in His Paschal Mystery.

In studying the bible, we trace the themes of remnant and covenant in the Old Testament until we come to The Remnant, Christ, who, in His passing over from death to a New Life, enters into an eternal covenant with the Father. Moving on, we study the filling up of the Body of Christ in the New Testament until we come to Christ's ultimate victory of the parousia in the Apocalypse.

In training our pupils in Christian living, we are leading them through a progressive growth into the Death and Resurrection of Christ. "To live the life of nature is to think the thoughts of nature; to live the life of the spirit is to think the thoughts of the spirit; and natural wisdom brings only death, whereas the wisdom of the spirit brings life and peace. That is because natural wisdom is at enmity with God, not submitting itself to the law; it is impossible that it should. Those who live the life of nature cannot be acceptable to God; but you live the life of the spirit, not the life of nature; that is, if the Spirit of God dwells in you.

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A man cannot belong to Christ unless he has the spirit of Christ. But if Christ lives in you, then although the body be a dead thing in virtue of our guilt, the spirit is a living thing, by virtue of our justification. And if the Spirit of him who raised Jesus from the dead dwells in you, he who raises up Jesus Christ from the dead will give life to your perishable bodies too, for the sake of his Spirit who dwells in you." (Rom. 8, 5 - 11).

In the light of these remarks, we can possibly understand the statement of Fr. Hofinger:

"Once the catechist has understood what the mystery of Christ really means: God's redemptive plan with Christ as its centre - and not simply the "life of Jesus" from Bethlehem to Calvary - then it will be relatively easy to see the other fundamental teachings of Christianity in their right order, and to put them into their proper place in our teaching. And so all the doctrines of the faith can be easily and organically included in this holy ordering." (5)

- (1) "In the Redeeming Christ" - F. X. Durrwell, C. SS. R.
- (2) Ibid.
- (3) Roman Missal.
- (4) "The Mystical Body of Christ" - Pope Pius XII.
- (5) "The Art of Teaching Christian Doctrine" - Johannes Hofinger, S. J.

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## TWO VIEWS OF REPARATION

by V. R. Dwyer M. S. C.

1. By the Special End of our Congregation we are bound to "repair the injuries inflicted on the Sacred Heart by ungrateful men". Pope Pius XI calls on us "to make amends for the insults offered to the Divine Love". He assures us that "we are especially bound to the duty of reparation out of justice and out of love; out of justice, that we may expiate the offence committed against God by our sins, and out of love, that we may suffer together with Christ who suffered and was covered with ignominy, and give Him what little comfort we can."

When Pope Pius XII wrote "Haurietis Aquas" in 1956, he made mention several times of Reparation but did not analyse it, but he did write that "it was the achievement of St. Margaret Mary and St. Claude de la Colombiere to crystallise the concept of devotion to the Sacred Heart and to enrich that concept with new elements, so that devotion to the Sacred Heart is distinguished from other forms of Christian piety by the special note of loving reparation". So the duty of Reparation is ours.

But what is Reparation and how do we make it? To whom do we make Reparation and for what? Of latter years I find very differing answers to these questions; there seem to be two views on Reparation and it is difficult to harmonise them. I shall set them out as I see them in the hope of stimulating discussion among us.

2. The first kind of Reparation is the traditional one; it traces back to Our Lord's revelations to St. Margaret Mary; many French Jesuits have written in this strain; the key note of the Reparation is Compassion towards the wounded Heart of Jesus; its aim is Reparation by Consolation. Briefly, it runs as follows:-

Firstly, we meditate the Sacred Heart as St. Margaret Mary saw It; It is surrounded by thorns, It is surmounted by a Cross, It is pierced by a spear.

Secondly, we hear Our Lord say, "If man only made some return for all My Love, I would count as nothing all I have done. But what do I receive? Only ingratitude, coldness, contempt, sacrilege... Do you, at least, console Me and give Me pleasure by atoning as much as you can".

Thirdly, we compassionate Our Lord in this rejection of His Love and His Law, and in our loving sympathy as Pius XI says, "We suffer together with Christ Who has suffered and was covered with ignominy and give Him what little consolation we can".

Fourthly, we expiate by prayer and by penance; by prayer, giving Our Lord the things He asked for, Communions of Reparation, the First Friday, the Holy Hour, the Feast of the Sacred Heart; by penance, in accepting sufferings, trials, humiliations, and in seeking them in self denial and sacrifice.

3. So much for the traditional idea of Reparation. But some writers do not accept it. Among them is Father Karl Rahner, S.J. who expounds his ideas among "Some theses on the theology of the devotion" in that splendid symposium that is supposed by some to have prepared the way for "Haurietis Aquas", it is "Heart of the Saviour" (Herder).

These writers argue as follows:- First, Jesus is glorified, He cannot suffer. Second, Reparation is essential to devotion to the Sacred Heart, but consolation is not essential. Third, that Our Lord was consoled in Gethsemane by the vision of our consolation is theologically sound but exegetically not proven; in fact, the sight of our poor efforts could have increased Our Lord's depression. Fourth, the whole traditional view of Reparation is concentrated on Reparation to Jesus, but Jesus is essentially a mediator; devotion and reparation must be "per Christum ad Deum".

4. So we come to the second kind of Reparation. This modern view is theological but by no means undevotional; its key note is expiation, not compassion.

It is Reparation on the plane of the Godhead; it says that Reparation is not offered to the Sacred Heart, it is made through the Sacred Heart to the Father; it is not Reparation for the sorrows of the Sacred Heart, it is reparation for the sins of the world.

It is the Reparation ex justitia of Pius XI: "That we may expiate the offence committed against God by our sins and by penance restore the moral order that we have contravened".

What is this Reparation? Reparation is here defined as "A sharing and a continuation by us of the redemptive love and expiatory sufferings of Christ, our Mediator with the Father".

To explain: What was the work of Jesus? First, He Loved men with a redemptive love that urged Him to atone and to save. Second He suffered and sacrificed Himself. Third, by this Love and Suffering He expiated the sins of the world.

Now Christ wished us to have a share in His expiatory suffering. If we agree, if we will to make reparation, we continue and share His Loving, His Suffering, and His Expiation. We do this by continuing His suffering and death in the Mystical Body, by sharing in the fate reserved for His love in the World.

Loving and Suffering and Expiating! There are many questions yet to be answered, but at least here in these three words we hear the echo of the voice of St. Margaret Mary.

5. However it may sound, this kind of Reparation is practical, easy, and a joy. (After all, devotion to the Sacred Heart is for all, not only for an elite of victim souls). How can it be done?

Firstly, we Love. Believing in the Sacred Heart's Love for us we return Him love for love. And united with Him we love the Father and souls, From now on all the interests of the Sacred Heart are our interests, namely love and sin, God's love and man's sin.

Secondly, we Sorrow. Because of our love, we are intensely saddened by the sight of men rejecting Divine Love and committing sins against God's Majesty. We realise the need for Reparation and wish to do something. What can we do? We can share the fate of Christ's Redemptive Love and we can continue His work of expiating sin.

Thirdly, we Offer. We declare our willingness and desire to expiate as far as we can the sins of men in union with Our Lord; just as in the Mass we achieve "All honour and glory to God the Father in the unity of the Holy Ghost" through Christ, and with Christ, and in Christ, so we set out to expiate in union with the Heart of Jesus, "per ipsum et cum ipso et in ipso". Our Contemplation of the Agony and the Passion, our union with Our Lord in the Eucharist, our acts of Reparation stimulate, agument, and express this desire of ours to expiate.

Fourthly, we Pray. We expiate by worship and adoration. Above all we expiate by offering the Mass; when with Christ and the Church we renew the Sacrifice of Atonement, we join with the prayful, loving Heart of Jesus in His infinite act of expiation, and we make the perfect act of Reparation.

Fifthly, we Suffer. We expiate by penance, and this in three ways. The first is so easy. Since I am in Christ, every good act I do has not only meritorious and intercessory power but also propitiatory power. So I use my countless "ordinary actions" as genuine expiation; every day every act of love I make, every act of obedience, of prayer, of kindness, of work, becomes an act of Reparation. All I need is an habitual intention, my morning offering covers it.

Then I do penance and make reparation by accepting the difficulties of my daily life, the Crosses large and small of each day. This is suffering; I use it to continue the expiatory suffering of Our Lord.

And I go further and seek the Cross, heeding the words of Christ, "If any man wishes to come after Me, let him renounce self and take up a cross and follow Me". How generously and how nobly so many have made Reparation by self-sacrifice; here is the Reparation that costs, that hurts; its measure is the measure of our love and good will.

6. What then shall we offer? The Reparation of Compassion towards the Sacred Heart, or the Reparation of Expiation with the Sacred Heart? I notice that the acts of our own Perpetual Worship has both acts. What is the solution?

This essay in Reparation may provoke a comment here, a criticism there, a reference or a clarification elsewhere. That is what we seek. One thing is certain, our devotion must be brought into line with the Doctrine of the Mystical Body of Christ; this means study, meditation, discussion, writing; whose is this task and challenge if it is not ours?