

Offer your Mass and
Communion tomorrow
for Joe Sullivan.

University of Notre Dame
Religious Bulletin
February 16, 1935.

The Angelus.

You have seen copies of Millet's masterpiece, the Angelus. A peasant man and his wife are in the field at the end of day. The late afternoon sun is fading into evening shadows, as the two, with heads bowed and hands joined reverently, say the Angelus. A distant spire suggests the ringing church bell.

The painting represents a century-old Catholic practice, one with many striking advantages for the busy modern man.

The Angelus is short, can be said, at the sound of the church bell, on a street car, in an auto or office, anywhere, in a few seconds. Since it is said at the beginning of the day, again at noon, and finally in the evening, it can hold the entire day together for God. It can be a means of offering up the whole day to God.

The Angelus is very rich in indulgences. For each recitation you gain an indulgence of 100 days, and if you say it at least once a day, once a month you can gain a plenary indulgence under the usual conditions.

When necessary, you can say the Angelus in any posture whatsoever--don't have to kneel, don't have to stand, don't have to make the sign of the cross, don't have to speak aloud. Simply form the words quietly to yourself. To refresh your memory, here is the form to follow:

The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost. Hail Mary. Holy Mary.

Behold the handmaid of the Lord. May it be done unto me according to thy word. Hail Mary. Holy Mary.

And the Word was made flesh. And dwelt among us. Hail Mary. Holy Mary.

Pray for us, O holy Mother of God; that we may be made worthy of the promises of Christ. Let us pray. Pour forth we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, hath been made known by the message of an angel, may, by His passion and Cross, be brought to the glory of His Resurrection, through the same Christ our Lord. Amen.

President Butler on Religious Education.

Nicholas Murray Butler said many good things about religious education in his Annual Report to the Trustees of Columbia University. Here are some of his points:

"The Government's indifference to religion must not be allowed to become opposition to religion." (Our emphasis.) "The primary influences in the religious education of children should be the family and the Church."

"The family, unhappily, has largely broken down as a shaping and directing educational force." He might have added that the breakdown of the family has been due in great part to divorce, birth control and other immoral practices which destroy religion and which are upheld by certain Protestant churches.

"The Church," he says, "as represented by the Protestant Church at least, despite various statistical statements, is falling further and further behind, year by year, in the effectiveness of religious instruction." Even members of the same sect have no common agreement on dogmas and the precepts of the moral law, and the minister, in order not to offend his congregation, must skip religion and talk on prohibition, politics, or economic questions.