

Forty Hours ScheduleSunday --11:00 a.m. Solemn Mass and
Exposition6:45 p.m. Sermon and Bene-
dictionMonday --8:00 a.m. Exposition of the
Blessed Sacrament5:00 p.m. Mass, Sermon and
BenedictionTuesday --8:00 a.m. Exposition of the
Blessed Sacrament5:00 p.m. Mass, Sermon and
Closing CeremonyFORTY HOURS DEVOTION

The Forty Hours Devotion to the Body and Blood of Christ is time honored in the Church, dating back to the 12th century. On this coming Sunday, at the 11:00 Mass the opening service of this year's Forty Hours Devotion will take place in Sacred Heart Church.

The devotion began as prayer for peace, penitence and atonement for sin. This same prayerful response of the People of God is even more urgent in our time. And though Vatican Council II with its Constitution on the Sacred Liturgy has given renewed awareness of the central position of the Sacrifice of the Mass in our worship, there is still place for the Forty Hours Devotion as a fitting continuation of the more basic Eucharistic celebration.

These three days during which the Blessed Sacrament will be solemnly enthroned on the main altar of Sacred Heart Church offer an opportunity for everyone to deepen his attachment to the Person of Jesus -- Redeemer, Brother, God. No one is so busy that he cannot find time for at least one half-hour period of prayer on Sunday afternoon, Monday or Tuesday. Those who signed up for regular periods of adoration on Monday and Tuesday afternoons during Lent will take care of those periods during the Forty Hours. Special volunteers -- extra generous souls -- are needed for the Sunday afternoon hours and for Monday and Tuesday morning.

Father Thomas Barrosse, C.S.C., who is on loan to the Theology Department this semester from the Holy Cross theological seminary in Washington, D.C., will deliver the sermons during the Forty Hours -- at the 11:00 Sunday Mass, at 6:45 Sunday Benediction of the Blessed Sacrament, and at the 5:00 Masses on Monday and Tuesday.

NOTE: The daily 5:10 Mass has been moved ahead to 5:00 during the Forty Hours; the 11:30 Mass in Sacred Heart Church will be said as usual.

ON EUCHARISTIC CULT

The Holy Councils teach that from the very beginning of her life this has been given to the Church, that "with one adoration" she should worship "the Incarnate Word and His Own Flesh;" and St. Augustine affirms: "But no one eats that Flesh, unless he has first adored It," adding that not only do we not sin by adoring, but that we do sin in not adoring.

From these principles of doctrine was born and has been developing step by step the cult of adoration of the Eucharist distinct from the Holy Sacrifice. The reservation of the Sacred Species for the sick, and for all those who might come into danger of death, introduced the laudable custom of adoring this Heavenly Food as it was preserved in the churches. This cult of adoration indeed rests upon a valid and solid motive. For the Eucharist is both Sacrifice and Sacrament; and it differs from the other Sacraments because it not only produces grace, but it contains in a permanent way the very author of grace. When, therefore, the Church commands that we adore Christ hidden under the Eucharistic veils, and that we ask of Him the supernatural and earthly gifts of which we always have need, she manifests the living faith by which she believes her divine Spouse to be present under these veils, and she shows Him her gratitude and enjoys His familiar intimacy.

The Church has introduced various forms of this cult which in the course of time have become more beautiful and more salutary; as, for example, devout daily visits to the divine tabernacles, Benedictions with the Most Blessed Sacrament; processions, especially during Eucharistic Congresses, through city and country-side, and adoration of the Blessed Sacrament public exposed. These public adorations indeed, sometimes last for a short time, sometimes for several hours, and are even prolonged through forty hours; and in some places they are carried on also for the duration of a whole year, church by church; elsewhere they continue throughout the day and night, under the care of religious communities, and in these the faithful also often take part.

These exercises of piety have contributed in a marvelous way to the faith and to the supernatural life of the Church militant on earth, which, in doing this, echoes as it were the Church triumphant, raising the eternal hymn of praise to God and to the Lamb "Who was slain." For this reason, the Church has not only approved, but has as it were made her own, and recommended by her authority, such exercises of devotion, spread everywhere in the course of centuries. These have arisen from the spirit of the sacred liturgy and therefore, when they are carried out with the decorum and with that faith and devotion required by the sacred ceremonies and by the prescriptions of the Church, they certainly promote to a high degree the living of the liturgical life.

--Pope Pius XII in Mediator Dei

In the Liturgical Spirit.....

A LUTHERAN EVALUATES LITURGY IN THE VERNACULAR

It seems obvious that the vernacular in the liturgy is here to stay, and that in the future there will probably be more of it rather than less. Having had at least a little to say in support of this trend over the past years, I am, of course, happy that the work of the Council and the pastoral concerns of the Fathers of the Council have brought the Church to the conclusion that the worshiping congregation ought to have a larger share in the public service of the Church and that it ought to express this share in the same language in which the people think and speak. There would seem to be very little question that the net result of this change will be an improvement and a deepening of the true participation of the faithful in the Mass.

Nor am I willing to accept the argument of some conservative or romantic writers that the translation of the liturgy into the language of the people will rob the Mass of its mystery. Or, to put my point more strongly, any mystery that the Mass has had by virtue of its being in a strange and ancient tongue is not a part of the authentic mystery of the Sacrament.

It must be remembered that the Greek word for "Sacrament" is "mysterion." The Sacrament is mysterious, not because it is celebrated in an unknown language, but because the truth it sets forth and the reality it brings cannot be grasped within the normal categories either of thought or of language - any language! We do not make the Sacrament more mysterious if we use a language that people do not understand. It is, in fact, only as the people begin to understand the meaning of the language that the profoundly mysterious character of the Mass will be seen in all its mysteriousness.

-- Jaroslav Pelikan in the Register

WHAT !!! NO GUITARS ? ? ?



*No English —
Bengali Please*

At Notre Dame College, both Bengali and English are used at Mass — and something else besides. Pictured here is **Father James Banas** at the harmonium. The large instruments to either side are tambouras. They partially hide the tabla drum player to Father's right.

For Freshmen Only.....

ARE YOU ALONE IN A CROWD?

Iced-in on the top of the world and surrounded by fields of snow -- this is the ultimate in untogetherness. The man who pulls this assignment is locked-in between walls of ice. He is cut off from home, family and sweetheart. He is doomed to spend hours in a desolate desert of snow and sub-zero temperatures. Every day is an endless dark night. Just one thing safeguards his sanity -- his radio. Every day he can communicate with another person. There is someone he can count on to listen, to understand, and answer him.

How often you feel walled-in. In spite of all your activity your life gets lonely. How often in a brightly lit room you sit in darkness. Frost-bitten by hurts and chilled by misunderstanding you feel as if there is no one to turn to. In a big group at home or here at school you sometimes feel completely cut-off and alone. But is this true? Are you ever really all alone? Are you completely friendless? As long as you are in God's grace, He is living within you. He is as close to you as the valve that pumps your blood. In the warmth of this Divine friendship how can you allow yourself to be swallowed-up in a cold, dark and empty world? In terms of absolutes can you be a failure as long as this all-important Friend is very much alive within you?

How many days, weeks, and even years have you avoided God within you? In your frantic search for fulfillment have you completely overlooked this real Friend? No matter how dark the days, how poor the test results, how cruel the insults, and how unjust the misunderstanding you always have your radio -- PRAYER. It takes three seconds to send a message to God as you pass from class to class, when you taste success, when you are ridiculed, or when you fall flat on your face in mistake. And what about those regular reports, the daily life-line of communication -- Morning and Evening Prayer? These are vital messages to a Friend Who never turns off the receiver, Who always understands and Who answers the weakest signal.

True friendship is a rare commodity. And yet Divine friendship is as near as ourselves. But it must be developed. Like all friendship, it lives and grows by contact and communication. In a conversation with a friend nothing is insignificant. God has made all the advances of love. And we, we seal-off whole areas of our lives from Him. If we want to walk alone in a self-made world that is cold and lonely, it will be because we have refused to respond to God's overtures and grow in friendship through communication -- through prayer.

-- Father Baker, C.S.C.

P.S. God gives every bird its food, but He doesn't throw it into the nest.