

RELIGIOUS BULLETIN

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Notre Dame, Indiana

THE FIRST DAY of the Novena for Examinations has passed. If you failed this morning to get to Mass and Communion don't let this be a prelude to another failure--in your exams. Begin tomorrow. Remember, the Novena consists of Mass, Communion, Rosary, and the Novena prayers, (the prayers were in last Wednesday's Bulletin.)

● WALSH, STANFORD, ALUMNI, AND FISHER residents take care of the Adoration in the Lady Chapel on Monday. And, next week will be the last week for daily adoration there. If you haven't made a half hour of adoration during May, do so next week.

● TONIGHT AT 6:45 P.M., the Sorrowful Mother Novena will be held for the next to last time this semester. The bells will ring immediately following May Devotions at the Grotto.

● AND, ABOUT THOSE MAY DEVOTIONS.... Why can't we have a thousand students at the Grotto each evening at 6:30 instead of a few hundred? If the Prefect of Religion sings flat, and for that reason you don't get down there, say so. He can be replaced. If it's "Request Night" you want, that too can be arranged.

● WILL ADKIN WROTE A VERSE. Seems it just might be appropriate for the fellow who hasn't yet made his Easter Duty. Clip it and pass it along, if you know anyone who is faced with having to make his Easter Duty before Sunday.

"Whilst walking down a crowded city street the other day,
I heard a little feller to his buddy turn and say:
'Hi, Chimmie, lemme tell youse, I'd be happy as a clam,
If only I was the feller dat me mudder t'inks I am.
She t'inks I am a wonder, and she knows her little lad
Could never mix wit' nuttin dat was ugly, mean, or bad;
Oh, lots of times I sit and t'ink how nice t'would be, gee whiz,
If a feller was de feller dat his mudder t'inks he is.' "



Pray the Rosary Daily

Our Lady appeared to Sister Lucia in 1927, this time giving her permission to reveal the first two parts of the message of Fatima: the visions of the angel; the promise to take the children to Heaven; the vision of hell; the predictions of another war, martyrdom for Christians, the destruction of nations, the persecution of the Church and of the Holy Father, and the spread of Communism. All this had previously been kept secret.

In 1929, Our Lady came once again. She completed the promise made on July 13th to come and ask for the consecration of Russia to the Immaculate Heart of Mary and the Communion of Reparation on the First Saturdays. If men fulfilled her requests, Russia would be converted and there would be peace.

There is still an unknown part of the message of Fatima that has never been revealed. A few years ago, Sister Lucia wrote down this secret, placed it in an envelope which was sealed and given to the Bishop of Fatima to be opened in 1960. General opinion is that this secret contains threats of disasters more terrible than anything else predicted at Fatima, and these will come to pass unless enough people grant Our Lady's requests for penance; the Rosary; the five First Saturdays and consecration to the Immaculate Heart of Mary.

● SENICRS are asked once again to attend the 11:00 o'clock High Mass on Sunday that they might be better able to sing the Mass on the day of their graduation. Be mindful, moreover, of the words of the late Holy Father, when he urged: "Let the loud and harmonious song of our people rise to heaven like the roar of ocean waves, and let them give proof by their voice that they are indeed of one heart and one soul, as befits those who are brethern and children of the same Father."

● PRAYERS. Deceased: Friend of John Fitzgibbon of Dillon; father of Paul Horstrup of Morrissey; uncle of Luke Albers of Howard; John J. O'Connor, Jr., '34; mother-in-law of E.C. Worthington. Ill: Fr. Francis Timmons; Padre Pio.



WHETHER YOU ARE PLANNING to visit Moscow this summer, or are just wondering if our prayers for Russia will ever avail much, or are still questioning the value of lay participation in the Liturgy, or feel you ought to be getting to Mass more frequently on weekdays, I am sure you will find this first-hand account of the current state of religion in Russia of interest.

RELIGION STILL LIVES IN RUSSIA

By JOHN G. HODGSON

(Written for N.C.W.C. News Service)

Even where the damper of atheistic Communism has fallen most heavily over the flame of religion, the innate religious spirit of the Russian people seems to keep at least a spark of faith alive.

This fact, which may in time be of inestimable importance to Russia and the world, was brought home to me in striking fashion in Moscow itself.

Moscow was once a city of churches. Today, only a handful remain open. The rest have been razed, closed or converted into other uses by the Reds. A few have been turned into museums.

These church-museums have been left quite intact by the Communists. No doubt they are meant to serve as an object-lesson to the people of Russia, a reminder that in the modern world of Soviet technology religion is only a musty anachronism, on a par with other museum-pieces.

Crowds of visitors stream through these former churches. But even a casual observer can see that they do not come out of mere curiosity.

Flourishing Shrine

Once inside, they lower their voices. Even the military doff their hats. People stand reverently before icons of the Virgin. One imagines that at least some of them are praying.

The people of Moscow know what these buildings once were. Even after 40 years they have not forgotten, and the Commu-

nist attempt to treat them as only museums seems something less than an unqualified success.

If there is a hint of religion to be found in Moscow itself, within 70 miles of the city one discovers an ancient shrine of Christianity which is today a flourishing center of religious life and a focal point for pilgrimages.

This is the centuries-old monastery of Zagorsk, a huge complex of buildings, virtually a walled city in itself. Statistics here tell the story: the monastery today has 100 monks and 300 seminarians.

(One also learns that there are seven other Orthodox seminaries operating today in other parts of Russia.)

The monastery apparently depends on the gifts of the faithful for support. It also operates a religious goods store. Icons are the principal item for sale there, and they seem to be popular with the pilgrims.

Attached to the monastery are a number of churches, several of which I visited. At one of these, the Church of the Holy Trinity, the group I was with arrived during the celebration of the Orthodox Divine Liturgy, or Mass.

The church was filled with worshippers. We arrived near Communion time and stayed for half an hour while the sacrament was being distributed, under both species as is done in the Orthodox church. When we left, all those who wished to receive Communion had still not been satisfied.

The congregation gave moving signs of devotion. Men and women prostrated themselves and kissed the floor at solemn moments in the liturgy. They kept up by memory a complicated and beautiful chant. Neither here nor in any other church in Russia did I see people using prayer books.

Later we visited the Church of St. Sergius at Zagorsk, where

the relics of the founder of Russian monasticism are preserved. Pilgrims come here as to a holy place. They approach the glass case in which the Saint's relics are kept with a typically Russian display of reverence, bowing profoundly three times and making the Sign of the Cross. There is no doubt that this is for them a deeply meaningful experience.

Sights like these convinced me during my stay in Moscow that religion is far from dead in the hearts of Russian people.

One can hardly believe that the men in the Kremlin allow religion to maintain its marginal existence in Russia because they share the religious spirit of the people. If they tolerate religion today, it is because they have found it expedient to do so.

The reason, I believe, is not far to seek. The Soviets have discovered that the Russian people simply will not submit to being deprived of religion. It is too much a part of their emotional, aesthetic and spiritual life. When attempts have been made to cut them off entirely from religion, they have responded in a way the Communists understand—declining work output.

It is perhaps easy to be too optimistic over the manifestations of religious belief one sees in Russia, to suppose that, miraculously, calculated programs of atheism and irreligion have not had their effect on the Russian people in the last four decades. This is hardly likely.

But the evidence does remain that something deep within the Russian soul has withstood all the Communists could do and continues to insist on the primacy of the spirit, the dignity of man, the Fatherhood of God. And, sooner or later, it is this spark of faith that will prevail.