

RELIGIOUS BULLETIN

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Notre Dame, Ind.

SUNDAY EVENING AT 8:30, the Glee Club presents its annual Christmas concert in Washington Hall. Earlier, at 7:00, everyone has a chance to join in asking a safe trip home. There will be prayers and a blessing for a safe trip, the singing of Christmas Carols, and Benediction of the Blessed Sacrament. This will take place in Sacred Heart Church. Afterwards, there will be four confessors on duty.

● MEANTIME, TONIGHT AT 8:30, the combined Glee Clubs of St Mary's and Notre Dame team up to fill the Drill Hall with Verdi's "Te Deum" and the "Magnificat" by Hovhaness.

● NOVENA CARDS are still available in the Pamphlet Room in Dillon Hall. If you made the Novena, but didn't receive a card to send home to your parents, pick one up in the Pamphlet Room.

● SHORTLY AFTER RETURNING FROM THE HOLIDAYS, we'll celebrate the Feast of Epiphany. On that day, all the old gold collected during the year is blessed for later use in the making of chalices and sacred vessels for the altar. So, if you're rummaging in the attic and find Uncle Looie's old gold medal for Latin or History, or any other articles of gold no longer needed, Brother Boniface, the sacristan of Sacred Heart Church, will be happy to receive them.

● TIME'S RUNNING OUT. Only about 140 hours remain before "lift-off", "take-off", or "all-aboard" time. The way you use it, could well determine the success of your vacation. Those who heard Fr. Doll last Sunday will recall what he had to say about preparation for Christmas.

● THE VLADIMIR ICON, a chief focus of the Russian devotion to the Mother of God, was formerly enshrined in the Cathedral of the Assumption in Moscow. (Sketched here.) Pope John has called the common Marian veneration of both Catholics and Orthodox the best guarantee of reconciliation. Copies of this icon are available at the Pamphlet Room in Dillon. Help to spread this devotion, as many others are doing at this time.



● PRAYERS. Deceased: Arthur J. Shea; father and mother of Frederick Govern, formerly of the Speech Dept.; grandfather of Brian Kennedy of Dillon; mother of Peter J. Hill. Ill: William C. Schmitt, '10; two friends of Pat McMahon of Badin.



THE RADIO THESE DAYS belts you with a steady barrage of Eartha's latest version of "Santa Baby" and the Hi-Lo's rendition of "April in Fairbanks". As a result, the words here may fall on deaf ears, or pass under blind eyes--again.

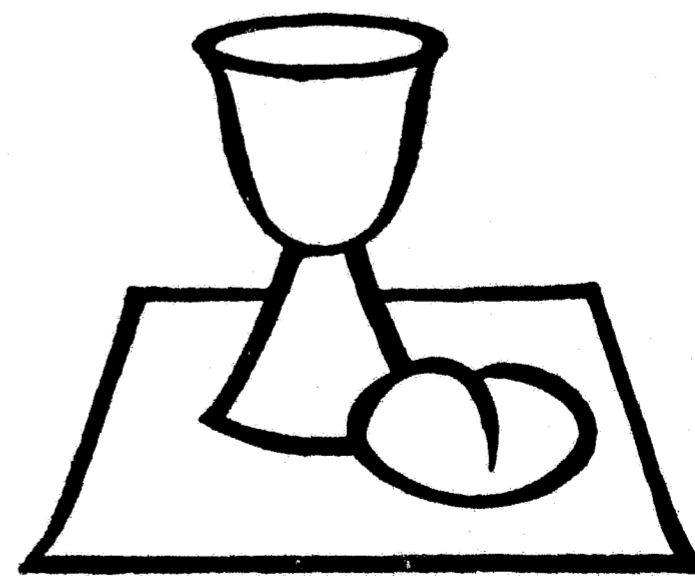
THE PAST FEW DAYS, when the number attending the 5:10 Mass in the Church, has been averaging about 650, I've been wondering how much unity there is in the group. All seem to join in making the responses throughout the Mass. But do all understand that the bread and wine offered at the Offertory mean more than food and drink? Do all understand that the bread and wine "epitomise the whole of creation, all the work and the sorrows of men....and still more...the congregation and unification of what is scattered"? They are the symbol of all our varied interests, reunited now in the unity of Jesus Christ himself.

IN THIS CONNECTION, there is a fine little book--THE MASS, CHRISTIANS AROUND THE ALTAR--that would make an ideal gift for your family this Christmas. Here is an excerpt from it.

It is therefore essential that the offering at Mass should be a communal one. 'All together, the same body in Jesus Christ, this', says St Augustine, 'is the sacrifice of Christians. And it is this mystery that the Church celebrates so often in the sacrament of the altar, well known to the faithful, and in which she learns that, in her offering, she herself is offered.'

If we still need persuading, we have only to re-read the prayers of the Mass itself, with which we are familiar. They will reveal to us to what extent this communal awareness of being together, each in his place, responsible for the community, for the Church, and for the world, is indispensable to us.

Take the prayers of the offertory first. In offering the bread the priest begins by making a public act of humility. 'I offer you this bread for my countless sins, offences and neglects.' But he also pursues his prayer in a way which ceases to be individualistic: 'I offer it to you on behalf of all who are present here.' From the celebrant to those who take part in the Mass, the offering embraces all the people of the parish, the whole Christian community, all those who have passed through the church, and who have written down there the intentions most dear to them, all those who do not come here, but who are our brothers in our district. And again the horizon is widened: 'I offer it to you for all living Christians.' And from the whole Church militant the offering is extended further still: 'For all the faithful, both living and dead.'



Just as the body wants food and drink so does our being call out for union with God