

RELIGIOUS BULLETIN

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BLIZZARD SLOWS PROGRESS

There isn't much of last week's blizzard in evidence on the ground, but one effect will be felt as late as next Sunday. Some of the changes in the Mass scheduled for March 7, the First Sunday of Lent, will not take place because of the storm. A diocesan meeting of the clergy called by Bishop Pursley for Friday, February 26, had to be postponed. At the meeting changes in the Mass were to have been discussed and diocesan policy formulated. The meeting is re-scheduled for Monday, March 8. Hence on the First Sunday of Lent only a few changes will be possible -- omitting Psalm 42 at the beginning of the Mass; saying aloud the "Prayer over the Gifts" (the Secret), the concluding prayer of the Canon, and the embolism following the Our Father; and omitting the last Gospel. Changes in the Liturgy of the Word will not take place until the following Sunday, March 14.

call them the Capital Sins.

There's only one way to handle them effectively, and St. Paul gives it to us straight from the shoulder. He makes no provisions for urges, or complexes, or obsessions, or inclinations, or emotional blackouts, or frustrations, or other excuses. There's no mistaking what he means when he asserts: "I chastize my body to bring it under subjection."

These are the special days of mortification through self-denial - twin whips enabling us to lay down the law to Seven Enemies. Either we rule them; or they rule us. And when they rule, they destroy for eternity. It's the biggest battle we'll ever have; and it continues until life folds and the show is over.

This is Lent. And these are the days to prove who's running the show!
--RELIGIOUS BULLETIN (Feb. 20, 1956)

WHO'S RUNNING THE SHOW?

Ever watch the Lion-Tamer under the Big Top -- how he cracks the whip, and barks commands, and fires the gun, and brandishes a chair defiantly, as he lines up the man-eaters in the cage?

They snarl, and sulk, and roar. They defy his orders. They lunge at him with open jaws. One false move on his part -- one careless moment where alertness is the watchword -- would spell the end of him and his career in the cage. They'd be all over him like a plague. They'd dispose of him like tissue paper. Only his top hat would remain as evidence that he had existed.

But he works relentlessly, watching their every move, demanding obedience -- until their fury melts into submission. And he emerges in command.

It's the same in the battle with ourselves. All together there are seven big cats in this act that springs from our fallen human nature bent upon destroying us for all eternity. We

About Books.....

THE LIGHT OF MODERN RESEARCH OF GENESIS

The important question to be decided about any statement contained in an historical source. R. G. Collingwood once wrote, "is not whether it is true or false, but what it means." If in an original source, he says, "you find a statement which for some reason can not be accepted as literally true, you must not on that account reject it as worthless. It might be a way (perhaps a well-established way according to the custom of the time when it was written), or saying something which you, through ignorance of that custom, do not recognize as its meaning."

If there is any book a person should read with this principle in mind, it is the book of Genesis*. What is important about many a statement in Genesis is not whether it is literally true or false, but what it means. In the commentary at the end of the first chapter of the new Anchor Bible, the translator says, "The point here is not whether this account of creation conforms to the scientific data of today, but what it meant to the writer concerned."

In other words, we can forget about the so-called scientific problem of whether or not the first chapter of Genesis contradicts or puts a seal of approval on the theory of evolution. The purpose of the "Priestly Account" from Gen. I,1 to II,4 in setting forth God's creative work in a six-day mould, says Fr. Hunt, "was not to teach that God actually created everything in six twenty-four-hour days, nor was it to teach that he created in six 'periods' of thousands of years each, but to show that God is the maker of everything and that man

should observe the Sabbath. The six twenty-four-hour days are an artificial device used by the writer to stress Sabbath observance.

What is especially interesting about the Biblical account of creation, the Anchor Bible points out, is that although it presents us with incontestable similarities to the Babylonian creation story, it nevertheless differs in ways no less prominent. While on the one hand the Babylonian creation story features a succession of various rival deities, the Biblical version is dominated by a monotheistic concept in the absolute sense of the term. The two narratives, though genetically related, are actually poles apart.

We are in a better position today than ever before in the history of Christian exegesis to evaluate the early chapters in the book of Genesis, and we know that the great and primary doctrine to be found there is that of God's oneness, that of His unique position as Creator of everything that exists.

Today we should re-read Genesis in the light of modern research and scholarship. One could hardly do better than to begin with this new Anchor version.

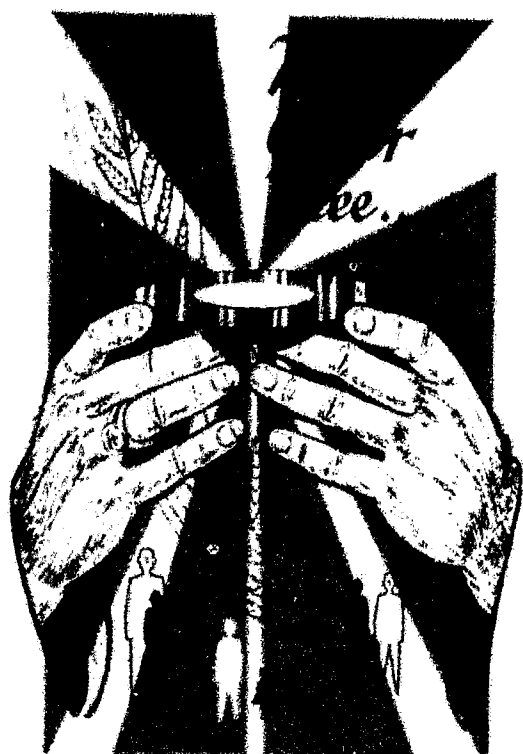
-- Claude L. Boehm

*Doubleday and Co., 1964, \$6

Man, made in God's likeness, sometimes foolishly tries to return the favor.

In the Liturgical Spirit.....

NEW EMPHASIS ON OFFERTORY



One of the valuable phases of the liturgical renewal is the new emphasis given to the place of the Offertory in the Mass. There is a growing knowledge now of the relationship of the Offertory to the total concept and action of Christ's sacrifice.

There is one common important element in the Last Supper, the holocaust on the Cross and the Mass which is the continuation of both. It is the presence and power and mystery of God's love for man.

When Christ offered Himself for all men of all time in the supreme and timeless act of divine love He imposed on His followers of that time and of all time the duty and privilege of love, of brotherhood, of unity.

The Sacrifice of the Mass is the renewal of the mystery of love. It is a continued opportunity for every man to be swallowed up in this mystery, to be touched by the presence of Christ as He appeared in the climax of His ministry of love. This is the best guarantee we have that we will be transformed, purified of our egotism, uplifted into the company of the Saviour and His elect.

The Offertory of the Mass is a preparation for the action of sacrifice which reaches its fullness in the consecration and Communion.

In former times the faithful may have been misled into thinking that the Offertory prayers, because they were silent and said largely in the first person by the priest, were only for the priest or that they were only distantly related to what comes later in the Mass. The reason for the seeming irrelevance of the Offertory to the consecration and Communion lay in the obscure use of sacred signs or in the lack of popular participation.

Now things are changing for the better. In many churches parishioners are encouraged to make their offering of themselves clear and meaningful (1) by the dramatic act of placing a host into the ciborium for consecration and Communion at their Mass; (2) by the moving act of worship and fellowship as expressed in common song, and (3) by participation in some form of Offertory procession. By these simple means what used to seem to be a priestly prayer has become an impressive phase of worship on the part of all the people of God.

Love is expressed and dramatized by the giving of oneself. Christ offered Himself out of love in the original acts of redemp-

tion. He renews this gift of Himself whenever the Mass is offered.

Man takes part in the Mass in a minimal way just by being there. But he takes part with real fruitfulness when he makes a thoughtful offering of himself to God and to his neighbor.

This offering of self must be an interior act of love, of sacrifice, of brotherhood, of service to others, of compassion and helpfulness toward all the children of God. This in itself indicates that the Mass cannot be merely the prayer and sacrifice of an individualist who attends Mass solely as a means of comfort and personal security.

The interior gift of self offered by man to God in union with Christ in the daily renewal of the mystery of redemption is the real purpose of the Offertory. This interior gift of self is given outward expression and realistic direction at Offertory time by the commingling of each worshiper's host in the common vessel of sacrifice and Communion and by the joyous and resonant commingling of voices in the prayerful cadences of sacred song and by the happy commingling of the members of the assembly as they march toward the table of sacrifice.

Food and song and arms linked in the holy comradeship of the children of destiny are the signs now offered to modern man to help become part of the love and sacrifice and resurrection of Christ.

By intelligent and humble and fervent use of the opportunity afforded by the Offertory each sincere worshiper can share in the eternal mystery and strength of God's love and in the human and hopeful process by which all men are made one in the charity and peace of Christ.

--Rev. Joseph A. Hughes in the Register

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IN YOUR CHARITY please pray for the following: Joseph Azar, brother of Philip Azar of Dillon, who was killed in an auto accident. He would have been a freshman next year. Two other brothers were seriously injured. Deceased -- father of Paul Bekavac of Keenan; great-grandmother of Bill Willard of Dillon; uncle of Al D'Alessandro, Off-Campus; William F. Fitzpatrick, father of Dana, '52, of Gerard, '49, of Joseph, '43, and of Father Bede, O.F.M.; wife of F. Wendell Lensing, '30, and mother of Robert W., '61. Ill -- mother of Brother James Dougherty, C.S.C., of Pangborn; mother of Sister Peter Marie of Notre Dame Convent; Cardinal Meyer.

Last Friday, February 26, was the fifth anniversary of the death of Joe Boland.

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Judge no man until you have walked many days in his moccasins.
(Indian proverb)