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## The Liturgical Movement

THE THREE MASSES OF CHRISTMAS  
(Adapted from Dr. Parsch)  
By Anne DiLillo

The custom of having three Masses at Christmas comes from the early Roman Christians who in turn took the custom from the Church at Jerusalem. There the Church solemnized the hour of Christ's birth by celebrating Mass on the site of His nativity. After this had been done they then set out for Jerusalem arriving there about dawn. There at the Church of the Resurrection about the hour of the resurrection they again celebrated Mass. The solemn Mass of the day was celebrated later in the day at the cathedral.

The principal theme of the first Mass the Midnight Mass is the temporal and the eternal birth of Christ the Son of Mary who is also the only Begotten of the Father from all eternity. This is brought out in the Gospel. Mary brought forth her first born Son and the Introit "The Lord hath said to me: Thou art my Son this day have I begotten Thee."

The Gloria is the song which the angels sang over the crib at Bethlehem the song first heard by the shepherds on that holy night.

In the Collect we give thanks for the light of faith and ask that the vision of this light may be vouchsafed to us in heaven. In the Mass of the Catechumens the night of Advent is dispelled by the radiance of the presence of Christ. Christ the Man is brought out in the Epistle and Gospel while the Gradual reminds us of His Godhead.

In the Offertory an echo of the Gospel we joyfully bring our gifts to the altar for this joyous feast.

The secret prayer brings out the wonderful interchange of Christ and humanity. The Mass re-creates all this Christ's re-birth and our re-birth in Him. Christ's birth and our own birth of grace.

The second Mass the Shepherd Mass is celebrated at dawn. The symbolism of this is significant: the rising sun and the time of the

shepherds arrival at the cave. The Introit is full of awe of the newborn King. In the Collect we pray that "we who are bathed in the new light of thy Word made flesh, may show forth in our actions that which shineth forth in our minds by faith." The epistle further explains the Collect by telling us that Christ is the light who entered our souls at Baptism. The Gradual is in praise of Him who comes in the name of the Lord, "who has shown upon us." In the Gospel we ourselves are present with the shepherds at the scene of the nativity. Together with the shepherds at the Offertory we go up to gaze upon the new-born Babe and there offer Him our gifts. At the Communion the Infant King enters His church the soul. The longing and waiting of Advent is ended. "Rejoice greatly O Daughter of Zion shout for joy O daughter of Jerusalem Behold thy King comes holy, the Savior of the world."

The third Mass at noon is the solemn Mass of the day. To the early Christians it symbolized the kingship of Christ. The main idea is still Christ the ruler of the world—the Infant in the manger, the Emperor of the earth.

"Christmas is a feast of light. Christ is the true Sun the light of the world which bathes the sinful world in its brilliance. This beautiful thought which found lovely expression in the Christmas tree candle runs through all the Masses. The symbolism of light is very impressive especially when the first Mass is celebrated at night. In the second Mass, the rising sun is our living symbol and we rejoice while we sing, "A light shall shine upon us this day for the Lord is born to us." In the third Mass the motif of light appears in the Gospel. The light shineth in the darkness."

Regum Regum Dominum Venite Adoremus!

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Baptisms: Sunday 2 P. M.

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Assistants

Sunday: 6:30, 7:30, 8:30, 9:45, 11.  
First Friday: 6, 7 and 8.  
Holydays: 5:30, 6:30, 7:30, 8:30,  
9:30 and 12:15.  
Our Lady of Perpetual Help Devotions every Tuesday at 3 P. M. and at 7:45 P. M.

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## CATHOLIC WORKERS

The Catholic Workers are a group of lay Catholics working under the supervision and spiritual direction of the Reverend George Vogt and the Rev. Benedict A. Ehmann. This week they issue a statement regarding their work as follows: "Our principal function is the performance of the corporal works of mercy. For this purpose we conduct St. Joseph's House of Hospitality at 402 South Avenue. The end of our work is self-sanctification. This is not to say that we are, or claim to be, saints, but only that we are striving for sanctity."

"At St. Joseph's House we daily serve a simple meal consisting of a stew or spaghetti, coffee or cocoa and bread to about 150 men. We also distribute whatever articles of clothing we have to those who need it. Unlike any other agency performing similar work, we do not charge for what we do, we ask no questions of our guests, nor do we preach any sermons to them. We simply feed the hungry and distribute clothing to those who need it. Our work is maintained and

### German Prelate Marks Jubilee

BASLE Switzerland. His Eminence Johannes Adolf Cardinal Bertram Archbishop of Breslau and President of the Fulda Conference of the German hierarchy, has just celebrated the sixtieth anniversary of his ordination to the priesthood.

Born at Hildesheim, March 14, 1859, he became Bishop of that Diocese in 1906 and eight years later, soon after the outbreak of the first World War, was chosen to succeed Cardinal Kopp as Archbishop of Breslau. In 1916 he became a Cardinal in petto and, in 1919, was confirmed as a Cardinal by the Holy Father. His Archdiocese embraces more than 2,000,000 Catholics in Silesia among a majority of non-Catholics.

### BALANCE SHEET

Sometimes you should, even out of curiosity, make a balance sheet in your mind. Put on one side the Catechism you know, and against it the Catechism you do, and remember that the words of judgment are not "inasmuch as ye knew," but "inasmuch as ye did."

supported by the voluntary contributions of ourselves and our friends, and by the donations of several bakeries, produce houses, and meat markets. We are also greatly indebted to several parochial schools at which collections of vegetables and canned foods are made for our benefit. To all of these faithful friends we express our sincere and heartfelt gratitude. We assure them of our prayers, we ask God's blessing on them, and we beg them to continue making us the instruments of their charity."

"We remind other interested persons that are in need of prayers of anything and everything that can be used to provide a more substantial meal for our guests, of men's clothing and, of course, money. In an effort to secure the funds that we need in order to meet our ordinary operating expenses and to meet the extraordinary expense of installing more plumbing and heating facilities, we are conducting a continuous newspaper drive. If you have any newspapers or rags, please call St. Joseph's House, Main 8789 give us your name and address and we will call for them."

"The lay apostolate is not an exclusive work. Do you want to take an active part in our work? Come to our meetings which are held every Tuesday evening at St. Joseph's House, beginning promptly at 8:30 o'clock. On the first and third Tuesday of each month we are privileged to have as speaker our own Father Ehmann, who is giving a series of talks on the Liturgy and Catholic Action. On the alternate Tuesdays we either have a guest speaker or Father Vogt. Come to the lectures and discussions of the Catholic Labor College which are held at Saint Joseph's House every Friday evening from 8:00 until 10:00 o'clock. Dr. Aaron L. Abell of Nazareth College lectures on American Labor History and Father Vogt lectures on Labor Ethics. Each talk is followed by an informal discussion. Come to our Dialogue Mass which is offered every Saturday morning at 7:30 o'clock in the Columbus Civic Center Chapel.

"Do you want to make us the instruments of your charity? Bring donations of food, clothing, newspapers, or rags to Saint Joseph's House of Hospitality, 402 South Avenue, or call Main 8789 and we will call for them."