

Confessions and
consultation: all day
Friday in Dillon,

University of Notre Dame
Religious Bulletin
December 17, 1942

Cavanaugh and Zahm
Press buzzer. Go home
a friend of God.

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About Your Coming Back.

Rumors and more rumors! You will make some regrettable mistakes unless you keep your head. Make sure your information comes from official sources. Wait until official announcements are made by the Draft Commission before you make any decision about discontinuing your studies. As soon as the University receives definite and official information concerning the future of Her students, it will be sent to you and your parents. In the meantime, plan to return in January. Don't make any hasty judgments. "Act in haste, repent at leisure."

Seniors!

- Friday: Confession (General Confessions, if you wish) in Dillon until 10:00 p.m.
- Saturday: Late Mass in Dillon at 8:00
Holy Communion will be distributed until noon.
Last chance for confession, consultation and blessing for Service men. (Open all morning and evening until 8:00)
- Sunday: Watch your hall Bulletin Boards for announcements about time and place for Holy Communion before the Mass.

Confessions All Day Friday in Dillon, Cavanaugh and Zahm.

With all the hustle and bustle of packing and concentrating on exams, you may have pushed your soul into the background. You will go home happy and ready to meet your folks if your conscience is at peace.

Leave all your worries in the confessional. The Prefects of Religion will be on duty in their offices all day Friday for your convenience.

Reminders - For Tonight.

- 1 - Get the N.D. Medal and special Blessing tonight in Dillon Chapel at 7:00 p.m. for those who are entering the Armed Forces.
- 2 - Gather old clothes and leave them with the maid or janitor. They will see that the proper parties get them for distribution to the poor.
- 3 - Make my last visit to the Grotto and dedicate myself to serve Our Lady wherever I go. Make some promises to her and ask her for the virtue I need.

From the Prefects of Religion.

Good Bye!

Make this a great Christmas for the folks. Give them more attention than ever.

To the Grads and Service Men: Have confidence. Notre Dame always prays for you.

To the Undergrads: We'll be seeing you towards the end of January.

May the Infant Christ bring you every real joy.

A Blessed New Year!

THINK OF OTHERS THIS YEAR

1943

A story told by a Captain in the U. S. Army gives you the theme for the year: "One night, in a severe Japanese shelling, an enlisted man was praying out loud in his fox hole. An officer nearby listened a bit, and crawled over to him and said, 'Don't pray just for yourself; *please pray for all of us*.'" Bend your knees more than ever this year, forget self and think prayerfully of those who are fighting, dying, sorrowing.

FACILITIES

FOR MASS AND HOLY COMMUNION: In all hall chapels before breakfast; also at 7:20 in Dillon and 7:10 in Cavanaugh Chapels.

FOR CONFESSION: In Dillon Chapel every evening after supper from 6:15 to 9:45; in Cavanaugh Chapel from 7:00 until 9:45 (Press buzzer twice); in all hall chapels during morning Mass.

FOR HOLY COMMUNION (AND CONFESSION) OUTSIDE OF MASS: In Dillon Chapel until 12:00 m.; in Cavanaugh Chapel until 9:00 a. m.

Eucharistic Calendar

(Mark your calendar. Cross out the days you lose. Circle the days you give to God.)

<p>JANUARY</p> <table> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1*</td><td>2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> <tr><td>31</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S						1*	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							<p>FEBRUARY</p> <table> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5*</td><td>6</td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S		1	2	3	4	5*	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28							<p>MARCH</p> <table> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5*</td><td>6</td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S		1	2	3	4	5*	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31			
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* First Friday.

Conditions for the worthy reception of Holy Communion: 1. Freedom from Mortal Sin. 2. A Good Intention.

(The instruction on back has inspired thousands of Notre Dame men.)

An Instruction on the Sixth Commandment

God could have created all people at once, or He could have created bodies successively as He does souls, but God created man "in His own image and likeness," and as a part of that likeness He gave man a share in His creative power, which is the power we find the most awe-inspiring when we contemplate God in His works. It is the great desire of God that heaven be peopled with saints who will be happy with Him eternally; yet He makes the creation of a soul dependent upon the will of a man and a woman.

Herein we see the tremendous responsibility of marriage. It is a partnership, not merely between man and woman, but between a man and a woman and God. God is not mocked. A terrible judgment awaits the man or the woman who tries to cheat God out of His share in this partnership. No majority vote, no council of "churches," no civil law can make right what God has called "a detestable sin."

Grave cares and responsibilities attend the use of this creative power. Whoever assumes responsibility for the life of a child must give that child a two-fold education, material and spiritual; it must be put in a position to make a living and gain heaven. Sacrifice by the parents for the child begins with the life of the child and ends only with death. Selfish men and women who foresee these pains and cares and disappointments are tempted strongly to forego parenthood; God knows these temptations and supplies motives to offset them—the instinct of fatherhood and motherhood, the love of children, the desire to have the companionship and solicitous care of one's own in life's declining years, and so forth. One of the strongest incentives to the act by which God's plan of creation is carried on is the pleasure, both mental and physical, contained in the act itself.

This pleasure is not evil in itself; it is a good when it is used as a means to the end God intended it to serve, in lawful marriage (the stability of which insures to the child the care of both father and mother in its education). But it is an abominable evil, hateful alike to God and man, to seek this pleasure for itself without regard to the end for which God intended it. If the procuring or voluntary acceptance of this pleasure outside of its lawful end were not a mortal sin, many would avoid the burdens of married life, and God's plan of creation would be frustrated. It is evident, therefore, that any thought, word, desire, reading, conversation or act that produces such pleasure is forbidden under pain of mortal sin when it is admitted voluntarily and without necessity; and if such pleasure arises accidentally from some necessary pursuit (for example, in certain studies in Medicine) the will must be set steadfastly against the pleasure.

Purity is a virtue so noble, so elevating, so manly, so strong, so brave, that even libertines stand in awe of it. Rakes and profligates may rail at it and sneer, calling it an impossibility, denying its existence; but bring them into the presence of purity and their foul tongues are silenced. "Which of you shall convince Me of sin?" silenced the traducers of Our Blessed Saviour. It is only under the influence of strong drink, which maddens reason, that a profligate loses his awe in the presence of purity. The pure man can not be a coward; he has fought too many fights — and without the inspiration of applause from on-lookers; he can not be base: his love of God has elevated him above baseness; he can not be a traitor: fidelity is burned into his soul. Purity is an indispensable virtue of **men**.

"I knew that without God I could not be continent," said the Wise Man in the Old Testament. The grace of God is necessary for this fight, which is a fight, never-ending, but glorious. Atop the golden dome you will see the inspiration the University of Our Lady offers her sons for this fight: Mary, Virgin most pure, Mother of grace, Immaculate from the first moment of her being, who preferred to the dignity of being the Mother of God, fidelity to her promise of virginity. In the tabernacles of Notre Dame, "the City of the Blessed Sacrament," you will find the Food that makes Notre Dame men strong for the battle. Notre Dame loves the Blessed Sacrament. Mary—Our Life, our Sweetness and our Hope—leads you to Jesus.