

# RELIGIOUS BULLETIN

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Monday, October 19, 1959

Notre Dame, Ind.

● NEXT SUNDAY, the Feast of Christ the King, marks the opening of National Catholic Youth Week. Every Catholic student is urged to receive Holy Communion next Sunday and to participate in the campus-wide visit to the Grotto at 6:45 P.M.

● PRAYERS. Deceased: Brother of Mrs. Horgan of the Accounts Receivable Dept.; father of Eleanor Murphy of St. Mary's; father of Ferdinand Ruebenacker of Morrissey; uncle of Tim Haidinger of Farley. Ill: Uncle of Bob Mahoney of Pangborn; friend of Dick Pugh of Dillon; Pat Feeney of Dillon.

## Crucifix on a Chain

... but my poet friend Gregory Corso opened his shirt and took out a silver crucifix that was hanging from a chain and said "Wear this and wear it outside your shirt and don't comb your hair!" so I spent several days around San Francisco going around with him and others like that, to parties, arties, parts, jam sessions, bars, poetry readings, churches . . . and finally on the third day *Mademoiselle* magazine wanted to take pictures of us all so I posed just like that, wild hair, crucifix, and all . . . and the only publication which later did not erase the crucifix from my breast . . . was the *New York Times*, therefore the *New York Times* is as beat as I am, and I'm glad I've got a friend. I mean it sincerely, God bless the *New York Times* for not erasing the crucifix from my picture as though it was something distasteful. As a matter of fact, who's *really* beat around here, I mean if you wanta talk of Beat as "beat down" the people who erased the crucifix are really the "beat down" ones and not the *New York Times*, myself, and Gregory Corso the poet. I am not ashamed to wear the crucifix of my Lord. It is because I am Beat, that is, I believe in beatitude and that God so loved the world that he gave his only begotten son to it. I am sure no priest would've condemned me for wearing the crucifix outside my shirt everywhere and *no matter where* I went, even to have my picture taken by *Mademoiselle*. So you people don't believe in God. So you're all big smart know-it-all Marxists and Freudians, hey? Why don't you come back in a million years and tell me all about it, angels?

Jack Kerouac in *Encounter*, August, 1959

● HERE ARE A FEW MORE ADVANTAGES to belonging to the Confraternity of the Rosary. 1.) As often as a member devoutly pronounces the name of Jesus while reciting the prayer "Hail Mary" of the Rosary: 5 years and 5 quarantines. 2.) An indulgence of 300 days each time a member recites five decades of the Rosary. 3.) An indulgence of 10 days for each Our Father and each Hail Mary, when a member recites five decades of the Rosary.

● IF THE FAMILY OR FRIENDS are coming for the game next week-end, clip this schedule of services and keep it handy for them.

## SCHEDULE OF SERVICES

During the Schoolyear

### SUNDAY MASS

In the crypt of Sacred Heart Church at 5:00 A.M.  
In Sacred Heart Church at 6:00, 7:00, 8:00, 9:00, 10:00, 11:00 A.M. (High Mass), and 12:15 P.M.

### DAILY MASS

In Dillon Hall Chapel at 6:30, 7:00, 7:30, 8:00, 8:30 A.M.

### LATE DAILY MASS

In Sacred Heart Church at 9:30, 10:30, and 11:30 A.M. (On Saturday morning these Masses are offered in the crypt of Sacred Heart Church.) Also, Monday through Friday at 5:10 P.M.

### HOLY COMMUNION

Those who are unable to attend Mass are reminded that Holy Communion is distributed until 9:20 A.M. every morning, except Sundays and Holy Days, in Dillon, Howard, Cavanaugh, and Stanford-Keenan chapels, and between the late daily Masses in Sacred Heart Church.

### MORNING CONFESSIONS

Confessions are heard in the morning during the Masses in all the hall chapels; until 9:20 A.M. in Dillon, Howard, Cavanaugh, and Stanford-Keenan chapels; and during and between the late daily Masses in Sacred Heart Church.

### EVENING CONFESSIONS

Confessions are heard during the 5:10 P.M. Mass in Sacred Heart Church; from 6:30 to 7:00 P.M. in the crypt of the Church; during Night Prayers in all hall chapels; in Dillon between 6:30 and 10:00 P.M.; in Howard and Cavanaugh between 7:00 and 9:30 P.M.; and in Stanford-Keenan between 6:30 and 9:30 P.M.; and on Saturday evening in Sacred Heart Church between 6:00 and 8:30 P.M.



TWENTY-FIVE YEARS AGO TODAY, the Religious Bulletin printed a letter from the then President of the University, Fr. John F. O'Hara, to the then Prefect of Religion, Fr. John J. Cavanaugh. The contents of that letter are still very significant and useful today. Fr. O'Hara's letter said in part: "Everything good we have at Notre Dame came in answer to prayer. When we consider the remarkable hold that Notre Dame has on the public imagination, when we contemplate the magnificent physical plant that has been built up here... we see a direct action of Divine Providence that is perhaps without parallel in this country....Notre Dame is a work of prayer. Specifically, we might say that every improvement in the way of physical plant was prayed for directly before it was secured....We had one-novena after another for the success of the endowment drive, for certain specific dormitory facilities, for an engineering building, a commerce building, a law building, etc. It was noted now and then in the Bulletin that a specific favor was granted on the ninth day of a novena. St. Joseph has usually been invoked for these material wants, but I would prefer to leave the students free to direct their prayers according to their own personal likings. I have a notion that in this way we will enlist the aid of the whole heavenly court. The Church, in her calendar of saints, has recognized the psychology of the

fact that human nature plays favorites, and we do well when we follow the example of the Church. The University and the Congregation of Holy Cross always pray for their benefactors, and we will not be unmindful of the prayers of the present generation of students...."

ANYONE who has walked through the Main Building during the past year knows that the University's material needs during the next ten years are going to be considerable. But, how often has it occurred to you that these material needs are going to be difficult to meet? How often has it occurred to you to ask God to help those who are confronted with the task of providing for these material needs?

A GREAT CITY like New York, by a single stroke of the pen can allocate 60 million dollars for new air terminal facilities. An institution like Notre Dame will require ten years and the help of God to acquire the means for its expansion. You can assist the efforts of those who are immediately faced with the fund-raising task. You can pray, just as others here have prayed before you, that the needs of the next decade will somehow be met. We can see that we are the more fortunate because students a quarter century ago believed in the power of prayer. Will tomorrow's generation of students here be as indebted to you?

*John Boorman, C.S.C.*