

Religious Bulletin

January 31, 1927

Requiem Mass Tomorrow.

A Requiem High Mass for the repose of the soul of Edward Anton, off-campus student who died Friday morning, will be sung at 6:30 tomorrow morning in the church.

The form for the spiritual bouquet to be sent to his family will remain on the bulletin boards today. Please fill in your offering for the consolation of the family.

Former Trustee Dead.

Mr. J. W. Johnson, of Kokomo, Indiana, father of Carl Johnson, of Corby Hall, and of Paul, of the Class of '25, died at his home yesterday morning at 2:30. Mr. Johnson was a member of the board of lay trustees of the University a few years ago, and had many friends at Notre Dame. Your earnest prayers are requested for the repose of his soul.

This Week.

Tuesday - Requiem Mass for the repose of the soul of Edward Anton.

Wednesday - 6:20 - Mass in the church for the feast of the Purification of the Blessed Virgin, the Mass to be preceded by the blessing of candles.

Thursday - Feast of St. Blaise. Blessing of throats in the basement chapel at frequent intervals before 7:30; after 7:30 in the Sorin Hall chapel. Blessing of throats in the hall chapels, at times to be announced by the rectors.

Friday - First Friday of the month of February. Mass of exposition at 6:30, followed by Adoration of the Blessed Sacrament throughout the day.

Novena for the Sick.

Much illness is reported by students. A Novena for the Sick will begin Wednesday, and end on Thursday of the following week, the eve of the feast of Our Lady of Lourdes. Receive Holy Communion and recite the Litany of the Blessed Virgin every day. Drop into the basket in the rear of the basement chapel the names of those you wish remembered in the prayers of the Novena. -- And during the Novena include the intentions of Sister Lourdes, who for more than fifty years has worked in the kitchen for you and your fathers and grandfathers, and cousins and uncles and great-uncles. Anyone who has a golden jubilee in the kitchen deserves extra prayers from the students, Sister Lourdes had her golden jubilee there last year.

Lost and Found.

A week ago today a student brought in a dollar that was flying around in front of the library looking for its owner. It is still looking. Two other losses have been reported, but not that one. The losses reported were of pocket books with names in them. In one case the pocket book was picked up later, but up wasn't the only way it had been picked.

It is hardly likely that any reader of the Bulletin is unaware of the moral law in such cases, but for the sake of security the obligation will be stated briefly. "Finders keepers" applies only to such things as are certainly abandoned by their owners -- that is, to such things as are thrown away or walked away from by their owners (such as cats tied in gunnysacks and deposited in the bed of the river), and to articles the owners of which a diligent search fails to reveal. What is a diligent search? Brother Alphonsus conducts a Lost and Found Department; you may advertise in the Bulletin or the Scholastic. Diligence implies reasonableness. You may be diligent in scanning the Brooklyn Eagle daily for a month for notice of articles lost here, but such diligence is not reasonable. You are bound to restore what you possess in bad faith.

Silver Jubilee Year 1930-1931

In the decree, *Sacra Tridentina Synodus*, promulgated December 20, 1905, Pope Pius IX changed the course of Catholic life by declaring that "frequent and daily Communion, as a thing most earnestly desired by Christ Our Lord and the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that **no one who is in the state of grace, and who approaches with a right and devout intention**, can be lawfully hindered therefrom."

Millions of Holy Communions, bearing immeasurable spiritual benefits, have been received by Notre Dame students as a result of that decree. In public acknowledgement of these blessings, the University dedicates this year to a Silver Jubilee of thanksgiving; she asks her students to communicate frequently and devoutly for this intention.

Facilities for daily Mass and Communion are as follows: **Mass and Holy Communion** in all the hall chapels before breakfast, and in the Sorin Hall chapel at 5:15, 6:00, 6:30 and 7:20; Holy Communion in the Sorin chapel from 5:15 till noon. **Confessions** in the basement chapel **morning and evening** from 6:15 till 7:00; in the hall chapels at night prayer; in the Sorin chapel all morning. Ring the bell at the door of the Sorin chapel if you want to go to confession.

EUCCHARISTIC CALENDAR

<div>SEPTEMBER</div> <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>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></td><td></td><td></td><td></td></tr></table> <div>Freshman Mission begins September 21; upperclass, Sept. 28.</div>	S	M	T	W	T	F	S			16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					<div>OCTOBER</div> <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>1</td><td>2</td><td>*3</td><td>4</td></tr><tr><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td></tr><tr><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td></tr><tr><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td></tr><tr><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td></tr></table> <div>Rosary Devotions, 5:00 p. m. daily.</div>	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		<div>NOVEMBER</div> <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></td><td>1</td></tr><tr><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>*7</td><td>8</td></tr><tr><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td></tr><tr><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td></tr><tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td></tr><tr><td>30</td><td></td><td></td><td></td><td></td><td></td><td></td></tr></table> <div>Spiritualize your football.</div>	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																				
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<div>This calendar is your spiritual barometer; check the days you give to God.</div>	<div>The Notre Dame man's goal: 1000 Holy Communions in four years here.</div>	<div>Any fool may go to college; it takes brains to get an education.</div>																																																																																																																																					

* First Friday.

You can't get a Notre Dame education unless you live in the state of grace.

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 the 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.

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. The strongest present incentive 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, no one would assume 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 will 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 has burned into his soul. Purity is an indispensable virtue for 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 leads you to Jesus.