

RELIGIOUS BULLETIN

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Notre Dame, Ind.

News Section

● ASHES WILL BE DISTRIBUTED THIS EVENING IN DILLON CHAPEL AT 6:30, 7:30, AND 8:30 P.M.

● ADORATION of the Blessed Sacrament continues daily in the Lady Chapel of Sacred Heart Church. One the Lenten privileges we enjoy at Notre Dame is that of exposition of the Blessed Sacrament from Noon until 4:45 P.M. each week-day. Tomorrow, residents of Morrissey, St. Edward's, and Breen-Phillips will take their turn making a half hour of adoration. On Friday, Cavanaugh, Zahm, and Farley residents will be responsible for keeping the chapel filled through the afternoon.

● THE MARRIAGE INSTITUTE FOR SENIORS will begin this evening. The weekly Wednesday night talks will feature first Mr. and Mrs. Robert T. Christin. Their topic will be "Success in Marriage". All the talks are scheduled for Washington Hall beginning at 7:00 P.M.

● TOMORROW EVENING, AND EVERY LENT-EN THURSDAY EVENING, the YCS will offer its LEO XIII LENTEN LECTURE SERIES. Place: 104 O'Shaughnessy. Time: 8:00 P.M. Following are the speakers for this year's series:

March 3--Fr. Dunne on "Christian Existentialism".

March 10-Prof. Fitzsimons on "The Rise of Africa".

March 17-Prof. D'Antonio on "The Population Explosion".

March 24--Fr. Putz on "The Laity Comes of Age".

March 31--Prof. Niemeyer on "Communist Ideology and the West".

April 7--Fr. Lauck on "Christian Art".

● FRIDAY OF THIS WEEK IS THE FIRST FRIDAY. SATURDAY IS THE FIRST SATURDAY.

● AT THE 5:10 MASS ON WEEK-DAYS during Lent, there will be a five minute sermon on the Mass. You are reminded that one of the requisites for availing ourselves of the Notre Dame dispensation during Lent is that we attend the Lenten sermons or undertake some penance, prayer, or mortification.

● THERE WILL BE FOUR PRIESTS HEARING confessions at the 5:10 Mass each day.

● MANY OF YOU are in the habit of eating pretzels the whole year through. But do you know that the pretzel is an image of arms crossed in prayer, and the symbol of prayerful penance in Lent. In some places, pretzels are served only from Ash Wednesday until Easter. Pretzel means "little arms", and the word is one coined by the Germans taking their lead from the Latin "bracellae". In the early Church, the faithful crossed their arms over their chest when they prayed.

PRAY THE MASS *use a missal during Lent*



THE LENTEN SEASON, as a rule, finds the movie industry's ad-men employing the "hard sell" to overcome the resolutions of those who have made up their minds to stay away from movies during Lent. The theaters seem to hold all the "A" movies until Lent starts. For the peace of mind of those who have given up movies for Lent, here's a review of one of the movies opening this week.

On the Beach: The release of the "ban the bomb" Hollywood production "On The Beach" received much serious study on Capitol Hill, not as entertainment but as a potent political factor if it is widely viewed—as is expected—across the country. The appearance of the film may constitute one of the most important events of 1959, foreshadowing the psychological climate for 1960.

What disturbs political observers is the dark defeatist motif of the expertly made film. Stanley Kramer, producer of a long line of leftist hits, does a masterful job of direction.

The picture is adopted from Nevil Shute's best seller and is set in 1964 in Australia, the only nation represented as inhabited after hydrogen warfare has killed off the rest of mankind (no one knows who started it, although mention is made that "someone panicked and pushed a button"). The Australians, with a surviving American submarine crew which reports that no life exists on our West Coast (the film offers periscope shots of a lifeless San Francisco), are to die themselves in five months when fallout reaches Down Under. In the best to-hell-with-it-all manner they go about their boozing and their business.

The business is composed largely of distributing suicide pills among the populace—no question is raised as to the morality of this, apparently because no one wants to get a sick tummy from radiation in the last days and all line up obediently for their ration.

In one drinking scene, an Australian atom scientist (Fred Astaire) proclaims drunkenly that all scientists knew this would be the outcome in the event of war and that all of them signed bomb-banning petitions (but of course none signed until they developed it and it was dropped on the Japanese). A tramp (Ava Gardner)

whimpers in a brandy breath: "Everybody knew what would happen, so why did they let it happen? I didn't do anything. No one I know did anything."

The film peddles the idea that the American submarine crew and the Aussies—as depicted—prefer to go to their death drinking and love making rather than in prayer, as portrayed in the excellent film "Titanic," in which families on the sinking ship prayed, the band played "Nearer My God To Thee," and lifeboat survivors offered prayers for those who went down (as indeed actually happened).

Director Kramer offers some sobering symbolism amidst all the scotch, brandy and suicide pills. There is one religious scene—a Salvation Army revival set against a street banner reading: "There is still time—brother." But its purpose seems less religious than as a means of projecting the spiritually starved film's big message—atomic disarmament at any price (the banner is flashed on the screen at the end after all are dead).

Religious reaction to the film was swift and the Rev. Daniel Poling's *Christian Herald* delivered this opinion: "The fact that religion would undoubtedly play a prominent part at such a crisis time in human existence is overlooked or disregarded except for an inadequate presentation . . . religion has no place in the conversation of the sophisticates who dominate the film. This is incredible under the circumstances."

In the opinion of the Capital, "On the Beach" is undoubtedly the greatest psychological warfare movie of the cold war and will leave Communist and the left-wing egghead cheering sections hoarse. Of greatest import will be the impression made on the mass audience of the American people. Will their reaction show that we have not retreated from the position of honor we had at Bunker Hill when Yankee farmers stood their ground and fired rusty nails out of squirrel rifles at British regulars? There is still time—brother.