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WHERE NOTRE DAME MEN PRAY

The Grotto at Notre Dame is a place of memories and prayers. . .

It's been a long time since that day in 1876 when old Father Sorin began work on the Grotto. The bearded blackrobe had visited Lourdes in 1873. It was there he got the idea to build a facsimile of that famous shrine. In those days it was a small campus. Father Sorin chose for the Grotto one of the most beautiful spots, a wooded dell within the shadow of the Church and the Dome. A natural mound leans down from the Church and leads to the lake. This mound was the spot chosen.



That the choosing of the site of the Grotto was not a haphazard matter is shown by this excerpt from the Scholastic of August 20, 1896: "Just behind the Presbytery is a little wooded dell which has always been regarded as one of the most charming spots of Notre Dame. For past years the pilgrims from Kalamazoo and Jackson have chosen it as a resting place after their long journey; it has been a favorite walk with visitors at all times; and during the spring and autumn those who live at Notre Dame seek it instinctively for the coolness and attractiveness."

Even though work on the edifice was begun in 1876 it was not completed until 20 years later. The delay was caused by lack of funds. It was largely through the contribution of Father Thomas Carroll of Oil City, Pennsylvania, that the work was completed. The Grotto was blessed on August 5, 1896 by the genial giant of Gettysburg, Father Corby, who was Provincial Superior.

RENDEZVOUS.	
. . . <u>at the Grotto</u> . . .	
. 6:45 p.m.	
Tonight	Alumni Hall
Wednesday	Dillon Hall
Thursday	Badin Hall
Friday	Farley Hall
<u>Rosary and Hymns</u>	

Much has been written of this wonderful spot at Notre Dame because the Grotto is very much a part of every Notre Dame man. What comes to mind now is Doctor Tom Dooley's last letter to Notre Dame. It was written in Hong Kong in early December of 1960. His cancer was acting up. They had him flat on his back

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MAKING PAUL MEANINGFUL "Man must stand either under the glory of God or under the nothingness of idols." says Father Karl Herman Schelkle in a recent book of Reflections on the Epistle to the Romans.* Adverting to the first chapter of this epistle, which reads, "The wrath of God is being revealed from heaven against all the ungodliness of those men who in wickedness stifle the truth of God," Fr. Schelkle has this to say: "God reveals himself to all men, and they can recognize Him if they wish to. However they frequently suppress recognition and truth with force. Their idolatry is thus no unknowing innocence or unfortunate development of our culture, but simple wrongdoing."

There are traces of the divine to be found everywhere in creation, says Fr. Schelkle. The invisible God is recognizable in creation, insofar as reason can conclude from reflection that there is a God. "God is not far from anyone of us," he quotes St. Paul. "For in Him we live and move and have our being." Men are not lacking in perception, but are lacking rather in a willingness to act upon their perception. Men should acknowledge God with honor and gratitude as the Creator and the Giver of all things, but they refuse to do so in order not to have to acknowledge their dependence upon Him as creatures.

Punishment follows upon this offense, and the punishment takes the form of God allowing men to become the slaves of their passions. He punishes men for their sins by abandoning them hopelessly to sin. As St. Paul says, "When men exchange the truth of God for a lie, and worship and

serve creatures rather than the Creator, God gives them up, in the lustful desires of their heart, to uncleanness, so that they dishonor their own bodies."

This is the fundamental perversion, says Fr. Schelkle. Men first dishonor God. Then they dishonor themselves. Those who are unwilling to know and acknowledge Him, God gives up to unchastity and to all manner of unnatural vices and practices.

Men are powerless of themselves (Fr. Schelkle points out, elaborating on the thought of St. Paul), to create law and order on this earth. Striving with merely natural knowledge and wisdom, men try again and again to create for themselves order and harmony in their own lives, or in the life of the community which supports them, only to find they have re-created meaningless chaos.

Only the creative act of God and his creative Spirit can liberate men and redeem them from chaos, Fr. Schelkle says. Men cannot by merely natural efforts free themselves from sin, or find any gateway out of their own helplessness, or open up by themselves any lost pathways to recovery. There is only one salvation for men, the salvation that comes from God alone.

-- Claude L. Boehm

with plaster, sand bags, and hot water bottles. The entire letter, written in pain, is worth repeating but I will quote only a few paragraphs:

"I realize the external symbols that surround one when he prays are not important. The stark wooden cross on an altar of boxes in Haiphong with a tortured priest. . .the magnificence of the Sacred Heart Bernini altar. . .they are essentially the same. Both are symbols. It is the Something else there that counts.

"But just now. . .and just so many times, how I long for the Grotto. Away from the Grotto, Dooley just prays. But at the Grotto, especially now when there must be snow everywhere and the lake

NOVENA FOR MOTHERS

The Novena for Mothers as a Mother's Day gift should have been begun last Saturday. However, it is never too late to make a novena. It does not have to be completed before Mother's Day next Sunday. Start tomorrow and finish on Thursday, May 13.

The Hall chaplains have the special Notre Dame Mother's Day cards. Pick one up today.

is ice glass and that triangular fountain on the left is frozen solid and all the priests are bundled in their too-large, too-long black coats and the students wear snow boots. . .if I could go to the Grotto now, then I think I could sing inside. I could be full of faith and poetry and loveliness and know more beauty, tenderness and compassion. This is soggy sentimentalism, I know. Cold prayers from a hospital bed are just as pleasing to God as more youthful prayers from a

Grotto on the lid of night.

"But like telling a mother in labor, 'It's okay, millions have endured the labor pains and survived. . .you will too.' It's consoling. . .but doesn't lessen the pain. Accordingly, knowing prayers from here are just as good as from the Grotto doesn't lessen my gnawing, yearning passion to be there."

--Thomas J. O'Donnell, C.S.C.
--in the Notre Dame Alumnus

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IN YOUR CHARITY please pray for the following: Deceased -- grandmother of Bob Heineman of Cavanaugh, and of John, '57, and George, '60; Conrad Hubner, '58, killed in Virginia; mother-in-law of Robert Cahill, Football Ticket Manager; Francis J. Crowe, '33; Julius L. Nardone, '37; father of James, '64, and Jack Hough, '58; father of Edward W. Murphy, '57; Peter G. Dwyer, '09. Ill -- friend of Jerry Cole; Larry Kellerman, of St. Ed's last semester, dying of cancer.

*Oh, my loved ones, eternally alive, who live in me,
Help me to learn thoroughly in this short life how to live eternally.*
--Michel Quoist in Prayers

ADORATION DURING MAY

Whereas the number of students who signed for periods of adoration during Lent was very gratifying, the response for May has been extremely disappointing.

Admittedly, this last month of the school year is a very busy one; and while there is less incentive from the motive of penance than there was during Lent, it may actually make a greater spirit of sacrifice to make the time, especially during the balmy May afternoons we should be able to expect within the next few weeks.

In years past a special appeal was made to seniors to do some extra praying during their last month at Notre Dame. And in spite of the rush of activities, never again will they find it so easy, and so natural, and so convenient to pray.

With two adorers for each of the nine half-hour periods a day, ninety students would carry on the adoration -- if those ninety were ideally distributed. But not even ninety students signed up for May, and of course, they are not evenly distributed. Here is how the record stands.

	Monday	Tuesday	Wednesday	Thursday	Friday
12:05-12:35	1	-	-	-	1
12:35- 1:05	2	2	2	1	5
1:05- 1:35	4	6	2	4	3
1:35- 2:05	2	2	1	3	1
2:05- 2:35	1	1	1	1	3
2:35- 3:05	-	2	1	-	1
3:05- 3:35	2	1	2	1	2
3:35- 4:05	1	-	-	-	-
4:05- 4:35	-	1	-	5	4

Surely there are enough students at Notre Dame who are willing to make the sacrifice in time and who are sufficiently convinced of the value to daily adoration to themselves, to Notre Dame, and to the Church to carry on this tradition.

If you can't find one of last week's BULLETINS with the convenient form for checking the period of adoration you prefer, just put your name and address on a slip of paper with the period of adoration indicated and mail it to the University Chaplain or slip it under his door in 116 Dillon. Adoration will have to be discontinued if all the periods aren't filled in, and it will be precarious to carry it on if many periods are left with only one adorer.

* * * * *

Let us seriously contemplate the fact that Jesus Christ is present. Jesus Christ, alive. Jesus Christ -- He Who is the eternal and consubstantial Son of God; Who is also the Son of Mary, true Man, our Brother.

He is here in the Eucharistic Mystery, . . . He is really present, not merely represented, not merely invoked and remembered -- He Himself is here, real and unique. . .

--Pope Paul VI at the Eucharistic Congress in India