

RELIGIOUS BULLETIN

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-- ANNOUNCEMENTS FOR A BUSY WEEKEND --

ALL SAINTS' MASS SCHEDULE -- The schedule of Masses for November 1, All Saints' Day will be the same as on Sunday. For early risers there will be Masses at 5:00 and 6:00 a.m. in the Crypt. The last Mass in Sacred Heart Church will be at 12:15. There will be no 5:10 p.m. Mass on All Saints' Day

HALLOWEEN CONFESSIONS -- Confessions will be heard on Thursday evening between 6:45 and 8:30 in Sacred Heart Church. They will also be heard from 4:45 until 5:45 (that is, through the 5:10 Mass) on Thursday afternoon.

MEAT ON FRIDAY -- Since All Saints' Day, a holy day of obligation, falls on Friday, the law of abstinence is suspended for that day. In other words, everyone may eat meat, as often as he likes, anywhere.

FIRST FRIDAY -- All Saints' Day is also the first Friday of November. However, the customary First Friday exposition of the Blessed Sacrament in the Lady Chapel will not take place.

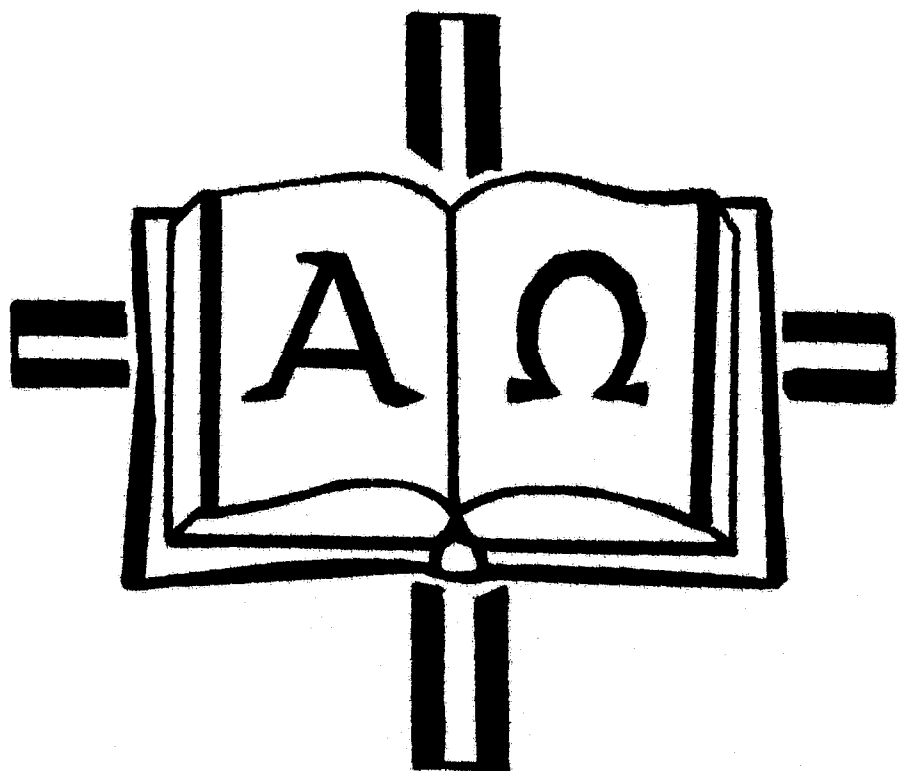
VISITS FOR THE POOR SOULS -- From Friday noon until midnight Saturday a visit to a church or chapel will gain for the Poor Souls a plenary indulgence under the usual conditions: the state of grace, confession and reception of Communion and six Our Fathers, Hail Marys, and Glory be to the Fathers for the intention of the Holy Father at each visit.

ALL SOULS' DAY -- November 2, the day of the Navy game, in the midst of Homecoming activities, is All Souls' Day. On that day each priest has the privilege of offering three Masses. Even in the midst of a busy weekend, you ought to try to get to at least one Mass on Saturday.

As on other home football weekends, Masses in Sacred Heart Church on Saturday, November 2, will be at 9:30, 10:30, and 11:30. There will also be the usual Mass at 5:10, after the game. In the morning there will also be the usual Masses at 8:00 in Alumni chapel and at 8:45 in Sorin chapel.

There will be no Religious Bulletin on Friday, November 1.
The next Bulletin will come out on Tuesday, November 5.

COMMUNION OF THE WORD OF THE LORD



The multiplicity of liturgical actions and parts of the Mass sometimes disconcerts us, sometimes lethargizes us. It is important that we see them not simply as ritualistic ornaments around a sacrificial nucleus but as integrated clarification. They should help us celebrate more meaningfully the Sacrifice of the Mass as the fundamental community action through which the redeeming and sanctifying influence of Christ's own love and life is communicated to us.

We distinguish four essential parts of the Mass: the Communion of the Word of the Lord, the Offertory, the Sacrifice of Consecration, and the Communion of the Body of the Lord. Our interest here is not with what is essential for validity or for the Sunday obligation, but rather with what is essential for our meaningful participation in the full liturgical action.

The first part of the Mass, the Communion of the Word of the Lord, extends to the Credo. Here we notice an alternating rhythm of communicative exchange. We speak to God (for instance in the prayer of the Collect); and God speaks to us (for instance in the Epistle, Gospel, and homily). Perhaps it sounds Protestant to refer to the "Communion of the Word of the Lord." But St. John records that Christ clearly speaks of Himself as the "Bread of Life," and this in a double sense. "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst (John 6:35)." He gives and sustains supernatural life in us by giving us His Body to eat; but He also gives and sustains supernatural life in us by His message and mission. Christ is Wisdom itself and to those who believe in His Person and Word, He gives life everlasting. Those of us who in sincerity and faith open ourselves to the first part of the Mass enter into communion with Christ and receive divine life from Him in His Word and Person just as we enter into communion with Him and receive divine life when we receive His Body. From the very beginning Christians associated these two aspects of Christ as the "Bread of Life," and so combined a reading of the Scriptures with the Eucharist.

While participating in the Mass, we should see this first part of the liturgical action as more than pedagogical introduction. We should unite active prayer, attentive listening and reflection. Through this Communion of the Word we unite with the Person and Mission of Christ. So we progress in relating Christ to our daily life by informing this life with His Life, His Spirit, and His Love.

--Father Lengermann

POOR SOULS NOVENA -- For almost half a century it has been customary for Notre Dame students to make a novena of Masses and Holy Communions for their relatives, friends, and benefactors who may still be detained in Purgatory. This year, because of the weekend holiday and Homecoming activities, the beginning of the novena will be delayed until Wednesday, November 6. It will end on Thursday, November 14.

The form below is provided so that you may write down the names of those departed souls whom you want to remember in the novena. You may deposit the list in the envelope you will find on your hall bulletin board. Off-campus residents may deposit theirs in the envelope in the vestibule of Sacred Heart Church.

Every day during the novena the souls of those you list will be remembered in the Masses offered at the main altar in Sacred Heart Church.

To make the novena complete add the sacrifice of your own participation in Holy Mass with reception of Holy Communion during these nine days.

HOLY CROSS MISSION SUNDAY ---



Once each year Notre Dame invites one of her own Holy Cross foreign missionaries to speak to the students about the apostolic labors carried on by Holy Cross priests, Brothers, and Sisters in missionary lands.

This year, on Sunday, November 3, Father Chester Schneider, home on a visit from his work in East Pakistan, will speak at all the Masses in Sacred Heart Church. Father Francis Zagorc, just back from Uganda, East Africa, will speak at all the Masses in Keenan-Stanford chapel.

The collection taken up at all the Masses will go to the support of Holy Cross missions. Always in the past Notre Dame students have been most generous.

Remembrance of

THE

HOLY SOULS IN PURGATORY

I Wish to Have These Departed Relatives and Friends Remembered:

Fresh from the Pad

SIN'S PLACE IN THE DYNAMICS OF LOVE

"Wow, has he changed! You wouldn't know it's the same guy. He's always been so cool when it came to women. Remember how he used to date a gal a few times, and if she didn't like his style -- the way he dressed or talked -- he'd just drop her. But with this one it's really different. I tell you, I think we've lost him. He's really gone."

Love, real love, has a way of turning a fellow inside-out. It transforms him. If a fellow is only playing at love, he couldn't care less about the girl's feelings, but once he has experienced the real thing, he becomes strangely sensitive to everything that pleases or displeases his one-and-only. He begins wearing stripped ties and dipping into Amy Vanderbilt. He consciously works at eliminating his obnoxious faults, his uncouth mannerisms, and his annoying habits which seem to create a barrier and keep his love incomplete.

Most of us are pretty insensitive when it comes to God. We are not very much concerned about what pleases or displeases Him. Sin is an item to be rammed through a computer. We keep good accounts. Our sins and faults are immediately turned over to the legal department. They are the result of a strenuous battle between a highly impersonal Spartan force -- our will, and a powerful, ever-present, nebulous enemy -- evil.

Have you ever wondered why your relationship with God is so blah and flabby? When was the last time you thought of your sins and faults as hindrances to a fuller friendship with God? Have they ever struck you as being very displeasing and irritating to your Friend, God? Actually they are responsible for your personal relationship with God being so superficial and sometimes even impossible?

All the irritations and annoyances that stand in the way of human love, as many and varied as they are, spring from one source -- selfishness. The wonder of love is its astounding power to transform selfishness into selflessness. Sin is simply selfishness. As long as we isolate sin from love's context, we will remain insensitive to our own selfishness. We will remain untransformed.

--Father Baker, C.S.C.

P.S. I do not reform another by my love but I re-form myself.