



NOVEMBER FOCUS ON CHARITY

"A holy and a wholesome thought it is to pray for the dead, for their guilt's undoing." This passage from the second book of Machabees, unfortunately not acknowledged by Protestants as an inspired book of the Bible, is the Scriptural basis for the doctrine on Purgatory.

By those who are joining in the novena for the poor souls, this admonition is being observed, especially by those who have submitted lists of their deceased relatives and friends to be remembered in Masses said at the main altar of Sacred Heart Church. To an even greater degree those who are assisting at Mass and receiving Holy Communion during these nine days are exercising Christian charity toward the souls in Purgatory.

There is another way by which the faithful departed can be assisted. Preceding the sentence quoted above are the words: "...in those days Jude, that valiant warrior, took up a collection; a sum of twelve thousand pieces he levied and sent it to Jerusalem to have sacrifice made there for the guilt of their dead companions." These sacrifices were the imperfect sacrifices of the Old Law. We of the New Covenant have the perfect sacrifice, the sacrifice of the Mass which we can have offered for our dead companions -- or for our deceased parents and relatives, or for souls who have none on earth to pray for them, or for all the souls in Purgatory.

QUESTIONS SOMETIMES ASKED -- How do I have a Mass said? Just ask any priest. If he can't offer it himself because he has too many requests ahead, he will refer you to some other priest, perhaps to your rector, to your hall chaplain, or to the University Chaplain.

How much does it cost to have a Mass said? It costs nothing. We would be guilty of simony if we bought and sold the holy things of God.

**Remembrance of
Poor Souls**

Novena -- November 6 - 14

**I Wish to Have These Departed Relatives
and Friends Remembered:**

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

**Drop list in envelope
on your hall Bulletin
Board.**

LOVE REPLACES LEGALISM A charge frequently leveled by Protestants against the Catholic Church is that it is power-mad, that it would if it could exercise supreme power not only in spiritual affairs but in earthly or purely secular affairs as well. Delegates to the Second Vatican Council, says the Rev. Bernard Häring, C.S.S.R., in The Johannine Council* would like to give non-Catholics reason for thinking better of the Church. Actually the more progressive members of the Council believe that spiritual power in general, and the power of the Church in particular, should express itself in the form of service, and as an authority of love. The exalted prerogatives of the Church should have as their goal and purpose the service and profit of mankind. The Church, of course, cannot renounce the juridical powers given her by Christ, but these should bear the stamp of the primacy of charity and service.

The Church today would like to demonstrate to non-Catholics that she is aware of the impotence of force and of a purely negative attitude toward those who are "outside". In the past, apologists have often been motivated by a ruthless fanaticism for truth. Today it is generally recognized that one doesn't win hearts by "brandishing" truth in the face of an opponent. An anti-Protestant complex today would have only catastrophic results in the formulation of truth. It would not only render a disservice to unity, it would also disfigure revealed truth itself.

"The truth certainly has been entrusted to the Church to be preserved in all its purity", says Fr. Häring, "but this doesn't mean that it was given her to be em-

balded in dead formulas or merely shut up in a citadel and defended by anathemas. The truth has been entrusted to the Church to be announced as vital truth, to be formulated always in the most vital and vitalizing intelligible manner, to all men of all times and of every culture.

The Church, therefore, in the course of the Second Vatican Council, says Fr. Häring, will try to "divest herself of all legal harshness and of all dead formalism to enter into the most intimate union with revealed truth and with the great commandment of love." This done, she will be in a position "more humbly and more efficaciously to invite the separated brethren to return." Among the Fathers of the Council there is evidence of an ever-present determination to ponder, to re-think, and, wherever there may be need for it, to reform all that is purely of human tradition. As a result, there should be in the Church a more faithful and forthright grasp and appreciation of the truth of the Gospel and of those sublime norms of Christian life which we embrace and celebrate in the sacred mysteries.

--Claude L. Boehm

*Herder and Herder, 1963, \$3.50

PRICE OF MASSES (continued from the front page)

But I have known people to pay for a Mass? It is customary to make an offering for a Mass. Formerly, and in some places even today, the offering given for Masses constituted the principal means of support for the priest. In any case, the priest should receive something to take care of the needs of the altar -- wine, altar bread, candles, altar linens and furnishings, laundering of altar linens, cleaning and periodic replacement of vestments, occasional replacement of altar missals and other altar furnishings -- in general, upkeep.

How much should the offering for a Mass be? In general, since it is an offering, and since the mere request to have the Mass said is hardly more than an inconvenience, the amount of the offering should represent a personal sacrifice on the part of the person requesting the Mass; it should be in proportion to your means. In some dioceses bishops have established norms for these offerings -- for instance, \$2 for a low Mass, \$5 for a High Mass, \$3 or \$5 for an announced Mass (in a parish church), \$25 for a marriage ceremony and a nuptial Mass. These, of course, are only samples of customary offerings. They will vary from place to place, sometimes by a diocesan regulation. A person requesting a Mass should not feel embarrassed to ask the priest, "What is the customary offering, Father?" But as Catholic university students and -- hopefully -- Notre Dame graduates, you should know better than to ask, "What does it cost?"

Don't hesitate to ask to have a Mass said for your intention or for a relative or friend recently deceased or for a special occasion. If your monthly spending allowance is \$5 a month or less, the University Chaplain will gladly say a Mass upon request without an offering -- on a very special occasion, that is. He couldn't afford this as a regular practice. If, however, you are spending almost \$1 a day on smokes, cokes and bed-time snacks, you should be able to give the \$2 which is the customary offering for a low Mass in this diocese.

During November especially it would be a very appropriate act of Christian charity to have a Mass offered for a deceased relative, for a deceased friend, or for all the suffering souls in Purgatory.

* * * * *

IN YOUR CHARITY please pray for the following: Ill -- Mike Luea, Off-Campus (eye injury in lacrosse); father of James Gibbons of the Public Relations Office; friend of Arthur Randol of Dillon; uncle of Robert P. Sedlock; father of John Arbino, '62; landlady of Bill Nichols, Off-Campus. Deceased -- mother of Ed Dunn of Pangborn; father of Paul Rubeli of Badin; father of Sister Colette, S.C., of Notre Dame convent; grandmother of Richard Zang, C.S.C., of Moreau; mother of George Q. Evans, '63; grandmother of Ed. Kelly of Pangborn; cousin of Mike Sexton; grandmother of Henry Panek of Badin.

Fresh from the Pad

"TO THINE OWN SELF BE TRUE"

Self-determination, freedom to be what I am, the ability to create my own self image and arrive at my own values, to live according to my personal dignity -- this is the freshly minted "Battle Cry" of all those who refuse to be devoured by conformity and sucked in by the Image Makers. But hasn't it always been true -- there is no greater ideal than for someone to be truly himself.

Honestly and realistically to pursue this ideal demands that you be yourself in every dimension. Being a Christian is a radical part of you and a source of your dignity. Irrevocably you have been incorporated into Christ. This reality is just as much a part of you as the tongue in your mouth. It's inescapable -- to be genuinely yourself you must live according to your Christian dignity.

That's why it's such a great puzzle -- how someone who wants to be true to himself and alive to his inner dignity can:

Belch forth litanies of four-letter words;
Pass lecherous remarks whenever a skirt swishes by;
"Throw a moon;"
Soak his eyes in lurid magazines;
Revel in obscene stories.

Even the grossest among us has a difficult time reconciling such activity with one who is incorporated into Christ -- who is Christ today. And this personal dignity is a two-edged sword. What about the other fellows and their dignity? When you perform, the dignity of the whole Christ is at stake. Could this be one reason why Christ's Body is so soiled and stained today?

Other motives for correcting your undignified conduct, such as the "he-man" appeal, the clean-cut-fellow pitch, and what your mother would think, are as archaic as a zoot suit or the Rockne shift. Besides, they fail to get at the core, -- "to thine own self be true." They don't hit the radical and undeniable reality -- your true dignity.

You want to find your identity and live according to it. But your identity and your dignity are deeply rooted in your incorporation in Christ. Are you being true to yourself and your inner dignity? Do your actions make you guilty of the one sin you hate -- self betrayal?

-- Father Baker, C.S.C.

P.S. The movement of the wheels in a fellow's brain can be judged by the spokes in his mouth.