

Prayers: (deceased) mother University of Notre Dame Sunday Sermon: CHRIST OUR KING
of P. Aube, '49; bro. of Religious Bulletin Preachers: Fr. Robinson (7-9);
Fr. Engleton CSC; Father of October 28, 1949 Fr. T. Brennan(8,10:10,11:10.)
Jim Coyle (Vetv'l); Dave Stevens
a ND admirer (polio). DID HE MEAN WHAT HE SAID?

The pastor of a small New England non-Catholic church had just finished his Sunday service, we are told, and he had come into the front room of the parsonage where his charming daughter of six awaited him. She cuddled up onto his lap and said to him: "Daddy, read something to me about Jesus, as you did last night." "Well," he replied, as he stroked the little angel's golden curls, "what shall I read this time?" "Read to me again," she pleaded, "how Jesus died."

The Reverend daddy opened the New Testament to Christ's Gospel of Love where St. John describes the last night of Christ on earth before his death. The Minister read a few passages depicting the Last Supper. Coming upon the words of the institution of the Eucharist, he gently set the Book aside, and with a benign smile instructed his sweet daughter: "Now honey, when Jesus said 'This is my body'...this is my blood', He really didn't mean his real body or his real blood."

At this point the cute little thing in his lap, with all the faith and trust a six year old can display, smiled up at her daddy with a confused look and asked: "But, daddy, didn't Jesus mean what He said?"

It is our answer to this simple question asked by this sweet child that marks the difference between your Church and all others. And it is the answer to this question that explains the great mystery of the tiny sanctuary lamp in your hall chapels.

"Amen, amen, I say unto you, except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. For My flesh is meat indeed and My blood is drink indeed...He that eats My flesh and drinks My blood abides in Me and I in him and I will raise him up on the last day."

It is sound Catholic and therefore Notre Dame theology that frequent Communion is not a sort of Heavenly Oscar, a trophy, for well done accomplishment. It is rather the great Means of accomplishing well what is to be done, whether it be a matter of driving out temptation, overcoming habits of sin, doing well in classes, avoiding injury in athletic contests--or any other worthy end.

Nor is frequent or daily Communion an exclusive privilege reserved for saints or women or extra pious souls, any more than food for natural sustenance is the exclusive right and need for a select elite. Pius X, the Pope of Frequent Communion made it clear that only two requisites were necessary for daily or frequent Communion: the state of grace (freedom from mortal sin), and a proper intention (ANY motive that is neither sinful nor vain).

That young man, for example, had the right intention who came to Philip Neri in grave trouble and accepted the Saint's advice to receive Communion daily in order to rid himself of a vicious habit of sin. Herein we see the practical and medicinal effects of daily Communion...just as truly a medicine for our spiritual ills as is penicillin or plasma for our physical deficiencies.

True, no creature, save Mary herself, is worthy enough on his own merits to receive Christ daily. Priests, Sisters, Brothers, lay folk who are daily communicants are the first to recognize this, yet we place the reassuring words of Christ over our own inadequacies: "My flesh is meat indeed and my blood is drink indeed....come to me all ye that labor and are heavily burdened (with sin, with temptation, with illness, with obnoxious roommates, with family trouble, with difficult class schedules), and I will refresh you."

POOR SOULS NOVENA STARTS NOV 3. DEPOSIT NAMES: DILLON & CAVANAUGH HALLS