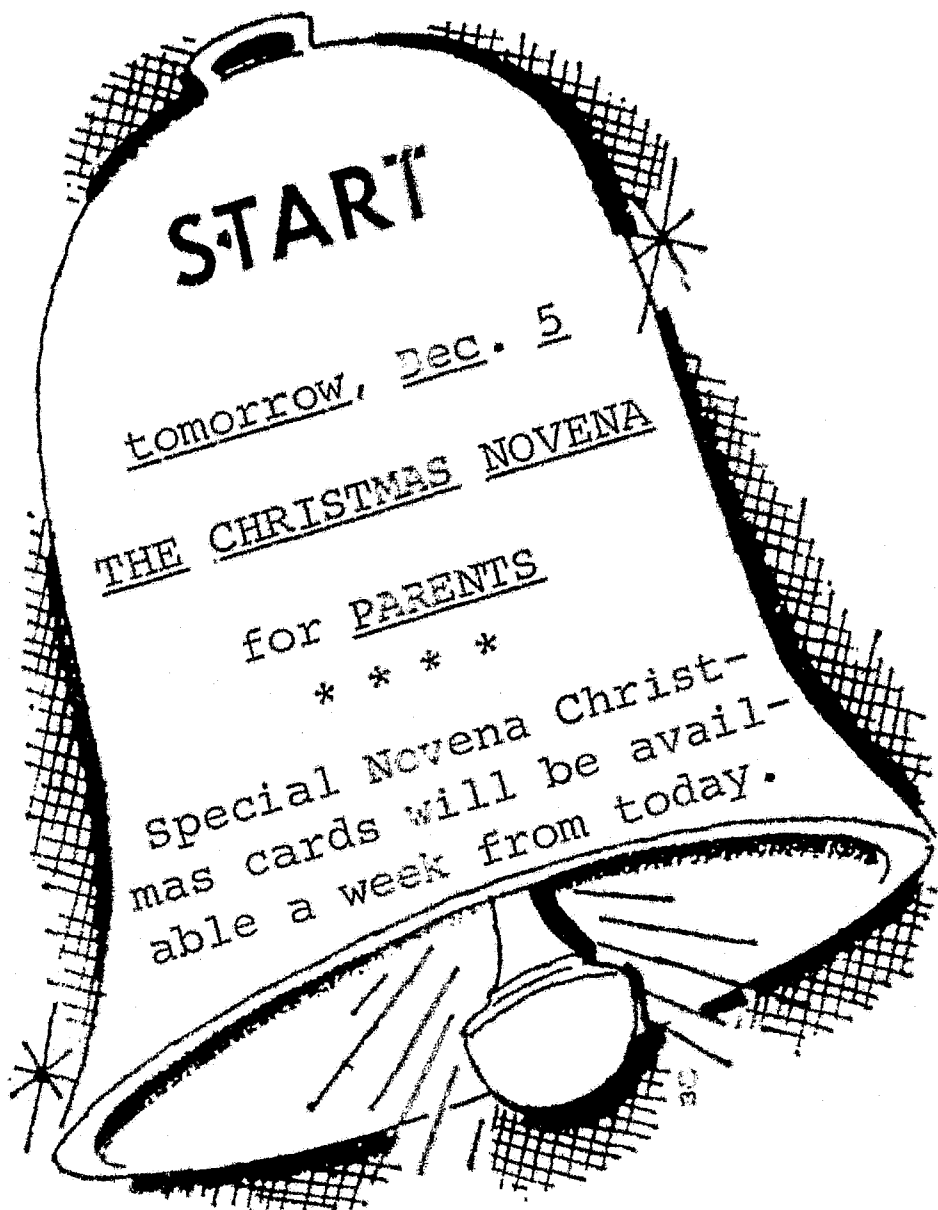
ADVENT REMINDERS

In the Question-Answer column of a national Catholic newspaper the question was asked last week: Is it not against the spirit of Advent to have pre-Christmas parties in that season? And the answer given was: Yes. Advent is a season of penance and preparation for the coming of Christ. The proper season for rejoicing is the twelve days of Christmastide.

The penitential spirit of Advent is indicated by the purple vestments prescribed by the liturgy for the Advent season. No fast is prescribed, as in Lent, but voluntary penance, the kind that should appeal to the freedom demanding spirit of this generation, is very much in order.

The tone of Advent is set in the Epistle read in the Mass for the first Sunday in Advent: "Let us cast aside deeds of darkness and put on the armor of light. Let us live honorably, as in daylight: not in carousing and drunkenness, not in sexual excess and lust, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ."

Pre-Christmas parties -- or any kind of parties or "socials" during Advent, even though they may not be characterized by drunkenness, sexual excesses, and quarreling -- do not reflect the putting on or the preparing to put on the Lord Jesus Christ. In fact, when sponsored by Catholic university students who should be Christian leaders, such parties can actually be a scandal. For to scandalize it isn't necessary to lead another directly into sin. To encourage or foster a spirit which leads away from the Christian ideal is to give scandal because "he who is not with me is against me, and he who does not gather with me scatters." "Much will be asked of the man to whom much has been given." This is the measure of a Notre Dame man's responsibility to lead, at least by example.



In the Liturgical Spirit.....

THE NEW GENERATION

What are the youth of today thinking about the liturgical changes? What will their Church be like in 1984?

Each wave of human beings inherits the past, and is responsible for the future. Most of us in our forties, fifties and up recall the tinsel trappings of the 1920's and the searing uncertainty of the 1930's. This includes many parents, older persons in the professional and laboring ranks, law-makers and industrial leaders. Many priests (and most bishops) are also of this group.

Now we are followed by the World War II and post-war generation: those now in their twenties and thirties. This wave includes the young married and their children, the younger teachers and writers, scientists and engineers, executives and the majority of the wage-earning population. Many of our priests are of this generation.

It would be absurd, of course, to classify Catholics on such a rigid chronological basis. Our growth in Christian life is not quantitative, by years; rather, it is qualitative, by vitality. Yet we cannot ignore certain differences that are linked to age.

Older persons feel more the pull of the past, and are less apt to seek and hope for a sense of renewal of things religious. The younger Catholic is more likely to find old ways wanting, to ask new questions, and to search out new answers. The experience and the wisdom of an older man are more easily dismissed by the younger -- just as the fresh knowledge, insight and energy of the young are too readily brushed aside by those who are older.

In her schools, the Church strives for the formation of the "whole man." The liturgy is a school; it has its educational role as well as the central function of God's praise and man's salvation. It teaches man that purpose which oversees and outreaches all his other goals: to live as a part of the body of which Christ is the Head, in a manner that will enroll him in that society beyond earth in which Christ is the Second Person of the Godhead.

The liturgy teaches man not to try to live by bread alone. Only in Christ does man's whole nature (body and soul) live the abundant life. Yet it also teaches him not to despise bread and material things. God looked upon all creation, and saw that it was good. Jesus taught us in His own prayer to ask for our daily bread. The materialist and the spiritualist are shaky guides for a man trying to be whole. This is one of the lessons of the Incarnation -- "The Word was made flesh, and dwelled among us."

Further, the public worship of the Church teaches man that he cannot live to himself alone. He is a part of the whole community.

It is significant that Shakespeare put the famous tale, "To thine own self be true," on the lips of an old fool, Polonius. Contemplative monks (who withdraw from the world) keep the salvation of that world as the constant subject of their prayer. Men pray together to their God because this dependence on each other is a human mark. Yet our philosophy goes astray if we swing to the other pendulum of "collectivity." Man is responsible not only for his brother, but for himself. His knowledge, his power, his decisions must remain his own. It will not do to bury them in a mass of togetherness. The rugged individualist, living to himself, is as far from the Christian goal as the anonymous, conforming cog in the social machinery.

All this, the Council Fathers discussed in their preparation of the Constitution on the liturgy. One of America's best liturgists, Dr. Frederick R. McManus, has expressed it well:

"... the audible and visible sides of Christian worship recognize the wholeness of the human person as created by God -- with lips to sing and legs to walk in God's honor."

And regarding the social nature of liturgy, Dr. McManus writes:

"It is God's will that we, individuals that we are, should be saved as a Church, as a people, as His people. The community of the faithful is not the enemy of the individual but his strength. The liturgy does not surpass the piety of the participant but lifts it up, gives it growth and meaning in the assembly -- because of the union with Christ and with His members."

We are blessed today that both the older and the younger generations have helped to produce a climate in which changes in the liturgy were called for. Now we are giving new form to the substantial fact of human worship. It is a time for noble work, even for greatness. Our pastors are charged to "promote the liturgical instruction of the faithful, and also their active participation in the liturgy, both internally and externally." Our people are charged to take their proper roles, specialized (e.g. lector) or general (the reciting or singing congregation). Difficulties there will be, and the usual pangs of change, but none too great for the devout Catholic. If he starts now, if he knows why it is being done, if he carries it out to the best of his ability -- that will be the renewal.

And the new generation? Its young members will find one practical result -- the unifying of their life in Christ. Many of them are learning of the new riches of the sacred scriptures. They are thinking of other Christians and those not baptized, in an ecumenical mood, rather than a belligerent and beleaguered frame of mind. They are eager to know the Church's social teachings for the ills of poverty, conformity, prejudice and parochialism. They are learning more about theology's place in the community of arts and sciences. They are building their futures on a broader (and hopefully, a deep-

er) base of the Christian message.

Today, now, the 1960's, we all come together, pooling our experience and love for the Church with the new knowledge and hope for the Church. Tomorrow the new generation can have a deeper insight into the mysteries of our faith. It is not time for gloom, delay, or lingering over the past. It is a time for Christian optimism, for hope and fulfillment.

--by Archbishop Paul J. Hallinan

--from How to Understand Changes in the Liturgy

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THE IMMACULATE CONCEPTION

Next Tuesday, December 8, is a holy day of obligation. It is a day on which one may legitimately set aside Advent penance to rejoice with the Church that the Mother of the Church, to use Pope Paul's new title for Our Lady, was granted the first fruits of Her Divine Son's Redemption.

The day before the Immaculate Conception, Monday, December 7, is a day of penance -- doubly so. It is a day in Advent, and as the vigil of the Immaculate Conception it has been designated -- only a few years ago -- as a day of fast and abstinence. Notre Dame students are dispensed from the fast and abstinence, but not from the penance demanded by the day.

The Mass schedule for December 8 will be the same as on Sundays -- at 7:15, 8:30, 9:45, 11:00, and 12:15 in Sacred Heart Church; at 8:30, 9:45, 11:00, and 12:15 in Stanford-Keenan Chapel. There will be no 5:10 Masses in the halls or in Sacred Heart Church next Tuesday.

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IN YOUR CHARITY please pray for the following: Deceased -- August Backus, bell captain at Morris Inn since 1952; Mother M. Rose Elizabeth, C.S.C., former superior general of the Sisters of the Holy Cross; father of Jesse Trevino of Dillon.

FATHER JOSEPH MAGUIRE, C.S.C.

The funeral Mass this afternoon at 3:30 was sung for the repose of the soul of Father Joseph Maguire, C.S.C., who died last Tuesday evening in Holy Cross House, across St. Joseph's Lake from the campus. He had passed his 93rd birthday last October 28.

His obituary notice made note of the fact that he had been ordained almost 68 years ago, that he was one of the few persons who remembered Father Sorin. Between 1897 and 1920 he headed the chemistry department at Notre Dame, and in that capacity is generally credited with persuading Rockne to remain as chemistry instructor after graduation. During those years he taught Father Nieuwland for whom the science building is named.

As recently as 1953 he was teaching in the theology department at Notre Dame. He was still doing figuring skating at the age of 83 and attended football games at the age of 90.

For his devoted years of pioneer service to Notre Dame, he merits the charity of our prayers.