HOLY WEEK IS MORE THAN A MEMORY

Holy week is the yearly commemoration of the crowning moment in salvation history. Christ our Lord suffered and died, we recall, that we might live. But we live today because He died and rose from the dead almost two thousand years ago. That is why Holy Week is more than a memory.

Participation in the liturgy of Holy Week brings history into the present. It is our method of renewal, at one and the same time a means of deepening our appreciation of these sacred events and a measure of the value we place on our Christian heritage.

Here at Notre Dame these liturgical services are carried out with a solemnity and a completeness which is not possible in many parish churches. In the past, even when Easter vacation was longer than it is this year, students have been known to remain at Notre Dame during Holy Week precisely to become immersed in the spirit of these solemn days -- away from the distractions of worldly amusements, of the noisy world of commerce and trade, even the more secular surroundings of home life. Because the Easter vacation is short it was anticipated that many students would stay here. Hence the services have been moved from Sacred Heart to Stepan Center in order to accommodate the extra crowd.

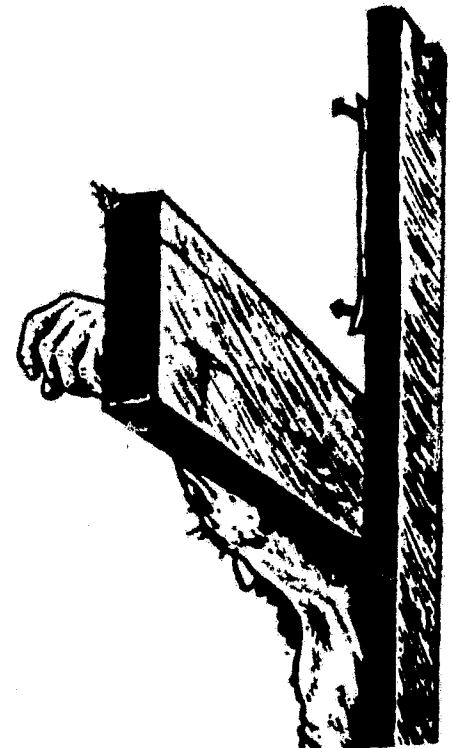
Easter will have a new and richer meaning -- indeed Easter will be a new experience in joy -- for those who involve themselves in the liturgy of Holy Week. Dying with Him we live with Him.

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The gift of the Eucharist and Our Lord's death are in the deepest sense one and the same mystery.

The love that drove Him to die for us was the same love that made Him give us Himself as nourishment. It was not enough to be giving us gifts, words, instructions; He gave us Himself as well. Perhaps we must seek out Woman, the loving-mother, to find someone who understands this kind of longing: to be giving not some thing, but rather oneself -- to give oneself, with all one's being. Not only the spirit, not only one's fidelity, but body and soul, flesh and blood, everything -- this is indeed the ultimate love, to want

(continued on the back page)



About Books.....

WITH CHRIST WE DIE; WITH HIM WE RISE "Our whole Christian life is a process of dying and rising with Christ," says Fr. Charles Davis in his recent book, Sacraments of Initiation.\* Our dying and rising with Christ, however, he tells us, is not something that happens all at once, for it is only gradually that we receive the fullness of our redemption.

"In becoming members of the Church by baptism," he reminds us, "we are not just joining a society of men. The Church is no ordinary society. It is the Body of Christ. To join the Church is to be made one with Christ." This, however, confronts us with a great mystery. What took place in Christ when he died and rose again must take place in us too. We do not become Christians simply by accepting the teachings of Christ and receiving from him the graces that he merited in His redemptive work. We become Christians only by sharing in His redemptive work. We have to re-live in our own experience the death and resurrection of Christ.

We often seem to be unaware of the implications of our baptismal death and resurrection, he tells us. We neglect the study of the symbolism of baptism and the history of its celebration (both of which are given in this volume). Many people think that the metaphor of washing sums up all the teachings of the Church on baptism, but such an impoverished point of view fails to do justice to the purpose and effects of the sacrament. Water, the chief baptismal symbol, has a double meaning. It is at one and the same time a symbol of death and symbol of life.

Saint Cyril said, "You were

\*Sheed and Ward, 1964, \$3.50

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plunged into the water of baptism and came forth, signifying Christ's burial and resurrection. By this action, you died and you were born, and for you the saving water was at once a grave and the womb of a mother." If the waters of baptism are the tomb in which man the sinner is buried, they are also the vivifying element in which the new creature is generated. Of course being born a new creature, a person should live up to that newness of life.

We have to become alive with the life of Christ, says Fr. Davis. Christ is still living, and the sacraments are still his doing. We have passed from darkness to light, from slavery to freedom, but the transition is not yet complete, and what remains to be done is growth in that life into which baptism was the birth.

"Our personal relationship to Christ is that of brothers," Fr. Davis says. He should be the model of our life, the pattern after whom we are formed. We are joined to him, and our personal intimacy with him should be expressed in terms of an identity -- an identity of ideals, an identity of personality.

-- Claude L. Boehm

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*Baptism is the nuptial gift of the risen Lord to his young bride the Church.*  
--Karl Adam

For Freshmen Only .....

BOTH SINNED

They were both Apostles.  
They were both Christ's friends.  
They both sinned.

The blustering and emotional St. Peter became paralyzed with fear when questioned by the young maid-servant. He was a coward and in his weakness he fell. He denied Christ. But just one look from Christ was enough for Peter. In that look he painfully realized his disloyalty to Christ. He was humbled and in his humility he admitted his lack of love. He was truly sorry.

Judas, the shrewd businessman, saw a chance to make a "killing". He was worldly wise and knew a good deal when he saw it. His blinding avarice made him stubbornly refuse Our Lord's advances: "Friend for what purpose have you come?" In his weakness he fell. He sold Christ. But when he saw his mistake he couldn't accept his failure. He wasn't humble enough. He ran away from his failure and weakness. He couldn't be sorry.

Most of us are like St. Peter. We fall through weakness, passion, and a lack of total love. But we are sorry, humbly admit our weakness, and begin again to try to love. But there are some of us like Judas. These are the "angry young men". In their fierce value struggles, in their search for absolute truth and complete independence they lash out against persons, institutions, and even God. Without trying to calm the storm that rages deep within their souls, without facing the reality that is themselves with its weaknesses and shortcomings, and without seeing the real hurts that cause their bitterness they rebel against the obvious sins of the world. Feverishly wrapped-up in negative battles they fail to take a good look at themselves and so make it almost impossible to realize that Christ loves them as they are (as He loved Judas). They just haven't the humility to accept themselves as Christ accepts them.

Like Judas these young men harden themselves against Christ's constant tugging. They by-pass the confessional. They refuse to let Christ, sacramentally present in the tabernacle, break through their three inch armor plate. They can't bring themselves to fall on their knees and worship at Mass. And all of this because they can't really accept themselves.

The "angry young man" is very unhappy. In trying to battle the world he has avoided the big battle with self. In his attempts to be realistic he has failed to face himself realistically. Only when the battleground shifts from the periphery of his life to dead center will the angry young man be able to see himself for what he is -- an object of God's tremendous love.

-- Father Baker, C.S.C.

## Schedule for Holy Week

- HOLY THURSDAY Solemn Mass in Stepan Center at 5:00 p.m.  
Mass will be concelebrated by twenty-four priests with Father Howard J. Kenna, C.S.C., provincial superior, as principal celebrant.
- Confessions: 11:15 a.m. - 12:00 m. Sacred Heart Church  
4:00 p.m. - 4:45 p.m.                   "  
6:45 p.m. - 7:30 p.m.                   "
- GOOD FRIDAY Good Friday Service in Stepan Center at 3:00 p.m.
- (Good Friday is a day of strict fast and abstinence. The Notre Dame dispensation does not apply.)
- Confessions: 11:15 a.m. - 12:00 m. Sacred Heart Church  
1:30 p.m. - 2:45 p.m.                   "  
6:45 p.m. - 7:30 p.m.                   "
- HOLY SATURDAY Easter Vigil in Stepan Center at 8:00 p.m.
- (Bishop Pursley has dispensed the entire diocese from fast and abstinence on Holy Saturday.)
- Confessions: 11:15 a.m. - 12:00 m. Sacred Heart Church  
4:45 p.m. - 6:00 p.m.                   "  
6:45 p.m. - 7:30 p.m.                   "
- EASTER SUNDAY Masses on the regular schedule in Sacred Heart Church:  
7:15, 8:30, 9:45, 11:00, 12:15  
(No Masses in Stanford-Keenan Chapel)

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The Altar of Reposition for adoration of the Blessed Sacrament from the end of Mass on Holy Thursday until the time of the Good Friday Service will also be in Stepan Center. The hours between 9:00 and 12:00, Friday morning, have been assigned to the University personnel -- students, priests, and faculty. Other periods, including the night hours, are taken by the seminarians from Moreau and Holy Cross, by the Brothers from Dujarie and Columba Halls, and by the Sisters.

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Watch the bulletin boards in the halls for details on the students' Day of Recollection -- beginning Thursday evening and ending with the Good Friday Service.

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EUCCHARIST AND THE CROSS (continued from the front page) ..... to feed others with the very substance of one's own self. And for that Our Lord went to His death, so He might rise again in the resurrection, in that condition wherein He desired to give Himself to all mankind for evermore.

--Romano Guardini in Jesus Christus