

In newness of life

PALM SUNDAY, the commemoration of Christ's triumphal entry into Jerusalem, His path strewn with palms.

HOLY THURSDAY, the celebration of the Lord's Last Supper and the institution of the Holy Eucharist.

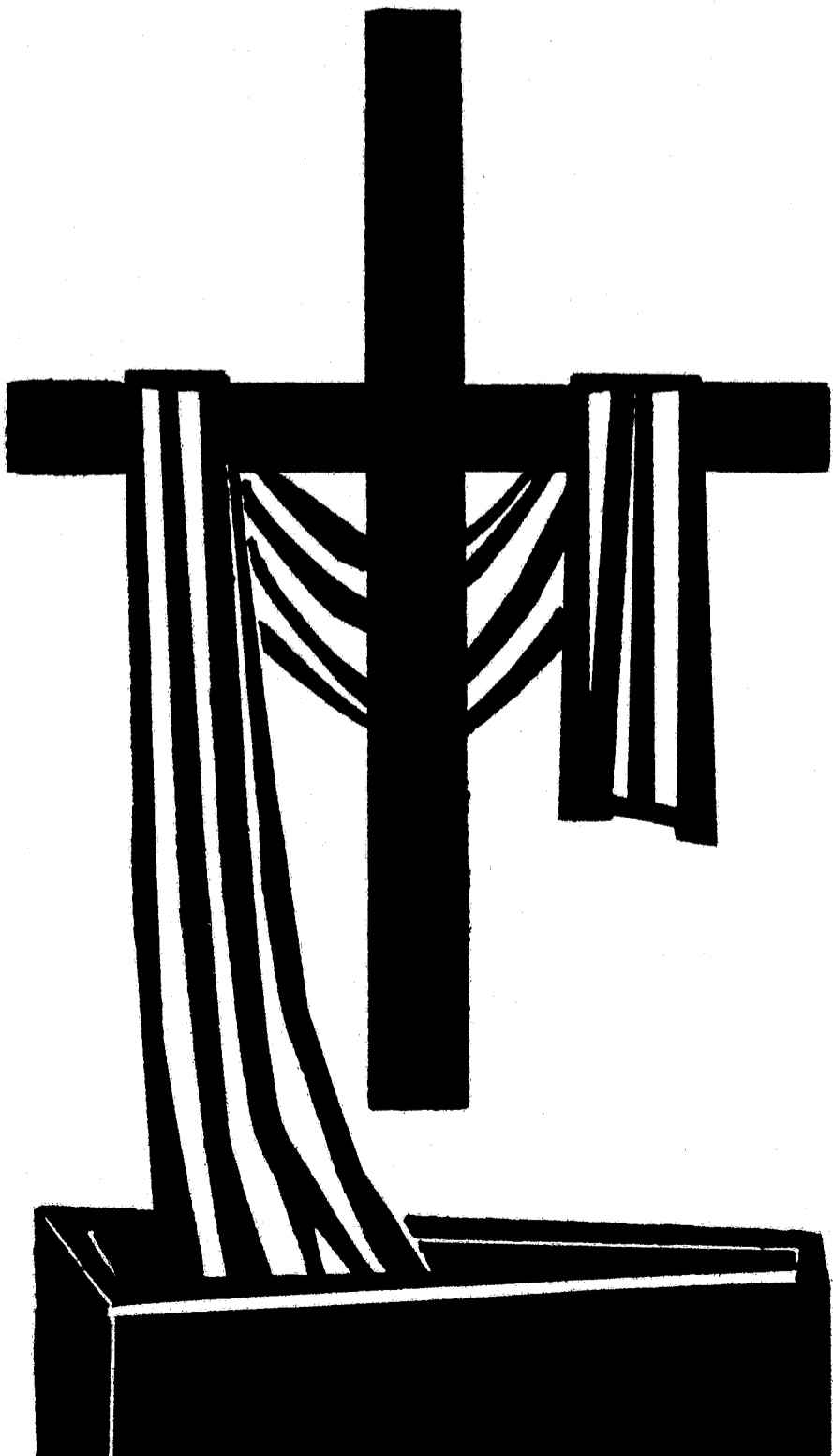
GOOD FRIDAY, the celebration of Christ's passion and death in the triumph of the Cross.

EASTER VIGIL SERVICE, the renewal of our Baptism in Christ and the celebration of our Lord's Resurrection.

These are the most solemn and important days in the year. They both commemorate and re-enact the fundamental purpose of our Christian effort.

During these solemn days of Holy Week the committed Christian is not satisfied merely to attend the services, but he enters with Christ into His suffering, even unto death. (Where then is there place during this week for worldly amusements and distractions?) And having died with Christ he rises with Him to the New Life. The thrill of this New Life is true Easter joy. He becomes the type of Christian envisioned by Pope John in Peace on Earth.

"Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellowmen."



TEMPTATION TO BE SECOND-RATE

The greatest temptation for the college student today, says Fr. Greeley in And Young Men Shall See Visions* is to settle for the second-rate because the first-rate demands sacrifice. To succumb to such a temptation, he says, is the surest way to unhappiness. "You will never be satisfied with what you are doing, and you will come to hate those who were responsible for your choice. Young men have visions, and it is essential that these visions be realized."

Strangely enough, one of the things which often kills a young man's visionary tendencies, is a romance, an engagement. Nothing, says Fr. Greeley, will more "quickly turn people into dull, sedate members of the middle class than the process which is somewhat inaccurately known as 'falling in love'. One of the main forces which impel human beings to mediocrity is the mating instinct."

The nay-sayers to your Vision, he says, may even be the members of your own family. "So many parents have planned every detail of their offspring's life since before their conception that they cannot bear the thought of any deviation from the plan. They often want to see enacted in their children's lives that which they hoped for in their own life and didn't find...The present generation of parents grew up during the harsh years of depression and war. They find it very difficult to think of any life goals beyond the economic and social."

Other relatives may be even worse. "They have a vested interest in seeing that you are not

different from them, because if you are different, it will serve as a living proof that their choice has not been the right one. Heart-to-heart talks, ridicule, ostentatious display of their alleged satisfactions, are their weapons for making you look and feel like a fool."

"Your own friends, the neighborhood group, the environment in which you grew up are also a threat to the Vision... They have sold out, they have settled for the 'good life' as it is narrowly conceived in this country, and they would rather not be disturbed by new ideas."

Such quotations as these give only a suggestion of the many good things to be found in this work. This book takes the form of a series of letters written to an American student spending a year at the Sorbonne. Father Greeley sees the undergraduate as passing through that period of life when the real beginnings of freedom are to be found in the human personality. "When those years come to an end, freedom normally comes to an end too. Right now you have been liberated from the restrictions of adolescence, and you have yet to be enslaved by the restrictions of adulthood." At this period of life, a person decides either for or against

his vision. In the latter case, he succumbs to such things as "suburban-itis." In the former case, he preserves the qualities of mind, sight, and spirit which mark all those who have ever accomplished anything worth-while in life.

--Claude L. Boehm

A NOTE OF THANKS The father and mother of Tom Tharpe have written to Father Hesburgh expressing their gratitude to him and requesting that he "in some way express our sincere thanks to everyone at Notre Dame for their kindness and sympathy." And they beg continued remembrances of Tom and of themselves in the prayers of all at Notre Dame.

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Holy Week Services - 1964

- PALM SUNDAY** Masses in the Crypt at 5:00, 6:00, 7:00, 8:00, 9:00. Solemn Mass in Sacred Heart Church at 10:00. (Blessing of the Palms at the Grotto preceding Mass, weather permitting.) Last Mass in Sacred Heart Church at 12:15.
- MONDAY, TUESDAY, WEDNESDAY** Masses in the Crypt at 6:00, 6:30, 7:00, 7:30, 11:30 a.m. and 5:30 p.m.
- HOLY THURSDAY** Low Mass in the Crypt at 7:00 a.m. Solemn Mass in Sacred Heart Church at 5:00 p.m.
- GOOD FRIDAY** Services in Sacred Heart Church at 3:00 p.m.
- HOLY SATURDAY** The Easter Vigil in Sacred Heart Church at 8:00 p.m.
- EASTER SUNDAY** Masses in the Crypt at 5:00, 6:00, 7:00 a.m. Masses in Sacred Heart Church at 8:00, 9:00, 10:00 and 12:15. The 10:00 Mass will be a Solemn Mass.

Note No. 1: There will be no confessions heard Saturday evening in Sacred Heart Church.

Note No. 2: There will be a 5:10 Mass tomorrow (March 21) in Sacred Heart Church. This will be the last 5:10 Mass until classes resume on April 2.

Note No. 3: Your Notre Dame dispensation from fast ceases as soon as you leave the campus to begin your Easter vacation.

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IN YOUR CHARITY please pray for the following: Ill -- Thomas A. Volini, first semester in Keenan; Thomas W. Pangborn, University Trustee; wife of W. A. Chervenak, '51. Deceased -- father of Fred Nelson, Off-Campus; father of Dave Garner of Dillon.

Fresh from the Pad.....

YOU ARE SAINTS

The hill of Calvary Christ began to climb at His birth. Its summit was the target of His life and teaching. Reaching its peak was the moment of His life: the moment when His whole doctrine of self-sacrificing love was graphically displayed, the moment when the Christian paradox (If a man will save his life, he must lose it.) was realized in His own flesh. This was the moment of complete self-giving. Hung on the pulpit of the cross His tattered frame preached the final sermon of love. Mounted against the clouded sky He is without the least shred of self-glory. He is stripped naked, vilely abused, ridiculed, betrayed, denied, abandoned, scoffed at, spat upon, and degraded in every possible way. He is the lowest of men. But only by going through such self-abasement could He break through death's dark tomb and come to luminous glory and a new life. Calvary was simply the launching pad for a new life.

There is no other way to new life and glory. You and I must enter the death struggle. "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me." Our grabby selfishness and our hungry seeking for self-glorification must die. This interior death must be wrung out in the depths of our person. Sin is selfishness and only as selfishness dies in us can we live the new life of the Risen Christ.

While in death's strangle hold, we were sunk in the cleansing tomb of Baptism, and we rose with a fabulous new life. The Paschal mystery has been realized in each of us. This is why on Easter Sunday we should joyfully shout our lungs out with Alleluia. Christ, our Brother, has conquered sin and death once for all, and this new life of the Risen Christ is ours. We have the very life of God coursing through our souls. We are saints.

But how empty will be our Alleluias if our death is just a by-gone symbol and not a living reality. We abdicate our sainthood when we refuse to live because we are afraid to die.

--Father Baker, C.S.C.

P.S. Only by being buried with Christ will we rise with Him.