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### MORE MORES THAN MORALS

Original sin isn't the only reason why homo sapiens goes about clothed - more or less. Climate sometimes demands it. But even where and when heat sometimes makes clothes an encumbrance, the natives -- primitive and sophisticated -- have come to regard clothing as an adornment. And anyone who would deny that covering the human frame doesn't frequently cover a multitude of imperfections, is a starry-eyed unrealist, indeed. There's a whole philosophy of clothes, of course. Anyone with a stout heart and a staunch will might dip into Thomas Carlyle's Sartor Resartus to get a glimpse of one such philosophy. Here we'll just hit a few applicable high spots.

ROSARY AND HYMNS. . . .

. . . at the Grotto. . .

. . . . . 6:45 p.m.

Tonight	Howard Hall
Wednesday	Keenan Hall
Thursday	Fisher Hall
Friday	Cavanaugh Hall

Civilized society -- even in this free and easy mid-twentieth century -- still demands definite attire for particular occasions. A "formal" means a particular type of dress for male and female; a "semi-formal" means something else. When a lady is presented to the Queen of England, a certain type of dress is de rigueur; and the attire of ladies presented to the Holy Father in private audiences is strictly regulated. Sometimes these customs change or are relaxed. But when it happens, it's news. So it was news when President Eisenhower abandoned the top hat for a Homburg at his inauguration. President Kennedy reverted to the "Topper" and so it was news again when President Johnson selected a common soft hat. It will take more than two presidents to topple the top hat as regular inauguration attire.

So there are special kinds of dress for a dinner party, for a lawn party, for a polo match, for a businessmen's luncheon, for a beach party, and for a pajama party. And a special type of attire for worship, that is, for the ministers at the altar. For the worshipers? Well, not exactly, but it seems reasonable that some decorum in dress be shone.

It's taken a long time (hasn't it?) to get to the point that semi-nudism in church, especially at Mass, is inappropriate. Objectors may say that the God whom they adore sees not only beneath the layer of clothing but to the very heart itself, and that as a consequence, clothes are unimportant when one worships. Yet one doesn't appear before the Queen or before the Holy Father in chopped

(continued on the back page)

SCHILLEBEECKX ON MARY "An explicit veneration of Mary is a vitally necessary condition for the full flowering and normal adult maturity of Christian life," says Fr. Schillebeeckx in his new book, Mary, Mother of the Redemption.\* However, it is most important, he says, that all of us should be very discreet in our propagation of one or another of the particular forms of Marian devotion. We should realize that Mary can only be understood when seen in the perspective of Christ, and that it is an error to view Christ from the perspective of Mary.

The distinctive quality of our veneration of Mary, he tells us, is based on the objective fact that God has geared the mystery of Mary to the redemptive mystery of Christ, and hence to the essential mystery of our own lives as Christians. "A task of great importance for all men was assigned by God to Mary in connection with the vocation of mankind given to us in the person of Christ. Her unique place within the plan of salvation is an appeal made by God to all men. We are bound, in faith and love, to recognize this call and to give our assent to it, because we must, in our constantly growing consciousness of faith, enter into the scheme of salvation in accordance with God's objective will."

We should realize, Fr. Schillebeeckx says, in faith and living dedication, Mary's special relationship to all of us -- and this realization should lead us to turn this relationship into an effective motivating force for the increase of our religious fervor as Christians.

We say that our way to Christ is through Mary. However, this

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fact is often misinterpreted. "One of the commonest errors is to think that the man Jesus is rather remote from us and that the gulf is, as it were, bridged by Mary. To regard Mary in this way as the link between ourselves and a distant Christ is totally to misconstrue the deepest meaning of the Incarnation -- the fact that Christ became our fellow, a man like us."

In many of our practices of devotion to Mary, "we should distinguish between the essential core of the devotion and the language in which it is expressed. Many excellent devotions are deprived of their potency and efficacy because they are still presented in our day and age in a language and terminology which were perfectly intelligible and acceptable to people in the past, but nowadays tend to go very much against the grain."

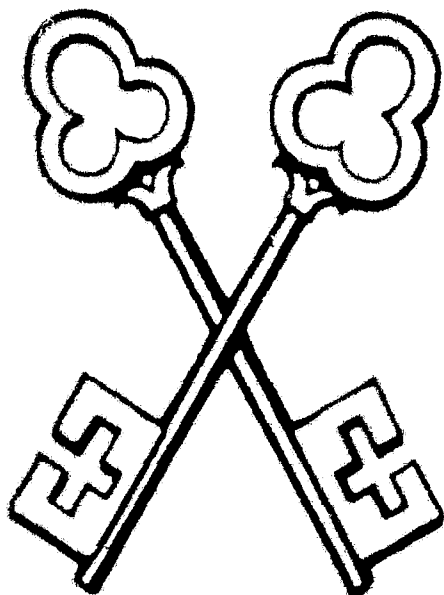
Take, for example, the phrase slave of Mary. "The greatest tribute which could be paid to St. Louis Grignion de Montfort would be to free his profound vision from its now out-of-date terminology, which today hinders rather than promotes devotion to the Blessed Virgin."

--Claude L. Boehm

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IN YOUR CHARITY please pray for the following: Ill -- uncle of Jorge Mas of Breen-Phillips; Prof. Jose Corona (retired) of the Modern Language Dept. Deceased -- father of Charles Schnepf.

LOVE MEETS LOVE IN CONFESSION



There is some current complaint that if we make the sacrament of Penance too much a celebration, a time of rejoicing and an occasion for grace, - penitents will lose their horror of sin and forsake their fear of the Supreme lawmaker. This may be true. And it may even be good. But it will be necessary to explain this explanation a bit.

As things stand the children of God, in many cases, go into the confessional in fear and trembling. They worry not only because they have offended God but also because they are not so sure they qualify for forgiveness. In other words, their concern is largely a self-centered concern - and badly oriented. For in final analysis this concern is taken up, mistakenly, with the thought that God's mercy is uncertain. That is why there is excessive fear of sin - and, in the end, fear that there is not enough fear.

This situation grew out of a dwindling understanding both of man and of God. Man's native capacity for good was overrated and God's mercy was underrated. The situation we mention also grew out of a failure to consider that love is a stronger force than fear and that in the sacrament of Penance love meets love.

In Penance man's love meets God's love. Man's love is enshrined in his sorrow over his weakness, and God's love is enshrined in His compassion for man's weakness. And all this love comes together in the living vibrant person of Jesus Christ who remains in the Church under a sacred sign by which His original mission is prolonged on earth: "I came to call not the just but sinners to repentance."

An excessive fear of sin and a hidden mistrust of God's mercy produced a Catholic mentality which stressed the technicalities and legalisms of the sacrament. And this man-made mood of depression and anxiety in some cases produced scrupulosity and, in almost all cases, hindered grace and spiritual growth. In a way it also undermined the long range determination necessary for a successful purpose of amendment.

Man's weakness will always remain. But God's mercy is forever and forever. And this particular glory of God is made visible in the sacrament of Penance where not only is man restored to justice but God is honored in the process. And in the sacred process of

SENIORS! Set aside some time for a general confession. If you have problems, don't leave Notre Dame without settling them. Others, without problems, perhaps need a spur to their complacency. For all, a general confession provides a spiritual springboard for the new and different life ahead. Don't put off making one. You will never again have so large a choice of confessors.

sanctification through sacramental confession the whole Church, the Mystical Body of Christ, is given new life and vigor. And this is also cause for joy among the angels of heaven.

Love will grow and fear will recede among penitents when they become more deeply and fervently impressed with the fact that in the confessional they go to meet Christ in person. What they may see through the screen is the earthly form of a man, himself a sinner, raising his hand in absolution. What they hear, now each in his own native tongue, is one of the most comforting words in any language: "I forgive you your sins." The hands and the voice are the human instruments of salvation but the heart made visible is the heart of Christ.

And in the moment of reconciliation Divine Love is vindicated and the vocation of man to seek God's glory and his own holiness is fulfilled.

And let no man say that this view of sacramental confession will lead to laxity. And let no one say that any other view of Penance will ever lead to perfection. Genuine love is a stronger force than fear in the keeping of God's law. If you cannot trust a man in love to keep the law you cannot trust a man in fear. And deep love must enter into any program by which man seeks the fulfillment of his mission as a Christian.

Sacramental Confession is not only a means of leveling the mounds of sin in our past. It is also a way of strength and vigor and perfection. And this is true mainly because it is a living encounter with the living Christ who heals those He touches and sets the face of His beneficiaries toward a new life of love.

--Rev. Joseph A. Hughes in the Register

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CLOTHES (continued from the front page). . . off Levis, beach sandals, and a T-shirt -- or even in walking shorts, for that matter. Not that there is anything wrong with walking shorts. It's just that one generation can't uproot the mores of centuries. And as long as our society recognizes that certain types of attire are appropriate for particular duties and functions, it seems quite reasonable that some decorum be practiced in the attire worn for worship.

The story is told of a Holy Cross missionary in India many years ago whose little altar boy showed up one morning in only his birthday suit. Such unattire was sanctioned by custom for little boys, but the missionary, trying to inculcate a primitive philosophy of clothes, suggested that for serving Mass he ought to wear something. After all, the priest wore many vestments to fulfill his role. So the youngster ran off home and came back clothed -- in a hat. Our culture hasn't advanced to that stage, especially for college men.