
HOLY OBEDIENCE

Lead, Kindly Light —
Lead Thou me on.

J. H. Card. Newman.

God said, "Go to Rome!"
And Newman went;
Pius said, "Go, teach the Irish!"
And Newman went;
Cullen said, "Go, teach the English!"
And Newman went;
Manning said, "Go, hide yourself!"
And Newman went.
Newman was obedient.

JOHN P. WALSH, '56.

ADVENT

"Aspiciens a longe, ecce video Dei potentiam venientem..." The first response of matins for the first Sunday of Advent thus ushers in this first part of the Ecclesiastical Year, setting the mood for the season with a description of the attitude of watchfulness that prevails. From the stem of Jesse, according to the prophecy of Isaias, there was to come forth, in the fullness of time, a most fair flower, and that flower was to be the long awaited Messiah. The first of the two Theophanies of the divine magnificence, the cosmic creation, had long been accomplished, and the world was waiting wrapped in a mantle of darkness and sin, longing for deliverance through the second, the human redemption, to be effected by the Incarnate Son of God.

Inasmuch as the liturgy of this season manifests a longing for light in darkness, for deliverance out of the miseries of sin, Advent earnestly recalls the period before the coming of Christ and the preparation before the coming of the Savior, for His birth as man. It also seeks to evoke in the hearts of the faithful an earnest desire to be united with Christ by grace. The soul, however, longs to be still more closely united with the Saviour, that it may look forward with confidence and joy to His second coming for the judgment. Advent begins with the Sunday nearest the feast of Saint Andrew (November 30). According to mediaeval liturgists, St. Andrew inaugurates the ecclesiastical year because he showed his brother Simon Peter the way to the Lord. Moreover, this apostle, the first one to be called by

Christ, loved the Cross which is the key to the kingdom of God.

On unfolding the vast panorama of the season of Advent, it can be readily noted that there exists a four-fold parallel in its structure: an actual scene; a physical seasonal scene; an ecclesiastical seasonal scene; and a futuristic or prophetic scene. The first of these is contained in the purely historical aspects of the season as it recounts the marvelous crescendo of events from the first feeble rays of glimmering hope to the ultimate act of the Incarnation. The second becomes apparent on considering the sympathetic display of the natural order that is reborn with each new year. The third considers the rebirth of the Word made Flesh in the hearts of all men, while the last looks forward to the last judgment and the final coming of the Lord.

The liturgy of the four weeks of Advent is partly serious and partly joyful. In harmony with the solemn character of the season, there are the exhortations to the faithful to prepare their hearts for the coming of Christ, frequently expressed in the words of John the Baptist; the references to this great preacher of penance; the law forbidding the solemnizing of marriages; the silence of the organ during the high Masses of the season; the omission of the *Gloria* except in the Masses of the feasts; the use of vestments of violet color; and the practice of fasting. The joy of Advent is expressed by the frequent recurrence of the "Alleluja" at Mass; by the gradation of the descriptions of the Messianic joy, coming to a climax toward the end of Advent. Joy is manifested in a special manner on the third Sunday of Advent by the playing of the organ and the decoration of the Altar with flowers.

The Sacred Liturgy, during this time, gathers from the Scriptures all those passages which are most forcible and best adapted to express the intense and joyful longing with which the holy patriarchs, the prophets, and the just men of the Old Testament hastened by their prayers the coming of the Son of God. We cannot do better than to associate ourselves with their pious feelings, and pray the Word made Flesh that He will deign to be born in the hearts of all men and spread His kingdom likewise throughout those many lands where as yet tongues have not shaped His holy Name, and whose inhabitants still sleep in darkness and in the shadow of death.

— EDITORIAL.