

University of Notre Dame
Religious Bulletin
May 14, 1932

Questions From The Questionnaire.

123. What makes seniors so dumb?

Ans. See the Religious Bulletin for October 3, 1931: "Educating the Blockhead."

124. When is kissing sinful and how great a sin is it?

Ans. Read the instruction on the back of the Eucharistic Calendar.

125. How do you know when you love a girl?

Ans. Read the leaflet, "Rich Man's Daughter or Poor Man's Wife," at the rack.

126. What happened to that team of yours in the Southern California game?

Ans. Read the Religious Bulletin for December 1, 1931: "Shift the Load to Your Knees."

127. What is the difference between love and infatuation?

Ans. R.B., March 5, 1932: "If possible, keep your head."

128. Can the rush to the Communion rail be curtailed in the main church?

Ans. R.B., December 3, 1931: "Noisy Holiness."

129. Is contemplation of sin enough to keep you from confession?

Ans. R.B., November 21, 1931: "Objections to Daily Communion" (reprinted also in pamphlet form).

130. What do you think of constant cribbers?

Ans. R.B., October 28, 1931: "Cheapening your Degree."

131. What is the morality of sex discussions?

Ans. Read the instruction on the back of the calendar.

132. Should one argue with non-Catholics about the faith?

Ans. R.B., January 23, 1932: "Tolerance Rallies."

133. Why are certain books forbidden?

Ans. R.B., January 26, 1932: "Before and After Taking."

134. Is a man a hypocrite who goes to confession with a firm purpose of amendment but feels that he will surely commit the same sins again?

Ans. Read "Objections to Daily Communion," page 14.

135. Explain fully the Vanderbilt annulment.

Ans. R.B., December 7, 1926. The file is in the Library.

Corollary to Question 76 (Apr. 27): Does not Fr. Vermeersch, in the passage you quote, refer only to the mutilation of habitual criminals, and is it not true that both the Encyclical and Vermeersch hold that the sterilization of innocent mental defectives is wrong?

Ans. Yes - to both parts of your question. The omission of reference to mental defectives was an oversight. As Vermeersch points out (l.c., No. 118) the State is incompetent to forbid directly the marriage of persons naturally capable of fulfilling its functions: "The mission of society is by no means to deprive man of rights which he had before, but rather to facilitate and protect the normal exercise of those rights. As long as there is no question of persons guilty of crime, the State cannot, even for the common good, restrict rights, other than those which come of itself, such as political rights." However, both the Encyclical and Vermeersch state that such persons "should often be advised not to marry; but if they are otherwise capable of marrying, they cannot be charged with grave sin in neglecting the advice."