
No Stamina.

"If I miss once, I don't get back for a week." That acknowledgement, made by a student years ago on his questionnaire, gives the commonest reason for failure to keep up daily Communion. It is an evidence of lack of stamina. While one is going daily without interruption, he has an incentive to get up and start the day with God; if that incentive suffers one interruption his faith seems powerless to stir up charity - the love of God that impels him to keep close to God.

A Question On Your Age In Heaven.

A theologian has asked a question about the bit of popular theology expounded in yesterday's Bulletin, namely, the proposition that your age in heaven depends upon the amount of time you spend on earth in the state of grace. He wonders where that leaves the doctrine that our capacity for enjoying God depends upon our accumulation of merits, not on the length of time spent in such accumulation.

It leaves it quite undisturbed. The proposition put in popular terms that your age in heaven depends upon the time you spend in the state of grace is based on the doctrinal truth that mortal sin kills the life of grace in the soul, and that consequently any calculation of age in the supernatural order may count only such days as are spent in the state of grace. For an illustration we may take the case of a person who is baptized at the age of, say, eighteen (thus prescindng from the question of any time spent in the state of grace before the age of reason): supposing that this person were to commit mortal sin five days after his baptism, and were to repent of it only on his death-bed - his age in the supernatural order would be only five days, even though he were to live to be eighty.

The question of merit is a distinct one. It is a more important question, and receives commonly more consideration. The doctrine of the Church is that God "will render to every man according to his works" (St. Matt., xvi, 27), and that while all the just in heaven will be perfectly happy, this happiness will vary in degree according to the capacity for happiness built up in this life by supernatural merit. For merit, sanctifying grace is essential, of course, and only the time spent in the state of grace is time of merit. However, some people work hard and some hardly work for merit while in the state of grace; their merit - and consequently their capacity of enjoying the beatific vision - will be as different as the muscular development respectively of a football player and a soda-sipper of the same age.

Although the question of merit is more important than the question of age, there is a question of age, nevertheless, for St. Luke says of Our Lord in His hidden life at Nazareth, that He "advanced in wisdom and age and grace with God and men." And if we choose age instead of merit for the moment in placing the importance of the state of grace before young men, it is because young men in superficial moods attach more importance to age than to merit. The young man who raises a moustache in order to appear more mature is a case in point. Or we might cite the instance of a callow lad who called up his father some time ago to protest against a restriction the dad had placed upon his activities. He said: "Listen. I wouldn't mind if I were only a kid, but you've got to remember that I'm seventeen years old. I'm a man. I won't stand for it."

PRAYERS: Arthur Martin underwent an operation for appendicitis yesterday. Tom Dwyer was called home last night by the grave illness of his mother. T.F. Healy, '06, died yesterday. An aunt of Frank Murphy died yesterday. A relative and a friend, both with broken hips; a relative who has undergone an operation; a friend ill; a friend deceased; six special intentions.