

Mass, Sat. St. Peter's Chair
at Antioch, p. 752. Mass,
Quinquagesima Sun., p. 155;
2nd col. of St. Peter, p. 753.

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Mass, Monday of Vigil of St.
Matthias, p. 1077. 2nd col.
of Blessed Virgin, p. 660.
3rd col. of the Church, p. 660.

Two Philosophies of Living.

Don't stunt faculties and thwart life's purposes by self-repression and denial! That's medieval. Complexes are the outgrowths of restriction and restraint. Let a man freely enjoy the cravings of his primal instincts! Let the woman live in untrammelled affection and desire! This is the world's philosophy. And these are its results: free love, prostitution, birth control, promiscuity, license in company-keeping, perversion, indecent movies, vile plays, lascivious books, disrespect for authority, demoralized youth, irreligion--and Hell!



Here's Christ's philosophy: "Unless you do penance you shall all likewise perish." And His warning holds good for everybody--for the priest at the altar, for the nun in the cloister, for the seasoned father at his desk, for the mother at the cradle, for the virgin in her innocence, for the young man in his strength. And these are the fruits of penance--the refinements of Catholic culture: charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, chastity--and Heaven!

Purposes of Penance.

You have lodged in your soul a faculty that can counterbalance all weaknesses, a power which Hell itself cannot break. That is your will. Despots may shackle and bind and imprison, and torture with flame and sword; but they cannot change your "No" into "Yes", unless you will it. Your will is weak? It became weak through self-indulgence: it will grow strong through self-denial. The strengthening of your will is the first purpose of penance.

God gave men eyes that they may see the beauties in the heavens and earth, that they may delight in comeliness and in the noble countenance. He does not want men to gaze with wanton pleasure upon beauty perverted, upon depravity in picture or in word. He gave men ears for enjoying voice and music and song, for learning of virtue and of genius, not for listening to slander and scurrility. Man's tongue can chant the glories of his Maker, can extol noble character and inculcate truth and purity and justice; it can make companions merry. But it can also swear and blaspheme; it can desecrate and scald with bitterness. The sense of touch, delicately poised in every part of man's body, can betray him into the vilest sins. Memory can take him back swiftly to innocent joys and loving faces, but it can carry him over sinful scenes of years gone by. His intellect can draw him close to God's white throne, or plunge him to depths farthest from the Deity. All human faculties need control and careful regulation. The second purpose of penance is to discipline the lower faculties and to restore them to the noble use of man.

Sin makes each man strike his breast and cry out, "O God, be merciful to me a sinner!" All men are by sin self-doomed to atonement. Penance is the coin of ransom for the soul captive to sin. Atonement is the third (and highest) purpose of penance.

During Forty Hours' Adoration--Sunday, Monday, and Tuesday--you can get as nearly face to face with Christ as you will ever be on earth. Under His inspiration, those days, plan your Lent before the Blessed Sacrament exposed. Carefully choose the forms of penance that will make your life secure.

PRAYERS: (deceased) uncle of Phil Clarke (How.); father of Art Zimmorman.