

Dec. 2, 1924.

The Mass for the Football Team.

Tomorrow morning at 6:20 a High Mass will be sung at the request of the football team in thanksgiving to God for the blessings He has bestowed upon them during the season just past. Every student in the University is invited to join with the team in this public act. The members of the team have asked that the front pews on the Epistle side be reserved for them so that they may attend in a body; and at the distribution of Holy Communion the other students are requested to allow the team to receive first.

The Confession of Offences Against Purity.

Yesterday's Bulletin epitomized the natural law on sins against purity. It is possible that from the perusal of the Bulletin some student learned certainly for the first time that some act or attitude of his which he regarded lightly is a grave sin against purity. Today's Bulletin will be devoted to some considerations on the confession of sins of impurity.

I.

You learn in your catechism that your confession must be entire, that is, that it must include all mortal sins, together with their number and such circumstances as alter their nature. Doubtful sins are not necessary matter for confession; neither are the so-called sins of ignorance---sins that we did not know were sins at the time of their commission. It is generally useful to expose doubtful sins---except in the case of scrupulous persons---as personal instruction may be needed; and in case the doubt is one of law---whether or not this or that is a sin---instruction must be sought, lest the penitent expose himself to the danger of sinning grievously,

II.

Consequently, if one discovers that he has been guilty of unconscious sin in the past, his only obligation is to avoid such sin in the ~~past~~ future. He is not required to go back over the past for a general confession.

III.

The number of sins should be computed to the best of your ability, using ordinary diligence. Each distinct sin is a separate offense against God. The circumstances that must be related are such as change the nature of the sin, that is, take it out of one class and put it in another. Thus impure thoughts are different from impure desires, and desires again from intentions, though all of them, if wilfully and knowingly entertained, are mortal sins. Again, sins of thought differ from sins of action, and action alone from action with another; and it makes a difference whether the action is on the part of a person who is married or single, for if one or both of the parties to an illicit action are married, there is a sin of injustice against the married person's partner, in addition to the sin of impurity.

IV.

The degree of malice in an incomplete act of impurity depends upon the amount of influence the act has in arousing passion. Kissing, embracing, and the like, are mortally sinful if they arouse passion; the same must be said of the detestable forms of dancing which the devil has made so popular of late.

V.

No sin can be forgiven without a sincere and firm purpose of amendment, and when a sin is bound up with an occasion of sin, the purpose of amendment must include the avoidance of such occasion. No matter how many times a priest pronounces absolution over you, it is not rectified in heaven unless you have this purpose of amendment, which

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V.

must include the use of whatever means you find necessary to the strengthening of your resolution. If you find difficulty in this way, ask your confessor for suggestions, and ask again if the suggestions offered have been tried conscientiously and have failed to help.

John F. O'Hara, C.S.C.,
Prefect of Religion.