

Religious Bulletin  
April 5, 1929

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Adoration All Day.

Our Blessed Lord awaits your adoration all day today. You have much to thank him for.

Fathers' Day Is Coming.

We give dad a break at Notre Dame. He pays the bills -- and once a year he gets a mention. On The feast of the patronage of St. Joseph, which falls on April 17 this year, is Fathers' Day. The Novena will begin next Monday. A spiritual bouquet to send him for that day will be available at the pamphlet rack.

Credit Doc Evans With An Assist.

Under the heading, "What is gained by right living," the Health Department of the Chicago Tribune yesterday published Dr. F.F.E.'s summary of the fruits of natural virtue:

"To the poor man with a large family it means just this: he saves the price of tea, coffee, tobacco, liquor, white sugar, white flour, and all denatured and demineralized foods; less sickness, suffering, dentist, doctor, drug and hospital bills; less funeral expenses; less automobile accidents and repair bills. Man has more endurance, can work longer hours, is more efficient, makes fewer mistakes, can hold his job longer. When he is out of work he can get a job much quicker. He will be the last man to be let out in case of decrease in business. He will be the first man to be promoted in case of a higher position and more salary. He will have a fatter bank account, a healthier and happier family, and a happier home." Try it. You will agree with the writer."

Discouragement.

It is one of the most effective weapons of the devil, and there is a strange paradox in its potency with college men. Youth is buoyant and hopeful, and forgets readily enough; college men are normally courageous enough and like a good fight; Catholic college men are trained in the supernatural virtue of hope, and have no end of experience with the Mercy of God -- and yet they fall for this age-old trick of Satan, and are prone to give up the fight when they fall.

It works this way: A young man with high ideals encounters a situation that proves too much for him and falls into sin. The higher his ideals, the more he hates himself for his weakness. If the devil can discourage him he has him in his power. If he calls himself a big bum and believes it, he will not fight as he knows that he should.

The remorse that follows sin is nature's rebellion against it; it is not in itself supernatural, and it may even crowd out supernatural sorrow (for which it is often mistaken). Remorse may be as extravagant as sin itself, and may do as much harm to the soul: in the case of Judas it was the final impelling motive to despair. True sorrow for sin, based on a supernatural motive, has no trace of discouragement in it: it is based on hope, the "hope to obtain pardon for sins, the increase of grace, and life everlasting."

Spiritual self-doctoring generally prescribes large doses of discouragement; were it not for the buoyancy of youth it would lead to despair. The wise man goes to a physician when he gets sick.

Prayers.

Two deceased persons, a priest who is very ill, three special intentions. Sister Assumption is very ill; she has worked in the kitchen here for forty-five years.