

Mass, Wed. SS Vincent & Anastasius p. 716. Collects p. 716; 2nd & 3d p.111.

University of Notre Dame
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Deceased, friend of Robert Heywood (Dillon); father of Joe Hartzler (Off-campus).

Are Things Fixed?

Here's one from the mail bag: "A fine, young Catholic fellow I know is all wet on the question of predestination. He says that once a religion professor told him this: 'Before a man's born he's fixed for Heaven or for Hell.' Naturally, he wonders, if a fellow is fixed, what's the use of trying to do anything about it? Will you clear up the point for both him and me?"

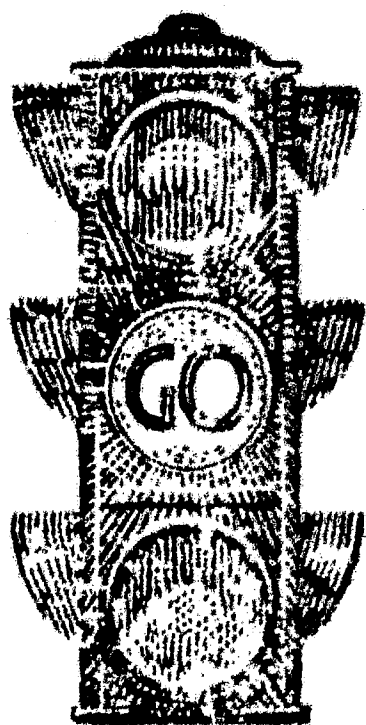
The difficulty seems to arise from that unfortunate word, "fix." God foreknows, before a man is born, whether that man will go to Heaven or to Hell. But God doesn't "fix" a man for Heaven or for Hell, as a crooked lawyer fixes a jury; nor does God "fix" a man's destiny in the sense that He pre-determines man.

Fore-knowing is not fore-causing. I see a hundred-ton tank plunge from a hundred-foot height directly on top of a helpless invalid. The moment that the tank starts downward I foreknow that the invalid is to be killed. But I don't fore-cause the tragic death, simply because I foresee it. No, foreknowing is not fore-causing.

God wills all men to be saved. We know that from the Scriptures (cfr. Timothy II,4.). We know too from the Scriptures that God is ever ready to pardon the most hardened sinner. See Romans II,4; 2 Peter III,9. But God would not will all men to be saved if He predestined part of mankind to Hell. And what would His willingness to pardon mean if a man were inevitably allotted to Hell or to Heaven?

Man fixes his own destiny by the way he abuses or uses his own free will and by the way he cooperates or fails to cooperate with God's grace. Man himself is fully boss of the fixing. God's omniscient power of fore-knowing doesn't take an iota of responsibility from man.

Stop Your Goofin'!



Overheard on the campus: "I don't believe in making the Novena for Exams. They're not that important in my life!"

Wotta man! Whata man! Only deaths and disasters are serious enough for extraordinary effort at prayer! Tsh, tsh, many fellows'll think you're actually rubbin' it in. Exams, for the majority of us, are still plenty formidable.

There are two reasons for most of our actions. One reason we talk freely about; the other, most often the important one, we hardly mention or admit, even if we're conscious of it.

When a fellow believes in the efficacy of the Sacraments, it's not courage, and it's not strong, deliberate choice that keeps him away from them. It's cowardice, or fear, or some form of weakness.

And it's idiocy to boast about not going to the Sacraments, for any reason whatsoever. A person begins to know himself when he begins to detect the unvoiced influences at work in his life.

If you think you're not going to the Sacraments for some noble reason, you're goofin' yourself and anybody who knows you at all will see through your gag.

PRAYERS: (deceased) John Richard Dinnen, at Notre Dame 1910-12; mother of Eugene Casey, died last Wednesday; grandmother of Paul Kelley (Off-campus). Ill, friend of a student; aunt of Jack Ward (Morrissey), ill with pneumonia; grandmother of Paul Roarke (Badin); John Sexton (Lyons), appendectomy.