

Prayers: Fr. John Ryan, CSC, University of Notre Dame Mother of E. Jenisek (Bill)
was anointed yesterday. A Religious Bulletin operated. Dan Coleman's
Clarence Happenrath is dying. December 1, 1950 sister-in-law very ill.

Motivation As An Aid To Chastity.

The daily double, the two Ch's--charity and chastity--cause us most trouble. However, the more we are concerned about charity, the less concerned we will have to be about chastity. For if charity is in order, everything else is in order and under control.

Time and again we grumble, "Oh, if I only had a stronger will;" or, "My will is so weak." Sometimes we are led to believe that by the mere repetition of strong will-acts we will thereby become endowed with a strong will. Will-training is likened to muscle-building. The comparison is not always true, most often not.

Power of will is achieved, not by a rigid system of spiritual, setting-up exercises, but by building up motives which prompt the will to act. Ordinarily, wherever there is a high aim, a strong value, or a powerful motive, there you will find will-power.

Lindworsky in THE TRAINING OF THE WILL says, "Everybody who is capable of conceiving a high aim can become a hero, and can achieve deeds which are expected only of a strong will, even if he has not the general quality of will power."

There is an excellent chapter on MOTIVE AND MOTIVATION in "The Whole Man" by Bittle. According to this author the activity of the will is closely linked to desire, which is a longing aroused in man by the conscious representation of some absent good. (As the object of the mind is truth, so the object of the will is goodness.) Some object or experience is represented to man and is recognized as a possible physical, intellectual or moral good for him.

Venereal pleasure, for example, arouses an attraction in man to experience it personally, with the result that his will has a strong natural tendency to seek its attainment. In other words, the will is 'moved' toward this possible experience--tempted, so to say--and is said to be strongly influenced by what is called 'motive'.

A motive, according to Father Bittle, is anything which prompts or excites the will to act. The experience desired, the good thing craved for, must contain some sort of objective goodness in itself in order to become a motive for the will, because only a good thing is desirable. Furthermore, this desirable good thing must be grasped by the mind as something desirable, for nothing is willed except it is known. This two-fold factor involved in motivation is what is called a 'value'.

The will, a blind faculty, depends on the mind for recognizing and interpreting values. The mind must determine just how personally valuable this desired good thing is. The attractiveness of the motive, its inner power to elicit will-action, lies in the manner in which the mind presents this desirable good thing to the will. The intellect's role in strong will action must be high-lighted.

The mind under the direction of the will may concentrate its attention upon one set of values and refuse to consider another. For example, sex pleasure may be considered merely under the aspect of physical goodness--providing intense pleasure for the body--and not under the aspect of a pleasure forbidden by God to the unmarried. The natural motivation for wanting this pleasure may be stronger than the supernatural motivation of chastity. All depends on which motive the will chooses to predominate. Motives are affected by ignorance, home-training, habits, ideals, temperament.

It is the purpose of prayer, particularly meditation, to strengthen supernatural motives, which are either directly or indirectly connected with God. The reception of the sacraments provides the supernatural help needed--sanctifying and actual graces--to choose habitually these supernatural motives--ultimately, fear of hell and love of heaven.

Prayers: (deceased) gr'f'er of Dick Murata. Ill, Bob Lally; father of Ben Blaz.