

Friend of Bob Nickodem (Dill) University of Notre Dame
killed in Korea; grandfather Religious Bulletin
of Frank Mullor died, also... December 15, 1950

....John Mears and father of
Joseph Walters, '47, Friend of
Dick Anderson is ill.

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The Wrong Approach And The Right Approach.

When a son is disobedient, his father punishes him. Although good, a father does not discipline his son because he detests him or regrets he ever had a son. He chastizes his boy because he loves and wants him to be obedient.

God is our heavenly Father. We are his children. He loves us because He said so and proved it by dying on the Cross. He demands our obedience: "If you love Me, keep My commandments." If we are rebellious we will be punished, if not here, hereafter--far better here than hereafter.

Mary said at Fatima: "Wars are a punishment from God for sin." If we have become so disobedient as to have lost all sense of obedience, if we have ignored the immensity of the injustice of sin as an offence against God, then expect to suffer immensely.

Basically there are in us two contrary loves, the love of God and the love of the world. They are at odds because God demands all our love by the mandate of the First Commandment. He created us 100 percent for Himself.

St. Thomas says, "It is manifest that the more intensely the human heart is fixed on one object, the more it is withdrawn from many others; accordingly, the more perfectly the soul of man is directed to loving God, the more it is withdrawn from affection for earthly things." But our hearts have been fixed on earthly things. That is why God must take a hand in the matter, send us suffering to purify us of worldly affection, perform drastic spiritual surgery, and thereby re-vitalize our souls to love Him above all things.

Physical and mental affliction, war and suffering, will not do the job of purifying us automatically. What suffering does depends upon our attitude toward it and our disposition to accept it for the purpose intended.

We can accept suffering like stern-souled Stoics, grit out teeth, show no visible signs of pain. Admire this stoic nobility, if you will, but it is motivated more by pride and false heroics than by Christian fortitude. It will result in cold-eyed harshness, accomplish nothing.

We can accept suffering as fatalists. "What's the use. . . My two-bits worth will solve no problem. . . This mess we've been bungled into is inevitable. . . Let's 'eat, drink, and be merry, for tomorrow we die.'" Frantic, last-minute pleasure-seeking is merely a sedative, affords temporary relief, but will not cure the malady.

Indications of this escape mechanism are present already. "What's the use of studying? . . . Let's go down and get high, pick up a babe someplace, have some fun." This is just the kind of pagan mentality God through suffering is trying to burn out of our souls, even if it takes a Red-hot scourge to do it.

We can accept suffering like the reprobate in hell. Curse it. Damn Soviet trickery and high-level American naivete. Turn against God for permitting it. Leave the Church. Betray our Country. Make a pact with the Red devil, be his advocate.

Or we can accept suffering like "followers of Christ." Instead of "eat, drink and be merry, for tomorrow we die," it will be "have faith, hope, and charity for tomorrow we may meet God." Let us unite our suffering with Christ on the Cross Who redeemed the world through suffering. United with Christ, His courage becomes our courage; His power, our power; His might, our might. Already he has conquered the world. In Him so shall we conquer. In Him our sacrifice becomes His sacrifice; His prayer, our prayer; His Mass, our Mass. "Without Me you can do nothing," He said. Once again it is the Mass that matters." From the Mass comes all salvation.