

Ill, grandfather of Ken  
Schwarz; friend of Frank  
Walter; Fr. Will Scandlon, CSC.

University of Notre Dame  
Religious Bulletin  
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Operation, Hugh Bray (B-P);  
seriously ill, grandfather of  
John and Pat Tannone (Dil).

### Announcements.

Benediction: 5 o'clock each afternoon, concludes afternoon adoration which begins at 12:30--Monday through Friday.

Wednesday Night Lenten Devotions: 6:45 upstairs Sacred Heart Church, Fr. Laskowski preaching. It is hoped spring breezes will thaw out the cold hearts that froze up after the first cold snap last fall.

Vocational Holy Hour: 4:30 to 5:30 Thursday afternoon. Novena for vocations on deck.

First Friday: Again we appeal to you not to postpone your confession until First Friday morning. Go the night before; go tonight. It is physically impossible to hear more than a limited number during morning Masses.

### Chitchat From The Male.

Question: "Is it a sin to cheat in exams and class assignments?"

Answer: As long as dishonesty is a sin. . . Yes. Rationalizers will soft-soap their behavior by fashioning a false conscience. But they will never quite succeed in appeasing the conscience God gave them. . . When you let a mental cripple copy your work, or you are the mental cripple doing the copying, you cooperate with the devil educating a faker. . . Silence is sometimes golden but it is more often yellow. When by your timid mouth you encourage fellow-students to cheat, your silence clothes another wolf in sheep's clothing. . . While we're at it, another thing: when you allow your roommate or close friend to go for months without attending the Sacraments, or to live a life of debauchery, because you are afraid to speak up, and do nothing to wise him up, how can you escape accusing yourself of a sin of omission?

Question: "Does the pledge to abstain from intoxicating drinks bind under the pain of sin?"

Answer: Not unless you intend to bind yourself under pain of mortal or venial sin. To break the pledge would constitute a sin against fidelity in keeping a promise. This would be in addition to the guilt of sinful intemperance. The attitude of the Church, which is the attitude of reason guided by faith, is, always was, and always will be, the following:

1. Temperance is a virtue which imposes moderation in the use of all of God's creatures, and guards against any abuse of them. It is the virtue, we might add, which regulates the proper use of pleasure, as a means to an end.
2. Total abstinence from intoxicating liquor (or from any other created thing that is not essential to bodily or spiritual welfare), if undertaken as an act of penance and for the love of God, is an act of religion that is highly pleasing to God and meritorious for the soul.

While Catholic moralists encourage total abstinence, they would impose it as an obligation only on those who demonstrate that they cannot use liquor in moderation--these intemperates fall under the natural law governing voluntary occasions of sin. Total abstinence may be rightfully imposed by a social group for a particular need: thus a railroad, an airway company may forbid its employes to drink; a school (particularly a boarding school) may include total abstinence in its discipline, because of the dangers inherent in youthful irresponsibilities. No one has to work for that railroad, that airway, or attend that school. . . And liquor is a major factor in marriage difficulties. Reports on the causes of wrecked marriages state that drunkenness is responsible in more than 50 percent of the cases. A superior Court Judge of Chicago said that seventy-eight per cent of the divorce cases he had heard resulted from alcohol. Seneca, a pagan philosopher, declared that drunkenness is nothing but an insanity purposely assumed. . . (A pledge might be a smart move, eh!)