

Prayers: Deceased father of University of Notre Dame Jowdy; father of Donald Riley.
Joe Moriarty (Bad), Ill; Religious Bulletin Operation, Mr. A. Z. Herron.
Seriously Ill father of Rudy April 20, 1951

Questionnaires.

Monday the questionnaires for the 1951 Religious Survey will be in your hands. Kindly cooperate so that a sufficient number of replies will guarantee a truly cross-sectional survey of student religious life. Please do not delay filling out and returning these questionnaires. See that they are promptly returned to 107 Kavanaugh, or 117 Dillon, or to the boxes provided at the pamphlet racks, or are addressed and mailed to the Prefect of Religion. Off-campus students will receive their questionnaires through the mail sometime next week.

A Tenor Two.

An inquirer requests more information on vocations to the religious life and the priesthood. In particular he wants to know how he can tell when he has a vocation.

Any Catholic can be admitted into the religious life if not prevented by a legitimate impediment, if he have a right intention and is capable of fulfilling the obligations of the religious state.

In the history of the Church some religious have admitted that God gave them a special inspiration to enter religion. But this is not the normal way of divine providence, and it is not in accord with common sense to wait and wait and wait until God delegates a special messenger to inform the hesitator what His will is.

Three Points To Keep In Mind.

A candidate may be sure he has a vocation to the religious life and/or the priesthood if three conditions are present: 1) the right intention; 2) intellectual, moral and physical fitness; 3) the external acceptance by legitimate authority.

No candidate who is seriously considering the priesthood need expect a clear and positive inspiration or any unusual impulse of the will. If he wants the clerical state from a supernatural motive, such as zeal for souls in the various works of the apostolate, or greater certainty of salvation, or for any other motive that is truly supernatural, then there is not much doubt about his interior dispositions.

That no clear-cut, interior, persuasive impulse is necessary is now universally held. Pope Pius X fully approved the following teaching of Cardinal Lahitton's book "The Sacerdotal Vocation": 1) that no one has a right to ordination antecedently to the free election of him by the bishop; 2) that what is called a vocation to the priesthood does not consist, at all events necessarily and as a general rule, in some interior desire of the subject or in an impulse of the Holy Spirit to receive the priesthood; 3) but, on the contrary, nothing more is required in the candidate that he may rightly be invited by the bishop, than a right intention together with a fitness based on those gifts of nature and grace, and confirmed by that goodness of life and sufficiency of learning, that afford a well-founded hope he would be able rightly to fulfill the priestly duties and maintain its obligations holily.

What To Do?

Prayer and the Sacraments and consultation are indispensable. Talk over your problem in confession or outside confession. A prudent man always seeks counsel. Entering the novitiate or seminary is not an irrevocable step. The Church surrounds you with ample precautions to safeguard her decision and yours. St. Thomas reminds the timid aspirant: "It is better to enter religion to give it a trial than not to enter at all, because by so doing one disposes oneself to remain for good." Think it over!

Prayers: Rev. Leo P. Craig, O.P., killed in Korea; uncle of Garvey Jones died; mother-in-law of Bob Moran, '51, passed away; deceased friend of Arnie Lane.

RELIGIOUS SURVEY FOR 1951

Students are urged to cooperate with the Prefect of Religion Department and fill out this questionnaire carefully. Then return it unsigned to the Student Chaplains, slipping them under the door of 107 Cavanaugh or 117 Dillon. Questionnaires may also be returned through the mail or through the boxes provided at the pamphlet racks. Write between lines if necessary. Thank you.

Hall..... Course..... Class..... Average.....

1. Did you attend a Catholic Grade school?..... High school?

2. Is your father a Catholic?..... Your mother?..... Is either a convert?

3. How often does your father..... your mother..... receive Holy Communion?

4. How many living brothers have you?..... Sisters?..... And deceased?.....

5. How often do you write home?..... Do you consult your parents before making important decisions?..... Afterwards?

6. What sort of parental discipline have you found most effective?..... Will you be (underline which) more lenient or more strict raising your children?

7. In what respect has Notre Dame improved your attitude toward your parents?.....

8. Does your family pray the Family Rosary?..... Do you intend to incorporate the Family Rosary when you raise your own family?.....

9. Name in order, 1, 2, 3, what you talk about most with your friends:

10. Were you in a position to choose your own school?..... Are you satisfied that you came to Notre Dame?..... Why?.....

11. If you are dissatisfied with Notre Dame, why do you stay?.....

12. Besides the Sacraments, what specific spiritual helps do you use most?

13. Who or what has exercised most influence on your religious life?

14. If you had your college course to start over again, what change would you make in your spiritual program?.....

15. Why do you want to be classified as a Notre Dame graduate?

16. Are you a better Catholic today than you were a year ago?..... Why?

17. Christ is the perfect man and the point of reference for Catholic character development. By practicing what virtues are you developing a more Christ-like personality?.....

18. Classify yourself as a daily..... frequent (weekly or more)..... monthly..... less than monthly communicant. Is this an improvement over last year?..... When did you last receive?

19. How often did you receive Holy Communion during last summer vacation?..... During the Christmas holidays?..... During the Easter vacation?.....

20. Before you came to Notre Dame (underline whom) did your parents, or teachers, or pastor stress frequent Communion?

21. How much time do you regularly take in making your thanksgiving after Holy Communion?..... During the day do you revert to the fact that you have received Christ?..... Do you make your whole day an act of thanksgiving?.....

22. What factor(s) influenced you most in becoming a frequent communicant?

23. Has Holy Communion made you more aware of the importance of the Mass?.....

24. State whether you receive Holy Communion more often at Mass or outside of Mass.....

25. How do you participate in the Mass? Would you prefer the main student Mass being recitative?.....

26. What should Notre Dame do to interest more students in attending daily Mass?

27. If you are not a daily communicant, why not try it for two weeks?

28. What is your chief objection to daily Communion?.....

29. Have you (indicate which) encouraged your friends to be frequent communicants?..... To assist at Mass more frequently?..... To use the Missal at Mass?..... To attend Benediction?..... Adoration?.....

30. Has frequent Communion made you more careful to avoid sin?..... Lessened your temptations?..... Aided your study?..... Increased your respect for womanhood?..... Made you more thoughtful of others?..... What else?

31. What should Notre Dame students themselves do to overcome the habit of other students' coming late for Sunday Masses and/or leaving before Mass is over?.....

32. How often do you go to confession?..... Do you initiate asking for help in confession?..... Do you prefer the confessor giving advice when he thinks you need it?..... Do you carry out the advice given?.....

33. In your examination of conscience do you try to discover the root causes of sin?..... Is your purpose of amendment aimed at these causes?.....

34. Name three of your favorite private devotions?.....

35. Regular night prayer in the hall chapel is poorly attended. Attendance used to be compulsory. How would you solve the problem?
36. How often do you visit the Grotto?..... How many half-hour adoration periods have you made since September?.....
37. Why don't you read the Religious Bulletin?.....
38. In what way have you developed a more personal love of Our Lady since coming to Notre Dame?.....
39. How many ejaculations do you say daily?..... What preparations are you making for death?.....
40. Do you classify yourself as a zealous Catholic?..... Why?
41. What spiritual books, or pamphlets, have you read since September?
42. Have you ever completed the nine First Fridays?..... The five First Saturdays?.....
43. Are you acquainted with the important prophecies of Our Lady at Fatima?..... Which one inspires you most?.....
44. What faults in your character have been pointed out to you by your friends?
- What good points have they told you about?.....
45. What do you think is your predominant fault?..... Your predominant virtue?.....
46. What do you do to discourage suggestive pin-ups?..... The reading of filthy literature?.....
47. Is it because you are ashamed of purity or afraid of what others will say that you do not rebuke those who indulge in immoral talk? State which:
48. Do you favor total abstinence?..... From your observation do Notre Dame students drink too much?.....
- Do you drink?
- Excessively now and then?.....
49. From your observation what are the principal virtues of Notre Dame students?
- What are their principal faults?
50. What bad habits did you acquire at Notre Dame?.....
- What ones were corrected here?.....
51. Will you send your sons to Notre Dame?..... Why?.....
52. Estimate how much you have given to charity since September?.....
53. Estimate how much you have given to pleasure since September?.....
54. Do you seek spiritual advice outside of confession?.....
55. Would you favor having a Chaplain assigned to each hall whose primary work would be to advise students on their personal problems?.....
56. How would you improve the spiritual facilities at Notre Dame?
57. Name three aids which help you most in fighting temptations?
58. In what specific way are you disciplining yourself to exercise Catholic leadership?
59. What have you done to spread the Faith or to interest non-Catholics in the Church?
60. Have you ever influenced a lax Catholic to return to the Sacraments?..... How did you go about it?.....
61. Do you pray for the lax Catholics here on campus?..... How do you judge whether students are lax?.....
62. Are you aware of Notre Dame's need for more priests and Brothers?..... Have you ever thought seriously of the priesthood?..... The Brotherhood?..... When did you give up the idea?..... Why?.....
63. How many dates have you had since September, here and at home?..... Is your best (or steady) girl a Catholic?.....
- If not, what are you doing to interest her in the Church?.....
- Come what may are you determined to marry only a Catholic?.....
64. Is your girl a help or a hinderance to you spiritually?..... Scholastically?
65. Name in order of importance three characteristics you are seeking in the girl you would like to marry?.....
66. IF YOU ARE MARRIED, what advice would you give a student about the type of girl he should look for?.....
67. How many children do you hope to have?.....
68. Among your immediate relatives how many have been lost to the Church because of a mixed marriage?..... How many have been gained?
69. What mistakes made in your own life will you protect your sons against?

70. Have you fulfilled the conditions for the Holy Year Indulgence, which is obtainable until Christmas 1951?

COMMENTS:
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SOCIAL RESPONSIBILITIES

71. Which of the following Encyclicals have you read in part or in full (underline): RERUM NOVARUM, QUADRAGESIMO ANNO, ON CHRISTIAN MARRIAGE, ON CHRISTIAN EDUCATION, ON THE MYSTICAL BODY OF CHRIST, ON THE SACRED LITURGY? Others?.....

72. Do you read regularly.....or occasionally.....AMERICA, COMMONWEAL, THE SIGN, THE DENVER REGISTER, OUR SUNDAY VISITOR, THE AVE MARIA, your diocesan newspaper, THE SUN HERALD, CATHOLIC WORLD; authors: Dawson, Maritain, Suhard, Cronin, Ryan? (Underline which.)

73. What secular newspapers weekly magazines
monthly magazines..... do you read?

74. Underline which of the following statements squares with Catholic teaching concerning the State?
a) The State is a necessary evil; b) The State is necessary because of man's social nature; c) That State is best which governs least; d) The State is the end of society; e) The will of the majority determines the morality of legislation.

75. Underline which of the following statements squares with the Catholic teaching on the right of property?
a) The right of property is an absolute right; b) the individual's right to property is limited by the needs of his fellow men; c) A man is entitled to an unlimited amount of property.

76. Which of the following issues (indicate by X) are you aware of as problems in your locality; and on which of these issues (underline which) are you intellectually prepared to defend the Catholic position?
a) The Racial question.....; b) Restrictive covenant (buying property with the understanding that it will not be sold to negroes).....; c) Fair Employment practice.....; d) Public Housing.....; e) Federal Aid to Education.....

77. Are you prepared to defend the principles of unionism as set forth in the encyclicals on Labor?.....

78. Do you approve restrictive legislation on unions by the Federal Government?.....

79. Are you acquainted with the Industrial Council Plan?..... Is this Plan in accord with papal teachings?.....

80. Underline which statement is proper in determining the role of competition in economic life?
a) Justice and charity must take priority over competition alone; b) Competition alone should determine economic progress; c) Competition should be removed entirely.

81. In the light of papal teaching what position (underline which) may an employer take in regard to unions?
a) A law protecting workers in their efforts to join unions is not morally binding on employers; b) Employers must recognize unions as an expression of the workers' natural right of association; c) The employer is free to oppose unions as such?

82. What should Notre Dame do to promote a deeper sense of social responsibility among her students?.....
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83. Does charity oblige one to share superfluities only?.....

84. Could the obligation of charity be gravely binding in the following cases (underline which)?
a) Renting to a family with children; b) In case of choice, employing a person socially handicapped because of race or national origin; c) Contributing to relief of war afflicted persons.

THE MORAL VIRTUES

Although there is an essential difference in view of origin, mode of operation, and purpose, between the infused and the acquired moral virtues, facility in the exercise of the infused virtues is acquired by the repetition of the same acts which foster the acquired virtues. The acquired virtues, in other words, facilitate the exercise of the infused.

In character training and development sufficient importance has not been given to the cultivation of the moral virtues. In order to determine to what extent students are training themselves in the four *Cardinal* virtues, leading questions are asked.

PRUDENCE: We must make a choice of all the means necessary or useful to the attainment of our supernatural end. This falls within the scope of the virtue of prudence which is defined as "a supernatural, moral virtue, which inclines our intellect to choose in every instance the best means for attaining our aims, by subordinating them to our ultimate end."

1. Are you training yourself to *reflect* on the past, present, and the future, before you act?.....
2. In important decisions do you take counsel with competent guides?
3. To combat what is called *prudence of the flesh*, which avidly seeks the means to satisfy pleasure, do you deny yourself permitted pleasures?..... What pleasures?..... And how frequent is this self-denial?.....
4. Do you carefully avoid trickery, deceit, fraud, realizing that honesty is the best policy, that the end does not justify an evil means, that lying and cheating, for example, are never justifiable no matter how good the end?.....
5. Do you strive constantly to avoid prejudice, which causes one to act unreasonably, and acting on impulse, which leads to over-anxiety?

- 6. Do you analyze the motives which prompt you to act in order to determine whether they are pleasure-seeking, or God-seeking?.....
- 7. Do you habitually study the possible consequences, good or bad, of your actions?
- 8. Are you striving to escape the bane of indecision—that is, the fear of acting, or extreme hesitation in making a decision—by consulting a clear-sighted guide who will assist you in acting promptly and prudently?

JUSTICE: We must respect the rights of others. This comes within the sphere of justice which is defined as “that moral, supernatural virtue, which inclines the will to render unto others at all times what is strictly their due.”

- 1. Do you scrupulously shun petty thefts?..... Rackets?..... Opportunities for graft?.....
- 2. Do you pay your debts without being reminded by your debtors?
- 3. Do you live within your means and avoid sponging on others,even in small matters?
- 4. Do you treat property, which you do not own but use, with care, such as school property?..... And public property?.....
- 5. Do you strive honestly to repair any damage you have caused to the property of others?
- 6. Do you avoid censuring others on mere appearances or for reasons more or less trivial?
- 7. Do you condemn your neighbor behind his back and without knowing the determining motives of his actions?.....
- 8. Justice (and charity) demand that we interpret the actions of others in the best possible light. Are you practicing this?.....
- 9. Do you violate your neighbor's and your school's right to their good name by gossiping about their secret or known faults?.....
- 10. There exists a strict obligation in justice to repair slanders and calumnies. Do you make restitution, no matter how painful, by apologies or by good deeds?.....

FORTITUDE: In order to defend, without fear or violence, both ourselves and our possessions from the dangers that threaten us, we stand in need of the virtue of *fortitude* which is defined as “a supernatural, moral virtue that strengthens the soul in the pursuit of arduous moral good, without allowing it to be deterred by fear, even the fear of death.”

- 1. Are you convinced that sin is the only real evil and must be avoided at all costs, even at the risk of suffering temporal ills?.....
- 2. Do you neglect duty through fear of unfavorable comment, criticism, ridicule?.....
- 3. Are you ready to brave unfavorable popular opinion in order to act on your convictions?.....
- 4. Better to please God than man? Are you training yourself to overcome the fear of displeasing friends who oftentimes will deride you and your convictions?
- 5. Are you training yourself in perseverance which consists in struggling and suffering to the end, without yielding to weariness, discouragement, or laziness?
- 6. Fortitude is often called STRENGTH OF CHARACTER. The secret of this strength lies in distrust of self and absolute confidence in God. In what way are you disciplining yourself to rely more on God?.....
- 7. Real courage springs from deep conviction and the habit of acting in accordance with these convictions. Do you accept the challenge to fortitude when opportunities arise such as those involved in impure conversations, filthy literature, questionable shows, drinking parties, cribbing, backbiting?

TEMPERANCE: Temperance is necessary to control that allurements to pleasure which so easily turns the soul away from God. It is defined as “a supernatural, moral virtue that moderates the attraction towards sense-pleasure, especially the pleasures of the palate and the flesh, and keeps them within the limits of propriety.”

- 1. How frequently, daily or weekly, do you deny yourself permitted pleasures of eating and drinking?
- 2. Do you habitually eat and drink for no other reason than pleasurable self-indulgence?.....
- 3. What extras in eating and drinking do you indulge in?.....
- 4. Do you deny yourself permitted but not needed sleep to attend daily Mass?.....
- 5. The moderate use of intoxicants in itself is not sinful, but do you abstain from them in a spirit of self-denial, or for the sake of good example, or as a means of self-discipline for character development?.....
- 6. Do you try to rid yourself at once of every thought, image or impression that is contrary to chastity?.....
- 7. Do you tend to be strict or lenient with yourself in regard to proximate occasions of sins against purity?.....
- 8. Do you practice reserve in conduct and conversation as a means of mortification?.....
- 9. Do you keep yourself wholesomely busy so as to avoid idle day-dreaming?.....
- 10. What is your hobby?.....
- 11. Do you take too much recreation.....not enough.....to keep healthy?
 - A. Are you aware that the infused and acquired moral virtues discipline, school and perfect all your faculties by subjecting them to the dominion of faith, reason, and will?.....
 - B. Do you realize that the cardinal virtues not only eliminate the obstacles which impede union with God but also foster that union?
 - C. Do you know that our union with God, begun by the practice of the moral virtues, will be perfected by the theological virtues—faith, hope and charity—the object of which is God Himself?.....

COMMENTS:

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