

Deceased: Donald A. Grant;
2-year-old son of Chuck
Perrin, '50; Will H. Cole, '20.

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"He that contemneth small
things shall fall little by
little." --Wisdom 19,1.

But Let's Not Fight About It.

An egoist confronted by something difficult, something demanding self-sacrifice, will instinctively ask himself, "Why should I do this?" If he's tight-fisted and is asked to give an alms, he argues, "Why should I?" If the thought of the priesthood pops into his self-consciousness his instinctive reaction is to seek out arguments against it. His self-love must be protected against "marauders."

On the other hand, the unselfish person, or the earnest, wholesome disciple of Christ, if he is asked to do something difficult, to donate his services, to give to the poor or to reflect seriously on his fitness for the religious life and the priesthood--his reaction poses an argument too, but one more positive and a complimentary to his unselfishness. This man's question is: "Why shouldn't I do this?" Instead of looking for reasons why he should make this proposed sacrifice, he wants arguments to prove that he should not.

When an honest, generous young fellow tries to decide whether or not he should be a priest or a religious, in by far too many cases he prays and seeks advice to prove that he should take the step. Let him try this other approach: prove that he should not. The invitation to embrace the life of the counsels is given to all. No one is barred from the priesthood if he has the right intention, the mental, moral and physical fitness--and is under no canonical impediment.

"More Certain Signs. . ."

. . . says St. Ignatius of Loyola, "are required to decide that God wills one to remain in the secular state, than that He wishes him to enter on the way of the counsels; for the Lord so openly urged the counsels, while he insisted on the great dangers of the other state." If you doubt this advice read the Gospels carefully.

"Suppose I Make A Mistake?"

A perfectly normal question. But suppose you make a mistake by not entering the seminary?

"Will I commit sin if I refuse what I think is a genuine call?" The best answer is NO. A vocation is a free gift; the life of the counsels (voluntary poverty, chastity and obedience) may be declined without moral fault.

Don't worry too much about making a mistake. It's possible, but not probable if you use your head, seek proper advice, stay close to the Sacraments, keep your mind open to conviction, and your will generous in its response to grace. Our Lord said "You have not chosen Me; I have chosen you."

It is this failure to distinguish between possibility and probability that causes worry warts on the consciences of the scrupulous. A sin possibly committed is not sin probably committed. It's possible for all to be damned, but not probable if one keeps the commandments. You won't get any place with any kind of a decision if you wait until all possible dangers are eliminated from one particular course of action.

Show up for the Holy Hour each Thursday at 4:30. Regardless of what state in life you choose--marriage, dedicated single life, religious life or priesthood--you will need God's help. The best posture for receiving this grace is on your knees at Mass and in meditation. Our Lord tells us: "All things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you." . . . If you have already decided what your state in life is, come to the Holy Hour anyhow. The boys in Korea could use a few extra prayers; so could the kids at Notre Dame who are not getting to the Sacraments.