

Prayers: deceased grand-uncle of Bill Guilfoile. Ill, friend of Fr. Fagan. 3 sp. ints. University of Notre Dame Religious Bulletin March 26, 1952

Dying: friend of Ron Rene. Lenten devotions tonight: 6:45. Father Barry preaches.

Novena Notes.

This week's issue of the Sorrowful Mother Novena Notes is devoted to Notre Dame and the inauguration of the Perpetual Novena March 7. This special issue will be distributed Friday night after the services. . . The packed church each Friday night is a glowing tribute to your devotion to the Mother of God. A verile, manly, personal devotion to Our Lady will go a long, long way toward keeping all womanhood on the pedestal where God placed His mother and where He intends all women to be.

It is a strange thing, but men will either look up to a woman or down upon her; he resents looking upon her as his equal.

Interior Devotion.

"Religion," St. Thomas pointed out, "consists, first of all, in interior acts which of themselves form its basis. Secondly, it consists in exterior acts which are ordained to the interior ones."

Unless a man is a first-rate hypocrite there will be conformity between the way he thinks and the way he acts. What a man believes in influences his behavior, and his behavior indicates the way he thinks.

It is presumed that a daily communicant has strong faith in the Blessed Sacrament, that the Eucharist is the Food that will make him and keep him strong--that is its purpose, spiritual nourishment.

The man who attends daily Mass not out of routine or simply to impress others but because the Mass is the most powerful prayer on earth, the most perfect act of adoration, thanksgiving, petition and atonement, is attending Mass with true interior devotion.

But there can be opposition of interior spirit to exterior action; a man does not always practice what he believes. This can go so far that the way a man behaves begins to influence the way he thinks. If the way he lives is against conscience, the time will come when he rationalizes and re-constructs "his own idea of religion."

Reasons And Excuses.

When the will, either through lack of courage or fear of others, will not accept the full consequences of belief, something happens. "Because I will have to break with my companions and will make enemies. . . Because I will have to give up my immoderate drinking. . . Because I will have to watch my speech, my reading, the shows I go to, in order to better watch my soul. . . Because I will have to cut out wasting time and study more to offset the temptation to cheat:" What happens because of these fears? The moral impotency of the will is transferred into the mind and intellectual difficulties occur. The mind is used to justify behavior. Reasons are given, all kinds of reasons, but not valid reasons or even good excuses.

Until the moral resistance to reformed conduct is broken, no amount of preaching or moralizing or persuasion will do the trick. A lax Catholic who says, "I don't believe in daily Mass, daily Communion," really means, "I don't want to get up in the morning, or I am living in mortal sin, and I refuse to break my habits of sin to make a good confession so that I may become a daily communicant."

Reason is used to create bogus doubts and phony excuses with which to mask real motives. On the day we stand in judgment; the God of Justice, not the God of Mercy, will rip the mask from our souls: we will stand as we are--ugly and hideous in mortal sin or beautiful and radiant in the state of grace.