

This Friday is Veterans' Day; and you are exempted from abstinence.

The Holy Father's Intention For November

Each month the Holy Father asks all members of the Apostleship of Prayer (of which you as a student are a member) to pray for his special intention. Mention this intention each day as you end the Morning Offering. For November it is "Sorrow for sin".

By sorrow for sin we do not mean mere shame, which makes us want to hide from God, and avoid the Sacraments. On the contrary, true sorrow is identical with an impulse of love and affection toward the One Who has been offended. It is a "stretching out of the arms to heal and embrace the One most injured by sin". Our Lord asked St. Margaret Mary to think of her sins and the sins of all men -- how much they offended the Divine Majesty, and how they weighed down and crushed to the earth Our Lord Himself in the Agony in the Garden. God knows that true sorrow pulls the sinner toward Him so strongly, that the sinner himself will become zealous for the redemption of all souls.

Sorrow is the detestation of past sins, but a firm purpose of amendment is the detestation of future sins. How? It is a firm determination on the part of the will to better one's life. If you are truly sorry, you have a true purpose of amendment. And if you can say at the time of confession that you are really resolved to do better, you may rest assured that you have true sorrow. These two qualities (sorrow and a firm purpose of amendment) are so closely connected that one cannot exist without the other.

Another thing: if you are resolved to avoid sin, you must of necessity also be resolved to avoid the proximate occasion -- namely that which always, or usually, leads to mortal sin. Furthermore, you must also resolve to make use of the means necessary to bring about an amendment of life.

Sorrow must be universal, too -- it must extend to all our sins without exception. The motive underlying our sorrow may be one of several -- fear of hell, the loss of heaven, our love of God, etc. For most of us, "the fear of the Lord is the beginning of Wisdom". There is nothing unusual about our progressing from imperfect to perfect contrition. The important thing is that we be sorry.

The best test of true sorrow and a firm purpose of amendment is the change of our conduct, and of our lives, for the better. Tears are good in their way; so are sobs of grief over sin. A humble and candid manner in the confessional also speaks well in our behalf. But the most convincing symptom is that our sorrow "bring forth fruits worthy of penance" -- if it improves our morals; makes us careful to avoid the occasion of sin; prompts us to make better use of prayer and the Sacraments; makes us satisfy for the injuries done, and repair the damage inflicted; if it intensifies our love for God and neighbor -- then our sorrow has been more than an idle fancy, or empty words.

But our sorrow is to be questioned if, "immediately after confession, we commit the same grievous sins with the same nonchalance, and without a semblance of resistance; with the same frequency and regularity; without making any effort whatsoever to avoid the occasions of sin, or to use the means of grace, prayer and the Sacraments; without making any effort to repair the injury done by our sins, and to satisfy the demands of justice and charity".

Even the best and most sincere penitent may relapse into sin after the best and most sincere confession. But if he sins again, "it will seldom be very soon after confession; it will never be without some initial resistance; and his falls will gradually become less frequent, and not so heavy as they were before".

PRAYERS - Deceased: mother of Matt Weis of Dillon; father of Jack, '51 and Geary, '53 Becker; cousin of Bob McGrath, '55; mother of John S. MacCauley, '41. Very ill; mother of Al Mannion, '49.
