

OUR LIFE OF GRACE (F. CUTTAZ)

Hyposthtic union "humanized" the Word, grace divinizes man. Grace produces God in us.

Only souls in the state of grace participate in God's nature, (not even the angels participate in His nature. After God nothing is as beautiful as grace. It is more glorious for many to be the daughter of God thru grace than His mother by nature.

When Jesus speaks of the Father, He is not speaking of the same Father. His Father is the First Person; our Father consists of all ~~Three~~-P-three persons. He never said "Our Father" but intentionally said "my Father and yours" His Father is our Father, but inasmuch as Jesus is the word, He is also our Father, He is also the Third Person. And when the Church speaks to our Father in her prayers, He is usually addressing the Three Persons of the Blessed Trinity.

To love, to give, to will and do good000all these are one and the same. Love is recognized and measured by its acts. Without giving there is no love. We become united only to those we love and in the measure that we love them.

No adult, being a free person, goes toward his end, that is his supernatural end, unless he freely consents to it and wills it. But to want it he must love it--and that is charity; he must desire it, strive to attain it and consider it possible--and that is hope--he must know it, realize that he is destined for it, that it is worthy of love and desire, that it can be obtained (these are all truths that only Revelation can teach and which he must accept) and this is faith.

PRUDENCE*** supernaturalizes the acts by which we wisely choose the means for attaining the supernatural end and the intermediary ends.

JUSTICE---- supernaturalizes the acts by which we render to everyone his due.

FORTITUDE--supernaturalizes the acts by which we triumph over fear and dread.

TEMPERANCE-supernaturalizes the acts of moderation of the sensible appetites, taste, and above all touch.

How satisfying it is in such troubled moments, to be able to turn to a wise and devoted director, to a friend to whom we can confide everything and of whom we can ask anything. But such a treasure is the greatest rarity, and we cannot always have access to it when we need it.

Let us turn to Him before making any serious decisions, Let us kneel at the foot of the tabernacle and ask; "Lord what would you ~~de~~decide if you were in my place? What do you want me to do? In which direction does-ye your greater glory and the greater good of my soul and of others' souls lie? Show me the path to follow I need your light---

In as much as these lights often come to us through mediaries (especially thru priests) we should know how to ask for advice, especially in moments of over-excitement, anger, hatred, fear, vehement desire or passion. For at such times the mind does not see clearly. May the gift of counsel inspire us to ask the counsel of God and of His representative, to make up for the frailty of our own judgment. It is thru this gift that we obtain sound judgment.

UNDERSTANDING---to discover in Him the reason for all things, and to see the wisdom of His action in all things.
 WISDOM-----to thoroughly understand that He alone, and not any creature, is our last end.
 KNOWLEDGE-----to realize wherein the path of duty and goodness lies, that is, wherein His will lies.
 COUNSEL-----To express filial sentiments toward Him, especially in the worship that is due Him.
 PIETY-----to nurture within ourselves a filial fear of offending Him.
 FEAR OF THE LORD-in order to avoid the misfortune of sin, to acquire courage for any sacrifice(fortitude)
 Grace and Charity always go together, They are so inseparable that they are often mistaken for one another. Charity consists in loving God, not only as the Cause of goodness, but as Goodness itself, because of His infinite perfections.

The efficacy of prayer is proportionate to the degree of union with God that one who prays has attained. "God does the will of those who do His will."

LIFE OF MAN WITH GOD

Any priest who will listen patiently and help when he can, and when help seems impossible say kindly words of comfort and give a ray of hope by pointing out that after Our Lord's death on the cross came the joy of His resurrection on that first Easter morn, any such priest where ever he may be, will be come a channel through which Christ will pour His assistance and light and strength to many souls. But a burden will be placed on his shoulders that will ever grow and can never be laid down.

The gift of piety is the sweetest, the greatest and most important of all; the one that is most closely related to charity. The gift that impels us to treat God as a Father and to honor Him like sons. The immediate companion of the gift of piety is the gift of fear of the Lord which makes us dread to grieve the Father thru sin, to displease Him to wound His affection, to lose Him for ever.

SUFFERING WITH CHRIST SPONSA VERBI

The soul that lays hold on God alone participates in the divine stability; temptations, sufferings, trials, touches only the surface of our being; the depths where peace reigns are inaccessible to disturbance. The surface of the sea may be violently agitated by the waves during the tempest; the deep waters remain tranquil. We may be slighted, opposed, persecuted, be unjustly treated, our intentions and deeds may be misunderstood. temptations may shake us, suffering may come suddenly upon us; but there is an inner sanctuary which none can reach; here is the sojourn of our peace, because in this inner most secret of the soul dwell adoration, submission and abandonment to God.

Sufferings' are the price of the sign of true divine favours--Works and foundations built upon the Cross and upon sufferings are alone lasting.

The nearer one comes to God, the Author and Principle of every gift that adorns and rejoices hearts, the more truly does he become the benefactor of His brethren. How many graces it can implore, obtain, and wrest from Christ for the entire Church. How powerfully it co-operates in the conversion of sinners, the perseverance of the just, the salvation of those in agony and the entrance of suffering souls into the blessedness of heaven. How admirably productive it is. A radiant beam shines forth from

such a soul; those who draw near to it breathe "the good odour" of Christ" A sort of divine virtue emanates from it to touch souls, obtaining pardon for them; helping, consoling, strengthening them; giving them a helping hand, bestowing peace and joy on them and making them grow for the glory of Christ. The reason is that Christ lives in that soul; since he is always living and therefore never inactive and since again His action is love, He uses that soul to enlighten, vivify and save others. It really cooperates in the redemption. It is like the snow on mountain tops nearer the warm rays of the sun, melts and flows down as living water to irrigate the valleys and plains below.

THE LIVING CHRIST REV. JOHN L. MURPHY

The Church is the extension of Christ in time and space; it carries on the life and the work of the Redeemer, and it will continue that labor until the end of time always going further incorporating more and more of mankind into the glorious Body of Christ.

Jesus Christ prolonged in space and time and communicated to men.

Triple Bond 1. Baptism 2. Profession of true faith 3. Submission to Pope (all visible in some respect. The Body of Christ is a visible body and so must be the requirements for membership)

Baptism-valid reception of the Sacrament of Baptism (water) "baptism of blood" or baptism of desire are not sacraments but means by which the effects of Baptism can be supplied for those who can't receive the Sacrament of Baptism. By the valid reception of water a person receives a sacramental seal or mark upon his soul. It is the seal which makes one a member of the mystical body. This seal is the basic bond of union.

In case of an infant, Baptism is all that is needed to belong to the Mystical Body. For an adult there are two obstacles which could stand in the way and keep that person from being a true member of the Church. The adult has the use of reason and free will and so God demands the proper use of each of them in acquiring membership in His Church.

If a baby is baptised validly in an heretical sect, by that valid Baptism of water he becomes a member of the Roman Catholic Church. even though he be baptised in the Lutheran Church. When he reaches the age of reason and freely adheres to Lutheran beliefs he has placed the first obstacle to his membership in the true church and is no longer numbered among those who profess the true faith. If an adult were baptised in an heretical sect, the obstacle would be present at once.

You lose your membership by being heretic-those who deny some truth of faith, by Apostasy-Catholic who abandons his faith completely, even though he does not join an heretical sect, (Give up beliefs completely)

Schismatics are excluded from the Mystical Body-one who refuses to accept the ruling authority of the Church. Excommunicated Person loses his membership (person put out of the church by lawful authorities in a special manner. People married outside the church are deprived of all rights in the church (Sacraments, act as god-parents, burial from Church, but they retain their membership in the Body.

Men are saved only through the one true Church of Christ on earth.

Vulgar souls find thousands who understand them; all speak the same language, because all have the same ideas. And those ideas are so common. But in proportion as a soul rises above vulgarity it becomes isolated, because it meets fewer understanding souls. When it reaches the summits, it finds itself alone; Nobody values its ideas, nobody understands its words. That soul then suffers a martyrdom as secret as it is painful; the misunderstanding of men.

Love has wonderful intuitions.

The greater man's unworthiness, the more in him the need for God has grown.

Love takes many forms; it may be a joy that sings, or a sadness that weeps, an audacity that does battle, or a hope that throbs.

"CHRIST THE IDEAL OF THE PRIEST"

Compunction is an habitual feeling of regret for having offended the divine goodness. We recognize the existence of compunction in our heart, because it casts a veil over the faults of others because the realization of our unworthiness predominates in us.

Are you severe and exacting for others? Are you inclined to be ironical about the defects and failings of your neighbor? Do you draw attention to them without any legitimate reason? Are you quick to take scandal at them? If so it is a sign that your heart has not been touched or penetrated by the realization of your own wretchedness and of the offences for which God has pardoned you.

One thing is necessary to be raised up to God--We must humble ourselves. Humility is the virtue which inclines man to accept the status which is proper to him in relation to the divinity. True humility is always accompanied by greatness of heart and confidence in the Lord. As head of the Mystical Body, Jesus contains us within Himself and makes us participator in His ineffable devotion to the Father.

Affective love is the first movement of the soul directed towards its own good.

The proof of our love is the evidence of our work.

A Text for his soul from Pius X to Dom Marmion

"In all times of difficulty think of this; it is the Lord, and the Lord will be your powerful helper."

It is only the heart which can touch hearts. We can influence souls in proportion to our love for them.

True patience is accompanied by kindness and meekness of thought, word and even of action. The man who has not interior life himself can never exercise a beneficial influence on souls. We can give to others only the overflow of our own spiritual life, of the abundance of our own religious convictions which we have consolidated in our mental prayer.

"THE TRINITY IN OUR SPIRITUAL LIFE"

The will of Jesus is to bring us to His Father. "I am the way", said Christ in speaking of His Humanity. This Humanity is the one way, it is true, but only a way. The supreme end to which this way leads is the Eternal Father; By the Humanity we come to the word and by the Word to

the Father.

The humanity of Jesus is the door whereby we enter into the sanctuary of His Divinity. The true inner life makes us give ourselves to souls as well as God, one desires that he be loved, that his name be hallowed. His kingdom come in other souls and His will be done in us. The soul that truly loves God, deeply resents the injuries that are done to the object of its love. The soul that loves God is devoured with zeal, but it is for the glory of the house of the Lord. Zeal is an ardour that burns and is communicated, that consumes and is spread abroad; it is the flame of love--or hatred--manifested by action. The soul inflamed with holy zeal spends itself for the interests of God without counting the cost, it strives to serve them with all its powers. And the more glowing the inward fire is, the more it radiates outwardly. This soul is animated with that fire which Christ Jesus came to cast upon earth, and so ardently desires to see kindled in us. Our glory is the unfolding of grace. Nothing urges one to love like knowing and feeling oneself to be loved. Love calls forth love--It is because souls belong to God and to Christ that we must love them. Our love must be supernatural; true charity is the love of God, enfolding in the same embrace, God and all that is united to Him.

Science of the saints is the knowledge of the truth of things. There are not two saints who interpret and manifest Christ with the same perfection.

I see you allow the sight of your miseries--which are very limited--to hide the riches which are yours in Jesus Christ and these are infinite. It is a great grace to see our miseries and littleness, which in reality, are much more extensive than we imagine. But this knowledge is a real poison unless completed by real faith and confidence in the "all sufficiency" of our dear Lord's merits, riches and virtues which are all ours. You are His body and the very members of His members. The members really possess as their own all the dignity and merit of the person whose members they are. And appreciation of His merits and such a great conviction of His Love in giving them to us, that our misery and unworthiness do not discourage us. There are two categories of people who give little glory to Jesus. 1. Those who neither see their misery nor realize their unworthiness. And consequently don't feel their need of Christ. 2. Those who see their misery, but have not that strong faith in the Divinity of Jesus Christ which makes them, as it were, happy to be thus weak in order that Jesus may be glorified in them. How far are you from glorying in your infirmities. Strive to have a very pure intention in all you do. Unite your intentions to those of your Divine Spouse and do not trouble about the result.

Adam brought us, condemnation and death, Christ restores us to Justice, grace and life. The weaker you are, the more Our Lord wishes to be your all. Sadness is a breath from Hell. Joy, the echo of God's life in us. In the same way we love God, we may love others, because He loves them, and because He desires that we should love them and in the order and degree in which He wills that we should love them. When we love thus, our love for others takes nothing away from God, but it is, on the contrary, another form of our love for Him.

In uniting Himself to humanity the Word willed to pass through all the stages of human growth in order to sanctify. He willed to be born of a woman. The Word made it subject to the consent of this woman. Christ above all died for His Mother, to pay for her privileges. She is the

glory of Christ because she has received the most from Him.

"THE HUMAN ELEMENT IN THE CHURCH OF CHRIST"

French Joubert, writer wrote 'A man who shows no faults is either a complete simpleton or a hypocrite of whom we should beware' There are faults so intimately linked with the most beautiful qualities that we should do well to rid ourselves of them.

Authorities appointed by God had the right to pass judgment upon an individual for his actions-and public opinion had the right to object to and condemn a certain act of transgression, as such, but had to be cautious in passing judgment upon a person. C. K. Chesterton hit the nail truly on the head when he said it was the beer drinking, fighting, religious, sensual and respectable man that we love and value. That which rests upon this broad human basis is eternal, while all that is built upon dreams of the superman passes away with the civilisation that produced it. Christ selected for the corner stone of His community neither the highly intelligent St. Paul, nor the mystic John; but one who was a quitter, a boaster and a coward- in short a very human man. (The weakness link determines the strength of a chain)

THE FULLNESS OF MARY'S FAITH" by St. Alphonsus

Mary's faith surpassed that of all men and all angels. She saw her Son in the stable at Bethlehem and yet believed that He was the Creator of the world. She saw Him fleeing before Herod, and she never wavered in her faith that He was the King of Kings. She saw Him being born, and she believed that He was from ever lasting. She saw Him poor without even elemental necessities, and never the less, believed Him to be the Master of the universe. She saw Him lying on the straw in the crib and there adored Him as the all-powerful One. She saw that He spoke not a word, yet she believed that He was the eternal Wisdom itself. She heard Him cry, and she believed that He was the joy of Paradise, And in the end she saw Him die, exposed to all manner of insult, affixed to a Cross, and though the faith of all others was shaken, yet Mary persevered in her unhesitating belief that He was God.

Mary, who had so humbly agreed to be partner with God in the Incarnation and who believed that nothing was impossible with the Most High, never ceased to believe that the divine plan would be fulfilled and was never anxious to know how.

We should realize that the cross presented to us, is not just any suffering dictated by caprice or blind fate, but a gift from God, especially chosen from very many and fitted to our stature. "Let this man carry courageously his cross on his shoulders, and not that of another"

THE TRINITY IN OUR SPIRITUAL LIFE

A soul's love for God is measured by its degree of grace. What prevents love and grace from developing within us? Our sins, deliberate faults, our wilful unfaithfulness, our attachment to creatures. Each deliberate fault narrows the heart, strengthens egotism. The more we love God, the more we love our neighbor. Devotion to Mary is a grace which God gives to those who are dear to Him, and the Blessed Virgin will generate a love of Christ in their hearts. It is by His bloody sacrifice upon the Cross that he achieves the restoration of life to men, that he raises them up again to their dignity as children of God.

God the Father is God in the eternal act of "thinking about Himself" God the son is the living (and eternal) thought which results from the thinking. Both the Thinker and the Thought are of course within one and the same Divine Nature; there is only one God, but there are two Persons. And, it doesn't stop there. God the Father and God the Son behold, each of them, the infinite loveliness of the other. And so there flows between these two Divine Persons a divine love. It is a love so perfect, of such infinite order, as to be a Living Love--and we call this Love the Holy Spirit, and the Third Person of the Blessed Trinity.

This, then, is the Internal Life of the Blessed Trinity; God Knowing, God Known, and God Loving--and loved, Three Divine Persons, each distinct from one another in their relationship to one another; and yet possessing one and the same Divine Nature. Possessing that Nature, too, in absolute Unity.

Since they possess the same Divine Nature, there is no subordination of one to the other. God the Father is not wiser than God the Son; God the Son is not more powerful than God the Holy Ghost; We must guard, too, against thinking of the Blessed Trinity in terms of time. God the Father did not "come first" and then God the Son a little later, with God the Holy Ghost coming last of all. The process of knowing-loving that constitutes the inner life of the Blessed Trinity has been going on from all eternity; it had no beginning. The three Divine Persons are not only united in one Divine Nature. They also are united in one another. Each one of them is in each other in an inseparable unity; The Father is in the Son and the Son is in the Father and the Holy Ghost is in both. Where one is, all are, This inseparable unity of the three Divine Persons is called by a special name; circum-incession.

The formation of the Mystical Body was the fruit of the Passion. The Sacred Humanity of Jesus is physically only in heaven, in the Blessed Sacrament, and in the communicant for a short period of time following the communion. If He is said, to be present in the Christian, then, apart from these few moments following reception of the Blessed Eucharist, it can only mean that He is there by the influence of His Grace.

NO ABIDING CITY BEBE JARRETT? O.P.

"They only see God cruel who see Him not at all. The more they know of God, the more will they know of His infinite goodness" The only dreadful thing in life is to be content with life. The only souls who never could get anywhere would be those souls--if there be any who are perfectly satisfied with life.

Nothing here really matters, whether we have it or lose it--be it a book that seems to be a life long comfort and then one day falls on us; or be it a helper in our spiritual life who comes in to help us and then goes out again--We find him comforting, inspiring; then he drops out of our life, We had thought that we should have him until we died. Yet what you lose you will find again. Or what has been of use has already served its purpose. You must realize that nothing but God is of permanent value. Even good things may one fail.

When you think your prayers worse they are likely to be better. Likely, that is all that can be said. Darkness and silence alone can measure a

thing's growth.

God asks simplicity and confidence in Him . Never can happiness be based on self, never on our knowledge of our own growth, but on God, only and always. It is foolish here to be looking at ourselves. Only to be looking at Him is wise.

All the great works of the saints were achieved in prayer. 'You are only truly praying when you do not know that you are praying.'

The better we know God the more evidences should we find of His goodness. The answer to 'Is there a God?' is to know Him. He is His own answer. That riddle you will only answer on your knees. And beauty. God is that infinite beauty. You grow more cultured as you gaze on beauty, more holy as you gaze on infinite beauty. We reach goodness by knowing goodness, that is by prayer. Prayer is trying to know God better. Then persevere in prayer. There is no other rule than that to learn how to pray. There is no measure for prayer in prayer. There is no measure for prayer except constancy.

There is no reward in prayer except to those who hold on.

We can measure the star, no star can measure us. Little? Oh, yes, we are but earthen vessels; still the treasure we carry is immeasurably great. We but carry it. It is not ours. With us it cannot mingle. It grows in us. We, in a sense, never grow. What is done in us, is done by divine power through prayer. Thus can we help or hinder. But what is living in us is not ours but His. It is the thought of this that makes us great on earth with a greatness no eye can measure. Rest in His power perfectly content, without attempting self-measurement. Do not look down, look up. Do not look within, look outside of you. Do not question your soul but pray.

CHRIST IN OUR BRETHREN RAOUL PLUS

There is one point in the Mass where cordial union of all those assembled there is publicly displayed—that is, in High Mass at the moment preceding the communion; A sign is given to denote the union of all men, this sign is the kiss of peace. The celebrant has already kissed the Host, then one by one, from the deacon to the subdeacon, the altar-servers and the choir, and in some places it passes down the nave to the last of the congregation hidden in a distant corner; a wave of brotherly love flows the altar to the further most pillar. Each of the faithful places his arms on the shoulders of his neighbor, attaching himself to him as the mountaineer is linked to his fellow for a stiff climb; in this case the object is to rise up to God, with his Son, who a moment earlier was raised aloft by the hands of the priest at the solemn moment of elevation. The paths are narrow, but the hesitating footsteps are strengthened by the whole of the assembly, each sharing the benefit of the solidarity of the common brotherhood.

Grace is the spiritual possession of God. The closer the union between Jesus and ourselves the deeper we shall penetrate into one another by charity. It is idle to attempt to unite men by philanthropic works, this can only be done by the gift of self, and the gift of self comes from the gift of God.

Holy Communion in its true meaning includes the desire to possess the divine Guest for oneself, but also the desire to give self as completely

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as possible to all those sharing in this communion banquet. People are beginning to realize that the participation of each individual in the one Host is the sharing of all through the Host;

To love our neighbour is more meritorious than to offer sacrifice. We often complain because God is far away, but He is close by, for He is in each of our brethren. Our Lord thirsts to be continually a wanderer on earth; He is not content to come only once into our midst in the crib at Bethlehem, to be with us by grace, and in a different manner--- which, if not more intimate, is yet more delicately appreciated in the Holy Eucharist. He desires also to hide, to be one with us, behind each Christian who will be the shelter of the Most High, lending his nothingness to him who is all, so that he, the infinite God may dwell in perpetual contact with us.

Endeavour to see God and our Lord Jesus Christ in your neighbor, Consider others to be your superiors and always yield to them the first place. In your relations to your neighbor, go past the external terrestrial man and do not pause till you reach the interior man created in the image of God, redeemed by the precious blood, the temple of the Holy Ghost, the dwelling place of Christ, which is destined for eternal beatitude. Your neighbor is me; in each of your brethren, it is I, Jesus who is living, and it is for you to discover me there by faith.

The true meaning of charity is more the giving of what we are than of what we have. A general rule ~~over~~ neighbor does not require a portion of our cloak, but he longs for a portion of our heart. Brotherly charity cannot exist unless it is founded upon love, and love is non-existent unless based upon the gift of self, which is self-sacrifice. To give one's life for another is not always required, but to live for others is needful at all times.

The great task to be accomplished is to restore to fraternal charity its true value as a theological virtue--that is to say, a virtue with God for its object, and this result can only be obtained by showing Christ as living or desiring to live in each of the members of the large family of God. It is not charity which is at fault, it is the spirit of faith which should underlie it. If fraternal love is purely human, it is bound to die; it requires the divine spark to give it life, and it is for us to bring this to pass.

Our first duty is to give material help to our brethren whenever it is possible.

The power of observation is one of the rarest of gifts; we see and we do not see; our eyes are open, but they notice nothing. La Fontaine says of them. "This age without pity."

How much suffering there is in the world caused by thoughtlessness. I am suffering in your chest. How many people share the sufferings of others after the example of our Lord, "who seeing the multitude, had compassion on them." yet this crowd is one with us, and like us, part of the Mystical Body of Christ. Does his misfortunes affect us? Does our chest suffer with his aching chest?

We are not on this earth to make use of others, but to serve one another; and if God has placed some of his children in a subordinate position as regards their fellows, it is in order to bring out the fine

virtues of obedience, self-denial and poverty. And those who exercise authority and have riches are bidden not to shut themselves jealously away behing their power to softenthe lot of the less favored. Be inexorable godd. It is necessary to be good without relenting if we wish to be as good as it is possible to be. To smile on the person who inconveniences you, to do a kindness to someone who has annoyed you, not to notice a lack of attention; to listen always, always to ~~appear~~/give help, to pardon always, and not only always be good, but to let it appear if this is not heroic virtue, it certainly is the road to it---

Each man is master of his own destiny and everyone in a certain degree is master of his neighbour's destiny. If a drop of water is poured into a system of water-pipes, it will pass through the other pipes, however infinitesimal the amount. Each person is responsible for his fellows, and they are responsible for him; not one of us can act alone, if one is weaving the ~~del~~/ chains of a galley-slave the progress of the whole group is impeded. Thus every act of merit or failure committed by any one of the members aids or harms the whole body. The day we came into existence we were given the power of either drawing our neighbor nearer to God or of keeping him apart, and their eternal salvation can depend upon the good or the evil we do tothem.

We should always try to edify by our example, and never to cause harm and disaster. To edify means to build, we must be of those who have an elevating influence on others and raise them up, never lowering them, and still less causing them ruin. We are not merely responsible for our own individual sins, but in addition, for those of this other persons, and all the future sins which this evil doing will lead to. Is this Father Francis of whom everyone is speaking? "Yes", well, then take care to be as good as men think you, for many peoole have placed their trust in you. We are on earth to build up virtuous actions for ourselves and happiness for others. Cheanse me from my unknown sins.

A smaller number of people will say "What does it matter about myself? the welfare of others, their happiness or the lessening of their unhappiness, their eternal salvation that is what concerns me, and nothing else." Such persons have the apostolic vocation.

The first quality of a true apostle is a burning generosity and the second, a wonderful perspicacity. The deeper a soul's realization of the mysteries of Christ the more readily is she drawn toward apostolic work and the greater her zeal for it, the more important is it for her to learn of Christ. 'every lost soul means a member snatched from my body.' To love God is to have the wish that all men should love him. The invisible world should be such a reality to us, that, when thinking of such and such a person the thought should spontaneously rise to our minds. "Is he in a state of grace or not?" to which is added the prayer "If he is not, may God bring him back, and if he is alright, may God keep him there." If you cannot be a star in the sky, be a lamp for the house. God counts less the results then the efforts.

You can never say I have done enough. The longing to do more and more always remains. Only an intensely real interior life can make a ministry bear fruit. It is for us to give to others the treasures we have received, but first we must acquire them for ourselves; this is the meaning of the interior life; and afterwards we can bestow them upon others; this is the work of the apostolate. First comes the loving regard, which is contemplation and a part of the interior live--and then

follows the imparting to others of what we have seen and fixed upon our memory. 4

He may speak, speak little, but each word has substance in it, and even when he keeps silence, his silence is life.

Although we were created without our consent, we cannot be saved without our co-operation. We can act upon the wills of others to incline them in a given direction, and this should never be forgotten, yet it is also true, that if the will of the other person persists in its refusal, nothing can alter it. It is God's will that man shall not be saved without the free co-operation of each of us, since we are individually asked to be so good as to further the designs of Providence by our prayers.

"Pray one for another," that you may be saved "as if he wished to tell us that the accomplishment of this merdiful desire of our Lord does not depend solely upon the free co-operation of those he is seeking to save, but also on the zeal, the prayers and efforts of all those who are already on the right way and whom God calls to bring back their brethren. Each of one of us is a fragment of the Mystical Body, no one has a right to shut himself up in "a splendid isolation" A young girl of twenty who fully unerestood the meaning of prayer wrote; "My heart beats in unisean with the needs of humanity." and again "my desires are too vast. I would like to lave the whole world, God, from morning to evening, from night to morning, it is thee whom I seek, whom I love and desire to possess for all the souls on earth andthroughtout the ages.

Grace is obtained pre-emenintly by prayer.

The higher a soul rises in mystic contemplation the more readily she understands the needs of souls. She never leaves God, but her thought of God becomes larger, deeper and more comprehensive. Her loves for our Lord is an affection which cannot separate Christ from his members. Although she is happy in her love, with all the transports that this sad happiness includes, yet she suffers still more because the one object of her love is not better loved. The more she realizes that God is all, the more grieved she is to see the world paying so little attention to him or forgetting him, and consequently she is always supplicating for the world.

Souls are instructed by word of mouth, but they are saved by suffering. Suffering is the coinage by means of which we purchase strength. His very weakness, if accepted in a Christian spirit, becomes the source of his strength. Like St. Paul he can say 'For when I am weak then am I powerful' from his own sufferings he can gather up the merits fo the redemption and apply them to the needs of his fellowman.

SUFFERING WITH CHRIST

God is very good to me. He tries me in every way, but at the same time unites me more and more to Himself. The thought of God, eternity, or death, hardly ever leaves me, but it keeps me in joy and in great peace. I have a great fear of God's majesty. His holiness, and justice and at the same time a certainty based on love that our Heavenly Father will arrange all for the best. I too have a fear of death. It is the divine punishment of sin; and this fear of death knows God; and if it is accompanied by hope it honours God very much, often those who have most dreaded death during their life have no longer this fear when death comes. I feel a great longing for Heaven....yet I don't feel as if my work was done. I fear the judgment, and yet, I cast myself on God's bosom

with all my miseries and my responsibilities and hope in his mercy. Nothing else can save us, for our poor little works are not fit to be presented, and only His fatherly affection deigns to accept them.

Our glory will be measured by our passion. His joy will be ours. We shall enjoy God to the same measure of grace to which we have attained by the grace of Christ at the moment of our going out of the world. The holier we become, the more we shall glorify God during all eternity the greater will be our part in that song of thanksgiving sung by the elect to Christ the Redeemer. The dearer one is to God, the more one suffers in this world. He gives to unbelievers and to the wicked who will not have the happiness of enjoying His beautiful Paradise, the good things of this world, things which will be lost in a few years and then pass away forever.

I see that our life here below is but a journey and a test, and that all who are united to Jesus Christ must expect to share in His Cross. To accept that Cross just as it presents itself---that is true holiness. St. Benedict has a saying which teaches us the right attitude with regard to the happiness which God sends us; we must not embrace it or become too wrapped up in it. He does not say that we should not rejoice. God, Himself grants us pleasures and allows us---nay, at times even wants us---to accept them---but he does not want us to plunge ourselves into them, for then we should be in danger of leaving God and cleaving to creatures.

WHY THE CROSS ED. LEEN S.S.S.P.

Suffering, in union with the suffering Christ, is a most patent remedy of the disease self-love. Revolt intensifies it. Accepted bravely in a Christian spirit, it removes the obstacles to the inflow of the Divine Life of grace. Even, if with the growth in holiness, there goes an increase in suffering, there is given additional strength to bear it and an increasing realisation of its spiritual value.

Opposite of pleasure is pain, the soul to work out its purification must resist the bait of pleasure thrown out by the concupiscences. This is mortification.

Suffering creates a kinship and a sympathy between those who suffer. The more perfectly a man knows what is true and loves what is good, the more perfectly he lives. To live thus perfectly is to be happy.

Jesus is tender without being sentimental, kind without being indulgent, severe without forbidding, weeps and is not unmanly. He endures, but is not stoical. He is hurt, but is not "wounded". He complains, but is not querulous. He upbraids, but without bitterness. He pleads with earnestness indeed, but with due restraint. He menaces and thunders at times, but He does not storm and rage, He stoops to render the lowliest services and yet preserves His dignity. He condescends without lowering Himself. He devotes Himself without losing His superiority. He gives Himself but does not surrender Himself. He is loaded with ignominies and yet He does not lose His majesty. Humiliations are heaped upon Him, and yet He is not humiliated. In the horrors of His Passion, He towers above both His cowardly friends and His frenzied enemies. No situation finds Him at fault.

To love is to find one's greatest good in another. The lover pursues the interests and the good of the beloved with all eagerness. The happiness of the beloved is the happiness of the lover.

One can submit to what one understands. One cannot but experience revolt

against what does brutal violence to the reason.

To learn of Christ is to adopt practically Christ's philosophy of existence.

To be humble is to be true to what one is in thought and to have conduct based upon that thought.

MORE THAN MANY SPARROWS LEO TRESE

Qualities a person ought to have to be loved by everyone --- He is a thoroughly kind person, with great tolerance for the ignorance and weakness of others, being conscious of his own. He is strong in his own principles and is quick to recognize sin, but for the sinner he has only compassion and prays for the sinner rather than condemns. He is quick to forgive injuries against himself, whether pardon is asked or not. He has great patience; does not flare up when his toes are stepped on, does not become irritated with another's mistakes. He is uniformly cheerful, and does not make others share in his head aches and his stomach upsets. He is thoughtful of the comfort and convenience of others; quick to see opportunities where he can do a kindness or lend a helping hand. He respects confidences; a secret always is safe with him. He respects reputations; if someone has done wrong, you will not hear about it from him.

One failure can hide a dozen successes.

Do I reflect the charity of Christ?????

1. Am I generous in making allowances for the failings of others?
2. Am I free-handed in my bestowal of honest praise?
3. Am I a good listener? (listen sympathetically to others)
4. Do I easily accept suggestions from others, and give them credit for their suggestions?
5. Am I adaptable? Able to change my plans easily for the convenience of others?

CONTEMPLATIVE LIFE IN THE WORLD A. M. GOICHON

The gift of understanding also enables us to recognize the hand of God hidden under the things and persons that plough up the heart to leave it open to God's influence. However, the most striking effect of understanding is perhaps the amplitude it gives to prayer. At first we try to make our prayer encompass all the wishes of the Heart of Christ. But while it is effective because of our intention to leave nothing out which is dear to Him, we do not yet know how to focus our thought. Concretely, we do not know what Christ's wishes are. Then we become friends with an unbeliever, a sinner; in each case, a world opens up and stirs to life. The person who has inspired this friendship becomes dear to us in himself. All his difficulties and hesitations, his anguish, the burdens that weigh upon him, the obstacles that hold him back, all these things are introduced into our heart as living realities. And we love this soul distinct from all others, who is capable of giving God a love that is his alone to give. And the wound in the Heart of Christ becomes alive too, deepened by His love that cannot give itself to this soul as it wants to.

The active man sees men's misery and instinctively strives to bring them direct aid through a horizontal movement, the contemplative takes this misery ~~only after having~~ into his heart and presents it to God, turning toward this misery only after having received God's own reaction to it as passing thru his soul. The contemplative senses the suffering of other people even more deeply than the active man, because his first reaction is not the action that binds the heart, fortifies, and even distracts. He does not pray as if to force God to think about it nor to obtain a

particular favor at all costs. Instead he enters into God's loving views concerning those who suffer; and he does so, not by the abstract path of God's thoughts., of which he knows nothing, but through the human sentiments of Christ. He puts them on, as St. Paul commands; "Put on the Lord Jesus Christ."

The contemplative has an extraordinary capacity to sense the suffering of others, and indeed their pain wounds more than his own, precisely because he has forgotten himself, perhaps even more than has the active man. Our Savior's Passion finds inexhaustible resonances in his soul, especially when other souls are in danger. But God, who inspires this fraternal and tender sorrow, does not want the contemplative to be submerged by it or to yield to it like those who have no hope.

Christ's action is proportionate to our hope. He who hopes for nothing, receives nothing, like the man who buried his talent. "We obtain as much of God as we hope for" St. Theresa

Everything that is dear to the Heart of our Lord becomes the object of our hope. Self-abandonment in action-To give the maximum of our capacities for action on the apparent axis of God's plans, and to expect no result, to be astonished and grieved by nothing. God does not need results. What interests Him is our faith, our love, our zeal, our self-forgetfulness, our abandonment. In short, the Cross.

Many of those who recognize their duty to omit mental prayer in order to help a sick person or to interrupt it to give an urgently needed bowl of soup, wouldn't think of cutting their prayer short to say a comforting word to a tortured heart or mind. We insist on not being sentimental and we think we are losing our time when we say a few words to someone who would appreciate a short conversation but does not ask for specific advice. However, if we are to go out and find the lost sheep, we can't wait until they come and ask us to show them the way.

Moreover, reserve keeps persons of any depth from opening their hearts. To treat them abruptly, with the excuse that we have no time to lose, produces a real inhibition. Even if they wanted to, they can no longer reveal themselves as they are. The hurried counselor who concludes that he can do nothing for such persons is in error. There is a cruel, harrowing need of intellectual charity, of compassion for suffering that sometimes can only be guessed. That is what the heart needs before it can unburden itself, before it can get a glimpse of God in those who are consecrated to Him. When this warmth is lacking it turns away, often forever. The charity needed in our time must be thought through again, taking into account the fortunate change brought about by charitable organizations. The soul is reached less through the care of the body than by the fraternal sympathy that St. Paul expressed; "Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed?"

Contemplation is homage due to God. Contemplation is a need for those whom uncreated Love tirelessly attracts to Himself.

The men of this world need to see this life of the love of God actually being lived. They need to have right before their eyes someone who acts like the friend of the living and contemporary Person who is God. Their troubles and hardships need to be touched by the hand and heart of someone who presents them to God in prayer and seeks to understand them, and sometimes to explain them from God's point of view.

The contemplative life of the cloisters is the Church's reservoir of prayer, its ever gushing well-spring. But the world needs "living water" and the fountain is sealed in the cloister. Works are carried on in the midst of the world; and yet if action is not thoroughly imbued with contemplation, it remains sterile.

Pope Pius XI although everyone cannot do great deeds, no one is incapable of praying, humbling himself, and loving.

Only love "makes the being whom we love another self for us."

Mary's vocation was to be a mother, wrapped up in the work of her Son. And for many years, for thirty years that meant a life of ceaseless activity, a life of hard work for him. But then the time came when she was no longer needed; he had to begin his own work in the world; and so, as you see in the Gospels, she withdraws into the background. You hear almost nothing of her, until the end; and then she is there, she is with him, but not to work now, not to be active, only to love and suffer and be still.

DISTRACTIONS*** *sign of life, part of living.

CRISES OF ONE GENERATION

1. Too much.
2. Too little (depression 1929)
3. War and hate.
4. Confusion (state we are now in)

Every man past forty is responsible for his own face.

Woman--compared to fine wrist watch

Man--compared to an alarm clock

Humble person knows what they cannot do. Knows what they can do and does it.

GRACEFULNESS comes from within;

I will come again, I will come again, because I like myself when I'm with you.

Woman gives most

Woman gets most

Woman gets hurt most

The only time that we can really do anything about anything is right now. We can't enjoy tomorrow today, We cannot be hurt by the pains of yesterday, Today, now is the only important time--time as far as my activity is concerned.

Success is sometimes nothing more than the sum of our failures. Each failure if accepted rightly only helps the finished project to be more perfect.

Our vocation is to make God present in our world.

Joy is an effect of our true selves.

Love is our true identity, our real character.

Reality is faith in whoat and whom on ~~maets~~.

Hope is something none of us feel we have ever begun to try to comprehend ~~as~~ Christ intended.

A saint is a man who does the usual things in an unusual way.

CHRIST OUR LIFE AND LOVE

By the touching revelation of His love our crucified saviour irresistibly draws our hearts to Him in return. It is difficult ot resist the mute appeal that the Crucified makes-the head bent as though to kiss, the arms outstretched to embrace, the hands pierced to give, the side opened to love, the feet nailed to remain with us.

PRACTICE OF THE PRESENCE OF GOD Brother Lawrence

Soul is all the more dependent on grace, the more it aspires to high perfections.

All things are possible to him who believes, still more to him, who hopes still more to him who loves; and most of all, to him, who practices these three virtues and perseveres in them. 1. Always to regard God and His glory in what we are doing, saying and undertaking; let the end that we propose we to become the most perfect adorers of God in this life, as we hope to be through all eternity. 2. When we undertake the spiritual life we ought to consider who we are; and we will find ourselves deserving of all contempt, unworthy of the name of Christian, subject to all sorts of miseries and to an infinity of accidents which upset us and renders us unstable in our health, in our moods, in our interior and exterior dispositions in short-people whom God wills to be humbled by a countless number of pains and labors, within us as well as without. 3. We must believe that it is good for us and agreeable to God to sacrifice ourselves for Him; it is usual for his divine Providence to abandon us to all sorts of states, to suffer all kinds of pains, miseries and temptations for the love of God and to the will of God, devotion and perfection can't exist. 4. A soul is all the more dependent on the grace of God, the more it aspires to high perfection, and the help of God is so much the more needed at every moment because without it the soul can do nothing. The world, flesh, devil together wage such fierce and continual war upon her that without this actual help and this humble necessary dependence they would drag her down in spite of herself.

1. The most holy, common and necessary practice in the spiritual life is the presence of God; that is, habitually to take pleasure in His divine company, speaking humbly and conversing with Him lovingly at all seasons, at every minute, without rule or measure, in time of temptation, sorrow, dryness, distaste, even infidelities and sins.
2. One must try continually so that all his actions without distinction may be a sort of little conversation with God; not in a way, but just as they happen, with purity and simplicity of heart.
3. We must do all our actions with deliberation and care, without impetuosity, or precipitation, for these show a disordered spirit.

ACHIEVING PEACE OF HEART IRALA DELLAGE

We must not make the future present, for when the future is made present it is disfigured. The only time that exists is now. The past did exist but does no longer, the future may exist, but does not yet. The only two important times, as Catholics acknowledge in the Hail Mary, are "now and at the hour of our death."

Happiness is not found but made. It does not depend on what you do not have, but on the use you make of what you do have. It is not something far from yourself but the most intimate part of your being. It is the consciousness of a good, and the greater and more lasting this is, the greater will be your happiness. If you can control your thoughts you will be able to find the flower of joy even among the thorns of suffering. "Joy", says Aristotle, "is the accompaniment of a perfect act."

Be happy "negatively" by overcoming objective suffering. Convert it into joy. How? By shifting your gaze from the unpleasant aspect, from the ugly face of suffering and concentrating on the bright side. Suffering actually has two sides to it, a pleasant and unpleasant side. The unpleasant side

contradicts your tendencies, sensuality, natural inclinations, pride, self-will. Do not fix your attention on the unpleasant side. Suffering has a pleasant side also. In the natural order suffering can be pleasant because it brings an increase of experience, strength, counsel, patience. It is a check which God offers us. If we accept it God signs it and our happiness in Heaven will be proportionate to its value. It is the secret treasure of the cross.

Control of Subjective Sorrow;

1. Express your feelings' externally in consultation.
2. Live in the present.
3. Live a conscious life (Do what you're doing)
4. Practice voluntary concentration on other matters. Cultivate the habit of joy. Your thoughts and acts are men who are tracing a path thru it. Where one has passed, the easier it is for the next. So, then if you would win to the heights of joy, you must send joyful thoughts thru to open up the trail. Repeat them and reinforce them with acts of satisfaction and optimism until you have enlarged the trail and made it firm through habit.
5. Practice will acts, will the contrary feelings, that is, to be animated, tranquil, kind, happy. Talk and work as if you did not feel the opposite feeling (antipathy, worry, fear) or as if you animated happy and so forth.
6. Use suggestions; At night before falling beneath the dominion of the unconscious and in the morning when leaving its control, think with feeling about image of peace, control and joy. Repeat to yourself "Everything I do can be a step taken nearer to God" Every day I am increasing in sanctifying grace. "Every day I am more happy."
7. Moderate your desires and aspirations; Keep them within reasonable limits. Seek not the body or soul or anything else a greater security, health or prosperity than God wished it to have in this world.
8. Overcome negative and depressing feelings; Do this by introducing other feelings which are positive, sublime and ennobling, such as love of and ideal, of God, souls, or Heaven. Overcome petty, low and disordered self-love with true love of yourself and your spiritual and eternal good. Happiness in this life is not divorced from sacrifice. Our satisfaction increases in the measure that we make those who surround us happy, that we seek the greater glory of God, and in proportion to what we sacrifice to this end.

One leader said, "At first in prayer I used to look toward Heaven but ever since I realized that God was within me, I look toward myself and feel great joy."

The Divine Heart of infinite happiness is "bound with thorns." If you feel the touch of thorns in your heart it is a sign that God is reaching out His heart to you, a sign of the embrace of Infinite Happiness. But happiness will enter into you only through your wounds. Acceptance of sorrow is a contract for work made with God. You agree to construct some great thing with Him. You are the workman who does not see the plans. God is the architect and sublime and magnificent designs. Nothing great is accomplished without suffering and humiliation. We must be friendly with suffering. It is a selfless and faithful friend who reminds us of true goods. Souls are instructed by word of mouth but are saved by sacrifice.

The apostle who takes doctrine and example and together with these sows smiles, and then waters these with prayers and sacrifices, will win many

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souls. "Joy," says St. Paul of the Cross, "is the sun of souls." It enlightens those who possess it and enlivens as many as receive its rays." The exercise of Christian charity is the best way to make yourself joyful. And this is your most effective contribution to the happiness of others. Smiling eyes scatter more rays of joy than precious diamonds. Through joy you will better perform your duties, and your burdens will be lighter. It will be your consolation in solitude, and your best introduction to society. You will be more sought after, the man trusted, and better appreciated. A frank and hearty smile is almost always an indication of a noble and pure heart. The virtue that smiles is the most beautiful and often the most heroic.

The most beautiful moment in life is the present moment, at the present moment you can amend the past and construct the future, and in the present moment you can glorify the Infinite Being and by saving souls set new jewels in the divine crown of His external glory. The greatest ideal of life is to realize at every moment the ideal of God, His most holy will.

1. Surrender the past to His Mercy and the future to His providence in order to live a happy life in the present.
2. Take as your one and only ideal for every instant the giving to Him of the greatest possible pleasure by duty done, charity for your neighbor, the apostolate of souls and fervent prayer.
3. Feel His loving Presence in you by sanctifying grace, adore Him, give Him company in this living temple. Above all consult His desires and ask His orders. Let Him reign in your senses, faculties, feelings and works.

Effects of this Ideal; 1. Mentally you will obtain the change of sorrow into joy. You will see suffering very attractive. 2. You will obtain the unification of your life thru this sublime ideal. You will overcome that bothersome duality of mental life, phobias, worries and subjective sorrow. 3. You will obtain a consoling fullness of your intellectual and emotional life by knowing loving and possessing Infinite Truth and Goodness. Such a happy person as this, dominated by the interest and person of Him who takes possession of it and reigns completely in its depths. Who communicates to it His own peace, happiness and life, is like the clear, crystal water of a quiet lake, Human events will, like gentle breezes, scarcely trouble the surface of the water and will not disturb the clear image of blue sky, symbol of divine peace and happiness, which are common to both hearts, the throne-heart and the Heart Enthroned.

2. Be conscious of your mental and bodily capital. Recognize the limitations of your strength. If this has been depleted by an extraordinary or prolonged effort, know how to replenish it in time by proportionate rest. Do not prolong concentration of attention for more than two hours without a few minutes of conscious sensations and muscular relaxation.

2. Do your job or every day duty with the greatest possible perfection that is with concentration, naturalness and pleasure. Avoid all tension, haste and disgust. Find in your work the strength and joy of an ideal. "Do what you're doing."

3. Do not try to realize at the instant all the good and greatness to which your impulses urge you, but only what is possible at the time and which a tranquil judgment shows you is proportioned to your abilities.

4. In time of relaxation avoid exaggerated competition. Recognize and accept the physical, intellectual and moral superiority of others. If you must be pre-eminent in something, let it be goodness, understanding and patience.

5. In time of failure or adversity know how to find and how to reflect on the goodness or usefulness of this offers for yourself or others, for time or for eternity. Set this counterweight against excessive sadness and discouragement. Accept the inevitable and base your ideal upon it. This will be the secret of your efficiency and happiness.

6. Avoid the tension which comes from doubt and insecurity about your health, skill, and temporal or eternal success. Trust in your strength and divine aid. Let religious faith and tranquillity of conscious be your guarantee.

7. Make use of the greatest of your faculties by means of deliberate, concrete and motivated decisions. ~~Then~~ Then put them into execution without fatigue or further discussion. This will give you a strong and healthy personality.

8. Recognize the double tendency in you, the angel and the beast make the higher level of life control and rule the lower level. Make the good of your whole being keep its supremacy over sense-pleasure-caprice or the good of a single part.

RADIATING CHRIST (RAOUL PLUS)

Happy those who have been educated to sacrifice by a manly up-bringing. My mother always brought me up to conquer myself, and gradually to overcome myself more and more. You have become a man Francis; she said, not a bedraggled chicken; and you can do it; She trained me to self-restraint from the age of three or four years. "Would you like to try drinking your coffee without sugar, or eating your bread without butter? It is Avent (or Lent) Try, wont you? Just to see if you can. It will be an economy and you can give the money to this poor sick person. "Later, when I went to school; Go out with your money in your pocket, and see the shops in the fair, with the sweets and the rest. Don't buy anything, and tomorrow give your three pence to Jacob, or to old Joseph. A boy ought to be able to say "No " to his desires, and to say it with a smile and a whistle and she set up the example. When we fought with other boys, you will leave Michael alone to-morrow. He may have acted like a black fuard. But, you see, he has no one to bring him up properly. Go your way and don't touch him. The silliest young boys can insult others, that is much more difficult. "Later it was the same. To go about with girls and do as every body else does is easy enough. The silliest coxcomb can do that. But you have to remain pure. Be polite to all girls, as if they were your sister, but do not be affectionate with any, until it is a question of marrying. Don't waste your virility, so that you may be able one day to beget fine children full of health and hope for the future. A man goes straight on his path without hesitation; he obeys his inner convictions, A poor vacillating "good fellow" merely goes with the crowd."

TICKET FOR ETERNITY

When I am dying
How glad I shall be
That the lamp of my life
Has been burned out for Thee

Once someone mentioned in her presence feeling foolish about asking a question in the confessional. Sister Annella said, "It is better to feel foolish and ask a question than not to ask it and be a fool.

Inscription on Padre Pis's Door "Earth's glory has ever Sorrow for a companion."

THE GAIN OF CHRIST

INCARNATION: is the union of two natures, divine and human, in one person, the divine person of the word.

Father, into thy hands I commend my spirit (a simple way to make our activity of Christ acting through us.

To feel compassion means that when the rabbit is hurt you are hurt too.

Immolation---renunciation of self(detachment)ability to care and not care, ability to leave everything gladly or at least willingly in the hands of God.

Whatever else holiness may mean, it cannot mean that we are expected to take every pain, every sorrow, as though it were no pain or sorrow at all.

Holiness is not a question of what we feel. It is a question of what we will. (Thy will be done)

Sacrament of the present moment--what ever at the moment brings us joy or sorrow.

We must not despise the small things.

Peters denial, fear (social embarrassment)

Jews, loved him but didnt learn to know him. His blood be upon us.....

Blessed are the poor in spirit-use the things of the world as though we were not using them.

When ever we deny the flesh we strengthen the spirit. Mind and body affect one another.

Stillness of Mary (always in your power to bring comfort to other)
Christ was made sin for our sake (he knew in his heart the ultimate torment of the sinner. He knew the final separation from God "My God, my God why hast thou forsaken me?"

Way of life (To forget ourselves and look at Him)

We are always affecting other people

THE SOUL OF JESUS
CONTEMPLATED IN UNION WITH MARY

BY REV. EMIL NEUBERT? S. M.? S.T.D.

To know, to love, and to imitate Christ.

"to walk as he walked."

Mary is eminently fit to help us realize that statement of Charles de Foucauld which sketches for us the road to perfection; "I have decided to maintain in me the will to work at transforming myself entirely into Jesus, with the aim of changing myself into another Jesus living and active, of transforming by Him and in Him all my thoughts, my words, my actions, my prayers, my sufferings, my whole life and my death."

"As I have done to you, so you also should do."

"When perfected, everyone will be like his teacher."

"The glory that thou hast given me, I have given to them, that they may be one, even as we are one; I in them and thou in me; that they maybe perfected in unity, and that the world may know that thou hast sent me; and that thou hast loved them even as thou hast loved me. Father, I will that where I am, they also whom thou hast given me may be with me; in order that they may behold my glory, which thou hast given me, because thou hast loved me."

Christ is God made man; A Christian is man made God.

The Christian has become a partaker of the divine nature.

"We shall be like to him, for we shall see him just as he is."

What depends on me is precisely the constant effort to reproduce all the dispositions of Christ, to make mine not only His nature, but His thoughts, His affections, His acts of will, all His actions.

"God has sent the Spirit of his Son into our hearts, crying, 'Abba, Father.'"

"We are to practice the truth in love, and so grow up in all things in him who is the head, Christ."

"It is now no longer I that live, but Christ lives in me."

"For me to live is Christ and to die is gain."

We must adopt a completely childlike attitude toward the Father just as Christ did.

"His strength is made perfect in their weakness, and it is when they are weak that they are strong."

"Our citizenship is in heaven."

"Who shall separate us from the love of Christ?....we overcome because of him who has loved us."

We must live only for Him and reproduce all His dispositions.

"Do all in the name of the Lord Jesus, giving thanks to God the Father through him."

"We must become Christ who is acting through us."

We must "attain...to the mature measure of the fullness of Christ." Each of our dispositions must be modeled on the corresponding disposition of Christ.

"Put on the Lord Jesus Christ."...Do you not know that your bodies are members of Christ?...You have been bought at a great price. Glorify God and bear him in your body."

"When you sin against the brethren, and wound their weak conscience, you sin against Christ."

"Let every one of you please his neighbor by doing good, for his edification." ..Bear one another's burdens, and so you will fulfill the law of Christ."

"Look at the Christians how they love one another."

Teresa received the special grace from God to reduce everything to the love of Jesus, His love for her and her love for Him.

"We were no longer two."

Jesus desires to be loved.

"I know that the fire of love is more sanctifying than that of purgatory. I know that Jesus cannot want useless sufferings from me, and that He would not inspire me with the desires that I have, if He did not want me to fulfill them."

"Oh, I love You. My God....I...love...You...She had died of love.

"Oh," she cried out, "I feel Him, and even should I have on my conscience all the crimes that can be committed, I would lose none of my confidence; with a broken heart, I would go and throw myself into the arms of my Savior...I know that all these sins would vanish in a twinkling, as a drop of water thrown upon a hot fire."

Teresa tried to do for the nun who "had the talent to displease her in everything; what she would have done for the person she loved most.

Every saint has his providential mission...The "little way" consists in going straight to Jesus in all simplicity and confidence, doing everything out of love for Him and expecting everything from His love for us. And Jesus has to be sought above all in the Gospel.

We have to reduce all things to unity, as much as possible.

"We must simply try to see what virtue God desires of us in each act, and then simply perform that act in God's presence, with the intention that He inspires and with the motive and purpose of imitation of our Lord.

"The saints have found, in prayer before the Sacred Humanity, their book, their lesson, their mirror, their transformation."

"Christ is not one of the means of spiritual life; He is ALL our spiritual life...."Only to think of Him, to look at Him with faith

and love sanctifies us."

There is no surer or easier way than Mary for men to come to Jesus.

"Blessed is she who has believed."

"To lead us to the knowledge of Jesus belongs to the Blessed Virgin, and above all to her."

"Unfortunate are they who neglect Mary under the pretext of rendering more homage to Jesus. As if one could find the Child elsewhere than with His Mother."

To raise us is to make us like Jesus, our older Brother.

To reveal her Son to us is for her a great joy, as Mother of Jesus and our mother.

To contemplate Jesus we understand Him better in contemplating Mary also.

Mary is the translation into our language.

We contemplate not so much to know as to love and to imitate.

All selfishness in light matters, which we are unwilling to sacrifice, renders love utterly impossible.

To believe is to think the thoughts of Jesus. It is also to think the thoughts of Mary.

The task of a good teacher is to teach the students to do without the teacher."

The more perfect a being is, the more perfect also is its capacity to suffer.

"The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

Because of her perfection, her sensitivity was very keen, like that of Jesus; harmoniously subject to mind and will, it intensified all her sufferings.

"Jesus...for the soy set before him, endured a cross."

Let us have generosity enough to prefer His consolation to ours. At least we shall have the pleasure of knowing that we please Him.

His will is direct. He goes straight to the fulfillment of His task. He never hesitates, never uses indirect means, never uses subterfuges, nor compromises.

The strength of His will appears above all in His Passion.

His courage showed particularly in His Passion.

He disdained to justify Himself.

He wished only and completely the will of His Father.

All her life Mary was the "strong woman."

She never complained, never dreamed of escaping any trial.

The consideration of the courage of her Son also sustained her own courage, as did the joy of suffering for Him, and with Him, for the glory of the Father and the redemption of all men, who were His brothers and her children.

The more intimate our union with our Lord and His Mother, the stronger shall be our wills, not with a wild energy, but with both smoothness and strength, like those of Christ and our Mother.

"Now my soul is troubled. And what shall I say? Father save me from this hour." Then He recovered His poise; "No, this is why I came to this hour. Father, glorify thy name," The glory of His Father had to win out over fear.

He showed Himself full of feeling, and as tender and delicate as the most perfect heart of a woman, for He received His Humanity solely from a woman, from the tenderest and the strongest woman who ever lived.

Each of her sorrows caused her a pleasure, bitter yet sweeter than any other consolation, that of being able to suffer for Him.

She existed only for that Son, and she was happy when he was happy.

If we are true Christians, our great joy is everything that ever pleased and still pleases Jesus and Mary.

Sorrow results from unrequited or resisted love.

Even at Nazareth, in the company of Mary and Joseph, Jesus suffered their pains.

Sorrow that was heightened because of the exquisite delicacy of His love.

"And Jesus wept." This is perhaps the shortest and most touching verse in all Sacred Scripture.

Jesus had the same nature as ours, but more sensitive, because more perfect, than ours.

All the sorrows of Jesus were sorrows for Mary.

No one ever failed so completely as Jesus on the cross, and no one ever succeeded like Him.

Can we really say that we love a person if his troubles leave us indifferent as long as their cause does not bother us personally?

She does not understand all this, but since it is God's will, she does not have to understand.

To do God's will is, in practice, the highest perfection.

To do God's will is to love Him.

To do God's will is to succeed..But no success was ever so fruitful as that failure of Jesus.

To do God's will is to prepare peace and happiness for oneself.

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To do God's will is to live by faith, often heroically.

The perfection of Mary grew with each instant, by her perfect correspondence with all the gifts of God, and so, accordingly, did the glory which she rendered to Him.

Within her heart there was an exhilaration of joy and gratitude, which she at first suppressed in order not to betray the divine mystery before time, but which she allowed to burst forth as soon as she perceived that Elizabeth was aware of the infinite grace that God had bestowed upon her...here she sang out in a complete and enthusiastic canticle, exalting the goodness of God to her, His poor handmaid, whose nothingness He had noticed, and to all those who know their own nothingness.

She was happy to be only a forgotten woman.

The reparation of Mary counted only because of its union with that of her Son.

Jesus wishes us to seek, first of all, the Father's glory.

He found the Father also in the world about Him.

At times He isolated Himself from men in order to give Himself completely to His company.

It is an historical fact that God often disposes with special aspirations persons to whom He has reserved a particular mission of which they have as yet no idea.

The cause of Mary's sorrows, as of her joys, was Jesus.

With charming allusions to the birds of the air and the lilies of the field, He persuades us that there is nothing more natural than to abandon ourselves to the all-seeing goodness of our heavenly Father.

Jesus wishes to be our life.

"God became man that men might become God."

Jesus shares with us whatever belongs to Him.

The more a person devotes himself and suffers for another the more his love grows for him.

Mary is always she who loves us.

Jesus and Mary love us, not only for the good they see in us, but also and above all for the good which they desire to bestow on us.

What the real Christian is preoccupied with is, above all, the eternal salvation of those around him.

He loved us all as sinners, because He sacrificed Himself for us before we became participants of His nature, precisely in order to make us such participants.

"The priest, is made to be devoured," saintly Father Chevlér used to say. What priest was ever devoured like Christ?

She gave more than herself, for she gave Him who is incalculably dearer to her than life.

To love is to give, particularly to give oneself, at the cost of trouble, fatigue, and time, at the sacrifice of rest, effort, courage, if need be even life, as Jesus did.

We do favors for others for the sake of Jesus, and it is from Him that we must expect the reward.

We might perhaps begin to do a favor out of pure love and then be tempted to continue out of selfishness. We are more easily attached to a person for whom we have done a favor than to another from whom we have received one. We can take pleasure in the love we have for him and continue loading him with favors, not for love of Jesus, but because of the pleasure we have in giving. We must be careful to love others in Jesus, with the love that Jesus has for them.

Patience is the mark of true love. Often it is easier to perform an act of heroic love in a critical moment than to give proof of unwearied love in a long drawn out affair.

She passed for an ordinary woman... "Why, is not he the son of Mary?" Whenever anyone was in need she managed to bring relief, but always tactfully, as at Cana, without drawing attention to herself.

Humility is essential to kindness... whatever is given with a sense of superiority is apt to humiliate or irritate the receiver because he is made to feel a debtor.

Our success or seeming success and the praise received begets feelings of self-satisfaction in our work, and then we go on doing for ourselves what we had begun to do, originally, for God and our neighbor.

The love of Jesus was delicate and merciful.

He could not bear to see a man suffer.

What touches us more, perhaps, than His promptness in comforting the unfortunate with His divine power is His delicate use of it.

Not one word of reproach, but encouragement (more effective than any possible reproach).

The attitude of Jesus and Mary toward sinners cannot fail to inspire us with great confidence, despite our sins; rather, because of our sins. Is it so difficult to believe that the goodness of Jesus is greater than our wickedness?

The more He has to pardon, the more we ought to love.

We must make sinners aware of what they have and bring out all that they are capable of.

It was God's will that Mary remained alone at Nazareth, offering prayers and sacrifices for her Son's mission, until they met on Calvary for the supreme sacrifice.

It is psychologically impossible for a truly generous person not to feel instinctively drawn toward every other soul he meets in whom he recognizes the same disposition. There is such joy for a person who wished to belong to God without reserve in meeting a friend with the same holy ambition. For Mary that joy was incomparably greater, not only because of her outstanding generosity, but more because of Jesus, to whom a generous soul brings the keenest joy, together with an extremely efficacious cooperation in His mission.

Jesus loved His Apostles with a unique love. His love for them was that of a mother, tender, delicate, and anxious, and at the same time, that of a father, deep, strong, and manly. It was supernatural in its motives and purity, but very human in its manifestations. Its warmth was immediately felt.

To outsiders, He showed what was, so to say, external to His person, namely, His doctrine and His power; to the Apostles He revealed the most profound thoughts and emotions of His soul, His sorrows, agony, desolation and fears.

His love for His intimates sprung from the deepest recesses of His soul.. It shone forth in the attitude of His body, in His movements and His looks.

"I have called you friends."

"If you love those who love you, what reward shall you have?..You therefore are to be perfect, even as your heavenly Father is perfect."

Lend, not hoping for any return."

"For give your brothers from your hearts."

Co-operation consists, above all, in reproducing His attitude toward His heavenly Father and toward men. That is what He most requires of us.

Simplicity is the disposition of soul that goes straight to its end with the certainty of attaining it.

Simplicity is characterized by sincerity in word.

Practically that simplicity consists in seeking only God and His good pleasure, and in trusting the heavenly Father's loving Providence for all the rest.

She did not protest her unworthiness, nor her humble social standing; she did not propose others as more worth of that function, nor was she frightened by the responsibility of such a charge; she asked but one thing---how was she expected to cooperate.

The fruit of this simplicity and its characteristic mark will be absolute sincerity.

She senses as perfectly natural her own nothingness...Is she not still a servant in heaven?

If ever a person had to believe without seeing, it was Mary, and she had to believe the most improbable things.

The psychological basis of her faith was her unlimited love. On the

supernatural level, to believe is to believe in love.

It is a matter of distrusting and trusting, distrusting oneself, and trusting God.

Jesus demande blind obedience.

"A man's enemies will be those of his own household."

In the service of the Master, to suffer is to love.

The definition which Father Chaminade gave of a true religious might be applied to the true Christian; "He is a man from another world." To live according to the teachings of Jesus, we have to be fools, foolish with the folly of the cross.

The joy of causing joy to Jesus, Mary, my neighbor, is tremendously satisfying, a support in all my trials.

He who tries to compromise with the world will always be unhappy.

The sanctification of a man is a personal problem which depends more upon his intimate dispositions than upon external circumstances.

Generosity or love that gives itself, recollection, humility, and simplicity, in addition to union with Mary. If this union is intimate, it includes the other three conditions in a high degree.

.....Like the birds of the sky,
and like the lilies of the field.
They live your life and think your thoughts,
And they echo your song.
But they are empty-handed,
And they are not crucified with the great crucifixion,
And therein is their pain.
The world crucifies them every day,
But only in little ways.
The sky is not shaken,
And the earth travails not with her dead.
They are crucified and there is none to witness their agony.
They turn their face to right and left
And find not one to promise them a station in his kingdom.
Yet they would be crucified again and yet again,
That your God may be their God,
And your Father their Father.

The two stages through which the fervent soul generally passes in its ascent to God are intimacy with Jesus and identification with him.

The soul puts aside little by little her own feelings to adopt all the feelings of Christ, to let him live and act freely in her.

To the feeling of his Divine Presence, God now adds the infused and passive feeling of his divine and transforming action. The soul feels that Christ lives and loves in her.

Souls are exquisitely tortured by their unquenchable desire to love God, thank God.

We forget the God who in his infinite love deigns to stand in need of our friendship and who, in order the more easily to secure it, gives himself to us in the intimacy of our souls, and makes of this his heaven---his living tabernacles.

According to St. John of the Cross, the chief characteristic of mystical prayer is an indefinable loving remembrance of God--vague, indistinct and passively experienced.

The Mexican mystic, Godinez, goes so far as to say that 90 per cent of the souls called to passive prayer find an obstacle in the lack of good direction.

His infinite love needs to express itself, to pour itself out in an infinity of ways. What then does Jesus wish? He wants hearts that will surrender themselves up to him, that will abandon themselves completely to him and allow him freely to satisfy, in them and by them, his infinite passion of Divine Love. In order to enter into a closer union with each one of us, his members, he asks for the entire possession of our being; our body, and our soul with all its powers, that he may make them his own, appropriate them, and live through them his life of devotion to his beloved Father.

There is no question of offering oneself to Christ that he may descend to our own level and live OUR life within us; we must offer ourselves to Christ that he may live HIS own life in us.

The soul will often fail to follow her ideal. Without being aware of it, she will frequently fall back upon herself, and, while believing that she allows Christ to expand his own life within her, she will in reality only be uniting herself to Christ to live her own life more holily. Instead of the great heart of Jesus with its boundless desires it will often be her own poor little heart which will animate her spiritual life. Unconsciously the soul will indeed often live, not on the superior plane with Jesus, but in reality on her own inferior plane. These two lives will cross each other, frequently intermingling; but if the soul is faithful in rising again each time to the higher plane, if she does not cease to look up to her ideal if she strives all the time to substitute Jesus for self, she will some day attain the longed for heights.

Her prayer is not hers alone; it is, before all, the prayer of Jesus; one might say it is solely his. She knows well that she does not pray alone, but that her Well-Beloved prays with her.

When she adores, her adoration is no longer the adoration offered by her own poor little self; it is the immense worship which Jesus offers within her, in his own name, and in the name of his whole mystical body. In Jesus and with Jesus she incessantly gives thanks, not so much for the benefits which she has personally received from God, but for those which God has lavished on Jesus and on all his mystical members. Above all, she loves God passionately for Jesus.

His divine perfections are henceforth her wealth, her treasure, and in them ~~whé~~ she will find all her happiness.

Jesus gives her the love of a child. As formerly, rocked in his mother's arms, he loved to caress and embrace her, so in that soul and through her he caresses her still; he embraces her, to rest lovingly in her arms. And Mary returns these caresses as she used to return those of her Child Christ.

Not to live with Jesus means not to live for him.

He makes her ascend step by step the degrees of mystical life and prayer, and bestows on her the precious gift of an "ACTIVE QUIET," ever increasing and ever more habitual.. Sooner most distracting occupations cease to absorb her; in her inmost heart she is always actually united with the Master, until she scarcely perceives any difference between the hours of prayer and the hours of work or recreation.

It is not with Jesus only that she would dwell and commune unceasingly. United to him and in his Name, she speaks constantly to the Father and the Holy Ghost.

The day of the soul identified with Jesus is more than a continual prayer: it is an offering and like a continual mass. The Holy Sacrifice of each morning to which she unites herself, or which by reason of her priestly office she daily celebrates, is only the culminating point and the most solemn moment of that continual sacrifice.

Our Blessed Lady, the Saints, the whole world, are but so many manifestations and refractions of the Divine Lovableness.

Her love has become so pure that, in loving her very self, it is God whom she sees and loves.

She has cast off her beggar's rags, the semblance of virtue which once filled her with secret complacency; and she will never look at them again. She has become a queen, and the treasures of the King are hers.

The knowledge of her natural imperfections and failings no longer distresses her.

True love is a gift of oneself. We love inasmuch as we give ourselves to another. We love wholly only when we give ourselves without any reserve.

Never, alas. will she love God, the infinitely lovable, to the full extent of her desires. Her love will be at once her Calvary and her Thabor--her greatest suffering and her most exquisite enjoyment.

If anything could trouble her, it would be to hear that God is not all

that besides him there is something else, no matter how small or insignificant. But she knows this cannot be.

United to Jesus and to his entire mystical body, she possesses not one heart only but millions of hearts, which she would like to set throbbing with divine love; she possesses millions of lives, which she offers to Jesus to be transformed by him. How she exults at the thought that she can thus multiply herself a thousandfold, love God in thousands of hearts, and in this way satisfy her thirst for love.

Her own deformity, which by contrast enhances the beauty of her God, is the cause of her happiness.

The God she loves and with whom she has become one, is happy. This is sufficient for her.

Her happiness consists less in serving and pleasing God, which is still too subjective a happiness, than in being happy with the happiness of God himself.

Systems of spirituality nowadays, at least in their presentation, centre too often round the soul; they are too SELF-CENTRED, so to say. They should be more "CHRIST-CENTRED" or "GOD-CENTRED."

Before each of his actions St. Vincent de Paul used to say to himself "How would Christ do this?"

To imitate Jesus is no longer to copy Jesus, but to be transformed into Jesus, to become Jesus. It is no longer to bring out in herself the features of the beloved Model, but to allow Christ to develop and reproduce himself in her.

To transform herself wholly into Jesus is the one thought that fascinates her and makes her ready for any sacrifice.

One of the many snares to be met with in the spiritual life, one which is even encountered on the very threshold of sanctity, is too great a pre-occupation with self.

Forget yourself entirely and I will think of you. Our Lord told St. Margaret Mary. She forgets herself quite naturally without adverting to it.

She does not look at herself, because she fixes her eyes on Christ.

This soul does not waste time in pursuing such or such a virtue of her own choice, or in desiring certain conditions of an apostolate not included, perhaps, in the divine plan.

Her favourite virtue is neither humility nor mortification, nor any other in particular; it is a virtue which includes all others--a loving docility to the guest of her heart.

Jesus does not and cannot assume in her eyes a terrifying aspect.

Devotion to Jesus always present in my soul should be complementary to devotion to Jesus in the Blessed Sacrament.

He demands my entire being, so that through me he can perpetuate his life of love on earth and continue to love his Father immensely.

"How am I to do this in order to please Jesus?" "How would Jesus do it

How could I wish to be "myself" rather than "him" ...If I have really understood the divine amiability of my Saviour and my own utter insignificance I should consider it folly and abomination to prefer myself to him, or my life to his even in the least things.

To accustom myself to do nothing alone, to do everything in close union with Jesus.

To do everything WITH Jesus is the surest way of doing everything FOR him.

Love should be to me the very breath of life.

To get into the habit of frequently telling Jesus how sorry I am for having left him alone, for having forgotten him in order to live my own life.

As for me I ask but one joy of life, that is to be the continual JOY of my Beloved.

Get into the habit of looking upon mortifications as the means of substituting my beloved Jesus with his infinite perfections for my worthless self.

To practise mortification means to become Christlike, to come closer to perfect union with Jesus.

Like Jesus, I shall love God as MY OWN POSSESSION. I have given myself to my Saviour and in return he gives me all that he has. He has said to me; ALL THAT I HAVE IS THINE. Being one with Jesus, I may claim and love the Father, with all his infinite attributes, as my very own. The sovereign perfection of Jesus and of his Blessed Mother too belong to me.

Love them as really belonging to me, to be lost in admiration of them, to enjoy them at leisure and find in them my complacency and my happiness. To cling to God, to enjoy them in a loving and disinterested way.

I shall offer to the Father the Heart of Jesus itself, and in this ocean of purest love I shall bury all my miseries.

I shall try as often as possible to look at things from the standpoint of Jesus in order to see and love them only as he does, for it is his own life that Jesus is to live and continue in me, not my life.

Instead of concentrating on myself, as if I were the centre of the world, I shall adopt the wide views and vast interests of Jesus who lives in me. The whole world will thus be mine and the millions of souls that belong to Jesus will also belong to me.

I shall give Jesus the delight of being able to love his Mother as he did when he was on earth, through me and in me to lavish caresses on her as he did in Nazareth.

Our ideal must be to offer Christ "another humanity."

In the charming Teresa of the Child Jesus, he will live again his life of childhood at Nazareth. But this way of childhood, to be followed in its entirety, requires much strength and love, for it is a way of