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"HOPE"

"GodSpeaks" through Péguy:

I am, says God, Master of the Three Virtues.

Faith is a faithful wife.
Charity is an ardent mother.
But hope is a tiny girl.

I am, says God, the Master of Virtues.

Faith is she who remains steadfast during
centuries and centuries.
Charity is she who give herself during centuries
and centuries.
But my little hope is she
Who rises every morning.

I am, says God, the Lord of Virtues.

Faith is she who remains tense during centuries
and centuries.
Charity is she who unbends during centuries and
centuries.
But my little hope
is she who every morning
wishes us good day.

I am, says God, the Lord of Virtues.

Faith is a soldier, a captain holding a fort,
One of the king's cities,
In the borderland of Gascony, in the borderland
of Lorraine.
Charity is a physician, a little sister of the poor,
Who nurses the sick, who nurses the wounded,
The king's poor,
In the borderland of Gascony, in the borderland
of Lorraine,
But my little hope is she
Who says how do you do to the poor and to the
orphan.

I am, says God, the Lord of Virtues.

Faith is a church, a cathedral rooted in the soil
of France.
Charity is a hospital, an almshouse which gathers
up all the miseries of the world.
But if it weren't for hope, all that would be nothing
but a cemetery.

I am, says God, the Lord of Virtues.

Faith is she who watches during centuries and
centuries.
Charity is she who watches during centuries and
centuries.

But my little hope is she
who goes to bed every night
and gets up every morning
and really sleeps very well.

I am, says God, the Lord of that virtue.

My little hope is she
who goes to sleep every night,
in that child's crib of hers,
after having said her prayers properly,
and who every morning wakes up and rises
and says her prayers with a new look in her eyes...

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The Holy Gospel fills our hearts with joyous hope:

It was the lost that the Son of Man came to seek--and to save. Lk. 19, 10

Your Father in heaven is merciful. Lk. 6, 36

Don't be afraid, you tiny flock! Your Father plans to give you the
Kingdom. Lk. 12, 32

How happy are the humble-minded, for the kingdom of Heaven is theirs!
How happy are those who know what sorrow means, for they will be given
courage and comfort! Happy are those who claim nothing, for the whole
earth will belong to them! Happy are those who are hungry and thirsty
for goodness, for they will be fully satisfied! Happy are the merciful,
for they will have mercy shown to them! Happy are the utterly sincere,
for they will see God! Happy are those who make peace, for they will
be known as sons of God! Happy are those who have suffered persecution
for the cause of goodness, for the kingdom of Heaven is theirs! And
what happiness will be yours when people blame you and ill-treat you and
say all kinds of slanderous things against you for my sake! Be glad then,
yes, be tremendously glad--for your reward in Heaven is magnificent.
They persecuted the prophets before your time in exactly the same way.
Matt. 5, 3-10

It is true that I am going away to prepare a place for you, but it is
just as true that I am coming again to welcome you into my own home,
so that you may be where I am. Jn. 14, 4

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1. What is the difference between the virtues of Faith and Hope?
2. How are Hope and Holy Poverty associated in "having nothing yet
possessing all things"?
3. Why does selfish hope end in despair?
4. When do the virtues of Faith and Hope cease? Love?
5. What is THE hope of the Old Testament? Of the New?
6. What are your hopes? How frivolous? How exalted?

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. p. 21

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. p. 22

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. p. 23

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! P. 25, 26

Her own deformity, which by contrast enhances the beauty of her God, is the cause of her happiness. p. 26

The God she loves and with whom she has become one, is happy. This is sufficient for her. p. 27

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. p. 28

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." P. 30

Before each of his actions St. Vincent de Paul used to say to himself, "How would Christ do this?" p. 31 (our Charlie, our Father Keith.)

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. p. 32

To transform herself wholly into Jesus is the one thought that fascinates her and makes her ready for any sacrifice. p. 32

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. p. 34

"Forget yourself entirely and I will think of you." Our Lord to St. Margaret Mary. p. 35

She forgets herself quite naturally without adverting to it. p.35

She does not look at herself, because she fixes her eyes on Christ. p. 35

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. p. 36, 37

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. p. 37

Jesus does not and cannot assume in her eyes a terrifying aspect. p. 41

Devotion to Jesus always present in my soul should be complementary to devotion to Jesus in the Blessed Sacrament. p. 44

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. p. 44

"How am I to do this in order to please Jesus?" "How would Jesus do it?" (Familiar) p. 45

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. p. 45

To accustom myself to do nothing alone, to do everything in close union with Jesus. p. 45

To do everything WITH Jesus is the surest way of doing everything FOR him. p. 45

Love should be to me the very breath of life. p. 45

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. p. 46

As for me I ask but one joy of life, that is to be the continual joy of my Beloved. p. 46

Get into the habit of looking upon mortifications as the means of substituting my beloved Jesus with his infinite perfections for my worthless self. p. 47

To practise mortification means to become Christlike, to come closer to perfect union with Jesus. p. 47

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. p. 48

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. p. 48

I shall offer to the Father the Heart of Jesus itself, and in this ocean of purest love I shall bury all my miseries. p. 49

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. p. 49

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. p. 49

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. p. 50

Our ideal must be to offer Christ "another humanity." p. 53

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 the Cross. p. 56