

THE SEVEN LAWS OF LOVE

1. Love is a choice. Because love is a choice, it means detachment from a previous mode of life, a breaking with old bonds. Along with detachment, there is also a deep sense of attachment to the beloved.
2. Choice ends in identification with the Beloved.
3. Love requires a constant de-egotization. Love of God is inseparable from love of neighbor. Love is social, or it ceases to be love.
4. Love is inseparable from joy. Love cannot endure without joys, although these are sometimes given as ~~ereetabets-fir~~ prepayments for later responsibilities. Love must seek an explanation for its' ecstasies and joys, it asks, if the spark of love is so great, what must be the flame where the ecstasy of love comes from God it is only natural that its joy should break out into song, as it does in the magnificat of Mary.
5. Love is inseparable from sorrow. Not even the most spiritual love is exempt from aridity, spritual dryness, and a feeling that one has lost the Divine Presence. In humans this superabundance of love sometimes destroys love, so that after a while love becomes a duty. In Divine Love the richness of Divinity and its superabundance creates a need, so that the absence of God, even for three days, causes the soul the greatest agony it can endure in this vale of tears.
6. All love, before it mounts to a higher level, must die to a lower one. There are no plains in the kingdom of love. One is either going up hill or coming down. There is no such thing as loving to much; one either loves madly or too little.
7. The end of all human loves is doing the will of God. The power of emptying is human--emptying in the love of others--the power of filling belongs only to God. All perfect love must end on the note. "Not my will, but Thine be done, O Lord."

All love demands inequality or superiority. The lover is always on his knees; the beloved must always be on a pedestal----the one must always consider himself or herself as undeserving of the other.

Love that refuses to share, kills its own power to love.

The more saintly the soul of a confessor, the less he dwells on the gravity of the offense and the more on the love of the offender.

"Only those who walk in darkness ever see the stars."

Love can only live by giving.

Reason is in fact the path to faith, and faith takes over when reason can say no more (Thos. Merton)

Suffering is a means, to the soul, of entering farther into the thicket of a delectable wisdom of God; for the purest suffering brings with it the most intimate and purest knowledge, and , in consequence, the purest and loftiest joy which comes from having penetrated into the deepest knowledge.

We are not causes of one anothers' betterment; we are mere coefficients. The cause is God's grace, and the connection between one soul and another in the work of sanctification will depend upon how far one or the other,

or both, can be found to live in Christ. Charity is the link as well as the channel, and where two human beings are living in charity---that is in God, for God is charity--the work of sanctification is mutual.

CHARLES DE FOUCOULD (HERMIT AND AFRICAN EXPLORER)
BY RENE BAZIN

In him two sentiments which might call the past to life survival---respect for the priest and most tender attachment to the family. Nay, more, he had a taste for reading.

"When you start with saying what you are going to do you must not come back without having done it-----

Holiness is the most powerful attraction for drawing souls together.

"Let us be sad, but let us thank God for our sadness."

I must get strength from my weakness, employ this weakness itself for God, thank him for this suffering and offer it to Him-----I ask him from the bottom of my heart to increase my suffering if I can bear a heavier load, so that ~~is~~ may afford Him a little more compensation and do His children a little more good, that He may diminish it if it is not for His glory and according to His will, but I am sure it is the will of Him who wept for Lazarus-----

"I have nothing to bear; He bears all." "The faithful thought of Him and of those I love forms my life."

The opportunity of offering a sacrifice to God---that is still the greatest blessing, the only true one there is in life, the one which unites us most to our blessed Saviour---when one loves, what is sweeter than to give something to which we are attached, to suffer for love of Him, to give Him all our heart's blood.

Let us do what we can---that will be a reason for helping each other, for praying much for one another, for loving each other all the more because we are weaker, for having to sustain one another from afar, in order to follow, like our Lord, the sorrowful way which He has shown us; Take up your cross and follow me.

There is no vocation in the world as great as a priest's; and in truth, it is not of the world, it is, even here, of heaven---The priest is something Transcendent, exceeding all--What a vocation, my dear Brothers, and how much I praise God for having given it to you-----

"Jesus did not lie down at full length on the Cross."

"Alas! I am so cold that I dare not say I love, but, I want to love! That is why I love watching. Unhappily, less and less am I able to watch

"Speak much and always so as to improve, and uplift and bring souls nearer to God." prepare the ground for the Gospel.

"If we are holy, that will be preaching without words, and strengthening our authority."

"Dread is the sign of duty."

"One can, in this life only embrace Jesus by embracing His Cross."

Jesus chooses for each the kind of suffering He sees best suited to sanctify him, and often the cross He imposes is the one that we would have refused had we dared, which accepting all the rest. The one He gives is the one that we least understand.

"To cease believing what one has always believed, what one has always seen believed around one, what is believed by all whom one loves and respects--this is difficult."

God had only made him for sowing. God always acts in such unexpected and simple fashion.

LOVE DOES SUCH THINGS

Life is a divine romance, or it is not living at all.

Love must act; joy must manifest itself; goodness, give to others.

He wants you to be the offered. In briefest brief, God wants you to say Mass. That is why He made you. That is why He made the Christ.

You are in Egypt. God will one day call you out for the same purpose He called the true Paschal Lamb. It will be to say your Mass.

Mary's Fairest Art, I think her fairest art was mending fragments of a sinners' broken heart.

AN ANCIENT IRISH PRAYER

May the blessings of light be upon you, light without and light within. May the blessed sunlight shine on you and warm your heart till it glows like a great peat fire, so that the stranger may come and warm himself by it, and also a friend.

And may the light shine out of the two eyes of you like a candle set in two windows of a house bidding the wanderer to come in out of the storm. And may the blessing of the rain be upon you---the soft sweet rain. May it fall upon your spirit so that all the little flowers may spring up, and shed their sweetness on the air.

And may the blessing of the great rains be on you, may they beat upon spirit and wash it fair and clean and leave there many a shining pool where the blue of heaven shines, reflected, and sometimes a star.

And may the blessings of the earth be on you--the great round earth, May you ever have a kindly greeting for them you pass as you're going along the roads.

May the earth be soft under you. When you lie upon it, tired at the end of the day. And may it rest easy over you, when at last you lie out under it. May it rest so lightly over you that your soul may be quickly through it, and on its way to God.

I LIKE KIDS

I like kids, says God, I want everyone to be like them. I don't like old men, says God, unless they are yet kids. Moreover, I want only kids in my Kingdom, it's always been that way. Twisted kids, hunch-backed kids wrinkled kids, kids with white beards, all sorts of kids that please you, but kids, only kids. There is nothing to be back to, it's decided, there is no room for other.

I like kids, says God, because my Image in them isn't yet tarnished. They haven't willfully damaged my resemblance, they are young, innocent, without anything crossed out, without a seam left by a mold. Also, when I patiently lean toward them, I find myself again in them.

I like kids because they're yet in the mood for growing up, because they're yet in the mood for rising. They are on their way, on the course. But great persons, says God, there is no longer anything to extract from them. They no longer grow, they no longer rise. They are impeded.

It's disastrous, says God, great persons, they consider themselves arrived

I like kids, says God because they're yet in the mood for struggling, because they yet have sins; not because they commit them says God, you understand me, but because they know that they commit them, and they say so, and they try not to commit them again.

But great persons, says God. I don't like them, they have never done wrong to anyone, they have nothing for which to reproach themselves. I can't pardon them anything, they have nothing to get pardoned for. It's heart-rending, says God, it's heart-rending because it isn't true.

But above all says God, oh, above all, I like kids because of their gaze. It is there that I read their age. In my Heaven there will be only eyes of five-year olds, for I know nothing more beautiful than a pure gaze of a kid. That isn't astonishing, says God. I live within them and it is I who stoop from the windows of their soul. When you find yourself in the path of a pure gaze, it is I who smile across the material. But on the other hand, says God, I know sadder than dull eyes in a face of a kid. The windows are open, but the house is empty. There remain two black cavities, but no longer Light, two eyes but no longer a gaze, and I am dejected at the threshold, and I'm cold, and I wait, and I knock. I am anxious to go in again. And someone else is alone; the kid. He grows dull, he grows hard, he withers, he grows old. Poor old man says God.

Alleluia, Alleluia, says God, throw open everything, little old men. It's your God, it's the Eternal brought to life again who is coming to bring to life again in you the kid. Hurry it's the proper time. I'm ready to recreate for you a beautiful face of a kid, a beautiful gaze of a kid-----Because I love kids, says God. And I want everyone to be like them.

"Give every man thy ear, but few thy voice, Take each man's censure, but receive thy judgment."

The more one judges the less one loves.

He who has my time thinks he owes me nothing for it, though it be a debt that gratitude itself can never repay.

THE INNER SEARCH DOM VAN ZELLER

There is only one rule for the discovery of one's fellow man and this is an absolute and not a conditional rule, It is that one must be ready to love them. The moment this rule is applied the searcher is lifted out of his inhibitions, prejudices, false apprehensions, and is prepared to accept the other person for what he is. Not for what he may be, but for what he is. For what God made him.

The seeker may not know what he will find, what he is letting himself in

for, what he may afterward regret; but he is in the right direction. He is in the right direction because he is learning about human nature as well as about this particular representative of human nature. And he is learning about himself. And about charity. He need not worry. he will not have so much to regret.

In order to see others in terms of God, then, and in order to render them true charity. I must believe that they are reflections of God and that they are on that account lovable. When I see what it is that they reflect--whom it is that they reflect- I may safely give love to the reflections. ~~They reflect--I may safely~~ They then become a medium to me, and I to them, of the love of God.

Asceticism is self-management.

During those periods when active duties crowd thick upon the soul, the man of prayer must be ready to experience the most discouraging dryness in what ever set time he can manage to find for prayer. But he will find this too, that though he was conscious of scarcely a good thought while actually devoting himself to prayers he becomes aware later on, when his mind is perhaps engaged upon some secular subject, that the will, which was apparently quite unmoved a few hours ago when it should have been making acts of love, is now unmistakably strengthened and directed towards God. I am what my will is, and my will is what I am, I am not my emotions

Joy resides in the intellect and the will rather than the lower faculties. It doesn't delight the emotions, its satisfaction is for the soul, itself. It is not a joy in which there is no sorrow--because sorrow and joy can co-exist in the same subject and at the same time---The world wants enjoyment, wants having. True joy is not in having but in giving.

This whole giving which we are considering means handing over to God the free disposing of life, vocation, circumstances. It means allowing Him to produce what effects He wills, and when He wills, from the hopes we have and the efforts we make we shall have to rise above the sense of wasted energy, the sight of unsatisfactory returns, or our joy will get broken to bits against the rock of frustration.

A result is the work we try to achieve, the required effect of labour, the mark or impression proposed. The outcome is what in fact happens. We are right to aim at results; we are wrong to be dejected by the consequences.

So long as we believe certain results to be desired by God, we must work all we can to attain them. But we must bow in submission to the outcome. It is the outcome more than in the original impulse or in the actual prosecution of the work that the will of God can be most clearly recognized. Appearance of failure is not the ruins of defeat.

Devotion may come and go, aridity may come and go; the soul is never kept in the same spiritual temperature long. What signifies is not the temperature but the soul's continual exercise of love in the face of variations of temperatures.

"I have learned in whatsoever state I am, "St. Paul admits to the Philip-
pians, "to be content therewith. I know how to be brought low and I know how to abound. Everywhere and in all things I am instructed" Here is detachment; here is the fruit of self-giving. Here is in effect, joy.

~~PEACE~~---when you know you can not do anything else but what you are doing, and that there is nothing worse to be afraid of.

It is utterly impossible for anyone to have a truly merry Christmas until he has heard God greeting him and has returned His greeting.

God speaks by silences, "While all things were in quiet silence, and the night was in the midst of her course. Thy Omnipotent Word, O Lord, came down from Thy royal throne".

You need to know your own worth if you are to live a happy life.

It is not often you think of wind and rain as instruments in the hands of God who is working for you. But now that you have been reminded how the cove was fashioned, every storm of wind and every shower of rain will be the voice of God speaking lovingly to you.

Love is always a call to things much above our petty selves. It holds a hidden command to unquestioning sacrifice, unselfing of self and a complete consecration to another. It is an invitation to heroism, and somehow or other it is one we never hesitate to answer.

Never think yourself anything but "Tremendous". Almighty God depends on you. Without your consent His Christ cannot be born anew. The weary of the world will not have their Wine. The famished will not receive their Bread. God Himself will not wish that glory unless you consent to "mother Christ."

God's mercy is His love.

Ask yourself if men were allowed to choose their parents, the time, place, and circumstances of their births, how many would have chosen a peasant girl not out of her teens, a cattle, shed, midnight, with no one but a poor carpenter and perhaps a beast or two near.

To hug this Child is delight; but it is a contact that carries obligation with it.

People who hear God speaking must be very very strong.

A thing is not a gift when it is offered, but only when it is accepted.

THE MASS AND THE LIFE OF PRAYER

Rev Anthony
Thorold

The spirit of Christ, the gradual growth into the full stature of Christian manhood and womanhood, will be the reward of those who assist at Mass. ~~Pope-Pius-IX-~~

The more fully we identify ourselves with the Sacrifice of the Altar, the more real and the more loving will be our personal relationship with our Father who is in heaven

There is only one way of assisting at a sacrifice and that is by offering it.

The distractions of this life make it impossible for him to be completely absorbed in God, nor would this even be desirable as it would incapacitate him from carrying out the duties of his state of life. Undisturbed absorption in God is the condition of the blessed in heaven.

LOVE

THE SANDS OF TAMARASSET

The Story of Charles de Foucauld
by Marion Will preminger

"There was not a single thing that he did, said, chose, used, or even thought that does not exactly follow the rule of Christ."

But my reason for writing this book remains the same: I not only admire and revere Charles de Foucauld: I love him.

M. de Foucauld had Charles christened in St. Peter's Cathedral in Strasbourg on St. Charles' Day (Nov. 4) of 1858.

He (M. de Foucauld) died--by his own hand, according to some--a few months after the death of his wife.

The motto on the Foucauld coat-of-arms--JAMAIS ARRIERE**Never to the rear.

"His strength burns in his eyes. Have you ever noticed his eyes?"

Fond as he was of his family, he felt himself somewhat of a stranger among them.

Are you seeking God? You would not be seeking Him if you had not already found Him.

His (Abbe Huvelin's) message to his parishioners was: Never ask God to comfort you: ask Him to give you strength to bear your allotted burden.

While there was no external sign of the change except that he now attended Mass regularly and his friends noted that he seemed to smile more frequently.

"Jesus has achieved the ultimate in abnegation and self-effacement. No one can go lower."

"From the moment I believed there was a God, I knew that I could not help living for Him alone."

"There is strength in my weakness." St. Agathe, Pope 678-682 A.D.

"Let us grieve," he said at last to his sister, "but let us thank God for our grief."

On January 14 he wrote to his sister: "Pray for me, and I will pray for you and yours. We must not forget one another as we draw closer to God."

The joy of the sacrifice must outweigh the sorrow of parting.

"I must gain strength from my weakness, use this weakness itself in the service of God, thank Him for this pain and offer it to Him for His solace. May He accept this sacrifice from an humble and contrite heart that it may benefit all His children, particularly you. I ask him with all my heart to increase my pain if I can bear a heavier burden so that He may draw comfort therefrom and that His children, you

above all, may get a little more good from it...I am incapable of thanking you for all your kindness. I am unworthy of it."

"I would shout the Gospel all my life."

"I have no burden to bear; He bears all. I should be indeed ungrateful to our most gracious Father, to our most gentle Lord Jesus, if I did not tell you to what extent He has taken me into His hands, enfolded me in His own peace."

In the midst of death, he thought for the first time of consecrating not only his life to God, but his death as well.

"A little less mortification means so much less offered to the Good Lord."

"I wonder if Our Lord gave me these desires merely that I should sacrifice them to Him."

"How painful it is to be on such good terms with those who butcher our brothers,"

"Live in the shadow of the monastery but not in it, using only its spiritual resources, and living in poverty at its door."

He wrote letters---hundreds of them.

"What beautiful souls are created by the Good Lord, and how good He is to let me meet them."

Father de Foucauld painted a heart and cross on the front door, added the Latin phrase "Jesus Caritas," and called his hermitage the Fraternity of the Sacred Heart.

On December 1, 1901, Father de Foucauld celebrated his first Mass in his new chapel.

When an officer of the garrison asked how he could possibly sleep since there was no room to stretch out at full length and relax, he replied: "Did Jesus have room to relax on the Cross?"

He gave away most of his own clothes. Knowing this, Dom Henri, the Trappist prior of Staoueli, sent him a cassock, two shirts, twelve towels and a cloak merely as a loan, so that he could not give these away.

Manual labor (or its equivalent--correspondence, various copies, extracts from authors worth keeping, reading aloud, or the expounding of the catechism to one or another.)

"The only thing that astonishes me about him is that he has performed no miracles."

"But I must confess that I question somewhat his prudence and his discretion."

"Everybody should be the censor of his own conscience." Francis Cardinal Spellman

"While working to convert the poor, do not neglect the rich. Our Lord did not neglect them."

"Go where you believe the will of God calls you."

"If they should some day become sincere, that will be the day they become Christians."

"Our earthly afflictions are designed to make us feel our exile, to make us sigh for our homeland. Jesus chooses for each of us the kind of suffering He deems most appropriate to sanctify, and often the cross which He imposes is that which among all others we would refuse if we dared. He leads us into bitter pastures which He alone knows are sweet. Poor sheep, we are so blind."

I am the happiest of men. I lack nothing.--Charles de Foucauld, written in the wastes of the Sahara.

Kiss the hand you cannot cut off.

These were his parishioners, although they did not know it. Nor did he intend to preach to them. His method was example, not precept. He would teach them Christianity by living humbly and in poverty in imitation of Christ.

"O God. May it be Thy will that I continue to celebrate the Holy Sacrifice. May this soul not be lost."

Anybody could be kind to some one who appreciated kindness; there was no merit in that. But being kind to someone who was always looking for ulterior motives, who was suspicious because he was himself constantly doing suspicious things, was a challenge and a lesson in the moralities. Being good to a confirmed scoundrel was an example of Christian living more eloquent than a thousand sermons.

Brother Charles found solace in protestation before the Blessed Sacrament, happiness in his solitude, and in obeying the will of God.

"Wanting to do more would compromise the whole future."

"Words have wings."

"Logic and argument are the fetters of a coward."

Same is the sum of all misconceptions circulating about one individual.

"Yes, Jesus suffices," he wrote. "Wherever He is, there is no lack. However precious are those who shine by His reflection, it is He who remains All. He is the All in time and in eternity."

He had felt for years that being alive indicated his unworthiness to enter into the Life Everlasting.

"It is difficult for anyone to stop believing what he has always believed, what those around him have always believed, and what all those he has loved and respected believe."

"He's a poor unfortunate wretch," said the priest. "He has been brought up in darkness. We don't love enough...Didn't Jesus love Judas Iscariot?"

It seems we do not love enough, he wrote. How true it is that we

shall never love enough. But the good Lord Who knows from what mud He has fashioned us and Who loves us more than any mother can ever love her child, He who never lies, has told us that none who comes to Him shall ever be rejected."

If only I could say the thing that's in my heart. Maybe I could tell you. The spirit of Faith: the just man lives by Faith. So many Christians belong more to the world than to Christ because the spirit of Faith is wanting in them, their actions are dead, prayers without value, unworthy of being granted, their suffering unworthy of being crowned when they come to Him on His divine judgement Seat, their hands are empty. If only we could help them to be working children of God, could make their actions satisfactory towards gaining heaven and adding to the glory of Our Eternal Father.

We must judge everything by the principles of Faith, not by human wisdom, acting according to the rules of Faith, not following the customs of the age. We must make acts of Faith in the essential presence of Him everywhere. When praying, I'm speaking to God Who sees and hears me. Faith in the Real Presence of Our Lord.

The presence of God in others. I must be affectionate, respectful, cheerful, obedient, for it is God himself I do this for in the spirit of Faith, seeing only Him in all. I must humble myself before all. (Myself as belonging to myself only, sinful and of no use) and it will make me humble myself before them. God's presence in trials and troubles. He is God, my Father, who wills this, each new fresh trouble is a drop of the chalice sent to me by my heavenly Father as a mark of his love. I will drink even to the dregs....Lynne Hauk

LOVE DOES SUCH THINGS

Rev. M. Raymond.

It is utterly impossible for anyone to have a truly merry Christmas until he has heard God greeting him--and has returned His greeting.

God speaks by silences. "While all things were in quiet silence and the night was in the midst of her course, Thy Omnipotent Word O Lord, came down from Thy royal throne."

It is a love story, for God knows no other. But like all stories that tell of true love, this is filled with mystery.

If you should be asked this moment: "How long have you lived?" would your instantaneous reply be: "As long as God." It should be; for that is the literal truth. And you should be ready and happy to add: "And I shall go on living as long as God goes on loving."

You need to know your own worth if you are to live a happy life.

Your Christmas story really begins with: "Once upon eternity, God fell in love with you..."

If there had never been any "forbidden fruit"...you would have had God who became Man, but you would never know that He loved you to death; for there would have been no Mass. You would have Christ but no Christmas.

God has determined with all the determination of His omnipotent will to love you to death; to beggar Himself if need be to win your little heart.

Never forget that your soul is a capacity for God and nothing else.

It is not often you think of wind and rain as instruments in the hands of God who is working for you. But now that you have been reminded how the Cave was fashioned, every storm of wind and every shower of rain will be the Voice of God speaking lovingly to you.

You have learned that it is more than general, (Divine Providence) governing the whole world; more even and particular, having special regard for men; you have learned it is personal--that in all truth God is ever acting for you. The realization sets your whole soul singing. But to make your song a proper Christmas carol, let it be a shepherd's song.

Love is always a call to things much above our petty selves. It holds a hidden command to unquestioning sacrifice, unselfing of self and a complete consecration to another. It is an invitation to heroism. And somehow or other it is one we never hesitate to answer. When that call comes from God through the annunciation of an angel, our lips form the single word FIAT.

Daily, hourly, almost every moment Gabriel is at your side--with an annunciation.

Never think yourself anything but TREMENDOUS. Almighty God depends on you. Without your consent His Christ cannot be born.

anew. The weary of the world will not have their Wine. The famished will not receive their Bread. God Himself will not win that glory unless you consent to "mother Christ."

Life is a divine romance, or it is not living at all.

God's mercy is His love.

Love must act; joy must manifest itself; goodness, give to others.

He loves you so much that He must greet you in person! His voice was not enough. He gives you His WORD! You need to be shocked into the realization that deliberately and with clarity of foresight and forethought, He very definitely chose this cave, this crib, these bands and these beasts, if beasts were there. Sympathy is out of place. There is room only for docility. Jesus is speaking to you through these accompaniments of His birth. He, the Word, knew and knows actions speak louder even than His words. So He would teach you by His careful choice what you are to choose if you will be wise with His wisdom.

Can you not hear Him in His manger saying to you "Blessed are the poor in spirit"? Here is His first sermon. All the others were but reiteration and amplification. God is speaking in that little bundle of flesh Mary has wrapped in swaddling clothes. God is speaking from the pulpit of a cattle crib. God is speaking of values.

One treasure, however, He could not find there (in heaven), namely, the TREASURE OF POVERTY**of this there was on earth an abundance and even a superabundance, although men had no suspicion of its WORTH. It was for this, therefore, that the Son of God came down from His throne on high: to choose it for Himself, and by His choice to TEACH US ITS VALUE." (1st Sermon for Christmas Eve. Emphasis added.) St. Bernard.

Ask yourself if men were allowed to choose their parents, the time, place, and circumstances of their births, how many would have chosen a peasant girl not out of her teens, a cattle shed, midnight, with no one but a poor carpenter and perhaps a beast or two near?

When God wishes you to be merry it is not for a day, not for a time, but for an eternity.

"Either Jesus Christ is deceived, or the world is in error."

He was born far below Himself that you might be reborn limitless leagues above yourself. But His lowliness is the only way to His heights; His humility, obscurity, simplicity, and poverty the only way to His riches, grandeur, and glory.

If you write, I relish not your writing unless I read there the name of Jesus. If you teach or converse with me, I relish not your words unless I hear you say the name of Jesus. Jesus is honey to the mouth, music to the ear, gladness to the heart.

To hug this Child is delight; but it is a contact that carries obligations.

People who hear God speaking must be very, very strong.

Once you have grasped your own significance in the plan of Omnipotence your heart will ever be joyful for you will realize that you fill out Christ; that you are the latest syllable in the word of God!

He wants you to be the offered! In the briefest brief, God wants you to say Mass. That is why He made you. That is why He made the Christ.

At Christmas God showed you your worth. At the Epiphany it is your work He manifests.

A thing is not a gift when it is offered, but only when it is accepted.

How can you fail when your slightest act is latent with the Possibility of saving a world so long as it is offered in Mary's Child?

Mother Janet Stuart, the saintly Madame of the Sacred Heart, in her last agony was heard to exclaim: "Oh, how He longs for me!"

You have learned so much of that love that you might easily be lulled into false complacency.

Christmas is the season for toys. They can teach you profound truths about yourself and your God, your life, and your goal. See what the mere sight of a toy does to children. Their every feature takes on new light and life; their hands go out to have and hold; their hearts are filled with pleasure. That is the proper function of toys--and God has filled the world with toys for you! Every creature can be looked upon as just that--a toy, given to you by God, for your pleasure. Indeed there IS a Santa Claus. But His name is not Kriss Kringle, nor even St. Nicholas. His name is that which the Chosen People dared not pronounce, but which we of the New Dispensation love to say over and over again.

Mass is the perfect martyrdom!

You are in Egypt. God will one day call you out for the same purpose He called the true Paschal Lamb. It will be to say your Mass!

You are Christ--Heaven will take as much care of you unto your predestined hour as it did of Jesus. There is no room for fear in those who live in Christ.

Even this barren waste must have had a golden hue about it for the holy travelers. That is the way God would have every life lived: in joy! The exultant joy that comes from pleasing Him, from loving Him by doing His holy will.

One word will characterize perfectly what you will see there (at Nazareth) And it shows you the very source of the joy that is proper to Christmas and the entire life of a Christian. That word is ORDINARY.

Life cannot be the same once you have been greeted by God. Life cannot be the same once you have been baptized. For after baptism, as was said above, you ceased to be natural, purely human, ordinary, or usual in the common acceptance of those words. You became a human-divine being you became extraordinary because you are supernatural! Hence to live up to your new nature you can never be natural or just human!

He has saved you from so much that it will take you all eternity to grasp the world of truth contained in the line "There is born to you a Saviour." Think now on what He has save you For. Briefly, He has saved you for HAPPINESS.

You must not only return His greeting but His gift as well. You must BE Christ Jesus!

God really knows only the individual.

He is a Word who cannot live on earth without His syllables---His individual, separate, single syllables.

I'M TREMBLOUS?

When God passed out brains I thought He said trains,
and I missed mine.

When God passed out noses I thought He said roses,
and I took a big red one.

When God passed out ears I thought He said beers,
and I ordered two long ones.

When God passed out chins I thought He said gins
and I wanted a double.

When God passed out legs I thought He said kegs
and I got two fat ones.

I'm a mess!

AN ANCIENT IRISH PRAYER

May the blessings of light be upon you, light without and light within.
May the blessed sunlight shine on you and warm your heart, till it
glows like a great peat fire, so that the stranger may come and warm
himself by it, and also a friend.

And may the light shine out of the two eyes of you like a candle set in
two windows of a house bidding the wanderer to come in out of the storm.

And may the blessing of the rain be upon you--the soft sweet rain.
May it fall upon your spirit so that all the ~~fitted~~-little flowers may
spring up, and shed their sweetness on the air.
And may the blessing of the great rains be on you, may they beat upon
your spirit and wash it fair and clean, and leave there many a shining
pool where the blue of heaven shines reflected, and sometimes a star.

And may the blessings of the earth be on you--the great and round earth.
May you ever have a kindly greeting for them you pass as you're going
along the roads.

May the earth be soft under you
Then you lie upon it, tired at the end of the day.
And may it rest easy over you, when at last you lie out under it;
May it rest so lightly over you that your soul may be quickly
through it, and on its way to God.

Mary's Fairest Art

I think her fairest art
Was mending fragments of
A sinners' broken heart.

IMPORTEDNESS TO OTHERS

"No one knows to what extent he is living by the power of grace which
flows into him from others--by the hidden prayers of the tranquil heart,
the the atoning sacrifices and by the satisfaction made in his behalf
by those who offer themselves in silence for their brethren."

--Romano Guardini--

"VOCATION TO LOVE"

by DOROTHY DOHEN

The things a man knows he takes to himself according to limitations of
his mind, consequently his knowledge of God on earth is exceedingly lim-
ited. But man becomes what he loves. It is charity which causes him to
live in God--to go out from himself into the One whom he loves. It is
charity, therefore, in which his perfection consists.

Charity, is the measure of all other virtues. Charity and all other
virtues go together. Without charity, all the other virtues are like a
body without a soul, Our charity must extend to everybody. In charity
we love God, from this charity we can exclude no one--not sinners, not
even our enemies.

God is the first and supreme object of our charity, the next object of
charity is ourselves. Holiness is the destruction of self-love. Proper
love of self consists in desiring to share God

God's eternal happiness. Since we are closer to ourselves than we are to our neighbor, it is only normal that we should for God's sake love ourselves and desire our own salvation more than our neighbors. The thing, to bear in mind, however, is that while we love our souls' salvation more than we love our neighbors, we must love our neighbor more than we love our body or our temporal welfare. We can't sacrifice our soul for some body's sake, we can sacrifice our life for our neighbors' welfare. Our charity should extend first of all to those who are closest to us by nature, our mother more than a complete stranger, we love more those who are closest to God, a saintly stranger rather than a sinner friend. St. Thomas compares charity to a fire burning in a furnace. It is a great fire, it gives warmth and radiance to all—even to those at a far distance from it. But its heat is most intense for those near by. In like manner our charity should radiate to all, but it will be most intense for those whom God has placed nearest to us. We must love every body equally, because we wish the same good-God-for all; but it is normal we should have a more intense love for some ~~ee-l~~-people than others. It is normal we should love most those to whom God had tied us by natural bonds, and those in whom we see most clearly reflected the goodness of God.

We must do good to all, to all whom God puts us in contact. In practicing charity we bear in mind we are bound to serve first those closest to us by nature, but if a stranger is in desperate need, we should help him rather than our relatives who are not in urgent need.

We are to accept and love people regardless of their sins. Our sins don't keep us from desiring eternal happiness with God, so why should our neighbors' sins keep us from loving him and desiring his beatitude? If we truly love our neighbor our love will rise above our knowledge of any disagreeable truths about him.

Acts of charity can only be as great as the virtue in us. Everyone can only perform acts of love according to his measure of charity. The value of an act of charity depends on the intensity of the love with which it is performed. "The tiny act of a St. Therese in picking up a pin for some one may be of greater value in God's sight than the act of a millionaire with little love of God, who gives a million dollars to the poor. Each act of charity we perform disposes us to receive an increase of charity. We would advance quickly in the way of holiness if we did everyone of our actions with as much love as possible.

Charity is never supposed to stop increasing in this life. The virtue in us will never grow larger than it is supposed to grow. The holier we become the more we will be aware that we can never love too much, for "the measure of love is to love without measure" When we die we shall be judged on love.

If the lay apostle has the vocation to restore all things in Christ, then it follows that he has the vocation to be Christ, or to be a humanity for Christ--a humanity for Christ in whom the Word can again be made flesh, to fulfill his mission of establishing order and harmony between God and man, of saving souls, and founding a society that will be conducive to the saving of souls. The degree that Christ becomes incarnate in us will be the degree of our sanctity. Our mission is to take Christ where He could not go unless we generously give Him our humanity. We will become a humanity for Christ only if we have the same dispositions as Mary. She had simplicity of heart and singleness of purpose, and she surrendered herself to God.

We shall be a humanity for Christ through Mary. I

If we are docile to the Holy Spirit, devoted to Mary and the seed of Christ's life is in us, how shall it bear fruit?

Two things stand out in the life of Christ, and if He is to re-live that life in us, two things must be characteristic of our lives. They are: purpose and a rule of action. The purpose--"I seek/ not my own glory, but the glory of Him Who sent me." The rule of action---"My meat is to do the Will of Him Who sent me."

To attain union with God the soul has to be purified. Today the purifications are right here. Strive to be Christeian and you will have mortifications and sufferings. Do only what is for the glory of God and you get rid of what is not for the glory of God. A simple rule of action. "The Will of God." Law of love goes before all others. If you are on your way to Church and you see a drunken colored woman lying on the sidewalk, you stop to help her and don't continue on. Following the Will of God you fulfill all the duties of your vocation.

You will see Christ in people by His very absence from them. If you are growing in awareness of Christ. You will see Christ because you will see the empty hearts of people, and His absence will strike you painfully. So you try to bring Him there, and as you fill other hearts you will be filling your own with Him.

Poverty is good in so far as it frees us to love. Christ is the example of the perfection of poverty. Separated from Christ poverty is nothing; just as separated from Christ and his love good works are nothing. Poverty should make us realize that the goods of the earth are for our use, but that they are exceedingly lower than ourselves, because men not things are made in the image and likeness of God.

Love can lead us to poverty, but poverty by itself will never lead us to love. The difference between the man who is poor in spirit; and the man who is clogged with the riches of life is this; the first man does not think he has to have things, but if they are given to him he really enjoys them. The second man has to have them, but he doesn't enjoy them, because he isn't free to do so. The man who lacks the spirit of poverty finds material things essential to his happiness, but does not appreciate them, because to do so it would be necessary for him to appreciate God. He cannot enjoy them with simple abandon because he has the fear of losing them, while at the same time he is making the struggle to acquire more. It is a great mystery of Christianity that there is only one way to possess all things, and that is by having nothing. Let us have confidence in the providence of God.

We must count all creatures as nothing, and love God alone. We must lose our love for all men--"our love-that is love that is selfish, man-centered which is apart from God. We are to lose our own love so that Christ can give us His love. Detachment is an emptiness, it is true but it is an emptiness that is immediately filled. Result of detachment is the ability to love a Christ; We have to view our neighbor with the eyes of Christ and judge our relationship with him according to the mind of Christ. Detachment is a preparation for love, the person who achieves perfect detachment is the one who exchanges hearts with Christ, and forever loves with the Heart of Christ and not with his own.

It is this giving away of our hearts that is the essence of detachment. We will become detached according to our vocation. Silence and solitude aids in achieving swift detachment. Detachment is a work of grace. It

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IS IN PRAYER WE DEVELOPE THE RIGHT CHRIST-LIKE ATTITUDE TOWARD PEOPLE. The work of detachment is gradual (Let the Will of God rather than our preferences decide with whom we should talk or spend our time. Detachment in marriage, How to reconcile this belonging entirely to one another this attachment with the belonging first and foremost to Christ-with detachment? Answer His marriage in Christ, because of weakness of our human nature husbands and wives can become possessive and selfish in their love. Even for the wife who sees Christ in her husband, there is danger she will rest content in her love for him, see the image of Christ in so far as he reflects it, and refrain from going on to seek him as He is in Himself. To the measure that a wife acknowledges God's possession of her husband will she truly possess him in God. Husbands and wives can give Christ to each other perfectly in marriage only if they have first given themselves perfectly to Christ. The couple will become detached from one another as their love is purified by arrival of children not lessens.

We get hurt by people because we are not detached from them. We are seeking our own comfort and satisfaction in them, and consequently become hurt if they do not give us love and sympathy we exact. "If your feelings are hurt, it is a sign that they need to be hurt. If we are hurt by people, we receive an indication that we are excessively concerned with them, that we have not yet learned to seek our happiness in God alone. We are expecting from people more than they can give. We are not loving them right, because if we did love them as Christ, we would be too busy caring for them and serving them to notice whether or not they are making a sufficient return of gratitude or sympathy. Everytime we feel hurt by some ones' attitude we should turn to God and acknowledge how far removed we are from loving with the heart of Christ. It is not easy to learn to love, but we have to trust to grace to accomplish what is impossible to us, and grace can accomplish this work of exchanging hearts with Christ. Death to self is necessary if we really desire Christ to live in us.

Results of detachment. Having the heart of Christ love in us, God has the chief place in our lives. We have the love of Christ to give to people, ability to love everyone. Detached persons need no one, yet // thanks God for everyone. He realizes in a permanent way God is all he needs, yet accepts gratefully what people do for him. He cares intensely for people, does not change or interfere with his happiness if he does not see them, nor hear from them. Having the heart of Christ, within, the detached person is immune to hurt or unhappiness. Detached person sympathizes and suffers with everyone, just as he is free to rejoice with everyone. He feels for everyone. He sees the oneness of himself and his neighbor, because Christ is one in them.

If we stop praying, our spiritual life gradually dies. Mass is the perfect prayer. Meditation is intended to have a practical result. If we have meditated on the kindness of Our Lord to children, we have more reason than ever not to snap at our own. Meditation must make us draw near to God. To enable us to discover more clearly what he is like, so we'll become more like him. It's purpose is to lead us to love God more. Prayer is an expression of love and mental prayer is the expression of love of those who are learning to care more and more about God., and who are not content to say just words to him. They must give him more than that; they must give him their thoughts and their wills.

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Persons can be friends only if they both have a depth to share.

Wisdom and Charity together order all things sweetly. The lack of charity accompanied by the resulting absence of wisdom leaves all things chaotic, confused, incomprehensible.

People suffer frustration for one of two reasons'; either because they don't attain to the object they had in mind, or because they do attain to it then find it worthless.

The sublimity of our humanity lies in the fact that we alone on this earth can give God willing glory.

If God is our object, we are destined for satisfaction; if He isn't, for frustration.

The more we love God, the more we desire Him, and the more desire increases, the more love increases. We seek Him but we are happy in the seeking, for "You would not seek me if you had not already found me." Frustrations are not meant to stop us. They may be trials to test our love, to prove the strength of our determination to seek God. But they are willed by Him. If we cannot go to God one way, we should try another, with the simplicity of a child. Nothing except the failure of our love-can stop our ascent to God. That no means---except the particular ones He wills for us-are indispensable to our holiness. Our happiness as well as our holiness lies in the Will of God.

Elizabeth had to wait until old age to bear John the Baptist because it took all those years to **prepare** her to be a worthy mother of whom Our Lord declared to be the greatest born of woman. God does not will such delays, such suffering, to hurt us, but to strengthen us and make His charity abound in us. While we feel the pain of being deprived of what seems a great natural or even supernatural good, or sympathize with others who are baffled and keenly grieved, we must never forget that all is willed by God. Who is bound by His goodness, to give us everything we need. As a consequence, if order and a tranquil atmosphere were absolutely necessary for love to grow in our hearts, He would give them to us instead of placing us in an environment when they are honestly impossible; Similarly, if a spiritual director were completely indispensable, He would provide one for us. When we absolutely need a director God will provide him. The boredom and suffering a man endures are what God wishes of him at that precise time to be his contribution to the restoration of Christian society. When more Christian jobs arise as we hope they will perhaps they will have been won from God by men who have patiently endured the crucifixion of frustrating, revolting work. The victory of Christianity followed Christ's death. Today victory will also come thru death, through dying to himself. His failures and frustrations must remind him that Calvary is his destiny. Tiny frustrations of daily living can be sanctifying to people. To miss three trains in a row, to call a number and get a busy signal or search one half hour for something, all these trying frustrations can be made great helps to our growing in love, most of us are called to grow in love of God by crucifying ourself-love in all the ordinary, tedious, unglamorous moments of daily living. "Love knows no frustration." We must learn to take the tiny trials of life and find in them the way of growing in love. St. Therese said she treasured the things other people threw away. She used the little trials (minor frustrations) to become a saint, if we learn to see them in the right light, they will teach us patience, make

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us pliable, destroy our self will and remove our self-love. Through ~~them~~ (because they are so petty and unattractive we shall grow rapidly in solid humility. We can't understand all that is happening. The ways of God will always remain mysterious. On earth there is no solution for all the perplexities, set backs and frustrations. What is there to do? "Love and be silent."

A person who loves another on this earth, still may think of himself, ~~still maybe~~ calculating his own interest. But the supernatural love of charity at its height makes the soul completely self forgetful, makes the person lose himself in the Beloved. As a consequence, he acts in a manner completely opposite to the ways of the world, We can't impose joy on ourselves. We cannot pluck the fruit unless we first grow the tree. So joy-the fruit-cannot come unless we cultivate charity, the tree. In so far as we love and consequently already possess God, our joy is undiluted. But in so far as we hope for beatitude but have not as yet attained it, our joy is bittersweet. On earth our joy will always know this admixture of sorrow. Love is unchanging, but we have not yet attained eternally to the One we love, so we know sadness. Our sins cause grief; our own and our neighbors ills make this a valley of tears. But always, always above all this there must be joy.

Work itself is a part of God's Will for man. It is God's gracious way of letting us serve Him and serve each other. Work is not done primarily for profit, but rather that while we toil to acquire what is necessary for us to live a Christian life on earth, we may make our personal contribution to the good life of other people. Work gives glory to God. If we don't do loving work for those who are nearest us, how can we do something which is far more difficult and that is to work with love for those who are far from us. It is possible then to find joy not because of the work but in spite of it.

If there is to be true joy in recreation, it must be unselfish. We do not think of amusing ourselves so much as of sharing joy with others.

Love thinks of another, and joy is most evident in sacrificing for the loved one.

The way to get God to increase our charity (that our joy may be full) is "to be faithful in that which is least." It is to do the Will of God Fidelity to the commandments, to our duties, and to the practice of acts of charity, prepares us to bear our Cross. Before we embrace the cross we must accept the cross.

Spiritual peace for the Christian is peace with a struggle. It can be attained only by fight and must be maintained by constant warfare. The Peace of the Christian was purchased by blood, it is the fruit of the redemption. It cost a terrible price; because the son of God continues to offer himself for us. This peace knows no truce with the Devil. There is fight to the finish but there is peace.

Christ said "I come not to bring peace but the sword" This peace is peace in the midst of conflict. It is the fruit of defending Christ against all comers-against opinions of the world, against those whom we love. (For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; and a man's enemies will be those of his own household.) It is the fruit of rising to defend a Christian principle when it is attacked, of living a Christian life instead of staying in the swim of things, of being

true to the love of God in the tiny unobtrusive incidents of life. It is the fruit of the willingness to be set apart for Christ, rejected or pitied or considered queer by the dearest people each one of us has. Spiritual peace is the fruit of ~~off~~ violent scenes which each one alone can witness; of secret, deep deadly struggles of temptations resisted; of perishings that almost occurred but for the grace of God. Spiritual peace-interior peace-is the victory. He gives us in the midst of the battle between our desires to love Him and the appealing pull of sin.

Peace increases in our souls as we increase in docility to the Holy Spirit. As he takes possession more and more of our souls our faith, hope and love come to a new and more fruitful development. A very real effect of His gifts in us is the consequent deepening of peace we experience. This is to be expected, because as the Holy Spirit becomes the sole force of our lives we are concerned with God and nothing else. Nothing else is capable of drawing us from him or of causing a dual in us, consequently we enjoy a deep rooted peace.

By spiritual maturity we mean sanctity. The state of soul of the Christian who has become so completely purified that he has become ripe "to be dissolved and to be with Christ and at death is ready for Heaven without undergoing the fires of Purgatory. God created us to become holy and to mirror His perfections, we have the obligation of striving for sanctity. To desire to attain to full spiritual stature is to desire to love God vastly, infinitely if it were possible. "To glorify God and to bring others to glorify Him has become a single desire. "God writes straight with crooked lines" and sometime sinners are the ones He uses to sanctify the saints. It cannot be over stressed that one person who reached perfection contributes more to the welfare of the Church and the good of society than thousands of mediocre souls.

What difference is there between the activity of the beginner in the spiritual life and the activity of the spiritual mature? If two persons, one a beginner and the other spiritually mature, are doing the exact same thing, is there any distinction? The answer is that the activity of the already mature Christian is of a different nature from the activity of the immature person. The latter's activity-his service to his neighbor-is practice in the social virtues. It helps him to rid himself of his faults, of his self-seeking. It assists him to rub off his worldliness and to prepare for prayer. As such his action is a preparation for contemplation. And as such the active life is considered a preparation for the contemplative. But the activity of the spiritually mature person is entirely different. He is already living the contemplative life, and his activity is the overflow of contemplation. In contemplation he has grown in love of God and henceforth his actions on behalf of his neighbor are a sharing of this love without, however, in the least diminishing it. His love is a fire continually growing, without causing the flame at the center to lie down or lose its glow.

But this is not so of the beginner. The person who is helping his neighbor and is at the beginning of his spiritual life is generally sincere in his desire to do good, but he is working with mixed emotions. His love for his neighbor lacks purity and depth. He is inclined to feel hurt if his efforts are not appreciated, discouraged if his efforts do not succeed, impatient if his efforts meet with hindrances. He is shaken if he does not receive the understanding or assistance he feels are owed to him, especially by good people. He is disturbed if evil seems to gain and he lacks insight into the working of God's Providence.

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Often he feels proud of his efforts on behalf of his neighbor and begin to feel that he is really something. His activity is awkward—he is lacking in prudence and does not know how to deal with difficult situations. According to his capacity he serves his neighbor with more or less generosity, but his charity is not strong enough to make him persevere in the face of great obstacles, nor conquer his natural revulsion for certain people. He often pursues a course of "self-development," he believes he can pull himself up by his own power, master his faults the way he did the intricacies of geometry and attain to spiritual maturity the way he attained his full skill as lawyer-carpenter. The spiritual equipment God has given him is not used to capacity. The gifts of the Holy Ghost are in their latent form and their fruits have not yet appeared. Often the beginner does not realize he is a beginner. He relaxes in the prestige and esteem he enjoys in his particular pious circle. He rests content with the patch of earth immediately under his vision and forgets about the mountains to be scaled. If however the beginner perseveres in doing his best to conquer his faults and develop the virtues within his reach, in the normal course of the spiritual life, God will advance him and the Holy Spirit will purify and form him. For the beginner if he is acting in the right spirit and has proper spiritual direction, soon learns to realize that he cannot by himself make something of himself, but can only remove the obstacles to the Holy Spirit's making something of him. In a sense growing up in the spiritual life is growing down. It is a sign that we are maturing spiritually if after our efforts to become something, the Holy Spirit takes over and gradually teaches us through purifications and sufferings how unfit we are ourselves for any good. As a result we become willing to let Him make what He wills of us. The person who has made progress in the spiritual life knows this truth. Exterior contradictions and interior trials have taught him the necessity of relying upon God and grace, rather than upon the gifts of nature. God has increased his taste for prayer and has entered upon the way of contemplation. He learns to judge all of life in the light of the life of Christ. He is intent upon imitating his virtues. As a consequence he has greater facility in his exterior works, in "being Christ" for his neighbor. His love for his neighbor is greatly increased. He is able to bring to him the fruits he has gathered in prayer. His works begin to assume the true character of an apostolate. He is learning the simplicity of Christ. His motives for loving his neighbor have been purified and he is selflessly concerned with his welfare rather than with reaping success. He is able to see more clearly the needs of others and to judge their needs in the light of eternity. He is awake to the tragedy of sin, and becomes increasingly unconcerned about lesser tragedies which he knows God's providence can turn to good use. His advance in the spiritual life is marked by an increase of compassion for everyone with whom he has contact. But his apostolate is still hampered by a hidden egotism and a subtle spiritual pride. Only God himself can rid the soul of the last vestiges of sin. Only God can make the soul crystal clear, completely empty of all self love. So, if the soul leaves itself completely in the hands of the Holy Spirit, He will bring it to the abyss of its nothingness. The saint touches the bottom of his nothingness and only then becomes nature. Our Lady declares that "he has regarded the humility (the nothingness, the insignificance) of his handmaid." but adds, "He that is mighty has done great things to me." The saints, like Our Lady, recognize the good they have, the virtues they possess, but they recognize that all they have comes from God and belongs to Him and His glory. The saint has become completely God-centered. He sees everything in reference to God.

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The saint does not hope because he is good, but because God is good. In all saints there is a child-like simplicity, directness, a lack of affectation completely opposite to the duplicity and false prudence of the nature of the world who consider "every angle" before they act, careful to shield themselves and protect their interest. Spiritual childhood does not admit of the defects of natural childhood. Anyone who has had any experience with children knows that they do have their defects. The soul in the perfection of spiritual childhood has the maturity of judgment, virtues of prudence and fortitude (which are lacking in the child)

The saint grows more and more dependant on God, more and more convinced of his utter lack of self-sufficiency.

We shall be real apostles to the extent that we have advanced in the spiritual life. If we remain always at the beginning of the spiritual life, our contribution will be negligible. If we advance in holiness, we shall have more to give our neighbor.

It is the Holy Spirit thru Mary who makes apostolic Christians, it is the Holy Spirit thru Mary who makes saints. The Holy Spirit is a party to all that we do in the service of Christ. If He failed us, we could not save our souls, let alone become saints. Devotion to the Holy Spirit is the measure of holiness. That is why it is providential we have Mary, His Spouse to aid us in becoming more aware, more devoted, more docile to Him. It is she who will wean us away from our attachment to material things, things of the senses, to bring us to intimate knowledge and love of this Person Who dwells within our soul-the supreme Gift of God to man. In God there is a procession by way of the intellect and that is the procession of the Word, and there is a procession by way of the will, and that is the procession of Love. The proper name of the Holy Spirit is LOVE. It belongs to love to give itself. The grace given at Baptism is a created gift. So too is the virtue of charity, it is a creation of God which He has infused into our souls. The Holy Spirit is called the Gift of God because He is the uncreated Gift, for more to be desired, for more to be valued than any other. The grace the Holy Spirit gives the soul, virtues of faith, hope and charity, the seven gifts of the Spirit which make the soul capable of responding to the Divine action with ease as He gave the early Christians on Pentecost,

Lay people who desire to be saints should realize that even this very desire to be saints is proof of the activity of the Holy Spirit in their lives. The Holy Spirit works in the depths of our being gently and powerfully. Certainly appear more forceful, more compelling, but it is the Holy Spirit and Mary who will conquer in the end.

Through Mary we will receive the grace to make that utter surrender to the Holy Spirit which is indispensable to sanctity. Peace is the result of love, not of seeing exactly "eye to eye". The intellectual has a view of the whole forest, but the worker knows what a tree looks like. Both views are important. Mary is called the heart of the Mystical Body. Every member of the body is affected by her; she keeps the life of grace circulating throughout the body. END

THE INWARD LIFE

We have to be always becoming what we aim at , and never can say that we get there.

The body is so dependent on the mind and the mind on the spiritual life. There are winters and summers, it cannot be all the year round the same, there would be no fruit if it were so. You must be patient with the seasons and do the little you can do.

Truly the road winds uphill all the way. So I am more doubtful about things that go smoothly. All Heaven will flow over with delight to see you home at last---Home and heaven are not so far apart as we sometimes think. Home is the lower floor, heaven is up stairs; and as one after the other of the family is called to go up higher, heaven, which seemed to be such a strange place, begins to wear a familiar aspect; and at last when not one is left below, the home is transferred to heaven, and heaven is home.

It is a strange truth, but a truth nevertheless, that to wish to be a friend or child of God, is to wish to suffer, ordinarily, we cannot get near Him without being afflicted, and the nearer we approach, the more intense the suffering.

Love makes its vows on days of joy. Love keeps its vows in nights of sorrow.

If it moves bow, if it doesn't dust it.

It is a solace of this life, wrote St. Ambrose, "to have one to whom you can open your heart, and tell your secrets; to win to yourself a faithful man, who will rejoice with you in sunshine, and weep in shadows; it is easy and common to say, 'I am wholly thine,' but to find it true is as rare.

It is the very nature of a loving heart to feel for others more than they can feel in return, more perhaps than they can feel for themselves. It is the nature of a generous heart to bestow continually more than it can ever hope to receive in payment. It is the nature of a trustful heart to think better of men than they deserve, and so put confidence where it is often misplaced or ridiculed.

The less you feel you can do yourself the more you must count upon Him.

You must pray without time, since you cannot have time to pray. It is not circumstances but desire that makes the interior man.

God looks for our response to our own grace. Don't wish for more or other grace; "Expect, expect again," God loves us to expect from Him, because He loves to give Himself to us.

"Give us Thyself" is the best prayer we can pray, and "we give ourselves to Thee" no better offering. For we do not know what to ask and what to offer. Leave it to Him, but remember that we must, and we mean to give all for all. In prayer is often the very best just to leave yourself face to face with God without saying anything.

Contrition always, hope always, prayer as you can, in the way that is easiest at the moment. Be very flexible, don't want to have it this way or that way, but tend to what is simple and quiet and persevere in hard times. One moment of realization is worth days and weeks of waiting.

Love consists in giving. It is more love for others, not less; more feeling for them, and not less, that we want, only to find our joy in giv-

ing ----"me last".

Jesus is the only Friend whom we can love utterly without danger of disappointment or regret.

SELF KNOWLEDGE

These things that come home to us and hurt our self-love and humble us in the dust, these are some of God's best graces, full of promise, and never think you are at the end of them. There will come more revelations ever more humbling, ever more intimate and ever more true. But never let them cast you down. Remember that they are birthdays, the putting away of the things of a child. It is a great grace to see in yourself more vanity in speech and act., than you could see before, more to correct in your relations with others. All that is good and a real grace, showing that Our Lord's views and desires and judgments are taking possession of you and conforming them to His own.

Every effort means progress. Don't expect either that you will not feel the deep depressions and high elations that belong to your nature, if you manage not to be swept off your feet by them and to keep them in hand so far as not to show them, these are great victories.

Please God each mistake we make leave us a little humbler and so nearer to God.

Never let your moods of depression weigh on other people, by making you less kind or bright; offer the difficult victory (for it is difficult, even if it is a tiny thing like a smile) to Our Lord as a little private proof of love between you and Him, and as a pledge that you would do more if you could. He will understand.

When something is taken away all the rest grows keener, and clearer. God wants to be every thing to you Himself, and so He takes other things away.

Love, just because she is so different from cautious, calculating self-interest, cannot help hoping all things and believing all things, and so cannot help being many a time disappointed.

The test of real charity, of real friendship is loving another when there is no hope of return. Charity--pardoning the unpardonable. Hope---hoping when things are hopeless. Faith---believing the incredible on the authority of God

You spent a very fervent Lent and I thank Our Lord for it, because although that sensible fervour cannot last (God does not mean it to) yet for the time it lifts one up above the fogs and clouds of every day life and shows us something of the hidden world of grace. We shall know all about it some day. Then afterwards one feels rather flat upon the cobble-stones of daily life. Never mind it is there that our training goes on, puzzling out problems of life and doing the bits of good that come our way. If you do them for God there will never be either failure or disappointment in them, for even if it comes to nothing, it was all for Him and He never forgets.

Desire makes us greater and more capable of receiving. "the lack of desire the ill of all ills". God hears our unuttered desires and as they are satisfied they grow--the more we desire and attain the more we shall desire and the more attain---that is why our life is so immense.

As far as we are concerned, God means things to be just as they are, what does happen and what does not happen. So never wish them otherwise by a

hairs breadth. All our raw material for sanctity is in the now just as it is and if it had not the two elements, the one that we do not understand, and the one we should not choose, it would not be what it is to us.

The less there is for self love, the more there is for love.

Joy comes of utter contentedness with God's Will for us now, with the thought of Heaven full in sight.

One sees by becoming lowly.

God is content with little, for He well knows that we have not much.

Miseries and temptations, against which you are struggling do not in any way separate you from Him. Fly to the foot of the Cross and the wounds of Our Lord and let nothing persuade you are not dear and near to Him. Humble yourself in little ways as the occasion comes, but peacefully; not driving yourself at "an act" but living low down, and do light of serving others in a hidden way.

What Our Lord holds to is peace and confidence in Him. If you keep hold of confidence nothing will ever disturb your peace, because any mistake or failure, and these are inevitable for us all (and even great faults if there are any) only become more reasons for leaning upon Our Lord and a fresh claim to His loving indulgence.

NEW LIFE IN CHRIST

Christ cannot grow in Himself, but He can in His members. The more we progress, the more glorious does Our Lord appear. Greater perfection doesn't ultimately, mean an increase in religious practices or a decrease in the number of errors, but grace in the filial relationship to God.

The God-Man is not every where, He is in Heaven and on our altars. Let us not pray into the distance, for there we often feel alone and unheard, but let us pray within ourselves to the Father, Son, and Holy Spirit.

God's inspirations are inner urgings to do good.

God's consolations are elevated stimulations of the emotions of gladness and encouragement.

St. Theresa: Loving by love means not being miserly, not calculating, and not desiring reward for duties performed. So I will give and forget myself. He who loves gives and does not count or reckon the cost. Ye call me Master----and ask me not. Ye call me eternal--and seek me not. Ye call me the Light--and see me not. Ye call me compassionate--and Ye call me the Way---and tread me not. trust me not. Ye call me the Life---and desire me not. Ye call me Almighty--and honor me n Ye call me wise--and follow me not, Ye call me just--and fear me not. Ye call me beautiful--and love me not. If I damn ye--do not wonder there at. Ye call me rich--and ask me not.

S St. Bernard; "He who believes in the Kingdom of God must become restless. Only he who desires to become holy can fight for God.

Let us fight the errors, but let us also love those who err. Our acceptance of grace consists in our making room for it. And we make room for it by gradually removing our attachment to earthly things from our hearts. We should make small sacrifices and perform acts of virtue. Our holiness does not exist in great deeds, but one thing is necessary, namely,

that we do all out of love. St. Theresa

It is certain that a really holy person, although he looks like the rest of us, possesses a kind of secret power which acts on all who possess something similar or yearn for it. Often we don't feel the influence of holy people until later. Perseverance is the secret of victory, perseverance doesn't consist in never failing, but in always rising up again. Holy are those who desire to become holy. They are the people who raise others up, inspiring them with courage to strive after greatness.

The more we seek God, forget ourselves, and find God in men and in things the better it will be for us and the more perfect we shall be.

A friendly face though the work be monotonous,
A discreet silence when we see faults in others,
A word of appreciation for the good in others,
A small kind action shown to a subordinate,
A joke for the children,
A warm pressure of the hand for the sad,
Patience when talking with the impatient and the troublesome,
A glance of compassion for the person who carries some hidden sorrow,
A friendly greeting for the unimportant man,
A confession of one's own weakness,
An honest confession of wrong done,
(That is mercy, goodness and charity)

If anyone asks you; Where is God? say ; Here. and do a good deed.

He who wishes to reap love must sow love. He who gives a poor man a penny with his own hand and add a kind word does more than the person who sends him a golden sovereign thru a servant.

I wish you much suffering and the strength to bear it. Then I am certain that you will understand other and that many will come to you in their distress full of confidence.

THE WHITE STONE Carlo Coccidi

You are a saint like the others because God loves you, because God is in you.

To love, is much more difficult than to perform a miracle.

God is here because you and I are here. He is always present where there is a man.

It is he who gave me the feeling for a concrete, living God who is incarnated in men, a God who takes on human form, and who is as attached to men as flesh to bone.

God has more than one face. There is a face of God which is only a name; God, There is another face of God which has no name but is a living reality, as concrete, as active, as perceptible by all our senses as our life on this earth.

Vocation----a call to which one answers, Yes.

Our advancement is not due to learning new things, but rather in attaining a greater depth of knowledge which inspires a greater depth of divine love(act)

Do you know what Charity is? It is good will toward the lack of saintli-

ness in others and in oneself. Charity is to say, my mother is a weak woman, the store keeper cheats on his weights and measures, I am a rather ordinary boy. But however little virtue my mother may have, however sly the grocer may be, however ordinary I may seem to myself, we are all men and women bound to our condition in this world like Jesus to His cross. "Charity is to see a man and say, 'Look at Jesus', That man also carries a cross, the cross of being what he is. It is to see Jesus in each man and to love him without asking him to be like Jesus.

To love everyone and their crosses.

We discovered that adversities, if we survive them, eliminate "fair-weather" friends. You have left only the tried and true friendships that last a life time. Tender Tyrant

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

A woman's nature never changes, she must give of herself to form life in another.

SILENCE: to be able to absorb the circumstances, that we might be bigger than the circumstances.

Our love is a need, His a gift, we need to see good in ourselves in order to love ourselves. He does not. He loves us not because we are good, but because He is. But as long as we worship a God who is only a projection of ourselves we fear a tremendous and insatiable power who needs to see goodness in us and who for all the infinite clarity of His vision finds nothing but evil and therefore insists upon revenge.

Sacrifice is the green pasture where in love feeds and grows.

~~To-be-apostles-means-to-give-birth-to-Christ-or-to-cause-Him-to-grow-in-our-brothers.~~

To be apostles means to give birth to Christ or to cause Him to grow, in our brothers.

Mothers take trouble to cover up the faults of their children. I must hide the faults of my brother, or, if I must reveal them I keep his name dark, or, if I really cannot escape the duty of making them known, I mention only those which must be reported. Never more, just as a surgeon cuts into the flesh only where it is vital and makes no wound larger or deeper than is absolutely necessary.

"The things I pray for, dear Lord" prayed St. Thos. More, "give me grace to labour for"

The greatest obstacle to the apostolate is the timidity, or rather the cowardice, of the faithful. Pius X

She neither asked the why nor the wherefore. Sorrow found her always ready. There was no thought of self. Not merely must we avoid putting the vanity of our self-suffering in His Way, but we must humbly accept the fact that His ways are unexpected and disconcerting. ~~The~~We expected to meet Him at the cross-roads and He is with us on the way. He speaks and we fail to recognize His voice. He leaves us and we realize who has gone like the ~~disciples~~ disciples at Emmaus. He joins Himself with us yet all the time He is following His own course. If he leaves us it is the better to find us again. If

He leaves us it is the better to find us again. If He is silent it is to speak the more insistently. If He permits trials it is the closer to embrace us. If He gives us pleasure it is better to prepare us for to-morrow's cross. Only by the royal road of humility can God be found. He can be given to others only by those who efface themselves before Him. Man closes up when confronted by another's pride; He opens like a flower in the sunshine when he feels 'himself in the presence of a soul stripped of self. For, in this emptiness, he can detect the fullness of the grace of God. The loftier the work entrusted to us, the purer our souls should be. The priest doesn't draw near to the holy of holies without first asking God to take away his sin's. Every apostle about to be in contact with souls, feels his own unworthiness; for each soul like a consecrated chalice, should not be handled by unclean hands. The livelier the apostles' faith, the better he will understand the need for purification before action.

A single sin avoided is a more valuable victory than the conquest of a continent.

Prayer of St. Ignatius---'Grant me, O Lord to serve Thee as thou desirest, To give and not count the cost, To fight and not to heed the wounds, To labour and not to ask for rest, To spend myself and not to seek reward, Save that of knowing I do Thy Will-----

For did she not bear in time Him whom the Father begets from all eternity.

By uniting ourselves to the Mass each morning, we give to God the best we can offer Him, the Body and Blood of the perfect Victim.

Ultimately our victory over the world is in proportion to our faith.

Meditation---thinking in the heart, or considering how to bring about the things we desire.

Faith---comes by hearing

From Mary's charity came the opportunity of Christ to sanctify St. John the Baptist, and from Mary and Elizabeth came, under the inspiration of the Holy Spirit great revelations.

God enacts His providence through the wills of men.

An apostolic soul must be a living bread that is continually being offered to others.

Love consists in deeds. A person who loves is a person who generously gives himself.

"Work as if every thing depended on you, Pray as if every thing depended on God" Let your trust in God take nothing away from your effort; and let your effort take nothing away from your trust in God's omnipotence.

Every thing is good, every thing is for love.

Each of us has his own little resources for bringing joy to others. Some of us are healthy, calm, and pacifying; others are vivacious, witty; still others are devoted, sympathetic, and helpful, or perhaps learned, artistically gifted. In fact each of us has a few of all these qualities, and through them we can contribute to fraternal charity.

Efficacious charity desires the good of others procured at our own expense and expresses itself in acts of real sacrifice.

In the presence of deep sorrow, it is best to proceed slowly and prayerfully. Positively we can always listen, and manifest by our presence, our attitude, our silence, if need be, that we are sharing his sorrow. Above all, we must respect the sorrow of others. There are wounds that should be touched only by hands that have been pierced with nails.

SEEDS OF THE DESERT

To pray is to think of God and love Him. The Little Brother, must carefully avoid acquiring the habit of separating his prayer from the share of human anguish which he bears within him.

Adoration that comes from a heart completely open to its neighbor is therefore the truest and purest kind of adoration.

To be frightened neither of your pain nor of that of others, but only of mine-----

All combat hardens man's sentiments, so difficult is it to fight without getting hurt; in fact, combat without hurt would not be combat.

Respect, esteem, patience in understanding and the total absence of all desire to judge or condemn are essential ingredients of love.

Let Christ put in your heart a power to love other than your own.

I cannot conceive of love, that feels no constraining need of resembling, of becoming like You and especially of sharing all the hurts and pains, all the difficulties, all the hardships of life---I judge no one, Lord; the others are also your servants, and my brothers, and I must just love them---but it is impossible for me myself to understand how one can love You and not seek to resemble You. And not feel the need of sharing every cross. To share life out of love and above all, life's sufferings and hardships, is all we wish to do. Loving our Lord, we wish to share His labour and His sufferings. Loving men, our brothers, we wish to share the life of the poor, of those who suffer, simply out of love and for nothing else, no end, no purpose; like love itself.

If you want to love, you can come to desire with all your hearts that Jesus, through His love, shall make you capable of sharing His redemptive suffering. A true desire and a deep desire must come first. Where there is real love for Jesus, there must be joy. Your eyes should be fixed on Jesus's Cross, and not your own. By getting away from your selves, you will lighten your own sufferings (partly by forgetting them)

Upon each moment in our days there is some of Jesus's blood. The Passion is just as actual as if it were happening today.

Do not cut yourself off from what brings sufferings to others. Never let yourself be crushed by your own or other people's sufferings.

Be particularly careful to avoid the delusion that is enough if you sympathize with your feelings. True communion in the suffering of Christ and in that of our fellow man is of another sort. Contradictory as it may seem it should not breed depression or sadness but, on the contrary, the joy and peace which union with Christ always brings when it is real. No, no excessive emotion before suffering, whether it be yours or some one else's. No mere sensitivity, above all; that sort of feeling empties the soul of its strength, and prevents the real kind of love.

Bitterness almost always comes from wounded self-esteem or from pride insufficiently subdued.

Absolute self-detachment is the primary and irreplaceable requisite to any effective action by the Holy Spirit in us.

To grasp the role which suffering plays in redemption one must have an infinite sense of the mercy of God the Father, of His holiness and His justice, coupled with knowledge of the heart of man, and his misery and a strong and tender love for men.

Man can only live after himself in what his work may have yielded as a legacy to the next generation.

It was in order that we might know how to love that Jesus underwent His Passion.

To love as Jesus loves--is our vocation. It is the only thing you have to learn. For it is perfection.

The Cross is not comfortable, one cannot love without discomfort--much discomfort.

Allowing yourselves and knowing how to allow yourselves, to be devoured.

There can be no great human love unless love is freed of its impurities by suffering.

Death is only for life.

You cannot live without a great love in your hearts. As one's relationship with God becomes more intimate, one's powers of love need deeper and deeper purification.

The divine way of loving men cannot be learnt without suffering.

The crosses by which you will be transformed will sometimes come through your relations with people or your brothers; they will come from your letting the suffering and woe in the world into your hearts and souls; and--this above all--they will come in the purifications which the Holy Spirit Himself will bring about in you, in the intimacy of your relations with the Divine Presence.

One can only obey, really obey, insofar as one loves, and one cannot love without wishing to obey. Obedience is a proof of love.

CARITAS

There is a closer bond between love and poverty than we may always appreciate. To love is to give--to give something, yes, surely, but also oneself. Now, in order to give a thing, one must be detached from it, free to let it go; one does not really give a thing to which one is still attached. Thus, the first degree of poverty, which consists in detaching oneself from the good things of earth and riches, corresponds to the first or humblest degree of love--that of alms-giving, the giving of money. The second degree of poverty is an inner poverty, and leads to a higher degree of love. Here a person will give his time, his thought, his strength; he will even devote his life up to the point of exhaustion, illness, or perhaps death. This, needless to say, is a very pure form of charity and one which is both understood and lived by a large number of people. But may there not be another degree of love where love is poor in the sense of being humble and respectful.

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We may have given our time, our strength, our lives, but have we been attentive enough to giving ourselves. Surely the ultimate purpose of charity is neither just to give things nor simply to give ourselves physically. Another kind of giving is needed "love in friendship." He may have received all the benefits you like, but if he feels that these have come to him with a consciousness of superiority on the part of man above, will there not be an incurable, even if unconscious, wound. And the wound will fester, and the employer who has done everything he thought he could for his employees, or the colonial who has built his dispensary, or put money in a maternity hospital, for the sake of his workmen and their wives and children, will find himself, to his astonishment, reaping bitterness and sometimes even hatred, because he has humiliated without realizing it. Then the poor will be criticized for being proud and ungrateful and the natives for revolting.

Love is a father, and to love someone is to summon him to life. It is with God that love begins, and He loves us before we are aware of it. Those who really love us do so because of the goodness, the intuition, the force of their hearts, which, by their very goodness, their warmth, their fidelity, are certain one day of awakening love similar to their own.

At fifteen or sixteen parents are often disconcerted because they no longer recognize in their child the being they had loved. And alas, it is often, too, the age at which they think they know him best and judge him accordingly. In reality it is the age at which they no longer know how to love him. "To love anyone is to believe and to hope in him for always." A child only really grows up for those by whom he is loved; no one develops properly except in response to the love of another. Christ saw in Mary Magdalen all the harm that people had done to her by not loving her enough. All those who have loved you have given you the means of growing spiritually just because they have loved you. They have brought out in you the being that you would never have dared to become alone. That you would never have let your self be. We become very humble when we are loved by someone. If anyone loves us, we very soon start saying to him. I don't deserve it--you don't know what I am like ---It is only towards those who love us that we dare to show ourselves humble, kind, affectionate, simple and vulnerable. Our Lord was not afraid of the evil of sinners; He knew only too well how much they needed to be consoled for having done so much harm--for having been so wicked. He healed them at the same time gave them the love they had been lacking, the privation of which had prevented them from becoming good. Each of us is abandoned at a certain stage of his spiritual growth because he does not meet with enough love. God does not love us because we are good, but so that we may become good. The saints are those who believed that ~~we-may-become-good~~ God loved them. You must love others, not because they are good, nor because they are worthy of love, but because they need to be loved in order to become worthy of it--and it is you who must begin. God is present in every soul, and He waits for His presence to be sensed in order to grow in that soul.

If you love those who are not lovable, you are more sure of loving them with the love of God Himself. Every so often a soul is raised above itself because through you the love of Christ had reached it. We can inflict no worse humiliation on anyone than to love him as an occasion for acquiring merits. Not one of our fellow men even if he wished, could fault us, and in the most unfeeling miser, in the innermost being of the prostitute and the most foul drunkard there is an immortal soul intent on

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on keeping itself alive, and which shut out from the light of day, worships in the night. I hear them speaking when we speak and weeping when I kneel to pray. I accept all this. I reach out to them all. I comprehend them all. There is not one that I do not need or that I can do without.

There are two kinds of blindness; that of believing people are bad and that of believing they are good. Each has been stunted in growth. It is through lack of sufficient love that we are so wicked.

In every soul, once again God waits to be recognized in order to make His presence felt. To love anyone is to hope in him for always. From the moment at which we begin to judge anyone, to limit our confidence in him. from the moment at which we identify him with what we know of him and so reduce him to that, we cease to love him and he ceases to be able to become better. We should expect everything of everyone. "We must dare to be love in a world that does not know how to love."

How careful we are not to cast our eyes beyond, through and unconscious fear of being disturbed in our selfish serenity. A charity that is truly universal demands so many interior renouncements and a willingness to impose upon oneself so many material inconveniences. It is not easy to overcome natural repugnance and all our antipathies, to silence all rancor, to forgive every thing, to love truly and sincerely; to shake off apathy and indifference, to conquer selfishness and love of ease and comfort; to sacrifice one's likes and dislikes, to give of one's time and one's surplus means; to be friendly toward all, to be always smiling; to be prepared to take risks, to forget oneself and to give oneself. Often it requires a great strength of soul and sometimes even heroism.

If there is no great love in our lives, we are inhuman. Selfishness is inhuman, it is some thing that does not exist in nature, there every thing dies in order to give life.

Christ was to die in order to give life to the human race. Our love should be directed towards the "littlest", the most unimportant of men. We should love every man as though he were above us and not beneath us. Love is a movement outward and forward.

Every human being has his own intrinsic value. You will not be able to visit all the sick you would like, but it is not a question of quantity and the important thing for you is to do it for those whom God places on your path and particularly for those most abandoned.

It is therefore this love ---love of God inseparable from love of our fellow-men---that we are able to reach God--no man has seen God; but if we love one another, then we have God dwelling in us, and the love of God has reached its full growth in us.

Bear ye one another's burden, We are weak ourselves, of course--so weak that we cannot always bear the burden of another. But we can always remove it for him, or rather let him put it down on us. we need only to listen to him with our hearts. Nor is it just a matter of words that will come, of the things to be heard in confidence, though this of course, may be necessary too. Rather is it, more deeply, a matter of listening inwardly, of listening with a heart so fraternally attuned as to be able to hear what is often the most hidden, the most untold, and the best, in all who come our way. To be listened to in silence with affectionate charity is often much more helpful to the sufferer than all the words of consolation in the world. We must approach our neighbor with that half-kneeling sort of respect, with open-earedness of the heart

which love alone can give.

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God has given men the gift of friendship, not that friends may corrupt one another and bring about each other's ruin, but that they may help one another to their mutual advantage.

The light of day is not more delightful than a friend, a true friend.

A friend loves to do kindness in a self-effacing manner, preferring to appear the recipient of favours even when he is putting his friend in debt.

St. John Cross---Whenever you find love lacking, plant it and you will receive love in return.

Love well those who have no love for you and who thwart you, for it is in this way that love is born in hearts which lack it.

St. Vincent de Paul----Let us love God, my dear brethren, let us love God. And let us love until our arms ache and sweat runs down our faces.

St. Teresa of Child Jesus---Perfect love means putting up with other peoples' short comings, feeling no surprise at their weaknesses, finding encouragement even in the slightest evidence of good qualities in them. It is no good leaving charity locked up in the depths of your heart. The cheerful light charity gives isn't meant simply for people we are fone of; it is meant for every body in the house.

Your will is to love in, and through me, all the people you tell me to love.

The street will be long and unfriendly, the stairs steep and the poor often ungrateful. You will soon find charity a heavy burden, heavier than the jug of soup or the full basket. But you will still be pleasant and smile. Distributing soup and bread is not everything. The rich can do that. You are the little servant of the poor and the daughter of charity always smiling and good tempered. They are your masters and you will find them terribly exacting masters. So the more unattractive and dirty they are, the more rude and unfair they are, the more you must lavish your love upon them. It is only by feeling your love that the poor will forgive you for your gifts of bread.

My friend, I need your friendship----I am weary of all these controversies of all these refusals to listen to the other man, of all those fanaticisms I can go to you without dressing up in a uniform, or having to listen to the recitation of my Loran, or having to give up any part of what is inside me. When I am with you there is no need for me to be for ever defending my ideas or my conduct, no need to plead my case, no need to prove I am right; I find peace--Over and beyond my clumsy expressions and the arguments with which I may be deceiving myself, you merely consider the man in me-- you respect me as the exponent of certain beliefs, customs, loves, and loyalties, and my difference from you. Far from diminishing you, gives you increase, your questions are those one puts to a traveller. Though knowing, like everyone else, the need to be recognized, I feel whole and so go to you. I need to go where I am not unwhole. It is neither my phrases nor my ways which have taught you who I am. It is the acceptance of who I am which has made you, where you must, be indulgent

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about both those ways and those phrases. I am thankful to you for being always ready to take me as I am. What use of me is a friend who is always passing judgment on me? If I welcome a friend into my house I ask him to sit down if he limps--I do not ask him to dance. My friend, I need you like, a hill-top where I can breathe freely. St. Exupery

I recognize friendship for friendship when it cannot be disillusioned, and love for love when it cannot be disinished. A friend is first of all who does not sit in judgment. I have told you already it is on who opens his door to the tramp, to his crutch, to his stick propped up in the corner and does not tell him to dance in order to judge his dancing. And if the tramp tells of the Spring along the road outside, the friend is the one who receives, in him, the Spring. And if he tells of the horrors of the famine in the village from which he has come, suffers with him the pangs of hunger. For, as I told you the friend in man is the part which is there for you and which opens for you a door which he perhaps never opens otherwise.

Your friend is there, meant to welcome you, and something you must know about God, when you enter His temple, is that He is not passing judgment on you but welcoming you.

Is one ever really a Christian? One becomes so a little every day--provided always that one asks every day, with a humble heart.

The fullness of love is reached when, having expected and not having received, one continues indefinitely to expect and hope and to give the other opportunities not to disappoint one. (That is how God loves)

To love means to continue, disappointed by others and disappointing others, humiliated by one thing, saddened by another, in this growing lucidity, to hope for everything in spite of all these discouragements, and to keep our confidence in those who have failed to prove deserving of it over and over again.

Love is dislike overcome.

It is not our own love that we shall bring to others but what we have learnt of the love of God. And we shall only know this love of God if we love others through Him, and if we let Him love others through us.

Love is just that, readiness to be disturbed, readiness to have the face of Jesus--His suffering face in that unknown unfortunate, His pleading face in that hidden distress, or merely His face of a friend intrude into our lives at any moment; and impose the higher disorder of Love on a day meticulously, virtuously organized, or planned according to our own whim. It would be dishonest to pretend that such readiness is easy. Automatically, we make our choices; we choose what visits we shall make, what steps we shall take on behalf of others, and how we shall pass the remainder of our time, even though it may be with the highest and most proper of motives. And in a sense it is quite right that it should be so. One must organize one's life--so long as one does not get into a rut or settle down. We must have some sort of plan in our days, so long as we are ready and willing to subordinate this plan to the divine plan that is continually manifesting itself by the events of every day. But that disturbs us, it is true. At the start, we are fairly willing to accept this disturbance, but we show it by nervous gestures and a sour face. Then the visitor closes up and our love finds itself rejected; and we suffer twice over; in the first place, from having been disturbed, and secondly from having after all betrayed Love in accepting disturbance sullenly. And then, at last, we understand--and begin all over again.

THE MASS AND THE LIFE OF PRAYER REV. ANTHONY THOROLD

Every prayer well-made--even of petition--is a sort of consecration or gift of ourselves to God, since we make it subject to His Will.

The gift of ourselves to God, to be really fruitful, must be linked up with the human nature of Our Lord Jesus Christ.

It is just when the Victim of Calvary by a gesture truly divine wholly identifies Himself with our humble food offering, that we are transported to the foot of the Cross.

It is in a spirit of joyful oblation and thanksgiving that we should assist at Mass. We should be animated throughout its action by that particular kind of Joy which springs from gratitude too deep for tears.

The greatest need in the world to-day is for Catholics to centre their lives more and more in the oblatinal aspect of the Mass.

Their (the three divine Persons') intimate presence within us is the source of that supernatural life which in heaven will expand into the ecstatic joys of the Beatific Vision. Here on earth, through the life of grace, we possess this vision in faith. It is rather like having the negative of a photograph which only bears a dim resemblance to the fully developed picture.

Christ then is our High Priest at the altar, be we all share in His priesthood by taking part in His sacrifice.

The world will only be saved by the whole Body of Christ exerting its priestly powers."

"The whole generation of Christians...must offer sacrifice for sins both for themselves and for the whole human race." Pope Pius XI

His human nature, which takes the place of our gifts, represents us far more truly than the bread and wine. For the character impressed on our soul at baptism makes us living members of His Body. His divine life circulates in us like the sap which flows from the vine into all the branches.

How necessary, then, it will be for us to widen our devotional outlook if we are to live up to our sublime vocation and exercise our royal priesthood.

The Sacred Humanity is the gift offered by the second Person of the Blessed Trinity for the redemption of mankind.

When Mary pronounced her FIAT, earth became linked up to heaven through the Incarnate Word who at that very moment was conceived in her virginal womb.

The Mass is the only sacrifice well-pleasing to God until the end of time.

But it is we who offer it in union with our High Priest and Victim.

Shall we deny our priestly vocations and refuse to take our part as do-offerers in union with Christ?

The sense of duty which brings many Cat

The sense of duty which brings many Catholics to church on Sundays must give way to a joyful eagerness to be present at the holy sacrifice.

He has so much regard for our happiness that He will not save the world without our willing co-operation. What happiness can be greater than that of dedicating our lives to a work so wholly divine in its far-reaching effects?

Our Lord said to St. Catherine of Siena: "The more you forget yourself and your interests, the more will I have your interests at heart."

Sacrifice..means the offering of a gift accompanied by prayer.

He Who is Love Incarnate has taught us what love really means, and His lesson to us is that it is more blessed to give than to receive. There is, in fact, no joy like the joy of giving.

St. Augustine remarks: "Who sings prays twice."

In a social act of divine worship we should all be prepared to sacrifice our own likes and dislikes in order to join together in offering our homage and praise to almighty God. The little offering awkwardnesses which will naturally arise at the beginning will gradually melt away under the spell of a more conscious realisation of being members of Christ: united to Him and with each other by that current of divine life which flows from Him to us.

Frequent Holy Communion, not as an end in itself, but in order to share more fruitfully in the holy sacrifice of the Mass.

"Grant that through the mystery of this water and wine, we may be made partakers of His divinity who deigned to become partaker of our humanity."

What happens at the consecration? Until that solemn moment arrives the priest has been acting and praying in the name of the people. But when he pronounces the words of consecration, he is no longer speaking for himself for he makes use of the identical words uttered by Our Lord at the Last Supper. Jesus Himself is now speaking through the lips of the priest. If there is one moment in the Mass when we are all spectators, it is then. And yet, although we are utterly powerless to take any part in that divine action, the immediate result of it affects us all most intimately. Not content with blessing our gifts, Our Lord steps right into their very midst and wholly identifies Himself with them. THAT is the divine answer to our petition for the acceptance of our humble food offering.

That is Our Lord's idea of Holy Communion--namely that it should be regarded as the simple nourishment of our souls, and not primarily as an exercise of adoration involving a lot of anxious self-searching to discover whether we are worth to receive Him or not.

Holy Communion is not a private devotion to Our Lord's Eucharistic presence at Mass--but the Gift bestowed upon us by the Eternal Father in return for the gift we make to Him of ourselves and His only-begotten Son.

Every sacrifice implies an exchange of gifts.

The ideal preparation for Holy Communion must therefore be to take part as intimately as possible in the action of the Mass itself.

Do not pray during Mass but pray the Mass. Pope Pius X

Our thanksgiving after Holy Communion should not be a purely private affair between our soul and God.

We do not assimilate this divine food into the substance of our bodies like ordinary food: but we are assimilated by It: Christ assimilates us into Himself. This means transformation into Christ.

Prayer is not an isolated exercise confined to certain moments of the day, but embodies an attitude towards life.

Grace does not substitute for nature but perfects it.

The life of prayer consists essentially in formulating certain acts to express the total consecration of ourselves and our talents to God's love and service.

If we are ready and willing to follow the light He gives us our life of prayer will gradually become a real intercourse with Him. Only we must be prepared for the unexpected.

Prayer and holiness should be inseparably linked together in our minds.

Others try to divide their attention between God and their work--with disastrous results to the latter.

The more interest we take in our job, the better we shall do it, and the more eager we are to do it for God, the more buoyantly we shall set about it. It is the sign of a very morbid piety to imagine that we cannot please God without suppressing every movement of innocent delight.

The influence of a right intention will be disclosed even more clearly in our attitude of unforeseen events.

Let us be content to practise the asceticism of littleness.

The good effect of our intention will be to detach us from results because we know that Love has gained its object when we have done our best to please the Beloved.

It is our efforts to please God rather than their results that makes us grow in His love; God Who is almighty can use our failures to further His loving designs.

Progress in prayer means an increasing facility for renewing our intention to please God in moments of awkwardness.

God shows such wonderful courtesy in dealing with us, Father Considine wrote, "very often He asks some small sacrifice of us, merely as an excuse to make it the occasion of giving us a magnificent grace."

So many people tie themselves down to one method all their lives just because it helped them at a particular period. Freedom of spirit is so absolutely essential for making progress in prayer.

Methods as such are only a scaffolding which has to be discarded as soon as it has served its purpose.

St. Theresa puts the most iron heroism into sentimental language.

If we are inclined to be too introspective it is better not to be constantly delving into ourselves.

Whatever private devotions we may have, there is no doubt that the soul in earnest about prayer should be especially devoted to the Holy Spirit; for His particular office is to teach us how to pray.

Prayer is not an isolated exercise confined to certain moments of the day, but a definite attitude towards life.

The business of life is not meant to separate us from Our Lord, but to unite us to Him.

Sorrow for our infidelities: a peaceful sorrow and not a bitter sorrow. After all, sorrow and love are so mixed up in this life.

One of the signs of progress in prayer is a quick return of peace after an infidelity.

A more solid kind of peace: more solid because less dependent on feelings.

In moments of great stress we should be rather cautious about making resolutions.

We cannot gauge the balance between self-distrust and trust in God without an increasing experience of our own weakness.

The chief fruit of prayer consists in making good resolutions, in making strong resolutions, in preparing ourselves to carry them out, and in foreseeing obstacles that we may overcome them.

Whatever good they may have, as well as their fulfillment and their effects, depend absolutely upon God.

And when evening comes "carrying in her golden pitcher cool draughts of peace from the ocean-calms of the West," we renew our resolution to belong utterly to Him by a peaceful act of sorrow.

We draw grace down on the world in the measure of our union with God.

A life of holiness does not depend so much on what we do as on why we do it.

It is not an imperfection to find it painful to submit to God's will. Our Lord showed us that by His agony in the garden.

He often makes use of our failures to bring about the very results our own efforts failed to achieve.

We must begin at the beginning, and be content to remain beginners in our own eyes for the rest of our lives.

Do little things as though they were great, because of the majesty of Jesus Christ who does them in us, and do the greatest things as though they were little, because of His Omnipotence.

The terrible thing about sickness is that you tend to think you are sick, your thoughts are narrowed to your own little rag of a body. And you take care of her. My God, forgive me. I take care of myself too well.

When faith opens out into a deep spiritual understanding and advances beyond the range of concepts into a darkness which can only be enlightened by the fire of love, man truly begins to know God in the only way that can satisfy the soul.

THE WORLD'S FIRST LOVE Fulton Sheen

When a man falls in love with God, he immediately goes out in search of a neighbor.

To fall in love means to fall into something, and that something is responsibility.

The lover seeks no favors from the beloved; Mary has no petitions, but only praise. As the soul becomes detached from things and is conscious of itself and its destiny, it knows itself only in God.

But the woman who gave our Lord His human nature. He asked her to give Him a human life, to give Him hands with which to bless children, feet with which to go in search of stray sheep, eyes with which to weep over dead friends, and a body with which to suffer--that He might give us a rebirth in freedom and love.

Love does not mean to have, it owns to possess, it means to be had, to be owned, to be possessed.

No one in the world can carry God in his heart without an inner joy, and an outer sorrow, without singing a magnificat to those who share the secret, and without feeling the thrust of a sword from those who want freedom of the flesh without the law. Love and sorrow often go together.

He begins detaching Himself from His mother, seeming alienating His affections with growing unconcern---only to reveal at the very end that what He was doing was introducing her through sorrow to a new and deeper dimension of love.

The dead are always more beautiful than the living.

THE SEVEN LAWS OF LOVE