

College of the Holy Cross

CrossWorks

Ephpheta

Newsletters

2-1-1969

Ephpheta, February 1969

Follow this and additional works at: <https://crossworks.holycross.edu/dca001-ephp-ny-1941>



Part of the [Catholic Studies Commons](#), and the [Disability Studies Commons](#)

Repository Citation

"Ephpheta, February 1969" (1969). *Ephpheta*. 212.

<https://crossworks.holycross.edu/dca001-ephp-ny-1941/212>

This Newsletter is brought to you for free and open access by the Newsletters at CrossWorks. It has been accepted for inclusion in Ephpheta by an authorized administrator of CrossWorks.

THE PEOPLE OF GOD

1. God wishes to unite the human race in truth, in love, in holiness of life.
2. His old covenant with Israel and His new covenant with the Church are love-contracts between God and His chosen people.
3. The new people of God enter the Church by faith in Christ, by rebirth from water of baptism and the Holy Spirit.
4. This messianic people enjoys the dignity and freedom of the sons of God, and the Holy Spirit dwells in their hearts.
5. The goal of this people is the kingdom of God, inaugurated by Christ in time, but to be perfected by Him at the end of time.
6. It makes up a small flock, but it is a sure seed of unity, hope, and salvation for the whole human race.
7. While it consists of a fellowship of life, charity and truth, it is also an instrument of redemption for all.
8. The people of God is to be the light of the world and the salt of the earth.
9. The Catholic Church is the visible sacrament of saving unity in the world.
10. The priesthood of the faithful, which comes through baptism, and the priesthood of the ordained clergy differ in essence, yet both share in Christ's priesthood.
11. The Church reflects the triple office of Christ: priest, prophet, and king.
12. The Church has a threefold function: worship (ministry), witness, community life.
13. The priestly community operates through the sacraments and the exercise of the virtues.
14. The body of the faithful as a whole body cannot err in matters of belief.
15. The sense of faith is the universal agreement in matters of faith and morals from bishops down to laity.
16. To the bishops it belongs to shepherd the whole flock by clear, authoritative doctrine.
17. Special charismatic gifts belong to the people of God and are to be used for the needs of the Church.
18. All men are called to belong to the new people of God (one and unique people).
19. God made human nature one; though men were scattered, God wants them unified.
20. The Church accepts whatever is good: ability, resources, customs of each people.
21. While there is diversity among members, there is unity and sharing of gifts.
22. By preaching the Gospel the Church prepares men for faith and for baptism.

NEWS OF INTEREST

by Patricia Le Comte

MORE HELP FOR DEAF

Due to recent developments in the education of deaf children, Lloyd A. Harrison, Superintendent of the 117 year old Missouri School for the Deaf in Fulton, sees a hopeful future. Classrooms can be outfitted with loop systems (hearing aid systems attached to desks). There is better vocational training for the deaf. Many captioned films are used in teaching and projectors which are set up overhead, enabling a teacher to write at his desk and have the writing appear on a screen in the classroom. Mr. Harrison also praised television as a great help to the deaf insofar as it brings them into "hearing world via visual communications".

"LISTEN, PLEASE!"

Mr. Joseph Wiedenmayer, who is a retired Foreign Service Officer and who has had a hearing loss since birth, has written a book entitled "Listen, Please!" This book offers suggestions on improving understanding between hard of hearing persons and their friends.

Mr. Wiedenmayer overcame his handicap, primarily through his remarkable talent for lipreading. He grew up to become an international economist and the first and only U.S. Consul and career diplomat with a hearing loss. His deafness increased gradually until even with the most powerful hearing aid he could no longer hear normal speech. Mr. Wiedenmayer served for 22 years at U.S. Embassies and Consulates in Australia, Brazil, Italy, Spain, Thailand, Uruguay, and in the State Department in Washington.

KEEP SMILING

"HEARING-EAR" DOG

A couple of years ago a 16-year old girl from Colorado visited a kennel where there was a litter of pure-bred German Shepherd puppies. One of the puppies bounced over to the girl and started to chew on her shoelaces. Linda took the little fellow home and nicknamed him "Skippy". (His registered American Kennel Club name is "Stormcroft Flair.") Skippy is not just a pet but a Companion Dog, because Linda is deaf.

Linda is in her last year of high school and, thanks to her parents and her teachers she has learned to be a self-reliant, socially-adjusted and successful girl in school. The young girl uses two hearing aids.

A deaf person is denied many normal conveniences and protection against harm. For instance, the traffic light might tell one when to walk but is no assurance to the deaf person that an emergency vehicle might not be coming. Signs in the subway might convey messages but the deaf person will not hear anything being

TELEPHONE FOR DEAF

Robert Weitbrecht, a research physicist and radio "ham" operator, who is himself deaf, has developed a way to enable profoundly deaf people to use the telephone.

A teletypewriter is connected to a telephone through a specially constructed coupler unit. Both parties to the conversation must have the same equipment. Once installation has been made there are no special rates to pay beyond the cost of normal telephone service.

The caller just dials the number in the regular manner and lays the

given over a loud speaker. The deaf do not hear when someone is at the door even in an emergency evacuation, as when a fire breaks out in the building.

Linda's desire to lead as normal a life as possible prompted her parents to purchase the dog. When Skippy was four months of age he was already aware of Linda's handicap, and pawed at her whenever the telephone or bell rang. It became evident that Skippy should be professionally trained as a Companion Dog. This obedience training assures the reliability and responsibility of a dog under any circumstances, in any group of people, or around other animals. Particular care is taken not to inhibit any natural protective instincts, while giving him "Hearing Ear" skills.

In June, the Internal Revenue Service in Washington, D.C. granted Linda's parents income tax deductions similar to those allowed for a guide (Seeing-Eye) dog for the blind.

phone in a special cradle. This cradle leads to the terminal box unit which is connected to the teletype page-printer. A flashing light or something similar shows that a call is coming through. The deaf person then flips an "on-off" switch on his teletypewriter, picks up his regular telephone and lays it in the cradle. By watching a small neon light on his set, the party on the other end of the line sees that the deaf person has answered. He then types his message on his own teletypewriter.

Ephpheta

Vol. 69, No. 2

February, 1969

General Business Office

191 Joralemon Street — (Room 804)
Brooklyn, N. Y. 11201
PHONES — TRiangle 5-0800 — Ext. 80
and MAin 5-1663

Published monthly under the patronage of St. Francis de Sales — Patron Saint of all the Deaf — and the Hard of Hearing.

— With Bishop's Approval —

Sponsored By

CATHOLIC CHARITIES
DIOCESE OF BROOKLYN
No Ads and No Pay For Articles

EDITOR AND PUBLISHER
REV. GEORGE J. HAYE

Subscription Rates — \$1.00 a year.

Second-Class Postage paid at
Brooklyn, N. Y.

TRUE OBEDIENCE

1. Obedience always brings about the best in all things.
2. When I surrender my will, God wills for me.
3. No great work is done without obedience.
4. We must try to do what pleases God most.
5. Even small works are improved, exalted by obedience.
6. Obedience has no cares (anxiety); it lacks no blessing.
7. Where I do not choose for myself, God chooses for me.
8. Obedience involves humility and a spirit of sacrifice.
9. Lord, give me nothing but what You will for me.
10. Thy Will be done on earth as it is in heaven.

PRIMACY OF PETER

After eating on the shore, Jesus asked Peter if he loved Him more than the others did. Peter said that Christ knows his love. Jesus told him to feed His lambs. Three times Jesus repeated His question and three times Peter answered. Peter was given the task to be shepherd over Christ's sheep; he must rule, govern and teach the faithful.

Christ predicted Peter's death by crucifixion. Peter wanted to know what would happen to John. Jesus told Peter to do what he was told and not to be curious about what John was to do.

(MEDITATION POINTS)

1. Bishops must rule, govern and teach the people.
2. Pray for the Pope, successor of St. Peter.
3. Each one must correspond with the grace given to him and not another.

FIGHTING EAR DISEASE

The Deafness Research Foundation, 366 Madison Ave. N. Y., is carrying on a national campaign to obtain donation pledges of temporal bones from deaf persons after their death. The foundation will explore vital areas which include causes and prevention of infancy deafness, the effects of vascular disorders, drugs and noisy environment, dizzy spells, and problems with orientation in space travel. There are about forty laboratories in the United States working in an intensive search for more information and to train specialists in the field.

Increased research on the inner ear has made it possible to bring back useful hearing to many victims of otosclerosis. Also, it is finally being understood for the first time how various viruses cause deafness or severe vertigo.

TAKE GOD ALONG

1. Those who do well, do well wherever they are.
2. Those who do badly, do badly wherever they are.
3. If a man really has God, and only God, then nothing disturbs him.
4. In solitude or in society, be sure to take God along.
5. Maintain a certain evenness in your being God-conscious.
6. God must become everything (all) in your life.
7. One must learn an inner solitude where God abides.
8. Let us grasp at the supernatural behind the natural.
9. If one is rightly disposed, he has God with him in all places.
10. You cannot hinder a man who aims at nothing but God.
11. God be present in our mind, our strivings, our love.
12. We need no imaginary God but the essential God with us.
13. The indwelling God remains until we turn from Him by serious sin.
14. The lover finds the image of God in everything.
15. Be so penetrated with the Divine Presence as to radiate Him to others.

ALEXANDER GRAHAM BELL

Although others are mentioned, Alexander Graham Bell is usually given credit for the first electrical hearing aid, an outgrowth of the telephone.

Dr. Bell was very interested in sound, speech, and hearing. He spent much time in study and experiments on telegraphy, thereby gaining information on sound and electrical wave transmission. The girl that he married was profoundly deaf, influencing even more his desire to aid the hearing handicapped.

LIVES OF THE SAINTS

by Antoinette Gontasz

SAINT HILDEGARD

Hildegard was born in 1098 at Bermersheim, in the Rhineland, Germany. She was a weak and sickly child, who therefore received very little education at home. In Diessenberg lived a recluse, Blessed Jutta, sister of Count Meginhard of Spanheim. At the age of eight Hildegard was entrusted to the care of this holy woman. Here she was taught to read, and to sing the Latin psalms well enough for the chanting of the Divine Office, and was also trained in domestic accomplishments. Here too instruction was limited since the child's sickness was such that she scarcely was able to walk and often deprived even of the use of her eyes. She never learned to write. The community which had grown up around Jutta came under Benedictine direction. About the age of 15 Hildegard was invested with the habit of St. Benedict and made her religious profession.

Left much to herself on account of ill health, Hildegard led an interior life, trying to make use of everything for her own sanctification. From earliest childhood she was accustomed to see visions and to receive revelations. She says of herself: "Up to my fifteenth year I saw much, and related some of the things seen to others, who would inquire with astonishment, whence such things might come. I also wondered and during my sickness I asked one of my nurses whether she saw similar things. When she answered no, a great fear befell me." At another time Hildegard relates: "It became habitual with me to foretell the future in the course of conversations. And when I was completely absorbed

in what I saw I used to say many things that seemed strange to those who heard me. This made me blush and cry . . . I was frightened to tell anyone what I saw, except the noble woman to whom I was entrusted." This condition continued to the end of her life. The visions were in an uninterrupted state, were not seen by her bodily eyes and did not hinder her usual occupations. So far as her companions could see, Hildegard continued for another seventeen years to lead an uneventful life. They knew her to be of a rather excitable temperament, a good religious, and though of weak bodily health, to possess immense intellectual power. In 1136, Blessed Jutta died, and Hildegard was chosen to succeed her as superior. Thus began her public life.

THE SECRETS OF GOD

The holy nun kept her visions secret until "in the year 1141 . . . at the age of 42 years . . . a flaming light of marvellous brightness coming from a rift of heaven, penetrated my brain, heart and breast like a flame that warms but burns not, even as the rays of the sun strike the earth. And suddenly I knew and understood the explanation of the psalms, the gospels, and the other books of the Old and New Testaments . . ." It was at this time too, that an inner voice bade her to reveal the visions to the world. She hesitated, fearing what people might think and say, though she herself was fully convinced that the visions came from God. Inability to write and a limited knowledge of Latin also made her hold back. The interior urgings persisted and the voice of God seemed to say to her: "I am the living and inaccessible Light, and I enlighten

whomever I will. According to my pleasure I show forth through any man marvels greater than those of my servants in time past." Obediently she confided to her confessor these unusual experiences, and authorized him to discuss the matter with his abbot, Conon, under whose jurisdiction her community was placed. After careful consideration Hildegard was advised to dictate her revelations to a secretary.

During a ten year period her visions were recorded and grew into her principal work "Scivias" (Know the Ways). By means of symbolic pictures and allegorical terms the book deals with the relations between God and man by Creation, Redemption, and the Church. The book is an extraordinary mystical work and hard to understand, prophetic throughout and full of denunciations of wickedness, and warnings after the manner of Ezechiel and the Apocalypse, and praises expressed in symbolical fashion. Hildegard's account of her visions is unsensational and exact. She suffered much under the stress of these experiences and told St. Bernard in late life that since childhood she had never been free from trials. To her God was Light and frequently she begins her letters with "the Living Light said". Her visionary state she describes as "the shadow of the living light. The brightness which I see is not limited by space and is more brilliant than the radiance round the sun . . . I cannot measure its height, length, breadth. And just as sun, moon and stars appear in the water, so scriptures and sermons, virtues, and certain deeds of men I see reflected in it. And whatever I see or learn in

that vision I remember for a long time . . . but what I do not see thus, that I know not, for I am, as it were, illiterate." "I did not see these things with the bodily eyes or hear them with outward ears, but I beheld them according to God's Will; openly and fully awake, considering them in the full light of the mind, eyes and ears of the inner mind. How is this? It is hard for carnal man to understand."

The Synod of Trier in 1147 was presided over by Pope Eugene III. During it, reference was made to the "prophetess" of Bingen. A commission was chosen to examine the life and writings of St. Hildegard. The report was so favorable that the Pope read and discussed the writings with his advisers, including St. Bernard of Clairvaux. All agreed that her revelations were true and that her doctrine came from God. Pope Eugene in a personal letter to Hildegard expressed wonder and happiness at the favors God had granted her, and warned her against pride. He further authorized her to publish them with prudence, and whatever else God had told her to publish. Before the publication of the visions, Hildegard wrote for advice to St. Bernard, whom she called "the eagle that gazes into the sun." In reply he expressed his joy at the extraordinary graces and gifts that God had showered on her, encouraging her to persevere, and to remember him in her prayers. The holy abbess also wrote expository works on the gospels and on the Rule of St. Benedict, and lives of local saints.

WORKS FOR GOD

Saint Hildegard's activity was not confined to waiting for visions and prophecies. As abbess she was most diligent in providing for the spiritual and material needs of her sisters.

When necessary, she was most exact in enforcing discipline, but preferred to rule by love. After overcoming many difficulties and obtaining the owner's permission, Hildegard with 18 sisters moved to Rupertsberg, near Bingen, on the Rhine. With great efficiency she was responsible for the building of a large and convenient monastery, "with water piped to all the offices". For the recreation and inspiration of her nuns the abbess provided hymns, sequences, antiphons, and responsories, for which



she wrote both the words and the music. Over 60 of these hymns have been preserved. A spiritual melodrama, "The Dance of the Virtues" was composed by her, although, as she assures us, she had never learned the art of musical composition. She is the author of 50 allegorical homilies for reading in the chapter-house and refectory. Not only at home did Hildegard offer counsel, but also to the outside world. Many persons from all walks of life wrote to her

and received answers. An average of 300 of her letters have been printed. She was consulted on all sorts of matters by popes, emperors, bishops, abbots, priests and laymen. To all, she wrote as she felt bidden, simply, frankly, without any tinge of self-consciousness. The questions in theology she answered with precision and accuracy, showing that her wisdom was an infused gift. She did not fear to warn and rebuke those whose conduct seemed to require it, regardless of rank. Though her message was often wrapped up in symbolism, she always made it quite clear when rebuking. She never pretended that such judgments were made on her own. To St. Elizabeth of Schonau, an intimate friend, she wrote: "I am a poor earthen vessel and say these things not of myself but from the serene Light." As may be expected, as a result Hildegard was not spared from criticism. Some considered her a saint and there were those who claimed her to be a fraud, a sorceress. She even had trouble with a few of her nuns, especially those who were high-born and in whom personal pride and vanity were still deeply rooted. The abbess wrote: "Some of them persist in regarding me with an unfavorable eye, pulling me to pieces with malicious tongues behind my back, saying that they cannot stand this talk about discipline that I keep on drumming into them, and that they won't let themselves be ruled by me."

With all these labors and in spite of poor health the abbess' great love for the Church and its interests caused her to make extensive journeys. She visited many places in Germany, addressed gatherings of clergy and lay people to whom she brought the fruits of her visions. She disclosed to them the divine warn-

ings that she had received, and urged on both bishops and laity with equal ease and straightforwardness. Yet she remained first and at all times a contemplative, whose actions were always dictated by inward commands, and whose strength lay in God. "From all parts of France and Germany," wrote one of her biographers, "came unceasing streams of persons of every condition, to whom by God's grace she ministered in things earthly as in things heavenly. Many came in unbelief and out of wickedness; knowing their hearts, she rebuked and exhorted them, and few resisted the force of her pleadings. Jews who had come, she convinced out of their own law and led them to accept the faith of Christ. For she was all things to all men. She received all with lowliness and courtesy, and spoke to each according to his need and capacity, as one dead alike to earthly honor or dishonor, to every thought of self." Through her gift of prophecy, her mystical writings, personal contact with her correspondents, and those she met in travels, or who came to the monastery, Hildegard greatly influenced the people of her time. She affected her century in a way second only to that of St. Bernard himself.

LOVE FOR CREATURES

Hildegard's versatility is further shown in the fact that she wrote two books dealing with medicine and natural history. A genuine student of nature, the saint possessed a knowledge of facts well in advance of 12th century science. In her book on nature studies, she treats of no less than 1,000 animals, plants, trees, stones, fishes, birds, reptiles, and minerals, each of which is described with the aid of careful personal observation, and popular tra-

dition. The work is a contemplation of all nature in the light of faith. All things created are in her visions expressive of something supernatural and spiritual, and since all things come from God she taught that they should lead us back to Him. In her book on medicine the holy Abbess treats of the general divisions of created things, of the human body and its ailments, of the causes, symptoms and cures of human diseases. Her research even approached certain discoveries, proved centuries later, such as the circulation of the blood. These books gained for her the reputation of being the first German botanist, zoologist, and physician.

Despite life-long illness, Hildegard lived to be 81, dying on September 17, 1179. In old age she gave to the monk Guibert, her secretary and later her biographer, an account of her mystical experience. Perhaps no figure in early medieval history combined so many kinds of greatness as did the abbess of Bingen, says a modern writer. She is the great pioneer in that line of women mystics. Hildegard is a perfect example that charisms or Divine gifts are given for the benefit of others. The best proofs that these favors come from God can be judged by good works, which are the "ecstasy of life". "Those who would do God's work," said our Saint, "must think what they are and what they will soon be — poor earthen vessels, in that they are mortal men and ignorant of heavenly things. They are like trumpets, uttering the secret things of God not of themselves, but as another breathes into them." She warns that "self-satisfaction is a steep and dizzy height on which there is no room to build." A person of marked intel-

ligence and unquenchable energy, Hildegard used her extraordinary gifts only for the good of her neighbor and of the Church. Her influence was deep and beneficial. By fearless and unerring denunciation of evil and by powerful preaching of penance, Hildegard greatly improved the standard of religious observance, both among the laity and in lax convents. Called the "Sibyl of the Rhine," she was a forerunner of the great German mystics, Sts. Mechtild and Gertrude, Eckhart, Suso and Tauler. Certain traits in her writings have led to comparisons with Dante and William Blake. Her mystical doctrine is always in perfect agreement with the greatest doctors, especially St. Thomas Aquinas and St. John of the Cross, who lived after her.

No formal canonization has ever taken place, but St. Hildegard is in the Roman Martyrology, and her feast is kept on September 17.

SAINT FRANCIS DE SALES

1. Learn patient-waiting
2. Hold to faith in dark night
3. He weans us from milk and honey.
4. Keep a virile devotion
5. Hope under afflictions
6. Fear in prosperity
7. Moderation in labors
8. Some lawful recreation
9. Try to avoid sadness
10. Spiritual dryness possible
11. Admit your own nothingness
12. Trust in divine providence
13. Keep a holy cheerfulness
14. Diligent in doing good
15. Moderate excess emotions
16. Fight your main passions
17. Self-pity holds you back
18. Make acts of love of God
19. Consent not to temptations
20. Always have a good courage

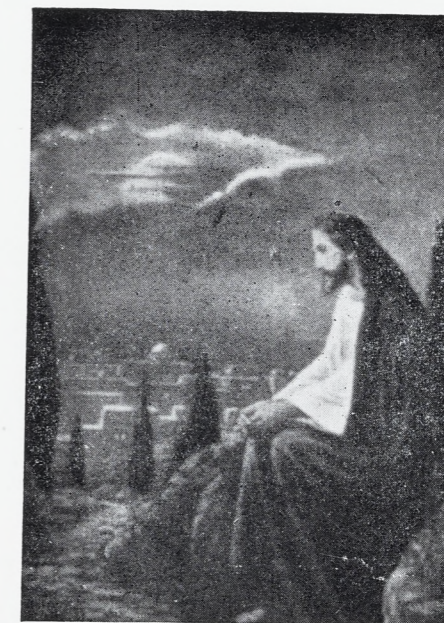
1. A volcano is a vent in the earth's crust through which ash and molten (hot liquid) rock are cast out.
2. An earthquake is a shaking of the crust of the earth, caused by underground shifting of a rock; it results in displacement and deformation.
3. There is a condition of balance between near portions of the earth's crust, or a tendency for balance to be restored if disturbed.
4. Elements are substances that cannot be separated into simpler forms of matter by ordinary means; there are 103 presently known elements.
5. About 90 of the 103 known elements are present in the crust of the earth.
6. Of these 90 elements, 8 stand out especially: oxygen, silicon, aluminum, iron, calcium, sodi-

Jesus drew near to Jerusalem,
 Came into full view of the city,
 Caught sight of the holy temple,
 And burst into tears.
 Have you ever seen a strong man cry?
 Have you ever seen the God-Man cry?
 The sacred heart of Jesus cried first
 Before tears fell down from His eyes.
 He who told the widow of Naim
 Not to weep over her dead son,
 He who wept at the grave of Lazarus,
 His friend, He was weeping now.
 Pope Paul, looks over city and world,

OUR EARTH

- um, potassium, and magnesium.
7. An atom is the smallest fraction of an element that can exist by itself and still show the element's chemical qualities.
8. A molecule is the smallest fraction of a substance that can be obtained without altering the substance's composition or characteristics.
9. Each mineral has its own chemical composition, atomic structure and physical properties.
10. A harder mineral scratches a softer one; those of equal hardness barely scratch each other.
11. The diamond is by far the hardest mineral and can scratch all others.
12. The fundamental difference between minerals is not their chemical composition but their internal structure (atoms arrangement).
13. Only a few of the earth's 2000 or so minerals are rock-forming.
14. Igneous rocks (like granite) are formed when cooling molten material becomes a solid.
15. Sedimentary rocks (like limestone) are formed from fragments of former rocks, or from chemical precipitates, or from organic deposits.
16. Metamorphic rocks (like slate or marble) are formed by the alteration of igneous or sedimentary rocks at depth and under great heat and pressure.
17. The change from igneous to sedimentary to metamorphic does happen at times.
18. Rocks may disintegrate (break up mechanically) or decompose (break up chemically).
19. Cracks in rocks, which permit water, roots, and organic acid-bearing solutions to enter, lead to break-up of the rocks.
20. Water has a much greater effect on rocks than do different temperatures.

JESUS WEEPS



And seeing men's sins, weeps too.

The Vicar of Christ, like His Master,
 With a heavy heart breaks into tears.
 Jesus wants us to help our Holy Father
 By our prayers, penances, sacrifices.
 I wish to set a good example
 By having ten masses for our dear Father.
 And let us pray for all superiors today,
 Especially for bishops, modern apostles,
 Since their task is a living martyrdom.
 Let us dry the tears of Jesus by our love.

A FREE MIND

1. A free mind has power to perform all things.
2. The more free it is, the more powerful.
3. The free mind seeks only the Will of God.
4. The free mind is not attached to its own will.
5. The free mind does not consult its own advantage.
6. The free mind can best be united to God.
7. The strongest prayer proceeds from a pure heart.
8. A pure heart is free, capable of anything.
9. A detached heart is submerged in God's loving will.
10. A free mind and a pure heart help us in prayer.

CHRISTIAN DOCTRINE

1. Stress the imitation of Christ.
2. Christ is the source of life.
3. Directed and led by the Holy Spirit.
4. Instruct and set right: offer correction.
5. Personal responsibility.
6. Reading of Sacred Scripture.
7. Active sharing in the liturgy.
8. Joining parish programs.
9. Responsibility of parents to children.
10. Parish instruction programs.
11. A community responsibility.
12. A great work of mercy involved.
13. Share in Christ's teaching mission.
14. Zeal and generosity necessary.
15. Sharing our knowledge of the faith.
16. Our way of showing love for one another.
17. Priesthood of the faithful.
18. Confraternity of Christian Doctrine.

PRAYER OF THE FAITHFUL

Admonition:

Let us use our gifts and talents for God and for souls, and let us learn to respect one another's gifts and talents.

Petitions:

1. That we may persevere in our calling to serve the Christian people, let us pray to the Lord.
2. That our friends and benefactors may one day enter into the light of eternal glory, let us pray to the Lord.
3. That Christ may comfort those who feel the heavy weight of sorrow and grief, we pray to the Lord.
4. That through our vows we may build up the body of Christ, His Church, let us pray to the Lord.
5. That all who work to restore creation to God through Christ may receive renewed energy, we pray to the Lord.

Conclusion:

The Lord be with you.

Let us pray: O Father, teach us to use our talents, without vanity or sinful ambition, to glorify Your Name, through Jesus Christ, Your Son, our Lord, Amen.

POSSIBLE TROUBLE

Too much comfort
Alluring beauty
Hunger for power
Greed for money
Excess liquor-thirst
Undisciplined curiosity
Love of luxury
Too material-minded
Restless mind and heart
Neglect of daily prayer
Missed opportunities
Dangerous occasions
Bad companionship
Indecent books, shows
Omission of duties

SLAVE OR FREE

1. Abraham, our father in faith, had two wives: Agar (slave) and Sara (free).
2. Saint Paul uses the two women, by allegory, to represent the two covenants.
3. Agar represents slavery under the Old Law; Sara, freedom under the New Law.
4. Christians are to reach perfect liberty in the New Law of Love.
5. The Spirit of Christ is that of sonship; we are free sons of the promise.
6. This gift of freedom and sonship obliges us to walk as sons, guided by the spirit of God.
7. Redemption is taking someone from slavery and offering him his liberty by paying his ransom.
8. We have not the liberty of animals or of rebels, but the liberty of sons.
9. We must remember that the passions blind the intellect and will, reducing us from liberty to slavery once again.
10. Cast out the slave girl and her son and be free, says Scripture.
11. The theology of Saint Paul stresses the opposing poles of slavery and freedom.
12. Accept your summons to personal freedom; don't use it as a pretext for excess, self-indulgence and license.
13. There is a greater knowledge of freedom today, yet more social and psychological forms of slavery.
14. You are no longer slaves, but sons and friends of God; keep it that way.
15. Freedom requires a real maturity, an adult Christianity.

PRAY
WITH THE CHURCH

POVERTY AND FREEDOM

1. Saint Francis of Assisi desired the real freedom which God the Father alone can give.
2. He realized that creaturehood means to be radically poor and dependent.
3. He observed that Christ chose poverty to better praise the Father.
4. Christ was the poor servant who emptied Himself, who came to serve.
5. "By His poverty Christ has enriched us".
6. Poverty was the keynote of the Sermon on the Mount, which contained the ideals for holiness and happiness.
7. Saint Francis realized that spiritual poverty is freedom.
8. It includes perfect purity, detachment, humility, simplicity, obedience.
9. It includes great wisdom, peace, joyous song.
10. It is not preoccupied with material possessions.
11. Spiritual poverty, holding nothing, yet commands the universe.
12. Spiritual poverty helps others more than actions do.
13. Its reward is a hundredfold now, plus persecution, eternal life later.
14. Spiritual poverty became the epitome of the Mysticism of Saint Francis.
15. Vatican Council says the Church is to be poor in spirit and in fact.
16. It says that the Church is to see Christ in the poor and afflicted.
17. It says that religious are to cultivate new expressions of poverty.
18. Try to read "The Book of the Poor in Spirit" and Jacopone da Todi on "Poverty".

SELF-WILL

1. Our restlessness comes only from self-will.
2. Undisciplined people are full of self-will.
3. Begin with yourself and try to forget yourself.
4. Empty yourself of all those foolish desires.
5. If you renounce yourself, you renounce all things.
6. Blessed are the poor in spirit (poor in self-will).
7. If anyone will follow Me, let him first deny himself.
8. Abandon yourself to God and you will not be abandoned.
9. Desire God and His Will; give up other desires.
10. Find real peace of soul in doing the Will of God.

THE JUST MAN

1. The just man shall live for ever and his reward is with the Lord.
2. The just man lives in God and God lives in the just man.
3. God delights in every work of the just man, no matter how small it is.
4. The just man loves and works all his virtues in justice.
5. The just man gives to each his due: to God, to neighbor, to himself.
6. The just man seeks not his own in anything and rids himself of self-will.
7. The just man takes everything alike from God, big and little, good and bad.
8. The just man wills whatever God wills in everything, regardless of hardship.
9. The just man is even-tempered, finding satisfaction in God's will.
10. The just man is like God, being like to nothing else but God alone.

MAIL BOX

San Antonio, Texas: "Here is my renewal for EPHPHETA as I surely do not want to be without it. It brings me so much pleasure and gives me a lot of encouragement. Not only am I deaf but also paralyzed — so encouragement is what I need plenty of. Thanks for a wonderful magazine."

Whitestone, N. Y.: "I look forward to getting EPHPHETA each month. I enjoy the articles, especially your words and thoughts, Father. When I feel sad, I read them and I am immediately inspired from sadness to joy."

Brooklyn, N. Y.: "Enclosed is \$1.00 towards the BPHPHETA magazine. There is good reading in it and I would like to continue receiving it."

Richmond Hill, N. Y.: "I look forward to your magazine EPHPHETA every month. It is loaded with spiritual capsules, easy to read and to absorb. Many times I read them over and over. I belong to a Scripture group and find many articles in short form pertaining to the Old Testament that I pass on to our moderator."

EGOTISM

An impurity
An alloy
A poison
To God-love

PLEASE HELP

The ill-fed
Ill-housed
Ill-clothed
Ill-taught

USE IT WISELY

God's gift
Your talent
Your skill
His loan

THE LAITY

1. The laity share in the priestly, prophetic, and kingly functions of Christ.
2. Priests are to recognize the services of the laity and their charismatic gifts.
3. A secular quality, engagement in temporal affairs, is proper and special to laymen.
4. The ordinary circumstances of family and social life are part of the secular mission of laymen.
5. They are to order their secular professions and occupations according to the plan of God.
6. Led by the Gospel-spirit the laymen work as leaven in their social milieu.
7. They make Christ known to others by the witness of a life filled with faith, hope, and love.
8. Pastors and the other faithful are bound to each other by a mutual need.
9. The diversity of graces, ministries, and works gathers the children of God into one community.
10. As living members of Christ's mystical body, the laity are to work for the growth of the Church and its continuous sanctification.
11. The lay apostolate is a participation in the saving mission of the Church itself, and is based on baptism and confirmation.
12. The Holy Eucharist nourishes in the faithful that charity towards God and man which is the soul of the entire apostolate.
13. Opportunities must be given to laymen today, according to their abilities and to the needs of the times, to participate in the Church's saving action.
14. The laity offer up the spiritual worship of their works, prayers, apostolic zeal, ordinary family and married life, mental and physical relaxation.
15. As true worshipers whose every deed is holy by being offered up, the laity bring about a certain consecration of the world to God its Creator.
16. They are true children of the promise, if, strong in faith and in hope, they make the most of the present time, and with patience await the glory that is to come.
17. Married people have their proper vocation in being witnesses to one another and to their children of faith in Christ and love for Him.
18. The Christian family proclaims both the present virtues of the kingdom of God and the hope of a blessed life to come.
19. Laymen help the moral improvement of mankind and assist the advance of culture and civilization.

RICHES

1. Love and grace of God
2. The Sacred Scriptures
3. True faith and church
4. A clear, good conscience
5. A good name (reputation)
6. Integrity of character
7. Resources of the mind
8. A heart of love
9. A sincere friend
10. Domestic peace
11. Fairly good health
12. Content with little
13. Use of our limbs
14. Beauties of nature
15. The good one does
16. Wages of honest effort
17. The good use of time
18. Leisure and solitude
19. Good, solid books
20. Making others happy
21. Skills and talents
22. Knowledge and virtue
23. Necessities of life
24. Good use of freedom

DAY-DREAMING

1. Wasting good time
2. Missing opportunities
3. Nothing constructive
4. Negative personality
5. Moon-struck idler
6. Let others do it
7. Shoulder no burden
8. No responsibility
9. The easy way out
10. Avoiding the cross
11. Sickly sentimentality
12. No virile energy
13. No enthusiasm
14. Always half-asleep
15. Floating on air
16. Castles in Spain
17. Cow-like expression
18. Escaping the present
19. Ducking duty now
20. What might happen
21. Up in the clouds
22. Feet off the ground
23. Carried far away
24. Butterfly mind
25. Vivid imagination
26. Poor concentration
27. Impossible schemes
28. Mental adventures
29. Killing time
30. Ecstatic ass

PERSONAL PROBLEMS

1. Rest at the right time; you will double efficiency and not waste health.
2. Rest while awake: at odd moments, at meals, at recreation, in travel.
3. Learn how to rest well in sleep and get the most benefit from it.
4. During rest the brain cells will be recharged with energy supplied by oxygen and nutrition from the blood.
5. One who is exhausted, nervous and irritable from too much study or too much work, without a change or rest, may use up all his reserve energy.
6. Pure air and good exercise will help to increase the circulation of the blood and free the system of many poisons.
7. A change of occupation is more restful than stopping work all together.
8. The right use of leisure helps health, happiness, efficiency, concentration.
9. Manual workers ought to have a study hobby; students ought to have a manual hobby.
10. Sick people ought to read only a little at a time, for short spaces.
11. If you cannot sleep well, at least go to bed with the idea of resting, with perfect bodily relaxation, with complete peace of mind.
12. Sleep is like your shadow; go after it and it flees; the less you think about it, the better.
13. The remedy for insomnia (sleeplessness) is the elimination of mental and nervous excitement, and muscular relaxation.
14. Drugs and sleeping pills should be used only in exceptional cases for insomnia, and then for a
15. Bedtime is no time to try to solve your problems or look for answers.
16. After a few nights of insomnia you go to bed with a fear about not sleeping; this subconscious fear you must try to eliminate.
17. Those little cat-naps during travel or at odd moments can prove very helpful to the rest you need.
18. The extreme right and the extreme left has its toughies.
19. We are a rich yet lax society; we can decay from within.
20. Women assert their rights, yet in fashions they are slaves.
21. The dress of modern women is crude, in poor taste, at times disgusting.
22. The dress of some men is effeminate, unmanly, dirty and uncouth.
23. Are you concerned about creating a better atmosphere in town?
24. Let us make use of the vote in politics, the use of law against disorder.
25. Let us have reverence for God and for the dignity of our fellowman.
26. Let us try to give every person a fair chance to prove himself.
27. Try to bring to your community or family more peace, unity, purpose.
28. The world becomes more material-minded, more secular, less religious.
29. Do not confuse truth with a mass of undigested facts or recorded events.
30. Intellectuals without conviction are dangerous and irresponsible.
31. Truth concerns itself with meaning and purpose, first principles, and ultimate reality.
32. Truth is concerned with belief and commitment (with concerned action).
33. You must be a concerned seeker in the pursuit of God's truth.
34. Do we pray enough? To pray much is to love much. Do we love much?

brief time, and better under medical direction.

THINK AND PRAY

1. All honest work, God's work, is to be dedicated work.
2. Today's world is a world sick with violence.
3. Homes are often without discipline and love.
4. Many have lost the sacred awe of authority.
5. Society has real need of justice and order.
6. Too many shiftless fathers, and mothers working outside the home.
7. So many children grow up without any real home-life.
8. Modern youth too often seeks only pleasure and power.
9. Modern youth often seems cold, sneering, or sentimental.
10. It is difficult to get youth to accept responsibility.
11. Some become conformists by fighting against conformity.
12. Many today want love but expect love without sacrifice.
13. Our people must learn to again develop a sense of values.
14. Too many of our young people are pampered and spoiled.
15. Modern impatience demands everything on the instant.
16. We have lost the beautiful art of patient waiting.
17. Troublemakers feel they can

ASH WEDNESDAY —
FEBRUARY 19

NEWMAN

1. Virile spirituality nourished on the Scriptures and Fathers of the Church.
2. His austere moral teaching to be understood in the context of his time.
3. While he admitted the reality of the material world, for him it concealed the invisible world of God and His spiritual creation; it was like a veil.
4. He prayed that mortification be his shield and prayer his sword in life.
5. He stressed holiness rather than peace, and growth as evidence of life.
6. While he appreciated ordinary enjoyments of life, he disliked any excess.
7. He very rarely went to the theatre as a young man; later on, not at all.
8. He prayed against success if success would lead him to commit the least sin.
9. He was convinced God wanted him to be a celibate (unmarried) ever since the age of fifteen.
10. He feared pride because of his exceptional intellect and his keen sensitivity to both praise and blame.
11. Due to mental strain and overwork he had a complete breakdown in his early days.
12. He took great interest in mineralogy, chemistry, music, and mathematics.
13. In youth he was too introspective, too puritanical, too scrupulous.
14. He tried to learn by heart large portions of the Bible to keep holy thoughts.
15. He looked upon ordination as "espousals" with the responsibility for souls.
16. He was slow in coming to a decision and it must be in line with truth.
17. He regarded education as a religious activity, spiritual and intellectual.
18. From the Fathers he learned that Christianity is inseparable from the Church.
19. He referred to interruptions due to illness or failure as the creative pause.
20. His intense inner life needed the intellectual routine of the scholar.
21. His contemplative life was not helped too much by many outside distractions.
22. His first visit to Rome was one of attraction and love, mingled with disgust.
23. While realizing that he had many faults, he had not sinned against the light.
24. His purification by serious illness led him to compose "Lead, Kindly Light".
25. He was basically a man of letters rather than a man of great action.
26. He saw the then expanding British Empire as a danger to genuine Christianity.
27. For a time he rejected both Protestantism and Catholicism until he converted.
28. He found in the Gospel the Infinite Holiness, Justice, and Love of God.
29. He upheld the divinity of Christ and fought those who sentimentalized Christ.
30. He reminds us of the importance of reverence and awe in our love for God.



WORRY OR TRUST

1. Worry is a form of anxiety (a type of neurosis).
2. Worry implies a lack of trust in God and His Providence.
3. Serious concern is not quite the same as worry.
4. We must make good use of prudence and of prayer.
5. Psychosomatic medicine shows how worry can bring on ulcers.
6. Which of you by worrying can add a moment to his life's span?
7. Could we grow in faith? in hope? and in love?
8. St. Francis of Assisi even removed his clothes to show his trust in God.
9. Mary's trust: Be it done to me according to Thy word.
10. Unselfishly seek God's kingdom and He will provide the rest.
11. Scripture, medicine, past experience, commonsense advise trust in God.



Sudbury, Mass.: "Please tell Father Hays that the article on God and Freedom was beautiful and I am going to clip it out and save it."

VATICAN COUNCIL II

1. Safeguard the essential; change the accidental
2. A return to the original sources
3. Help for underdeveloped countries
4. Complete Vatican Council I
5. Christians, witnesses to Christ
6. Influence of Cardinal Newman
7. Revelation, a history of salvation
8. Church continues the incarnation
9. Harmonize the profane and religious
10. A theology of work in process
11. Nothing human foreign to Christ
12. Christ and love, center of morality
13. Sense of responsibility with liberty
14. Church approves work of scientists.
15. Simplification of nuns' habits
16. Teach love of human race and of peace
17. Church present in culture like heaven
18. Curia subordinate to the bishops
19. Improved seminary formation
20. Gospel preferred to tools of power
21. Council open to human problems
22. Basis of a Christian anthropology
23. Evolutional character of society
24. Christ sanctified all of creation
25. Observe health rules and traffic code
26. Serve God through and in the world
27. Work for material and spiritual progress
28. The spiritual penetrates the temporal
29. Council offers a vocation of charity
30. Solemn act of love for all mankind
31. Liberty from grace and natural law
32. Obey conscience first, then the pope
33. Penance for past historical faults
34. Adult dignity of priests and religious
35. Foster the advancement of workers

DANTE

1. Memory, will, understanding: more active after death.
2. At death the soul is made free from the body.
3. On high in heaven dwells a lady who wins us grace.
4. Souls in purgatory have no power to sin again.
5. Within me the longing grew more and more for heaven.
6. Your own good sense must help guide you through life.
7. Purgatory restores the memory of goodness.
8. Purgatory takes away all memory of evil.
9. Sense allurements, false pleasures turned my steps astray.
10. Be purified and made fit for mounting to the heavens.
11. I have seen in heaven things impossible to tell.
12. O Love that rulest heaven, lift me by Thy light.
13. Order in things makes the universe like God.
14. God's eternal power established universal order.
15. Providence governs all in calm tranquility.
16. There's an inborn, perpetual thirst for heaven in man.
17. Direct thanks to God who united us to the universe.
18. In heaven there rules a peace divine.
19. Our charity may never lock its door upon a just request.
20. Our wills in heaven are as one with the divine will.
21. Degrees of penalty in hell; degrees of reward in heaven.
22. Souls in the presence of truth, in heaven, can never lie.
23. The human intellect can never be satisfied till it find truth.
24. The greatest gift of God is freedom of the will.
25. Use the Scripture and the Pope to guide your steps.
26. Souls in heaven are filled with blessed radiance.
27. God's Word came down to join nature to Himself.
28. Nature, as it was created, was pure and good.
29. God became incarnate to satisfy the Justice of God.
30. In heaven there's no repentance, but only smiles.
31. All glory be sung to Father, Son, and Holy Spirit.
32. Perfect happiness, love, peace, nothing to be desired.
33. Divine Intelligence governs the order of the universe.
34. Faith and innocence are only found in little children.
35. God is Love, and Love moves the sun and other stars.

PAY THE PRICE

No spiritual bargains
No cut-rates for souls
No short-cuts to be holy

SAINT JOHN OF THE CROSS

1. The soul feels that God is all things for her: My God and my all: My All-Good.
2. God's love is a never-ending adventure, with new surprises and new marvels.
3. God's touches to the substance of the soul are like love-stirring breezes.
4. Fruition, the vision of God, the soul's main delight, is proper to the intellect.
5. The soul gradually becomes aware of Wisdom's wonderful harmony in creation.
6. The supper (vision of heaven) will offer refreshment, satisfaction, and love.
7. The devil is more concerned with stopping the progress of the holier souls.
8. Prayer to the Holy Spirit helps dispel dryness and increases love for Christ.
9. At times the soul feels it is in enemy-lands, among strangers, among the dead.
10. Human sensuality causes disturbance and rebellion by its many appetites.
11. At times the spirit rejoices in God, but the senses and faculties still rebel.
12. Virtues, perfections, and graces are like flowers which adorn the soul.
13. The soul wishes God to communicate Himself to her in her deepest center.
14. At times there is a touch of naked substances: of the soul and the divinity.
15. Interior communication gives a spiritual knowledge strange and foreign to the senses.
16. The Holy Spirit helps the soul to attain an adequate degree of purity, fortitude, and love in order to effect spiritual union.
17. After a time the useless wanderings of the imagination cease in prayer.
18. Gradually the passions and the appetites are under the control of reason and will.
19. Later the three faculties of memory, will and intellect are perfected in regard to their objects.
20. The four passions controlled by reason are: joy, hope, fear, and sorrow.
21. Sin is what usually causes the most sorrow in truly spiritual persons.
22. What the soul possesses and experiences within (God Himself) is greater than all external things.
23. Having the substantial good of God's presence within, other things seem quite needless.
24. The peaceful and tranquil soul is like a continual banquet, a reposing on the bosom of God.
25. In the highest state of union in this life God and the soul surrender to each other in love.
26. True and perfect love knows not how to keep anything hidden from the beloved.
27. Adam corrupted our nature under the tree; Christ restored it on the tree.
28. The divine spark sometimes sets souls on fire and leaves them burning up with love.

Success due to God; sin due to me.

* * * *

Give credit to simplicity and charity.

* * * *

Erasers on pencils: people make mistakes.

* * * *

Humble obedience perfects the soul.



Knowledge can puff; charity edifies.

* * * *

Not bread alone: Manna in the desert.

* * * *

Speak, Lord, in the little things.

* * * *

A low heart can let an Infant in.

* * * *

Adore Jesus in all His churches.

* * * *

Manual work balances the intellectual.

* * * *

Pride can destroy a holy vocation.

POVERTY AND MEEKNESS

Poverty: outer things

Meekness: give up self

Meekness perfects poverty

They combine in Christ

May they combine in us

PETTY DAILY DUTIES

Not genius nor hero

Just a plain man

Doing simple deeds

Petty daily duties

For the love of God

UNDER OBSERVATION

1. The Pharisees kept Jesus "under observation".
2. They stared at Him and spied upon Him.
3. He was conscious of being "under observation" in another way.
4. Every act of Jesus was done in the presence of His Father.
5. He was conscious of obedience and mission in regard to the Father.
6. He was a witness, an image, an envoy of the Father.
7. He came to earth in the name of the Father.
8. God's Goodness (seen in Creation & Salvation) reveals a loving Father.
9. Christ's encounters with the Father in prayer as seen in Scripture.
10. Christ was alert to the Will of the Father, the glory of the Father.
11. He transmitted to men the words and teachings of the Father.
12. Christ obeyed the Father according to the spirit, not the flesh.
13. Christ revealed that God is His Father and our Father.
14. He taught us to pray: Our Father, thy kingdom, thy will.
15. We are consoled to know that Our Father provides for us.
16. We are always under observation from men and from God the Father.
17. Let us imitate Christ and try to be pleasing to the Father above all.
18. Saint Therese (Little Flower) teaches childlike simplicity before the Father.

God defined: I AM: I LOVE.

* * * *

The spiritual life is Christ.

ESCENAS DEL EVANGELIO

—por Mary Barrett

"Y había en Jerusalén un hombre llamado Simeón, justo y piadoso, que esperaba la consolación de Israel; y en él estaba el Espíritu Santo. Y le había revelado el Espíritu Santo que no moriría antes de ver al Cristo del Señor."

Según la costumbre de los judíos, José y María fueron al templo para presentar el Niño Jesus al Padre celestial, por un rito formal. Todos los varones primogénitos deberían presentarse en el templo en Jerusalén, y José y María querían obedecer la ley. Al mismo tiempo, movido por el Espíritu Santo, fue Simeón. Al encontrarlos tomó al Niño en sus brazos y bendijo a Dios, diciendo: "Ahora, Señor, dejas ir a tu siervo, en paz, según tu palabra, —porque vieron mis ojos tu salvación,—la que preparaste ante la faz de todos los pueblos,—luz para iluminar a los gentiles—y gloria de tu pueblo, Israel."

Simeón, el viejo, al ver al Niño, recibió el don de la luz, por lo cual tan pronto como lo vio, conoció que era el Cristo. Esperaba este día hacia mucho tiempo, y ahora, después de ver al Señor, estaba dispuesto a morir.

Este anciano santo fue escogido por Dios para revelar la misión del Señor Jesucristo. El profetizó que muchos aceptarían el mensaje de

la salvación, pero que muchos otros lo rechazarían. A María le dijo que ella sería la Madre Dolorosa a causa de los sufrimientos de Jesús: "Mira, éste está destinado para caída y resurgimiento de muchos en Israel, y para signo de contradicción, y una espada atravesará tu misma alma,—para que sean descubiertos los pensamientos de muchos corazones".

Mucha gente, viendo el padecimiento de María, será ganada a favor de su Hijo.

Simeón, siervo de Dios, fue recompensado por haber visto al Salvador. Ana, también, una viuda muy vieja, vino al templo al mismo tiempo para verlo. Desde la edad de venti-dos años hasta la de ochenta y cuatro, servía a Dios en el templo, rezando mucho. A ella fue dado el premio de todos sus años de oración y sacrificio que fueron dedicados al Señor después de la muerte de su esposo.

Por siglos la iglesia católica repite las palabras de Simeón en la oración recitada por los sacerdotes todas las noches en su oración oficial que se llama "Compline". Además, esta escena está conmemorada cada año por la Fiesta de la Presentación, el dos de febrero. La procesión con antorchas que pertenece a este día nos hace recordar a Jesucristo, la Luz del mundo.

CREO QUE . . .

. . . Pecado es una desobediencia a las leyes de Dios.

. . . Los ángeles malos cometieron el primer pecado.

. . . Nuestros primeros padres, Adán y Eva, cometieron el primer pecado en este mundo, y que el

pecado de Adán ha pasado a nosotros.

. . . El pecado de Adán en nosotros se llama pecado original.

. . . La Santísima Virgen María fue preservada del pecado original.

SHAKESPEARE

Thankless:

"Blow, blow, thou winter wind,
thou art not so unkind as man's in-
gratitude."

Nature study:

"These trees shall be my books."

True worker:

"I earn that I eat, get that I wear,
owe no man hate, envy no man's
happiness, glad of all men's good,
content with my harm."

Busybody:

"You'll be rotten ere you be half
ripe, and that's the true virtue of the
medlar."

Talk up:

"Take the cork out of thy mouth
that I may drink thy tidings."

Naturally:

"Do you not know I am a woman?
when I think, I must speak."

Height:

"Her stature is as high as my
heart."

Great love:

"Neither rhyme nor reason can
express how much."

Matrimony:

"Get you to church, and have a
good priest that can tell you what
marriage is."

Reverent:

"His kissing is as full of sanctity
as the touch of holy bread."

Strong stare:

"If my eyes can wound, now let
them kill thee."

Penetrates:

"The wounds invisible that love's
keen arrows make."

So they say:

"Who ever loved that loved not at
first sight?"

Moderation:

"Can one desire too much of a
good thing?"

Responsible:

"We that have good wits have
much to answer for."

FATHER CHARDIN

1. Divine revelation converges on Christ and the development of the universe also converges on Christ as its center.
2. Christ, the Word of God, gives us the key to the Gospel and to the World.
3. Saint Paul does not separate the role of Christ in the Church from His role in the world.
4. Creation is turned towards Christ as to the perfection of its fulfillment.
5. It is from the heart of the mystical life that apostolic fire bursts forth.
6. Seek union with our Lord, sought with faith and perseverance in the Eucharist.
7. The eucharistic Christ gathers up to Himself the universe of nature and history, and thus gives the world fullness and consistence.
8. When we cannot go to Mass or receive Communion, we must offer Mass in spirit and receive Christ spiritually.
9. The Host on the Altar is like a burning hearth from which flames spread and radiate.
10. In the radiance of the consecrated Host, all nature is set in motion.
11. In the light of Mary and her mystery, we see woman's part in the civilization of the future.
12. Purity is essentially an active virtue; it concentrates God in us and on those who are subject to our influence.
13. In the Virgin Mary God created so strong a virtue of purity as to draw Him down to our earth.
14. Passivity, in its highest and most detached forms, is ultimately the highest form of activity.
15. Purity has in its perfection the power to draw the Word of God down to earth.
16. In action or in recollection, purity is an operative force for unity.
17. Purity seems to touch the deepest, hidden fibres of our inmost being.
18. The sick and suffering must be regarded as contemplatives of the world.
19. The supreme energy is the cross of Christ; while it includes all passivities, in it lies the supreme activity.
20. We must seek to be intimately united with Christ and with His Church.
21. We must stress more hope produced by better action rather than too much fear.
22. Death surrenders us totally to God; we must surrender with absolute love and self-abandonment.
23. There is a scientific task to establish the convergence of the universe and the religious task to bring out the Universal Nature of the Christ of history.
24. The second coming of Christ (Parousia) will not be the result of natural or mere human developments.

BIRDS OF PREY

Scavengers, not men,
We pick on bones,
Scrape off flesh,
Ruin reputations
By our gossip:
Let's pray, not prey.

MIND UPON JESUS

Less self-conscious
Less scrupulosity
Less anxiety (worry)
Less frustration
Less insecurity
Less tension