

1st Day 1st Med:

A retreat is a supernatural work -
done by God. We have to hear God speaking
or God doing in us. Requirements are
solitude, silence, recollection,
self surrender (Animo liberali [says
St. Ignatius]) prayer (I repeat my master's
voice - *Loquere Domine, quia audit servus tuus.*)

Principle and foundation

St. Ignatius was a man of principles -
lived on convictions based on facts.

But there are different kinds of principles -
we as religious must base ourselves on
the principle - "That we have here no
lasting city - we are in, not of this
world."

I Præl - The same lect. St. Ign. to St.
Fr. Xavier: "Quis prodest homini"

II Præl - The blind man: "Dne ut
videam" see the plan of God; "*Loquere
Domine quia audit servus tuus.*"

I Pt Homo Creatus est.

God has created me. I know it by rea-
son, because I am not God, ... no
finite thing is God. I cannot help being
contingent; I have not in me the why
of my being - & this is true of all things
great & small, of all the world of
matter & spirit. Therefore there must
exist a being, himself uncreated who

is the cause of everything.

Clearer is the word of revelation

- This truth is found everywhere in Scripture

"Know that He made us, not ourselves"

"All things were made by Him, & without Him was made nothing that was made"

Of Enchiridion - "... anathema sit"

God creates by merely will. Let me be penetrated with this faith.

God must be interested in His personal work - in me.

II PL The purpose: His laudem.

God did not create me merely for eating & living or for being converted into a handful of dust. - To make me share His power of glorifying God - Glory is in comprehension & praise - God makes us share His knowledge & love - This is beatific vision. - God created me for this. I must share God's own nature.

This truth is presupposed by the great dogma of the incarnation. God became man because man is for heaven.

"We are the children of the saints..." (St Paul) "Eye has not seen... what things He has prepared for them that love God" "We should be & should be called the sons of God" - Heirs or joint-heirs

Hence we pray "Our Father... This is the destiny which gives greatness in human life. Good

But we must live our faith - live as befits children whose father is God.

III^d Pt. I must serve

God did not wish to bestow heaven independently of the free exercise of my will. I must by my own free choice possess heaven - The means is to know, love & serve God - I am not here to acquire fame - not to loom large in newspaper headlines. Conform our will to His - this is the only reason of my presence on earth. "All this is a mere side-show, as the real meaning of life is elsewhere.

Colloquy: Not only to see, but to realize God's plan of creation - to act up to my conviction.

II^d Pres. St. Ignatius wants us to know what we are about. We have brought before our mind the fact & the purpose of our creation. Now we study the Divine purpose consequences or import of our creation

I Pres. "Thou art careful and troubled about many things..."

II^d Pres. To wake up to the fact which the Saints realize so well - That there

is but one thing to live or strive for -
to be detached from all
things that is not God

I God is the one thing necessary for me

A fact rich & important for the whole
humanity. Man is made for happiness; he
cannot shake off his longing for it - the
bone of his bone - - - The one craving at the
bottom of his being - in Country & Cities,
in wealth, pleasure, fame, Culture,
learning, magic, unbelief - He has
traveled the universe, reexamined his
discoveries - In nothing has he found what
he sought - this is a general truth.
Still unsatisfied with achievement. The
reason is that in created good man cannot
rest; partial pain is combined of
misery, voluptuary - The Fame is
as fickle as the breath of which it lives;
wealth & vanishes; pleasure falls.
Even if there is an abundance, death
paralyzes their hands, their ears, their
palate. Fame gives them no warmth
as they lie in the cold earth. Nothing
can satisfy man's heart - Why? because
man thinks - Finite things make him
see that there is something further. Only
the infinite leaves nothing - God is
therefore the one thing short of which
I cannot be happy. With Him even if I
lose the whole world I can be happy.

This is natural because God has 5
made for himself. "Thou hast made us
for thee. —" (St. Augustine) To
secure that "Rest in thee" is the work of
salvation. This is the basis of X's
teaching: "Thou art careful... but one
thing is necessary: To One we grasp &
we can no more be triflers. Inhi
adhaerere Deo bonum est" — The
God is the one thing necessary for my
affection, imagination... "De hoc
satis, et vobis."

II I must not allow any creature
become more necessary to me than God
& a consequence & complement of
the former truth. It is of extremely
necessary, & is egregiously neglected by
men. I must not be tied down by
inordinate love to any creature. I must
not so love honour as for fear of losing
it to offend God — or any friend or
or my life, or comfort. No creature
must be to me preferable to God.

This is the poverty of spirit, abnegation
required by our Lord. The Kingdom of
Heaven is like a treasure in a field,
a merchant who found a pearl. If
any man will come after, let him
take up his cross... "Quapropter
deserere est facere nos indifferentes.

Unice desiderando ... ut magis
nos inducant ad finem.

These creatures "Tantum quoniam
sunt."

III My supreme care should be
to work out my salvation. I am an
immortal being, on this passage of
probation for a while. This must be
my constant aim. I must ⁱⁿ eat
and drink & take some rest ...

But all this not of chief importance.
What is it that most occupies men's
fancy? In bookstalls, theatres,
what is most playing is amusement
& drink. Nothing is ^{the} one thing necessary.
We must be spiritual & interior
men. How few men do really fight
Desolatione desolatae terra, quae
non est qui cogitat in terra. - "What
doth it profit a man -

To reach God I must glorify Him
with all the powers of my soul. I must
know Him. I must use creatures for
that purpose - I must praise Him,
not only objectively, but formally &
deliberately, by intellect & will.
I must love Him above all things. I must
prefer mean things to God. I must
~~also~~ surrender my will to God.

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Colloquy: Renew our Consecration
to God's service

Conference The obstacles to my end.

God is the one thing necessary &
we must not allow any creature
to be subjectively more necessary.
We must not be swayed by interior
impulses or exterior circumstances.
There are certain obstacles meant
by God to try our loyalty - These are
Temptations

In the spiritual life a temptation
is anything that detours us from the
one thing necessary. They are a reality;
there is danger of creatures becoming
more necessary. Three typical examples
may be quoted - Eve in the Paradise of
Eden, Judas from Scripture, & Luther as the
Cause of Reformation.

The causes are the Devil, the world &
Flesh. The Devil began the work in
the paradise. There was a time when
the Devil's role was overrated; now
there is a tendency today to underrate
the Devil's work - What used to be
attributed to him now we attribute to
unknown forces, morbidity,
heredity, vital forces. All this may

be true, but the Devil's work of
is not to be ignored. Luther said
that he often had encounters
with the Devil; he says that we can
not but live in this Devil's Kingdom
which surrounds us & we have to
fight. Holy Scripture speaks of him
in more than a hundred places in
different appellations - Satan, the
evil one, the Beelzebub... St Peter
"your adversary like the Devil like a
roaring lion" St. Paul or St. John
likewise guard us against him. Our
Lord calls him "The Prince of the
world." The Church in the Litany makes
us repeat: "Ex insidiis diaboli"

In the baptismal vows, in blessing
holy water, in the Ceremony of extreme
unction, in the prayer after Mass we
have separate prayer against him.

Why does the Devil tempt us?

The Church does not tell us. But
Theologians say that he is jealous &
wants us to rob God of glory. Hence
the med. on the two standards. His
aim is to lead us to mortal sin,
by too inclining us to pleasure.

How? Only by deceit. He cannot
directly bend our will. But indirectly,

he leads us to sin -

The second source of temptation is the world - all created things beside God & myself - the religiosa of St. Ignatius. But in this sense it is only remotely a cause of danger, in so far as I can use it, in so far as it can come before God in our esteem. As a positive source of temptation are those men who act and speak as though the present life is all that matters, all though spirituality were a mere figment. This is worldliness. This can filter into our lives by allowing ourselves to be led by human motives - This makes us intent on worldly success & renown, take up a worldly attitude in the discharge of our duties, in our dealings with superiors.

The third source is Flesh. Our cravings & tendencies make us self-centred. And what St. Augustine calls Amor sui argue ad contemptum Dei comes in. The two most to be dreaded obstacles, & the two most common sources of sin, ~~the~~ are pride & sensuality. Complete mastery of these tendencies are what make saints.

Signs of pride are enumerated by Fr. Rickaby: "It is a capital sin, because it is the Devil's sin,

because it makes us refuse to serve,
leads to obstinacy, because it is
most opposed to the spirit of Christ.
Signs are i Self-Complacency -
seeking for what will bring success.
ii egotism - incapable of seeing any-
thing from an unimpassioned angle.
iii Disdain for others - not admitting
talent or merit in anyone is haughti-
ness - ordering others about & sen-
sitivity, about at every sign of
disapprobation vi vindictiveness
criticism of everything - Such demi-
Gods are not infrequent in the world.

A special sign for religious is refu-
sal to accept humbler post, or any
work at all because of some failure
or contradiction. Many in the Society
render themselves useless by wanting to
show that their talents have not been
used as they should be.

Necessity we cannot avoid temptations.
Beatus vir qui suffert tentationem..
Because thou wast accomplished
acceptable to God.... They are willed
by God. They force us to take greater
steps in sanctity. They temper our
souls like cold water on steel. Every
movement the walker is ever stum-
bling, yet progressing. Temptation

Strive to be like Him - to grow in sanctifying grace - to carry the cross of our life, as He did this for 33 years - to make our own His thoughts - to set up to St. Paul's words: "Let that mind be in you which also was in St. Jesus!"

By our vocation we are bound to be holy as God - but there is no holiness apart from the example of Jesus. He possessed the perfection of the Father; hence he is the type for us. ✠

Have I followed Jesus up to now? Did I radiate it around me. What is the good odour of it? Have I made mine his way of thinking or acting. Shall I endeavour to be engrossed with His interests. Manuel the Chief of Amboina said: "I know what Fr. Francis taught me, it is a good thing to die of for Jesus Christ."

Let us make our oblation to Jesus.

Conference.

Prayer

We are created to glorify God objectively & formally, in time & eternity. Prayer is the formal glorification, formal praise we owe to God, practical acknowledgement of God as Master.

There is sadly little of personal prayer in non-Christian religions; there is plenty

of worship. No other duty is so insisted upon by our Lord of Vigilance at orate - oporet. remper orate et nunquam defi- cere - by the Apostles of orate facere. Verantes in oratione (Acts-) by the Fathers of the Church of St. Aug. He knows how to live well who knows how to pray well - by the saints e.g. St. Theresa. He who does not pray needs not the devil to drag him to hell - by the masters of the spiritual life who say all loss of vocation is due to lack of prayer; without it we are like blind men on a precipice. *Sensum in la.*

Reason confirms this evidence. V. S. Hislop, nerve specialist, said that of all remedies for a distressed state of mind, I would give the first place to simple prayer (quoted in John O'London) *Maebull - Linn*

The need of prayer is seen from reason. We are essentially beggars. We have to beg: "Give us this day our daily bread" for for both natural & supernatural order. We need God to be able to reach that perfection for which we are created. Though He created us without our consent & cooperation, He will not save us without it. *moderately, the, learn*

We need prayer - to fulfill our duty of praising - to learn the truth - to put on our spiritual armour - as a key to

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makes us pass through tribulation -
to they add a cubit to our souls.

How many are kind only to their friends,
truthful because no lie is called for,
heroic because there is no danger.

They destroy our foolish self-reliance,
to ground us in humility. They drive us
to God, making us to cling to him.

The means of resisting temptation
Vigilate et orate, ne intretis. Tempt
not the tempter, avoid occasions,
shun idleness, guard the senses, Cul-
tivate a taste for serious work, never
yield, try to take the offensive by mov-
sification. Unlike the ~~cock~~ weaker
Cock on the Church steeple - attached
to the cross - facing every temptation
without leaving the cross.

Et orate: It is difficult to pray if we
are ^{one} afraid heart with tempter - but not if we
are afraid of sin. Respice shallam,
voce marianam. Fervent use of the
Sacrament - esp. Communion & Confes-
sions

III med: Our end as religious

Why have I left the world, to taken the
vows? Is it different from that of the
rest of creation. I am religious precisely
to attend to the ~~one~~ one thing necessary.
"Mania optiniam pentem elegit..."

of I Prel: The scene at Bethany or
of our Lord saying: "Sivis perfectus
of esse..." or the Apostles following
of our Lord "habetis omnibus"

II Prel: To love & appreciate our
vocation. "Loquere Dne quia audit."

Pt I Relictis Omnibus

Religious life is giving up all the
obstacles to my end. This renunciation
is expressed by retiring from the world
& by the vows.

Retirement: This is characteristic of
all forms of religious life even among
non-Christians - Essenes, Vana-
purni's, Sadducees, Fakirs - It is a
retirement from home and country.

Let every one of those who enter this
^{in the name of prayer, which}
the Soc.... He that takes not father or mother
son... put off all carnal affection....

He has Him in place of parent.... "This

rule requires of us that we sacrifice the
personal satisfaction of the paternal

to him. We transform our love from
an interested love to one of gratitude.

Our Lord teaches this by precept and exam-
ple. At the age of 12: "Did you not

know that I must be about...." This
precept is quoted in our rules; and

elsewhere: "And a man's enemies
shall be they of his own household."

Experience shows that there is danger
of to religious. In the history of the
Church shows many vocations have

been constrained or impeded by the parents. Experience shows again that parents make use of religion to advance their interests. Certainly this was not our aim when we joined the Society. Let us not constitute ourselves the agents of our families. Even if our relatives ask us to intercede, let us not so act in such a way as to impede the actions of superiors, e.g., fail in putting them in one place or other. Parents should not be made to provide ^{us} with a less mortified, less poor life. Seeing one's relatives is a source of dissipation, of remissness in our duties, of dissatisfaction with community life, & of possible spiritual ruin. Let us not be proud of our family connection or ashamed. Even common intercourse through letters should be curtailed.

Relictis omnibus - retirement from country: "It is according to our vocation ... to live in any part of the world (R 3)" "Let there be a universal charity R 48" "Beware of that feeling ... born in our Lord's benediction love to those of other countries (R 23)" Dulce et decorum est pro patria mori; yes, but we have taken up a nobler cause, viz., 'save ye all nations'; we must not be so much

of one party as to excite the suspi-
cion of other parties. Our Lord was
born under a foreign rule, in the
midst of conflicts between Jewish
parties. All through this political
tumult, it kept himself in absolute
independance. "Render to Caesar... to
God" To tear men away from tem-
poral things, to guard men from
envy, dishonesty, despair, to lead
them to subordinate lower to higher
interests, to free men from enmities, we
must ourselves be above all party
spirit, petty spirit. This does not
prevent us from defending religion,
from justice or charity when they are
at stake. It swept over Jerusalem.
We are not asked to stifle all legiti-
mate affection for our brethren
or only supernaturalize our attach-
ment.

The retirement should not be
from outside, but also internal,
in our affections. Hence it is best
expressed in our vows. Let us say
something about our second vow -
Charity: Where this gives away
progress dies; every evil comes in
by that door; nation perishes. Our
rule says: "What concerns the
vow of... by endeavouring to imitate

angelic purity. It needs no explanation, because the notion is quite precise, because this virtue is clearly distinguished from other virtues or vows, because its notion has not to be limited, embraces all, there are no exceptions, because of this rule is meant for high-minded, magnanimous souls who have come of their free will, because in this matter strict duty and virtue are identified, because here there is no *providas material*. Chastity is a summit with slipping sides, at the bottom of which is hell-fire. Imperfect chastity means dissipation with ourselves. It is plain, because God's dominion, our apostolate (seeking souls) requires. Perfectly it ought to be observed - Perfection implies integrity of body (no forbidden action) of soul (energetic 'I will not' to every temptation.) To preserve this there are several rules - e.g., the rules of modesty which caused St. Ignatius many tears, which are part of the discipline to form us Jesuits, which are our characteristic dress. Let us not purposely deform ourselves. Mind the rule of tone (p. 2 C.R.) - Not even in jest. It is said of chastity "lingor & langor"

I am stained if I am touched.
Mind the rule of the Companion, "Let us not abuse of liberty allowed to priests in mission-countries. He "No one shall go into another's room. Beware also of particular friendships, understood in the proper way, those which disturb our religious life. Take care of what you read. Cultivate an intense interior life, then only we can imitate angelical purity.

Charity will help us to seek God which is the one thing necessary.

II Pt. Et sequenti sententia.

Et God to me the enim necessarium. He is my end as man, as X^hian, much more so as religious Jesus, & would be priest. As Jesus I should be a Socius, a companion of Jesus. Originally this was given to us as a missionary. Do we not in our life resist being formed socii Jesus? We must be men of the greater glory of God, soldiers of Christ, fighting having our battle cry A. M. D. G. This My vocation as a X^hian is to work for the glory of God as a Jesus the greater glory of God where ever I go my very presence should be A.M.D.G.

Sequenti sententia - to be a priest.

What is to be a priest? ^{is a perpetuation}
 the moral, mystical ^{of the real presence} person of Christ —
 — mystical through baptism & Eucharist,
 real through consecration, moral to
 personify Christ.

We shall say something here of the
moral presence of Xt. We have to be
 Xts in a fuller sense than other Christians,
 for our work it is to bless, to sanctify in
 the name of Xt. Pro Xto legatione fungi-
 mus — not merely companions of Xt,
 but to be Christs — grow into the fulness
 of Christ. That means we must take our
 vocation seriously — Be Christs to our
 pupils, to our brothers in religion.
 Shall we be able to say "Qui videt me
 videt et Xtum" St. Paul could say:
 "Imitatores mei estote sicut et ego Xti"
 Am I fit to impersonate Xt, to make him
 live in souls, in the Church.

Colloquy: ask for such a love
 as to allow nothing to jeopardize our
 vocation.

II Day

18th Wed The frustration of God's plan.

We shall see how different we are
 from what we ought to be. Hence we
 study the triple sin.

Præl. I Picture Lucifer uttering his
 first defiant Non Serviam, Ecce Dis —

Crossing with Satan

Pr 2 To understand the heinousness of sin -

Pr 1 The Sin of the angels

The excellence of the angels: The masterpiece of God's creation - that they might give Him formal glory; they hence they outnumber the material beings - the stars and all other creatures: the various animals, plants, seeds, minerals, the grains of sands - the microbes, and all the world of the infinitely small. If God has multiplied material beings thus, the purpose of creation being formal glory, the number of angels must be greater than these.

Their destiny was the beatific vision, but God did not want to force it on them. Hence God gave them a probation, & a certain number fell. Their sin must have been one of pride, leading to disobedience. They did not fulfil the purpose of the creation. Their cry of Lucifer was 'Non serviam'

Their punishment was instantaneous, came in a flash, frightful, irrevocable. Hell was created to punish the fallen angels.

And for what? For pride - What foolishness - Ergo erravimus - this is the cry of every sinner when he

punishment comes. The Frightful
punishment, & that inflicted by an
• all-just & all-merciful God

Pt I The Sin of Adam & Eve

They were incarnate ideals of God's
Creative work - paragons of moral &
material beauty - King & queen of the
world - There was order in their own
nature & in the place they inhabited.

Like the angels they too were destined for
the beatific vision. They were given a
trial. They ate the forbidden fruit -
a sin of self-sufficiency. The serpent
had told them: "It is as good as dead."
Eve & Adam were deceived. They did not
fulfill the object of their creation.

The punishment of the angels had been
irrevocable; that of our first parents
was made revocable. All the same it
was frightful - all the miseries that
afflict human life - life-long penance.

This fall also teaches us the fright-
fulness of sin.

Pt II By one sin I too may lose God

Consider a man who has been brought
to hell by one mortal sin. "There but
for the grace of God go I too" - as John
Bradford of 17th Cent. said on seeing the
Tyburn cart taking criminals for exe-
cution. Like the angels I too can fall;

The cause will be the same -
Self-sufficiency, want of interior
life. Have I not done enough to deserve
hell - What punishment have I re-
ceived for my sins? What has been
my repentance.

Colloquy of mercy & love to Christ
Circumflexed - Quis ego enim, quis
agamus. Let me cling to God - "Ne
permittas me reperari a te" - If
we lose Him we are lost, & one thing
above can tear us from Him, & that
is sin. If I am where I am in the
Society it is due to the love of th.

H had The aim of the second ^{day} work
is to put ourselves in the disposition
to receive God's forgiveness. The hindrance
of nearness of sin can be studied either
from its causes or from its effects.
We have seen the effects on the angels
& our first parents. Now we must
watch it more closely, as it has en-
tered our own soul.

Personal Sins

"Sin is a thing that matters" - A small
sentence, but if we realize its meaning.
It has disturbed heaven, destroyed para-
dise, made earth miserable, necessi-
tated Calvary, - & I have sinned.

- Let us remember the wonders

of the wireless. Pascal says: "The least movement in the world is of consequence to the whole universe". It is so; otherwise the wireless would not be a reality - the least sigh can be transmitted all round the earth. If it is so in the material world, a fortiori in the spiritual world.

I have sinned - I must be quite convinced of this. Peccavi nimis! One sin, one venial sin is too much; & I have sinned so much.

Pr V Hell as St. Theresa saw it, or my place it. Bk of Wisdom Ch v: "These shall say, repenting or groaning: 'We fools esteemed their life foolishness. Therefore we have erred. We weary ourselves in the way of iniquity.... What has pride profited us - like a messenger - a ship ... a bird going along... an arrow shot at a mark - Co we also being born forthwith ceased to be, & have no mark of virtue to show." Mt. Ch v Our Lord warns us against scandal: "It were better for him that a mill stone were tied against on the neck... where the fire dieth not and the fire dieth not. Lk Ch xvii - There was a certain man Dives who feasted sumptuously - & there was a poor man... The rich man was buried in hell.. He cried: "Send Lazarus... for I am tormented in this flame". Abraham said: "It is comforted and thou art tormented... There is

a chaos between us... "If one went to them from the dead they will do penance"... Let me picture to myself my possible place which might have been, which might yet be.

Pr. ii Let me see the full gravity of my sins without trying to alleviate them.

Pr i My sins in the world.

I have been forgiven; but can I forget the fact that they once effaced God's image in my soul. To sin passes; to have sinned does not pass. I set my will against God's. Is that not the 'Non servium' of the fallen angels. We have cause to roll ourselves in the dust.

"Misere mei... Wash me yet more - I know my iniquity..."

Pr ii My sins in religion

My religious vows were to me a second baptism. Can I have sinned again? Alas, religious habit is no safeguard? What are the sins I have committed -

We shall go over the Commandments of God or the Church, the 7 Capital sins - the persons we have met with - the Confessionals to which we have confided our sins - Do these confessionals know all that the devil knows - all that we know? Have not hidden anything through highheadedness, shame, illusion - The places we have been, our table, our

friendship, the places where we look
our ease, or pleasure. The sense of our
unworthiness increases with our growth
in holiness. Ours must be a growth in
humility, because humility is truth.

Pt III The malice of sin

Do not dandle with sin; for conscience
easily becomes callous. In my rela-
tions with God, carelessness, bad
manners, negligence — (If it were with
men of the world we should be ashamed)
but with God, I am so heedless. So that
something to be proud of. With my neighbours
lack of justice, slander, jealousy,
care for nothing but my own comfort &
pleasure. So that a photo of which
I can be lappy. With regard to myself,
how often I have been proud & sensual,
noticed by my neighbours & by my angel,
overself-indulgence, denial, mortal sins
against my second vow, the drag of the
spiritual life is felt when he comes to
one's ungenerosities — jealousies,
spites, conceits, slavery to human
respect, all the crookedness of our self-
love.

Let us contrast these with the graces
bestowed upon us, the sufferings which
It endured for us.

Colloquy: What shall I do for it who
is hanging on the Cross for me.

Conference Humility

The all embracing law of our life should be detachment. There exists a second all embracing principle, viz - humility. The first regulates our contacts with others; the second regulates our contact with ourselves.

Humility is to know what we are before God or other men, & act accordingly. On the material side, a lump of matter. Nov. 1933 Dr. Thomas Dawson said that our body is composed of chemicals which can be bought for 5 shillings. In reality, however, man is more than that - he is the flower & light of the physical world. More than the stars, more than the beautiful gardens, man's intellect gives life & beauty. Man is a feeble reed trembling in the midst of creation, he said Pascal. A break of wind can put an end of him. But even if the whole of creation rose up to destroy him, he would be greater in his death - Enter into the great libraries of the world - what a staggering mass of knowledge. Man is great in his creative art, in his scientific inventions which have made him a superman - through microscope, telescope, radio ~~radio~~ airplanes

with which ~~has~~ he has emulated the eagle, machine guns or Cancer have extended the ^{limits} power of his first man is great by his moral excellence; there have been heroes in all times. But in himself how puny a creature; how easily a prey to illness. He is at the tail end of the spiritual world - how hidden is his actual consciousness, & how much there is that we do not know. Sir Isaac Newton said he was like a fo child on the sea shore. Montaigne said that man is like corn, raising up its head when he is empty, but when learned, they droop their heads. The wisest man says that he knows not. The greatest part of what we know is the least of what we do not know. How poorly does an aeroplane compare with a Dove on its wings. In the moral plane, what provokes to sin, what fetters. Where were we a hundred years ago; & where shall we be a century later. If man's inventions come to so little, what about ourselves who do not understand them? If there is perversity in the best of men, what about ourselves. See! All the good in us comes from God.

Are we then humble. If we think we are it is a reverse sign that we are not. Yet how ^{difficult} persuade us that we are not

of humble. It requires heroism, heroic
virtue to be humble. We are not habit-
ually in that heroic ~~the~~ mood with re-
gard to humility.

Yet humility is as necessary to the
adult as baptism to the infant. St. Aug-
ustine says that it is the groundwork of
spirituality. Our Lord wants us to learn
only humility from Him. Pride has been
the cause of the first sin, of the ruin of
our race, of the Incarnation. "How
can anyone escape the endless snare?"
asked St. Antony; "by humility," said
our Lord. We must be converted to simple
humility from vain duplicity. This
is what our Lord said: "Amen, I say
to you, unless you be converted... you
cannot enter into the kingdom of
heaven." I must. The condition is
explicit, absolute. I must be refo-
rmed; it will be a long work; I
become little children - having the
disposition of a little child - practi-
cing self-abasement, simple, docile,
confiding, without affectation, without
haughtiness, disdain, seeking the first
place. By what alone can I enter the
kingdom of heaven - peace of soul,
Christian perfection and beatific
vision.

How to become humble? Humility

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is a virtue; virtues are habits; habits are acquired by acts. — Acts of humility, first in thought, acknowledging my deficiencies, inclination to evil, my sins — in words, by not lavishing my encomiums on myself, by not minimizing others' works, praising those of whom I am tempted to be jealous — in actions, by not complaining of humiliations, by not thrusting ourselves to the front, by not saying a word of explanation which we might avoid a humiliation, by imitating the example of our Lord Jesus Christ minister, nor ministrant. The best test of our humility is our confession.

We must not mistake humility for what it is not. It is not humility to turn away from acts of virtue, to be pessimistic about all we do, to tremble at the prospect of some enterprise, to act in a humble way merely because we shall be praised for it.

Let us examine ourselves. Do we ask for that grace in prayer, make it the subject of our prayer meditation, fast, ex., reading, employ the means, look upon humiliations for as providential means; are we not too ingenious in hiding faults than in avoiding them; are we exteriorly humble in success; can we remain without marks of approbation; is not our apparel

blessed of my Father... "I was hungry...
 So long as you did it to one of my least
 brethren, you did it to me." "Depart from
 me, ye cursed, into everlasting fire..."
 "As long as you did it not to one of these,
 neither to me..."

Pr. 1 To understand the harm my sin
 has done - sincere humiliation, sin-
 cere contrition.

Pt 1 The grievousness of sin in itself

Sin is not a matter of this life. The
 common ills of this world are trifles
 in comparison with the only real evil -
 e. g. of. misery, death, loss of fame.
 It is a positive offence against the omni-
 potent maker.

What does sin mean with regard to myself
 mortal sin is giving up the life of grace,
 salvation, giving up my supreme good God
 or choosing instead eternal misery - giving
 up all merit acquired in the course of
 years - ^{to be} in the state of mortal sin I am
 a corpse, a positive nuisance, ^{means} to mean
 that I am a slave of the devil. Do I
 care ought that I give up my God, all
 merits acquired, that I am doomed to
 hell?

Venial sin means my lowering
 my degree of glory in heaven for all eter-
 nity. Any venial sin has a repercussion
 for all eternity - of the radio - It means
 deliberately lengthening my stay in pur-
 gatory, which is a temporary hell, delib-

my entry into heaven, losing my
delicacy of conscience, lessening my
power of resistance, opening the door
to mortal sin, deviating from the one
thing necessary - Is that serious enough!
Do I care nought for all this?

II Pt. The evil consequences.

To myself: My true greatness does not
consist in being talked of, in having
statues, in possessing crowds of ad-
mirers. My true greatness is in the
divine life, in being a son of God.
Mortal sin takes away this, & leaves
me insignificant.

My real wealth is not in jewels or
capital, in mines or great interests -
it is that my name is in the book of life,
that I have a title of to eternal life.
Sin makes me poor, deeply in debt.

My real happiness is not that
I have all that flatters the senses - but
that I have the one thing necessary.
Mortal sin severs me from God forever.
The greatest degradation is not to lose
fame, to become a pauper, but to lose my
title of son of God. Mortal sin robs
me of my divine birthright, & makes
me a slave of the devil. The greatest
danger for me is that of allowing a
creature to become in my estimation
more advantageous, more profitable than

God. Venial sins effects this. Is that bad enough for a Jesuit one who has to be another at.

No others A scandal ruins a soul for eternity. St. Theresa says: "No soul is saved or lost alone." For the loss of how many shall I be responsible. "It were better had a mill stone were tied... Woe to that man by whom scandal comes" says our Lord. How reckless we are in our way of talking. Are we not inciting others to sin? We are the good of our Christ, says St. Paul. Is my example unto life or death. I am responsible for what I induce others to do by my example. Have I not been the cause of disagreement between superiors ^{Relig. com.} & subjects, I have not sown discord between the members of the community. Have I not ruined the reputation of one ^{through} sheer jealousy, spite or wounded self-love. Have I not been a hindrance to the work of God, (of the Society)? Have I not compromised the reputation of one (Society) Could it be said of me "it were better if that man were not born, (had not entered the Society)"

To God's design. It is God's design that reason should rule in me, that creatures must serve me to attain my end, & not help me to my perdition -

I should join the ranks of it & not
pass over to the enemy to undo the work
of it — that I should utilize the
stupendous means of salvation, & not
abuse of the sacraments — that I should
be grateful for the gift of the son, & thank
him I met at night & his tears, precious
blood, infinite life — so that bad, wicked,
injurious enough for a fruit for one
who has to bring it to souls. Let us
humbly acknowledge our guilt.

"Father, I have sinned ^{against} before heaven
& thee — Oh see more have mercy on
me — blot out my iniquity."

Colloquy — a sincere act of contrition
before it Crucified.

III Day 1st Med.

Death

We have seen that there is only one
thing. Sin is refusing to do this. We have
seen that we have sinned & that sin
has caused great harm. Tomorrow
we shall ~~have~~ attack the roots of sin.

Hence we meditate on the great despoiler

Pr. I Our cold body, expressionless,
— then our tomb among other tombs —
the jaest.

Pr. II Grace to die a fruit ought
to die "Preciosa in conspectu Domini mors
sanctorum ejus" — to live as to deserve

Such a death.

Death is certain as to fact, uncertain as to time. This is an inevitable fact. 54 million men die every year 150,000 a day, 104 every minute. This is the average, but in this time of war perhaps many more are dying. The time is left uncertain, in order to show our dependance on God. However great a man may be, he ~~can~~ does not know the time.

Part I What I must leave forever.

The day will come when I shall have to leave all this - the society of men, the material setting of my life - the persons or things I hold dear - all my accomplishments - all the little trifles which brighten up the superior look from me - prejudices - the name, reputation - pupils - brothers in religion - projects, plans, undertakings - others may carry them out, more likely not. Once gone, no one will miss me. I shall disappear as a coffin in the sea. All the life or supposed beauty of my frame will decay into clay or dwindle into dust, blown with the wind or becoming mud with the rain. On the top a slab with two dates - That is all that is left of me. Dust thou art & unto dust thou shalt return. Quid frustra deciperis? Vanitas vanitatum et omnia vanitas. Quid prodest homini...

Pt I Death is a transition - What I
must take with me. The death of
the body means only its dissolution, for
matter is indestructible. My soul will
take with me is the book of life - kept
in the folds of the Conscience. She might
live to have it thrown away, or some
pages torn off. I must show it at the gates
of heaven, to be read openly to my destiny
to be settled. Every good Confession is
a means of altering this book here below.
Do I make my Confessions well? The soul
takes only its baggage of good & evil
deeds - Opera illorum sequantur illa.

Pt II What will the soul meet there.

A man going to a new home will think
of whom & what he will meet there.

I know that the wicked are not there,
e.g. Devils. I know nothing sullied
can enter there, & there is a purgatory.
Whither shall I go? It depends on my
notebook. Shall I find some funds,
a capital to live by. What accumulated
wealth have I? Do I remember this
when I get crosses. I am expected there
but my reception will depend on my
notebook. To die is to go home.

Why then is my conversation not there?
Collegium with St. Joseph patronage

A holy death, with Mary, — ³⁵ name etiam
hora mortis — with Jesus who will come
to us as visticum.

2nd Med Judas

I shall die once or only once, without
any chance of changing my fate. My fate
is now in my hands; I can make it what
I want. Life is for that. I am made of body
& soul — body weighing down my soul,
alluring it to the comforts of the senses,
veiling from me the future. If I follow the
body, I miss the purpose of my life —
I fling away divine bliss & glory. So I
must clip mercilessly all that tends to
me down to matter. Even good people
can be made to lose salvation through
the neglect of ^{Subornat + Treachus} indifference. Mat. 31 Chain Prison

Pr I: Jesus coming down one mor-
ning — He throug greeting Him, Judas
one of them — He chooseth — Judas'
joy and gratitude.

With joyless face he slips in dark-
ness to betray the master.

Pr II: To clip our inordinate affec-
tions — to renounce my venial sins.

Pr III The antecedents of Judas.

Judas was at the beginning upright,
& hence our Lord chose him as one of
the first Sacred College — better than
most of us — One with St. Peter or John.

He was given the material manage-
ment of the 12 - quite satisfactory
apparently - He has the example of
Jesus - & he is zealous. When at Ca-
pharnaum some disciples went away
because of his hard words, but Judas
with the 11 others stood firm - He was
not a scandal; he was not a month
of iniquity from the ^{Heaven VIII} start; as fervent
as the others - At the supper when our
Lord said of the traitor, no one suspected
him. He was given a vocation like
me - I too may fall as he did.

II The Causes of the fall : The cause
was particular affection for Coins
which now are ^{the things about money} trusted - affection
unchecked - This changed an apostle into
a traitor - tied down instead of
climbing - A vocation chosen by our
Lord himself is lost. The progress of --
: - He was zealous in getting money
for a good purpose. The pleasure
began to be liked for its own sake - then
the fall began. Pleasure is a help to
the fulfilment of some duty; torn
away from the end, it is inordinate.
Judas must have been aware of it; but
he cared not. He became callous. He
began by shutting it away from the poor
- "He said this not because he cared for
the poor" - He shut himself from the

grace of Jesus of. his attitude to the words of Jesus at the supper in the garden. This always happens - Jesus knocks, but the inordinate affection is within, there do not want to let it go. Is Jesus outside in the cold waiting?

After having shut his heart, Judas becomes a hypocrite. Watches the pretended Commiseration for the poor, & at the supper, trying to impose upon our Lord, & more impudently kissing in the garden. Any attachment makes us hypocrites, all the more the greater enlightenment I have. I hide my love for comforts, my vanities, my susceptibilities, my part. friendships; I pretend to be what I have not the pluck to maintain to be. I know that this attachment is condemned by my faith & my vows - Hence an endeavour to blind myself, trying to deceive myself & God, to reconcile incompatibles. Is it to be mean & hypocritical that we left the world. Oh what a tangled web we weave when we practise deceit.

At the end he does not make a mystery of his greed. Nothing is worth anything unless for money value. He has heard that the priests value Jesus' life. He enquires the rate at which they value Jesus. 30 pieces of silver; Judas would not have less. He sells Jesus. Does he realize the pass he has come to? of committing the

most enormous or heinous sin?
Hardly. All except his passion remain
hopelessly in the dark. Yet when Jesus is
caught he is surprised; it was unexpect-
ed. — The sure sign of an inordinate
affection is readiness to forego anything
else. This is a privileged Companion
of Jesus. This got the better of His omni-
potent choice & instruction. Was all
this sealed by a final sacrifice — perhaps
not. But what Judas had not the time for,
many others commit. Inordinate affection
lead to sacrilegious confessions & com-
munications. Shall I come out of the re-
treat with all my affections undisturbed
from their corner. "Take care, in six
months you will betray your master" —
perhaps this might be said of me. Might
I not go to the devil & ask "what pleasure
will you give, & I shall give my master?"

Almost as disastrous consequences
may follow by the neglect of sp. exercises.

Pt III Last Phase Why didn't he repent?

When he left the supper room or
when he betrayed the master, she was
not actually lost. But he made
repentance almost impossible because
he had made his attachment so great.
To rise from that depth would have required
a prodigious effort, & of that he was in-
capable, because of his long continued

neglect. What he needed was a good confession - He said that he had sinned in betraying innocent blood - ~~the~~ ~~his~~ ~~sin~~ - Peace; he repents; & as a proof he gives up the money - He flings the coins ringing on the pavement. What then is still lacking? He looks trust & humility: "Come thou all ye that labour..." He does not trust the very heart of Jesus. That has put the seal to his own reformation. If he had rushed to Jesus on the way to Calvary, how generously he would have been absolved. He would have been given a kiss of peace, instead of the traitorous one he had given. He might have carried the cross, would have witnessed the glory of the risen Jesus, would have gone forth to the conquest of the pagan world. He would have been Apostle or martyr - Why all this a dream? Why tradition holds him the only sure damned? ~~He~~ He had wilfully kept himself in the moral impossibility of cooperating with grace - or that due to an inordinate attachment.

Lord, make me humble; have mercy; Sacred Heart of Jesus I trust in thee - I am not proof against my affections.

Conference

The Sacrament of penance.

Hell is a frightful reality a mortal sin condemns us to it. God has in

fulled the Sac. of penance for our
weakness. But confession is an
unpleasant duty. We go because it
is the rule, it is the day appointed.
We accuse ourselves of our small sins
without any proper contrition. But
when we have any great sin, we re-
coil. Hence confession, a great mercy
of God, becomes a source of trouble.
Difficultly will be greater when we
are alone with our companion. Hence
we must renew our faith in the value
of this sacrament. *Quicquid vultis*

The sacrament of the Church and
the channels of grace placed at the
disposal of the Church, for the dispen-
sing of the ~~the~~ ^{merits} accumulated by
our Lord's life ^{Act. 13. 46} ^{et} ^{per} ^{perpetuum} death. For the sinner
there is no other normal means of
forgiveness but the Sac. of penance;
it this sacrament is also a preser-
vative against all sins, mortal &
venial. All sacraments have a double
effect - to restore grace & to give
actual grace proper to each sacrament.
When we make a good confession we
get additional grace to protect us from
those sins absolved. Hence confession
is looked upon as one of the best
preservatives. ⁶¹⁷ ^{Practical} ² Even from a natural point
of view, the thought ^{we} have to
confess is a curb. ² This free checks

us when tempted by the fascination of sin. The humiliation of mind, the compunction, the resolve to amend, etc, are by themselves acts of virtue meritorious before God. Other ^{advantages of Confession} ~~merits are~~ ; Confession enlightens the soul ii it robs sin of its charms, making it appear in true colours iii restores to us the Captaincy of our soul; it it breaks the force of our bad habits which from cobwebs may become cables & gives us the assurance of God's forgiveness, a sense that He hears, consoles us.

The Sac. of penance, therefore, absolves us & at the same time heals & renovates the soul. How is it that we derive little profit from it? Because we are satisfied with the minimum preparation required, we do not make it well. This confession has three essential parts, i contrition ii Confession iii absolution; satisfaction being an integral part. Our confession becomes defective because contrition or confession is defective. Contrition should be universal; we should be convinced in mind that sin is the most detestable of evils & determined in will to shun it. In the course of the year the malice of sin does not strip us; we have no firm

determination to amend; in short
our Confession Contrition is not what it
should be. Perhaps it is because a
great ^{small} ~~kind~~ does not affect us as much
as great sins. We must imbibe a
real sense of sin during the retreat.

The second requisite should be
Confession, which should be entire &
sincere. It ~~is~~ should embrace all
mortal sins according to kind and
degree. God, however, does not demand
impossibilities; the probable number
we would do when we do not know
the exact number. We should be sin-
cere, having the will to Confess all
that should be confessed. What are we
to Confess? Primarily mortal sins.
But remember you will never have to
regret a delicate conscience (not a
scrupulous ^{in the Confessional} conscience) As for Contrition,
Converts in their first fervour have
no difficulty in confessing great sins;
but due to use we become more & more
sluggish. Confession can be made easy if
we make it as it ought to be made, with
a vivid faith, with sincere humility,
with an ardent love of God, with Con-
trition as deep and sincere as it should
be. If we knew sin to be the detestable
thing it, our personal humiliation would
not deter us from avowing any sin. We

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do not look at the priest with the eyes of
 faith, seeing in the priest the representa-
 tive of ~~It~~, Commissioned by ~~It~~ to act
 in his name. "All power is given unto
 me in heaven & earth ... I send you... Whoso
 binds you forgive them, they are forgiven them".
^{sin} ^{Confessio} ^{of} ^{your} ^{sins} ^{detached}
 He ~~let~~ ^{let} ^{us} ^{have} ^{humble} ^{ty} - the sincere desire
 to appear exactly as we are. Every sin is
 an act of pride; \therefore every reparation
 for sin must begin by humility. It is to
 remind us of this that God became a
 man, a weak babe to be said: "unless
 you become like little children...."
 We want God to forgive us without our
 doing anything to deserve it, Lastly
 our love is not ardent. If we It is said
 that the souls in purgatory love their
 suffering. If we loved God, we would
 pay anything to regain pardon. The elixir
 of life is a dream - but in the superna-
 tural order this elixir exists. In confes-
 sion we are restored to supernatural life.
 The Gospel speaks of the pool of Bethesda;
 in the Confession we have not wait for an
 angel once a year. Lourdes is a great
 miraculous fountain; but Confession is
 still more surely efficacious, ex opere
 operato. Transfusion of blood is a
 common practice now; in the Sacr. of
 Penance our Lord has placed His Blood
 at our disposal. Do we feel jealous of the
 priest at the altar - the same blood

washes us.

III Med.

Conversion of St. Peter.

Hell is full of unforgiven sin, Heaven is packed with penitent thieves. We must weary with us an abiding sorrow of sin & hence must have a lasting Conversion. For that we study a case of a true Conversion, viz, that of St. Peter.

Pr I The scene of Peter saying "Thou art Christ the son of the living God;" & Jesus conferring Peter's prerogatives

Pr II Distrust of self. Confidence & love of God.

Pr I Peter's fall & its cause.

Peter was a particularly good nature. He is upright, open, generous, sincere. Cf. When Peter saw the draught of fishes he said: "Depart from me, for I am a sinful creature". Simple: cf "Behold we have left all things & followed thee". Loyal cf. St. Jn Ch VI After the discourse on the Eucharist, our Lord asking: "Will you also go away?" St. Peter: "Lord, to whom shall we go; Thou hast the words of eternal life" - Treasure these words, for use when we are despondent & thoughts of unbelief come up. If we give up the philosophy of Christianity, what other substitute can we have? When we see the scandals of the Church, when we hear people talking against the Society of all its drawbacks, let us say: "In whom shall we go; Thou hast the words

of eternal life". St. Peter was over-
estimated his own powers, relied on his
own resources.

The cause of his fall was a triple
presumption - 1st presumption
which was loud, boastful, defiant.
When our Lord said that all would be
scandalized, Peter said: "Even if all
should be scandalized, not I". In spite
of the warning, "I am ready to die with
thee". We must know that without our
Lord we can do nothing. 2^{ndly} The pre-
sumption was negative, indolent, negle-
cting to do what he should have done. He
had been told to watch and pray; but he
did not. "Simon, sleepest thou? Couldst
thou not watch one hour?" We try to do
everything by ourselves. Let us learn the
need of prayer. 3^{rdly} The presumption of
St. Peter was one of imprudence or rash-
ness. He joined the enemies of Jesus, pre-
suming that he would be able to resist
them. All the disciples fled when Jesus
was captured. But Peter followed from
a distance. If he wanted to come follow
he should have done it more boldly. Yet
greater presumption when he entered the
Court, and soon exposed himself to the
occasion of denying his master. When I
expose myself to sin, have I at least the
sense of love.

The fall of St. Peter - consisted
in a triple denial which went crescendo

1st When the servant maid said, 'Thou wast with him'. He simply denied: 'I know not'. 2nd Another maid said the same. He denied with an oath. 3rd Those who stood by said his speech betrayed him. He began to swear and to curse that he knew not the man. And the cock crew. This was a serious fall - a denial confirmed by an oath, in the presence of so many, and simply because of the words of a maid-servant. In heaven if the Lamb is to be repeated, he would say: 'of course I was, where else could he be?' How should I answer if the same question were put to me - As the martyr at the beginning of the Church.

Pt. II The Conversions of St. Peter.

It is beautifully described by St. Luke in two verses. He "Jesus turning looked on Peter - Peter remembered - He went out and wept bitterly. The beginning of every conversion is made by Jesus. We have also the prompt answer of Peter (i) He remembered; he had forgotten many things, his natural weakness, his vocation, his love, his prerogatives, his first communion, his ordination, his protestation to our Lord's prediction. Oh yes, most of us come from the fact that we forget; if only I remembered the great truths, the one thing necessary. (ii) He goes out - gives

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up the occasions of sin - He goes out for many reasons - to hide his shame, to give free vent to his grief, to flee the occasions of sin. If my Conversion is sincere, I also will give up occasions of sin.

3^{rdly} He weeps - because he loves; Judas could not weep because love had been extinguished. Tradition says that St. Peter kept up the weeping that the tears made a channel of in his face. Gardiner said: *Negavit* I denied like Peter, I went out like Peter, I did not weep like Peter"

II Pt. How Jesus forgives.

For with thee there is plentiful forgiveness. Jesus shows ^{for} that he has forgiven by sending a special message. Love is proved by ^{delicately} attentions; when the holy women came with that message what joy there must have been in Peter. 2^{ndly} our Lord gave him a special apparition - How instantaneously Peter must have fallen on his knees - what cry of joy.

3rd Jesus bestowed on him the special prerogative. He had given already the primacy. He does not remove it; he confirms it ~~in~~ with a special delicacy. Jesus gives him the occasion to make a special protestation of love.

... Peter grieved that the Lord said a third time... "Lord, thou knowest all things..." All this should confirm our trust in Jesus. "*Scio cui credidi*" ~~Tricote~~ *Confitemini* *Dno. quia bonus*

Misericordias Domini in aeternum
Cantabo - Fr. Doyle wrote: "My denial
has been baser; for I have refused his
call for 15 years. . . . God grant that my
repentance be in some degree like Peter's.
-- Bad example in every house where
I have been. Forgive me - for I will
serve you now."

Colloquy: Ask St. Peter for the never
abiding sorrow for sin - that we too
may be apostles.

11 Week.

4th Day 1st Med.

The Kingdom of St.

The positive & more constructive
part of the retreat is just beginning. It
becomes more & more important to put
ourselves in the proper disposition.

Logue One

We have seen the plan of God, & how
that plan has been frustrated, first
by ourselves. We shall now see the
rest reestablishment of that plan.

Pr. I The word was made flesh - &
of this Kingdom there shall be no end

Pr II Not to be deaf to His Call.

What think ye of xl # LII 23.

"Pt I The fact of the Incarnation:

"In the beginning was the Word. . . . And
the word was made flesh. . . . And these
are written that you may believe that
He was the Son of God" This is how St.

John begins & ends his Gospel. In 1 49
From these accounts the Church has drawn
up the Creed: - Credo in Jesum Christum who
came down from heaven & was made flesh.
Is this fact or fiction. Is it of history, that
our clay was made flesh, or is it a travesty
of religion or a monument of human selfish-
ness. Yet if this faith were your making,
it would be the acme of human pride. We
have a man, a brother who is God. Our
human flesh is no longer cursed; the gulf
which separated us from God is now bridged.
In him Jesus the two natures have one per-
sonality; the coming of Jesus is the supreme
event in human history; it makes life
worth living. It gives us a new heritage -
it divides the old age from the new. It
Rightly is the incarnation the central
dogma of our faith, thousands have died
for it; we are reminded of it three a
day, by the angels & by the recitation
of the Creed.

Part II Christ's Kingship

He fulfils in himself all the condi-
tions of kingship - He is of the same race
as the ruled - et homo factus est.
A king is for the good of the people - Propter
nos homines et propter nostram salutem.
A king should be of surpassing excellence
- looks not to his own profit, benefits all.
- It would be too long to give full descrip-

tion of ~~at~~ the king." In ~~at~~ we have
a soul enriched with the graces of the
Holy Ghost - great knowledge - a Sacred
Heart deep & magnanimous - Soul
courageous, - a perfect personality."
A king should be a benefactor of the
people - Jesus came & died for us -
Dilexit me et tradidit semetipsum
pro me. A king must accept his
kingship - "This ~~that~~ is written must
be fulfilled ~~in~~ ~~the~~" - A king must be
accepted by his people. I've accepted him
in baptism.

Pt III At's Call

God created man for sharing His life,
for being His children. Our first pa-
rents thwarted His plan. At came to
reestablish the plan, to make men
co-heirs with him; to make them share
His life, to be to men the way, the truth &
life, to make all men one mystical
Christ, guided by his spirit. His call
is that man should willingly cooperate.
The answer divides men into 4 classes
- i the mean & selfish who do not
listen ii the declared enemies who
will not have this man reign over them
iii the good Christians who listen & follow
iv the magnanimous who offer to
dignify themselves in His service.
We are in ^{an} army; but even here there

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is known for distinction. Shall we obey
 his orders only or His every desire
 to put on his likeness, in essentials
 or to the last detail. The call is to make
 ours the cause of it; shall be engrossed
 with any other cause. Many a monarch
 has been served by ministers, zealous
 but greedy, who wanted the glory of serving.
 "The teaching of the Kingdom of God is
 summed up in these three i love of the
 rule, violence to sensuality ii spirit of
 hard work, giving oneself to labour iii
 spirit of abasement, to have credit given
 to others - doing violence to love of the
 world" says Fr. Rickaby. Fr. Doyle
 wrote "How do I serve - generous or
 making conditions - in easy things only."
 Colloquy - Some at sunrise.

2nd Med

know, love & follow Christ

The scope of the second week is to know
 love & follow our Lord. Hence this
 favour forms the 2nd petition for each
 meditation.

know, love - these are characteris-
 ties of all spiritual being - This is to
 be my bliss as well in heaven. My aim
 is to know & love God. In the plan of
 our redemption, Jesus alone is the access
 to the fa Father, He & the Father are one.

Hence to ^{know} love, & follow it is for me
the unum necessarium.

Pr I Jesus in any of the Gospel scenes
e.g. Mary at the feet of Jesus in Bethany.

Pr II Intimate knowledge, growing
love - so as to remain under the spell
of this personality.

I Pr To know

"This is eternal life that they may know
thee O J. Christ whom thou hast sent"
said Jesus. "I know none save thee O
thine Crucified" said St. Paul. To be holy
we must know Jesus - for children, even
adopted children, should be like the
father. To imitate God, we must know
Him - but He dwells in an inaccessible
height (St. Paul) or no man has seen Him
(St. John). But about 20. St. John says
that He whom we saw or handled we make
known to you. Jesus. ∴ brings God home
to us. He is the Son of God showing us
how to be children of God - how to live in
this the life of eternity - to make on
earth the apprenticeship of heaven. Philip
once said: "Lord show us the Father"...
"He that seeth me seeth the Father also"...
"Do you not know I am in the Father..."
Hence it is a necessity to know Jesus. O.
I must know Him as a man, because
strangers alter Xtus; as a priest, for I

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have to represent him, I must know
 his plans and ideals; as an apostle,
 missionary, to be able to announce,
 I must know the message of ~~it~~ or ~~at~~
 crucified; as a religious, because I have
 left all things to follow him, (as a friend
 who is a companion of ~~it~~) Hence
 to know Jesus is as necessary as breath
 for my body. I must be full of this know-
 ledge. I must make ~~it~~. sink in me -
 that ~~it~~. may dwell by faith in our hearts
 (St. Paul) "For me to ~~live~~ live is ~~it~~"
 Is it really the case with ^{him}. "So long
 I have been with you, & you have not known
 me?" Have I tried to breathe his ways,
 so as to know him by my heart - Have
 I tried to assimilate his ways. Is my
 memory filled with his words. Jesus' ^{dear}
 memoria' is that true? Have I his
 titles before my mind? Am I interested in
 his work in the Church, in the saints?
 Or else why call myself his mouthpiece.
 A crucial test is the question our Lord
 put to them "Vos autem quem me esse
 dicitis?" If ~~it~~. What answer would I
 make? What is ~~it~~ for me in my life.

Pt II Love

If any man love not ~~it~~ let him be ana-
 thema! But this is not a mere duty - but
 a joy, rest, delight. I have an innate
 power to love, to love without measure -
 my conscience wants me to love purely.

I want to love with assurance,
without fear of rupture, of not being
returned. God alone can be the object
of such love. But God is a pure
spirit. He is inaccessible & far;
Creatures on the contrary are near, atten-
ding. The odds are against God. But
Jesus brings God's love home to me; in Him
I can read God's love - He loves me
divinely & humanly, emotionally,
with a heart breaking & throbbing. He
tells me "I am thy God - I come down
to atone for thee, to regain for thee a
right to heaven, wilt thou be for my
cause?" What shall I answer? Will
Creatures still have the upper hand?
"Lord, to whom shall we go? The one
supreme friend of the soul - is He that?
He has sought me personally; He I
am able to love Him more than the
Common run of men. But I must
renounce some particular attach-
ment, some pet idol. Jesus, I protest,
no more will I prefer lighter things -
I know you better; I must love you
more. I shall give up all obstacles.

Pt III Follow

How can I help following Him if I
knew & loved Him. "And leaving all
things they followed Him" - I must

the treasures of heaven - to obtain forgiveness, strength against discouragement - to ensure perseverance.

Efficacy of prayer: Prayer unites us with God, gives us God's strength, makes us in some way all powerful. Hence St. Bernard calls our lady: 'Omnipotencia supplex' - Our Lord said: 'Whatever you ask will be given to you'. A saint in common esteem is one powerful by prayer. ^{little more than a prayer, prayer a medal} We should be serious to be considered so - our vocation requires it.

Two kinds of prayer - oral or mental.

Oral prayer is important because our Lord taught it, because the Church insists on it or uses it. It is naturally better adapted to public prayer; but we should have also certain private vocal prayers - e.g. morning & night prayers, those learnt in the novitiate e.g. before study, or when back from a walk. The Church advised the priest to say the prayers ^{with the voice of prayer} *digne, attente et devote*. We need vocal prayer because we are not pure spirits - Pascal: 'We are a combination of angel & beast, & when we try to play the angel, often we make an ass of ourselves.'

Mental prayer: ^{working into thought, child-} Beas must be a part of ourselves if it has to be an in-

penetrat Coelum. Those who go like the Pharisee are not men of prayer.

v - Attention. St. Ignatius wants us to ask: 'Quo vado et ad quid' - Often distractions come because we do not realize that we are going to God, we do not know what we are going to ask. Minding this addition will close the door to distraction. 'Learn to sit still in the presence of God'. vi Mortification - Immortified senses are the reason why many religions are not holy.

Do I pray? Have I a task for prayer? Do I develop that task. How often do we pray? There are lots of intentions to pray for - for the Church, priests, seminarians, vocations, conversion of sinners, Infidels, India - (for the Society), for the house we are in - for superiors, friends, inferiors, relatives for the infirm, for the souls in purgatory. "Save all those who have none to pray for them, those who will not pray."

Prayer should be our power-house. Jorgenson ^{relates} ~~says~~: "Time after a visit to the Little Sisters of the poor asked: 'Whence you get your strength?' ^{Postulant & Missionary}

III Med. The Nativity

Jesus is true the way, the truth & the life. We will from ^{now} ~~our~~ meditate on

the mysteries of ^{Jesus'} life to see how He is
our model - how He teaches us to live
the life of God.

Pr II The Story.. the census, the manger,
Jesus in His swaddling clothes - the
shepherds - Angels: 'good tidings...
born to you a Saviour - the sign that
the infant is in a manger.. Glory in
the highest... ^{Angels} Coming to the manger.
they understood the word.

Pr II Picture the scene to ourselves.
We in the house of Nazareth - on the
way to Bethlehem - in the streets (let us
suppose I am a shepherd boy -) take
them round the inn - There is no more
room - 'I have a cave' - To my great
delight they accept. I try to make the
cave comfortable.

Pr III All this being a contemplation,
I must make the scene quite concrete.

Pr III Greater intimacy & love - To
imitate Him in innocence, poverty,
contentment.

Pr IV The Nativity

A child is born to us. It is very cold,
because it is winter; (- 6 °C; every
10 years there is snow in Bethlehem)
The abode of beasts. Let me watch -
The child in the manger, Mary kneeling
by the side. Who is this child? He the
shepherds were told: 'you shall find
him in swaddling clothes'. The

The passers - Mary, Joseph, the beasts,⁶¹
some passers by, the angels. The ox
and the ass see only colour & dimensions.
The passers by Commiserate Him seeing
His beauty & charm. The ~~ox~~ shepherds
look with awe at Him in wonder - they see
Him as the Messiah, but not as God.

The angels know Him as their Lord.
Mary knows this Child has made her
Mother of God - Acts of adoration are
in her every look, in every throbe of her
heart. Joseph is lost in wonder that
God should have entrusted to him two
such treasures. The heavenly Father sees
in the Child the fulness of Divinity. Is it
true? - Not merely an apparition? *Et*
verbum caro factum est - let us slowly
repeat these words; let us remain in
contemplation - *'Et propter nos homines*
... of the Nicene Creed - Let us ask
Mary & Joseph to make us feel what they
felt.

Pt II What does He teach me?

He cannot talk. He is an infant.
But He is not come to talk. For the next
30 years He would say only one thing
worth recording: "Did you not know..."
He gives example before words. Omni-
potence in bonds, self-existence in
subjection. He emptied Himself taking
the form of a servant. "unless you be

converted.... " He would say later.
Humility is the great lesson of His
incarnation. " Non enim novimus
Jesus, humilis humilem " (St. Aug.)

In order to be struck by this mystery,
we must first be humble. " Nec enim
magistra esset infirmitas non novimus
Jesus lies in voluntary poverty. He
would say later: ' Go, sell what thou
hast, & follow me: ' He is meek &
submissive: " Blessed are the meek.

... Learn of me because I am meek:
He teaches me innocence, poverty,
subjection - His state is typical of the
religious state. He teaches me not to
fall into what man is naturally
inclined to. Do I model myself on
Him. Do I make my promises the
rule of my life? Do I live my vows?

Pt III What actions does He perform.

By His divinity He is giving the
proper activity to all things - clothing
the lilies, poising the stars - by
Him all things were made. In His
human nature He is already meriting
for me, securing a place for me
in heaven. His impotence has
disarmed the Father's anger, has
raised our nature, has won the power
to be made the sons of God. He can

now return to heaven & my salvation would be affected.

Colloquy: Is quod volo. Prostrating ourselves at his feet with the shepherds and the magi.

5th Day 1st Med.

Jesus at Nazareth.

Pr I After the loss finding in the temple Jesus leads an obscure village.

Pr II The small house - the shed which is Joseph's workshop - Jesus working there

Pr III To conform ourselves to Jesus

Pr. Jesus was obedient

This was specially noticed - Placed by the heavenly Father - Two hierarchies - one of authority or of merit - one inverted one to another. God placed him there; & he was exemplary in obedience. Jesus had no say in the govt of the house. No body thought of asking his advice - too young & inexperienced - Only to do what he is told - But Jesus was conscious of his superior talent - yet 30 years in subjection to a poor Carpenter & his wife - in an obscure village - Not a fable - but the inspired account. Jesus saw in them the authority of his father - Hence he could obey - making

abstraction of his infallible judgment. Thus Jesus lays down the principle of authority - Obedience is a practical homage to God.

To do another's bidding because of fear is policy, not virtue - I must do it because he has authority from God. Jesus was not in need, nor fear them; obedience was not simply due to love.

Motive was solely the authority invested. True it was no trial of faith; but for me it may be difficult. If God incarnate could see that, can I pretend to be wiser.

True, Jesus had us pride to conquer; Non serviam, has smack to our fallen nature - But Jesus chose the stake to be an example to us. True, Joseph & Mary made it easy; no defects which may be seen in superiors - He foresaw the hour when he would have to obey rude, ruffianly torturers. This is the spirit in which I must obey. Can I fancy Jesus criticizing

P. 7 Jesus worked

Jesus carried out the curse on Adam - holding the skin out or

Med VIII

Boys on our land ^{at} Part
The Min Med. Lost sheep - Herds of
How to hear Mass. (9)
In God's Company - God's presence.

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Book on our Lady.

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Model of obedience

'Be it done to me according to thy word', said Mary when God's will regarding the Incarnation was made known to her.

These records of ready submission run up the whole of Mary's life from childhood in the home of Joachim and Anna to death in the midst of the assembled apostles. Always she submitted herself to God's will, ~~as~~ made known to her either directly or through those placed in authority over her. Her parents, ~~the priests~~. During her childhood, the priests of the temple when she was a handmaid there, and St. Joseph after she had become his espoused wife — all spoke to her with God's authority; and ~~as~~ to all of them she gave ready, unquestioning obedience. Sometimes God's will demanded of her great suffering; but she did not demur. She knew that it was not her will but God's that should be done. Mary was a model of obedience in the manger of Bethlehem, on the road to Egypt, in Jerusalem's streets while making ^{her} days of search, in the home of Nazareth when she bade good-bye to her son about to begin his public life, on the top of Calvary where she offered to God the greatest sacrifice that could be asked of her. Mary was a model of obedience at every instant of her earthly life.

What is obedience? It is making our will agree with the will of God. It is not

True obedience, just to do outwardly what we are commanded, all the while presuming inwardly. We are not masters of our lives; God is our Master. His will should be our rule of life. His will is made known to us not only through the Commandments, but through whatever our parents and masters bid us do. When we obey them we obey God. Our obedience should be ready, prompt and exact, joyful and ungrudging. Let us not do things in an slovenly way, with bad grace, with ^{in regard} murmuring. Such obedience is only an outward show, and is not worthy of God's approval. Let many the model of obedience lead us to the virtue of true obedience. 16th Day

Let us honour her: ^{Thricebless'd Love} ^{shown in sacrifice of} ^{Devotion} ^{at}

The Rosary. 17th Day The Creed for Thomas

^{our last breath:}
The Rosary is a very widespread ^{form} devotion of honouring ^{of} our Lady. All Catholics value it highly, and with just reason. The prayers that compose the Rosary are the most beautiful which human lips can utter. The Our Father was taught to us by Jesus, the Incarnate Son of God Himself. The Hail Mary was composed conjointly by the angel of the Incarnation, by the first witness of that mystery ^{among men} in this world, and by Holy Mother the Church. The Glory be is a summing up of the ultimate purpose of the whole of creation, which is none other than to give ever greater glory to God.

The mysteries of the Rosary dwell on events which are the dearest in Mary's

memory. They are also the greatest events
in the history of the human race. The Rosary
has been compared to a triple garland of
roses which mankind lovingly places at
the feet of the Queen of heaven. There are
roses of three colours in that heavenly gar-
land - white roses ^{singing symbol of} speaking of the joys of
the Incarnation and nativity, red roses
showing the ~~g~~ sorrows of the passion
and death, golden roses recalling the
glories of the resurrection and heaven.

Our Lady likes to see her Children
honouring her through the Rosary. ~~She~~ Through
repeated promises made to saints, through
many apparitions in historic places,
through countless miracles worked in her
house to the Rosary, Mary has shown how
much she appreciates this form of devo-
tion. The Rosary assures us Mary's pro-
tection in life and especially when we are
about to die. We should set great value
chiefly on the family Rosary. All the
members of a family ^{should} gather together
every night and to recite the Rosary about
before a statue or picture of our Lady
Mary will be the invisible queen and
guardian of all homes where the family
Rosary is recited. She will assist all
the members of that family in the moment
of death; she will grant all ~~to~~ during life
from the path of destruction; she will
cement the bonds of family affection. She
will make that family one closely modelled
on her own Holy family of Nazareth.

The Scapular.

Like the rosary the scapular is also a very common form of showing our devotion to our Lady. The scapular consists of two small pieces of wool joined together by two strings and worn round one's neck. Often nowadays it is replaced by the scapular medal which has on its two sides the figures of our Lord and our Lady. But in its original form the scapular had a much larger size. It was a very long piece of cloth with a hole in the centre for one's head to pass through. When put on the shoulders it reached right up to the feet in front and behind. The scapular in its original form is still worn by the Carmelites; it is part of their religious habit. Tradition says that the origin of the scapular was due to our Lady herself. She appeared to St. Simon Stock, General of the Carmelite order, and presented to him the first scapular. She asked that it should be worn by ~~all~~ Carmelites, and promised her special protection on all who would wear honour her by wearing the scapular. Many indulgences are attached to the wearing of the scapular, and on countless occasions our Lady has miraculously protected her children who had the scapular on. We are all Mary's children; we all wish to show her honour.

Hence there is none of us who does not have a scapular round his neck. The scapular is our lady's badge. But that badge should not be mere outward show; it should point to something deeper. As we ~~carry~~ ^{carry about} the figures of our Lord and our lady on our breast by wearing the scapular medal, so let there be in our heart a true love for our Lord and our lady, a desire to serve them, an ambition to reproduce their virtues in our lives.

The Angelus

Three times each day, at daybreak, noon and sunset, the bell rings from the church steeple its triple notes thrice repeated. And devout Catholics everywhere interrupt for a while their office-work, conversation or household duties, ~~stand~~ recollect themselves in God's presence, and recite the Angelus. There is a highly prized painting by Millet, entitled The Angelus. It shows a farmer and his wife standing with bent heads beside their wheelbarrow and work basket. The angelus has sounded from the distant bell-tower? seen dimly on the horizon, and these two peasant folk have laid aside their work to honour for a few moments the God Incarnate and His blessed Mother.

The Angelus is a remembrance of the greatest fact in human history, of God's supremest gift to fallen human nature. The Angel announced to Mary;

Mary bowed herself to God's will; and the word was made flesh — these three brief phrases summarize an unspeakable mystery, for which we can never be sufficiently thankful to God. We repeat the words of Holy Scripture which record for us this mystery, and thence we recite the Hail Mary in honour of her through whom came so great a privilege to the human race.

Is the feeling of gratitude uppermost in our minds when we recite the Angelus? Or do we say that sublime prayer as a matter of routine, carelessly, distractedly, without any thought as to the meaning of the words we utter? Oh perhaps have we not to ^{our} ~~our~~ ^{own} ~~own~~ ^{shame} ~~shame~~ that quite often we omit ~~reciting~~ ^{reciting} the Angelus! The proper time for reciting the Angelus is as soon as we hear the bell; only for very strong reasons must we postpone ^{to some other time} ~~to some other time~~. If we ^{make the recitation of the Angelus} ~~form~~ ^{the} ~~regular~~ ^{regular} habit ^{with us} when we are children, it will remain with us through out life and be a source of rich blessings.

Consecration to the Immaculate Heart of Mary.

The Pope has asked all, especially children, to consecrate themselves to the Immaculate Heart of Mary. On October 30th 1917 he made that consecration in the name

of the whole human race, and on December
8th following he solemnly renewed that
Consecration in St. Peters.

Consecrating is making sacred, is
setting apart for God a holy work, is in-
vesting with a sacred mission. A thing
that is consecrated, a chalice or other
sacred vessel, a church should ~~not~~ be
defiled, should not be put to profane use.
We consecrate ourselves to our lady because
to serve our lady is to serve God. ^{There is God}
interests are wholly the interests of his ^{kingdom}
There is none so close to God as Mary; all
God's graces to mankind flow through her
as channel. Her motherly care extends
to all men, but chiefly to those who have
consecrated themselves to her and who have
pledged to become holy for her work. Then
she protects from the world's contagion and
gives many temptations; for them she obtains
many ^{rich} ~~successful~~ graces; and to them she
gives her motherly assistance for ever accom-
panying in the path of salvation.

What duties does the consecration impose
on Mary's devoted children? They should
make themselves our lady's knights, our
lady's visible instruments on this earth.
As her knights they would ever defend her
honour and privileges; they would work to
kindle in others as great a devotion to ~~her~~
her as they ^{themselves} have. As her visible
instruments, they would strive to bring
her sanctifying influence to other men.
They would as it were continue her life
on this earth, and bring many to nearer to
her Divine Son as she herself would have

done if she were still on this earth.
The Commemoration to our Lady is not an
empty formula once said and then for-
gotten. It is a life-long dedication;
it is undertaking a sacred mission;
it is making ourselves God's soldiers to
fight God's battles in ourselves and in others
under Mary's banner, with her protection
and help.

Fasts of our Lady.

The many fasts of our Lady which
Holy Church celebrates throughout the
year are excellent occasions for us to
show our love to our and honour to our
Lady. There are at least two or three and
often as many as four or six of our Lady's
fasts in each month. There are fasts
to recall the chief mysteries of her life, her
great prerogatives, her special titles,
her famous apparition. The ~~greater~~
fasts like Immaculate Conception (~~Sept 8~~)
Nativity (~~Sept 8~~) Holy Name (~~Sept 14~~)
The ~~St.~~ Presentation (~~Feb 2~~) Annuncia-
tion, Christmas, Purification, Ascen-
sion enable us to meditate ^{on} the
~~whole~~ main events of our Lady's earthly life,
and thank God for innumerable graces which
God has been bestowed upon her for her and
our benefit. Her special titles to our
love and devotion are honoured through
fasts like Our Lady Help of Christians,
Our ~~St.~~ Mediatrix of all graces, Mother of
Sorrows, Our Lady of good Council,
Queen of the Holy Rosary. The fast of
the ^{Immaculate} Most Pure Heart of Mary has been
recently instituted (~~Sept 22~~) to remind us

of Mary's love for mankind. We have
Hearts of the chief ^{deceptions} in her
honour which are ^{the chief} ^{practices} in
her honour, for example ^{of the Holy Roman}
() of the Scapular ^{Our Lady of mount}
Carmel () of the Way ^{deceptions} (Our
Lady of the Wayside. There are ^{several} feasts
to commemorate this historic apparition.
St. John's, Lourdes, Fatima, La Salette, &
Lourveire, and a thousand other places
Finally, every Saturday of the year,
and in particular, ^{the first} Saturday of
each month are ^{in a way} feasts in our Lady's
honour.

We should strive to celebrate in a
fitting manner at least the major feasts
of our Lady if not all of them.
Love should teach us how best to cele-
brate these feasts. Confession and Com-
munion, a few special prayers, a
visit to our Lady's altar or shrine, bringing
flowers to decorate her shrine, perhaps
a novena in preparation for the feast -
all these may be suggested. If we have
a genuine love for our Lady we shall not
easily satisfy ourselves that we have done
more than enough for her.

The month of May

Catholic practice ^{was} in every land
has consecrated the month of May to the
honour of our Lady. The devotion had
its beginning in Rome at a shrine of our
Lady called 'Our Lady of the Wayside'.
St. Ignatius ^{found} of Loyola had a great
^{devotion} to this shrine, and used to come
here quite often ^{to say} ~~to say~~ the Holy Mass.

Following the example of St. Ignatius
Many people of Rome also began to
be devoted to our lady of the Way side. They
organized processions and ^{special} prayers
throughout the month of May during which
the feast of our lady of the Way side occurred.
~~Thus arose the custom of May processions.~~
Thus arose the custom of May processions.
The custom spread from Rome to
the Catholic countries of Europe, and
through the missionaries it spread to the
Catholic communities in various foreign
lands.

The May devotion ^{is} even more
popular among us Catholics of India
than in many other parts of the world. Our
forefathers learnt of it from the Euro-
pean missionaries ^{at a time when} ~~at a time when~~
the practice was just beginning to be received
with enthusiasm in Europe; and for them
it was one of their first lessons in Catholic
piety.

Let us ^{be} true to the memory of our
forefathers who often had to make great
sacrifices in order to receive the faith, and
to the memory of the heroic missionaries
who first preached the faith to us. The May
devotion should be like a precious heir-
loom to us. ~~Decorating~~ ^{we will} our lady's picture
or statue in our houses with May flowers
and garlands; gathering before all the
members of the family will gather before it
to ~~receive~~ ^{ask} ~~hear~~ ^{to} ~~about~~ ^{and} our lady, ~~to~~ ^{to} receive
special prayers together. We will organize
processions to our lady's shrines; we
will recite the daily family rosary with
a greater fervour during May; and we
will hear Mass and receive Communion

more frequently.

May is our Lady's month. Our love and devotion will discover ever new means of showing honouring the Queen of May. Processions, academies etc.

Public functions ^{we can honour our} ~~public functions~~ ^{Lady's feast through} ~~public functions~~ ^{manifestations of our faith} such as ^{great} pilgrimages to our Lady's shrines and grottoes, ^{and feasts} ~~public~~ processions on her great feasts, especially on the feast of our Lady of Lourdes, academies and conferences, which hymns are sung in her honour and essays are ^{explaining} read on her great privileges.

Men are social beings. Hence they should show their religion not only as individuals and in private, but also as groups and in public. Public manifestation of our religious sentiments is an example to others, is a proof of our earnestness and fervour, and is a means to strengthen us in religious practices.

We are not pure spirits; we are not disembodied souls without a body. As in worshipping God so also in honouring our Lady it is not our souls alone that have to take part. Prayer which is the raising of the soul to God is indeed an excellent means of showing honour; hence we have spoken of our the Rosary, the Angelus and other prayers. But prayer is not the only means. The whole of our human being, all our faculties must unite in honouring our Lady. We sing hymns to her and thus our voice will praise her. We go in orderly procession

to her shrines, and thus our bodies honour
her. We prepare hymns and prayers
on her, we read them in public before
our companions, and thus we increase
our knowledge and that of others about
our Lady. Love grows out of knowledge.

~~There~~ Our ^{Lady's} academies are an
means for ^{showing} our love for our
Lady publicly how we honour and love
our Lady. ^{Fourth Week}

^{24th Day} Love inspires Confidence.
~~Recommend to her protection~~
The Crusader recommends to our Lady's protection.
^{25th Day} The Eucharistic Crusade.

The Eucharistic Crusade is an asso-
ciation which our Lady protects under
her motherly mantle. It is a section
of the Apostleship of prayer, and hence
it turns our whole life into a prayer and
an act of apostolate. It is the Eucharistic
section and hence it fosters in us all
a great love for the Eucharist; it trains
us to receive Communion ^{with} and
with greater fervour and more frequently,
if possible, every day. The third motto
of our Crusade is Sacrifice; through
our sacrifices, great and small, all
done through a deep love for our Lord,
we train ourselves in self-conquest,
we conquer our evil tendencies, we gain
merit for heaven, we draw God's blessing
on our work of apostolate. } Our Crusade.

has been called the primary school
of Catholic Action. Our fourth motto
is Apostolate. By living this motto we
take our share as far as we can in the
apostolate of the Church, of the priests and
bishops. This is Catholic action, which we
perform through timely words, kind deeds,
and the example of a good life.

An association with such splendid
watchwords - Prayer, Communion, Sa-
crifice, Apostolate - which has hundreds
of thousands of members all over the
world, which is such a tremendous power
for good, needs continually many graces
from God in order to carry on its work
perfectly. Let us pray to our Lady to obtain
these graces for the Crusade. Let us pray
to her to for our Director General, our
national and diocesan Priests, our
national Secretaries and our promoters,
for all those who work for the good of the
Crusade. Let us pray to our Lady espe-
cially for each and every one of the mem-
bers that we may all be perfect Crusaders.

The Church.

all the members of the
Mary is the mother of Christ. The Church as
she is the mother of Christ. The Church is
the mystical body of Christ; it is the union
of ~~the~~ all those ^{by whom} in which flows the
living sap of the true vine; it is the ~~the~~ and
vital organism which grows in time
and space in virtue of the life of grace

merited for it by Christ; it is the
Visible Society to which has been
entrusted the saving mission of the
Redeemer. Mary watches over the
Church with a mother's care and soli-
citude as she watched over Jesus in
his cradle. At the foot of the Cross she
received in the person of St. John all
Christians as her children. On Pentecost
Day she presided over the College of
Apostles when they received the Holy
Ghost and were inspired with the power to
found the Church. In the years that followed
until her assumption she watched over
the nascent Church, & comforting it in
trials, strengthening it in the spirit of
Christ. And down through the centuries
Mary has continued her watchfulness
and care. The innumerable miracles
she has worked to protect the Church
from her enemies, her ~~merciful~~
& unflinching assistance to saints and
sinners and souls in their last agony,
her many apparitions like those of Lourdes
and Fatima, are all proofs of her
unfailing solicitude for the Church.

At the present time the Church needs
Mary's intercession more than ever
before. The ravages of the war have struck
down most fallen been felt most bitterly
by those countries of Europe which are
predominantly Catholic. ^{The} missionary

effort of the Church faces a grave crisis due to lack of men. Anti-religious propaganda and the prevalent materialism have sapped the religious fervour of many thousands. Moral decadence seems to have reached the worst depths.

Let us pray earnestly for the Church. For the last ~~two~~ ^{seven} years ~~the~~ ^{our} Holy Father the Pope has been asking us children repeatedly to pray to our Lady for the welfare of our Church.

The Pope, our Bishops, priests, etc.
Pastors of the Church

The Church is God's Army; its Captain and head is Christ. But.

As we pray for the Church we must pray also for the ~~thousands of men and women~~ ^{the Pope} who have given themselves to God for carrying out the work of the Church, those whom God has pleased to govern the Church. First among these comes our Holy Father the Pope, Christ's Vicar on earth. On him rests the care of the whole Church; from him comes guidance for the work of the Church in every part of the world. He regards the Crusaders as his special picked army because they always rally round him and pray for his intentions. He needs the help of the many prayers of the Crusaders to carry on his ~~own~~ ^{out} heavy responsibilities.

We must pray also for our bishops. They are the successors of the Apostles. On them rests the government of particular dioceses. They teach with the authority of the Church. They Crusaders ever show great esteem and respect for their

bishops and obey their wishes as
God's own.

Under the bishops come the priests.
The priest is a mediator between heaven
and earth. His work is to sanctify
souls, to offer sacrifices, to exhort to
repentance, to absolve from sins,
to teach and to guide. Our priests are
the immediate superiors for each
group of the Crusade army.

Besides the ^{pastors of the Church} there are numerous
other men and women who help in
the work of their Church. They have
dedicated their whole lives to God and have
bound themselves by the religious vows.
They are the Brothers and the Sisters.
They render most precious help to the
work and progress of the Church either
by prayer, as do the cloistered nuns, or
through active service, in educating
the young, in social work, in helping
the missionaries.

For all these men and women ^{of God} for
all their heroic labours, we Crusaders
must pray to the Blessed Virgin. They do
a work which is most dear to her. Ask our
Lady to protect them all under her mis-
teribly mantle, to shower on them plenti-
ful graces, to inspire, console and strengthen
them in their work.

Our Country.

Is it wrong for us to love our country
and pray for it? We Catholics of India
have often been accused of not loving
our country, of not being patriotic.

If there is any truth in this we are certainly failing in a duty, ~~which~~ are not like the Catholics of other countries, or say of Europe. Patriotism is a duty. We must love the country in which we were born and the people among whom we live. The Indian Congress of Madras sanctioned a beautiful prayer "Imma-Culate Heart of Mary, pray for India."

Our country needs prayers; it needs the powerful intercession of the Mother of God. ~~It~~ presents two vast problems for which no solution can be reached except through God's abundant help and graces. These problems are the social problem and the religious problem.

The Popes have repeatedly asked us ^{Catholics} to study the social evils of our times and to help to remedy them. Perhaps in no country social evils are so rampant as in India. ^{Turks} Imagine a country of 400 million people, that is, one-fifth of the whole human race. The vast majority of these people have not one square meal a day. ~~They are nearly dead;~~ they have no education whatsoever. They are even the victims of cruel landlords and ~~other~~ ^{selfish} rulers. Sixty million of these are people are untouchables, men who live on a subhuman level. Leaders of ~~these~~ nations speak of the human dignity and the rights of the human person. But is there any right of the human person that is not denied to these poor, down-trodden people of India's villages? What human

remain when men suffer.
Dignity can they be ~~kept~~ bereft aye
physical misery.

This is a great evil for which a re-
medy must be found. It is impossible
for men to think sufficiently of God
and moral living when their physical
sufferings are so great.

Let us repeat fervently: "Immacu-
late Heart of Mary, pray for India." May
the Holy Mother of God help our social
planners to find a remedy for these great
evils.

Our Missions

The social evils of our country are
great indeed. But the fact that only
^{millions} four ^{of our} out of the four hundred millions
know the true religion and are on the
sure way to eternal salvation is some-
thing to cause us deep dismay. Chris-
tianity was brought to India in the very
first century by one of those Apostles
who heard from the mouth of our Lord
Himself the command: "Go and teach all
nations." Since the sixteenth century
thousands of heroic and saintly mission-
aries have come to preach the faith in
our land and several of them like St.
John de Brito sealed with their blood
the faith they preached. Today every part
of our vast subcontinent, including
even forbidden Nepal where no religious
Christian missionary may enter, has
been partitioned out into mission districts
and vicariates and entrusted to various

missionary bodies. But it is a very sad truth that ~~the~~ the work of conversion meets with tremendous opposition and is proceeding only very slowly. We Catholics are still only a mere handful in the Country and are confined mostly to the extreme south and the western coast. In north and Central India, with the sole exception of Chotanagpur, one would have to travel many hundreds of miles before seeing a Catholic church or a missionary.

"Immaculate Heart of Mary, pray for India". When we repeat this ejaculation we must think chiefly of our missions. Conversion is a work of God's grace. Pray our Lady fervently to obtain from her Son abundant graces so that all these millions steeped in the paganism and Islam may open their eyes to the saving light of truth.

Our Parents and relatives

Every child loves his mother and father. This love is a most beautiful instinct that God has planted in your heart. Under God it is to them that you owe whatever you are and have - your very body, your health, your comforts, your enjoyments. With most tender and affectionate care they watch over you. Their greatest ambition is to see you good and healthy and happy, and developing towards a ~~to~~ fine future. You would be

instantly to their mother. We will run to
our Heavenly Mother when assailed by
temptations, when saddened by failure,
when suffering from pain, or disease,
when discouraged by our inability to become
better and holier. We will tell her with
a child's frankness how proud, stubborn,
selfish, cowardly, lazy, ~~weak~~ susceptible
we sometimes are. We will tell her of
also of whatever we want for our body
and mind, a ^{stronger health} ~~greater strength~~, a better
success in studies, a more pleasing
disposition, ^{a stronger character}. Daily we will grow in our
devotion to our Lady and in our trust-
ful confidence in her.

First we must love her ever more
ardently. Her titles to our love are so
very great.

Secondly we must prove our love by
imitating her virtues. Her humility
and purity, her love for God and zeal for
souls, and her other virtues are each an
admirable object lesson for us.

Thirdly we must honour her. Many
excellent practices of devotion in our Lady's
honour are in use in the Church. We must
~~choose what~~ value them all, and use
them according as we are able, remem-
bering that it is not the length of time but the
fervour of love that counts.

Fourthly we must recommend to our
Lady all the intentions which are dear to
us. We must place under her motherly
protection our country and our missions

the Church and all its visible representa-
tives, our Cousins, our Relatives and
ourselves. These are interests dear to our
hearts as well. Imitate Our Lady's Virtues
~~Love leads to~~ ~~imitation~~ ~~Let us imitate her~~ ~~Love~~

Love leads to imitation. We have
seen the many reasons we have of loving
our Lady. But our love must not be a
mere sentiment of the heart; it must be
real; it must transform our lives to be
Mary-like. Imitation of our Lady's
virtues is the natural result of our love
for our Lady; for our love teaches us to
admire our Lady's virtues; and the
desire to possess what we admire is na-
tural to the human ~~and~~ man. Imitation
of her virtues is also a proof of our
love. it is an arduous work, requiring
great self-sacrifice and ~~many~~ gener-
osity. Fire proves gold; sacrifice proves
love. Imitation of our Lady's virtues
is also made easy by love. Such high
virtues would be entirely beyond our
reach if we were left by ourselves. But
because we love Mary we are not am-
bly ourselves. Love shown in mutual
giving. As we give to our Lady the powers
of our soul to be fashioned and adorned by
her, so she gives to us her help, her ~~the~~ powerful
value of her intercession, and the ~~stimulus~~
loving sublime example of her own ~~life~~
Thus what naturally would be impossible
becomes supernaturally easy.

Imitation of our lady's virtues is not something complete in itself. Our lady is for us the way that leads to her Son. The sublime exemplar for a Christian's life is the God-man Jesus Christ. Mary's virtues are but a reflection of those of her divine Son; it is the most perfect that there can be in any merely human being. It is a copy that should guide our steps to the original. Ad Jesum per Mariam - To Jesus through

Mary. Love is shown in practices of devotion.
16th Honour our Lady.

We love our lady. We desire to imitate her virtues. But this love and this resolve are not to be merely in words; they must rise from the depths of our heart. A practical proof of our sincerity is seen in our desire to honour our lady through our prayers and other devotions.

Caroline tradition has made us familiar with many forms of devotional practices in honour of our lady. During the following week we shall study a few of them in detail separately. This will help to set a great value on them and to use them more in a more fruitful manner.

It is not necessary that we should load ourselves with ever new devotions or fill our time with them, much less that we should neglect our duty for the sake of extra devotions. But we should by all means have a certain number of devotions, since they help us to keep our love alive and obtain for us many favours from

our Lady. These devotions are a natural
way in which our desire to honour
our Lady ~~form~~ manifests itself.

In all prayers and external devotions
we should keep in mind that it is not
their length of time or their number that
matters, but the fervour with which they
are offered. Our prayers should be
flaming arrows ~~that~~ piercing the heavens.
They should be made with a great love,
with attention to the meaning of what
we say, and with a becoming reverence
in our posture and way of saying them.
Thus alone will they be true means of
honouring our Lady. Inattentive, distracted,
careless prayer, and devotional practices
performed just to be seen by others are
more a dishonour than an honour.

Love ~~for~~ Confidence
Recommendation then impure

When we love our Lady, we strive to imitate
her virtues; we pay her honour and do
image through our devotional exercises. ¹
And there not draw some favours and
graces that we would like to ask of her?
Are there not some intentions dear to
our hearts which we would recommend
to her? Her intercession is most power-
ful before the throne of God. She loves us
and likes to listen to our prayers. St.
Bernard assures us that no one
never was it known that any one
who fled to Mary's protection, implored
her help and sought her intercession,

was left unaided.

What are the interests we would
recommend to her
~~to be~~ ~~under~~ ~~her~~ ~~motherly~~ ~~months~~? Will
we think selfishly of our own petty
selves alone, or will we enlarge our vision
and make our own all God's interests
in this wide world? ~~The~~ Our Lady will
be pleased to see us forgetting ourselves
for the sake of others. The Church and all
who have been appointed to rule it, our
dear country so poor, so disunited,
so steeped in the darkness of error, our
parents Eucharistic Crusade which
is so powerful an instrument for
promoting God's glory, our parents and
relatives who from whom we receive so
much love and care, and lastly our own
selves — all should have their place in
our prayer. In all and through all God's
name must be sanctified, God's kingdom
should be done, God's will should be done.

①
Here all this inspires us with a
great confidence in our Lady's power
of intercession.

The lost sheep.

The shepherd is on the trail of search —

2 The ninety-nine in the fold are safe;

2 For them his heart feels no pang.

2 But for the one that is lost,

4 His love is pining,

4 His heart is bleeding.

Over steep and craggy paths,

2 Footsore and weary, he winds his way.

His flickering lantern thinly splits the
Blanket of darkness,

2 It warns him off the yawning charms and
the misty fatal fall;

2 But never not to reach the distant scene
behind the misty night.

2 In shrill sharp tones he calls his cherished

2 Sheep by name,

2 But nought answers his ~~call~~ ^{call} — save:

2 ~~And~~ the ~~howling~~ ^{howling} wind ~~in~~ ⁱⁿ the
mountain cave, and

4 The torrent roaring ~~over~~ ⁱⁿ the rocky deep
Cascades pouring.

2 The wild ~~beats~~

2 The hours of the night blowly drag on;

2 And the vain search of bleeding feet still
continues, keeps on.

2 The shepherd's voice calls again and again;

2 While his heart gently chides the foolish
wanderer.

2 At least a feeble bleat ~~from~~ ^{from} the
distant depths ~~falls~~ ^{falls} on his ear.

2 With eager steps he rushes forwards and
downwards,

2 Over the ~~long~~ ^{long} ~~and~~ ^{and} slippery
downwards where he heard the answer.

2 His heart throbs for joy

2 As he sees this beloved sheep

Caught in the bramble, at the edge of the abyss,
Looking up at his lovely face and outstretched
arms.

- O Jesus, Shepherd of souls,
the ~~lost~~ ^{lost} sheep that strayed from
thy fold,
Who caused thee such travail,
Take me back into thy fold;
Never and shall I a wanderer be.

The Hands of Christ

- Hands hardened by the grip of strong tools
○ Hand that split and shaped the unyielding
wood,
○ Hands that in later years, all Palestine
saw raised in benediction,
That blessed and broke the bread for hungry
thousands on the grassy turf,
That ~~was~~ ^{was} ~~in~~ ⁱⁿ ~~folded~~ ^{folded} ~~in~~ ⁱⁿ ~~children~~ ^{children} ~~where~~
their mothers brought ^{or sent} ~~them~~ ^{up} ~~the~~ ^{the} ~~hills~~ ^{hills},
That touched the blind man's eye restoring
sight,
That for innumerable miracles issued the
Sign of Command
That ~~raised~~ ^{raised} the weeping widow's son from the
~~bed~~ ^{grave} to give him back alive. Death's
○ Hands, Divine Hands, outstretched in wel-
coming call:
"Come to me, all ye that labour."
Redeeming hands, outstretched again on
Calvary,
Wounded by nails, fixed to the wood, upraised
in pleading for sin.

Hands of the God-man, powerful to
strike or save.

Hands of Christ, Hands of man's best friend
a maker, friend, ~~brother~~, leader, brother,
friend.

Hands that will fold me in eternal embrace,
never more to be parted,

When death breaks the coils of time,
and my soul wings its upward flight.

How to hear Mass - In union with the
whole Christ.
The Mass is principally the offering of Christ to
by Christ.

- but not of it alone, not by it alone.

- The whole mystical body of Christ is offered,
itself in and through Christ.

One visible representative at the altar is
the priest, another Christ.

Chosen from among men to offer sacrifices
and prayers

having his hands anointed by the holy
Chrism, his soul sealed by the sacramental
seal.

He raises the host and the chalice to heaven,
in the name of the Church,
bearing the person of Christ.

Let us make our own that particular
intention for which he offers the Mass

- some spiritual or temporal favour
to be obtained for some one

- the release of some soul from purgatory.

Let us pray for the priest, that through his
saintliness and devotion

he may edify the Church,

make the offering more pleasing in

God's sight,
Draw down God's graces more abundantly.
Closely associated with the priest are the faithful,
and in particular those actually hearing
the mass —

all living branches of the true Vine,
all members of the one Mystical Body,
all animated by the same life, ^{partake} ~~take~~ ^{of} the same table, to end to the same goal.

All have their special needs and prayers.
Let us make them our own, and recommend
them to God.

Let us pray for an increase of divine love
in each of soul,
that sin be conquered,
that the fruits of the mass reach each soul
and no barrier be raised against them.

Reparation for sin

Sin is the violation of the right order
which God had established.

By sin man threw away the priceless gift
of the supernatural

Sinful mankind is a sorely diseased organism,
like a ^{poisoned} plant of which all branches are

broken,
like a king's son who had swallowed sui-
cidal poison.

Remedy cannot come from without;
A new govern of life must sprout from within
— to repair the broken branches
— to deaden the effects of the poison.

God willed eminent reparation for man-
kind;

And thence decreed Christ's incarnation,
and the redeeming sacrifice of Calvary.

Christ is mankind's sole repairer.

Heb 9, 11 & 12

The Mass is the re-enacting of Christ's redemptive sacrifice.

Through the Mass is applied to each ~~each~~ soul ~~man~~ the effects of the immament reparation.

Are these effects reaching my soul as well?

Am I in fit condition to benefit by them?

Is there sorrow for sin in my heart?

Do I long ardently for that my sins be washed away in the Blood of the Lamb?

Do I pray also for the sinners of all the world

that repaired they all repent of their sins, that all be repaired by Christ.

Thus shall the whole organism be renewed from within.

The broken plants shall yield flower and fruit in abundance.

The King Children of the regal line shall enter into their inheritance.

Mass and Thanksgiving

Thanksgiving should be man's unceasing hymn.

Wherever he turns turns his looks or thoughts, Outside him or inside, above or below, Nought meets him but says to him:

"We are not ~~thine~~ ^{yours} by right;

We are a free gift - from God to thee. ^{you}

Thou art floating midst love-tokens,

All ~~thou~~ he sets his heart on, and all he

strives for,

All ~~thou~~ he glories in, his love's whole substance,

His part and its achievements, of his
future and its hopes,

(Everything, sin excepted)

So from God's bountiful hands, stamped
with the seal of love.

Himself, his being and destiny are the
supremest of love-tokens.

"What Quid retribuam Domino? What
return shall I make to the Lord for all
He has done for me?"

There is nothing I can give that will be
a fit thanksgiving.

My whole-hearted service is so full of
imperfection.

My prayers and thanksgive praises of
gratitude are so full of distractions.

And whatever ^{love} I have is but in strict
justice due to him?

"I will receive take up the Chalice of sal-
vation, and call upon the name of the
Lord."

Eucharist, the very name means a giving
of thanks.

Jesus in the Host is given to us, is ours.

We raise Him up, we offer Him, a
gift of infinite value,

-the the only fitting token of gratitude.

For myself, and for all the world,

for thousands of men, who receive but
think not of saying a 'thank you';

for thousands who ~~do~~ give back to God
only sin and ingratitude in return,

For all

That we offer this Holy Mass, this
unspeared Victim, God's only begotten Son.

Praise

"Holy, Holy, Holy, Lord God of Sabbath" is the
unceasing chorus of the Angelic choirs in
heaven.

"Hallowed by Thy name" is the first peti-
tion we are bidden to make in the Lord's
prayer.

All creation sings the praise of God
The laws of the universe proclaim His wisdom
The beauty in flower and landscape and
out show forth His beauty;
Storms and Cataracts and volcanoes speak
of His power

But man should praise God willingly,
not knowingly - God's praise should be
the free service of the human heart.

Man has been created to praise, love and serve
God and thus to attain his destiny.

But many are totally blind to this duty.
To gain wealth, to enjoy pleasure, to ~~rest~~
satisfy every animal craving is all their
goal in life.

Even from ~~the~~ God's faithful servants fall
far too short of their duty.

Their praise arises not from a keen appre-
ciation;

Their love is not pure;

Their service is not whole-hearted.

But there is one who offers a perfect act
of praise, whose service is whole being ~~but~~

but one goal - the ever greater glory
of God.

There is one who expiates for the thousands
who ignore their duty of praise or fall
short of it.

There is one whose ~~name~~ is one of the race of men,
but whose praise is of infinite value.

It is Jesus God-Man, who offered the sacrifice
of Calvary, who renews it daily in the Sacri-
fice of Mass.

The Mass is the most perfect prayer of praise.
To the ^{steady, pure, love-inspired} voice of the devout Kévin, let me
unite my faltering voice; to this perfect
service let me join mine, so half-hearted;
the Mass will satisfy what is lacking in my praise.
Let me offer the Mass also to make up
for the many who are away from God,

Petition

Christ promised us: "Ask and you shall
receive."

Christ showed the infallible means of ob-
taining our prayers - "What so ever you
shall ask in my name the Father will do to
you" - text? ...

In the Mass we pray not only in the name of
Xt.

It is Xt Himself who gathers and offers our
prayers. He is the mediator, the priest
and victim of the sacrifice, the Head of the
Mystical Body

The Mass is man's most efficacious
prayer.

For what shall we pray?

For that special intention for which this
Mass is offered
- some soul in purgatory,

— some spiritual or temporal fa.

Vote for some one of the Congregation.
We may shall pray also for the spiritual
needs of every one of us —

the grace to persevere till death, to be
firm in faith, sinners and true.

For our parents, relatives, friends, for
all to whom we are bound in ties of
gratitude and affection

For our Country, for its true prosperity,
— that ignorance be dispelled, that dis-
ease be healed, that vice be uprooted
— that our poor be no more the helpless
victims of exploiters and profiteers

— that the millions who are in darkness
be brought to the saving light of truth

For the Catholic missions of India — for the
priests, Brothers religious men and wo-
men, lay helpers, all auxiliaries who
labour in them — for the thousands in for-
eign lands whose generosity ^{keeps up} the
missions — for the youth ~~whom~~ ^{to whom}
God gives the vocation to the mission
fields, yet dare not respond.

For the whole Church — the Pope, the bishops,
the priests, all the faithful — that the
message of the Church be received everywhere
— that open and secret persecutions cease

— Are there not some special graces
for myself that I would like to ask for?

The parts of the Mass.

The Mass has two main divisions; an ancient tradition calls them Mass of the Catechumens and Mass of the faithful.

The Mass of the faithful - from after the Credo till the end - has four parts; they are four stages in the development of the Mass Eucharistic

They are: Offertory - beginning at the Offertory prayer
Consecration - beginning at the preface
Communion - beginning at the Paten
Thanksgiving - beginning at the ablutions

These four parts are the four stages of the development of the Eucharistic drama.

the four phases of the unique sacrifice which is the Mass,

the four part essential parts of this supreme act of Corporate worship.

Offertory

The priest offers the bread and wine:

Not as a private individual but as a sacred minister of the Church - hence in the Church's name;

Not an offering from himself alone, but from all those present in the Mass, from all the faithful.

Prayer at the oblation of the Host: "For my sins... for all here present, for all the faithful living and dead"

This offering is in itself of little value; but it is a symbol of something more precious - namely our own selves.

Offering is a token of our total dedication
to God's service - an act of adoration,
praise and thanksgiving.

"In the spirit of humility and in a con-
trite heart let us be received by thee, O Lord.

But ~~none~~ no one but who is pure from all
stain is fit to be received by God.

Hence the washing of hands is a sign
of the inner purification expected of every
one taking part in the Mass.

The priest says: "Pray, brethren that my
sacrifice and yours may be acceptable
to God the Father Almighty."

My sacrifice and yours: Many grains of
wheat ^{combined} join ~~to~~ make the host; many
grapes of are crushed to yield the wine.

Many souls are represented in the offering.
It is a pure unspotted host, the gift from
and the symbol of souls washed free from
sin.

The wine is mixed with ^{a drop of} water, and we pray
that in like manner our humanity
may participate in the divinity of Christ
God made man.

The rest of the Mass will show in what
sublime manner this participation is to
be effected.

Consecration

"Lift up your hearts," says the priest; and the
people answers in the name of all present:
"We have lifted them up to the Lord."

Consecration is the most solemn part of the
Mass; it is prefaced by a prayer of praise:

"Holy, Holy, Holy"

We affirm once more our union with the

angelic hosts of angels, with the whole Church
triumphant, triumphant and militant.

The priest says: "We beseech thee, therefore,
O Lord, graciously to accept this oblation
of our service" (*Hanc igitur*)

But our oblation is but bread and wine;
a gift of poor value.

Christ now truly works a miracle; He
transforms our oblation into Body and
Blood. He repeats through the visible
priest the action He did at the last supper.

"This is my Body. This is my Blood."

It is our oblation; it is we who placed
the bread and wine on the altar.

It is a gift worthy of God — the only gift
worthy of God — the immaculate Lamb of God.

Christ offers it to the eternal Father, not
Himself alone, but along with all the members
of His mystical Body, with all the faithful
present.

Christ re-enacts the sacrifice of Calvary
for the redemption ^{from} of sin, for imparting to
us the supernatural life.

"Wherefore calling to mind the blessed
Passion of Christ, we offer this pure Victim
the Holy Bread — the Chalice of salvation"
(*Unde et memores*)

And by the merits of this passion great
oblation we pray for the Church suffering
and for our own selves (*Nobis quoque*)

Then follows the small elevation. The
priest, — another bearing Christ's person,
lifts up the Body and Blood of Christ to

to and offers it to the eternal Father;
and he says meanwhile a short prayer
that condenses the whole purpose of the
Mass as of the Sacrifice of Calvary: that
we might be blessed and sanctified, and
that all honour and glory be given to God
— (Per ipsum et cum ipso et in ipso)

We ^{to affirm} our solidarity with Christ.
The Mass is the offering of the whole Christ
by the whole Christ. Our own selves,
represented by our gifts, bread and wine,
are transformed and offered in and through
Christ.

The next stage will show how complete
that transformation is completed.

Communion

In the Offertory we offered our gifts
and our selves to God.

In the Consecration, Christ transformed
these, made them of infinite value,
and presented them ~~and us~~ to God.

Thus ~~to~~ was our gift-giving to God made
through X^t.

Communion is God's gift-giving to us, and
is also made through X^t.

It is the supremest of God's gifts, being His
only begotten Son Himself.

By this, God sets the seal on our sacrifice.
He gives us the token ^{that} of our sacrifice ^{has been} ~~being~~
accepted.

We begin this part of the Mass with
the prayer Christ Himself taught us:

"Our Father . . . Give us this day our daily
bread."

Other prayers follow in which we ask
for the special favours we expect from

Holy Communion — Freedom from sin,
peace among ourselves, adherence to
the Commandments, and above all life ever-
lasting.

"Faire the living bread come down from
heaven. If any one eat of this bread, He
shall live for ever", Christ had said.

The priest receives Communion himself,
and then in Christ's name, bearing Christ's
person, he distributes Communion to the
faithful, ~~He says~~ saying the while to each:
"may the body of our Lord Jesus Christ keep
thy soul to life everlasting."

Life everlasting is the life of union with
God. Man is unfit by his ^{own nature} ~~own nature~~ for ~~that~~ life;
he has to be elevated to the
supernatural: he has to be given the life of
Grace.

The life of grace was merited for us by His
sacrifice of Calvary. It is transmitted to
us through the action of Christ on our souls,
the sacraments, and chiefly by the greatest
of the sacraments the Eucharist.

The Mass which is a renewal of Calvary
applies to our souls the Grace He merited
by His sacrifice. The Eucharist is the greatest
of the Sacraments because it brings us
closest to the Source of grace; it makes us
one with Him.

Christ's God's gift - giving to us in the Mass
is God Himself and what He brings, ~~even~~ namely
an increase of the supernatural life of the
soul, a guarantee for life everlasting.
This is the return for our poor gift-giving of
bread and wine.

Most wonderful transaction! Supreme

Comdeensionion!

How our hearts must overflow with
gratitude!

The next part will show how our gra-
titude must be proved.

Thanksgiving

The last part of the Mass is the Thanksgiving

The priest says: Dominus vobiscum
(The Lord be with you) and then ~~reads~~ reads
the Post-Communion - the prayer of thank-
sgiving and petition.

We thank for the Supreme gift given to us;

We thank for ^{our} participation in the Mass

The priest says: Dominus vobiscum and
gives the words of dismissal: Ita, misera est;
(God, the Mass is over.)

We are sent out, to carry Christ. We are asked
to go forth into the world, but not alone.

Christ is with us: He will take hold of our
feebles; ^{He will} ~~hope~~ our lives according to His
beautiful ideal; He will work in ~~the~~ and
shine through us.

The priest blesses the people in God's name.

He says once again: Dominus vobiscum
and reads ~~the~~ St John's ^{evangelic} account
of the divine plan of Incarnation.

"^{He was} ~~Christ~~ the true light ^{that} shineth in darkness.
He was in the world, and the world knew
him not.

So as many as received Him He gave the
power to become children of God"

My true thanksgiving will be to let
Christ shine in the darkness through me -

Again your presence was near me;
And my childhood's ^{prayer} prayer was raised to

~~Teach you of for~~
~~Guide of my searching mind,~~
~~Moulder of my Conscience,~~
~~Guide through life's winding path.~~
Guide for my winding path,
Moulder of my Conscience,
Teacher of my mind's searching thoughts.

Through life's waxing and waning,
In the morning of youth, when I am led
Forward on the wings of hope,
At mid-day, when wide horizons open,
As when the labour and the heat fall to
my lot,
In life's decline, when the shadows lengthen
When wearily I lean against my staff,
You still continue by my side,
Strengthening, Comforting, guiding,
Never parting Company, ever ready to aid,
Comfort in all sorrow,
Strength in all trials,
Hope and ~~reassuring~~ joy of all my
Goal of all my endeavour.

And at last in the dusk and sunset of life,
When all light shall fade,
When my eyes shall close in sleep eternal,
May you still be beside me,
And may my sleep be the waking to thy
Your infinite blissful ending day.

How God's Presence.

Thou art near, and yet Thou art far away.
When ~~the~~ ^{the} hour of silent prayer draws me apart,
And all ~~the~~ ^{the} thoughts are collected as the

petals of a fragrant bud;
When sorrow comes like the thick, black
clouds of July rains,
And fills the air with the tears of my loneli-
ness;

When love and joy ^{prize} thrill my being, as golden
& shimmer a summer sky,
And ^{Thy} gentle touch on my heart-strings draws
forth a divine melody; —

Then Thou art near, though I see you not,
Nearer than all I hold dear;

Near as the fragrance in the flower,
The water in the rain,
The music in the lyre.

In humble homage I kiss my fingers which
~~have touched~~ Thy feet.

And yet Thou art far away,

As far away as heaven is from earth.
To sight and feeling Thou art nowhere,
And not the faintest whisper of Thy voice
falls on my fleshly ears.

Nature that displays its beauty and grandeur,
Life that floats on its many coloured wings,
Mind that flits through weird realms of thought,

— All these are Thy works;

Thou art in them, but heavily ^{constrained};
Their growth and movement are from
Thy ever-present Care;

And yet how little our senses can perceive
Thee!

In thee we live and move and are;

And yet how easily we can forget Thee!

O! Grant to us, grant to all mankind,
A piercing sense of Thy ~~prec~~ Being, Thy
law and Thy love.
So may we never be led astray by nature's
glamour,
Ever be led forward to Thy love and bliss,
And show to thee the service of grateful,
willing hearts.

To St. Paul.

typed 3

Dear Saint Paul,

You who soared on wings of haste
Beyond the reach of life's common strife,
What shall ^{we} most praise in you? ^{etc.}
What most admire?

What shall ^{we} call the greatest jewel in your
Crown of glory?

Amethysts and emeralds are prodigally
strown across your blazing trail;
These gathered by angels' hands and set
in ~~order~~ ^{beauty} make your unparalleled crown.
Their brilliance has not ~~to~~ dimmed through
the ages;

Nor their memory ever faded from Christian
hearts and minds.

Through wide lands of unknown terrors
& you carried the word of truth;
Your conquering quest shunned not the
stormy seas, not the hostile crowds;
Barriers of race and culture and country
you trampled down;
Jewish pride you crushed; Grecian wisdom
you ~~crushed~~ ^{defied}; Roman power you defied.

Scourged, buffeted, stoned, abandoned as
a dead,

Spideeeked thrice, grappling with the waves,
Loaded with chains, dragged before judges,
Yet ever with burning ardour, spreading

The message of Christ
What fervour ^{you have in} each new trial and effort!

Of brilliant more dazzling was the vision
Which wraps you ⁱⁿ the heaven above,
And shows ^{you} in Seraphim's Company ^{with}
God's secrets which no earthly seer has seen.

And yet, not for ~~all~~ these we admire you most;
Not in these we deem your greatest glory
But in that one phrase you said, —
The core of your existence life:
"For me to live is Christ."

Mother of Sorrows.

All great love ^{you} intertwined with ^{is born of} sorrows
Its pain bitter-sweet:

So wear it with you, Mother of Sorrows.

The fragrant rose blossoms not on a
Stalk of prickly thorns;

Each day's golden ^{sunset} ~~morning~~ is heralded ^{by} the
A black night of gloom, heralds each day's ^{on} ~~gold-~~
en ^{morning} ~~morning~~.

No life springs from the moist soil but through
A seed hidden, crushed, changed to thought;

One ~~glimpse~~ bright-eyed landscape
The tears of rain in ^{the sky} ~~the earth~~ give to the bright-

eyed landscape its cheery smile;
Our greatest triumphs rise from our ~~own~~
eldest trials

And our sweetest songs are those that ring

of grief.

But Mother, what grief was ever as great
as thine?

As you stood by the rough-hewn cross in the
midday darkness,

And watched the living pendent-form ^{Christ} creep toward
a slow death,

As the blood drained from a hundred open wounds,

As the Body sagged from the nails,

As the pale ^{mother} cried out in fever of
thirst,

Didst not you, Mother, ^{half} watching, ^{half} listening,
feel your stricken ^{real} heart broken, crushed?

Did not sorrow's bitter tears of blood ooze out
from your pierced heart?

Get from this sorrow none your life's
sublimest triumphs.

You are to know God's own partook in
redemption's work;

The Channel through which flows to the
world every grace;

The Mother of the human kind;

The Queen of heaven and earth.

All hail to thee, Mother of Sorrows!

All hail thee Coredemptrix, Channel of
graces, &

Bliss'd Eve, Queen of Heaven.

All hail thee Mother of Sorrows.

Deer's

Thy Name

Lybed 3C.

Thy name, O Christ, upon this vellum trace,
With point of fire, with brush of steel.

It is a soul ~~before~~ ^{thy presence} before you, ^{pleads} ~~pleads~~
With one adornment, the eager thirst for
Thy imprint.

Thy name, O Crucified, here trace.

Other names, weird figures, were writ
here,

In years past, black in memory -
Disordered loves and deeds of shame.

Tears of a broken heart have washed them

~~Sharp~~ ^{Sharp} ~~sharp~~ ^{Clean} edge of pain erased the lingering
marks.

All fibres broken, knotted ties cut asunder,

Borne on the wings of ~~scaphim~~ ^{last} ~~phantom~~ ^{phantom} clouds,

Upseest beyond earth's phantom lute,
A ~~mighty~~ ^{loving} love ~~for~~ ^{the} heaves its ~~pleading~~ ^{pleading} sigh -

Thy name, O Love, here trace.

In lines of beauty and strength,

In design perfect, in fire and flame and steel,

In lasting figures, cutting, burning, chiselling,

In proof of total consecration,

In power that shapes and moulds to Thy
hallowed will,

Immutably, sealed for heaven's timeless

& timeless years,

Thy name, O Christ, upon this soul imprint.

Ultimately ^{thy} ~~shall~~ ^{possession} ~~be~~ ^{thine} ~~thine~~ ^{thine}

With self-will curst, & in suffering pu-
rified,

To strident service sanctified,

With Thee, O Jesus, fastened to the cross,

Thy name, O Crucified love, shall mark
it Thine for aye.

Instructions and Meditations for an
eight days' retreat.

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carrying messages - In the
Carpenter, helper, apprentice,
second - later son & successor -
Work is carefully done, but heavy,
clumsy tools - No thanks -
No thought of fees - Alone, because
he can't pay an assistant - Tired,
works against time - Meets the
villagers - Noon with Mary -
Carries the work to the house -
his work is examined - his
work is underpaid - Tries the
shop - This day after day - Is
that all the work for God - Not
architect, or painter - not in
Rome or Athens, but only in the
village - Shall I find some work
below dignity; shall I complain
for a change - How does Jesus
work - grudgingly? He sees in it
his father's will - "Quae placita
sunt ei" - the work didn't matter
being about his father's business
alone matters, his natural likes
were absorbed in the father's will -
Hence joyful application to weary
work. Is it so I work - Do I see
God's will - Do I do it as he work
for me. When I am only another, gap

Let me remember this. Wm James says: Most men hardly employ 1/3 of their energy. We may have seen it e.g. when we have an exam to prepare

Pt III Jesus led a hidden life

'Hidden' was the most striking & characteristic feature - unknown to the great ones of the earth - 30 years of preparation & 3 of work. For 4000 years he was expected; & now he is wasting precious time - Holding light under a bushel? prejudicial to souls? Why not exercise that faculty of speaking as no man ever spoke? But the hour has not yet come. Jesus waits with the greatest peace. A cart wheel repaired with is greater than any work of zeal - God must be served not according to our whims. This long period is the great lesson - When monotony begins to tire, when we see nothing but humdrum, then I must think of Nazareth. Am I content to lead community life. ^{John Buchan says -} The greatest glory given to God in any Christian home was given by a child who did nothing but the ordinary routine.

The med

Jesus at Nazareth 3 other aspects
This is the time for the resolutions -

That is the work of the retreat. Have one definite resolution to be the subject of the par. ex. for 3 or 6 months; the others should be to safeguard the sp. life. They though should be resolutions - not simply to be put on paper or to be shown to the sp. Father. They should be strongly resolved, hence coming from the will. Putting it on paper is just to make it precise; to showing it to the sp. Father is to call him as witness.

— Pr I Jesus leads a life of prayer, self-forgetfulness to constant progress
Pr II To imitate him.

Pr III Prayer

Prayer is the manifestation of the pain we owe to God. See our samples of God - every human home is meant to be a house of prayer. This intention was carried out of Nazareth. There were fixed times when the three gathered together - an example for our common prayers. But at other times, during the work, they were united to God. For Mary & Joseph God was present in more senses than one - For Jesus there was an uninterrupted union with God - in adoration, in spirit & in truth, rejoicing at the thought that God is God, offering the homage of the whole creation, 'thy will be done on earth as in heaven' - in thanksgiving - knowing God's condescension

pain, galling affliction. He could not be more holy - but by human acts multiplied he merited & thus left to our Selves for the Church - drawing the heavenly Father's Complacency.

What progress have I made in natural wisdom? profiting by my mistakes or making the same mistakes again & again. Have I progressed in general knowledge, losing the culture I have acquired. (Has philosophy made me wise or taught me only critique). Acquire new knowledge, but do not forget what we have already. A priest should have a certain degree of culture to be respected by the rest of the Community. Is my reading desultory or is it planned.

What progress have I made supernaturally. I am in duty bound to grow in religious perfection. What has been my growth in spiritual stature. More steadfast in prayer, unwavering resolutions, in religious seriousness - or am I more more distracted, less scrupulous in allowing other occupations to prey upon my religious duties. Am I unscrupulous about the safe-guards of chastity, am I growing in levity. - Am I more faithful to my rules. Do I see within the manifestation of God's will - Am I anxious to

behave like a religious - Have I any special
 aim in doing away with the religious
 habits (of the Scholastic) - Are one clerical
 regular, not regular - Am I frank,
 Compliant in my relations with superiors -
 Do or am I stubborn, suspicious -
 Have I come to be self-sufficient, thinking
 that my ripe judgment of men & things
 is enough. (St. Ignatius would ask a
 child, if there was no adult) Do I go my
 own way in my relations with my immedi-
 ate superiors - Am I more super-natural,
 benevolent, serviceable to my in my re-
 lations with my neighbours - Do I move
 more with my friends only; Do I form spe-
 cial clans - Under the pretence of being
 more free have I done away with back
 to religious decorum which even politeness
 requires - Do I foster good spirit, or am
 I jealous of the popularity of (other preachers
 & teachers) Do I save the reputation of
 others. Am I seeking natural satisfaction
 or the spiritual & intellectual good of my
 words - Am I anxious for duty or personal
 Authority. In my ^{self} esteem Am I more
 humble, less self-indulgent & self-centred.
 Fr. Petit once fell asleep during medita-
 tion & dreamt that he had gone to heaven -
 'Could I not get a place higher up' - 'yes,
 if you make progress' said St. Peter.

- Colleague - to work at our all-round
progress. - One at vicarum. ^{and} make more
like you - in sentiments, words - in con-
formity of heart & conduct. - Grant me to
progress in self-sacrificing devotedness.

Conference

Poverty

Religious life is the answer to the call
'Go, sell what thou hast' - We have
given up all material possession -
But for us poverty is a special feature
We are defined as 'Ex instituto men-
dicans' i. e. 'ex iuncta mendici-
tate vivens' So I must be poor; or
else my stay in religion is a sham.

What to think of poverty? All reli-
gions thought highly of it, e. g., the
Jains, Buddhist, Sanyasis - Stoics &
Cynics among the Greeks - Plato would
have no private property in his republic.

What did St think of it? We have seen
him in Bethlehem; by example he teaches
poverty - born in a stable, laid on straw
- Hardly can we find greater poverty; & it
is what he could have born in regal splen-
dour has chosen; or this is the sign to the
shepherds. At Nazareth he is a poor car-
penter. During the public life he has not
where to lay his head. He was really a
farmer. In death, he shows extreme
poverty - naked on a bare cross & has to
be buried by a stranger.

By precept too he teaches poverty -

He begins his ministry by preaching to the
 poor & this is given as a sign to the dis-
 ciples of the Baptist. The opening words
 are 'beati pauperes' - Mt. Mk x 17-20
 we have the incident of the young man -
 A certain man kneeling before him -
 'Good Master' - "Why Good - Thou
 knowest the commandments" Jesus look-
 ing on him loveth him 'One thing thou
 lackest - Go sell what thou hast... He
 went away sad - 'How hardly can the
 rich enter into the kingdom of God...
 Children, it is easier for a camel...
 Peter said: 'Behold we have left all
 things & followed thee' - 'I say to you -
 whoever has left... Shall have life ever
 lasting' Another striking passage
 is in Mt Ch xii The rich man who ca-
 planned of pulling down his barn -
 'Thou fool, this night thy soul shall be
 required of thee' - Be not solicitous for
 the body - Consider the ravens - Who
 can add a cubit to his stature - Consider
 the lilies. Not even Solomon was clothed
 like one of these - your Father knoweth.
 Seek you first the kingdom of heaven &
 all these things will be added to you. Lay
 by yourselves treasures in heaven... Where
 thy treasure is there thy heart is also.

Riches are not God; they distract us
 from the one thing necessary - It is a philo-
 sophy in that we have here no abiding
 city. To

The true owner claims possession of the object; he keeps & retains it or disposes of it. He can abuse of it or destroy it. We can do nothing of the kind. We cannot claim any right or privilege.

How to practise it in reality? What are the characteristics of poverty? One is poor when he has few things, ^{and has 20-} ~~or have any~~ thing striking about poor these things. Hence in food and clothing let there be nothing we can do without - In travelling let us not be like Lords of the earth. 'Silver and gold I have none' - am I ready to restrict my gifts to the spiritual order.

R 25. is about the fact of our poverty with regard to common life. "Let everyone persuade himself that the meanest things of the house shall be given to him. We have great advantages ^(in the society) everything about food, etc., are managed by special men. If we give up only the tawdry of business transaction, our poverty may be a sham. Our table, bed and clothings, ^(according to St. Ignatius) shall bear the stamp of poverty. Our poverty does not mean actual destitution, because we are an apostolic order; but our Generals invite us to imitate the example of ~~that~~ ^{some think} our saints who lived poor. ^{(The more or} ~~less~~ ^{trip is fine in proportion to the money} spent) In the second part ~~was~~ ^{of the}

rule we are asked to be in the attitude
to accept the meanest things of the house.

If we shun what is troublesome, if we
always ask for the best, we cannot be poor.

How to practise poverty. We must
insist on the fact that a vow is a personal
obligation - It is not the Society which
takes the vow; it is a direct promise from
me to God. Hence I must practise the vow.
It is not sufficient to have the attitude of
following the community. As for (C) endeavor
to do away with the accusation of secular
priests that we have taken the vows, they
observe it) We must be detached, from
trials from everything that trials can give.
Let us not allow things given us to become
necessary & indispensable. In reality too
we must be poor - and (C) become poor
by making the final renunciation, & even
by our first vow which make us dependent
on superiors for whatever we do. A beggar
is necessarily dependent (C) we are ex in.
stituto mendicant) Hence the obvious
sin is disposing of sins without permission.
Hence we have (A 26. We may neither
lend, nor borrow or dispose of things
without permission). There is a certain
amount of humiliation in having to ask,
especially if it is a superior whom we
dislike. We have taken the vow inde:

pendently of this or that superior. We
 have put ourselves in the disposition of
 receiving everything we want from the
 hands of superiors. Let us thank & be
 thankful for all we are given; grumbling
 at a refusal is quite contrary to the
 spirit. Do not presume permissions
 which we think would be refused. It is
 the mind of the Society that we ask permis-
 sion *Soties quotes*. Having recourse to
 superiors often is an excellent thing. Do
 not have the millionaire spirit - Fr.
 Chevrier: sa 'The poor man is satisfied
 with what is given him - He works to earn
 his livelihood - He dreads all that savours
 of luxury - He is serviceable to everybody -
 He is sparing without being stingy. This
 was for men of the world; how true it
 is for religious. *The Lady on Louises*
The Abbess of Mrs F 110 of plates.

111 med The Public Life of our Lord.

St. John says: 'If we were to write
 all that Jesus did, the world cannot con-
 tain the book' - A long life devoted to
 prayer will not suffice; for the present
 we shall take just one characteristic
 aspect - Devotion to the glory of the Father.

Pr I History - After the fast (a long
 retreat) & the public act of humility
 Jesus began to preach.

Pr II A relief map of Palestine - or
 the house of Nazareth where he bids goodbye

to Mary, - or by the will of Sathan

Pr III To learn the secret of our Lord's
Devotedness

Pt I Physically spends himself

The public life is a continuous, relentless
work - at the disposal of any chance
comer - no time set apart for himself.
Never complains of weariness - But he
too could suffer pain, too - He has no
money - no where to lay his head - Thus
unmindful of his comfort spends himself
for the souls - snatching them from sin -
He will lay down his life - He is not rash,
no thoughtless exposure, many a time he
fears Herod or the pharisees - but when
the hour has come he goes to Jerusalem
to Judas - He is a victim for sacrifice -
He makes the best use of the body, & says
it just to continue usefulness - Is it really
for the glory of God that I am so particular
about my health - The disciple is not above
the Master - (All really great missionaries
have spent themselves - Is it really for souls
that I spend myself) What am I doing for souls?

Pt II Jesus sacrifices honour & life for
souls

He undergoes many humiliations -
His kith & kin take him for a lunatic -
Fellow-citizens want to fling him down

a price - His apostles try him by their
 slowness, their Jewish mentality that he
 cannot suffer - they do not grasp the spi-
 ritual nature of his kingdom. They will
 understand when he no more needs their
 sympathy - Jewish people receive him not.
 Common people discuss him in their nar-
 row way, spreading false rumours - Is he
 not a Carpenter, is he not working miracles
 by Beelzebub. They ask him for miracles of
 their choosing, for worldly fame. On the
 part of the leaders, prejudice & hatred.
 He goes about doing good, but they look him
 in proportion to the good he does - They accuse
 him falsely, putting wrong constructions -
 He is a glutton, eats with sinners, does not
 wash hands, a Samaritan - They track his
 steps - They put insidious questions -
 All the while Jesus feels the bitterness of
 it all - He knows he hated tracks him
 where ever he goes, it & it will follow he
 it gets the better of him - But he goes on
 But am I not displeas'd with the ^{tribe}
 slightest diffently - (Have I not sent
 ultimatums to superiors if they change
 my work) we need this indifference to
 ingratitude - Am I ready to work even if
 I find no consolation, no great success.
 At III He Sacrifices even consolations

He is sinless, has every attraction to win the human heart - But after 3 years, the result is dishearteningly wretched. Among the upper classes he has two converts, & they come only at night. Among the people, the converts will soon vociferate for his death. Of the 12, one will betray him, the chief will deny him, & all the rest will take to their heels - Yes failure, uselessness - that is the net result of 3 years of apostolate by God made man in a small field. But so it was decreed - Others would reap where he had sown. His ambition was to kindle the whole world - thwarted, he tries to raise a few sparks - What contrast with my eagerness for flashy success - with my discouragement & pettiness when unsuccessful. But what was the secret? His love for the Father & for the souls - This feeds his souls & keeps the little flame burning - This heals the wounds of men - This should be the last word for me. I shall be an apostle in the measure I forget self, & i. e. in the measure I love God & souls - *Exemplum dedi vobis* - Let us be disinterested - let us not seek reward in mere sensible affection of this pupil or other - we would do harm to ourselves & to them.

Colloquy - to be prepared to meet whatever
suffering or failure it may entail.

VI Day. 1st Med.

The two standards

quinn & evill LV 40
Bolt of Palear

We are placed once more face to face with
the fundamental realities of sp. life.
We saw that God had only one intention
in creating us; he allowed the material
universe to tempt us away from that one
purpose, but God came down to redeem
us, to take us back to God. (St. Ignatius) puts
these facts before us in another form;

After the example of St. Augustine's Two
Cities' St. Ignatius shows two Camps, with
Soldiers - 'He that is not with me is against
me' - Ultimately there will be only heaven
or hell. So all the world is in reality in two
Camps.

Pr I The two leaders selecting, man-
shelling & arranging their troops - Satan
on a throne of fire, countenance terrible
to behold. At near Jerusalem the sacred
city of peace, he is all affable & kind.

Pr II To know, guard ourselves against
the methods of Satan - to be trusty followers
of Christ

Pt I Satan's Standard

His person: on a lofty throne of fire
or smoke - described here in true colours;
but when actually tempting men he
transfigures himself into an angel of light

He sends his emissaries to all parts of the world. His tactics: - first desire of riches as he is wont to do in most cases - hence to pride & to all other vices - Desire of riches is the first step. This is the general policy, but he adapts himself. He gets active by my moral weaknesses, by the creatures I am most fondly attached to. Riches etc. are first presented under the appearance of good - as a means to procure the greater glory of God - Man is after all Lord of the material world - yes, but the rule remains we must use creatures tantum quantum. Riches afford means for satisfying vanity & sensuality, the root causes of evil. Pleasure is presented as means for health; that duty requires us to read many books - but no duty is above natural law. Particular friendship under the garb of charity: 'poor fellow'. Honour too is necessary: 'Curam habe de bono nomine' - the Devil can quote scripture - this drink is not poison, but it may prove too strong for your weak head. His purpose is to draw ~~create~~ men to hell, that I may come to consider creatures more necessary than God. He is the enemy of it, goes about like a roaring lion, seeking whom he may devour.

His person, beautiful above all sons of men. with all the qualities that draw & win the human heart. Let us ask to feel something of his charming personality. He invites vocations to send them to work for souls. We have answered his call. Let us thank him for the call, & ask for grace to persevere. Let us remember when temptations come: 'Lord to whom shall we go' - Men must be drawn to the desire of poverty & contempt, hence for to lead to humility which is the stepping stone to all other virtue - A strange invitation; but it is thus that Christianity has spread. To draw man by offering them poverty & contempt is certainly not a human way of proceeding. But to spread this to others I must first practise it. Do I desire poverty & contempt. [It is the 11th rule. We were asked whether we at least desire to desire poverty & contempt (of the General Examen)] Such a thing cannot be desired naturally, for their own sake - but for X's sake, I am ready to follow wherever he leads, for his work. Omnia possum in eo qui me confortat.

Triple Colloquy to our Lady, our Lord & God the Father, grace to bear poverty & contempt - Ne permitas me separari a te.

I had Three degrees of humility

Three modes of humility - because they are three different ways of showing our subjection to God - are proposed to our consideration when we are busy with our reform - they are three possible attitudes towards God. of text

The most perfect humility - for the better imitation of Christ to choose poverty, contempt, riches - &c.

Fr. Rieraby says: It is here called humility rather than perfection or charity, because we approach God best by the way of humility in the Kingdom, because humility leads to charity & perfection, because pride leads high-spirited men even to the mortal sins. (St. Ignatius) proposes it as a consideration for the whole day, but we take it as a meditation.

Pr I Christ upon the cross

Pr II Grace to live as much as possible in the 3rd degree.

Pr III First mode is to show such subjection as to prefer God's command to any earthly advantage - never to consider any creature more necessary than God - never to consider a mortal sin as a way out of any difficulty. In ordinary circumstances of life we may not be called upon to practise it in a heroic degree

but still conditions can arise - e.g.
 it is necessary that my pupils should take
 a high opinion of me, but I may ^{be} consi-
 der it a tribute - I may have talents,
 but I must not think them the only talents
 worth anything - My brothers have a
 good opinion, encourage me; but let me
 not be niggardly in my esteem of others
 - I must deserve the approval and Con-
 fidence of my superiors; they would
 leave me to my initiative; this may be
 a relief for them; but this may lead to
 laugh; I may feel calumniated when
 they have to draw the reins ^{care & responsibility} - the latitude
 of my life, perhaps greater than perhaps
 if in the world, assurance of being
 ministered to - all this constitutes a posi-
 tion modest but enviable - but I may
 regard it ^{not} as an alms, but as due - hence
 ill-humour, murmur when anything goes
 wrong; an odd kind of beggar - to pass
 for brilliant, to be considered a good teacher,
 to be successful in the special degrees
 I may be ~~to~~ sent for, to secure authority,
 influence in the position I am placed in
 - yes all this is necessary, but not for
 my honour, but for God - Success
 may make me intractable, critical,
 proud - Hence there are many occasions
 to prefer creatures to God - There are
 the less heroic situations when we have to

Choose - More heroic examples we see
in the martyrs, many of whom may
not have been exemplary, but when the
point to the last they chose Christ eg St. Tho-
mas More in England, during the Boxer
rising in China, the first of the three
temptations of our Lord 'Haece omnia tibi
dabo - Quid prodest homini si uni-
versum mundum lucretur - Ask for the
disposition to sacrifice anything - 'Ne
permittas me reparari a te.'

II Pt Second mode. Sacrifice anything
to follow the least manifestations of the
Divine call - To every call 'Si vis' we
say adsum - to every inspiration we
say 'ecce ancilla Domini' - We should
be so attached to God that all earthly goods
are indifferent - Hence we can lose every-
thing rather than commit any deliberate
imperfection - To avoid not only what offends
God, what ~~is~~ would displease God. I had
rather be torn asunder than break the
slightest rule' - said St. John Berchmans.
Hence we always choose what is ad-
m.d.g. Many members of our Society have
reached this degree - Fr. De la Colombe
is the most famous for the vow he took.
Fr. Wm. Doyle wrote: 'Jesus I wish to

give all generously - God wants me to
 put on perfection - I saw that clearly
 during this midnight ~~hour~~ meditation. I
 must cut off all comfort. Can I do it for 5,
 10 years; Jesus asks me to do it only for
 this day. Your love has conquered - I trust in
 you to do what seems almost impossible for
 my cowardly nature" - Ask for the grace to
 do always what pleases him, whatever the
 circumstances - 'I do always the things
 that please him'

III Pt Third Mode: Rather lose every-
 thing than not seek what pleases God -
 Perfect conformity to God's will; & my
 love is so great that I choose what a
 priori pleases him. The supreme object
 of God's complacency is Christ; Christ
 chose to contempt, poverty; I choose the
 same to be the object of your divine com-
 placency, O my God. This third degree is
 the ever recurring cry of the lives of the
 saints - It was the cry of the Apostles -
 'ibant gaudentes' - of the martyrs of
 the first centuries who defied the perse-
 cutors - of St. Catherine of Siena who
 chose of the crown of thorns - of St.
 John of the cross to his crucifix - of St.
 F. Xavier dying on the Sanction - of the
 North American martyrs e. g. Garner -

of St. Peter Claver who chose to be the
slave of slaves - of Bl. Edmund
Campion who wrote the apology to Queen
Elizabeth - 'The expense is reckoned;
the faith was planted; it must be restored'
- of Fr. De Nobili who observed all the
austerities of the Brahmins - of the
Pandara Swamis who had to cut them-
selves away from other fathers - 'Go you
faithful companions' walk on the
royal road of the cross, you are the
outcasts - by the glory of our province -
you are an alien to the sons of your mother;
but you will compel us to be holy, envious
of your ignominy." This is ~~the~~ says
Fr. Baron in Ignatian Spirituality. Fr.
Riekaby says that no educated Christian
should consider himself uncalled for
or incapable of this third degree. To
renounce all suffering is to imperil one's
salvation. This degree places one in
a position of advantage for doing work.
Men of this stamp are necessary to main-
tain the efficiency & vigour of religious
orders. Fr. Wm Doyle wrote 'I will receive
with joy all unpleasant things - rebul-
terments, companions - anything
which is a cross. I wish that these things
may happen to me. Blige, I shall go against

my weak inclination.

Collegium to our Lord to give us the
 courage to live habitually in the third degree.
 It had been proposed to us at the very beginning
 of our religious life - Thus we shall be true
 Socii Jesu.

Conference

Zeal for souls.

We have to glorify God in Time & eter-
 nity; this is the one thing necessary. We
 have come to the Society to do this. God
 is glorified by knowledge or love. And we
 work for the greater glory when we make
 others know & love God - this is zeal - &
 this is my vocation. Zeal means devotion

1) To the cause of God. To work for God's
 glory through a sense of just - It is right
 & reasonable that God should be praised -
 - impelled by an unbounded love; we
 love Him so much that we want all crea-
 tures to love Him - impelled by a sense of
 most of jealousy; we have so truly exposed
 God's cause that whatever touches Him
 touches us in the apple of the eye. Zeal is
 typified by the good angels who stood up
 'Quis ut Deus' - and defended the cause
 of God - It is the attitude of the two
 standards

2) To the cause of X^p - We are devoted to
 Christ, because Christ came down
 for souls - It was a necessity of the
 human state - It was his mandate, mission

I came down to do the will of him
that sent me - My meat is to
do his work - to perfect his work.
The salvation of souls was his aim,
that all religious orders are to carry on
the work of Christ. (The Society with its
motto - A. M. D. G. - works for this in
a special manner) - Zeal is my only
raison d'être - the only necessity of my
profession - If I have no zeal, I am a
sham, a whitened sepulchre.

3) Zeal means universal charity -
The cause of God is of God is here amongst
men - God created the world to save the
world. Homo creatus est ut salvetur
animam - Jesus came down to suf-
fer propter nos homines et propter
nostro salutem - "A new Command-
ment... that you love one another... By
this men shall know that you are my
disciples" That this love means zeal
is also shown beautifully in the dialogue
which Jesus had with Peter after the Re-
surrection - Lovest thou me? Feed
my lambs, feed my sheep. If we love
Him we have to labour for souls - If
not that we have to spend our time in
austerity or die for him, but to feed
his lambs. Our conduct towards our
neighbour is the code by which we shall
be judged. The saint is one who forgets

himself wholly as to throw himself out
for his neighbour. 'Extend your Charity
to the whole world if you want to love
Christ, for Christ's members are scattered
in the world' said St. Augustine. Our
Lord chose men, not angels as ministers
of his gospel. 'He who has no zeal does not
love' (St. Augustine) Have I zeal?
Am I not indolent at the fact that faith
is losing ground, that the larger part of
mankind does not belong to God.

How to practise zeal - First wisely.
Charity begins at home, with our first
neighbour, ourselves - 2nd by observing
our rules - which are framed with for
the carrying out the purpose of (the So-
ciety) None of the rules is trifling; other-
wise they would not have been sanctioned
by the church. Thus we practise zeal by
example 3rd by purity of intention - All
I do should be for God and souls. Thus
my most trifling actions are acts of zeal.
I have consecrated by my whole life
by a solemn contract; this must be
renewed every morning. 4th by my
unselfishness - A truly zealous soul is
rare, & because such a soul is a
saint - saints are heroes. Moreover
such a soul should be perseveringly
heroic; good religious renew acts of

of heroism now or then. A heroic or
zealous soul are rare, because we are
not unselfish. ^{Q38 - Emerson's Heroism.} The human state is
divided between two great loves - love
of self carried to contempt of God - & of
God ... of self' (St. Augustine) The
cause of all our tepidity, fetteriness,
disobedience is selfishness - the forgetting
of God & reabsorption into the world. We
are the centre of all our thoughts & de-
sires. We will never be truly magna-
nanimous, Godlike, zealous so long as you
are self-centred. Heroism is surpassing
oneself, & we can't surpass ourselves if
self is the only ideal. Have I a true
esteem of my vocation? Do I under-
stand its purpose & greatness - to be the
instrument of God in saving souls - ^{650/2} Xavier - Am
I anxious to make me a good instrument.
If even if I took all possible care, I would
not be sufficiently fit - What then if I took
no care - For them do I sanctify myself -
said our Lord. Do I sanctify myself -
Is it for souls that I take care of my
health, that I work & pray, that I talk
with externs - Do I exercise zeal in
my intercourse with boys - Do others
breathe in me the elevating influence
of Jesus - Do they find in me inspiring
charity which encourages. If I were told

living reliquary of what it merited - it is the soul & centre of our religious worship - the mainspring of all graces - the real throbbing heart of the bride of St. Whether in Gothic Cathedrals or in a new Chapel, it is the supreme act - bloodless oblation foretold by the prophets - Day by day in every land making great the name of God, marking the difference between paganism & the Church - this incomparable fact we owe to the Church.

The Church is the way, the truth & the life - Petra ecclesiam nulla salus. She alone has the deposit of truth - alone is empowered to remit sin, give the bread of life. If we learn to think thus of the Church, we shall think with her.

VII Day 1st Med III Week.

The Last Supper

We have reached the moment when he is to offer the supreme sacrifice - that for which he came - the greatest proof of love - He had to look forward to this day. But first he draws up the last testament - the synthesis of all the marvels of his gifts - We shall open this testament to find its treasures.

Pr I. History - first Mass - Jesus making himself our food, our companion.

Pr II. Jesus, raising his eyes to heaven. The

apostles watching

P^r III to understand how precious the Eucharist is - to receive with greater faith

P^r I The Eucharist a mystery of faith - All mysteries require faith - but the degree of faith not always the same - In the babe of the crib we read faith - but we hear the angels to see the Star - At the baptism we hear the voice of the Father - During the passion & on the cross, the Divinity is more hid, but even here the centurion proclaims, the veil is torn asunder - At his latest smile at humanitas. In In Palestine he gave proof when he proclaimed that he was God. In the Eucharist we have only faith founded on the word of Christ - the historic Jesus of Bethlehem who was seen eating, speaking, who on Thursday said 'this is my body' - Faith tells me that Man is the identical sacrifice of Calvary, that at holy Communion I partake of God's eternal life. Hence every visit is most pleasing to God. Eucharist is the reliquary of the precious Blood which pleads for us on Calvary - the Eucharist is the greatest mystery of our faith.

P^r I Mysterium amoris.

As the father has loved me, I also love you. As God he loved us to create us,

to become a man, the Companion, the
 slaver of our trials - He wanted to feel the
 love in the throbs of a human heart & show
 it in the greatest token - He died for us -
 What is not more than man - Human love
 reaches its limit by death - but divine
 love was not ^{to} end in grave. He loved them
 unto the end - It was necessary that he
 should return to the Father - It was expe-
 dient - But his delight is to be with the
 children of men - He feels the sorrow of
 parting - With desire have I desired -
 will be change the order of his father - No,
 not my will, but thine - Love is ingenious -
 divine love is omnipotent - far away &
 yet near, beyond death, yet living - Death
 is vanquished & he returns to the love he loved.
 He stayed with us without going to the father -
 The Evangelist stretches out to us the gifts of
 his love ~~from~~ across the centuries -

But the desire of love, tenderness, is
 union. Love wants to give itself. Such is
 the disposition of the heart of Jesus - "That
 they may be one as we also are one" - But
 this final union is heaven - He becomes
 our food - Thus he brings heaven here.
 More closely than by affinity of nature or
 race, we become one with him & live his
 life. My blood is drink indeed... I abide
 in him - He shall live by me.

Pt II Si Scires Domum Dei.

I dwell under the same roof, I
 am a privileged guest of Jesus - I receive

him every day. On seeing me in the
Chapel what do people, what do angels
say. Do I not deserve the reproach
'Si reives - ' If you only realized what
treasures lie near you. God has mul-
tiplied graces - & we have ceased to
realize our privileges. If Holy Mass
could be celebrated only by a large number
of priests with great choirs, we would
set value on it - But because it is
common, we forget its value; it
becomes stale. If we had only one
temple, if only the Pope could say Mass &
receive Communion only once a year -
we would appreciate more. Nois that
Jesus lives close by, has his special room
in our house, since every priest
offers Mass, we are in danger of losing our
esteem. What are my visits to Pt. Sacra-
ment work - Are they mere routine
distractions - My genuflections - What
place Mass holds in my heart - What fruit
from Communion, giving me an impulse
for daily progress. Material bread
sustains life without our thinking;
but not so here with spiritual food.
Let us mend what is faulty - Thank for this
stupendous gift - & ask to live worthily
of this great gift.

93
There is none better than me in the Society
would it be a boon or a Calamity.

III Med

Q 54 Newman & Radakel.

Thinking with the Church.

At the end of the Ep. Co. St. Ignatius gives rules for thinking with the Church & gives reasons for doing so. It is very important for us since we are to be mouthpiece of the Church.

We have meditated on the plan, on our falling away, on our restoration; now we see whether the Christ is just a name of the past or a reality still living with us.

Pr I Our Lord saying: 'Behold I am with you till the Consummation'

Pr II To understand our place in it

Pr I The Church is Christ's moral identity

Christ wished that men should be saved through the instrumentality of other men. He placed the means by which we can save ourselves. He chose & trained 12 & sent them forth with the injunction to teach. They did as they were told. They trained others, transmitting all the power they had. Thus Christ's powers reside today in the Pope, Bishops & priests. Thus the Church eliminates time - She herself has seen Christ, has stood beneath the Cross - She teaches the same faith; the treasure of her teaching by which she lives is God's own revelation - And where

this slacking heretical churches have
died away. She has weathered the
storm. Many phantom faiths grown
on the crust of the earth, have died away.
Arians, Nestorians, even the makers of
the Reformation have seen their work die.
The voice of the Church has ever been
heard - & it will be heard till the sun
grows dark. In hearing the Church we
hear Christ & ∴ she is infallible.

Pr II The Church is its Mystical Body

She is not merely a school of philosophy.
We follow it not merely in the sense of
disciples of Aristotle & others - Nor is she
a pious sodality for prayers or a guild.
She is a supernatural living organism.
The doctrine as a Mystical Body has not,
quite recently been evolved by theologians,
though taught by St. Paul. Fr. Wersch
says: 'In the Church there is more than
the union of subjects to a king, more than
the closest possible moral union - There is
a real ontological union - physical,
one might say. It is a union which God alone
can make us understand.' It accomplished
the redemption through a human nature.
He fashioned a body perfect & pure to be
the vehicle of his divinity - to use it
for his divine works - to speak, act,
to suffer agony and death. Protestants
say 'it is consummated' means that the

work of redemption was then concluded to
 that there is no vital need of the Church.
 We believe that the work continues; in
 the Church it continues to live & work,
 though in a different sense. He unites his
 disciples to himself as he united the body
 taken from Mary. All of us now are united to
 Jesus, not hypothetically, but mystically;
 He is the vine, we the branches. The good
 deeds we do are His own; through us He
 continues the work he began 2000 years ago.
 He finds his delight to be the work with the
 children of men. Call to conversion or
 religious or priestly life is a call to
 cooperate with him. Filled with his
 grace, we are united to him in his love
 & zeal to work with him.

Pr 10 The Church perpetuates its real
presence

Each one has to be redeemed by indivi-
 dual cooperation, by individually
 partaking his Body, & assisting at his
 redemptive sacrifice. Hence he has given
 us the power to continue that sacrifice.
 Monier says: 'The world's salvation is
 in the Eucharist - this is a sober statement
 of a fact. Holy Mass is the difference between
 paganism and Christianity' - Rivet
 wrote in XIXth Century "If the incarnation
 be the one divine event, the miracle of the
 altar is its heartfelt shadow. It is the Mass

that waters - which makes the difference
between a Catholic Country or a Protestant
Country. What then is the Mass? The
consecration - Bread & wine & a few
words. It is essentially the rite which
Christ did. He meant something &
sure what he meant the Church means
today. The Council of Trent says that
the Mass is a true sacrifice, identical
with what was offered at the last supper.
It is priest, & offered only one sacrifice -
The last supper & Calvary constitute one
sacrifice - the last supper is the oblation,
& Calvary is the immolation. He then
& there communicated the power to con-
tinue that sacrifice - The Mass renews
that oblation; it is numerically new,
oblation of the Victim of Calvary, which
paid the price for our adoption. Every
Mass opens wide the floodgates of its
sacrifice & applies to men what that
sacrifice merited.

St. John Chrysostom: *Tantum
valeat uti sacrificium quantum mors
in Cruce*. The Imitation of St. 'Cooper'
we do the work of our redemption'.
The Church. Yes, the Mass is not a mere
ritual ceremony. The one thing important
in the history of our race & is made
actual daily on our altars. Once we
realize this, we can say: Holy Mass is the

To med: The Agony

101

Upon the cross Jesus was not to have any agony - but he wanted to experience the anguishing smart. What & why he suffered?

Pr I Jesus retires to the garden - Leaves 8 at the gates - Takes three who had seen him on the morrow - He goes a few steps further - Thrice he returns for comfort - but they are asleep - Sweat of blood abundant enough to trickle to the ground.

Pr II Moonlit slope - Darker shadow of olives on the prostrate form.

Pr III Genuine sympathy

Pr I The mental sufferings Tomorrow he will suffer in body & in honour - Now in -ternally, mentally. He experiences sorrow, fear, & weariness of life.

Sad: Not that he had been sad before - Was sad when he parted from Mary, except over Lazarus, or over Jerusalem - Now an overwhelming sorrow - Such that he has to tell the disciples, sorrow to choke him to death if the divinity did not sustain him - 'A man of sorrows' - What reason can he have - Alas many reasons - Conspiracy of the high priests - betrayed by one of the chosen - foreseen derision - triple denial - the sorrow soon to overwhelm his mother - chiefly man's ingratitude 'His own received him not.' Man for whom he came disowns him & puts him to death 'Non habet sed Bernabham' - Behold the reason - Non

potius una hora -

Fear - that brings on a sweat of blood - man admires one who can conquer fear - whose presence inspires courage - Hence the ideal of Roman valour to stand the crash of the whole universe - Jesus is not afraid of his enemies - he had withstood them - in the temple he chased the vendors - He spoke with authority - His look would throw down the soldiers - He would answer Satan boldly - Yet now He is afraid - The Evangelists are explicit - Falling on the ground he prayed: 'Father, if it be possible - What does he fear - Death, & the torments which he sees to the last detail - As man he has no felt experience - Condemnation, flagellation, ignominy of the Cross - Pangs of crucifixion - He fears more the God-inflicted punishment for the sins of the world - the sentence to be pronounced by the Father - Hence the prayer to the Father

Weariness of life: Many men of sorrow have felt this dissatisfaction of life. Job said: 'My soul is weary of my life' - Celebrantiers seeing the miseries of life said 'And I was weary of my life - Since all things are vexation of spirit! St. Paul. 'Quoniam supra modum gravati sumus. & ita ut taedet' - Such weariness comes to many missionaries - Fr Lhonde was struck by the entrance in the diary of Fr. Neponsobus

at Painspattay: 'I am overwhelmed with weariness - How often we hear of suicide in the world. Human life needs therefore this example of the Saviour - How He fell prostrate on the ground - Why he is weary - The sense of the uselessness of his sufferings - Is man really worth it - What a waste, failure the whole scheme of redemption. After 19 Centuries 3/5 of the world still in infidelity. In India hardly 1 in a 100 is Christian - How few Catholics follow Christ with the devotedness with which Hitler or Stalin are followed by their admirers - Mundus pro ipsum factus - et mundus eum non cognovit. Let us see him in this unwanted & humiliating posture - God made man prostrate like a corpse with no sign of life except a long drawn sigh & huge dark drops of blood - He is subject to all the human passions, but being God, these passions are in perfect control - He has housed himself to such excessive feelings?

Pt II Why does Jesus suffer the agony.

Jesus is now outside the Condition of ordinary men; he has put himself in our place, the impregnation of sin - He bore the penalty, humiliation of all sin, original & actual - He sees the revolting, heartrending spectacle of sin - instead of the ineffable peace - He they are the sins of his own, & so he cries out - He has to bear the consequences of his heroic love - Tomorrow he will die; today he suffers the

mental torment which I would have felt if I had known what sin - He feels how bitter it is to be cut off from God - how horrible it is to draw upon oneself the anger of God - the leprosy of sin - He teaches me to think of feel as he does about sin.

The other ~~same~~ reason is that he wants to feel what I feel when life is hard for me - in order to sympathize with me knowingly. His having felt it makes suffering sweet & meritorious for me.

At iii The prayer of Jesus: Being in an agony he prayed the longer - He teaches me where to find strength in the midst of adversity. Till now he had prayed with assurance; he 'Father I give thee thanks that thou hast heard me' he said at Lazarus' tomb. He for one felt that he was one with the Father. Now there is no union; the crouching attitude - the opposition between wills - The reason is that he has assumed legal responsibility for me - O Lord, ~~do~~ transfuse these sentiments into my heart.

But what do I hear: 'Father, let it be for you from me' - Did you not rebuke Peter; is it you will show to your disciples that it is beloved you to suffer - you had a baptism - with desire you desired it. It is for this the passion that you took our possible flesh; is it not for this you lived 30 years - Will you now give it up. Forsake not the race whose

nature you assumed. Allow not the Gentile
to blaspheme. In you alone is our salvation.

When we find it hard to stand a rebuke,
let us remember it was 3 hours before he
could himself to say: 'Not my will'

His blood flows in sweat - & the angel
comes to comfort him - Let me kneel &
make these sufferings not useless for me -
Agnus Dei, et tradidit semetipsum
pro me.

Conference Mortification

To many this word seems difficult: "Can
I cross to follow me". We dread mortifi-
cation because we are led by imagination.
Mortification is self-mastery, carrying
out of the principle of indifference, cruci-
fying of pride and sensuality.

Mortification is interior & exterior.
Interior is putting with trials; it is called
abnegation.

The object: Mortify all that endangers
our seeing the one thing necessary &
that is pride & sensuality.

The purpose is not merely to suffer, but
to help us to attend to the one thing necessary.

Motives: There are many: Suffering
is inevitable in this world-life of man
on earth is a cross; it is a trial & probation.
Endeavour to escape a cross brings
pain & dissatisfaction. Except if we
turn to God we find nothing but crosses.

Solomon saw all things under the sun, & he found that all bears vanity or vexation of spirit. 'In much wisdom there is much indignation' - I made me great works, gardens and vineyards; I heaped silver & gold, & whatsoever my eyes desired I refused them not. Who shall so feast as I am - And I saw that this also was vanity. Therefore was I weary of my life. The heart of the wise is where there is mourning - Such is the cry of all who try to flee the Cross of St.

I studied philosophy - I am cast down by failure - Prohibition, restriction these are the bars of my life - My slumbers are broken by frightful dreams. I curse my overweening ambition - Cursed be everything that flatters man with ambitions & hope - "said another of modern times. It is not Christ which gives suffering. Our faith has this advantage that it gives courage.

2) Duty: My duty as a man & as a religion. As a man - thus far shall I progress as far as I mortify myself - (Imitation) If any man will follow me let him deny himself - As a religion I have my 1st 2th rule.

3) Purdenes & Common sense require it. The Devil, world & flesh are real dangers. To be mortified is to be on the watch. Except if you do penance you shall all likewise perish. I am capable of any sin if I let myself go. 4) Justice - We must pay our debts. We have debts of temporal punishments. To pay them now is also to gain merit. The inevitable crosses of this life

are the debts of temp. pun. Due to original
sin 5) Magnanimity: Any great can be
done only by self-sacrifice or suffering.

Fortitude, zeal, valour, Heroism all require
readiness to suffer even unto death. So long
as we are not prepared for humiliation or
pain, we cannot be great. The hero is the
man who willingly dies for a cause. (St. Ignatius
wants us to signalize ourselves, men
who can't bear are not for his battalion)

6) It is fitting - The disciple is not above
the Master. St. died - *Quid faciam pro
Xto* - St. Bernard says: For the crowned
head, a delicate member is not fitting - The
practice of this is the 3rd degree. *Nihil
adhucere Cruci bonum est* (Changing
a verse of the psalm.) 7) Crosses are the
gifts of God, a token of his love. It pleased
God that we should not be saved without our
cooperation. It is a noble thing to die for a
great cause. It wanted us to have a share in
the honour. Hence St. Paul says: 'I fill up
those things that are wanting to the sufferings
of X^t.' If I have human sentiments, I shall be
thankful for this share in the work of my sal-
vation. And since some refuse to 'make up',
Others take up more - the follies of the saints.

Practice: Some exterior mortification
is necessary for interior mortif. also.
~~It is that~~ Offensive is more effective
than defensive; *si vis pacem para bellum*.
This is the principle of exterior mortifi-

tion. Those who slight exterior mortification are those who have no interior mortification. The example of Our Lord & the Church show exterior mortification necessary. Our Lord fasted 40 days; & he said: Hoc genus non potest exire nisi in oratione et jejuniis. esp. in temptations against Chastity.

Interior mortifications are more necessary; can be practised at all times, in all places. They should be directed against our greatest fault. esp. against pride & sensuality.

To check pride: 1) Let us not make martyrs of ourselves in thought or in words. The cross we have to bear is not the greatest ever in the history of the world. 2) Carry your cross without proclaiming it; your speaking only increases the cross of others. Speaking about it only kills magnanimity. Overlook want of politeness or regard from others; (we have to meet with people of various nations, etc); 3) Do away with sensitiveness, & be not touch-me-nots' - esp. to criticism; we must be able to bear a certain amount of criticism - sensitiveness to reproof; if you are too sensitive you won't get any - to suppose neglect on the part of others ^(but a man does not speak to) thank those who admonish us of our faults & defects; otherwise we won't be admonished. Natural tendency to ask is 'who has said it?' I have the defect or

not; if I have why should I care? Accept without answer the rebukes of superiors even when mistaken. people may have reported wrongly. this is a fine opportunity for practising the 11th rule. Accept when not deserved, much more so when deserved.

Some are a nuisance to everybody & they can't be made to understand. 4) Don't keep grudge ^{against} those who have hurt us lightly or wrongly - an unhappy word, or a gesture. We repeat many times 'forgive us our trespasses'...

5) Make up all quarrels, even at the cost of some humiliation; even if the other party is the guilty one 6) Do not judge, criticize or entertain uncharitable thoughts, whether su-

periors or equals. 'Judge not & you shall not be judged' - how much ^{more} criticism is against the mind of St. Yet we criticize right & left, on equals, on superiors. Even if we are right, we do harm, we impede good 7) To rejoice at

seeing others praised, to congratulate them, not merely if they happen to be our friends 8) Not to be afraid of humiliations. Some have a keen sense of humiliations & forestall them. We

shall be great in proportion that we can stand humiliation. 9) To accept failure quietly, not throwing the blame on superiors or teachers; thank God for it 10) Not to say anything in

praise of ourselves; discard compliments inwardly 11) Be frank in manifestation of conscience

To check sensualities 1) Check the tendency

for what is easy, eatin according to our
mood 2) Not to seek pleasure for its own
sake, in food, rest, travelling, curiosity of
senses, particular friendships 3) Not to
Complain of everything, food, weather, com-
panions 4) When sick do not exaggerate - to
get the Commiseration of others 5) In Common
life not to seek exemptions 6) When interrupted
in work or conversation, when we have to
listen to a tiresome speaker, not to show
impatience 7) Not to shun or fear suffering
of Choice room, clothes, offices which others
don't care for 8) Always mind others first,
myself last.

III Med The Passion of our Lord

It was not a passing event - the most impor-
tant event in the history of our race - Jesus
fills everything, dominates, explains everything,
the secret of our redemption - Meditate for our souls -

Pr I The various scenes of the passion

Pr II Let my sufferings speak to me - that I
may feel & understand as I ought.

Pr III What Jesus had to suffer -

In his body: Nervous strain, physical exhaus-
tion due to agony - Discomfort of chains borne
for a long - brutal slap at Annas - Soldiers
give him no rest - Travel in the scorching
sun - flagellation by a brutal & unfeeling
soldier who treat him as if he were a
wooden statue - The crown beaten again -
The cross - Jesus can only drag it - The nails
send cuts into the lacerated flesh - At every
bump the upper end strikes against the
crown - Falls three times - what a torture

to get up again - At length the top - Jesus is
slive still, only to suffer more - And they
crucified him - How difficult to describe all
that the words imply - Each word should be empha-
sized. The cross is raised - It thus - it slips
into the hole - 3 nails run through 4 bleeding
wounds - He hangs by the gashes of his hands &
feet for 3 hours - And takes the rest after 9 hours
of mental, moral, suffering - That is the
satisfaction for my sins, for my clinging to the
clay of my flesh.

Humiliations: Judas confers with the high
priest for the price - 30 pieces (Rs 60) is ba-
ther much for a false prophet. A Goat sold!
Do we realize what the words mean? It were good
if the man were not born - What are now those
30 pieces of metal. They bought after having
deserved to buy Jesus - the vile, material things
of the world. Slaves have been known to fetch
as much as ^{Rs} 12000 - What Jesus a vulgar
slave! No nobly born man would accept to
be sold for 70 times that sum. Was Jesus
nobly born. In principio erat verbum - et
verbum caro factum - Antequam Abraham
fieret ego sum. Jesus is arrested; a
malefactor - ~~the man~~ Jesus himself upbraids
the high priest for the indignity of it all.
They they bind him as a lunatic or a beast.
He is slapped - an offence redeemed only by the
blood of the offender. The ideal man which
accept even shame - but he will not endure to
be struck in the face' say the Greeks. At the
bar of Caiphas he is a criminal - he is
accused as a blasphemer; the ancients look
in contempt. Herod takes him for an idiot -
thus he is led through the streets on the
back of the great beast. He is before Herod

basis preferred to him. On Calvary he is
between two thieves as the most egregious.
The high priest sneer at him and challenge
him. He dies as a false prophet unmasked
to perish at last. On bended knee let us
make reparation.

¶ 2 Jesus on the Cross

Look at him in the real state in which he
hang there - just as Isaac saw him - as his
mother saw him - Face all blood thickened
to a paste with dust - Body, one large wound
No part of body, not quivering with pain -
Past Master in the school of ignominy & pain -
He dies abandoned, accursed - forsaken
even of God - & he himself asks in a loud
voice - His mother is there - A new torture
to feel what she suffers. He is bruised
in personal dignity, in his affections -
What bitterness, ignominy is yet wanting
to his Calvary. Attend if there be any sorrow
like this sorrow.

¶ 4 Why does He suffer? What has
indeed thee to become one of us - a mortal
child - Who has constrained thee to die such
a cruel death - Thou the immortal son?
- Adore my fathers justice. I am still
the beloved Son - but he has transferred to
me thy individual sins - I stand surety for
thee - I am liable to all the punishment
due to thee - I am treated with the rigour you
should have felt. To spare you eternal
pain Proprio filio suo non pepercit.
To make you realize sin, that we love
you, could we do more. What is more?
could have done for my vineyard. No one

Could atone for sin, to raise fallen men. Hence my Father wanted to send a God-man - I offered to take that place, to suffer for you. My father assented, in order that you might come to me. When the people said 'non hunc reus Barabbam', I also said: 'Not he but any sinner' Behold why I suffer.

Jesus when he had taken the vinegar said 'it is consummated.' & he gave up the spirit. *Justus perit tunc et non est qui re. Cogitet corde suo.*

In the ancient law, the elders had to wash their hands over ~~the~~ ^{the} ~~altar~~ ^{altar} on the street to show they were innocent of the crime. Can I wash my hands - At the sight of Jesus dying thus, I must ask myself: 'Quid faciam pro te.' Will this retreat pass as the former ones, leaving me an ordinary sinner? Love is moved by deeds - I must act, & wash content with sentiment. He is dying of thirst & his hands are tied. I can answer; let me satisfy him not with gall, but if need be by my blood. Jesus died; but salvation will not succeed without my instrumentality to save souls. The high priest ~~to~~ ^{to} ~~wounded~~ ^{wounded} him to come down from the cross - but he will not until we have done our work. 'I fill up the things that are wanting' - Let us promise to be his cooperators till our last breath, cost what it may. *Sume. One et Europe.*

IV Week VIII Day 18th Wed.

The resurrection

Her Pr I History as in the text of the Sp. Ea. The body in the tomb - the soul to the limbs - resurrection - Apparition to Mary Pr I Sealed sepulchre - Body cold, lived

Pr III To rejoice

Pr I The Resurrection is the triumph of Jesus.
On Good Friday Jesus said 'it is Consummated'
Everything seemed over. The High Priest
rejoiced. The people wondered & did not what
might happen; some had gone away repentant.
Soon the incidents began to be forgotten. Disciples
discouraged & apprehensive in hiding.

It was all over with the miracle worker - with
the restoration of Israel. The body remains
in the low tomb. In a flash, a sprightly form
radiant with light, life & beauty. The whole
body as on Thabor. Instead of the shroud a
royal mantle - Not a ghost, not new flesh -
the same as fashioned by the Holy Ghost - the
scars of the former wounds - Flesh, but
glorified - That is the new Man, regenerated
in soul & body - the pattern of what we are
to be - The soul & body indivisibly reunited -
He shall die no more. He has risen to the
eternal life; it is this life he gives us in Com-
munion - Jesus comes forth, takes possession
of the free air - Before he rose in the sky, the
sun of justice has risen. He has conquered
death. The consummation of his work, the
continuation of his Church. With him we too
shall conquer.

Pr II Resurrection - foundation of our faith
At the time of the passion they gave up all
hope - & what the holy women said was taken
as fable. But after 50 days they proclaimed it
to the ends of the earth, against govt. orders -
& they are ready to die for the truth - What
changed their cowardice into heroism - nothing
but the risen X^t. This was the object &
proof of their faith. It is on account of it that

of's divinity, is preached. All our faith or
 practice have divinity of it as base. It was
 of the utmost importance that our Lord should
 give a convincing proof. Greatest of miracles
 is the raising of oneself to life. It sets the
 seal to our faith, & to all that the Church
 teaches. When the Jews asked for a sign of his
 divinity, he always referred to this miracle.
 'What sign dost thou show? Destroy this temple
 & in 3 days I will raise it up'. He might have
 pointed out the many other miracles of every day.
 But he preferred the sign of Jonas - because it
 was chosen by God himself to be the proof of
 his divinity. God would not have allowed him to
 die if he were not what he declared to be;
 otherwise God would be supporting injustice.
 Hence our faith is founded on fact; we are
 right in living & dying for his cause.

Pt III Apparition to our lady.

Our lady by a small table - eyes red with
 weeping - She is looking at a crown of thorns.
 The blood stains disappear - Crown itself
 resplendent with light - Angelic voices are
 heard: 'Regina Coeli laetare'. She turns round.
 She finds herself face to face with Jesus. Jesus
 has his strange morn not to kill her with too much
 joy. What look, what eloquent joy or silence.
 Compare the widow of Nain, the finding in the
 temple, or apparition to Mary Magdalen. We
 shall tell our lady 'Benedicta tu in mulieribus.
 Congratulate our Lord & Bless
 the Father for having delivered his only begotten
 son.

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II Med - Heaven our home.

Ours is a life of desire, aspiration - a life of hope. We have not here a lasting city. How weans us out about omnium suam - i.e. go to heaven.

Pr I Historical fact - After 40 days, the last instructions, & when the hour has come, he goes to prepare for them a mansion.

Dogma of our faith - Jesus has reconquered for me the beatific vision - Adam had forfeited all rights - Jesus has given me the means. & makes it a duty for me to reach it - 'Father I will know where I am they also may be.'

Pr II Jesus on Mt. Olivet

Pr III Twofold joy of sympathy with Jesus, & of hope of the place prepared for us.

Pr IV Vacabimus.

How to describe heaven. 'Damm nemo vidit unquam' - neither heaven. St. Paul has left only a negative description: 'Eph has not seen Heaven in the synthesis of all that's good - health, beauty, liberty, glory, peace untroubled & absence of all evil. St. Augustine's formula is 'Vidabimus, vacabimus, amabitur'

Holiday is always welcome. As children & students, we shall be free from whatever makes life a prostration, an exile - free from the danger of sin - no more unwholy passion - no more proud or pleasure loving self to repress. On earth it is so easy to be led away, True God keeps me - but I have the awful power to compel him to let go his hold - to go contrary to his precepts - to leave the way of perfection for that of perdition - This possibility was enough

to man the joy of saints here below. This¹¹⁷
can cause me also fear. In heaven it is
physically impossible to give my will to
what is not God. The will is irrevocably
fixed in the infinite good - No more want,
poverty - & no more hunger for material
goods - No more quarrels, no more conflict-
ing interests or offence given or taken -
No more tried by the defects of others - No
more suffering, bodies are impassible,
& no fear of loss or separation - No effort
or labour - Or weary search of truth -
We shall see the truth & the truth will make
us free - Beatitude is promised 8 times
for our endeavours here below to be pure,
to adhere to justice, etc. In heaven all
effort is over; & bliss alone remains -
And we shall say: 'The sufferings of this
world are not worthy to be compared to the glory -

At ii Ibi videbimus

Heaven as a freedom from work, etc,
is only negative - It is also the worthiest
place to see - the beatific vision - the
sight is a most precious sense - Men go
to see things & places. The age of the Review
& popular magazines are illustrated. In
heaven we shall behold whatever can satisfy
by our intellectual or aesthetic aspirations.
Heaven is probably both a state & a place -
The heavenly Jerusalem which St. John
described in terms of what is most beautiful
on earth - We shall see the working of the
universe in all its complexity - This has
been the aim of science & philosophy -

In heaven we shall see all in a flash -
the eternal how & why of things & trace
providence in the working of men through-
out history - & see how the little Com-
work I do can procure glory to God - We
shall see the saints in glory - Even here
I am delighted to see a perfect specimen of
mankind - the unconscious musclelike
movement - the light & the wisdom. In
heaven every saint is modelled on the
most beautiful of models - Soul in grace
is dazzling, as seen by some saints -
We shall see the shining legions of God's
apostles, martyrs - the glory of the 9
choirs - Mary the pride the glory, the joy
of our race - the sacred humanity of
Jesus. (St. Theresa saw one hand & the
sun lost all brightness) more glorious
than on Thabor where he had to tone it down
We have yet to see all heaven - that
which constitutes heaven. I shall know
him not through a syllogism, not dimly
through the assertion of faith - but directly,
in the manner as he knows himself. &
this will transform us into his likeness.
The good or beautiful have even here a
moulding influence. In heaven God
known & loved will make us like him,
& it will make us partakers of God's own
bliss - & this will be the end without end.
This is my hope.

P^r III Ibi amabimus It is a blissful
state - The transition from hope to possession

To love is the function of a faculty called heart - the centre of our appetitive faculty. We want to love without cessation or fear. So God made it - The innate hunger to love to be loved without bar will be satisfied only in heaven. There we find the object for which we were made. We can let go all restraints & can cling to him. We can be sure that love will never fail. This awaits me. In weak human expression is called 'rewards exceeding great'. The abyss of love from which I shall not emerge. This is the hope proposed to me by the Church. Do I make it the object of my hope? Do I really desire to go there? Do I not wish while to be detached during this short while of this life - in order to go to God who loved me from the beginning. Let us be penetrated with this hope. 'Die Deus dilexit mundum' - 'Venite et Adite quam suavis est Dominus' - Colloquy - with the Saints of the Society, to our Lady, Jesus & God.

'Cupio dissolvi et esse cum Xto'

Conference Faith

The three theological virtues of Faith, Hope & Charity are the bases of virtues. Faith We have spoken of hope & the last med. is on charity.

Our Lord wanted faith in all those who approached him - 'Whoever believe in the Son will not perish' said

he to Nicodemus. He asked it of the ruler of Capharnaum - In fact those out of fallen from religion are called lost faith, non Christians are unbelievers. Jesus praised the faith in the Centurion, in the woman of Cana 'O woman, great is thy faith', in Magdalen 'Thy faith has made you clean'. He rebuked the shallowness of the faith of his disciples e.g. when they roused him in the storm, to the two disciples to Emmaus, to Thomas 'Be not faithless, but believing' & he concluded with the consoling word: 'Blessed are they who have not seen & have believed'.

Faith is the root of sanctity. Like roots, ^{faith} goes deep, gives nourishment; & makes us stand powerful storms. Faith is like a telescope, which opens our eyes to the vaster reality of spiritual values. As an intellectual man is greater in proportion to the range of consciousness, so also for a man of faith.

Perfection of faith is having the spirit of faith - in the habitual exercise of the virtue: 'My just man liveth by faith' - We must have a presence of mind in the supernatural world - & this should dominate our actions - To have spirit of faith into guided by faith, by the truths learnt during this retreat. I need it to live the grand great life which my vocation demands - Thus the inspiration

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of this retreat habitual tone. I have
seen that I have one thing necessary; if
I forget it I shall be lost in creatures.
What keeps it in my mind is the spirit of
faith. Those who fall into sin are those
who are led by caprices, imagination,
or not by principles. ^{Sagacity} Faith will entertain
in me these principles. Confession &
Communion are the two preservatives
& feeders of my life; by faith I can make
these with fruit. I must be a man of
prayer, with easy intercourse with the
saints, with God. What will make it
possible? faith. When ^{spiritual perfection} my interior life
is vanishing, when I am careless in
avoiding venial sin, when I am slow
& negligent in dealings with God, it is
because nature is getting the better of
grace, it is because faith is gone.
God ^{spoiled} became man, the Church was founded
to save souls; my vocation is to save
souls; & my means at present is to
keep my rules & vows; & what will make
me live accordingly? the spirit of faith.
I have to acknowledge the superior
in place of xt our Lord; & see for those
I obey. If I am led by my own light
I shall see superiors as ordinary men;
I shall try to be well with them or just
to go on & pull on. But if I have the spirit
of faith, behind the diversity of names
& faces & talents, I have but one superior.
Is it not a hoax, an invention of superiors

to get themselves obeyed. No it is plain
truth. God delegated all power to X^t;
to X^t to his apostles, to the Church. The Church
in approving the constitutions of any order,
approves all election in the order. Hence
X^t himself speaks to my superior 'He
that heareth you heareth me'. Hence my
superior is to me Jesus X^t. What will pre-
vent me from believing it in practice?

1 The spirit of faith. My rule says that I
must try to acknowledge Christ in my
brethren. If I follow my bent, I shall
classify them as friends, rivals or even
as personal enemy. Faith wants me to
love them as Jesus loves them, more
them children of the same mother. This too
is what we shall be asked in the last day.

2 The spirit of faith is again needed. My
rule tells me that spiritual means are
of greater moment than human gifts - a
wise & necessary rule; my health per-
mits me of this - otherwise I shall go in
for routine, natural display, success.

To cultivate the spirit of faith -
Negatively by avoiding effusions and ex-
teriora. Frivolity, doing our work in
such a way as to have no time for prayer.

Positively constant meditation -
Allowing the truths to sink into us - so
imbued with religious principles that
all our ways of thinking shall be inspired
by them. Thus we become redolent of ab-
solute 'X^ti bonus odor sursum' - So let your
light shine before men that they may glory

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your father in heaven - So enlightened by
the fire, that we too want to enkindle it.
Once it shines thus in us, 'In his own light',
those who come in contact with us
will go away enlightened - & thus we
shall be true to our vocation.

III med:

Ad Amorem

To do anything great or small, we need
a motive power - & that is usually given
by feelings - generally of love or hatred.
And hence men are impelled to one or the
other when we want them to do anything.
In two standards we have seen these two
motives - Hatred has been preached often,
but never as strongly as in the 'Recent Russian
Revolution' 'Oh, when we have learnt to hate,
then we conquer!' Under X's standard we
must learn to love - then only can we love.

Love raises us above the brute creation
- that makes me happy - that is one thing I
cannot do without - one thing I am made for
- one thing summarizes all my obligations here
below - Love of the supreme good - & hence
St. Ignatius closes the sp. exercises with med.
to obtain love for God alone I live, without
whom I cannot be happy, who has created me &
love him, who has commanded that I must love
with my whole soul. St. Ignatius wants me to
consider the tokens of love, for we instinctively
love those who show the tokens. This need
seeks the answer to 'Vos autem quoniam me
esse dicitis' Our personal religious de-
bents on the way we think of God - as an
infinite entity, as a father - 'God is love

(St. John) is our Christian faith

Pr I Any of the sentences which express God's love. God so loved the love as to give the

son. Pr II To realize how much he loves me & cares for me. that I may empty my heart of all transitory things

Pr I God's tokens of love: Love is proved by deeds. What are God's deeds of love. God created me out of love - not for his own benefit, he had nothing to gain - only to make me happy, immortally happy - Thus only could I glorify him worthily enough. Nothing less could satisfy him - Thus I have an immortal soul. God created me to make me share his own happiness, not merely that of a creature, by freely raising me to the supernatural order, ('Consider divine natural' - Behold what manner of charity that we should be the sons of God - Heirs of God, Co heirs with Christ. Imagine the case of any earthly potentate making me his heir; in the world it is great - How much more God making me his heir. God redeemed me out of love - After my fall there was no need of redeeming - Redemption shows greater love. Amavit me et tradidit semetipsum pro me He became man - The mere fact of willing might have redeemed - But love wants to be like the one loved. 'He that has not spared his own love how far not he with him given in all things. St. Paul understood what this love meant. Si scires donum Dei - Propter nos homines, et propter nostram salutem... God made man for me died for love of me; he might have been satisfied with the mere fact of the incarnation. He wished to give the supreme human proof of love "Greater love than this is

man hath, that he lay down his life: God incarnate
gave me the supreme proof in the Eucharist,
perpetrating the proof of his human love. The sa-
crifice of Calvary is renewed every day, from the
rising of the sun to the setting - becoming also
the companion of my exile: My delights are to be
with the Sons of men: He is not satisfied - He
becomes the food of my soul - that I may be united
to Him as closely as can be, that he may be the life of
my soul: 'As I live by my father, so he that eateth
my flesh lives by me' - God incarnate instituted the
Church into order, to perpetuate his moral presence,
that I may still hear him - & his mystical
presence that I may live of his very life & his
real presence, that I may have his company & that
he may work through me, making me his instrument
- that I may have at hand treasures of faith, of
forgiveness - Hence it is I have received the
grace of baptism, of my Catholic education -
of vocation, of so many personal graces to make his
child of predilection: 'We have known & have
believed in the clarity of God' - 'I live in the faith
of the Son of God who loved me & delivered him-
self for me: If such spontaneous cries could
well up from my soul, how much I would do for
God: 'Quis retribuam?' All I have is of God.
But God has the delectation of giving me to offer
something. Once he raiseth ^{enable} if thou wilt, follow
me' - Shall I have the generosity to be his priest,
his apostle. Ovis laudis, vultis me digne: Sumus ad
vultis. Amorem vultis... et dicitur sumus.

At II God works in his gifts - God works by
willing - & he is even more willing all the gifts
has made to me. The growth of the tiny blade of
grass is as marvellous as the raising of a dead
man to life. All this stupendous activity of the
world is willed by God, & all is proper to
He spreads the heavens above me, hark instead

of drops of mist - Touch with the breeze - his
voice in the birds - He steadies the reins in the
marble or crystal - gives strength to each moving
thing - All present to win my love - warmth of
blood - guiding the working of my brain, &
lives my soul - He looks from us, balancing
chances for the eternity to be - in order to choose
such a love gift as to win back the gift of my love.
Nothing can act ~~th~~ but through him; every
where there is the actual energy & infinite labour
of his love - Omnia propter hominem - Quis
retribuat? Work for work - my hands, my
heart, my will - Carry on thy cause through me!
Thy my heart & hands for thee. O that thy heart
were mine to love thee as I ought.

Pt III God's presence in the act: He is in
person in the very gift he offers - Everything
has been created for us. The trees produce fruits,
but here, by the power of God. Everything is thus
given to us directly by God. God is present by
the fact that he has creation, that he preserves
all; ~~th~~ he is present by grace in the souls of men
by his incarnation which is being continued by
the real presence in the Eucharist, & the re-
membrance I have of his life. Quis retribuat
Presence for presence. If he is present for
me in all gifts, shall I be forgetful of his
presence. Let me live in the presence of God.
A man of the middle ages ^{always with the tab}
in the hand - he said out of reverence ^{for the} ~~for the~~ love of God

Pt IV God is not only loving, he is in himself
infinitely lovable. ~~Be~~ ^{the} whatever is beauti-
ful & lovable on earth is a ray, an imperfect
reflection of his beauty - beauty of colour
sound, design, of human art, of human

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beauty, character & leniency. Whatever can
give delight is a poor finite semblance of God's
beauty. The essential aspirations of my being are
for the good, true & beautiful & the God is
infinite beauty & goodness - infinite loveliness
personified God is love; if I possess him I need
nothing else. He has created me that I might
possess him. He has made himself the one thing
supremely necessary for me. He is for me the one
thing without which I cannot do - & yet the
attending to this is the first & greatest Command-
ment & this is my duty, as a Christian, religious,
Jew etc. All God's dispensations in my regard were
to secure me this one thing - creation, divine
adoption, redemption, passion & death, the
Church & Sacraments. If I attend to this one
thing I shall be doing my duty & making sure
my happiness both in this world & the next.

Coloquy - to learn how sweet it is to adhere
to him - May this be the final page of his retreat