

Missionary Cenacle
Meditations

MISSIONARY CENACLE
MEDITATIONS

From the
Writings of Father Judge

MISSIONARY CENACLE PRESS
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Forward

These Meditations have been compiled from the writings of our founder, Father Thomas Augustine Judge, C.M. A first printing was made under the direction of Father Lawrence Brediger, S.T. bearing the nihil obstat of Father Ignatius Fonash S.T. and Father William McVeagh S.T. and the imprimi potest of Father Thomas O'Keeffe, S.T., November 23, 1949. A first reprint was made November 17, 1953 and a second August 22, 1962. In response to Cenacle requests Father Timothy Lynch, S.T., initiated a revision which aimed at removing material which did not belong to Father Judge. He added a critical apparatus serving to Identify the material by date, occasion, and file number under which master copies are preserved in the Father Judge Archives, Silver Spring, Maryland. To the former selections Father Timothy added meditations for each Tuesday of the year on Cenacle Practices; and Friday Meditations on the Passion of our Lord; plus several additional meditations for important Cenacle occasions. These observations made in his "Apologia" are still pertinent.

...These Tuesday Meditations taken from Father Judge's Writings and Conferences taken down as he gave them are intended as a pilot for future revision of the Meditations. The themes used are Practices which were submitted by those answering a questionnaire sent out some time ago. The added Friday Meditations are mainly on the Passion of our Lord.

The sources are given at the beginning of each Meditation: (1) As an aid to place the Meditation in proper perspective assuring that one will never lose sight of the fact that Father Judge is our spiritual Father. (2) To insure that these words are taken from Father Judge's writings or conferences as taken down by a competent stenographer.

It was found in checking the sources for the original Meditations that (former) pages 229 and 241 were written by Father Loftus in the "HOLY GHOST" Magazine. New meditations from Father Judge's writings have been supplied for these...

Any clumsiness in sequence is the fault of the compiler. I can only allege as an excuse that I have tried scrupulously to insure that every word (with few exceptions never exceeding a word or two) contained herein is found to be attributed to Father Judge as contained in our Archives. (signed-Father Timothy, S. T.)

It had been suggested that the material be rearranged and edited to fit the new Liturgical calendar. Hopefully this will be done when an opportunity for a total revision presents itself. Such a revision can only come after extensive, more serious and formal study is made of the life, times, and spirit of our founder. For the time being historical accuracy and authenticity hold the priority even if it means outdated expressions or a theological emphasis which has lost some of its application for today's spirituality. Such a small item will never prevent dedicated Cenacle members from reading, understanding and appreciating the extensive faith and charity contained In these words. To avoid delay, the older format is still preserved. A little ingenuity can adapt the themes very quickly to present day liturgical needs. The future revision, too, will allow for more careful editing of the Tuesday Meditations and those recently added for special occasions. Available space and page size had to be used as a principle of selectivity.

In the present biblical renewal we are painfully aware of what can happen even to the word of God

when read publicly. We owe our own founder many apologies because the vocal reading of the meditations made him a loser. It is our prayer that this reprinting of the Meditations will make enough copies available in all the Cenacles to provide, if not personal copies for the majority, the opportunity for more intense and private reflection on the quality of his faith.

Fr. Vincent Fitzpatrick, S.T.

FEAST OF THE INCARNATION

1972

PREFACE TO 1985 REVISION

This is by no means the complete revision of the Meditations that we envisioned in 1972 and through the years. Pressure of time precluded that being done at this time.

In answer to requests for copies of the Meditations a new printing was called for. There were many minor errata which Fr. Vincent and I had noticed over the years and we hope that all will be corrected.

The sources have been made more explicit. e.g.-Where possible we have given the name of the person to whom Fr. Judge wrote the letter or sent the conference. A new generation which did not know Fr. Judge will be able to identify with these members of the Cenacle family and we hope that will make the message more personal.

The perplexing and arduous task of fitting the Meditations into the new Liturgical calendar has been expedited.

It was decided to leave the biblical texts which Fr. Judge used unchanged since many times it affects the meaning of what he says. The text used in his day was the Douay Rheims English translation.

Pronouns have been changed so that both sexes are included as the message was intended for all the Missionary Cenacle Family.

In this revision, parenthesis () are used instead of brackets to indicate editorial insertions of a word or a few words to clarify or complete the text.

A new Meditation has been added to replace the epistle and gospel reading for the Feast of the Ascension. A final meditation for the year on Christ the King has been added since this feast was so dear to Father Judge. Several Meditations have been amended and suitable additions have been made in others.

The Novena for the Annunciation has been put in a more appropriate place as have several other Meditations so that Meditations on the Passion would appear on Fridays.

In the first compilation it was merely announced that the Meditation on Friday was on the Passion of our Lord.

The editor wishes to express his thanks to Dr. Harold Grant, General Custodian of the Missionary Cenacle Apostolate and head of the Missionary Cenacle Press in getting the material ready for the printer. The task turned out to be a much more extensive one than originally anticipated and there were hundreds of minute changes which had to be made over a period of two years. I would indeed be remiss if I did not give special thanks to Phyllis O'Hearn, a member of the Missionary Cenacle

Apostolate and also a Missionary Cenacle Volunteer. It has been her arduous task to do the typing and word processor work over a long period of time which she did with tender, loving care.

Finally, a long neglected acknowledgment is made to Fr. Colman Nolan, S. T, who as a student working on the Missionary Cenacle Review made the original alphabetical Index for the Meditations. This redactor has discovered in making this revision how detailed and demanding that task is. So, Kudos to Colman.

Fr. Timothy Lynch, S.T.

FEAST OF THE HOLY TRINITY
JUNE 2, 1985

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Mental Prayer

Introduction To Meditations

1. Conference on Retreat to early Cenacle Members-July 9, 1916-MF 10697.
2. Conference on Retreat to early Cenacle Members-July 7, 1916-MF 8182-83.

Vocal prayer is the prayer in which you show your needs to God. Mental Prayer is a prayer of the mind-a prayer without words. You may object: "I haven't any devotion. I haven't any grace for prayer. When I go to pray, I get sleepy... Everything gets so topsy-turvy and things go racing through my mind." ...Now, that is a temptation. Remember, we are serving God through pure faith, because He is God, because He is infinitely good and desirable. Feeling devotion is not necessary. ...To pray like a clever lawyer filling up our hearts as if we were working out an argument which God could not withstand; to work out a prayer that Heaven must answer-that is feeling devotion.(1) Get on your knees and start thinking about God. That is prayer. It may be nothing but a struggle in the dark-everything is so bitter, so sad. That is prayer. That is the kind of prayer God loves. You see, it is the intention in your heart. Some people base their religion on their human experience; they make it almost a matter of food and drink, a recreation of some kind. They practice religion for what they can get out of it. That is not right. Another person keeps at it. You do not see any progress at all. You start in at the proper time for prayer and are immediately surrounded with all kinds of darkness. You never knew you could think of so many things in five minutes-until you are on your knees-but you keep on trying. That is prayer. But to yield to drowsiness as soon as you stop fighting-that is not right. It seems that ten thousand devils are working to get us to stop praying. Say: "I will not give up this meditation even if I can only say: 'Jesus, Jesus', ...even if I can't get a complete sentence together." That is prayer.

Bring your mind back (to the subject). Never mind running after things that are sweet and attractive. Bring it back to Christian truths that may be terrifying... You may come out of your meditation drenched with a kind of spiritual perspiration. God has seen all that. He knows you placed yourself in His presence. Do not go away distressed. You did your part. You could not do any more.

Mental prayer is a difficult thing... Some people like to come to prayer all prepared to measure and weigh their thoughts. In mental prayer you are trying to dispose your soul to make it beautiful in the sight of God. You are wrong if you become discouraged and say that you did not make any prayer at all. You have placed yourself in the presence of God. You have asked God to help you. You have humbled yourself before God, the Blessed Virgin and St. Joseph. Then you placed before your mind the subject of meditation. Then you should continue on a point until you get no more thought from it. The purpose of mental prayer is to conform your soul and heart to the will of God. ... Never admit, my dear children, that you are discouraged in prayer. "Pray always and faint not." (cf. Lk. 18:1)(2)

The Beginning Of Advent
Monday
First Week Of Advent

Letter Conference to Missionary Servants-ca. Nov. 28, 1926-MF 8629 & 8631.

The first Sunday of Advent is the beginning of the Church's new year. It introduces the proximate preparation for the great feast of Christmas. The Cenacle has been preparing for this holy festival since last Christmas, for this is our custom, that we begin on Christmas day to prepare for the next Christmas.

The whole year, indeed, should be a preparation. How short a time it is, in fact, to place ourselves in those sentiments and dispositions that this sacred and keystone mystery of the Christian religion warrants. The time now is for a more intense preparation. The Holy Spirit arouses us... that knowing the season we will be instant, ready, prompt to act according to His impulses; that we owe it to our soul, to its destiny, to its salvation.

Yes, we owe it indeed to our Maker, to our Saviour to throw off our sluggishness, to bestir ourselves from our lethargy, to break asunder any shackles of sin that bind us, to disfranchise ourselves from the citizenship of perverse or vain habits that we may be ready for the coming of our King, our Saviour.

"For now our salvation is nearer than we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of Light." (Rom. 13:11-12) In a word, let us begin now actively, generously, with whole heart and soul to "put on the Lord Jesus Christ." (Rom. 13:14)

It is time, indeed, for us to think of the gift we are going to offer the Christ Child for His birthday. Apply actively, energetically, the words of St. Paul's epistle to the holy season of Advent. Now, all together for a great advance along the way of sanctity.

Determine that the cause will be first: the Cenacle, the Church, the works of religion, our King, our Saviour, our Lord Jesus. Be courageous and invincible, resolved in the work of overcoming self. All for Jesus. Take heart for we can rise. We can attain. Prayer will do it. His blessed Immaculate Mary will help. Stand by your duty. Stand by your work. Stand by your conscience; again, stand by Jesus. His enemies are fiendishly active against Him. Let us have something to offer of reparation and of consolation.

Practice: The Presence Of God
Tuesday
First Week Of Advent

1. Conference to early followers-House Council, Orange, NJ-Jan. 26, 1918-MF 3731.
2. Letter to a Missionary Servant-Sept. 23, 1921-MF 4112.
3. Opening Conference to early Cenacle Members-Aug. 4, 1915-MF 8347-31.

Upon awakening we should be placing ourselves in the presence of God, humbling ourselves before His Divine Majesty, imploring Him for the grace to make the meditation well, beseeching our Blessed Mother and the saints for help for this purpose.(1)

Live more in the Presence of God the Father, God the Son and God the Holy Spirit. Realize more and more that every human being whom you meet is the living image of the Blessed Trinity. Respect and honor all as a consequence. Keep informed more prayerfully of the place and time where the perpetual novena to the Holy Spirit is being said. Rejoice if opposition comes and... please God by yielding to no movement of discouragement but... give Him greater pleasure by greater hope.(2)

"And immediately the Spirit drove him forth into the desert."(Mk. 1:12) What Spirit is this which had so much power over Jesus? It is the Spirit of God. The Holy Spirit, the Third Person of the Blessed Trinity Who led Jesus...The same Holy Spirit that led Jesus is leading us. ...If we listen to Jesus... we shall be changed-led to higher things, away from trifling matters. Begin (each day) thoughtfully with the spirit of joy and thanksgiving.

I do not know what God is speaking to you-what the Holy Spirit is speaking to you. That is God's secret. It is yours provided that you listen to His voice. Be in that solitude with our Lord and open your heart to Him. Jesus says, "The Holy Spirit is driving Me into My solitude. Come with Me."

Occasionally He detached a chosen few. He asked Peter, James and John to go with Him to the agony in Gethsemane. "Wait here and watch with me."(Mt. 26:38) This is what we are asked to do.

This is a particular, inviting request of God. We must be glad; otherwise, we shall not please God.

We... place ourselves in the presence of God, and acknowledge our unworthiness. Ask His help to (perform each deed of the day) well. It is a time to inflame the will, to be faithful, to determine to live and die for what we know to be right. And we will remind Him that we are mean and miserable. We will keep saying: "O God, be merciful to me the sinner!" (Lk. 18:13) "Lord, I am with you; I am true to you. Lord, that I may see." Maybe you have never seen; maybe you have. Perhaps your vision has been blessed. Maybe we have seen only through vanity, through some hidden passion. Ask our Lord to give you light. Maybe, we have lost our spiritual sense burrowing in our own troubles. (3)

Our Vocation To Cherish The Mystery Of The Incarnation
Wednesday
First Week Of Advent

Letter Conference to Missionary Servants-ca. Nov. 28, 1926-MF 8630-31.

Thanks be to the divine mercy..... a devotional knowledge (of the Incarnation) is abundant in the Missionary Cenacle....It has been given to us to cherish this mystery. How then can we be true to this trust? First, in our own heart of hearts, to have a Bethlehem for Him...a Bethlehem in which He is to be mystically born, a Bethlehem that will make reparation for the ingratitude, inhumanity and irreverence of the first Bethlehem.

Our affection should lead us to know more of Him that we may love and serve Him more and more. This knowledge will come to us particularly in our meditations. We should scan our books of devotion to discover the Sacred Name of Jesus...Jesus spoken of by the prophets; Jesus conceived by the Holy Spirit; Jesus in the womb of His Immaculate Mother; Jesus in the crib in Bethlehem; Jesus the Child, growing in age and wisdom before God and man; Jesus praying, teaching, laboring, suffering, dying; Jesus dead, resurrecting Himself the third day, ascending into Heaven, sitting at the right hand of His Father in heaven; Jesus in our tabernacles; Jesus received by us in the Holy Sacrament of His Body and Blood; Jesus the Arbiter of life and death; King Jesus triumphant at the end of the world. This is all (contained in our thought) of the Incarnation-to extol the Holy Name of Jesus in our hearts.

Secondly, this particular knowledge and love has not been given to us for our own pious satisfaction. We are to spread a knowledge of the mystery of the Incarnation. We are to tell it especially to the little ones, to those so disadvantaged in life that otherwise they may never know it. Think how the children of the Missionary Cenacle crowd around us at this thought! Here is the will and pleasure of God for you in this mystery. ...These children are the vanguard of those numberless thousands that the Missionary Servants will bring to Jesus, to a knowledge of the mystery of the Incarnation, if we are faithful to the trust which is given to us ...

May the dominant note ringing through the Cenacle, Inner and Outer, throughout the Advent season, be to please God in shadow as well as in sunshine, in irksome duty as well as in the hour of consolation. Let us cause charity to reign supreme and engender a great love of God and a greater spirit of forbearance with our neighbor. Go on! Go higher! Overcome, for "The Lord is nigh unto all that call upon him. "(PS. 144:18)

Our Personal Preparation For Christmas
Thursday
First Week Of Advent

Conference-Undated-MF 8566-67.

"Prepare the way of the Lord." (Is. 40:3) We are in the season of preparation for the great event of the Christian world, the birth of our Blessed Saviour. All that is generous and tender should arise within us to urge us fittingly to prepare for this new Christmas day. Advent should indeed be, for the Cenacle, a preparation. Each and every one of us should determine within ourselves that we will do all in our power, aided by Divine grace, to have our gifts ready and acceptable to the Infant Jesus. Every Advent has its special message of love to the ardent lover of Jesus, but surely, of all Advents this is the one in which our Lord looks to us the most to offer Him reparation for the ever increasing sinning of the world and service to make up for so many who are indifferent to His love and His rights over them. Then too, the stricken world, bleeding from so many wounds, needs prayer and the comfort that can come only from God's blessing.

All of us have a great work to do these coming few weeks. Never was there a time when man should be more prayerful and serious than now, and if we do not move anxiously toward the work that religion reaches out to us this Advent, we will be faithless to a grace that God is giving us to do something personal and particular for the Christ Child. He should be solaced and comforted whilst He is adored. Let us from the beginning of the holy season propose to ourselves what are the gifts we shall offer to Him. What a joy, what a grace to think that by His love and goodness, it is permitted that our voices be heard in praise with those of the shepherds, the Kings, and the Angels too, even with St. Joseph's and His own Blessed Mother's. Let us bring ourselves to Him, and offer the gifts as He and His Blessed Mother would wish.

How would they have us live this Advent?... This is the time for generous promising.... If we can but love ourselves less, He will love us the more. St. John Baptist, sent by Heaven to prepare the way, a divinely sent guide, shows us that we must do penance and be humbled. A spirit of mortification and humility, with much prayer and self examination, should mark all these blessed days of awaiting His coming.

A serious examination of our thoughts, words and actions, in the presence of the Christ child, should be an essential element in our preparation. This examination should be deep and far-reaching, to take in our commissions and omissions, the way in which we receive God's grace, the employment of our time, our relations with our neighbor, our advance in virtue and the measure of our zeal for the glory of God. Jesus will enter our souls in proportion to how we desire Him and prepare for Him.

Reparation: Union With Christ's Passion
Friday
First Week Of Advent

Letter Conference to Missionary Servants-Dec. 8, 1925-MF 8645-47.

Christmas Day in the Cenacle is indeed one of our principal feasts because of what Annunciation Day means. Annunciation Day, or Incarnation Day, with us is truly "the day which the Lord hath made." (Ps. 117:21) for, after all, on Christmas day we have but the external expression of what began on the twenty-fifth day of March when our Blessed Mother bowed her head and said: "Be it done to me according to thy word. (Lk. 1:38) You see then, my dear children, how inseparably associated are Annunciation Day - March 25th, and Christmas. You see, as a consequence, by how many offices and obligations we are obliged to this ... (Advent) preparation of which I have spoken...

What should be the nature of this preparation? We have a prayerful hope that in the Cenacle there is the virtue of reparation. What does that virtue mean? It means this: it is given to some chosen souls to make up, by their devotion and by their sufferings, for either what has been lacking to God's service in their own lives or for what is lacking all around on the part of men in their duty to God. If this virtue of reparation be not exercised it will languish and this calamity will happen that it will disappear from us, for surely this is a talent that God shall demand of us.

Reparation may be considered in at least two ways: first of all, what is of the ordinary and then what is of the extraordinary. Ordinary acts of reparation are within the capacity of all. That which is extraordinary should have the stamp and sanction of obedience, else fervent souls may be tempted by the evil spirit into excess or into ways that might engender dejection and discouragement. Acts of reparation... may be either interior or exterior. The day long we may be making interior acts of reparation. This is a virtue, a practice very dear to God, so much so, in fact, that it is one of the ends of the Holy Sacrifice for in the Holy Sacrifice there is offered infinite reparation. We have in mind those startling words of St. Paul, who urges us to "fill up those things that are wanting of the sufferings of Christ." (Col. 1:21) This we can do by offering up our own personal acts of reparation in union with the sorrows, in union with His acts of reparation, in union with the sorrows of our Blessed Mother, in union with what has been suffered by the blessed while on earth and the just now among the faithful.

These interior acts of reparation so motivated and so united to the sorrows of our Lord and His Blessed Mother and the Saints and the just on earth, understand, are most acceptable to the Triune God. These should be multiplied... for surely sin abounds very much around us today. Then too, there are exterior acts of reparation. These can be summed up by a general expression-penitential acts. Atonement or reparation implies suffering or a sacrifice of some kind.

Mary, The Mother Of God
Saturday
First Week Of Advent

Mission Sermon-Newark, NJ-Dec. 6, 1918-MF 10790-92.

The title that makes Mary so great, the grace that explains her blessedness is that she is the Mother of Jesus Christ. These are tremendous words. My tongue should stammer and falter as I pronounce them-Mother of God.

The general notion that we have of God may be very unsatisfactory, but we know that He is the Infinite, the Eternal, and our necessary Being. The prophets said that we shall speak and say many words but the sum of all our words is this: He is all. We cannot measure God in speech, the Eternal, the Divine, the All Holy, Almighty God, Creator of all things, the First and the Last, He Who is, Who was, Who always shall be. Mary was His Mother, truly the Mother of God. All of you know what a mother is, though speech finds it difficult to explain.... Who is it that clings so closely to a child as a mother? Upon whom is the child more dependent than upon his mother? What today is the great, wonderful inspiring power of the world, but the mother? Mary was His Mother. When we speak of the Mother of Jesus many of our small ideas of motherhood are shattered because she was miraculously the Mother of God by the cooperation of the Holy Spirit: "And the Holy Spirit shall come upon thee, and... the Holy which shall be born of thee shall be called the Son of God." (Lk. 1:35) When we say the Mother of God, we say everything.

We have thoughts and these thoughts cannot find expression because language is too weak. We should praise, venerate, esteem and cherish her. We should thank her. Above all, we should do that which pleases her the most, and that is the imitation of her virtues. For example we might find it difficult to bear with human nature, to smother our pride, but for the love of her, to honor her, we should imitate her humility. We might find it difficult to perform an act of mortification... . The very thought that I am going to please this gracious Queen is going to help me. When I am tempted against some virtue, for the love of this Immaculate Queen how easy it is to imitate her immaculate purity, to be clean of heart and to be clean of mind. How easy it is to do something for souls, for His Church, for the Mother of my Creator, the Mother of my Redeemer, Mother of my Saviour, Mother of my God, Mother of my Jesus...

If we are wise we are going to think seriously what we can do to please her.. You might possess all the treasures of the earth, and it would not interest her at all. But if you would tell her about some soul to whom you did good, about some temptation you overcame, about some fight you won on the road to sanctification, if you would tell her you advanced a little higher in Faith, Hope and Charity, then you would interest the Blessed Mother.

For the love and pleasure of the Mother of Jesus, let us do something to please this gracious Queen of heaven and earth. Let us have a greater love for the Mother of God, our lovely Queen.

The Particular Meaning Of Advent For The Missionary Cenacle
Monday
Second Week Of Advent

Letter Conference to Missionary Servants - Dec. 15, 1926-MF 8629-30.

The message of Advent is for every Christian. How much more, however, should this message of the Church mean to the Missionary Cenacle because of your particular graces. You have been so much more enlightened in the mystery of the Incarnation. You have been instructed so long and so frequently in this manifestation of divine love. You have, in fact, been brought so intimately into a knowledge of God's plan in the redemption of the world and as it were, taken into the Holy Family itself. We can take holy joy in this thought, that a devotional knowledge of a mystery may be considered a sign of God's favor. I said a devotional knowledge; that is a knowledge that begets fruit, that works in charity. For example, we priests begin the Divine Office praying thus to God: "O Lord, enlighten my understanding," that is, let me know of Thy holy will, Thy holy law, Thy holy precepts. "Show, O Lord, Thy ways to me and teach me Thy oaths. Direct me in Thy truth and teach me." (Ps. 25:4-5)

Knowledge, however, is not enough, for the rebellious angels knew and are lost. We pray further therefore, "Kindle my affections." In other words, arouse my will, make it seek Thy ways that I may do good. This then is what I would call devotional knowledge. Let us be concerned that this knowledge will bear fruit for remember, our Lord cursed the barren fig tree and the Holy Spirit has this lament against those devoid of good works: "They are all gone aside, they are become unprofitable together, there is none that cloth good, no not one." (Ps. 13:2)

Thanks be to the divine mercy, this grace, a devotional knowledge, is abundant in the Cenacle for first of all, it has been given to us to cherish this mystery (of the Incarnation) This is a trust of our Holy Mother Church, it is true, a thousand times true, that we are unworthy of such a heavenly work but nevertheless one of the very particular ends of our institute is to cherish a love and devotion to the mystery of the Incarnation. We speak it this way: to extol the Holy Name of Jesus, which means that with whole heart and soul, in every way possible, we will cherish a love of Jesus in our own hearts and strive to enkindle a like love in the hearts of others by spreading a knowledge of our Saviour, our Lord, our King and our God.

This cry should constantly be in the heart of the Cenacle: Jesus, King of the world and center of all hearts! We adore Thee, we Praise Thee, we bless Thee, we love Thee; hallowed be Thy Name; Thy Kingdom come; Thy will be done.

Practice: Abandoned Souls
Tuesday
Second Week Of Advent

1. Letter to Sister Missionary Servant-Feb, 10, 1930-MF 9980-81.
2. Letter to Mr. Byrnes, potential benefactor-Nov. 22, 1930-MF 1643.
3. Letter to Sister Missionary Servant, probably one of Fr. Loftus' vocations-Dec. 6, 1928-MF 6446.
4. General Letter to Missionary Servants-Jan. 30, 1922-MF 5171-72.

My dear Child: You know the stress we put on that word "abandoned." You know what it means to be rejected, left alone, overlooked. You know, moreover, why things are rejected. It is because they are useless, unlovely, worthless. What a life it is to seek such! The people we are discussing are objects of compassion that can only be of Christ. Only the charity of Jesus urges us. The love of Christ urges us. In other words, we are doing it for Him. We see Him in them-in their souls created to His Image and likeness. We minister to Him. Surely, that was a soiled face that Veronica ministered to. It was blood-stained and the dust of the road was upon it, perhaps also, the spittle of blasphemous. But it was the face of Christ.(1)

Our work is in the heart of the enemy's country. Our search is for the abandoned-the abandoned work, the abandoned soul. Therefore, we labor in the hard and tangled parts of the Vineyard of Christ. Every Catholic movement has its Catholic background. Ours is fiercely non-Catholic. What a blessing for an aspirant to the Religious life to be trained midst the people of God. Our young men are trained in the midst of those who are furiously hostile to everything dear to the Catholic heart.(2) They are being taught to value the human soul in the terms of the Precious Blood of Jesus. They are waiting to labor for any soul and if they have a preference, it will be the most abandoned soul-whether that soul's tenement be black or white.(3)

It is a matter for the exercise of humility and prayerful delight to study what may be God's will towards the Cenacle. We may... study the Cenacle in those general lines in which it resembles other religious societies and those things in which it differs from them. For example, the ordinary religious society of congregation is engendered, strikes its roots in a kindly Catholic environment, The Cenacle, on the contrary, is striking its roots in a neighborhood that is positively non-Catholic. The religious societies in Catholic sections may look in a measure for encouragement and support from the faithful around them, The Cenacle, however, is trying to exist where there is no Catholic support and where many are very unfriendly. This is a large difference. It is vital for it touches on the question of maintenance and perpetuity. This used to be the spiritual aspiration and this is to be the continued spiritual aspiration of the Cenacle-to seek beginnings in abandoned and deserted places,... This, in a word, seems to be God's Providence for the Cenacle.... We, therefore, can be delighted and adore God in His marvelous Providence over us... (4)

Advent Jesus Our Redeemer, Our Intercessor, Our Teacher, Our Elder Brother
Wednesday
Second Week Of Advent

Letter Conference to Missionary Servants-Undated-MF 2395.

Christmas-what a word! What thoughts that word evokes. It is a synonym for peace, joy, happiness, good cheer, good will, friendship, amity, and everything, in a word, that lightens and brightens and makes glad the-human heart. Christmas! What makes Christmas to be Christmas? "This day is born to you a Saviour, who is Christ the Lord." (Lk. 2: 11) It is the Christ idea.

Take the Christ idea from Christmas and you secularize it. Yes you may paganize it. Take the Christ idea from Christmas and the peace, the light, the joy and hope disappear. Feasting and revelry and holiday frolic may remain; business may make Santa Claus do his turn but that which makes the human heart glad is a knowledge that this day a Saviour is born to us. Jesus our Redeemer, our Intercessor, our Teacher, our elder Brother.

We cannot think of Him as our Redeemer without thinking of Calvary and of the terrible tragedy caused by sin. We cannot think of Jesus as our Redeemer without a consideration of our mournful, sinful perversity. As Intercessor-the thought gives us great hope and joy to know that He prays for us and with us, that He Pleads our cause with His Eternal Father in heaven, shows His Sacred Wounds and offers up His Precious Blood, His good works and sufferings of infinite value in our behalf.

As Teacher, Jesus has much to say to us:

"Keep my commandments." (Jn. 14:15)

"You are my friends if you do the things that I command you." (Jn. 14:14)

He instructs you to hallow His heavenly Father's Name, to pray that His kingdom come and His Holy Will be done. These precepts does He give us which make for a greater charity toward God and our neighbor. To His favored ones He urges:

"Follow me." (Lk. 18:22)

"Learn of me, because I am meek and humble of heart." (Mt. 1:29)

"If any man will come after me, let him deny himself, and take up his cross daily." (Lk. 9:23)

The thought of Him as our elder Brother is so cheering-to know (that) in all things, (all) human experiences (sin excepted) He has our cords of Adam. This Divine elder Brother speaks to us and says: "Patience, little brother, little sister, I will be with you. I will lead, follow me. The road is narrow, but it is sure and right and leads to Peace. Only a little while longer, a little further on and no more sorrow. I suffer with you; I will help you. I understand, I know all things. Trust in Me. Do for Me that I may do much for you."

Means Of Preparing For Christmas
Thursday
Second Week Of Advent

Letter Conference to Missionary Servants-Dec., 1919-MF 4674-75.

To all Christians the Nativity of our Infant Saviour should mean much, but considering the instructions, the training, the knowledge that we have of the cooperation of the Holy Spirit in the mystery, and the graces we have received, who should have more devotion than we of the Missionary Cenacle? There are so many reasons for us to prepare ourselves zealously.

What are the means? First of all, more recollection of spirit. This means to be more interior, less a slave to external distractions, yielding our minds and impulses to the graces and inspirations of the Holy Spirit, placing ourselves often in the presence of God, seeking union with Him, giving ourselves over to mental exercises and heart affections of love and desire for the coming of our Lord, acts of reparation, atonement, and frequent Spiritual Communions.

Secondly, this is the penitential season. We should occupy ourselves with much reflection on our miseries, our short-comings and our past sins. This study of our unhappy past is fruitful when it humbles us and lashes us to redeem the time misspent and lost; when it gives a greater charity for God Who has been so patient and merciful and loving to us. Should the reflection upon our sins disquiet us or in any other way discourage or depress us, the exercise ceases to be fruitful and we should turn to acts of hope and confidence in God.

(Thirdly,) this is the season of mortification and self-denial, but in this we must be prudent and guided...

(Fourthly,) let us renew ourselves in all our promises and in our first and most ardent Cenacle fervor. Review the graces that we have received since having received this blessed grace; the pleasure that we have given God, the souls that we have helped, the good we have done and been partners to; the dangers we have escaped by being in the Missionary Cenacle; and if faithful, the promise it gives us of being useful to the Church, of making our life the good odor of Christ in this world, (cf. 2 Cor.2:15) and not only of making sure of the salvation of our soul but of obtaining a very high degree of glory in the world to come.

Meditate daily on the ends of the Missionary Cenacle: to spread devotion to the Most Blessed Trinity; to teach others of this most adorable Mystery; to win souls to the Holy Spirit by explaining His action in the Incarnation; to rejoice and glory in the title, a Missionary Servant of the Trinity; to spread devotion to the Sorrows of Jesus, especially His Holy Agony, not forgetting the compassionate heart of His Most Blessed Mother; to exalt the Holy Name of Jesus; to pray and work for abandoned souls....

Try to keep your heart and sentiments in union with those of the Mother of our Saviour in her first Advent. You will then possess yourself of the blessings of the season. He will come to you in a special way and this Christmas will be a day of exceeding grace in the Missionary Cenacle.

The Love Of Jesus, And The Love Of Self
Friday
Second Week Of Advent

Conference to Missionary Servants-Dec., 1922-MF 8451-52.

We pronounce the Holy Name of Jesus in many ways. We hear it in many ways. The sacred word may be pronounced for good. Its pronouncing may even be a sin. If not profaned, it may be pronounced carelessly. It may be pronounced with distractions. It may come from our lips in a way that will cause Him to utter indignantly this reproach: "This people honoreth me with their lips but their heart is far from me." (Mt. 15:8) But if that word be uttered in a way that shows affection, if the Name of Jesus draws us ever closer to the Heart of Love, truly have we put on a personal love of Jesus, and to this we should aspire.

We should, during the holy season of Advent give much time to the work of introspection, that is, the looking into ourselves that we may discover what may be the obstacles to the attaining of this personal love of Jesus. There are two loves in our hearts. There is ever a struggle between these loves. Each is very jealous of the other. One is the love of Jesus and the other, the love of self. The greater the love of Jesus, the less there is of the love of self. It is beautiful to hear of this love for the Lord, to read of it, to think of it, or to possess it. But if we would have it truly, it must mean the slaying of self-love and self-seeking.

Self-love manifests itself in many ways but no matter what may be the manifestations, no matter how many manifestations, these all cry: Pride. The virtue of humility is the soul's guarantee that self-love is nigh unto death and that Jesus Christ reigns supremely in the soul. Thus will your soul be if you are in humility. If you be in humility, you are in charity, and if you are in charity, truly have you put on the Lord Jesus Christ.

Here is a work for you, my dear children, of looking into your hearts... We should implore God the Father, God the Son, and God the Holy Spirit that more and more we may love Jesus. If our spirit weakens, if charity grows chill, if our spirit becomes dry and restless, we should call on the Mother of love, the Mother of Martyrs, the loving Mother. To the loving Mother who loved Him so much no favor or petition can yet pour from our hearts more pleasing to her than that we ask her to share with us her love of her Divine Son.

Here then, my dear children, is that divine work, to "put on" the Lord Jesus, which means that you study yourself and know yourself, that self may perish and that Jesus may live.

Our Responsibility To Save The Child For Jesus
Saturday
Second Week Of Advent

Letter Conference to Missionary Servants-Dec. 8, 1925-MF 8645-47.

Advent is the proximate time of preparation for Christmas. We can do nothing better than to unite our thoughts and sentiments with those of our Blessed Mother, while disparaging ourselves, humbling ourselves, asking her to make up for what is wanting in our disposition, pleading with her Divine Son to receive our gifts through her...

It would be well for us to know, in order to encourage us in our reparative acts that... there is a very large volume of impiety around us.... Children today are being taught impiety, are even being taught to hate their Saviour. What a frightful blasphemy it is to tear out of a child supernatural aspiration and love of Jesus Christ...

Active propaganda is all around us in schools and colleges to corrupt our youth, to demoralize them with the thought that Christianity has failed. It is only history repeating itself. How early the wicked world sought the life of the Divine Child! His sweet, Immaculate Virgin Mother had to flee into a far distant land to protect Him and that unkindly impiety and deadly hate has survived even unto our day. Now here again is a work for the Cenacle, a large work of reparation. Not to abhor this impiety spoken of, to be indifferent to this condition, not to grieve about it, would be shocking. The heart of each one of us in the Inner and Outer Cenacles should bleed with sorrow because of these multiplied impieties and this far-reaching scandal to the little ones.

Why not place all this before the blessed, virginal, Immaculate Mother of our dear Infant Saviour? Why not, especially at this blessed time, the approach of Christmas, tell her we wish to do something through ourselves and through the Cenacle. How we should thank God for the graces given to us to teach children, to do something for our Infant Saviour in the little children entrusted to our care.

Oh, the coldness of Bethlehem is still here. Colder indeed than Bethlehem is it. The Bethlehemites just disdained Him, had no place for Him, but this current impiety seeks to do away with the Christ Child. Let us then return everlasting thanks to Heaven for the grace given to us in the opportunities we have of teaching the children to our trust.

Each and everyone of us can become an angel of the Nativity, to announce the tidings of great joy, to tell these sweet, innocent children, who look up to us for light and encouragement, of the Saviour Who is born to us, to teach them to love Jesus of Nazareth, to tell them the whole story of His life, His passion and death, His resurrection and ascension, who He is, what He is, and their obligation to love Him because He suffered and died for them to ransom their souls.

Is there anything more sublime than this? Is there anything more heavenly? Is there anything that could make you more pleasing to the Mother of the Christ Child?

Preparation For Christmas
Monday
Third Week Of Advent

Letter to Missionary Servants in PR-Dec. 24, 1931-MF 1862 & 1863, No. 7

All hearts are turning toward the great festival of Christmas. Even multitudes hitherto enslaved by the world... now look to Jesus for help, realizing that only He can aid them. Their arms are piteously outstretched toward Him in pleading. None should be more intent on the Feast than His own favorites and surely among these the Missionary Servant has a particular obligation to be expectant, to watch and to serve. Our name stresses our vocation to be a servant of the Triune God, to serve God the Father, God the Son and God the Holy Spirit and the major mysteries of our holy Faith in a special way are to engage His service.

Christmas day means a commemoration of the great mystery of the Incarnation. During these days of preparation we will reanimate our faith in the great mystery and we will inflame our affections toward it. To accomplish this we will beseech the Father of Lights to enlighten our understanding and inflame our will and we will ask our Holy Mother of Light to help us. We will pray to the Holy Spirit to pity those who are unmindful of the mystery, who either do not know it or who do not love it. Because of those who are prevented or who refuse to come under its loving sway we will multiply our acts of reparation and will be the more earnest that more and more it will possess our hearts.

Every lover of Jesus will do well to study the thought of the Church of Him. The present mood of Holy Mother the Church is one of expectancy. In her liturgy she is awaiting Him. She gathers up all the yearnings, the sighings, the prayers and the aspirings of the old dispensation, from patriarchs and prophets, holy men and women of God, from Adam and Eve, even down to the Blessed Virgin herself. With them she prays that her eyes may behold her Salvation. She brings us, remote in time from Bethlehem, even unto the days when as yet He had not come, for she would have us to sigh and to yearn and to hope as did those saints of olden days.

She is saying now in her liturgy, "He is nigh, He is almost here, He will soon come." She adds the caution to prepare, to prepare His ways, to straighten that which is crooked and to make the rough ways plain to fill up the valleys, to even off the ridges of pride, sensuality, and worldliness, to bring low every mountain and hill.

Our Holy Mother the Church has not only warned us against darkness of mind but she has told us how either to dissipate it - or better, to avoid it. She says: "Make straight the ways of the Lord, as said the Prophet Isaias." (Jn. 1:23) This means to clean out, to take away what is offensive, to remove obstructions, to make the way beautiful; to cover all with the flowers of virtue and to let the fragrance be (spread) abroad so that all will be a delight to this heavenly visitor.

Practice: Cenacle Virtue Of Prudence

Tuesday

Third Week Of Advent

1. Letter Conference to Missionary Servants-May 24, 1926-MF 3366.
2. Letter to Bro. Augustine Philips-May 19, 1931-MF 1745.
3. Instruction before visitation to Sr. Baptista (Amy Marie Croke)-April 24, 1913-MF 248.
4. Letter to Sr. Baptista-June 15, 1915-MF 415-16.

A Christian virtue, therefore, a Cenacle virtue is prudence. This virtue, in fact has, from the very beginning, a high place of esteem amongst us and that it may be in honor and may produce all those beautiful fruits that come from it and which have blessed it so much, a word of warning now and again is very much in order. We are so inclined to be forgetful and innocently, we become incautious and therefore, this virtue is liable to be hurt. Apart from the harm coming from such a misery, honor and glory are lost to God.

Let me urge you first of all, to be careful about the use of the telephone. No one should approach a telephone without a thought of the value of time and also of holy poverty. Secondly, familiarity with externs leads not only to violations of the virtue of prudence but in a way to disloyalty to the Cenacle life for such intimacies provoke forbidden confidence. No one should be too intimate with an extern. Your affection and time are to be given entirely to the beautiful Son of Mary. There should be a very delicate conscience in this matter lest even innocently your Spouse be robbed of one thought-lest the creature trespass on His sacred rights in your heart.

Thirdly, very grave faults against the virtue of prudence may be committed in letter writing-not only faults against this virtue but against fraternal charity. How sacred an institution is family life and how jealously should be guarded those things which pertain to the family. Indiscreet, thoughtless and frivolous fingers may trace in a letter not only things which should not be written but which are untrue because of the peculiar color that peculiar minds give to these things. The peace of mind of every subject is concerned in the keeping of this rule.(1)

Be prudent. Keep your community affairs to yourselves. Let your ears receive and your mouth give out nothing. You are bound to hear things as you go around but never give any priest or religious a chance to say that you took something of gossip or chatter and brought it from one house to another.(2) Never form a judgment until you hear both sides. You must be most impersonal and unemotional in settling conflicting accounts or charges and be slow to action. Should a condition exist, adjust it prudently so that no feelings will be hurt. Never attribute or permit another to attribute this or that motive to another. God alone knows the secrets of hearts.(3) Be non-committal; be impartial and most judicial. Give out nothing, but listen and when you are morally sure, do not spare correction or admonition. But let all be done in the Spirit of Christ so that the guilty may be quite charmed with your gentle and sweet justice more than soft and favoring words from others.(4)

Self Examination
Wednesday
Third Week Of Advent

Letter to Missionary Servants in PR-Dec. 24, 1931-MF 1862-63.

(The Church has urged us insistently during Advent to prepare His ways) What does this mean, to prepare His ways? It means that self and trespassing creature are to be cast out from God's dominion, from His throne in our hearts, so that when He is invited to take possession Christmas morning there will be no rival claimant. It means that Faith, Hope and Charity must be in the ascendant, and that affection and devotion for Him, dissipated, must be restored. It means that the soul must demand its own and insist that every faculty, with all creation, will help it find and possess its God, and with the soul pay tribute to Him.

But a few days ago the Church said, "Rejoice, He is nigh," (cf. Phil. 4:4-5) She was so happy, but that gladness had a shade of anxiety, for in her prayer of the day she pleaded thus for her children with her heavenly Spouse: "Incline Thine ear to our prayers, we beseech Thee, O Lord; and enlighten the darkness of our minds." (Collect for Third Sunday of Advent)

How dangerous it is to be in the dark! What an affliction it would be were our eyes deprived of light; and calamity of calamities, to be dark in mind. When we hear of those so afflicted we think of pagans, heathens, barbarians and savages but the darkened mind may be nearer home. Oh misery of miseries that it could happen that we would be darkened in mind. To be darkened in mind means to be overcome by the fuming and vapping of capital sins, the mistiest of which, perhaps, is pride. The few hours left to us are valuable for self-examination, to discover any dark corners in our souls, to discover how far we are under the sway of one or a number of these seven capital miseries. Darkness of mind is odious to the lightness of Bethlehem and to its Star. We just must find the King and open our treasures and offer Him gifts but if we are dark of mind we may go astray. Indeed, to many, unfortunately, Christmas will be only a secular holiday. For many will not find the Christ Child and they will see only the flash of lights and hear the tinkle of bells. The only memory of cheer to them will be the table and the gift of friend to friend. Christmas is not Christmas without Jesus and Jesus does not find His way into the hearts of those who have darkened minds. Pray, then, to the Father of Lights. Ask the assistance of our Holy Mother of Light. Place every wayward impulse, complacent swelling and wounded feeling, every envying, slothful, sinful inclination under suspicion as a will of the wisp which will lead you away from the Manger.

The Church's Admonition To 'Prepare His Ways'
Thursday
Third Week Of Advent

Letter to Missionary Servants in PR-Dec. 24, 1931-MF 1862-64.

What does it mean, "to prepare His ways, fill up the valleys, to tear down the hills, to make straight that which is crooked and make the rough things smooth?" (cf. Is. 40:3-4) To fill up the valleys means to make up for what is lacking, to replenish virtue wasted; to set those talents that God gave us to work; to see that the fig tree of our soul will have an abundance of fruit for Him. To bring low every mountain and hill means that great and small excrescences must be cut down and every evil habit must be pulled up by the roots.

The crooked is made straight by purity of intention and purity of heart so that in all things God alone is sought, and for love of Him and His honor and glory all things are done. The rough ways are made plain by correcting bad impulses and inconsiderate dispositions. In a word, purity of intention and purity of thought will correct uncharitable and sinful thoughts and words and prevent such actions and make us like unto the Christ Child Himself who was so sweet, kind, humble, good and lovable.

You, this year, are to be His shepherds. Those statuesque, dumb, lifeless, inanimate things are placed around the little statue of the Christ Child but you, friends of Christ, are to be the guard of honor around the altar manger of the living Jesus in the Blessed Sacrament. It is your hymns that He wishes to hear. You are now His angel Choir, His own dear, devoted, consecrated ones.

Listen then again to Holy Mother the Church: Prepare, prepare those ways of the Lord, fill up those valleys with good works and virtues, bring low what He may dislike in you of pride and perverse nature. Straighten out your intentions, drive the natural and the creature out of them. At least see that they do not trespass on His rights so that in Him and for Him and through Him you will do everything. Then for His sweet sake, banish all that is unpleasant in you of flash of temper, of sulkiness of disposition, of pique and rancor and uncharitableness. This Christmas morning you are to push in there among those shepherds of old and say: "For this day to us, too, is born a Saviour who is Christ the Lord." (cf. Lk. 2:11)

The tidings of a great joy are brought to you. If you are anxious about your preparation, if you falter, your privilege is to seek His Immaculate Mother Mary, for you are to Him what neither angel nor shepherd were. You are His brothers and sisters, and as far as possible, you must receive Him-His pure ones, His consecrated ones, His beloved-as would His Immaculate Mother.

More Intense Preparation For Christmas
December 16
First Day Of The Christmas Novena

1. Letter Conference to Missionary Servants-Dec. 20, 1930-MF 4197.
2. Letter Conference to Missionary Servants-Dec. 20, 1926-MF 11458-59.

We are in the intense preparation for the great Feast of Christmas, the Novena. Since Advent we have been in the proximate preparation and all year long we have been in the remote preparation for this day of days. It is a Missionary Cenacle practice to begin our preparation for Christmas on Christmas Day itself, for the next Christmas. Christmas Day will mean much for every lover of our Divine Lord and for every Christian. Because of our being committed to spread devotion to the Mystery of the Incarnation, we can say, in a particular way, Christmas is our Day.(1)

Having ordered our own interior and infused it with His Spirit and brought it under the dominion of His sweet law and maxims, we may courageously plan the service of active work for the Mystery of the Incarnation and we may safely project what we would do for our King and Saviour with the neighbor. Receive it as a primary law of action that the more we do for the Cenacle, the more we do for Jesus. Our first duty... to the neighbor, for our Infant Redeemer's sake is to help the cooperative action of Cenacle life and work, in any capacity that holy obedience orders.

Be persuaded what helps the growth of the Cenacle will help the growth of the work of God. What helps for peace in the Cenacle, helps for the greater efficiency and more fruitful labor of the workers of God. Remember... it is not so much the question of our being set at this or that employment as it is the spirit in which we do the work God gives us at hand. Remember, furthermore, our solicitude should not be that we are or are not successful in this (work) but that we are holding to purity of intention, doing all this for His honor and glory alone, animated with the divine inspiration of pleasing Him, of ever increasing in His holy love and fear, giving no heed, therefore, to what would be said of our work as measured by mere maxims of human respect and worldly wisdom. Remember, furthermore, since we are unworthy workers and unfit instruments only useful when, guided by His grace, it pleases Him to use us, when failure comes, it is the greatest kind of success.

Meditate, plan, council to seize the New Year for Jesus, our King, our Saviour, our God. Let the missionary note be vibrant throughout the Cenacles, encourage one another with the cry of the larger Host, of the more abundant flowing of the Precious Blood, the greater eating and drinking of the Precious (Body and) Blood of Jesus.(2)

Our Gift For The Child Jesus
December 17
Second Day Of The Novena

1. Letter to Pioneer Cenacle Members-Springfield. MA, Dec. 24, 1914-MF 4243-45.
2. Letter to Missionary Servants in PR-Dec. 24, 1931-MF 1863
3. Letter Conference to Missionary Servants-Undated-MF 23961 No. 2.

Let us spend (this meditation) thinking of the Christmas gifts that we are going to offer our Child Saviour-gifts, promises, which if kept will be more precious in His sight than the gold of Kings. Review the graces God has given you during this year. What return are you making for the precious talents entrusted to you? Ten talents? Five talents? Two talents? Or are you burying them in your own heart?

When you examine your conscience do you grieve for the good that you have not done, that you have omitted? Are you giving to the Church, to religion, to souls all that you can or half of what you can? Or are you giving nothing in return for the abundance that you have received? Is there one soul who will suffer through your neglect, tepidity or spiritual self-seeking, because of a piety that finds no time for good towards others?

Are you cherishing the virtues of self sacrifice, humility, simplicity, prudence, and above all, invincible charity? Are you burning with zeal for the spread of devotion, adoration to the Holy Spirit, and (the) coming back of the Greek church? Are you always mindful of the interest of the Church, especially where she is persecuted? Of our Holy Father's intentions? Are you ever praying for sinners?

What more pleasing gifts can you offer than at the cradle of Christianity to lay these offerings and beg of its Infant Founder to make you to be like Him. If you have been faithful, thank Him; if not, here is plenty of reason for sorrow and (for) renewal of promises to spend yourselves generously in His cause.(1)

As we are disposed so will our Infant King and Saviour take possession of us, and fill us to repletion with His gifts. Well does Holy Mother the Church know this. All through the Advent season she has been warning, teaching and encouraging us lest in aught this blessed day will find us like foolish virgins with lamps unlit and empty. (2)

This is our Lord's Birthday and therefore, a birthday gift He must have from you. What is to be yours? What are you going to place in the crib? What will you present to His Immaculate Mother Mary, to give to Him in your name? It should be something particular, definite and most specific...

(3)

Our Gift For The Child Jesus
December 18
Third Day of The Christmas Novena

Letter to Pioneer Cenacle Members-Springfield, MA-Dec. 23, 1914-MF 4241-43.

Again we assemble in loving adoration and gratitude around the crib of our Blessed Saviour and how much, just now, does the world in general and do we in particular need the lessons which our Infant Saviour teaches from His manger throne. The mystery of love! Earth had sighed and prayed for Him. See the reception He receives when He does come. It is our blessed privilege to make up by gratitude and service for the ingratitude of others.

How divine it all is! He comes, in of all ways the most appealing, as a child. He comes not in tumult of conquest but as silently as sunshine floods the fields, as sweetly as the flower breathes its perfume; and yet, how cruel His reception!

He came, did this Divine Child, to wipe away our tears and wicked men would cause Him to shed many. He came to soothe our troubles and we all would trouble Him much. He came to take our burdens and we all would burden Him the more. He came to free us, and oh, what a price He will pay!

Two thoughts are upper-most in my mind as I pen these lines; first, the debt of adoration, of gratitude, of service we owe our Infant God; and secondly, our obligations of repairing and atoning for the sins against Him from the beginning until now. All are obligated to Him, but who more than you? For you have participated not only as all His children of the human family, but you among so many are blessed... therefore, you should all endeavor to adore and to serve Him in a special way.

What gifts are you going to offer? It is a principle of giving that we give that which another would like or want. What does the Infant Saviour want? "He came unto his own, and his own received him not." (Jn.1:11,) He wants a place in our hearts. He wants a recognition of His Father's claim over us, and He wants our generous service and whole-souled love. He wants us to learn His precepts, His doctrines, and to mould our lives accordingly. Especially, He wants us to imitate His meekness and humility. "Learn of me, because I am meek, and humble of heart." (Mt. 11:29) If we ignore His wishes in these essentials, how can we expect that He will be pleased with other offerings?

The Incarnation And The Missionary Cenacle
December 19
Fourth Day Of The Novena

Letter Conference to Missionary Servants-Undated-MF 2395-2397.

Christmas means something to all. It has a special meaning to the Christian. It has a most particular meaning to a Missionary Servant. For you in the Missionary Cenacle are in the family of the Incarnation. Your Constitutions commit you to a very particular devotion to this mystery, and this commitment means that of all, you must take this mystery most earnestly and seriously to heart. You are trained to adore the mercies, the wisdom, the love of the Triune God in this mystery, to thank Him for it, to extol the Holy name of Jesus and to felicitate His Immaculate Mother Mary and to be eager for the privilege with her of adoring the Word made Flesh. Your traditions tell you to begin your preparations for next Christmas on Christmas day lest one instant of the year be lost in tribute to the Saviour born for you...

What is to be your gift? What is the big thing you are going to do this coming year for your Saviour? The thing is so big, it may hurt you to do it and demand a large draft of self-sacrifice. Do not generalize, because those generalizations may mean nothing but platitudes. Do not merely offer soul elevations.

Come right down to some specific work of self-control, self-renunciation, detachment-an act that is going to be contrary to the spirit of the world. Do something the performance of which will mark off for you another chapter of progress in the spiritual life. It may concern the correction of some fault or disposition, or a fault to which your attention has been called in Charity.

In all things let it be a closer following of Him, a more cheerful taking up of His cross, a putting on of His spirit so that all will confess and say: You see with (the) eyes of Jesus, you hear with His ears, and you think with His mind, and the beat of the Sacred Heart is that of Your Heart.

Your day with its spiritual exercises offers you plenty of means of attaining such blessed ends. The grace is waiting for you. Your Saviour gives you this grace. His Immaculate Mother is waiting to help you show that you are truly glad, joyous and happy that your Saviour is born to you.

What We Can Do For Our Infant Saviour
December 20
Fifth Day Of The Novena

Letter Conference to Missionary Servants-Dec. 201 1326-MF11458-59,

We are in the heart of the Christmas Novena. Gathering up the affections, sentiments and prayers of the preparation, remote and proximate, for the great Feast of the Nativity of our dear Infant King and Saviour, it is timely and pertinent then to ask our soul, "What have you done for Jesus this past year?" "What will you do for Him this coming year?" It will help us much, at this moment, in answer to these questions, to take a meditative view of the Mystery of the Incarnation and to propose in its service, a practical work for the coming year.

We should review what we have been taught of this holy mystery, elicit interior acts of faith and thanksgiving, of praise, adoration, love and reparation. We should call upon the Holy Spirit to be enlightened in this. We should adore the Word Made Flesh and offer ourselves to Him more and more that His name may be hallowed, His Kingdom come and His Holy Will be done. We should plead with His Immaculate Mother to help us and call upon dear St. Joseph and all the angels and saints, particularly those of the Nativity, to help us.

As to what is practical let us have a heart for anything that will help the cause of our dear Jesus. The first and most insistently necessary of all works is to sanctify ourselves. This is the hour in which we will deplore the advance we did not make, the fault that we did not overcome, that companion imperfection we have not given up, that host of unholy things, fellows of sloth or pride, of self-love or uncharitableness that cause us to stumble in the way and hinder us from doing the bigger and more generous thing for Jesus.

It is essentially necessary for us to realize that in proportion as we indulge self, listen and minister to whimpering self-love, we are disloyal to Him. Yes, in fact, in so much, treasonably we are placing self before Him, before His cause, before the Cenacle, before our work...

Meditate, plan, council to seize the New Year for Jesus, our King, our Saviour, our God. Let the missionary note be vibrant throughout the Cenacles. Encourage one another with the cry of the larger Host, of the more abundant flowing of the Precious Blood, the greater eating and drinking of the Precious (Body and) Blood of Jesus.

Faith And Christmas
December 21
Sixth Day Of The Novena

1. Letter Conference to Missionary Servants-Dec. 21, 1920-MF 626.
2. Letter Conference to Missionary Servants-Undated-MF 2395

The great feast is at hand. The year long, we have been awaiting this day. Last Christmas, we began our preparation and afar off we have had it before us. Our preparation became more intense in Advent, more and more so during the solemn novena preceding the feast itself.

Our minds this moment should be intensely expectant of the coming of the Just One. The graces we receive will depend much on our dispositions. We should attentively study the lessons that our Infant King teaches, lessons of humility, mortification, self-renunciation, obedience and charity. We should strive to unite to our adoration the idea of reparation. We should be urged on to make up for the indifference and neglect of others for Him.

How varied will be the dispositions of hearts at Christmas! Some will arise that day anxious to adore Him; their hearts will be open to His grace; faithful, obedient and devoted followers will they prove. Others will have hearts as hard as the Bethlehemites of old. They will have no place for our Jesus. His Interests will be far from their thought and affections. It is sad to think that after all these years there should be so much unkindness in this world for Him.

We should surely try to make up for this unfriendliness. How can this be done? First of all we should greet Him with faith. Christmas morning our act of faith should be intense and burning. Thousands and thousands will hear of Him without thrill or emotion. Why? Because they lack faith. But to those that have faith, He is Emmanuel, God with us. Just consider what those see who look with the eyes of faith into the manger. Consider Him Whom they see, truly God and truly Man. They confess and adore the Begotten of the Father from all eternity, in time made Man like unto us in all things, sin excepted. They confess the wonderful union of the two natures, the Divine and the human in One Divine Person, expected of the ages, the Promised of the Father Eternal.(1)

There is so much love in all the Presentations of Jesus, our Saviour, to us. His love and mercy are so great. He does so much for us as Redeemer, as Intercessor, as our Elder Brother. We should be so glad to be His disciple. What a joy to be in the school of Christ! What a privilege! How we should appreciate our Christian inheritance... Incomparable grace! We should be alert and earnest in acquainting ourselves with His teachings and precepts.(2)

Hope And Love
December 22
Seventh Day Of The Novena

Letter Conference to Missionary Servants-Dec. 21, 1920-MF 626-27.

The great feast is at hand. The year long we have been awaiting this day. Our minds this moment should be intensely expectant of the coming of the Just One. Hope in Him means triumph to His faithful friends. This divine Infant will realize every promise. Our help will be in His Name, "in the name of the Lord, who made heaven and earth." (Ps, 123:8) This child will powerfully reward those who confidently and entirely hope in His mercy.

Love! He has come to teach us the meaning of that wonderful word. "Greater love than this no man hath, that a man lay down his life for his friends." (Jn, 15:13) Because of Him hate and rancor will leave the world. Cruel savage instincts in the hearts of men will be stifled. Christmas day speaks distinctly to us of our duties to Him. To know Him, to love Him, to serve Him, is our bounden duty. Purity of intention in our thoughts and words and actions and the serving Him, to sacrifice with our whole heart and soul, is the perfection of love for Him.

The supreme question then of our life should be: "How can I best serve Him?" No life philosophy is of any value that does not acknowledge and answer this question. Love and gratitude should ever urge us to this, the crying out incessantly: "Hallowed be thy name, Thy kingdom come, Thy will be done." (Mt. 6:9-10) This Holy Will is made manifest to us in the inspirations of His Holy Spirit, in His teachings and maxims, in the Gospel and above all through His Church. God's grace calls you to service and He accounts as done for Himself what you do for the neighbor, His commandment is: "Thou shalt love thy neighbor as thyself." (Mt, 22:39)

This year, encouraged by these truths, we should give ourselves more generously and more devotedly to our Infant Saviour. To extol His Name, to extend His kingdom as a Missionary Servant... is our life mission. We should neglect nothing, fall in nothing, lose nothing that will make us more ready and more efficient for our work.

Self Examination
December 23
Eighth Day Of The Novena

Letter Conference to Missionary Servants-Dec. 20, 1920-MF 4198-99

You realize well that the graces and blessings to be received from the Christmas preparation depend upon our dispositions. It is all important that we vivify these with Christian faith, hope and love. What is to be your Christmas gift to your King and Saviour? What does He want from you? Gold, frankincense and myrrh? No, yourself.

We have heard all through the Advent season that the valleys shall be filled and the mountains and hills shall be brought low and the crooked shall be made straight and the rough ways plain. What is there in us to tear down? What is there to fill up? What crooked thing is to be made straight? What rough thing to be made plain?

Self-examination should be an exercise of Advent. These days of the Novena are of inestimable value. What is that thing about us that He does not like or what is that thing that He would like to see in us? Suppose we enter into council with our Blessed Mother. She knows. Approach her confidently. Had it been our grace to have met her in those days when He came first, we would have found her simple, attractive, gracious, humble and so approachable. She is the same today... My dear children, throughout these days, see everything in His Sacred Heart. Look out through His eyes and hear with His ears and put on the mind of Jesus. We will thus make Christmas something more than a day of shuffling of beautiful, religious cards, of the acceptance and giving of gifts, of feasting and of holiday greetings and good wishes.

I wish for you whole-heartedly and prayerfully an abundance of the graces of the holy season of Advent, that you enter deeply into the spirit of the Church in the Novena and that Christmas day our Lord will be so glad because of you, so glad to see in you one who strives to put His cause first, one who attacks any manifestation of offensive self-seeking. I pray that He will come to you, that you will make Him rejoice to see His Spirit in you, that more and more He may possess you and that He may grant to you and your dear ones a blessed and joyful Christmas.

Faith And The Mystery Of The Incarnation
December 24
Last Day Of The Christmas Novena

Article-the HOLY GHOST Magazine-Dec. 1928-MF 11611-13.

This Christmas Eve, as every other Christmas Eve, will see the nations hurrying to the cave of Bethlehem to behold the great thing... a Saviour born to us. We cannot think of it without hearing the angelic choirs and chorusing back: "Glory to God in the highest, and peace on earth among men of good will." (Lk. 2:14) We cannot speak of it without jostling the Bethlehem shepherds that we, too, may have our turn to praise and adore.

Christmas has only the meaning that our Faith gives. Our Faith measures its message. A Faith without Christ, a Faith without the manger, a Faith without the mystery of Bethlehem, is a sepulchre of religious aspirations. Indeed, without faith and hope in the Christ child life has no meaning. What does the faithful, loving mind behold in this Christmas Infant? His God, his Saviour.

The stable of Bethlehem is the Christian's first school. He cannot attend it without learning the mystery of the Holy Trinity, One God and Three Persons in God. He cannot see without knowing of the second Person Who took his nature. He cannot see without beholding the cooperation of the Holy Spirit in the miraculous conception and birth. He cannot behold without knowing the mystery of the Immaculate Conception and the privileges of the Babe's Immaculate Mother, Mary. He cannot be enrolled in that school without knowing of all the Christ mysteries. There he sees the Arbiter of the living and the dead, the conqueror of sin and death and hell, his Elder Brother, his God. And if there be in the life of the faithful aught of light or sweetness, of music or joy, there with the angels and shepherds he beholds the source, Him Who is the light and music, the sweetness and joy of his life, his Saviour.

Our Saviour's birthday! He gave His all to us. O how much He had to give! What will you and I give? What is to be our birthday present? Jesus has followers; He needs friends. Jesus has believers; he needs workers. This is the hour to plan for His Christmas. This is the moment to make birthday suggestions for our sweet Jesus.

Would you know that which would delight the heart of your Infant King and Saviour? Jesus loves the Holy Spirit. He hears you confess so often, "I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ His only Son, our Lord Who was conceived by the Holy Spirit, born of the Virgin Mary." Consider then, the operation of the Holy Spirit in the Mystery of the Incarnation, as the litany says, "Who didst accomplish the Incarnation of the Son of God."

Would you do that which would give Him unutterable Joy? Do something for the cause of the Holy Spirit. Jesus would have you please His Immaculate Mother Mary; welcomed and cherished will your gift be to both if you promise a particular devotion to the Holy Spirit.

Christmas
Christmas Day

Article-the HOLY GHOST Magazine-Dec. 1928-MF 11611-12.

Christmas Day, the birthday of our Blessed Saviour! Christmas! Never was there such a word! The mystery of the Incarnation gave us this word. Poets have dreamed, writers have written, artists have had their raptures, great have been the flights and marvelous the triumphs of the intellectual strivings of the race, but no fantasy of poetry, no classic of writer, no rapture of artist, has ever been comparable to the thoughts that the word, Christmas, inspires.

No word can so gather and fix the thought of multitudes and generations as the word Christmas. No word is so personal to us. It is just charged with sacred mystery. It has thrown generations on their knees and caused them with bated breath, spell-bound, to gaze upon an infant lying in a cradle of straw.

Christmas! No word makes heaven and earth so akin. No word makes for such a comradeship among angels and men. Christmas! A word that actively energizes thought, gives birth to inspiration, and shatters all contracted circumstance and horizon of time. It lets loose our thought to sweep the farthest reachings of eternity. We cannot look upon the Babe of Bethlehem without plunging into the mystery of the Godhead. We cannot consider the mystery of the Godhead, we cannot consider the Mystery of the Incarnation without considering the Mystery of the Holy Trinity, because the dogma of the Blessed Trinity and the dogmatic teaching of the Church in regard to Jesus Christ run together into one.

That babe is so like other Babes, and yet so unlike. Just born, indeed, and yet He is so ancient that time cannot measure His life; so weak, like other little human mites, yet so powerful that human content and gauge cannot measure His strength; poor, it would seem, yet He holds absolute title to the treasures of the universe; seemingly unknowing, as a babe should be, yet He has wisdom that is infinite; helpless He surely looks, as any other one-hour babe, yet He it is who controls the spheres and causes the seasons to march in orderly procession. The universe looks to Him for conservation; without Him nothing could be.

How few mortals attend this infinite prodigy, yet myriads of angels look on and ages of men prayerfully, clamorously have awaited to see Him in the flesh. Jesus, O marvelous Babe! O Babe divine! O Jesus, an Infant poor, but so rich as to enrich every child of man beyond measure. A Saviour is born to us! Carol, then, the Christmas anthems, light the blessed Christmas candles, make merry with joy pure and serene. Exult, O angels and men, for a Saviour is born to us!

The Need Of A Special Concern For The Children
December 26th

Article-the HOLY GHOST Magazine-Dec. 1929-MF 11637-38.

Every Christmas the world turns its gaze toward Bethlehem. Generation after generation is ever seeking Him who is born King of the Jews. The watchword of the hour is "Let us go over to Bethlehem, and let us see the word that is come to pass, which the Lord hath showed to us." (Lk. 2:15)

The Divine Babe of Bethlehem still holds sway over the sons and daughters of men in every age and wise men from the east and the west, from the north and the south are ever bringing gifts to Him. Christ reigns. He Is the King and Center of all hearts. The impassioned love of millions wells up to Him. Live Jesus! Reign Jesus!

We cannot separate the Christmas celebration from the thought of a Child. Tenaciously the mind seeks in it that (Divine Child) and because of it the child idea in general is exalted and made glorious.

If we would do something to please Him, if we would have a birthday gift delightful to Him, then hold the child in your affection and for the sake of the Divine Child of Bethlehem minister to that little one according to the mind of Jesus. He wishes the child protected, sheltered, instructed, safeguarded above all in the interests of its soul. Christmas with all its beautiful traditions and lessons would be a calamity for the child, if it were to be held as a mere secular festival.

Is there any misery comparable to not knowing or loving or serving Jesus Christ? Sad to say there are multitudes of children who have no knowledge or love of the Sacred Heart, or (of) the Precious Blood of their Redeemer, Jesus. What can the Christ Child mean to such?

Think of this as you kneel before the crib. Think of those other abandoned children who have never gazed into the crib with Catholic thought and love. (When the children under your care) with awe-struck faces see in the straw the Babe they love and gaze upon His Immaculate Mother Mary and Saint Joseph, while they wonder at the shepherds, pray for those poor little ones from whom all this is taken. Ask yourselves what can I do for them?

Resolve either yourself to help them or to help someone else to bring them to the Christ Child. No more pleasing birthday gift can you offer Him.

The Enemies Of The Infant Jesus
December 27th

Letter Conference to Missionary Servants-Undated-MF 2396-97.

When the Divine Child came first He found the world in Peace. This year He has found His world very much upset. We find in so many quarters, active conspiracies against Christ and His Church. Shameless worldliness, frivolous pleasure and brutal sensuality are the vogue among those who are not Christ's.

The most alarming, however, and (most) terrible phase of disregard of God, His holy law and teachings, is the open propaganda to despiritualize, to demoralize, and to dechristianize the child. The enemies of religion have so many agencies and means and activities whose fiendish purpose seems to be to take Christ out of the life of the little ones. Those are the Herods of today who will destroy Jesus in the hearts of His child brothers and sisters.

Your thoughts this Christmas must take this in, and your worship of Him must not ignore it. What must His Immaculate Mother Mary think of it all? What were Her thoughts when she heard the cry of the Holy Innocents, and the shrieks of their agonizing mothers. Those little ones were so blest, the first martyrs of Jesus. But what lives for those little children of today without Jesus Christ! What a terrible future is opening up to them. You must think of these things as you place your gift. You have the Christmastide to think this over...

You are to make up for the offense offered today to that sweet Divine Babe of Bethlehem. You are to administer to Him for the wrong done to Him. You are to save His little brothers and (sisters) for Him. You are to solace His Immaculate Mother. Understand, again your gift to Him must take in all this.

Your resolutions must not be too general. It is not sufficient to say I will be good or I will offer up some prayers or Masses, or even, I will be a saint. That Christmas gift of yours must mark out how you will be good, how you will be a saint. It must speak of sacrifice and self-denial and self-renunciation and self-detachment. It must show forth sentiments that are contrary to these horrid vices of the day, contrary to its pleasure-loving spirit, its frivolity, its detestation of spiritual things, and its worldliness.

You must determine to do some big thing for Him. And that big thing must mean that more and more you are going to put on Christ; more and more you are going to show forth His spirit which will effect that your brothers will recognize in you more generosity, more devotion to your Missionary Cenacle and its duties, more forgetfulness of self, more detachment from worldly things, worldly ways; more self-sacrifice. You are going to show that you have been an apt pupil in the School of the Sacred Heart

The Lessons Of The Manger
December 28th

Article-the HOLY GHOST Magazine-Jan. 1924-MF 838-39.

Many are the lessons to be drawn from the Christmas tide. Every class, every station, every rank of life-the mighty Pontiff, the prelate, the priest, the people-all learn much, and each is taught our particular spiritual need as adoringly we kneel at the manger.

Apart from individual wants and spiritual aspirations, this holy season teaches one lesson applicable to all. The lesson is in the astonishing way in which Jesus came. So unthought of was this coming that the chosen people of His own generation were taken by surprise. "He came unto his own, and his own received him not." (Jn. 1:11) Their inspired books marked off that the plentitude of time had come. They looked indeed for a saviour but for a saviour who would come as a mighty conqueror of nations. They looked indeed for an infant Messias, but one who would be cradled in the magnificence of worldly courts.

Jesus came, but O, He came in such a lowly way. He came to the lowly and for the lowly. It was the lowly who first commingled their praise and adoration with the canticles of the adoring angels. It was the lowly to whom Jesus came a Teacher. It was the lowly shepherds who received His first lessons. We priests and religious this Christmas have knelt at the manger. Shoulder to shoulder with these humble men of the fields, we have crowded in and looked on to rejoice and to adore. Surely, the lesson of lessons that the Christ Child teaches is to have a thought and a heart for the lowly. First of all, the poor are the patrimony of the Church, His legacy to us. "For the poor you have always with you." (Jn. 12:8) Again, it is from the families of the lowly that the ranks of the priesthood are recruited. It is mainly from lowly homes that come those who are consecrated to God in every field of holy, vowed service. It is the lowly who are so constantly faithful to Holy Mother Church, who so spontaneously and sacrificingly carry her burdens.

Pride of life may tempt us, the glamour and delusions of the world beguile us, so much so as to make sweet the patronizing of the worldlings. Gazing into the Crib, beholding there our Infant Saviour and divine Teacher, how vividly there comes to mind and how illuminated we are by that teaching of His later life; "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (1 Jn. 2:15) To whom, if not to the priest (and the religious) above all are those words addressed?

Our Christmas lesson then is: Behold Me come to you, poor. Love the lowly. Love not the world. Fatal will be the consequences to us if in the works of our ministry a large place is not given to the poor and humble.

Our Blessed Mother
December 29th

Letter Conference to Missionary Servants-Sept. 8, 1925-MF 8487-88.

Oh truly she is, as the Church declares her, the Dawn of the Sun of Justice, our Queen, our deliverer, our Mother, the cause of our joy. Let your hearts exult today with thanksgiving to the Triune God, first for what God the Father, God the Son and God the Holy Spirit has done in her humanity's solitary boast. She came into this world not-like other children of Adam-infected with sin; she came pure, holy, beautifully and gloriously adorned with the most precious graces, since she was chosen to be the Mother of God. Oh virginal, Immaculate Mother of our Lord, pray for us who rejoice in thy glory and beauty.

Thank the Triune God for what was done in the Church through her, for what was done in the human family through her, for what was done in the Cenacle through her, for what was done in all those dear to us through her, for what was done in each and every one of us through her.

Our joy today is shadowed by the sad realization that there are so many who have not come to a knowledge of our incomparable Queen and Mother. What a thousand pities to know that so many do not know her and do not love her, and never sound her praises, that so many mouths and hearts are dumb when they should be thanking God because of her. Deo gratias propter Mariam! Thanks be to God because of Mary!

One reason why we should love God perfectly is this: because of what He did in Mary, because of what He did in the Church through Mary, because of what He did in the human family through Mary. Because of what He did in all of us through Mary. Praise God, then, and extol Him more and more because of Mary.

This is a day for us to promise sacredly with ourselves to show this thanksgiving by doing more and more that men may know of God's goodness through Mary; to spread a knowledge of Mary (in order) to incite souls to love God more and more, for who could be still, who could ever stop praising and thanking and loving God when they know of this infinite act of condescension on God's part in giving us Mary.

Resolve sacredly with the most earnest determination to spread a knowledge of her particularly among children. They are anxious to know of Mary. Some of the wise ones of the earth may not, some of the rich ones may not, some of the powerful may not, but the lowly and (the) children will listen to you when you speak of Mary. Thank God again for the vocation which gives you a chance to reach so many children and tell them of Mary.

Saint Joseph
December 30th

Letter Conference to Missionary Servants-March 25, 1924-MF 8462-63.

This coming year I am placing all of you in a very special way under the care of Saint Joseph. Do meditate upon what a touchingly lovely, gracious, and appealing saint he is.

You know much of him, in fact all the Scriptures say of him, but it will take many lifetimes to comprehend the meaning of that one word, "a just man." (Mt. 1:19) He was, on earth, after Mary Immaculate, the closest to Jesus; after the Virgin Mother, he is now the greatest, the highest, most powerful Saint in heaven. We know he was a saint of great tenderness, he was considerate, patient, beautiful in his cheerfulness and full of charity. We are almost glad of his perplexity and the trial he underwent since it gives us such an insight into his extraordinarily endowed and graced nature. Such a saint all but lifts human nature to a higher plane. We should thank God the Father, God the Son and God the Holy Spirit fervently and often for giving Saint Joseph to humanity, for gracing the Church with his edification, for the comfort that he is to trustful souls and for what he has been to the Cenacle. The right story of our beginnings will never be written properly unless what Saint Joseph has done for us be told.

I am sure that the priests, Brothers and Sisters are much in the esteem and favor of Saint Joseph. He knows well what each and every one is trying to do for his beloved Christ Child. Above all, he is joyful for what is being done for children in the name of his Jesus. Then "Go to Joseph." (Gen. 41:55) This, no doubt, you have already learned to do but go to him more promptly, more frequently, more courageously, more confidently.

Never hesitate to go to him particularly when you have some special trial, or problem, or need, or difficulty and ask him to place these in the Divine Hands of his Jesus. At the same time call to his mind that the Child Jesus is in his arms. Remind him that he is favored among the sons of men in the grace of cradling Jesus there; beseech him, because of this grace, through the advantage that he has of his closeness to Jesus, that while he caresses the Son of God and the Son of the Immaculate Virgin Mary, that with his caresses he will mingle the prayer that you make to him. Tell him in a hundred different ways of your perplexity and bother, of obstruction and contradictions of all kinds that prevent you from doing the good that you would do for his Jesus.

Ask him to help you to higher spiritual levels, to overcome self in some vexatious, obdurate imperfection.... Do not forget to ask him that we all may be bound together more closely in the bonds of holy love, that the peace and joy and charity of the Holy Family may be reflected in the Cenacle Family.

A Renewal Of Our Missionary Consecration
December 31st

Letter Conference to Missionary Servants-Dec, 30, 1921-MF 8440.

A new year is being given to us. May it be blessed with blessing upon blessing for you. What has it in store for us? What God wills. May this Will be praised and adored -and done!

Christmas morning I gathered you around the altar of God, I offered you to our Divine Saviour and presuming on your consent, I committed you to a purpose that is great and sacred to a purpose that makes you to be favored and privileged among the children of men. This purpose is to spread everywhere the knowledge and love of Jesus.

I have enlisted you intimately in this idea that entering into it, your every thought, word and deed will be inflamed with an insatiable love and zeal that the kingdom of our infant Saviour will come in the hearts of all men. This motive will be a spur to drive us all on to greater things for Him. May it be a lash to our jaded spirit when sloth and nature tempt us to loiter in His service,

Do, my dear children, with sorrow reflect on the sad truth that in our beloved country the vast proportion of people do not honor Him, indeed, they are indifferent and infidel to Him. Study a group of children. If they are not of our Holy Faith, either they have no knowledge or love of Him or their knowledge is imperfect and their love is impersonal.

Let me quote a recent instance as an illustration. One of our Sisters in a newly opened Cenacle gathered together the children of the locality to instruct them. To the individual, their parents were Catholics and they had been baptized; yet, with but one exception, they could not bless themselves. They knew that there was a God, but no more. They had no knowledge of the Blessed Trinity, and these were grown boys and girls. Is it not unutterably sad?

I know that all to which I have committed you finds ready response in your hearts. May God bless and reward you. Diligently, then, seek those reasons that may deter you from following out this sacred impulse and wage unremitting war upon self.

A happy year, a blessed year, a year all for Jesus Christ,

Gratitude For Past Blessings And Resolutions For The New Year
January 1st

1. Letter Conference to Missionary Servants-Dec. 31, 1928-MF 1352-54.
2. Letter to Joachim V. Benson, S. T.-Jan. 6, 1932-MF-10820.

Today at the Holy Sacrifice of the Mass we must offer our thanksgiving to the Triune God for His goodness and mercy toward us, especially during the past year. His graces and blessings, spiritual and temporal, have been without number. We do not begin to thank Him sufficiently. What inadequate appreciation and response we make to Him!

There has been that constant flowing of grace through the Cenacle and the joy and peace that come in the prosecution of corporal and spiritual works of mercy. We owe so much thanksgiving for those deeper and hidden personal graces, given to our souls. (Let us hope that on this first day of a new year) the angels of God see us higher up on the holy mountain. Let us refresh our souls with the thought that perhaps our celestial brethren note in us an increase of sanctity.

How thankful we should be that God the Father, God the Son, and God the Holy Spirit gives us the grace to be servants, Missionary Servants; that we are permitted familiarity and intimacy with the sacred mysteries, so much so as almost to be a familiar in the home of the Holy Family. I leave it to yourselves, my dear children, to detail in your own minds motives for Thanksgiving. You yourselves can add and multiply reasons indefinitely for joy and gladness and thanksgiving in the Lord.

Gratitude implies appreciation. It insists upon realizations of how and whence the favors have come, and recognition that some external response should be made to show the interior sentiments that we have of thankfulness. We do appreciate these favors; that is why we are trying to be thankful. We realize whence they came and how much they stand for God's love toward us. Now the important thing is, what is to be the response.

What are we going to do this coming year... to show a good and thankful heart to Him whence every good gift comes? The answer must be individual and personal. It may work around our practice, it may bring us out of bed more promptly in the morning. It may make us more zealous in our morning prayer and meditation, it may make us more alert and Eucharistic in the chapel and at the altar... It may increase fraternal charity in our relations with one another. It may show us more zealous and urge us to strive for a better knowledge of the value of the human soul and make us forget ourselves that we may think more of God and do more for His honor and glory. In other words, its expression may be a greater piety and zeal or fraternal charity or self-sacrifice.(1)

A blessed and happy New Year to you, a year that will find you founded more and more in the faith and trust in God whose loving providence takes note of the burnt blade of grass in the field and the passing of the animal in the bush and the fluttering of the smallest resident of the birdland.(2)

The Holy Name Of Jesus
January 2nd

Letter Conference to Missionary Servants-Dec. 31, 1928-MF 1346.

The Holy Name of Jesus, what holy thoughts, impulses and resolutions it provokes. What will we do for the Holy Name? We must do something; we must do much. This at least we can do-love it more, use it more, bless with it more, and the more with it be blessed, make it the sweetness of our mouths, the music of our ears, the love of our hearts, the light of our minds, the strength of our wills, the joy of our souls. We can say it and say it again. We can use it in so many ways of praise and prayer and thanksgiving and reparation and adoration.... We can use it for God in His praise, for Jesus, Mary and Joseph, and ask Jesus, Mary and Joseph to use it for us.

We must remember-we cannot forget-that we have a special grace; yes, so specially is it ours, that it is a life work, a destiny and perhaps a destiny given to few-to extol the Holy Name of Jesus. We must, therefore, use it in our hearts and give it to others that they may make use of it in theirs. We must use it in our words and in our writings, use it in season and out of season. Praise be to the Holy Name of Jesus! We can begin and end and carry on our works with that Holy Name, and resolve and work to this end: that all things may confess the Holy Name of Jesus.

Let us all think of the greater Host. Let us all work for the greater eating of the Body of our Jesus and the greater drinking of His precious Blood that His Divine Heart -may be more known and adored. I would suggest an aspiration for the coming year to be found frequently on our lips: "O Most Holy Trinity!" And a spiritual bouquet-to cherish the wish more and more to please God. Let us help one another to do good works. Let us bind ourselves together to resolve to become saints. Do you realize what a grace it is to be brought to the beginning of a new year? What is to be the story of this year for each one of you? What are you going to put into it of music and color and fragrance for your Saviour and Infant King? What will it speak of victory over self? What will you do during it for the greater honor and glory of God, the sanctification of your own souls and the good of your neighbor?

May it be for each the most outstanding year of your lives, remarkable for good deeds. Truly then will it be a blessed and happy New Year. Commit yourselves and your new year to Jesus, Mary and Joseph.

The Power Of The Holy Name Of Jesus
January 3rd

Sermon-Holy Name of Jesus Hospital Dedication, Gadsden, AL, Nov. 30, 1930-MF 1075257.

"But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk." (Acts 3:6) These words so divine and so interesting... are taken from the third chapter of the Acts of the Apostles. This chapter introduces to us the man lame from his mother's womb. Daily had he besought help and cure, daily until that hour when the Holy Spirit led Peter and John to the temple, to that moment when:

Peter with John fastening his eyes upon him, said: "Look upon us... and taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up, stood, and walked, and went in with them to the temple, walking, and leaping, and praising God. And as he held Peter and John,... all people... The God of our father, hath glorified his Son Jesus. And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all." (Acts 3:4-16) Jesus was the Name invoked, the Name of God, the Name of the Son of God. Faith called on that Name. There is no other name that can work such marvels. Wonders have been worked through it, are worked through it, and will be worked through it. No other name is so inspirational, no other name is so provocative of good or of wonders. Be glad! Have hope! For this is the Name (we serve). It is very proper. It is divinely becoming.... Therefore, we are going to call upon that Name; we are going to memorialize it for the sake of the people.

What inspired (God's heroes) to such... complete giving of themselves? They loved God, and because they loved God, they must have loved their neighbor. They could not love God without a love of their neighbor. Their love was not a barren love. "Greater love than this no man hath, that a man lay down his life for his friends." (Jn. 15:13) It was the Name of Jesus that inspired such service and devotion. Because of the Holy Name of Jesus, unmindful of themselves, working for no return except to please God, they devoted their lives to others. If humanity has a debt of gratitude to them it owes it to the Holy Name of Jesus.

Thank God the Father for giving to His Son a Name that is above every name. Reverence, faith and love are the reasons why we exalt that Name of which the most High says: "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth." (Phil. 2:10)

Sermon-Holy Name of Jesus Hospital Dedication, Gadsden, AL-301930-MF 10755- 56.

Who is Jesus Christ? He is a most exacting Lord. Who is He? Alas, many do not truly know Him. Jesus Christ is an historical Personage and as such history takes note of Him. He lived amongst men; He did things. History is a witness. It testifies, and it says of those things that he did, that no man from the beginning of the world did such things as did Jesus of Nazareth.

Oh, not that history can express His works. History has no content to measure them; but it does its mission when it bears witness. And this is in part the witness that it bears of Him: "And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed and many others: and they cast them down at his feet, and he healed them; So that the multitudes marveled seeing the dumb speak, the lame walk, the blind see."(Mt. 15:30-31)

Other historical personages have lived and done their work, a great work, perhaps, but Christ is different from all of them. Others lived, they died, they passed away, their works have gone to dust and they themselves do not resent oblivion. Not so this Christ. Jesus Christ today, yesterday and tomorrow, just as informing, just as enlightening, and that Name of His is just as powerful today to those who invoke it.

Christ will not permit men to be indifferent to Him. They must accept or reject Him. They must adore or blaspheme Him. He stands at the cradle of every generation and exacts that it declare itself toward Him, affirming, "He that is not with me, is against me: and he that gathereth not with me, scattereth."(Mt.12:30) He is the First and Last. All things come from Him and go back to Him. He is the Foundation Stone on which men build or are dashed to pieces.

Without Him human existence is a disheartening riddle. We cannot do without Christ. We cannot ignore Him. We must either love Him or hate Him. We must confess Him or deny Him but to be indifferent? No! For two thousand years He has been followed by the impassioned love of millions and by the opposition of millions. Wise men have come from the East and the West, from the North and the South with their gifts and today, we assemble through the power of His Holy Name. Who is the Christ of Dogma? Impiety would admit that He is the first amongst His brethren, a humanitarian of humanitarians; that his ethics are sweet and soothing. This is not the Christ of Dogma. It is a fiction of Christ. Such a Christ would be a charlatan and a pretender. The Christ of Dogma, of Him we believe and declare that He is God, the Second Person of the Blessed Trinity, true God and true man. True God because the true and only begotten Son of the eternal Father from all eternity; true man because the true and only son of the Blessed Virgin born in time. There is no other comparable to Jesus Christ.

Our Duty To Spread Devotion To The Most Holy Trinity
January 5th

Letter Conference to Missionary Servants-Dec. 8, 1922-MF 8448-49.

We cannot rightly celebrate the birthday of our Lord without the consideration of another mystery that it suggests, the Mystery of mysteries, the sublimest, the most ineffable of mysteries, the Blessed and Adorable Trinity.

It is a fact sadly and terribly true that thousands and thousands are ignorant of or at least indifferent to these great truths, so holy and so necessary to humanity. This seems to be incomprehensible but even a superficial inquiry or investigation will show the truth of this statement. To quicken our own consciences lest we be guilty of a lack of edification in this matter and to rouse our zeal, it would be useful to follow up this line of inquiry among those whom we meet in our daily life.

We may study about these Mysteries (of the Incarnation and the Adorable Trinity, we may) meditate on them, write on them. This would indeed be pleasing to our Lord and His Immaculate Mother but far more pleasing if we would agitate ourselves concerning ways and means by which we can spread a knowledge and love of the Incarnation and the Holy Trinity.

All should strive to have a holy ardor in this attempt to do more for the Word Made Flesh and for that great God who is One in Being but Three in Persons. Communicate this spirit also to the children of our Cenacles, even to the 'babes and the sucklings.'

What a work we will do for God and His Church, how we will please Jesus and His Immaculate Mother if we can get this invincibly set before a child as a life purpose. What a pleasing birthday gift to our Infant Lord and Saviour! How gracious will this King of kings and Lord of lords be to the Cenacle. What a generous giving will He make to us of His Christmastide graces and blessing.

We wish especially to place the Cenacle on record before God the Father and God the Son and God the Holy Spirit, before our Blessed Mother and St. Joseph, the adoring angels and saints, that heart and soul, in season and out of season, we pledge ourselves more and more to the interests of the Triune God. We renew every promise we have made to the Blessed Trinity and we consecrate ourselves to the Blessed Trinity in time, that we may possess the Blessed Trinity for all eternity.

The Epiphany
January 6th
Feast Of The Epiphany

1. Article-S-O-S for the Preservation of the Faith-Jan. 1931-MF 1676.
2. Letter to Brothers in First Novitiate Class-Jan. 6, 1932-MF 12252.

It will be enchantingly interesting to our modern students to study the action of a caste of students of an ancient age whose gaze had swept the far eastern skies for years, who had multiplied inquiries and who had sought from the teachers of their day, "Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him."(Mt. 2:2)

Many are the schools, many are the disciples, yes, many are the illustrious teachers, but no teachers have ever taken the places of affection and honor which the Wise Men from the East have in the heart of humanity. Jesus Christ is the Center of the human family, which can never be truly discussed without considering Him, but when He is mentioned the whole story is not told unless these Wise Men are invited in.

The joy and light of the (Three King's Day is with us again.) Again has been renewed the love of youth for them. Their feast comes around year by year only to attest that these three Wise Kings have made a conquest of the hearts of another generation of children. It is not known just what country they illumined in their birth and citizenship, but it is known beyond all doubt (that) they came from the East. They were students skilled in the natural sciences and philosophy, probably the teachers of kings, men of renown and position. A truth had been handed down to them, probably because of the association of their ancestors with the Jews of eastern exile, that a new epoch was to dawn in the world's history, that a King would come who would renovate and make all things right, and that the sign of His advent would be the appearance of a strikingly brilliant star. Or, it may be that they cherished a prophecy of one of their own ancient wise men: "A Star shall rise out of Jacob and a sceptre shall spring up from Israel."(Numbers 24:17)

Year by year with increasing interest the world listens again to the history of those wise teachers and Students who came seeking the Light of the World, asking for Him who was born King of the Jews.(1)

It gives me a holy joy to write this letter to you today of the Feast of the Epiphany. The King you have found but oh, there are so many who have either never found Him or have lost Him. These await your ministrations. We meet them everywhere and what sadness is comparable to this: a youth growing up without a knowledge or love of Jesus Christ. Our (Missionaries) are doing their share, according to their capacity and the opportunity and grace given them to bring children to... the King.(2)

The Faith Of The Wise Men
January 7th

Article-S-O-S for the Preservation of the Faith-Jan. 1931-MF 1676-78.

This search of the Wise Men for the King of a new and better world is ever full of expectant thrill and reverential interest. They sought the Light of the World, their minds were intent upon the search for Infinite and Absolute Truth... Behold how richly rewarded are those students whose reason is in partnership with right faith. How happy they should be in such an alliance and how they should rejoice because of it. Truly unhappy and woefully disadvantaged are those whose reason is not illumined and guided by right faith or who have no faith. How firmly seated are they "in darkness and in the shadow of death." (Lk. 1:79) When they are not conscious of the loss of the Light or do not grieve because they rebel against it.

The triumph of the Wise Men was not their science. It was their faith. Their victory over the ages was not because of what they learned or taught in the school of science or philosophy. It was because of their belief in God and His guiding Providence, in what the Holy Spirit had taught them. The most essential study of the hour is the study of their faith in comparison with ours. This we should do, for beyond doubt the Magi received an interior light. Lest we be like those of whom the holy Job speaks: "They have been rebellious to the light, they have not known his ways, neither have they returned by his paths." (Job 21:13), we should assiduously study the qualities of their faith and compare these with our own.

First of all, consider how our faith is advantaged. They found the King clothed in the weakness of a child, born in surroundings of poverty, with no entourage save His Immaculate Mother and the kindly, vigilant St. Joseph. We have the sanctity of His life and His overpowering Divinity made manifest in His miracles. We have the truth of His resurrection from the dead and through Him the conversion of the world, the unbroken belief of twenty centuries in Him.

God called them. He calls us. We have a clearer way of hearing His voice and a better way of following it, so many exhortations, instruction, examples of good, so many urgings to go on; we have the Word of God Himself telling us to go on and fear lest we be left in darkness: "Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth." (Jn. 12:35)

No more majestic and nobler object could there be in the pursuit of knowledge than the search for the King. Never, in the pursuit of truth, are reason and faith so admirably portrayed in their companionship.

The Generosity Of The Wise Men's Faith
January 8th

Article-S-O-S For the Preservation of the Faith-Jan. 1931-MF 1678-80.

Their faith was generous to carry out the Will of God. To follow that star, to seek the King, meant bidding long and sad goodbyes to home and friends, meant that their peaceful pursuits and profitable occupations would be given up. Their fidelity to the will of God would mean for them countless dangers, suffering extremes of seasons, abandoning home, friends and country. So generous was their faith that neither bond of flesh nor pleasure nor interest deterred them. It is not so difficult to obey in those things which are not very contrary to nature or to follow the light in those things which may be according to our tastes. The severe test of faith lies in sacrifices: sacrifices that mean detachment from those things which are agreeable, precious, and even necessary. When faith commands or councils such detachment, then it is that the flesh does violence to the spirit; that earthly interest in opposition hurls itself against our eternal interest; that worldly wisdom uses every artifice either to stifle the voice of God calling us or to make us heedless of it.

Who should return more fruits to the Father of Lights than those advantaged with education, to whom has been given the means of developing the power of their God-given intellect? Yet what a wreckage of great destinies we see all around us because of mental pride. Thus we see lived out in our daily experience the sad lament of the "Following of Christ":

Tell me, where now are all those doctors and masters... Oh, how quickly passeth away the glory of the world! Oh, that their life had been in keeping with their learning! Then would they have studied and lectured to good purpose. Without the Eternal Word, no man understandeth or rightly judgeth. How many who take little care in serving God are ruined through vain learning in the world. (Book I, Ch. 4)

And we have the solemn warning of Sacred Scripture, "Unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. (Lk. 12:48)

Who has been more favored by God than (we of the Missionary Cenacle)? From whom shall God ask more? What is God receiving from you in return for His lights and inspirations and the advantages He has given you?

The Firmness Of The Wise Men's Faith
January 9th

Article-S-O-S-For the Preservation of the Faith-Jan. 1931-MF 1680-82.

The faith of the Wise Men was invincible. This quality manifested itself in their firmness in conquering all obstacles. The first of these, and probably the greatest was the public opinion of their people. No doubt a storm of protest and derision was let loose when the purpose of their journey became known. Wonderful to relate, they alone-of so many wise men of their day-determined to carry out this extraordinary enterprise.

The star, the relation of the star to the birth of a Jewish King, doubtless became a matter of angry dispute. Even the birth of this king, what affair was it of the Orientals? The Wise Men, however, assured that it was the Will of God, gave little heed to this clatter. The more they were opposed in their enterprise the firmer became their determination to prosecute it. They had seen the celestial light, they had heard in their hearts the Divine Voice; unmoved, they set out from their country. Christianity having become the religion of the world, it would seem that this temptation so courageously mastered by the Three Kings would not be dangerous to us but on the contrary it is one of the most fatal. It is a temptation that overcomes many. A deplorable and well known moral weakness causes us to judge things much less by our own reason than by that of others. This is one of the greatest hindrances to grace in our hearts. A conception of duty and right is formed, not according to principles, but according to the example of those around us. Truth known is sacrificed to public and clamorous error, and so the ideas of men find more respect than those of God. Their judgment is preferred to His. Remorse of conscience is appeased by saying we think as everyone acts.

This really should be the subject of terror. To think and to live as everybody does is to be lost; to walk with the multitude is to go astray. The common and easy way is the way to hell. The Holy Spirit assures us that worldly wisdom is death and the enemy of God: "The wisdom of the flesh is death. The wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be." (Rom. 8: 6-7) The Holy Spirit also declares his detestation of such wisdom, affirming: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Hath not God made foolish the wisdom of this world? For the foolishness of God is wiser than men." (ICor. 1:19, 20, 25)

To separate ourselves from the crowd is even necessary for salvation. If we would make ourselves and our dear ones safe we must determine to live in the midst of men but not as of them, to profess maxims opposed to theirs and to confound worldly-wise maxims as the Magi did. There is no alternative; for either, like the Wise Men, we must sacrifice our inclinations to God or, like the assembly of sinners, God to our inclinations.

The Courage Of The Wise Men's Faith
January 10th

Article-S-O-S-For the Preservation of the Faith-Jan. 1931-MF 1682.

The faith of the Magi was courageous. It shone forth with its greatest brilliancy in the courage with which they went to the very throne of Herod announcing the birth of the King of the Jews and their intention to adore Him. It is quite evident what the effect would be upon that usurper. They must have known his political trickery, perfidy and cruelty. They could not but understand the wrath and danger that such a declaration would draw upon themselves, but these first confessors of Christ were strangers to all fear and proclaimed boldly the truth that God had taught them.

They did not attempt to soften this confession under studied phrases nor to cloak it under a guise of equivocations. (That would have been) unworthy of them. They directly and boldly asked where the King of the Jews was born and declared the object of their journey was to render Him homage. We discover a like courageous confession of faith later when, before other princes, the Apostles openly proclaimed without fear the death and resurrection of Jesus Christ whose birth the Magi announced: the apostles like the Magi, braving persecution and saying with intrepidity to those who ruled the world, "We ought to obey God, rather than men." (Acts 5:29)

Today by the grace of the Holy Spirit we see the manifestation of His Gift of Fortitude in many who profess the same faith. Impiety, however, in our generation is very audacious. Believers must not be pusillanimous. Our most holy beliefs (are) attacked with violence: too often they are feebly defended. Incredulity and irreverence proudly raise their voices and nowhere as loudly as in so-called fountains of knowledge.

How few voices within the walls (of universities) or on the campus are raised to confound the purveyors of error and evil doctrine. It happens, in fact, that while irreligion is declaiming with frenzy and blasphemy there are those in magisterial and student bodies who, while preserving the faith in their hearts, snugly hide it.

These fearful Christians solace themselves in their lack of Catholic spirit by pretending a prudence in avoiding controversy and a fear of exposing the Faith to dispute. Can they believe they compromise it less, by exposing it without defense to outrage? Indeed, in abandoning it they do more than compromise it; they sacrifice it to impiety. Impiety is encouraged when unchallenged; it is permitted to triumph, for we seemingly connive at it if we do not resist it. When religion is attacked prudence itself condemns cowardly equivocation and silence and demands open avowal rather than dissimulation.

The Enlightened Nature Of The Wise Men's Faith
January 11th

Article-S-O-S-For the Preservation of the Faith-Jan. 1931-MF 1682-84.

Was it necessary that (the Three Wise Men) led by a celestial light, be enlightened by priests and princes and doctors? The Fathers say, "Yes, certainly." Despite the Supreme Authority which they obeyed they still had to submit their mission to the authority of the Synagogue and in this they instruct us.

God may communicate to us certain lights. He may excite extraordinary movements within us. He may favor us with revelations. We should submit all these to the ordinary and lawful authority that He has established on earth and which He left to instruct and direct us. It is the office of the Church to judge if these are extraordinary operations or if they are inspirations of the natural order, if they be divine graces or if they be delusions of the devil.

But for this, under pretexts of heavenly lights... everyone would be introducing vagaries of their reason and the ravings of their imagination. What confusion and what chaos! Heresiarchs have made use of their personal inspirations to spread the evil of their mission and to accredit their errors. It is on higher lights that certain energetic moralists have based absurd systems of perfection which destroy morality in pretending to preserve it and which degrade piety in pretending to extol it.

The Church, the infallible authority left by God Himself, anathematizes all these human systems and superstitions. We need not fear deception in following her decisions. Indeed, when we are docile (to the authority of the Church) we follow surely the path that God has traced out for us. Self direction is dangerous because we run the risk of deceiving ourselves and following false lights which flash before our eyes but for a minute leaving us in impenetrable darkness and on the edge of an abyss.

The Wise Men were guided to Jerusalem by the Star of Jacob. There it left them. They sought the visible authority which could enlighten them in their way. It was indeed those seated in the chair of Moses who were constituted by God to guard and to explain the Scriptures and to teach where the Messiah would be found. (It was to them that the Wise Men) came to seek light.

Our Lord left to the lawful ministry of the Catholic Church the power of teaching and as a consequence there is imposed on the faithful a duty of seeking enlightenment.

The Obedience, Joy And Perseverance Of The Wise Men's Faith
January 12th

1. Article-S-O-S-For the Preservation of the Faith-Jan. 1931-MF 1678 8 1684.
2. Letter to Pioneer Cenacle Members-Jan. 12, 1915-MF 4279.

The first quality we detect is the obedience of the (faith of the Wise Men) No sooner was the Holy Will of God made known to them than they obeyed the inspirations of the Holy Spirit. They did not hesitate to question or attempt an escape. These men whose rule it was to submit all things to reason at once, immediately submit their reason to Divine Providence. When God speaks, act! Thus they did: "We have seen his star in the East, and are come to adore him." (Mt. 2:2) Is this our rule? Or-knowing what is right, what God commands-do we invent reasons or resourcefully seek subterfuges to avoid the prescriptions of His Holy Will (to avoid) doing those things that conscience dictates? (Those who are dilatory) in following the light can apply to themselves with fear this further warning of our Lord: "He that walketh in darkness, knoweth not whither he goeth." (Jn.12:35)

Directed by the Synagogue where they would find the King of the Jews they vigorously renew their journey. Behold, the star reappears, and seeing it shine again they were seized with a holy joy, and courage gave them renewed strength. "And behold the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him: opening their treasures, they offered him gifts: gold, frankincense and myrrh." (Mt. 2:9-11)(1)

At this season the sacred Liturgy of the Church causes us to contemplate the wonderful example of the Wise Men. Think what their seeking of the King cost these men of perseverance. Think of their perseverance in spite of such overwhelming difficulties.... You have gifts to offer (your King) -gifts that He wishes more than the gold of kings; gifts of souls, your souls and the souls of others, hearts beating with love for Him while inflamed to suffer and die for His cause. You will find the Child. Led by the star of His promise, directed by His love, you will enter into the house and find the Child with Mary, His Mother, and falling down you will adore Him. Opening your treasures you will offer Him your gifts-your gold, your frankincense and myrrh.

Be cheered in the gospel of this holy season-in the example of (the Christ Child's) persevering friends. See how they struggled on unmindful of all sorrow. How gently, how soothingly, how clearly the Holy Spirit speaks to us in so many ways and just now from the pages of Holy Writ. Of all the words that come to us, Perseverance is the most defined. (2)

The Perfection Of The Faith Of The Wise Men
January 13th

Article-S-O-S For the Preservation of the Faith-Jan. 1931-MF 1684-85.

(The Three Kings have reached the cave of Bethlehem. Now their faith) becomes radiant in its generosity and perfection. They came seeking a King whose empire the whole universe would know, a glorious King. Yet what did they find. A weak Child whose condition was most abject, reduced to the lowest degree of poverty and misery: but their invincible faith was not disconcerted by this. Strong and perfect, it penetrated the mystery of this unutterable humiliation.

This wonderful faith tore aside the heavy veils which concealed His majesty. They recognized the King Whom they sought, Who had called them from the Orient. Throwing themselves at His feet they adored.

Behold this astonishing spectacle! These men, illustrious by their birth and wisdom, prostrate before an Infant scarcely born, an Infant covered with the wrappings of poverty and humiliation. But particularly behold the power of this Infant in this great mystery. What power and majesty He draws forth from this seeming lowliness and weakness! He calls forth a new star in the heavens to announce His birth. He attracts to Himself on earth the Wise of the far off East and makes them adore Him.

He permits a wicked king to fall into a state of panic on his throne and He upsets the shrewd scheme of his planning. He strikes the Jews with blindness and spreads the light among the nations in darkness, adopting the Stranger and rejecting the child of promise. He begins at this moment to pronounce absolute and incomprehensible decrees of justice.

Let us prostrate ourselves with the Magi. Let us pray to our Infant King: Lord, "Increase our faith." (Lk. 17:5) Daily He offers Himself on our altars in a state as humble, the same God presents Himself to our gaze under a species most common. Let our faith pierce the veil which hides Him. Our faith in abasing ourselves before this mystery of love, will draw new strength. Jesus is King, our King. Blessed be Jesus Christ, King of the world and center of all hearts!

From the treasure of our good will let us offer a gift. Present it to His Immaculate Mother. Pray her that her blessed fingers may consecrate it and that she, offering it for us, may supply for our misery and weakness, that somewhere near her offering, a place may be found for our gift. (Let us make that gift a) determination animated by a lively faith and with the help of God's holy grace, this year to do much that the Holy Name of Jesus be hallowed, His Kingdom come and His Holy Will be done.

N.B.-From this point until Ash Wednesday, nine weeks of Ordinary Time are placed. These are to be used according to the number necessary in any given year. The ones not used this year will be used after Pentecost when Ordinary Times continues with the tenth week.

Patience In Doing Good
Monday
First Week Ordinary Time

Letter to Missionary Servants in PR-Aug. 28, 1932-MF 2075-76.

"And in doing good, let us not fail. For in due time we shall reap, not failing." (Gal. 6:9) Let us charter the year on this thought. Blessing and success are bound to be its consequences. The means given by the Holy Spirit to work out this blessed success is: "Let us work good to all men, but especially to those who are of the household of the faith." (Gal. 6:10)

We may very pertinently ask, how are we to work this good? I would say, through fraternal charity. Bear and forbear; live and let live. Let each one of you constitute yourself as a guardian of charity. Show brotherhood, for you truly and essentially are of the household of the Faith. Among yourselves, therefore, have a constant and abiding charity. Charity is never in danger unless self obtrudes and trespasses. Lest charity be hurt, keep the work in the foreground. Make the cause of God the main issue. Put the work of the Cenacle first, and may God's honor and glory be ever the proximate and ulterior purpose.

I look to you to be spiritual-minded motivated and actioned men and women. God has given us a great work. He has given over to us a remedy for so many social and moral evils-the Catholicizing and spiritualizing of youth. If we fail, we will fail because of self-seeking. It will be because we have been poaching on God's interests; and in the end, what will we get out of it? Just a few miserable self-advantages, and our misery will be that we have failed the Church and defaulted our trust to youth.

We are cautioned not to fail in doing good. We are encouraged by the promise that we shall reap. No doubt about it, there is a tedium in the application to duty, but there is a tedium also in pleasure. The most restless and discontented beings in this world are the play-boys, votaries of pleasure. They are ever seeking some new diversion. They must have some new thrill... And all this without compensation, without promise, living in themselves and for themselves and losing all the promise of dying in God. You, on the contrary, by being faithful and going on, will live in God and your promise and pledged happiness is that you will die in the Lord. It can be said truly of the brother who is faithful to his work, faithful to his duty, faithful to his vocation, faithful to his spirit, that while his duty may be onerous, even monotonous at times, he really has more pleasure in one day than pleasure-loving worldlings can find in months of pleasure seeking...

The best of all is this: Truly, there is the supreme consolation that fidelity means blessedness, and blessedness is the doing of good, for which in due time there will be the reaping of a reward that will not fall.

Practice: Generosity
Tuesday
First Week Ordinary Time

1. Conference to Early Cenacle Members-Jan. 1917-MF 10778.
2. Conference to Missionary Cenacle Apostolate-April 13, 1932-MF 8535-37.

At this time of the year we are very generous with God in everything. It would be very interesting to know why we are so generous, so bountiful, at this time of the year. Our souls are simply impregnated, you might say, with an abundance of graces because every good movement, every good communication is a grace. That is, the Holy Spirit urges us. We are filled with good resolutions. Now comes the sad part of it. The failing and lapsing and falling away is our failure to realize the good we propose. We look back on our past failures and almost fear to propose something new. That is deception. How have we failed in the past? How shall we succeed in the future? I realize all the beautiful thoughts that were in your hearts at Christmas and the many beautiful thoughts and desires that were in your hearts New Year's night. All that lies between you and the realization of those blessed resolutions is your own weakness, want of courage, want of devotion, want of sacrifice, want of humility and self-abnegation. That is all that is between you and the consummation of your desires.(1)

I am going to touch for a moment on some of the most sacred relations you have with your Lord. Maybe I am trespassing but for the sake of the child I am going to do it. You have certain thoughts towards Jesus. I know you have them. You have thoughts about Him that you cannot have about anyone else. You cannot have them about your own father or mother or any human being. I am going down into those sacred, private thoughts. At times you are moved to a great generosity and you are so generous, you become so personal in these thoughts as almost to develop a spiritual envy of those early friends of Jesus who did Him personal service. At times you become envious of those caroling, adoring angels, almost saying to them as they hover around the Baby Jesus: "Hush, let me sing my hymn; let me chant my praises."

That spiritual envy can make you almost rude to those simple shepherds as though you would push them out of the way and say: "Let me in. Let me see Him. Let me see this great thing that has been done, this Saviour born to me." That spiritual envy would almost make you say to St. Joseph: "Please, let me hold the Baby Jesus. He was sent for me." At times thinking of Mary Magdalene and those holy women, it would make you say: "Please give me a place. He is my Redeemer as well as yours. You have had your turn Veronica, let me serve the Lord. Let me lavish my affection upon His sacred, wounded body." You must have had such emotions. I know it because you love Jesus.(2)

The Lord is generous with you. Do you realize that? Do you really realize that? If we realize it God has not only given us a grace, He has given us Wisdom.(1)

Self Examination
Wednesday
First Week Ordinary Time

Conference to Missionary Servants-Feb. 1922-MF 673-74.

"And he went down with them, and came to Nazareth, and was subject to them."(Lk. 2: 51) We are just now, in our devotion, inter-season. The Christmastide has waned and the Lenten Season is not yet in its dawning. The liturgy of the Church that brings before us the infancy of our Divine Saviour and His boyhood has fluttered these Christmas pages into the past but it does not yet introduce us into the public life of our dear Lord. At present we commemorate the hidden life of our blessed Saviour.

The hidden life of our dear Lord teaches us many salutary lessons and none of these is of more value than that at times we too should withdraw from the busy haunts of men. Privacy is ever easily possible and privacy is necessary for self-reflection, and self-reflection is very necessary for advance in perfection. Graciously our blessed Lord permits us to companion Him in His hidden life. We can withdraw in prayerful seclusion; we can give ourselves over to the work of introspection, to adore Jesus and to imitate Him in His hidden life. This, indeed, will please Him very much...

Christmas has gone with its days of peace and its chiming of joy and gladness. It is well at this moment to take note again of any holy inspirations and resolutions we might then have had. It is likewise well for us to forecast the long penitential days, whose shadows will soon begin to creep toward us. We are in this inter-season, with our Lord in His hidden life, and many are the offerings we may make to Him in hidden ways. No work we engage in will give us more delight and our souls more profit than the purgation of ourselves from all that may be displeasing to Him and to begin seriously to labor for a greater perfection.

If we will but put into practice the self-examination spoken of above, if, prayerfully, we beseech the Holy Spirit to make known to us that in which we may be amiss, we will be greatly helped in our cleansing and great advance also will be made in the work of sanctification. This two-fold spiritual process should ever be before us and we should give ourselves to it with avidity.

It is surely of good logic that he who wishes the end, wishes the means to that end. All wish such a blessed end (as perfection) and if we be sincere, we just as ardently wish the means to procure that end. The means, you know, are the pious exercises of the day, the work, the devout application of ourselves to prayer and to our devotions, the faithful and generous living out of Cenacle practices, and above all to ever cherish a very particular love of our dear Lord, to strive to make this more and more personal so that our every thought, word and action may be for Him and contribute to His honor and glory.

(Let us) correct old faults, long-lived bad habits, and ever advance in perfection. O Jesus, Mary and Joseph, teach us the sweetness of holy solitude. Grant us grace at times to prayerfully withdraw from the unwise multitude. May our hearts be in union with yours and may it be our blessing that we will do much unknown to the world and for you alone.

The Measuring Of Progress In Virtue
Thursday
First Week Ordinary Time

Conference to Missionary Servants-Feb. 1922-MF 673-74.

(In this matter of seeking perfection) some timid and restless souls become quickly discouraged at the labor involved. It is true that for our self-reformation or to advance progressively in virtue, labor, hard labor, even painful labor, is necessary. These faltering ones would justify a lack of response to grace by saying, "I do not see any improvement" or "I am just as imperfect as ever." Do you know God does not permit us to see our advance? It is well for us that we cannot trace it. Spiritual progress has no physical measure, therefore it cannot be taped or handled, weighed or measured.

We should be content with this sole satisfaction that by God's grace, we have tried to do as well as we could. It is of far more value to us that we humble ourselves and express our sorrow to God because of our lapses, than that we know at every instant what our spiritual status may be. To be wondering and speculating as to our spiritual progress may become a very dangerous pursuit. I fear that in this the evil spirit bothers and tempts many souls.

There is a sign, however, that we may safely study and joyfully hope it may apply to us. It is any pronounced virtue or perfection made manifest either in the Cenacle at large or that Cenacle in which we labor. For example, let us suppose that the virtue of Charity is intensely active in a certain Cenacle. The warmth of this charity is reflected back on the members of that particular Cenacle, since the virtue of the Cenacle, after all, is but the virtue of its members. Not long ago we suffered a great financial need. Praise be to God for all the blessings this brought upon us! The Cenacles concerned, Sisters and Brothers, exhibited a most prayerful and edifying spirit. The embarrassment was extraordinary; the prayerful spirit just as extraordinary.

What, then, does (such) a heavenly manifestation of virtue mean? It means that religion, faith, hope and charity, humility and other virtues in the individual hearts of such Cenacles are very much exalted. Yet this truth comes to these favored ones in such an impersonal way that they can safely think about it. It is for all the world like an intensely blazing fire. No particular coal can claim the credit for the heat and light, yet every particular coal is illumined. In fact no coal can be in such an intense glow without the fire and light of the other coals being communicated to it.

There is in that fiery furnace a dross called slag. It is a thief among coals. It is a counterfeit; it steals from the real coal and does nothing itself. Taken away, instantly it becomes a cold, dark, useless mass. So likewise in the Cenacle, in the midst of ardent love, each soul may entertain the fear that it is the slag in the furnace of Divine Love.

If such souls would only jump to their feet, plunge ahead again in the way of God, shake off this melancholy, resolutely turn their faces to the heights from which they came, throw off foolish fears and temptations, clamber again on high, they will reach heights of sanctity that seemed inaccessible. "Now is the time".

A Love Of The Cross
Friday
First Week Ordinary Time

Letter Conference to Missionary Servants in PR, September 14, 1927-MF 4202-03.

Do realize what your (daily) labors and vigilance mean? What is the effect of fidelity to your duty and the sacrifices you must develop? What is the effect of being faithful to your ministrations from morning until night in season and out of season, through the year? The effect has been that you are busy exalting the Cross of Jesus Christ and doing this as successfully as St. Helena did, in the hearts and minds of the children committed to your care and brought under the influence of our missions. Love is the main spring of effort. Love the cross more. You have affections. Shower these upon your crucifix. Make much of your cross. Let it be the inspiration of your desires. Yes, it will even please God if you encourage yourself to often think that the triumph of that Cross is to be your triumph. Love the Cross of Jesus Christ, for of all signs, it is the surest pledge of our predestination to glory; in fact I think it can be safely said that that person who shows a devotion to the Cross, who works for it, who loves it to sacrifice-cannot be lost.

We have scriptural authority for this, for Jesus said that He will be the advocate of a certain class; that He is going to take under His care the salvation of some favorite friends of His: "Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven." (Mt. 10:32) The highest form of confession is devotion to the Cross of Christ.

You have been making that confession. Realize the grace and privilege that is yours. What a misfortune it would be if you did not sufficiently appreciate it. Great privileges, great (advantages), beget corresponding duties, great will be your reward if you are faithful to your duties. No equation of the schools, no expression of rhetoric can adequately express what your reward will be. Our Lord leaves this to the balances of heaven.

May you be spurred on to exalt the Cross of Christ and as a spur to this, I place before you the souls of the thousands of children who will owe their salvation to your zeal and charity. Do not fail them. Do not fail your own soul. Do not fail the Church. Do not fail the Cross of Christ. Exalt the Cross of Christ and the Cross of Christ will exalt you.

Honoring Our Blessed Mother
Saturday
First Week Ordinary Time

Article-THE HOLY GHOST Magazine-Aug. 1923, pp.9,10-MF-810-14.

This morning the first words spoken by millions all over the world were, "Hail Mary, full of Grace, the Lord is with thee; blessed art thou among women." (Lk. 1:28) Three times a day, from belfry tower to steeple, from hilltop to hilltop, across land and sea there is tossed, in the clanging and booming of bell and chimes, the sound known as the Angelus. Three times a day this Angelus belts the world. Scarcely have we ceased speaking it when the cities of the Middle West take up the refrain, and so it traverses the continent. It wakens (all) to the duties of another day. When we are buried in sleep the people of the Antipodes are saying it.

What is the meaning of this universal and ever recurring sound? What does that word voice, whose echo never dies? It means this: that you and millions hearing that sound spontaneously bow your heads and say, "The Angel of the Lord declared unto Mary, and she conceived of the Holy Spirit." It means that you testify, that millions testify, "Hail, full of grace, the Lord is with thee: Blessed art thou among women." (Lk. 1:28)

You speak this selfsame word in your first awakening moment you would not dream of closing your eyes even in sleep without saying it; it is your daily prayer of years that you may die saying it. Whence did you learn this? Your mother, your father taught this to you. Whence did they learn this? Another Christian generation taught them, and so we trace it through the ages, generation telling generation that she is blessed among women.

Who of mortals has ever had so much love shown them, so much devotion? Religion itself would honor her after God, for who among the children of men has ever had so many temples, so many churches erected in his honor? To whose shrine and image do multitudes of every generation throng? The world's famous and illustrious dead have no power to chain the living to their monuments but erect a shrine to this Mary, far from the habitations of men, and behold, at once this wilderness becomes populous.

What man ever lived who had so many testimonials of love and devotion erected to him? In what part of the world is there not seen her image? We gaze at it along the highways placed over the doors and in the homes of village and town, given the most beautiful and sacred sanctuary the family can offer, lifted above our city streets, marking the boundaries of empires and kingdoms. Indeed it can be said in all reverence. that after the Name of the omnipotent God there is no name so lovingly on the lips of millions as that of Mary. Lands and seas have been dedicated to her. Senates sit in her honor. Human effort is inspired by love of her and the triumph of its genius consecrated to her name. The supreme effort of civilization has purposed to spread her blessedness, and to make it invincibly known that she is blessed among women.

Let us praise and thank God for what He has done in (Mary). Let us go confidently to her, felicitate her and remind this gracious Queen of our needs.

Saint Paul
Monday
Second Week Ordinary Time

Letter Conference to Missionary Servants-Jan. 25, 1930-MF 8520-21. Monday

Today, faithful to Cenacle practice, we adore and bless and thank the Triune God for the wonders of His mercy and goodness in His saints. (Consider) the conversion of St. Paul. What a personage St. Paul is! He grows on us in our study of him. He is so varied in his presentations of himself, so extraordinary in his contradictions. Never was there such a hater; never was there such a lover. Never was there such a fanatic; never was there such a friend. Never was there such a zealot; never was there such an Apostle. The fury (of his enemies) rises to a splendor when they say that Paul was the founder of Christianity! The terrible enemy of Jesus Christ, touched by grace, became His marvelous friend. That extraordinary energy and talent that were being used to wipe off the earth every vestige of Christianity are now being used that men may confess Jesus Christ.

Shortly after our Lord's Ascension into heaven, a young rabbi enrolled among the students of Gamaliel. He was an outstanding personality in the midst of his fellows in gifts of intellect and soul. The early Christian Church was in its beginnings. For its members, Saul had a detestation. For its Founder, Jesus, Saul had a loathing and that he might do the Jewish religion a service, he conceived a frenzied aspiration to blot out from the earth every memory of the Nazarene. The enemies of our Lord, glad to avail themselves of the ardor of this furious fanatic, gave him letters to the elders in the city of Damascus. Thither Saul hurried, breathing threats and denunciations against the faithful. His name was a terror to the little ones of the flock. The mothers of those apostolic days hushed their restless children to quiet by merely pronouncing the name of Saul. Saul had recently assisted at the martyrdom of St. Stephen. He was party to the death of this holy deacon. He had held the cloaks of St. Stephen's persecutors and he had egged them on. St. Stephen's death prayer was: "Lord, do not lay this sin against them." (Acts 7:59) Who knows but that at the entrance of this chaste soul into his heavenly home, in the moment of his judgment, he may have made pleas for Saul of Tarsus?

Be that as it may, when the scourge of Christendom approached the gates of Damascus at high noon, lightning flashed and blinded him. Behold this pitiable and afflicted man in the glare of midday groping in the dusk he had wrought! There came into his ears this voice: "Saul, Saul, why dost thou persecute me?" (Acts 9:10) Saul asked: "Who art thou, Lord?" "I am Jesus, whom thou art persecuting. It is hard for thee to kick against the goad." (Acts 9:5) Overwhelmed, Saul fell to the ground. He cried out piteously: "Lord, what wilt thou have me to do?" (Acts 9:6) Our Lord told him. His conversion was complete and generous.

Practice: Cenacle Virtue Of Simplicity
Tuesday
Second Week Ordinary Time

1. Conference at Convention of Missionary Cenacle Apostolate-May 31, 1924-MF 8480.
2. Letter to Sr. Angel Guardian (Burr)-Written on a train, May 2, 1921-MF 5024-27.
3. Letter to Father Coftus-June 26, 1923-MF 5381-82.
4. Letter to Sr. Baptista (Croke)-June, 1915-MF 423.
5. Letter to Sr. Baptista (Croke)-enroute to Opelika, AL-circa 1915-MF 444.

As the Cenacle Spirit manifests itself there is a simplicity about it-and persons with the Cenacle Spirit are simple persons. They do not have recourse to deceptive methods, they are straightforward. Their simplicity begins with purity of intention. They are doing everything for the love of God.(1)

What do I look for in you? Docility, straight-forwardness and loyalty to your Superiors and community. An unfortunate adulation of yourself, tenacity of opinion, the disposition to act and talk superior to your peers-all these bring disfavor upon you and put you under suspicion. How can I fully trust you if I have proof that you are making misstatements? What must the Spirit of Truth think of this? What do you propose to gain by conduct that borders on duplicity? You need the virtue of simplicity to forget self so that you will take correction without contention, self-defense or argument. Do not attempt to fool yourself by putting the blame on your Custodian, your work, your health or anything else. The Holy Spirit says: "His communication is with the simple." (Prv. 3:32) When you are simple, when you cease tricky ways, His speech will be with you and then you will have peace and favor and trust. May God give you this grace!(2)

I have been worried for some months because of a new spirit that is making itself manifest at Holy Trinity Station and promises to be destructive of that beautiful simplicity that hitherto attracted so many. Before going South I told you that the spirit of the Cenacle is an open spirit. I insisted on everything being done in council and with simplicity.(3) It would be most difficult for me to take notice of the many family conflicts that may happen. Now these are going to happen and we must be prepared for them. A passing visit from me may soothe them for a time but the real healing will be to get order and discipline and prayer and sacrifice and the love of God back into the house. A most efficacious way of doing this would be for one. who has the spirit of the work. by patience and sweetness and personal persuasion and firmness to bring all back to their sacred and divinely beautiful way of living. Be on guard lest a pride of manner creep into your speech or action. Manifest always a divine simplicity. Could we have seen our Blessed Mother we would have been charmed with her simplicity. and she is the greatest of all. Beware of a patronizing or self-assertive spirit; beware of displeasure when you are checked or disappointed or contradicted.(4) For the sake of humility and simplicity we must be on our guard lest even one word encourage the snobbish.(5)

Poverty
Wednesday
Second Week Ordinary Time

Original Constitution (1928) of Missionary Servants of the Most Holy Trinity-Articles: 91-92;
104107-MF 14303-304.

Let a Missionary Servant approach the perfection of Him who "became poor for your sakes; that through his poverty you might be rich." (2 Cor. 8:9)-ever avoiding those things that are dainty and luxurious. Let them meditate upon the austere poverty of St. John the Baptist and fear to be numbered with those that are clothed in soft garments.(Art. 91)

To encourage the practice of holy poverty, frequent conferences and meditations shall be held on the poverty of Jesus, Mary and Joseph. Jesus came poor, was born of a poor Mother, and our Jesus is the naked, poor Jesus of the Cross who was buried in the sepulchre of a stranger. What a shame for one who has by religious profession become an inheritor of the hundredfold of heavenly reward to envy and ape the worldling in those things that the "rust and moth consume." (Mt. 6:19) (Art. 92)

Not content with the strict obligation of the vow they will practice the virtue of holy poverty, which consists in an interior detachment from the goods of the world. Let them cherish it as their mother and under all circumstances seek to conform themselves to the spirit of that holy poverty that was the inseparable companion of their Divine Model. They should consider themselves happy to be clothed in the livery of holy poverty after His example, and embrace with joy any opportunity given to them of imitating the poverty of their poor Jesus and His poor Mother, Mary.(Art. 104)

The perfection of Holy Poverty shall be this: to endure the need of earthly things, to glorify Jesus in His poverty. "That being rich he became poor for your sakes; that through His poverty you might be rich." (1 Jn. 2:15) Perfection of evangelical poverty consists in having no attachment to anything earthly and using what we are forced to have only for the honor and glory of God. He who would be free with the freedom of the sons of God, let him aspire to such poverty. (Art. 105)

A confrere should be content with a few and simple articles of wardrobe. Everyone, without exception must be glad and even rejoice in the Lord, if in the distribution of things necessary he is treated as the last in the house, drawing this holy joy from the heart of Jesus, who out of love for them chose to be treated as the least of men and the outcast of His people.(Art. 106-107)

Chastity
Thursday
Second Week Ordinary Time

Original Constitution-Missionary Servants of the Most Holy Trinity (1928)-Art. 142145-MF
14308-309

Chastity is the angelic virtue. It is fragrant above all the virtues, and of all, it is the most delicate. An unguarded look, an unspoken word, may give it a deadly hurt. Its perfume is rare and subtle, and the least exposure may cause it to be dissipated. It is evident how much Our Lord esteemed chastity and how much he wished us to have it at heart in this, that through the operation of the Holy Spirit, in a miraculous way, He was born of a Virgin. He held the opposite vice in such abhorrence that while permitting Himself to be charged with many heinous crimes, nevertheless, He never permitted his enemies to impute Him the least suspicion of immodesty.(Art. 142) Missionary Servants, therefore, with all the resource of every faculty and all the power of their being, will strive to imitate the example given by Jesus, the Son of the Virgin of Virgins. They will use every precaution to preserve and strengthen purity of body and soul.(Art. 143)

Dangers to the holy virtue are sloth, intemperance, indiscretion and exposing oneself to temptation against chastity; hence a Missionary Servant will seek safety in flying idleness, in a restraint of senses and inordinate appetites and in prudently avoiding persons and places dangerous to him; in promptly and vigorously resisting temptation at the first assault, and in shunning as a plague any external object which is a needless cause of temptation. There must be no delay, no concession, no compromise with temptation.(Art. 144)

The means of defending chastity is always at hand: prayer to the Triune God. The Holy Spirit is the Spirit of purity, for continence and chastity are His fruits. Fly to the Sacred Heart of Jesus. The Queen of Virgins is ever vigilant to protect. The holy angels are alert in our defense. The saints will help, and the confessional and tabernacle bid the distressed in temptation to come and come quickly.(Art. 145)

Let every Custodian and Missionary Servant remember, that the law which forbids the breaking of the holy commandment, likewise commands avoidance of occasions of sin. Frequently, then, should the meditation be made on this saving warning of the Holy Spirit: "He that loveth danger shall perish in it." (Ecclus. 3:27) Above all an everlasting vigilance, particularly when any employment necessitates association with the other sex, will do much to effect that the angelic virtue will never receive hurt in a Missionary Cenacle.(Art. 145)

The Passion Of Our Lord
Friday
Second Week Ordinary Time

1. Article in THE HOLY GHOST Magazine-April 1923, pp. 13-14-MF 782-83.
2. Letter to Sr. Baptista (Croke) written on board ship enroute to PR-undated-MF 2499.

Some of the learned and powerful of His people were enraged at Christ's strictures on them and they held council. "Now it was Caiphas who had given counsel to the Jews that it was expedient that one man should die for the people." (Jn. 18:14) They spied on Him, tried to create opposition and adverse opinion against Him, and schism and defection among His disciples.

Attempts were made to bring Him in opposition with the government of the day and His own race. The Roman Empire was then in power. Judah had lost the sceptre. The people held Rome in detestation. The intriguing and the captious came to Him, apparently looking for enlightenment. "Is it lawful to give tribute to Caesar or not?" (Mt.22:17)

To say "yes" would mean that He was an emissary of Rome. To say "no" would make Him a rebel against constituted authority. Again they would force Him to advise against the ancient traditions that His people held holy, or convict Him of a lack of mercy and charity. Jesus always escaped the trap set for Him by these deceitful and scheming enemies. He turned their malice back upon themselves to their confusion, so that they feared Him.

The rage of His enemies grew, day by day, as the multitude that followed Him grew. Advantage was taken of the Pasch to apprehend and discredit Him before the nation. They shamefully entered into a perfidious plot with one of His followers to betray Him into the power of the synagogue. The traitor received the thirty pieces of silver spoken of by Zechariah (cf. Zech. 11:12).

Christ knew of the plotting, for He spoke of it to His followers. He even foretold to them, some days before, the circumstances of His approaching passion and death. "Jesus, taking to himself the Twelve said to them:

Behold, we are going up to Jerusalem, and all things have been written through the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles, and will be mocked and scourged and spit upon; and after they have scourged him, they will put him to death; and on the third day he will rise again.(Lk. 18:31-33).

Praise Of Our Blessed Mother
Saturday
Second Week Ordinary Time

Article-THE HOLY GHOST Magazine-Aug. 1929-MF11595-96.

"Hail, full of grace, the Lord is with thee: Blessed art thou among women." (Lk. 1: 28) The Archangel said it first upon this earth. As a ray of light floods a room, he appeared in her presence, greeting her, "Hail, full of grace, the Lord is with thee: Blessed art thou among women." Gabriel had a commission from the Triune God to this Virgin of Judah. He was to win from her her free consent to enter into the divine plan of the redemption. "Blessed art thou among women." The Archangel Gabriel brought the knowledge of that truth from the very council room of the Adorable Trinity! There he had heard it; there it was first spoken.

Shortly afterwards, on the occasion of the visit of blessed Mary to her cousin, St. Elizabeth, she burst forth in the magnificent canticle, the Magnificat: "My soul doth magnify the Lord, My spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed." (Lk. 1:46-55) Her lips, indeed spoke it but now there was another Life with her, the Word was made Flesh. Well may we ask ourselves: was it not Jesus Incarnate Himself who was speaking this? Was this His inaugural message to humanity through the mouth of His Mother. Was this His first declaration: announcing that His Mother was to be blessed among women. Did she really speak for Him?

She is indeed "the woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars." (Apoc. 12:1) The angels beheld her upon earth with joy, choir calling to choir, "Who is she that goeth up by the desert, as a pillar of smoke or aromatic spices, of myrrh and frankincense, and of all the powders of the perfumer?" (Cant. 3:6) O heaven and earth, it is your Queen! Holy Mother Church tells us (in effect): It is the well-beloved Daughter of the Most High; it is that spotless Virgin, blessed among all women; it is that Mother of Mercy, the Refuge of poor sinners. It is our life, our consolation, our hope. It is our Mediatrix, after the Sovereign Mediator; above all, it is the Mother of God.

As a treasure sea throws up on every advancing wave its precious burden, so by every age, by every generation the Maiden of Judah has been proclaimed blessed among women. She has become blessed of the families and of the tribes and of the clans of people of every nation under heaven, in every epoch of the world. The name of no creature has ever been so much in honor. Each generation is adding to that blessedness, which will grow and grow until the Eternal Father Himself will cap its climax.

Let us praise and thank God for what He has done in Mary. Let us go with confidence to her. Let us felicitate our gracious Queen and let us remind her of our needs.

The Overcoming Of Evil
Monday
Third Week Ordinary Time

Article-THE HOLY GHOST Magazine-Nov. 1928-MF 1288-89.

"Be not overcome by evil, but overcome evil by good!" (Room 12:21) Evil is an ominous word. It hangs over humanity as a horrid pall. Fear and calamity are its attendants. Evil is hated and shunned and associated with wicked spirits. The dread of evil to come is a fruitful source of superstition and black arts. Men safeguard themselves from its encroachments in every possible way. Peace has no greater menace for where evil is enthroned, peace flies the land. Where evil is, there is no joy, there is no prosperity.

Affliction and ruin are its two companions. Evil has let loose the floodgates of humanity's tears. Enmities, and rapine, hate and murder, every untamed passion of the heart, are its children. It blights and corrodes, dissolves society, makes the gentle fiendish. It transfixed the Son of God to the Cross.

Much have we to deplore in this pleasure-rioting, charity-chilled age of today with its unholy hours and works and scandalizing of the innocent. Moral evil abounds. Then, too, (there is physical evil)-the earthquake, the volcano, the tempest, the plague, war, disease. (These combined with) man's inhumanity to man, and human perversity are ever pouring more and more gall and bitterness into the chalice of our generation. Truly we are the children of sorrow.

We have a High Priest, Jesus, but He is "not a high priest, who cannot have compassion on our infirmities." (Heb. 4:15) His gaze sweeps every nook and corner of the universe. He counts every tear drop. He registers every groan of suffering, every heartbreak does He notice and all these He makes His own. His adorable Sacred Heart gathers them all in and beats in infinite sympathy with us poor earth-pilgrims.

He is our Elder brother, our Man of Sorrows who has suffered with every suffering child of Adam. He cherished each and every one with divine solicitude. ingrates would we be if we did not thank and love Him (especially) for that ineffable prayer of compassion for us to His heavenly Father: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." (Jn. 17:15) (And) to pour balm into humanity's wounded heart, He shows us poor, weak mortals our only refuge. To save us from the deluge of misery, He teaches and urges us to pray: "Our Father, deliver us from evil." (Mt. 6:13)

Practice: Dependence On God
Tuesday
Third Week Ordinary Time

1. Letter to Sr. Mary de Lourdes (Culhane)-May 3, 1921-MF 5036.
2. Article-EL EDUCADOR CATOLICO-Rio Piedras, PR, 1927-MF 1243-44.
3. Lenten Sermon-St. John's Church, Philadelphia, PA, 1927-MF 8301-03.

My child, you will never be independent. Always you must serve and if it is not the Creator, it will be some creature. Whose service are you going to choose?. You are a Missionary Servant. What a glorious title! Surely, it would be a calamity not to live as such and what a misfortune not to die such a servant. You can purchase so-called liberty at a terrible price. The pleasures of this life are crude animalism. They are the slough of our degenerate age. Make no mistake. You leave pleasures if you seek the pleasure of life. O foolish blindness, O, terrible delusion that you try to soothe yourself with such words as liberty, independence, pleasure, home worldliness! What has become of the words: "Jesus, my Crucified Love, O lovely Cross through which I have salvation?" (1) Consider the word, "Religion" in its derivation. It is from two Latin words meaning to bind again. The very origin of the word shows that Religion is not picking and choosing. We cannot have the beginning of a right idea of Religion without placing God first and if that idea holds, we must have a persevering thought of dependency upon God that will lead us to the voluntary subjecting of ourselves to Him. God is the free, supernatural Being on whom man is conscious of being dependent, whose powerful help man feels the need, in Whom man recognizes the source of perfection and happiness.

We are familiar from the earliest years with the thought of God, our Creator, Redeemer and Sanctifier. No doubt the very simplicity of this belief, the complete answer it affords to so much that perplexes, may blind us to the fact of the greatness or the revelation. The acknowledgment of our dependence upon God for the first beginnings of life as well as for its continuance in the present existence is the keystone of Faith.(2)

Why is it that we often allow ourselves to rebel against God?. It may be that the law of God imposing on us the duties of love, reverence and service, and dependence on Him, has come to be looked upon in our minds as galling tyranny. Let us look back to the act of God from all eternity imposing His love upon mankind. Was it the act of a tyrant dealing with a slave? No, it was the act of a loving Father in dealing with His children. Man alone is made to God's image and likeness because we alone have the power of intelligence. In our power of intelligence we are lifted above all other creatures. That is an expression of God's confidence in us. He might have forced us but He said: "I feel sure that if I give you the power of free cooperation with my plans. and make my plans known to you, you will respond." When man refuses to respond (to be dependent), when we rebel, it is an act by which we betray God's confidence.(3)

Deliverance From Moral Evil
Wednesday
Third Week Ordinary Time

1. Article-THE HOLY GHOST Magazine-Nov. 1928-MF 1289-90
2. Article-THE HOLY GHOST Magazine-Dec. 1928-MF 1360.

Evil is various and manifold. We are concerned with but one evil, however, for there is only one real evil and this is moral evil, sin. Many confound this with adversity and suffering. These are really not evils; in fact they are trials permitted by a benign Providence, which may be a great good and exercise a most beneficent mission in purging our sins, in tempering our wayward desires, in predisposing us for God's favor and making us fit for God's graces and blessings.

The evil that should really be dreaded and shunned, the one against which we must pray, "Deliver us from evil," is that which imperils faith and morals and jeopardizes our salvation. There are human miseries without number. There are pests and scourges. There are contradictions and heartbreaks. Hourly, do we strive against the enemies of our souls. Daily are we hounded by afflictions, physical and spiritual. we pray first for spiritual blessings, then for material. So also, we first pray for deliverance from spiritual evils, then from those that are corporal and material. Insensate and presumptuous would be he who would forget or ignore this prayer: "Our Father, deliver us from evil." What is more evident in our daily experience than evil? But for our Heavenly Father waiting to deliver us we would be plunged into despair. Our thoughts would be the thoughts of Job as he considered the evils around him and groaned: "Let the day perish wherein I was born, and the night in which it was said: 'A man child is conceived.'" (Job 3:1) Never were catastrophes so frequent. Never were there so many violent, sudden, unprovided deaths. Truly can we mingle our groanings with Job.(1)

We have sinned. Penitently we accept the consequences of our sin. We have blundered. We accept the bruises and wounds consequent. We have been unwise and presumptuous. We are willing to pay the price and credit the loss to our self conceit. We have made a wreckage of the good we should have done. We will kiss the hand that chastises our self-love. Affliction here is the caress of a benign providence teaching us wisdom from the wreckage of our own folly and waywardness.(2)

"Come to me, all you that labor and are burdened and I will refresh you." (Mt. 11: 28) How thankful we should be to the Triune God Who permits us to pray to Him and in whom, when the tempest of evil breaks, we can have refuge and feel the wings of His goodness and love shielding us.(1)

Divine wisdom, Divine Love gave us that prayer: "Our Father who art in heaven. "There is no other prayer like to it. It was given in order that the beautiful and sacred relations between our Heavenly Father and ourselves would not be forgotten. that we would do much that His Name be hallowed, that His Kingdom come, that His Holy Will be done, that we would win from Him spiritual and corporal sustenance, the forgiveness of our sins and protection from temptation and deliverance from evil.(2)

Physical Evil And The Will Of God
Thursday
Third Week Ordinary Time

Article-THE HOLY GHOST Magazine-Nov. 1928-MF 1289-91

O how much man needs a heavenly Father to whom he can fly for protection, a God who will make issue with evil, that His creature man, may be safeguarded. Our only refuge amidst the evils of life is God. How good is the good God, whose mercy endureth forever,' and who is ever ready to save us from a multiplicity of evil.

Our Catholic faith gives us a remedy and solace. The Catholic has been trained in the school of suffering and knows well how to read the book of the Cross. An enlightened faith teaches him it is a blessing when he is called to vigil and suffer on Calvary with the Man and the Woman of Sorrows, to unite his heart with the agonized Heart of Jesus and the sorrowing, compassionate Heart of the Immaculate Mary.

No one likes suffering for suffering's sake. Adversity and loss in themselves are unbearable. But faith teaches us that such miseries may be blessings in disguise, that indeed they may bring some prodigious blessing and favor of God: "For whom the Lord loves, he disciplines." (Heb. 12:6) Nothing in this world happens but by the direction or the permission of God. Nothing, says St. Augustine, occurs by chance in the whole course of our lives. God controls all. (And Holy Scripture says,) "Good things and evil, life and death, poverty and riches, are from God." (Ecclus. 11:14) "Shall there be evil in a city, which the Lord hath not done?" (Amos 3:6) What seems due to the machinations or enterprise of man, must be attributed to God's permission. "Who is he that has commanded a thing to be done, when the Lord commanded it not? Shall not both evil and good proceed out of the mouth of the Highest?" (Lam. 3:37-38)

Two things must be understood in an evil work, namely, the straying of the will from the divine law or the act itself, the exterior movement. Our trials are not the work of man; they are God's own work. "The Lord gave, and the Lord has taken away: as it has pleased the Lord so it is done: blessed be the name of the Lord." (Job 1:21) God is the best of Fathers, and all that He does is full of infinite wisdom. The Fathers of the Church tell us that all God's works are perfect, performed with weight and measure. They are so good that they could not possibly be better.

Be thoroughly convinced that we are the work of the good Master Who with infinite foresight is at all times occupied with His creatures. Under His loving protection nothing can befall us contrary to His Will, nothing can hurt us without His permission. Whatever happens to us is so good that nothing better can be imagined. If He allows desolation to come to us, it is to save us from eternal tears.

Devotion To The Cause Of The Precious Blood
Friday
Third Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-July 12, 1914-MF 8333-36.

It is your ineffable grace daily in Holy Communion to catch the Precious Blood in your hearts and offer it up to His eternal Father and bring it to His sorrowful Mother, Mary. What a grace and privilege you have to gather up adoringly the drops of Sacred Blood lest they be profaned and give them to her! It was her mournful grace and duty to grieve over her adorable Son, the Divine Victim of our sinful folly. She it was who would wipe away the soil of wicked insults from the Sacred Face. What else are you working for or in training for but to help our Blessed Mother of Sorrows to clean and image the likeness of God in men's souls?

Behold His Mother! Behold your Mother at the foot of the Cross! See our dear Immaculate Mother Mary! See that Immaculate Heart which, like her Divine Son's, is overflowing with love for men; see how it is breaking as she stands and watches his Precious Blood all flow out! How grateful she will be, and how pleased with you, for your devotion to the Precious Blood. See how great (St. John) and Mary Magdalene became! What a place in the affection of the world they have won and how good God is to you to give you the grace to take your place with them!

Your life work is to save souls, to bring poor sin-stained men and women to the Precious Blood. If the Precious Blood has friends on earth today, are you not numbered amongst them? Behold your dignity, and treasure your grace! O how many will be washed in that sacred cleansing through you! How many, but for you, would never be cleansed! How wonderful it all is that God will use you to bring souls to the Precious Blood! How dear you must be to Jesus, when He gives you a grace of this nature!

Take your stand at the foot of the Cross. Hear our divine Lord cry "I thirst." 'I thirst for souls.' (Jn.19:29) See the cruelty of it all: see Him bleeding from every wound. Open your hearts that His Precious Blood may fall therein, catching every drop that like the Little Flower of Jesus you may shed it upon the souls of men.

Thirst! thirst! thirst! my dear children, for souls. Forget all things! endure all things! suffer all things! sacrifice all things! so that you can satisfy our agonized dying Saviour, our dear Jesus, bleeding, bleeding out His last life-drop for souls.

Receive with great reverence the Blood of Jesus, treasure it, avoid even a deliberate venial sin lest you lose one drop of the Redeeming Flood. May the Precious Blood keep you in his grace and holy love and through you cause heaven to rejoice much upon many souls doing penance.

Imitating The Immaculate Heart Of Mary
Saturday
Third Week Ordinary Time

Conference to Missionary Servants-Undated-MF 8588-89.

It is the mission of the Catholic Church to lead mankind to God. But nothing defiled can enter heaven. Therefore the Church would have her children clean of heart, and places before them a shining example of purity undefiled-Mary, the Immaculate Virgin.

We all know the influence of a great name and the attraction of a great example. The world has its heroes and it never tires of singing their praises, of commemorating in marble or in brass their names and their achievements. Statesmen, soldiers, poets, philosophers, rulers and mighty leaders-these the world holds in high esteem, inspiring the youth with the story of their greatness and encouraging the man with the glory they have attained. The Church knows full well the value of a great example. She places before her children the white-robed band of her saints, with Mary as their (Queen).

The Church knows the bad will, the sin and corruption of the world. She knows the thoughtlessness of the young and how easily they are led astray She knows the dangers to which they are exposed for she has seen countless thousands engulfed therein. The Church has seen them pass her by, rejecting her admonitions, ridiculing her counsels, profaning with awful sacrilege her Sacraments. Immersed in vile habits, defiled and corrupt in body and soul, seeking satisfaction in the hollow delights of sensuality, they listen to no warning. Surrounded by troops of evil companions, they hasten on to eternity and to the awful brink that opens into perdition. The Church, mindful of their sad plight, tells her children not to be deceived as these have been nor to follow in their footsteps, but rather to follow the other example-the example of the spotless Virgin of Nazareth.

Let us then resolve to practice daily devotion to Mary, our life, our sweetness and our hope. In all dangers and temptations we should fly to her protection as the child flies to its mother and seek our safety and consolation in her loving and maternal care. If we wish to share in Mary's happy Assumption into heaven, we must imitate her example, striving always to be clean of heart. Let our devotion to her be constant and self-sacrificing as was Joseph's. Thus, by striving to imitate the virtues of the Holy Family, we shall bear in our lives the family likeness and in reality become brothers and sisters of Jesus and children of Mary, to live forever with them in heaven.

Trusting God
Monday
Fourth Week Ordinary Time

Letter to Joachim V. Benson, S.T.-Jan. 6, 1932-MF 10819-20.

Remember-the Lord is with us, He is in the boat. There may be a financial tempest about, any kind of a tempest, but always remember that Jesus is with us. Have the confidence and courage, then, that first of all will save us from the reproach, "O ye of little faith," (Mt. 8:26), secondly, that will bring upon us His joy and blessing and praise- "I have not found so great faith, not even in Israel." (Lk. 7:9)

There is one advantage of necessity; there is one joy to be found in biting need. There is a consolation even when the darkest clouds overshadow. It is this: we have an opportunity of registering a supreme act of trust and confidence in a Being supremely and infinitely good and loving. It is not so much that we do a thing or get a thing or have a thing or have any prayer answered but that we show an invincible faith and courage in Jesus Christ.

Supposing we can set a faith and trust like that! What a soothing to one's conscience to be able to say I have not failed in faith or trust in God. Again, supposing we can develop such a faith and confidence throughout the Missionary Cenacle world-think what shock-troops the Missionary Cenacle would furnish to the Church! It seems to me that, living in these troublesome times, when there is so much fear in the hearts of churchmen, statesmen and men of affairs, when any forecast of the future shows it will be a time that shall demand picked men-if the logic of present events is trouble and distress to state and church, to our holy religion and to our country, then God has in training at present men and women of faith and courage.

If, therefore, a current jamming and pressure of events furnish us opportunity to qualify for such high graces we should feel a present joy in what to many men might mean fear, anxiety and even despondency. Should your present work furnish you those difficulties that would develop in you such faith and confidence, you are a picked man and should be ready to speak at any time your *Te Deum*.

If this discovers you to be present under stress and in difficulty, and if the above principles be true, let me extend to you my felicitations. Your need discovers to me indeed a fortunate and God-blessed man. Occasionally say this to any tremors occasioned by worldly wisdom, "Our help, is in the name of the Lord, who made heaven and earth." (Ps.123:8)

(May) you (be) founded more and more in the faith and trust in a God Whose loving providence takes note of the burnt blade of grass in the field and the passing of the animal in the bush and the fluttering of the smallest resident of the land.

Practice: Virtue Of Faith
Tuesday
Fourth Week Ordinary Time

1. Retreat Conference to early Cenacle Members, Convent of Cenacle, New York City- Aug. 7, 1915-MF 8362.
2. Conference to Missionary Cenacle Apostolate-April 13, 1932-MF 8537-38.

There is no use in talking about virtue unless you are (men and) women of faith. We must begin to practice those virtues which were infused into our souls at the moment of baptism. There is a living faith and there is a dead faith. You will advance in the spiritual life in proportion to the living, burning faith you have. In other words, when you see the will of God in everything, when you have a just appreciation of the present life. How can you get a faith like that? You must ask for it. The apostles asked for it. They said to the Lord: "Increase our faith." (Lk. 17:5) How many of us ever ask God to give us faith? Faith may be increased or faith may be diminished. Faith may be preserved or it may be lost. We must pray for that faith that Christ loves and let it be a simple faith. Oh, the faith of God's children! The faith of a poor, decrepit woman may be greater than that of a Doctor of Divinity because she has heart in it. Pray for this faith.

There is no better way to get faith than to suffer for it. Where there is an element of suffering that is where your faith is increased. That will cause angels to follow your footsteps. That is the faith that will bring your prayers back with special delivery from God Himself. You may hear someone criticizing the priests or the Church. Defend them. That is an act of faith. People will ask you to pray for them because they know you have power with God if you are a (man or) woman of faith. Pray for that. It is a light. It is a vision. All we need ask God is to give us a clearer vision. (1) The Church does not need rich men and women today. The Church does not need the clever nor the powerful but the Church does need men and women of simple faith. Without faith the Gospel message is in vain. We build our churches hopelessly if our people are not animated by a living faith, a true faith- "faith that works through charity" (Gal. 5:6) I am going to ask you a question that shows the need of reanimating your faith. Do you want to have your prayers heard? I am going to tell you how to have your prayers heard. You may go from shrine to shrine, from statue to statue, from vigil light to vigil light, making bewildering successions of novenas yet so many of your prayers may not be answered. Why? We have not the right faith. We are not conditioned properly. We can take something from the pages of Scripture that is very applicable and very pertinent to our prayerful interest. We can study our Lord when He was so kind and benevolent. He had nothing to do with those who did not show a spirit of faith. They prayed to Him in vain. Some were never answered. Some asked for years and years and the dear Jesus never deigned to look at them. There was Herod. There were others among the Scribes and Pharisees. Jesus always sought the cry of faith and wherever He performed a miracle or granted a request, that was always prefaced by a prayer of faith, an act of faith. Scripture says. "Without faith it is impossible to please God." (Heb. 11:6)(2)

Humility
Wednesday
Fourth Week Ordinary Time

1. Retreat Conference to Pioneer Cenacle Members-July 15, 1917-MF 8401-02.
2. Letter to Sr. Pretiosa (Pescia)-Dec. 22, 1928-MF 1320.

What is the virtue of humility? What is this choice, lovely virtue? Oh, the demon knows, and how ambitious he is to destroy it! He instills into the minds of even those who should know, the most unfair thoughts about this virtue. He would make it the quality of weak and craven souls. He would make it a quality of the despised, but humility is a virtue of courage. It takes courage to be humble. It is a virtue of truth and justice. Humility is a great virtue because it safeguards so many other virtues.

Now all that humility is, is simply the truth. It is recognizing our real relation with God. Humility does not consist in denying what we are or denying what we have, but attributing what we are and have to Him Who gave it. Humility reminds us, impresses upon us, causes us to realize that what we have, we have from God: that is, everything that is lovable, attractive, beautiful, useful, desirable-we have that from God. It is not ours and humility tells us that it is foolish to take complacency in that which is not ours. We have nothing of ourselves except our dirty, nasty, filthy inclinations; those God did not give us, but everything else belongs to Him. Life, grace of manners, health, talent, strength, success-not one of these things are ours.

St. Paul says: "What hast thou that thou hast not received? And if thou has received, why dost thou glory, as if thou hadst not received it?" (1 Cor.4:7) Now, that is the searching question. Why are you self-complacent or why are you disdainful of others less favored than yourself. Why do you introduce a distinction between yourself and your unfortunate brother? God has no respect of persons. What you have is not yours by any title of your own. Now that is the only work of humility-to teach us that one lesson thoroughly.

Though you may be secure in the grace of the Holy Spirit today, all that is between you and the fallen angel is the grace of God. Only for God you would be what he is. Only for God you would be nothing. We have that solicitude of God's love for us. That is all it is. You know, when we think of these things it is not difficult to say, "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed." (Roman Missal) Listening to humility's voice we say, "O God, be merciful to me a sinner." (Lk. 18:13)

Oh, you see, this virtue fills us with compassion, with pity, with charity for all and we fear for ourselves, and we come down quickly from the mountain of our own conceit.(1) Do pray always that we will be more humble-less in confidence of ourselves and stronger in confidence of God's goodness and mercy.(2)

Humility
Thursday
Fourth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 15, 1917-MF 8401-03.

Humility does not consist in denying what we are or what we have, but in attributing what we are and have to Him who gave it. I may have a little talent, mentally I may be gifted, but I cannot despise the poor, witless fellow. I may be a raving maniac before midnight. You may be dribbling idiots in a few hours. That gift of mentality is not my own to keep. It is a gift God gave me. Humility tells us all these things and it brings us down the ladder to truth, and it makes us thankful to God for what He gives us and makes us much afraid lest we lose it. "I saw a star fall from heaven." said St. John.(Apoc. 9:1) That was the demon falling. The beautiful angel of light sinned by pride and, oh, how he was punished! See what he lost. It was pride that defrauded him. It was humility that exalted the Mother of God. No one was ever so humble as she, and why? Because no one had ever had such a revelation, so true a knowledge of her relations with God-that all she had was His and from Him.

Just think of the mind of our Saviour. He is a Teacher, a Teacher who assigns the lesson. "Learn of me because I am meek, and humble of heart." (Mt. 11:29) Our Lord is anxious about that message because unless we learn it, relations with God are impossible. Unless we learn that lesson, God died for us in vain. And oh, how lavishly He shed His Blood that we might learn that lesson.

Surely His word is sufficient. He is our Teacher. He said it. Is that word not enough? Did you ever hear of a teacher dying to enforce his message? Yet that is what God did. He went through the scourging, the spitting in His face and all the rest so that we might learn this lesson of humility. How would you like someone to spit in your face as they did in His? He was not at all satisfied in indoctrinating us, teaching us. He went through it Himself. "Learn of me, because I am meek and humble of heart." What miserable, unfortunate wretches we are, so insensate, so dull that our dear Lord Jesus had to shed His Blood to teach us this lesson. What love, what excessive love, that would go to such lengths to teach us that lesson! Lord, is it worthwhile? Why do you bother with a miserable being like me, to teach that lesson?

(May God grant) that you may go down to the depths of your own abasement, that you may have a humble heart, that you may have a heart of Mary, that you may have a heart of Jesus. Oh I would in other words, that you have a passionate hunger for that virtue, and that you determine to purchase it at any price. This is wisdom.

The Degrees Of Humility
Friday
Fourth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 15, 1917-MF 8403-04.

Some of the fathers tell us that there are three degrees of humility. Understand, it is all a thing of the heart. If the heart be not humble, there is no humility, there is no degree of humility. It must be in the heart. Humility must begin there, but it has its manifestations. The first manifestation is that I should love this virtue so much in my heart that at least my exterior would be composed under provocations, corrections and contradictions, and that I would have enough Christian virtue not to show my feelings no matter what the attack might be. It may be that it will call my honor in question, my good name. It may be a mocking raillery of me. As a disciple of Jesus, no matter how much I burn inside with (wounded) pride, I should be composed in my exterior. Where there is the angry flush and the gleaming and contracting of the eye, where there is the sharp reproach and quick words of explanation or vindication, there is not the first degree of humility. At least we should have that. I hope at least next year you can say that you have that. I hope all will see the effects and be edified at your composure. let me assure you that this is an approach to sanctity. This is the sign that the Mother of God has not whispered in vain her secret to you, and that you are a scholar in the school of the humble Christ.

The second degree of humility is when we have learned so well of the Sacred Heart that in contradiction and humiliation even our interior is composed. The sharp word, the slight, the sharp attack, finds our soul still peaceful and serene, ready to take even an undeserved rebuke knowing that we do fail in many things, or from a willingness to share with Jesus His undeserved condemnation. There is another degree of humility. Do you know that there are souls who so love humility that they are restlessly anxious to be perfect in it? They are anxious for the experience. It has become a joy to them. Oh, that is not natural, that is supernatural. We read about them in the lives of the saints. It all depends upon our charity. It all depends upon the exactness with which we follow the example of the Cross. There are souls that way. They are tremendous. They ask God's choicest blessings upon (those who humiliate them) This is the highest degree of humility and when that is reached that soul closely resembles Him who. said, "Father, forgive them, for they know not what they do." (Lk. 23:34)

If you love your own soul and love this virtue, you will never permit a day to go by without accusing your heart of self-love. "A man's enemies are those of his own household." (Mi. 7:6), of his own heart-self-love, self complacency. Be on your guard against exhilaration of spirit. Look out for that soothing self-satisfaction which tells you that you have done something good. Love any depression which weighs you down. that makes you prayerful and gives you a keen sense of your dependence on God. May God grant you this great grace; may He grant you to gain and acquire it now, and to increase in it through life.

Our Blessed Mother's Humility
Saturday
Fourth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 15, 1917-MF 8401-04.

"He hath regarded the humility of his handmaid." (Lk.1:48) Our dear, sweet Blessed Mother has given to us an extraordinary revelation, and it is wonderfully surprising. She reveals to us the secret of her own power with God, of that divine charm which she had that made her so entrancing as to attract the Holy Spirit.

The Holy Spirit "has done great things to me," Why? Did she say, "Because I am the Immaculate Conception?" Did she say because of her purity? No. Why then? "Because he hath regarded the humility of his handmaid." It was her humility. She said so, and because of it great things were done to her. O, could we rush up and throw ourselves at her feet and say, "Mother most beautiful, Mother of God, Mother of our Saviour, Mother of grace, Virgin most pure, most renowned, what is the secret of your wondrous gift?" she would answer, "He has regarded the humility of his handmaid."

Oh, humility is a great thing. It is a rousing virtue. It is a correcting of the most terrible scourge that was ever inflicted on the children of Mary. Through sin death entered into the world. Oh, but it was through pride sin entered into the world. Pride makes us like unto demons. Humility makes us like unto God. Pride destroys. Humility builds up. Pride drives God out of our life. Humility brings Him back. And oh, to teach men to be humble, Jesus came. One of the reasons of His mission on earth (and remember He came not only to save, to redeem, but to teach) was to teach His great lesson, "Learn of me, because I am meek and humble of heart." Oh, how He pledged promises to those who would learn this lesson!(Mt. 11:29)

Watch the swellings of your heart. Beware of complacency. Do not allow yourself to become complacent or self-satisfied. If that fastens on you, self love has possession of you and you must be fed with praise. Otherwise, you are in sadness, a sadness which does not bring you to God. Discouragement may seize you but not discouragement that will drive you from God. True humility drives you towards God and false humility drives you away from God. False humility will say: "God doesn't love me. God doesn't want me. I can't pray. I won't pray. "If there is not one kind enough to discipline you, to exercise YOU in this virtue. humble yourself before God. You may feel humility by telling God you are foolish, weak, helpless creatures. These are cries from a humble heart.

Oh, how great is the Mother of God! How lovely she is to tell us: "He has regarded the humility of his handmaid." How sad to say how few there are who listen to that voice. Isn't it strange that it should be so difficult to transmit the living words, the teachings and the sweet attractions of the Mother of God. How sweetly she invites us to practice that virtue of humility. She knows we love greatness. She shows us in our hearts as she says: "He that is mighty hath done great things to me because he hath regarded the humility of his handmaid." (Lk. 1:48) Did not her Son say that the last shall be first and the first last? (cf. Lk. 13:30) So, it comes to pass that glory in the house of Mary is to be the servant of the house.

The Most Holy Trinity
Monday
Fifth Week Ordinary Time

1. Letter to Benefactors-1924-MF 2503
2. Original S.T. Constitution (1928)-Art.3,6,7-MF 14295-96

The Mystery of the Blessed and Adorable Trinity is the first of all Christian mysteries and the groundwork of our Holy Faith. "The Blessed Trinity means that there is but one God and only One; that in Him there are Three Divine Persons Who are distinct and equal to each other in all things. These Persons are the Father, the Son and the Holy Spirit. The Father is not the Son nor the Holy Spirit, the Son is not the Father nor the Holy Spirit, The Holy Spirit is not the Father nor the Son. The Father is God, the Son is God, the Holy Spirit is God but there are not three Gods, only one God because each one has one and the same divine nature, not partially but in all its fullness, with all the divine attributes. The divine nature is infinitely simple and indivisible and cannot be divided into parts."

The Mystery has been revealed by God Himself and while it cannot contradict any principle of reason, its understanding is beyond the reach of human reason. Our dear Lord sent His apostles into the world to conquer it for Him in the name of the Father and of the Son, and of the Holy Spirit. He Himself lovingly and graciously taught this truth.(cf. Mt. 28:19) His beloved disciple in His Name declares: "And there are three who give testimony in heaven, the Father, the Word and the Holy Spirit. And these three are one." (1 Jn. 5:7)

This blessed truth of all the truths ever taught us by God should be dearest to the human heart because all other Christian truths find their root in this mystery. How sad it is to think in our country today there are millions of people who either have no knowledge of this blessed mystery or very little love or thought of it.

What more beautiful spiritual wish could we entertain than to long to be an apostle of this adorable and so necessary truth. To so many, the words "Blessed Trinity" are without meaning. It should be our prayer and constant effort to do what we can to prevent these sacred words "Blessed Trinity" from becoming meaningless. to spread this truth on all sides, to keep before the multitude the most sacred name, "Blessed Trinity." (1)

The general end of the Congregation is to glorify the Triune God, particularly by honoring Him in the mysteries of the Adorable Trinity and the Incarnation. That the Missionary Servants. may ever put Jesus and His Church first. they shall pray to the Holy Spirit for His Gifts and Fruits, especially for Wisdom and Fortitude. They shall cherish a tender devotion to the Most Holy Trinity.(2)

Practice: Spirit Of Recollection
Tuesday
Fifth Week Ordinary Time

Retreat to Missionary Servants-Aug. 21, 1930-MF 12372-78.

We just love to think of our Blessed Mother with those first devoted friends of our divine Lord crowding around her in the Cenacle. What is the apostolic grace? It is a burning zeal that brings us back to the apostolic days and times and it gives us our Blessed Mother in the midst of the apostles, comforting them, consoling them, perhaps instructing them. After all, what wisdom was like to hers after her divine Son. So, we find her resting a while in the Cenacle.

Jesus loved solitude. Who was ever busier than He? Three years He gave to teaching His disciples, indoctrinating them; three years telling them to go and conquer the world. Yet in those three years, there were frequent calls of his to recollection. "But he himself was in retirement in the desert place, and in prayer." (Lk.5:16) With Jesus the apostles went into the desert place to rest a while. It was a rest that was charged with prayer, charged with inspiration, charged with good instruction. We know well that that resting a while in the desert was no vacant leisure. It was not a cessation. It was not a barren relaxation. No, those moments were intense moments.

Jesus wished to emphasize the value of the spiritual, the value of recollection. This great Master of Novices, this first trainer of religious wished to pronounce the necessity of recollection in the interior life. He wished to show the apostles that they should order and manage activity. Otherwise, they would be too much preoccupied. They would be ever agitated and their zeal would be turbulent, disordered and distempered. So, Jesus told them to rest a while.

Jesus loved those desert places and He wants us to love them for the same reason. It was the Holy Spirit who led Jesus into the desert. Who brings us to solitude unless it be the same Spirit that brought Jesus? My dear children, we want the blessings (recollection) will give us. Problems will come up and we must have the blessing of God. This we will have only in the Spirit of God. Recognize this as a primary, basic truth. the same Spirit that brought Jesus to the desert is the efficacious cause of our being here.

You are in solitude and this moment how pleasing to God is your soul. "Who is she that goeth up by the desert, as a pillar of smoke of aromatic spices?" (Cant. 3:6) Your presence here is a prayer. Do you know that (a spirit of recollection) is a sign of divine love? It is a sign that the Holy Spirit is cherishing you. It is not a time for ecstatic feelings, not a time for playing statues, not a time for some extraordinary manifestation of piety. It is a time to give you a grasp on your own spiritual life, to enkindle your charity, to make you more pleasing to God, to take you away from some sense of false security. It is given to you as a chance to break away from delusions but to do this means serious work...

Our Vocation To Become Saints
Wednesday
Fifth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Nov. 1928-MF 11607-08.

Heaven, Paradise, the other world, the Kingdom to come-are words that lift our thoughts from the dank, worm-eaten things of this life and inspire aspirations to a happiness that the world cannot give. These are watchwords inciting us to strive to attain to higher and better things. (They) have their own logic which works out its conclusion surely, beautifully, even startlingly, and that conclusion is, "You are called to be a Saint." (cf. 1 Thes. 4:3)

Many, however, will not accept this conclusion at once. We have urged numbers to believe it, to accept it and the almost invariable answer is, "Father, no, I cannot be a Saint." "I will not be a Saint but I'll just save my soul." "Why will you not be a Saint?" Or, "It is too hard to be a Saint." "You have to be born a Saint." What strange words! To save one's soul means nothing else than to be a Saint. Oh how much it would mean in the life of a child if we would carry this truth from our tenderest years, that our life work is to be a Saint.

As the Saints are now, we may be. As we are now, once were they. Of what nature are these saintly beings? They are of our nature. They lived our life. They had no secret short-cut to the Kingdom of Heaven. They knew only the way that we know. They were of our clay. Like ours, their minds were darkened and their wills were weakened, and like us poor, sinful beings, they also had an inclination to evil. Of them all only one escaped the blight of sin, Mary Immaculate, the peerless Mother of our Lord. But they fought the good fight. They accepted the helps of our holy religion and their reward was to hear these words, "Well done, good and faithful servant. enter thou into the joy of thy Lord." (Mt. 25:21)

No instructed child of Holy Mother Church can plead ignorance of his eternal destiny. Each and every one of us knows that we have only one work to do in this world and that work is to become a Saint. And the way to be a Saint we know also. It is to know and love and serve God.

Just as truly as effect follows cause, sanctity flows out of knowledge and love and service of God. Not a word in this of long penitential fasts; in this we hear no hissing of the lash as it cuts into sinful flesh; no suggestion is there of penitential, expensive pilgrimage. All the catechism tells us is to know God, to love Him, to serve Him, and then to be happy with Him forever in Heaven.

Our Vocation To Become Saints
Thursday
Fifth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Nov. 1928-MF 11608-09.

We have no clearer manifestation. of God's holy will than that we are to be saints. "This is the will of God, your sanctification." (1 Thes.4:3) "Sanctify yourselves, and be ye holy because I am the Lord your God." (Lev. 20:7) "Be you therefore perfect, as also your heavenly Father is perfect." (Mt. 5:48) O poor, wavering aspirant to sanctity, why. do you hesitate? Yes, we know that "The spirit indeed is willing, but the flesh weak." (Mt. 26:41) You may even agree with St. Paul that, "You do not the things that you would." (Gal. 5:17) Yes, we know of that triple conspiracy against your soul, the World, the flesh and the Devil, but in all this depression and strife and temptation do not forget the words of our Divine Lord, "My grace is sufficient for thee." (2 Cor. 12:9)

How many of us almost lose sight of the fact that even though we be on earth we belong to a supernatural order and that the supernatural and the natural are to be closely united in the life of a true Christian as the soul is united to the body. Our first footsteps up the holy mountain must be inspired by our realizing keenly that God would have us holy as He is holy. Indeed, He would have us lead His very life. It is for this end that He gave us His only beloved Son (and said): "Walk before me, and be perfect." (Gen. 17:1)

Sanctity consists in believing and receiving the divine communications of the All Holy and by uniting ourselves with Him in love and imitation. The soul's perfection consists in these three things-illumination of the mind, sanctification of the heart and union of the will with the will of God.

The first step toward becoming a saint is desire. This should be a strong desire. desire to advance in sanctity, desire to emulate the Saints, desire to do great things for the honor and glory of the Triune God, desire to live and die for Him. Whoever in any walk of life is not actuated by an earnest desire is losing time.

Then there must be some standard of perfection set before the mind. Here is where the Saints will help us, those favored of God and the true heroes of the race. Become acquainted with the Saints. Know them, love them, understand them, speak to them. Read the lives of the Saints. The lives of the Saints act powerfully on the soul.

We will find the field of sanctity in the circumstances of our every day providence. Sanctity refers everything to our last end.

Those consecrated to God's service in holy religion are advantaged. Their life and grace give them a long lead on their brethren in the world. We who are so consecrated to God must take heed lest the laity on the last day rise up in judgment against us. The Holy Spirit is the Sanctifier. Call upon Him. Be faithful to His lights and holy impulses.

The Mental Sorrows Of Our Lord
Friday
Fifth Week Ordinary Time

Early Mission Sermon-undated-MF 3959-61.

For centuries the sins of earth had been crying to Heaven for vengeance. God's sanctity had been outraged. His Law had been broken wantonly and maliciously. Crime had been piled upon crime in mountainous heights of sin. His Justice demanded reparation. How could this be satisfied? God's Justice demanded an infinite atonement. The accumulated sacrifices and sufferings of all men could not satisfy for even one serious offense against the Godhead. Year after year man's malice continued and God's Justice stood apart waiting for a victim. God could bide His time but woe betide the victim upon Whom the anger of a long suffering and outraged Godhead would fall. The long awaited wrath would fall upon him.

The moment of divine vengeance had come when Jesus entered the Garden of Gethsemane. The pent up fury of God's Justice struck Him. It struck Him to the earth. It overwhelmed Him as the mountainous seas of the tempest-tossed ocean engulf an unfortunate vessel. The vials of God's wrath for the sins of the world fell upon Jesus as if He Who was sinless had been guilty and responsible for all sin.

Remember that He Who is writhing in agony in the dust of the Garden, He who is groaning and sobbing in suffering, He Who is pleading in anguish to save Himself is God. There prostrate upon the ground, convulsed in a paroxysm of agony that racks every fiber and nerve is He who tossed worlds and firmaments into space. It is He Who played the oceans and continents, Who balanced the stars in the Heavens and Who holds the universe in the hollow of His hand. That voice it was which spoke as fair creation sprang into being. It was that voice which drove out devils, healed the sick, brought the dead back to life again, commanded the elements and at whose whisper the wind and the seas became still. Now tremulous with pain and suffering, that voice cries out: "My soul is sad, even unto death." (Mt. 26:38)

The hand of the Father weighed heavily upon Him. Jesus had offered Himself in expiation for the sins of the world and the sacrifice had been accepted. It was God suffering. It was God punishing. The Sufferer had an infinite capacity for pain. The pain inflicted was infinite. In the midst of His vision of sorrow, Christ looked to His Father but Heaven was closed against Him. A terrible fear and dread seized Him. He saw it all, the passion, the flagellation and a terrible blackness of grief entered his mind. It crushed Him to the ground three times. Heaven pressed the load upon Him. The Father would not answer Jesus and He had to drink the cup to its last bitter drop.

The Works Of Mercy
Saturday
Fifth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-Aug. 17, 1913-(U-7)-MF 14113-14.

Our Blessed Lord came not only to redeem us but to teach us, and if there be one lesson (of His) that should be ever recurringly insisted upon it is to be compassionate toward our neighbor. There is a warning in this lesson for those who lack Compassion: "Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? (Mt. 18:33)

It is very necessary not only for us to do good works but to do them with a right intention. No matter how good the work may be in itself, no matter what solace it may bring my neighbor, unless our intention be supernatural, greater good is not done, greater honor and glory are not given to God. In these good works we would have no supernatural merit.

Our Lord's school is the Church. His lessons we find in His precepts, His doctrine, His Gospel. Every syllable is gospel, His every movement, a revelation. In all that He said and did no lesson is so insistent as the lesson He gave us on charity towards the Needy.

In the (light) of our Blessed Lord's teaching, if there be anguish in this world and we are indifferent to it, we are not right with God. If our neighbor be in need, this cannot be an impersonal matter to us. Our Lord has heaped curse upon curse against those who have hardened their hearts to a cry of distress as He has heaped blessing upon blessing upon those who are swift to relieve distress. When the disciples of St. John insisted that He give a sign that He was the promised Christ, He did not work before them some (earth-shaking) miracle, but made the reply, "Go and relate to John what you have heard and seen. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." (Mt. 11:4-5)

Our Lord is dreadfully personal in this matter of our exercising ourselves in corporal and spiritual works of mercy, saying that what we do to the least of His little ones, we do unto Him. "For I was hungry, and you save me to eat: I was thirsty, and you gave me to drink: I was a stranger and you took me in: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me." (Mt. 25:35-36)

You can readily see then, the moral necessity of exercising ourselves in these works, the corporal and spiritual. And if this necessity be not seen, it is because people are ignorant of the teaching of Jesus Christ or because they condemn it. It is certain, first of all, that we must have compassion on our brother and our sister in their needs. Secondly, in as far as we can, charity declares we must bring them help. Thirdly, this should be done to give God greater honor and glory in order to help our neighbor more efficaciously. For our own eternal reward, we must be charitable for God's sake. If you would be Christlike, then be charitable, for you cannot be Christlike unless you have compassion for others. All this. begins in a compassionate heart. This is a grace-to have it you must be favored by the Father of Light.

The Church
Monday
Sixth Week Ordinary Time

Sermon-Dedication of Queen of Angels Church, Black Parish, Newark, NT-May 15, 1931 MF
183134.

What an astonishing fact is the Catholic Church. She is the marvel of the ages. Her life, her mission, her extraordinary vitality are incomprehensible to human reason. She is of the ages. but in vivacity and (youthfulness) she is of yesterday. Human reasoning cannot understand her longevity and her perennial youth. Mere human reason is disturbed about the Catholic Church and says of her: "It is priest-craft" or "It is a superb organization." We of the Faith know that this is not so.

We know the secrets of the beginnings of the Church, and her mission and her life. There have been other bodies and movements and states as admirably organized, and they have disappeared. disintegration and decay are their accompaniments. We know the secret of the divine life of the Church to be that living promise of her Divine Founder that He will be with her all days even to the consummation of the world.

What is the Church of God?. We have nothing around us in the world with which to compare it. It is distinct; it is unique. The Church of God. is all of the Holy Spirit. It is the Kingdom of God. It is His shrine. It is His city. His sanctuary. The Church. is the union of God's people. It is the union of all those who love Him, believe in Him. who are united in faith and love with His representative on earth. the Pope.

The Church is the union of all these, one with another and united to Jesus Christ. In the state of grace, they are called Saints. There is the Communion of Saints. If they are constituted in glory, if they have kept the faith and fought the good fight and God has called them to Himself they will forever claim the title, "Saint;" The Church has for its heart, the Sacred Heart of Jesus, with its power to thrill and to attract. The Church calls to all for union in that Sacred Heart. The communion of saints is that assembly of all those who wish to be united one to another in the Sacred Heart. The Church is the meeting place of these souls which God has created. Those immortal souls, no matter of what class, no matter of what tribe, no matter what generation, no matter of what caste or color, each and everyone is called to be. a saint in Christ's Church. And we magnify God in his saints.

The world knows what the Church was and is and gives invincible proof of going on in her vigor and abundant life. We know the secrets of the beginnings of the Church and her mission. Other bodies, movements and states have been admirably organized. Yet, eventually decay and disintegration have accompanied them and they have disappeared. We of the family of the Church know the secret of the divine life of the Church to be that living promise of her divine founder that He will be with her all days even to the consummation of the world. Our divine Lord came not to institute a way of social prestige, or to scintillate in the ways of the world as a great teacher or author of theory or system.

Practice: Devotion To The Most Blessed Sacrament
Tuesday
Sixth Week Ordinary Time

Sermon at 12351-54. First Cenacle Mass at Dr. White Memorial, Brooklyn, NY-Nov. 26, 1922-MF

Our hearts filled with thanksgiving, love and adoration, we are gathered around the altar of God rejoicing and adoring the Precious Blood. Another fount of the Precious Blood is our attraction and because it is in our Cenacle, our joy seems to be the more personal. The greatest, the most wonderful fact in this world is the Holy Eucharist. What a triumph of Christianity, of the Church, is the bursting forth of another fountain of the Precious Blood. What a meaning this fact gives to this Missionary Cenacle and its work. How we should adore and praise and thank our gracious God for this marvelous proof of His charity towards us.

While the real, true, substantial presence of our Lord in the Eucharist is the greatest of all facts in this world, there is another fact that has kinship with this greatest of all facts and this is personal to you. You are a party to the Presence of our Lord in the Holy Eucharist in this chapel. I mean by this that because of your perseverance in good, your zeal and charity towards the young and those in spiritual need the Church has blessed you. Through the Chief Pastor of this diocese He has granted you this ineffable favor of reserving here the Blessed Sacrament. Our hearts should rejoice. that here our dear Lord will receive much adoration and praise-and what is so timely and urgent, reparation.

The world is cruel to Jesus Christ. You are teaching God's children to visit this Chapel. You are teaching them of the tabernacle and of the Blessed Mystery it contains. They will set His message: "Come to Me," (Mt. 11:28) through you. The perfection of your work with the children under your ministrations will be when you have trained them before this altar to personal converse and union with the beautiful Son of Mary.

Here the Holy Sacrifice of the Mass will be offered in adoration and thanksgiving to the living God for His mercies, for His care of us and His goodness to us. Adoringly, thankfully, with reparation we worship uniting around the altar of God. Joining with His priests we offer to God the Father, God the Son and God the Holy Spirit the Holy Sacrifice of the Mass. Here we pray for our Cenacle dead-especially those of this Cenacle. It is our practice to hang inside the Chapel door a list of our dear departed, a reminder to excite the prayerful charity of all. It is a custom with us, which we urge very much. to make acts of adoration to the Blessed Trinity and to ask for at least three requests upon entering a new or strange church.

Saint Joseph
Wednesday
Sixth Week Ordinary Time

Letter-Conference to Pioneer Cenacle Members-March 19, 1918-MF 2511-12.

Saint Joseph is a saint that the world needs so much today. First of all there is his influence with God. It pleased our Divine Saviour so to condition His life upon earth that He would need and depend upon him. We looked to Saint Joseph to satisfy His temporal needs. Saint Joseph was to protect His Mother, and to be their faithful, useful, devoted and enlightened friend. His mission was exalted and for its accomplishment he was given extraordinary graces. "He made him master of his house, and ruler of all his possessions". (Ps. 104:21) He exalted him in the Church and fastens the gaze of the Christian world upon him as a model husband, father, provider, head of a house, as one having care of his own (cf. 1 Tim. 5:8).

Saint Joseph had a very high degree of charity, "being a just man." (Mt. 1:19) His good heart, made manifest in the Scriptures, is evidence of a noble nature made supernaturally glorious by grace. What sunshine he must have diffused in the circle in which he lived! What a fine friend and helpful neighbor! This splendid man, in whose blood flowed the kingly race of David, possessed the rarest qualities of nature.

He was wise and strong and magnificent in mien and manner. In gifts of soul he was a saint, evidently a prudent man with a heavenly wisdom of the Holy Spirit. He had in an eminent degree the gift of purity since he was to have daily companionship with God and His Immaculate Mother. A man of prayer was he, therefore possessed of a treasure of great Faith, Hope and Charity. And that he might enter into a higher glory, he was preeminently a man of sorrow. What a keen grief was his because of the hard-heartedness of the people of Bethlehem How cut to the heart when he was rudely told, "there was no room for them in the inn." (Lk.2:7) How humiliated he must have been and outraged, to discover the way that the Word made flesh was treated by His own. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." (Jn. 1:10-11)

This sorrow was even greater than the sorrow he felt when first he perceived the beginning of the Mystery (of Incarnation,) when he bore himself so manfully and charitably that he merited to be instructed by "the Angel of the Lord." (Mt. 1:20) What anguish his generous heart must have experienced when he saw the Saviour of the world begin its redemption in a miserable stable.

"Go to Joseph." How often have we gone to him and ever our needs have been satisfied. How many reasons we have to give ourselves completely to the service of God and to the favor of this good Saint. He surely has proven himself the most devoted of friends, an unfailing patron of the Cenacle, and a most loving father.

Saint Peter
Thursday
Sixth Week Ordinary Time

Conference-Undated-MF 8567-68.

Holy Scriptures, speaking of the Apostles, declare, "Their sound hath gone forth into all the earth." (Rom. 10:18) Every month there is some Apostle's feast. The Church rates these feasts highly in order to honor the Apostles.

Saint Peter and Saint Paul are highly honored although both (offended) grievously against the Lord. Peter, the fisherman, was generous, impulsive. Frequently the Lord had to restrain his ardor. Peter it was who spoke for the apostles. When our Lord asked: "Who do men say the Son of Man is? Whom do you say that I am?" Peter replied: "Thou art the Christ, the son of the living God." This act of faith pleased our Lord so much that he at once beatified Peter saying: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee but my Father who is in heaven.(cf. Mt. 16:13-18)

Saint Peter denied our Lord and denied Him thrice. He who defended his Lord by cutting off the ear of the servant of the High Priest denied Him before a maid, saying, "he knew not Jesus of Galilee." (cf. Mt. 26:69) And this after the Lord had warned him to be careful. What a fault, what a sin-the denial of such a Friend! But there are happy results for us from this. The condescending, forgiving love of Jesus is revealed. Saint Peter did not deny his faith, only his Lord; he was-guilty of disloyalty, not infidelity, and his humility won forgiveness. Saint Peter's faith saved him. (It was a) generous faith, an apostle's faith, a faith to cause him to do much for his Lord.

In the light of Saint Peter's relation to the Lord, let us study our own. How have we treated our Lord? The relation began long ago. We remember our First Communion. That was the time for us to die! How blessed a death then! But it was not our time; our apostolate was waiting for us. Will we ever be as good? Yes, better; more tried in virtues as our days grow longer. Then came a conspiracy of the world and the flesh to destroy. sacramental working in your life, but the providence of God interposed: you met this priest or that priest, this Sister or that Sister, vigilant friends. Prayers for you multiplied.

Did Jesus mean as much to you at twenty-one as at fifteen? Dear to our Lord then and dear now. How, tonight? How are the Sacred Heart and your heart getting along? What kind of friends are Jesus and yourself? You. are going into the world with hearts all aglow, with devotion, burning with love of Jesus Christ. You go to refresh and brighten the world. Go. with the Apostles' faith so encouraging to poor sinners. Peter wiped all (his failings) out with a generous death. God may not give you the grace to die for Him but He will give you grace to live for Him.

The Passion
Friday
Sixth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 28, 1930-MF 124&4-85.

We are concerned about the flowing of the Precious Blood and that we may see the greatness and largeness of the flowing we must hasten to Gethsemane. We must behold that great Man in great sorrow. We must see Him there who had come a few minutes before, with some friends. These He stations outside while He goes into the deeper shadows to pray.

The soul of Jesus that night was oppressed and distressed. The Eternal Father found a holocaust. Infinite reparation was to be made for sin, our sin, and that night it was to be given to men, to His friends, to crush Him. Tomorrow wicked men, pagan men, would torment that body, would mutilate that body. Why did Jesus sweat blood? We know the reason.

Twice did He arouse His friends from their slumber. our apostles were violating their watch, their sacred trust. Whilst they slumbered an angel came and ministered to Jesus. Mark you while they slumbered. Why have I said so much about this thing?. You can minister to Christ. We should watch so as to say to the consoling angel, "O Spirit of God, please go back and give us this opportunity; remember He is our Christ, my Redeemer: I am watching, I am consoling."

That is (a purpose) of your morning meditation, (to watch with Him). What a pity, Peter, James and John. Look at the chance to put Jesus Christ under obligation to humanity. They didn't watch; they didn't pray; they slumbered. He woke them up and they slumbered again. He woke them up they were startled they saw blood; Jesus had sweat Blood.

There was the denial, the betrayal. the scourging. That sacred Body of His is lashed to a bloody frothing. Look how He bleeds. They struck Him. They jeered at Him. They spit in His face. Now they curse Him. Think! Where are our feelings, our sensitive feelings? Think and be ashamed. Look at that horrible spittle on His face. and He takes it to atone for us. It takes all this to atone for our foolish pride.

We have much reason, much reason to hang our heads. We have much reason to be ashamed. Now if there is one unsubdued spirit here, if there is one untamed disposition, if there is one of you. here who still cherishes in your heart a foolish pride, kneel before your Christ and realize those men are spitting on Him for you.

The Sacred Heart of Jesus And The Immaculate Heart of Mary
Saturday
Sixth Week Ordinary Time

Letter Conference to Cenacle Members from Opelika, AL-May 7, 1916-MF 837&80.

The Sacred Heart of Jesus and the Immaculate Heart of the Blessed Mother! What Names! What Hearts!. We cannot be devoted to either of these Hearts without being devoted to the other. How much we owe to both! Love and service come from a consideration of what God has done for us. Our hearts should be one flame of love for the Sacred Heart of Jesus, and, it was the Immaculate Heart of Mary that gave us the Sacred heart! Think what it means to have been redeemed and saved! The least degree of consideration should inflame our hearts with an abundance of love for the Sacred Heart.

How the Sacred Heart yearns for our hearts; how Jesus thinks of us with an infinite yearning, and would lead us to Himself, did not our sins prevent it. (The Immaculate Heart of Mary, will help us to attain to this blessed union. Prepare by examining our own hearts and see in what we have erred. Pray to the Immaculate Heart strongly and confidently.

Speak right into the Sacred heart with her voice and say to the Sacred Heart of Jesus: "Behold how hard and dry and withered is my heart; soften and inflame it with Thy love and grace; make it fresh and beautiful and soft to Thy grace. Behold how soiled and impure my heart is; make it radiantly beautiful and spotless by the flames of Thy Divine Love. See, O Sacred Heart, how mean and stingy my heart is; make it divinely generous by the flowing of Thy Precious Blood."

Just plead with Him to build up that which is wanting and imperfect in you, to soften and make you responsive to the impulses of His Holy Spirit. Depend upon it, (time) spent this way will indeed be a (time) of grace and fruitful preparation. Can we not hope that it will bring promise of abundant blessing? Surely we should be on fire to love God and to do more for Him. Certainly it follows that such preparation is going to mean much more grace for us. It will also mean that He will bless the Cenacle more. Let us pray for a greater love of the Sacred Hearts of Son and Mother; let us ask that their spirit and virtues may become a family treasure; that it may be our blessed duty to spread devotion to them, and to invite all to their love and service.

My dear Children, may (you) be more united to one another in this holy love. May our Blessed Mother, because she finds you prayerful and generous and anxious be able to do much for you with her dear Son and obtain for you a full measure of blessings (from) the Sacred Heart.

The Holy Spirit
Monday
Seventh Week Ordinary Time

Article-THE HoLY GHOST Magazine-Oct. 1930, pp. 25-MF 14094.

(In the "Veni Sancte Spiritus" we ask of the Holy Spirit:) "Send down those beams, which sweetly flow in silent streams, from Thy bright throne." The Holy Spirit is to our souls what the sun in the heaven is to the world, and a great deal more. He gives us light. He gives us warmth. He fills us with brightness and joy.

As the sun gives fecundity to the earth and thus enables the plants to grow and produce beautiful flowers of endless variety of color, form and fragrance, and ultimately, fruits of a thousand different tastes, so the Holy Spirit, by the warmth and light He infuses into our souls enables us to bring forth the celestial flowers and fruits of every virtue.

The beams which in silent streams flow from His bright throne, are His precious graces which enlighten the understanding to know what is good, and inflame the will to embrace and follow those holy inspirations.

As the sun disperses the mists that sometimes shut out its rays and its heat from the earth so the Holy Spirit disperses the darkness of our minds, the worldly spirit, the dissipation of heart, that like the morning mists, prevent the warmth and brightness of God's love from reaching us.

"O! Come Thou Father of the poor," the hymn says. It is well to be reminded of our spiritual poverty. Of ourselves and apart from God we are destitute of all supernatural good, of virtue, of merit, of good works, poor and needy and defenseless in the midst of enemies, strangers in a foreign land; orphans, yet unconscious of our poverty and utter misery.

Happily, we have a Father, powerful and rich and loving, full of tenderest compassion for our poverty and misery and blindness; a Father who is the very Person of Love, whose attributes are goodness and benevolence, who is the Comforter of the afflicted, the Solace of the needy, the Support of the weak. In this invocation we invite Him to come and enrich our souls with spiritual wealth.

"Thou bounteous source of all our store." The Holy Spirit is the Treasurer of God, the Storehouse of His gifts, the Depository of all the priceless treasures of the Incarnation. He is the Spirit of Love and love is like a fire, communicative of itself; it longs to give.

Do we desire spiritual health?

Do we desire grace?

Do we desire lively faith, firm hope and ardent charity?

Do we desire salvation and all the gifts and graces that lead up to it?

All these the Holy Spirit holds forth to us from the inexhaustible storehouse of His gifts.

Practice: Providence of God
Tuesday
Seventh Week Ordinary Time

1. Letter Conference to Missionary Servants-Dec. 31, 1928-MF 1343.
2. Sermon to Missionary Servants-Pentecost 1928-MF 8509-10.

Divine Providence! What innumerable and untold mysteries of love and God's goodness are held in that expression.

There are:

FIRST: the manifestations of divine bounty of which we have open evidence. Many of these seemingly are temporal blessings, but they have their foundations in the spiritual in the things that the senses cannot perceive, the deeper things of the spirit.

SECOND: there are the works of edification in which His Holy Spirit has guided and sustained us.

THIRD: there is His ever-present, ever-active over-shadowing providence that protected and guided us through the year and that saves us from so many perils. We can look back today and recall with a shudder a danger, a peril that seemed about to overwhelm us. We escaped. How? A watchful, loving, powerful God came to help an instant before the approaching disaster.

FOURTH: there is the outstanding evidence of Divine favor on our works as we note Cenacle progress and the holy emulation and good amongst the children of the Cenacle.

Then there has been the constant flowing of grace through the Cenacle and the joy and peace that come in the prosecution of corporal and spiritual works of mercy. We owe so much thanksgiving for these deeper and hidden personal graces given to our own souls. How thankful we should be that God the Father, God the Son and God the Holy Spirit gives us the grace to be servants.

Missionary Servants; that we are permitted familiarity and intimacy with the sacred mysteries as almost to be a familiar in the home of the Holy Family, of the Incarnation.

I leave it to yourselves, to detail in your own minds motives for thanksgiving. You yourselves can add and multiply reasons indefinitely bright and consoling events of the past year that should evoke a special thanksgiving.(1)

You know this Catholic truth that is so lovely and consoling. We call it the Providence of God. I see you here and I could say: "Why did the Holy Spirit bring you into this Missionary Cenacle? Why were you gathered by all God's angels from this quarter and that and landed here?"

I did not intend to be here myself. It would seem to be an accident that I am here. I know it is no accident. I just want to know what God wants me to do. I can only tell you what is in my mind at present and I have every reason to believe that what is in my mind is of the Holy Spirit for I have no other thought except about the Holy Spirit of God.(2)

Holy Poverty
Wednesday
Seventh Week Ordinary Time

Letter-Conference to Missionary Servants-June 17, 1930-MF 12235.

My dear children, call to mind the principles of holy poverty. Summed up briefly: "For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich." (2 Cor. 8:9) Remember also, holy poverty is at the same time a virtue and with us a vow. Therefore it has its exactions. These exactions, first of all, are of charity. Secondly, they are of conscience, and thirdly, in a way, some of them can also be of justice. You might ask me, "Father, what are the great enemies of evangelical poverty?" I would say, first of all, the spirit of worldliness; secondly, heedlessness; thirdly, indifference. Now a spirit of the world would be most odious in a religious. Nothing would be more abhorrent than for him to ape the dress, the manners and the modes of a man of the world. It would seem to mean that his love and affection for his poor Jesus were becoming lost. This would be a dangerous thing, startlingly so, for it might mean even eternal reprobation for the way of the worlding is not a safe way in which to walk.

It would seem, however, that most faults against poverty come from heedlessness, lack of thought, first of all, of the moral responsibility that charity puts upon us and that the evangelical counsels put upon us. Why do we aspire to be poor? What would be the first reason? (Heedlessness) would argue not only a lack of a sense of the value of things but a sad lack of concern for the hurt and injury done to the cause of God and our neighbor. What can we think of breakage, waste, neglect of things entrusted to us, except that someone has been heedless?

Secondly, indifference to the meaning of evangelical poverty and its obligations is a very sad state of mind; in fact, one that arouses alarm. I know of nothing more harmful to a vocation than this. It seems to me that the fault here is punished by the Holy Spirit by withdrawal of the vocation. A (religious) may fall into other defects and faults and retrieve himself, but indifference to the Poverty of Jesus Christ is a shameful, a horrid and a disastrous thing. Remember, then, that that thing given to you, the article entrusted to your care, sets in operation the holy mission of evangelical poverty. I ask you to make a meditation on this subject. Gaze into the poor manger, think of the poverty of the Birth of your Divine Lord. Gaze upon Him Who for your sake had not whereon to lay His tired and weary Head. Gaze upon your Crucifix, and see how bare and terrible was the poverty of your Saviour in the moment in which He redeemed your soul. If you are an honest lover of Jesus Christ, if you really want His love, if you are sincere in your desire to be His follower, then take on His poverty; let it be your burning ambition, for the sake of Jesus Christ, to be poor.

The Spirit of Sacrifice
Thursday
Seventh Week Ordinary Time

Letter to Sr. Marie of the Holy Trinity (Healy)-Feb. 22, 1927-MF 5907-08.

(In a letter from Puerto Rico in 1927 Father wrote): We have just returned from a missionary work amongst the most wretched and sadly conditioned people on the island. Any number of these unfortunates are not baptized. We are surprised when we find any who have made their First Holy Communion. Tonight it was my blessed pleasure to be associated with two priests, three of our Sisters and a Brother, and a little band of University girls who are teaching catechism, and trying to help bring a little multitude to the knowledge, love and fear of God.

I never realized as much as I do when I visit those poor, neglected people the catastrophe of the idle hours of our life. Idle hours! What these would mean for the Church and religion if put to a purpose that would bring peace of mind and help to our neighbor! I tell you, my dear children, thousands and thousands of the souls of our little brothers and sisters are going to be lost to God because we have not sacrificed enough.

As for myself, I wish that I might have many lives to give unto these little ones. These people cannot help themselves. There is no reason for us to envy the saints or apostles, for those opportunities are right here today. If we do not take the higher place in heaven, and if many souls are going to be lost, it is because some of us have reason to be disquieted and to beat our breasts in sorrow at those words of our Divine Lord, "He that taketh not up his cross, and followeth me, is not worthy of me." (Mt. 10:38)

When so much good is to be done, and when so many souls are in danger of eternal damnation, this thought comes to me. If so many of our young men and women, because of home ties and attachments cannot, for the love of God and their brother and sister in God, offer themselves to help, how can they separate themselves from all that is dear to them when God's Angel of Death comes and summons them to judgment-summons them, maybe, to answer for the greater good in their lives that has never been done.

The spirit of sacrifice!-do at least pray that we will get more of it. The Cross, Calvary, the Man of Sorrows, the Woman of Sorrows, our thorn-crowned King-these should ever be before us. "He that taketh not up his cross, and followeth me, is not worthy of me." (Mt. 10:38) May we be worthy of Jesus, for what an appalling thing He says of some, that they are not worthy of Him. Let us pray that we will be worthy of Him, that we will show forth in our lives, by the grace of the Holy Spirit, all that those words imply-that we are worthy of Jesus.

Exalting The Cross of Jesus
Friday
Seventh Week Ordinary Time

Letter to Missionary Servants in PR-Sept. 14, 1927-MF 4202-05.

The exaltation of the Cross means so much to us, particularly to our missions. May God be praised and thanked for what has been effected the past year. After God, I must thank you. You certainly have done your share, each and every one of you, in the edification given. The exaltation of the Cross sums up beautifully this work of the past year.

We should love with an intense, personal love anything concerning our dear Jesus, in fact we are bound to this, not only as Christians and Catholics, but because of Cenacle obligations. The Mystery of the Incarnation means much to us, and that is only another way of saying that Jesus Christ is all to us. How often have I said to you that considering how the Triune God has favored us it almost seemed as if we had been invited into the privacy of the Holy Family. Each and every one of us should cherish this holy desire and prayer that at least we be permitted to be servants to the Holy Family and work with and around and for Jesus, Mary and Joseph. Having such heart feelings as these, today will mean more for us and will give us a corresponding joy.

Do you realize what your labors and vigilance mean? What is the effect of fidelity to your duty and the sacrifices you must develop? What is the effect of being faithful to your ministrations from morning until night in season and out of season, throughout the year? The effect has been that you have been busy exalting the Cross of Jesus Christ and doing this as successfully as St. Helena did. You cannot of course take your stand with those holy men and women who gathered around the Mother of Sorrows at the foot of the Cross. It is not our providence to minister to the mocked and spat upon, thorn-crowned, bleeding, mutilated, crucified Jesus, dying on the Cross for "Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him." (Rom 6:9) But we can exalt His Cross. We can act out the cause of Jesus in our everyday life in a way that will express what we would have done for Him had it been our grace to stand with the Mater Dolorosa by His side in the moment of His great sorrow.

Act manfully, then, and religiously. May God's angels and saints be with you to help you make this year superb in the cause of our divine Lord. Act with great purity of intention. Love the work of God because He is God. It is perfectly proper and useful to remember also that this good God rewards His friends. Love however, should set the pace to your effort. Work and pray for a greater love of God. Do this and only one thing can be written about you and that is, "God has blessed those (priests and) Brothers and Sisters."

Let this cry ring in your hearts: "Christus vivat! Christus regnat!" "May Christ live! May Christ reign!" Glory in the cross of our Lord Jesus Christ in whom is our salvation, our life and resurrection by whom we are saved and delivered.

Our Blessed Mother
Saturday
Seventh Week Ordinary Time

Article-THE HOLY GHOST Magazine-Oct. 1929-MF 11598-99.

The geniuses of every age have vied with each other in their efforts to proclaim to all generations the spotlessness of the Virgin Mother. In song and verse, with brush and pen, they have chanted and painted her exalted virtues and her transcending beauty. Not to human skill, however, has it been given to portray the glory of those virginal charms that wooed the Son of God from His heavenly home to take flesh within her blessed womb.

Suffice it to say that from all eternity, out of an infinite multitude of creatures God predestined her to be the Mother of His blessed Son and elected her to that inconceivably sublime height, where she stands with Him, far above all the predestined. Mother of God! "And therefore also the Holy which shall be born of thee shall be called the Son of God." (Lk. 1:35)

Mary understood how great was the dignity of the Mother of God. (St. Bernard tells us, concerning the Incarnation): "The Most Holy Trinity alone cooperated in the sacred act, and it remains an impenetrable mystery to all, except to her who was called to so sublime a destiny." Fully surrendering to the Will of God she simply said, "Be it done to me according to thy word." (Lk. 1:38)

Mighty words, without which the Incarnation of our Divine Saviour would not have been accomplished! Chosen Mother of the Eternal Word! But with that dignity Mary also assumed the responsibility, the obligations and the duties of a mother. Her clear sight visioned the distant tragedy of Calvary, yet she consented, the thought being uppermost in her mind being that she was to minister to Him in mortal flesh: "Behold the handmaid of the Lord." (Lk.1:38) Oh, the anguish and sorrow of a Mother who has to raise her Son to be sacrificed on the cross!

Thank God we can hope to find in this upset world of today loving and true mothers following Mary's footsteps patiently and faithfully watching over their little ones that they may grow up as children of God well instructed in the things of heaven and carefully preserved from the dangers of the world. It may be that their unselfish devotion is staying the divine hand which must be raised in threatening violence against a sinning race.

But what of those who fail in their high calling of motherhood? The world of today must surely present a sad sight to the eyes of our Blessed Mother. Pleasure and riches, extravagance and lust, have choked the well springs of love. The children, who should be looked upon as God-sent blossoms to be fostered and nurtured that they may bring forth rare fruits for their King, are neglected and allowed to grow as weeds of the field. May our Immaculate Mother plead with her Son that the mothers of today may receive a generous share of the virtues of true motherhood.

Our Religious Habit
Monday
Eighth Week Ordinary Time

Letter to Bro. Augustine (Philips)-April 8, 1924-MF 12146-117

I wish you would give much thought to what the religious garb has done, not only for the Church but for civilization in general. The development of a religious garb has really been the measure of the progress of civilization for after all, a widespread esteem of the garb has been indicative of the spread of the Church, and where the Church is in power, civilization thrives.

The religious garb has clothed the highest type of humanity, men and women. The best blood of refined society has beat in the hearts of untold thousands under it. The bravest, the noblest, the most beautiful of the sons and daughters of men. have considered it a supreme joy to be clothed with it in life, and a blessed privilege to be swathed in it in death.

Men whose works posterity applauds as creations of masterminds, men who were pioneers in art, in discovery, in scientific research; women too, graced with great gifts of mind and charm of body who for the mere nod could possess kingdoms, that they might give more glory to God and win for themselves a higher place in His love, and to do more for humanity, discarded the tawdry raiment of the world to clothe themselves in the livery of Jesus Christ.

There is an innate propensity in human beings to make use of exterior objects as signs and symbols of their hidden thought, affection and wish. The Church, into whose life there enters such a large human element, makes use of this propensity and sacramentalizes signs and symbols that the faithful may be instructed, edified and strengthened. The religious garb is such a symbol.

It is manifest that he is of Christ, that Christ is his portion, that with the Lord he has cast his lot and whatever he has of material goods, of the gifts of body, heart and mind, he gladly consecrates to the service of God, looking for no return in this world but living ever in the hope of that recompense that is to be shared with those who sacrifice and suffer with Jesus Christ. And every one that hath left house, or brethren or sisters, or father or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting." (Mt. 12:29)

To a particular community, that is, a grouping of God's servants, animated with the same motive, who wish to lead the same kind of life, in accord with the same rule, for a specific work in the Church, the religious garb has a very particular mission. It is to represent in some way, not only their calling as religious men or women, but that they are set aside in a special work in the Church, or that they wish by some fashion of their habit or marking to make a profession of faith in certain mysteries or spread devotion to these.

To men and women of that disposition which seeks the objective to reveal hidden consciousness and thought, the religious garb stands in a class that is very high. First of all, it is ancient for its history goes back into the far off centuries. Second; it has been held in high esteem. Third; the Church honors and blesses it and, in fact, its wearing a means of attaining many blessings. Finally, and above all, the religious garb stands as a sign that its wearer is dedicated to God's service.

Practice: Poverty
Tuesday
Eighth Week Ordinary Time

1. Original Constitution-S.T.-(1928)-Art.106. 109. 110, 111, 116-MF 14304-305.
2. Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12428-36.

Missionary Servants shall watch over their hearts and be on guard lest they ever become infected by a worldly spirit. "Love not the world, nor the things which are in the world." (Jn. 2:15) Let them shun with horror a worldly spirit. They will never, then, fall into what St. Bernard calls the apostasy of the heart. (Art. 106) Nothing shall appear in their dress but what is modest. nor shall they keep in their rooms anything that is superfluous, costly or rich in furniture. All must be suitable to a religious simplicity and poverty. (Art. 109)

Neatness being one of the characteristics of holy poverty, they shall always be neat and clean, especially when they are to appear in public. As far as the work they are doing allows, they shall not wear torn or soiled habits, being careful to mend and clean them; but let them never be ashamed of a patched habit. They shall be vigilant also about the neatness and cleanliness of the house, the appointments of which shall be in keeping with religious simplicity. (Art. 110-111)

Missionary Servants shall travel as followers of the poor Jesus. Unnecessary luxuries of travel are denied them by their religious profession. Let them have a religious book and not clutter themselves with profane magazines and newspapers. If they must eat outside a Missionary Cenacle the repast should be frugal and simple. Penance they must do, and these two virtues they can practice en route-holy poverty and mortification.(Art. 116)(1)

Think of the blood that has been shed for money and it is flowing still. Every day new crimes are committed in the cause of mammon. Money, wealth, affluence-these appeal very much to the human heart, so, we cannot be indifferent to the God of riches-this God who makes His friends wealthy. He became poor that we might become rich. :think of the couch upon which Jesus died. Think of the bed that was drenched with His Precious Blood. Poor Jesus! He who made all things, He who created progressively for six days, He from whose hands there came the earth, the sky and the sun, the whole universe and everything in it, was buried in the Sepulchre of a stranger. All this to teach us the value of poverty).

This is the essence of Holy Poverty-to free our affections: to make us recognize that everything that is to be done should be in comparison with the things of Jesus Christ. He became poor so we might become rich. "Blessed are the poor in spirit." (Mt. 5:3) Blessed are they-not favored, not lucky, not fortunate but more than that, blessed! They take their rank with the cherubim and seraphim. Their place is in the midst of the celestial hosts. There is a wonderful economy in holy poverty. We never plumb the depths of it. For love of Him we ask for alms. Do you know that when we ask an alms of a person we favor that person? We do him a good turn. We place him under obligation to us. We are rendering him an excellent service. How is that? A person cannot give us an alms truly unless he is actuated by the Holy Spirit. Given with the right spirit the alms means that it was actuated by the Spirit of God. Almsgiving with prayer is powerful with God.(2)

Temptation
Wednesday
Eighth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Oct. 1928-MF 1276.

"Lead us not into temptation." (Mt. 6:13) This petition (of the Lord's prayer) leads us to the consideration of the dreariest misery and most terrible tragedy of life, namely, sin and its consequences. We cannot understand the import of "lead us not into temptation" unless we know, and are imbued with first truths, unless we know and are concerned with man's destiny.

The truths are these: First, that there is a God, man's supreme Lord and Master, His Creator, Conserver and Redeemer. God created man for His honor and glory and for man's never-ending happiness; indeed, it is man's destiny to be with God in joy everlasting. To man, however, were given certain noble, God-like faculties, namely, intellect and will.

Through his intellect he can come to a knowledge of what is good and evil; through his will he has the power to choose between good and evil; but he cannot freely choose good or evil without making himself an heir to the consequences of his choice because he is morally responsible for his own actions. If he elects good, the consequences will be blessedness eternal; if he elects evil, the consequences will be death eternal.

Furthermore, that the need of this prayer (for the deliverance from temptation) be known, there is a startling, terrible, companioning truth to be considered and without this consideration every human being lives in a fool's paradise. This awesome truth is that there is a triple conspiracy against man's eternal salvation on the part of the World, the Flesh and the Devil. The poor little human mite that comes into life is hurried to the Fount of Regeneration lest a fell accident may prevent its being made a child of God.

This younger brother or sister of Jesus will be dogged through life by relentless enemies who will ceaselessly strive to undo what Christ's Redemption has done in that soul, who will endeavor to strip it of all supernatural aspirations and rob Jesus Christ of a soul that belongs to Him by every title, and (strive) to make it be a companion in the everlasting misery of reprobate angels and men. The pity of it is that so many are ensnared and led into fatal ambush, suffering a loss that is irreparable, and all because those people do not realize the terrible import of temptation, its dangers, the necessity of avoiding it and of crying out to their heavenly Father, "Lead us not into temptation!"

Man's destiny is this: he has come out from God. God created Him for knowledge, love and service, and for happiness everlasting. Man's life work is to know, love and serve God. This being accomplished, living out well his life's plan, its logic is happiness with God as long as God shall be God and eternity perdure-forever!

The World, The Flesh And The Devil

Thursday

Eighth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Oct. 1928-MF 1277-79.

The wise will ever be alert against the World, the Flesh and the Devil. By the World is meant not the beautiful planet that God has upholstered in loveliness, but that grouping of disorderly men who pervert to their own destruction God's gifts, and whose corrupt maxims, bad example and bewitching incitements are an ever-present scandal to the good and enlightened and a most seductive snare to the unsophisticated and innocent. Our Lord warns His followers against such in these words: "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (Jn. 2:15)

By the Flesh is meant moral corruption stirring our nature to revolt against reason and God's law. The flesh is ever ready to enter into conspiracy with the arch-enemies of the soul. By the Devil is meant the assaults of malign spirits, of lying, evil spirits, the enemies of Christ and the haters of men. We have no conception of the powers of these wicked spirits. St. Paul tells us, "our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." (Eph. 6:12)

Every Christian should be alive to the power of these evil, audacious spirits. None can escape them. In the New and Old Testaments we see them attacking the servants of God; their mischief began in the very Garden of Eden when our first parents fell victims to their stratagem. They tempted the Apostles; they have tempted the holiest of God's servants; they have even dared to tempt our Divine Lord Himself.

To be indifferent to or to deny fiendish interference and temptation is the rankest kind of presumption; such folly almost makes us fear that the fiends are already in possession of that rash soul. Listen, O heedless, unprayerful Christian, listen to the warning of St. Peter: "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (1 Pet. 5:8)

As evil spirits tempt and harass the soul of earth's poor pilgrim, so do the good angels help and protect him in his struggles. Holy Archangel Michael's hosts watch and defeat and confound the minions of Satan. Then, too, each and every one has his Angel Guardian whose duty it is to guide and defend his charge night and day. "He hath given his angels charge over thee; to keep thee in all thy ways." (Ps. 90:11)

The Nature And Effects Of Temptation
Friday
Eighth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Oct. 1928-MF 1278-79.

Temptation is not a sin; in fact, through God's grace it may work for us a great good. It humbles us, teaches us our limitations; and if we are humble in it and prayerful it will bring us close to God and cause us more and more to confide in Him and to distrust ourselves. Temptation indeed is the battleground that makes great saints. It is not the temptation that causes us to sin; it is the yielding to temptation. Temptation struggled against develops our moral character.

Every temptation repelled is an added crown of glory; hence these remarkable words of St. James: "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." (Jas. 1:12)

It can be readily seen, then, why the just are so much tempted. It would seem indeed as if those who are consecrated to God and who have tried to walk most faithfully in the footsteps of Jesus are the particular objects of the malice of the demons. Let the servant of God be happy in this, for the greater the proving, the greater the crown of life; the greater the proving, the greater the manifestation of God's love for His afflicted, tempted servant and the greater proof that tormented servant is giving of his love and fidelity to Jesus his Redeemer and King.

If sometimes the conflict wages more bitterly, if the dust of it blinds and stifles, if it seems so distressing to be always hard-pushed, O faithful soldier of Christ, be of good heart! Remember, "We have not a high priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are without sin." (Heb. 4:15) Pray to Him, and His heavenly Father will look benignly and graciously upon that cry of your heart. "Lead us not into temptation." Your tormentors will be confounded and driven back, and angels must get ready more hundredfolds of glory for you. God will not fail us: (He asks only) that we do our part.

No one can safely depend upon his own resources. If we do our part, God's grace will not be wanting to us, for He has made a promise: "God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it." (1 Cor. 10:13)

Our Defense Against Temptation
Saturday
Eighth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Oct. 1928-MF 1277-80.

"Watch ye and pray that ye enter not into temptation." (Mt. 26:41)

There never will be a watching (against temptation) unless there is a fear of loss. There never can be the fear of loss unless there be a consciousness of a treasure imperiled. The first danger to one's soul is to refuse to think. "With desolation is all the land made desolate; because there is none that considereth in the heart." (Jer. 12:11) Every pursuit, every advance, every human triumph is vain if men will not consider the first necessary truths and bring to mind what is the meaning of their being placed in this world. If there are some who will not think and do not care, the prayer: "Lead us not into temptation" (Mt. 6:13) can mean nothing to them. It were better for them that they were never born.

(St. Pet. writes:) "It had been better for them not to have known the way of justice than after they have known it to turn back from that holy commandment which was delivered to them." (2 Pet. 2:21) To those who do think, this thoughtfulness will beget watchfulness and prayer. The danger is over-security. To be taken off guard means the loss of our destiny.

What is our part? First of all we must cherish interior detestation of sin so much as to be willing to suffer anything rather than offend God, ever having in our minds the words of our Lord. "If thy hand, or thy foot, scandalize thee, cut it off and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire." (Mt. 18:8)

Secondly, we must avoid the occasions of sin, for the Scriptures say, "He that loveth danger shall perish in it." (Ecclus. 3:27) And the same law which obliges us not to commit sin obliges us to avoid the occasions of sin. Thirdly, we must be on the alert to close our will against all evil influences and shut out of our minds thoughts that are dangerous. Fourthly, we must pray and seek the help of the Triune God against all temptations, particularly the one that threatens the most. We must remember that victory is to be gained by prayer and watching; therefore, indolence, sloth and gluttony are dangerous. Our weapons must be watching, labors and fasting.

It is an extraordinary disedification and sad delusion to learn of the number of people who do not pray when they are tempted. If there is a sorrow greater than this, or a neglect more alarming, it is the number of young people who have never been taught how to fight temptation. Hundreds of them, when asked, "Did you pray in that moment of temptation?" answered, "No, I prayed that night." They prayed when the struggle was over, when the battle was lost, when the enemy had triumphed. (if we ask) "Why did you not pray in that moment of peril? Why did you not cry to the Heavenly Father, 'Lead us not into temptation?'" the answers would be, "Never thought of it."

"Forgot it." "No one ever told me." If pastors and parents, superiors and teachers have one duty, one binding, gripping duty to the youth in their charge, it is to warn them of temptation, to show them the help for their souls in the hour of temptation, to teach them to cry out, "Jesus, Mary and Joseph Protect me!..."

Charity In Speech
Monday
Ninth Week Ordinary Time

Letter Conference to Missionary Servants-March 16, 1931-MF 7024.

St. Joseph was a saint of few words. We can all learn from him the lesson of charity of speech. This charity is in the Cenacle, and for this we should humbly praise and thank the Triune God. But it is a charity that must be guarded, for a failure here does much harm.

Ordinarily we think of the harm done to the individual by a lack of charity of speech, but how few think of the harm done to religion, to the work of God. The longer I live the more this truth grows on me, that more harm is done to the work of God, that there is more interference with good work, more confusion among his servants because of evil words spoken by good people than the harm that is effected against good works by fiends.

It is true that the demon may be at the bottom of such uncharitableness and the root of the divisions and discords that enter the house of God, causing confusion and interruption of plans made for the Lord's honor and glory. In this case the human agent consciously or unconsciously becomes the devil's ally. What a sad calamity. Any time, therefore, that I say an uncharitable word, I should fear.

(In the light of those considerations) we understand better these words of our Divine Lord, "Let your speech be yea, yea; no, no; and that which is over and above these, is of evil." (Mt. 5:37) We understand now why there is a particular precept of our Divine Lord, "Judge not. for with what judgment you judge, you shall be judged. (Mt. 7:1-2) May the Spirit of God banish from our Cenacle ill-willed speech and the murmuring of deceitful and malignant tongues.

Where there is charity of speech, there is heaven, and the love of God and the love of neighbor flourish like a bay tree. Outside of the harmony of the celestial host there is no symphony comparable to that where hearts and minds and will and tongues are in accord. To speak thus is to speak the speech of Jesus, Mary and Joseph.

If you strive to reach such ideals in perfection, what a power the Cenacle will be for good. Not even one thought will be distracted from the work of God and the sweep of charity towards our neighbor. What marvelous growth there will be in the personal sanctity of the members. Who would need, then, to waste an instant in regrets and excuses for sinful judgments and words!

Peace is one of the Fruits of the Holy Spirit. What a dreadful accounting that one must make who upsets and destroys it. When charity is in possession, then all have one thought, one mind, one will, that God's Name be hallowed. His Holy Will be done, His Kingdom come. All will cherish and esteem one another. They will hold one another as dear, beloved brothers and sisters, and peace, a foretaste of Paradise, will reign in their Cenacle.

"Blessed are the peacemakers; for they shall be called the children of God." (Mt. 5: 9) Let us pray. that all of us can qualify for that honor and grace, the peacemaker, to be the angel of God in our houses.

Practice: Doing God's Will Always
Tuesday
Ninth Week Ordinary Time

Conference to Missionary Servants-Retreat, orange, NJ-July 1919-MF 570-72.

You have a will, your own pronounced likes and dislikes. It is easy to find out that will. Can we find out God's will? We certainly can because He expressed His will. Also, God is going to be fair with us. He has created us. Every day He puts these words into our mouths: "Thy will be done." (Mt. 6:10) God is not going to forget us. He is not going to make fun at our expense. He is bound to give us a means of finding out what His Will is. We may know definitely just what God wants us to do. If we want to find out what it is, we can. There are some people who never try to find out what God's will is. They never care anything about it. There are some people who never say a prayer for the accomplishment of God's Holy Will. There are others who are resigned. They won't oppose God's will but they are not bothering what it is. There are some souls who really go to Seek it and want to know what it is. Your will is the captain of your faculties. It is your will which makes you do this thing and not do something else.

In family life, when wills are together, there is harmony, and when wills are in disagreement, there is argument. It makes a whole lot of difference whether you do the Will of God or not. When it comes to God's Will, there is no place for argument or hesitation. We ought to do the Will of God sincerely whatever it may be. We should have a desire to have our will in union with the Will of God in all the events of life. God permits the heat for some reason. Blessed be the holy Will of God. If God wants it to be hot, it is agreeable to us. The will of God leads us, checks us, compels us, draws us back. We all want perfection but independent of the Will of God, it is impossible. The will of God is made manifest to us by His declarations. What is the Will of God? Keep my commandments." (Jn. 14:15) Well, that is true; it is a general law. It concerns everybody. I want to do more than just keep the commandments. There is something which God absolutely wants you to do. Depend upon it. He wants you to do more than keep the commandments. I am sure that God wants you to save your soul and save somebody else's soul if you can. That does not satisfy you either. There is no ending to the next thing God says. It is contained in the words of the Holy Spirit: "This is the will of God, your sanctification." (1 Thes. 4:3) There is a life's work for you. If you want to do what God wants, you can sanctify yourself. The degree of sanctification, the degree of your own personal holiness, depends upon your generosity combined with the grace of God. I have a hope that some of you some day will be lifted to the honor of the altar-that a Church will be named after you. Why? Because you are generous. Because you go on sanctifying yourself. There are very saintly souls in the Cenacle. There are those who have taken the word of God: "You therefore are to be perfect, even as your heavenly Father is perfect" (Mt. 5:48), to heart. And they have gone a long way on the road to perfection. That is the will of God-that you become saints.

(N.B.-ORDINARY TIME IS INTERRUPTED FOR SPECIAL SEASONS AND WILL BE RESUMED AFTER PENTECOST)

Spirit of Lent
Ash Wednesday

Article-THE HOLY GHOST MESSENGER-Feb. 1931-MF 14093.

"Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God." (Joel 2:12-13) With these weighty words the Church, like St. John the Baptist, bids her children to enter into the spirit of penance. The holy and salutary days of Lent are upon us. Today we companion our blessed Lord as he goes up to the desert and urged on to an angry self-violence we will spend the forty days studying and following the salutary counsels of the church.

What a stupendous grace to be with Jesus in the desert! How appreciative, how thankful, how happy are we for it? This call to the desert is God's call of love for our souls. He yearns and desires to cleanse and purify these souls of ours, to fill them out of the abundance of His grace and the depths of His love. Knowing the infinite mercy of God's love, how justly angry we should be with our meaner self when our offensive and carnal nature would attempt to deafen or stifle this cry. What an obstruction we can become to our own best interest! What a contradiction to our better selves! Why do we everlastingly shrink from the truth? It is because the hidden, inner purpose, the very heart and essence of our Saviour's life is hidden from our darkened understanding. Unworthy self-interest and undisciplined self-love have veiled the efficacy of suffering and sorrow.

Our gratitude to the Holy Spirit for the twofold grace of calling us to penance and of placing before us the divine example of our Blessed Lord doing penance for our sins should move us to manifest in ourselves "fruit worthy of penance." (Mt. 3:8) Let us change our lives, our minds and our hearts. Let us turn our affections from sin to God. Let us strive to satisfy Divine Justice for the injury and affront our sins have caused Him. Voluntary mortification of the flesh, mental mortification, resignation to God's Holy Will in all the events of life, patience in sufferings will help us to effect these resolutions.

The Church pleads with us to do penance. The merciful Christ urges us to do penance. Divine Justice demands that we do penance. "He wills not the death of a sinner." (cf. Ez. 18:23) For this reason God sent His only Begotten Son to the desert to do penance for us, and to encourage us in its practice.

The Motives We Have For Doing Penance
Thursday
After Ash Wednesday

Conference to Pioneer Cenacle Members-April 1919-MF 3330-33.

The holy and salutary days of Penance are upon us. What wonderful surprises there are in the Church's year and how great are the privileges that our Holy Mother holds out to us as she unfolds her liturgy. Today we walk in the way of self denial urged on to an angry self violence and the Church (gives) us this wonderful grace-forty days companioning our blessed Lord in the desert. Oh, the adorable condescension of our blessed Redeemer! How He felt for us even in our perversity! He knew so well how distasteful this saving penitential doctrine would be to us; yet, because it would be so necessary to us-"Except you do penance, you shall all likewise perish," (Lk.13 :5) -to encourage us, to give us heart, He Himself went deeply into the desert ahead of us. Think of it-He in Whom sin was never found! He Who did all things well!" (cf. Mk. 7 :37) The Lamb of God, Divine Innocence, to soothe the fears of our craven nature, He undertook that terrible fast! To become a holy penitent should be the wise and ardent prayer of every Christian. Know, then, that this first begins in a change of life, a turning from sin to God. This means hatred and fear of sin as a supreme evil and this hatred grows and grows because sin offends God who is infinitely good. The detestation of sin infers a hatred of the prime cause of all sin, self-love, that domestic traitor in our own hearts with all its irregular inclinations and passions. Penance looks upon all these, along with our sinfully inclined flesh, and so many enemies of God and our soul, and hates them because they drag us into the most terrible of evils, sin.

An ardent and holy desire to punish ourselves for sin flows from such a detestation. To offer to God satisfaction and to tame and subdue unruly nature within us is also a blessed result of this detestation. Let it be a spur to our lagging spirit when it hesitates to chasten the body, to remember that God is very much moved to forgive the sinner and to open to him the riches of reconciliation, when sincerely and generously he gives himself to the work of penance.

To be a holy penitent, first there must be the spirit of a penitent, that burning desire to atone, to make up for one's own sin and the sins of the world. Just here comes before us one of the grandest and holiest personages in the history of the world, Saint Mary Magdalene. Mary at the feet of Jesus. What a scene! What a lesson for you and me and all the world! There is where we should be now, this Lent, at the feet of Jesus in the desert. To be safe and efficacious in our practice of penance, all we need to do is note and imitate that blessed, heroic, whole-souled friend and follower of Jesus, she who taught even Apostles to be brave and loyal. See to what glory penance exalts her-into the Seraphic Mary. "She hath loved much." (Lk. 7:47)

Daily grieve and groan over our misdeeds, our sloth in God's service, our indifference to the inspirations of the Holy Spirit, our lost opportunities of pleasing Him in the practice of virtue, our general perversity and waywardness when we should be so generous in God's service.

The Cross of Jesus
Friday
After Ash Wednesday

Article-THE HoLY GHOST Magazine-Nov. 1923-MF 830-33.

"We adore Thee, O Christ, and we bless Thee because by Thy holy Cross Thou hast redeemed the world." These solemn, adorable words are from the liturgy of the Church and they apply well to the exaltation of the Cross. To exalt the Cross is to exalt Jesus.

The Cross is the most sacred and glorious of all symbols. First of all it is the sign of the adorable and ineffable Trinity. Secondly it stands for Jesus Christ. To honor the Cross is to glorify Him and never is He so much in triumph, nowhere is He so much in the hearts of men as where His Cross is honored, loved and exalted. A veneration of the Cross is nothing but a reflex of an intense love of Him Who hung upon it and made it to be glorious.

The greatest event in the history of the world was worked out upon the Cross, the redemption of man. Until then the cross was an object of shame and horror, it was an agency by which the criminal, the law-breaker, ceased to disturb society. Only associations of pain, horror and shame were connected with it. To die upon the cross! The poor condemned criminal in those ancient days knew that to be condemned to the cross meant that he would die a most shameful and a most cruel death.

Miracle of miracles, as soon as the blessed Jesus was fastened upon it, it became the most cherished, the most beloved, the most honorable object in the world. Now nothing is so revered, so glorified as the Cross. It throws its shadows to the utmost corners of the earth. Sacredly, reverently, it is lifted above our city streets and on all sides it breaks the skyline of our vision. Generations and generations, with their millions of redeemed, exult therein and hold themselves, their dear ones, their country and their lands as blessed because of this sacred Sign above them.

The Cross speaks to us of the Blood that opened the gates of eternal light. The blood shed on the Cross was the ransom paid for our immortal souls. Whatever is dear to our hearts, we owe to the Cross of our dearly beloved Saviour. We should glory in that Cross. In the Cross is salvation, in the Cross is life, in the Cross is protection from enemies, in the Cross is infusion of heavenly sweetness, in the Cross is strength of mind, in the Cross there is joy of spirit, in the Cross is height of virtue, in the Cross is perfection of sanctity. "There is no health of soul, nor hope of eternal life, but in the Cross." (Imitation of Christ, book 2, chapter 12)

Let us love this Cross; let us cherish it, let it ever be with us; let it begin and continue our every action, open and close our day. Let it overshadow our lives; let us feel its sacred impress; let us lovingly clasp it; let us smother it with our kisses; let it be of all things our most treasured possession.

The Sorrows of our Blessed Mother
Saturday
After Ash Wednesday

Conference to Missionary Servants-Sept. 18, 1921-MF 8458-38.

Have you ever remarked that when Scripture presents the Blessed Mother to us there is never a time but a worry and fret is close by?. There (always) seems to be some overshadowing sorrow. one of the most striking presentations is on the bloody crest of Calvary: "Now there stood by the cross of Jesus, his mother." (Jn. 19:25)

Jesus had died; His sacred hands and feet had been transfixed, His head had fallen down on His breast. He had spirited out His soul to His Father. The last tremor of agony had shivered His blessed Body-but there stood loving by His Cross, Mary, His Mother. It was given to her, the work of counting those sad wounds. We honor five wounds; she honored more than five wounds.

It seems to me there is not enough veneration to her in her sorrows. We do her great honor (when we remember) her sorrows. The Blessed Mother said that what the world wants is "devotion to the sorrows of my Son." St. Paul came, and described his gospel thus: "I judged not myself to know anything among you, but Jesus Christ, and him Crucified." (1 Cor. 2:2)

There is no Catholicity, there is no devotion that is right that does not bring in the Precious Blood, that takes us away from the sufferings of our Lord. Our Blessed Mother said and St. Paul preached that the world needed the sorrows of her Son, devotion to the sorrows of her Son. Did she not say that what the world needed was also a consideration of her sorrows? Because there is no considering the sorrows of Jesus without considering the sorrows of His Mother.

We are all familiar with the events of the birth of our Lord. Our Blessed Mother's troubles began just then. Think of it-the Son of God, the King of heaven and earth, denied a cradle. The poorest outcast can find a place to be cradled, but our Lord had to borrow a wisp of straw from the cows. Our Lady's first sorrow, as we know her sorrows, was the presentation in the temple, when Simeon said, "And thy own soul a sword shall pierce, that out of many hearts, thoughts may be revealed." (Lk. 2:35) There was the flight into Egypt, the losing of our Lord, the meeting of our Lord on His way to Calvary, the crucifixion, the taking down from the Cross, and the burial.

Said Pilate, "Behold the Man." (Jn. 19:5) And just as surely can we say, "Behold the woman!" We adore the agonizing Heart of Jesus, and we implore the compassionate Heart of our Blessed Mother. We honor them both in the Seven Dolors. Let us honor our Mother under all titles, but after we honor her as the Mother of Jesus Christ, as the Mother of our Saviour, the Queen conceived without sin, let us honor her as our Lady of Sorrows.

Lent And Death
Monday
First Week Of Lent

Conference to Missionary Cenacle Apostolate-March, 1928-MF 10711-12

We are still smarting under the wounds of Ash Wednesday. I wonder, in (the nearest) parish church since last Wednesday how many dead have they carried to the altar railing. Do you remember what happened Ash Wednesday? Do you forget the shame of it and the horror of it, when the Church just tumbled us into the dust, when she threw earth upon us, when she spoke over us the sentence of death, "Remember, man, that thou art dust, and into dust shalt thou return."

Do you forget that? Do you forget the smudge that was on your brow? Oh the Church was severe that Ash Wednesday. She was unrelenting. We would almost think she was unmerciful. She suppressed truths that day. She spoke nothing to us that day of the glory of our soul. She did not speak that day to us of the soul that we must value in terms of the image and likeness of God and in the Precious Blood of Jesus Christ. She did not even tell us of the glorious resurrection.

"Remember, man, that thou art dust." Why (did she say that to us?) Because she is a loving mother and she does not wish us to live in a fool's paradise. She wants us to realize that this is not heaven. We are not drifting in the way of some aimless fate; we are on probation. Upon the way we lived yesterday, today and tomorrow, a destiny depends. She wants to remind us that there is a Heaven to gain and a Hell to avoid. That is the reason she reminds us of that which is temporal and that which is perishable.

She reminds us of a death, and she tells us that terrible truth, that corruption is going to begin just as soon as the soul is truant from its body, when the breath of life is breathed back into the hands of its Creator. Nature will call to her aid those little handmaids of corruption. Oh think of the process of corruption until (we become) that last atom of dust! These are the truths the Church wants to keep before you.

Now remember, do not forget this. Do not forget that warning of the Church. Think of those lifeless forms; think of those funeral corteges in this city since last Wednesday. We will not take the census of all last year's dead, but think only of what has happened since Ash Wednesday.

My dear children, remember that we are sinners and we are the children of sinners and in sin did our mothers beget us. Have mercy on us, O God, have mercy on us according to the magnitude and multitude of Thy mercies! Correct that in us which is amiss and give us a right spirit. Through sin death came into this world. Through sin all those horrible, miserable consequences afflict the soul, the spirit of man. We are healed only through a salutary penance. No matter what soothing the Church offers us, no matter how consoling her doctrines, no matter what her promise of justification, glorification and salvation, it is always understood to be through the way of penance.

Practice: Cenacle Virtue Of Sacrifice
Tuesday
First Week Of Lent

1. Original Constitution of the Missionary Servants of the Most Holy Trinity (1928)-Art. 6-MF 14295.
2. Retreat Conference to Early Followers-Feb. 18, 1917-MF 10784.
3. Letter to Bishop Toolen-Jan. 8, 1931-MF 1668.

An apostolic life means progress in the virtue of self-sacrifice, and, that the Missionary Servants may ever put Jesus and His Church first, they must free themselves of every species of self-interest; hence, they shall always be mindful that “we the living are constantly being handed over to death for Jesus sake, that the life also of Jesus may be made manifest in our mortal flesh.”(2 Cor. 4:11) To aid and sustain them in this therefore:

- (a) They shall cherish in their prayer and labor the agonizing Christ of Gethsemane and Calvary.
- (b) They shall strive to develop a spirit that is derived from the Cross and that is suggestive of Gethsemane and Calvary.
- (c) They shall pray to the Holy Spirit for His Gifts and Fruits, especially for Wisdom and Fortitude.(1).

The Cenacle calls for a spirit of sacrifice. You should be known as men and women of sacrifice. In other words, you Ought to have that virtue down so fine that not a murmur of complaint should come from you no matter what would happen-That desire for redress, determined that you be treated with consideration (should be totally absent). The poorer you are in spirit the more of the Kingdom of Heaven you are going to possess. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”(Mt. 5:3) Give up all things for the love of Christ. It is so hard. It requires prayer. Prayer will set it for you, the spirit of the Kingdom of Heaven you are going to possess. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”(Mt. 5:3) Give up all things for the love of Christ. It is so hard. It requires prayer. Prayer will set it for you, the spirit(2)
Consider missionary effort in hard and difficult places-either foreign or home. Suppose the missionaries had not trusted in God and sacrificed themselves? The most glorious chapters of religious communities are the chapters made by missionaries who went to places where there was seemingly no hope. The Missionary Servants will gladly go forth into the territory in which the spiritual needs of the people cannot be attended because of the lack of priests or the lack of funds to support them.(3)

The Religious Life And Holy Poverty
Wednesday
First Week Of Lent

Letter to Bro. Augustine (Philips) M.S.SS.T.-April 24, 1925-MF 892.

The religious life is the highest manifestation of the triumph of Christianity. Not only does it stand for what is in the heart of everyone who loves God and who individually is practicing perfection, but it joins such good hearts and good will in a unison of praise, adoration and thanksgiving to God. It offers particular encouragement and helps to those who might falter and lapse if left to themselves. It directs good impulses that otherwise, in many cases, would certainly be lost, and it gives opportunity for the practice of particular virtues.

Surely, this is the little flock which our Lord cherished in His Heart when He said, "Fear not, little flock, for it hath pleased your Father to give you a kingdom." (Lk. 12:32)

It can be readily seen, then, that those who favor this way of living, those who encourage others to live it and above all, those who live in it must be very pleasing to the Sacred Heart of Jesus. "Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 132:1)

It is then a very meritorious act and at the same time a very perfect act of divine and fraternal charity, and one most assuredly pleasing to God, to make the religious life as attractive as possible to others, to show forth in every way, as the prophet David said, how good and beautiful it is. It can be further seen how pleasing it is to God to do what is in one's power to safeguard the religious life and to help towards its preservation and perfection.

How then may we do this great work of championing and spreading the edification of the religious life? This question is well answered in the reply: love evangelical poverty. Holy Poverty, after charity and obedience, is the greatest mainstay of the religious life. "As having nothing and possessing all things." (2 Cor. 6:10)

Aspire to this virtue and pray that it may be your blessed grace; pray that this holy vow may cause you more and more to live and sojourn here after the example of our Saviour, Who came into this world poor in earthly things and Who died naked on the Cross; Who said of Himself that the foxes had their dens, and the birds of the air their nests, but the Son of Man had not whereon to lay His Head. (cf. Lk. 9:58)

Cherish an affection for the condition that takes from you whatever will draw your affections from God. Strive and pray to obtain a great spirit of detachment. Carry out exactly all those prescriptions concerning Holy Poverty.

Holy Poverty
Thursday
First Week Of Lent

1. Letter to Sr. M. Baptista (Croke), M.S.B.T.-Feb. 9, 1925-MF 6213.
2. Original S.T. Constitution (1928)-Art. 105,122-MF 14304 8 14306.
3. Letter to Bro. Augustine (Philips), M.S.SS.T.-April 25, 1925-MF 893.

Be anxious to consecrate yourselves and to renew your consecration to holy Poverty. This virtue is indeed a special grace, one that makes our life quite conformable to that of our Divine Lord. Evangelical poverty is a virtue lived out by our Divine Lord and His Blessed Mother and highly extolled by the Scriptures. If we would perfect ourselves in this virtue we must do more than merely admire; we must live it out. That is, we must practice the acts of virtue. We must give honor and glory to our Blessed Saviour in the conditions of holy poverty in which He lived, that we may greatly respect a virtue the Church holds dear, and that we ourselves may acquire evangelical perfection in it.(1)

The perfection of holy poverty lies in this: to endure the need of earthly things, to glorify Jesus in His Poverty, "That being rich He became poor for your sake; that through His poverty you might be rich."(2 Cor. 8:9) Perfection of evangelical poverty consists in having no attachment to anything earthly and using what we are forced to have only for the honor and glory of God. He who would be free with the freedom of the sons of God, let him aspire to such poverty. (Art. 105)(2)

The entire renunciation of everything not strictly required, is a most effective means to conquer our passions and to tend to perfection, and to keep us in the love of God and maintain fraternal charity. Perfect common life is a great help to maintain these blessings; therefore, religiously and constantly it shall be observed.(Art.122)(2)

Finally, not only should Holy Poverty be cherished and practiced but above all, there should be in the Cenacle frequent and ardent prayers that the Divine Son of God, so beautiful in His life and Oh, so divinely beautiful in His relations with the poor and in living their life, may give us a perfection in this virtue so dear to Him, the practice of which will make us so Christ-like.

May His Immaculate Virgin Mother who imitated Him in this, pray for us that in this virtue we may give great glory to God, edification to the Church, and help to the poor, particularly the poor sick. May our Saviour, lying on His poor, hard bed of the Cross. establish us and those who come after us more and more in Holy Poverty, and may it be our grace to edify all those who approach our Cenacle doors with the love and desire to practice it also.(3)

The Cross
Friday
First Week Of Lent

Article-THE HOLY GHOST Magazine-Nov. 1923-MF 831-32.

The Cross is a sign that provokes us to love, to worship, to gratitude, to thanksgiving, to service. But for the mysteries of that Cross our destiny would be too hideous to think about. The Cross is our hope, our joy, our peace and consolation. It is a blessed pledge of a happy future, a happy eternity. We cannot look upon that Cross without knowing that thereupon was paid the price of our soul's salvation.

We cannot look upon that Cross without adoring the Precious Blood of Jesus, for it is the Blood shed upon the Cross that ransomed our souls, that paid the price of our deliverance from an eternity of sin, of death, of hell, and made us to be free men and women of God. In the Cross there is power, in the Cross there is help, in the Cross there is blessing, in the Cross there is deliverance, in the Cross there is a pledge of the favor of Him Who one day with His Cross is coming in glory.

The greatest achievement of zeal and human progress is to spread a knowledge of this Cross, to effect that the Cross will be loved and used. The Church is ever using it. It enters into her ceremonies, it begins and closes her holy offices. We are taught to begin and end our every action with it.

When we would wish with the best will, when we would love with the sincerest love, we use the Cross in benediction and show our faith and hope by using it in blessing. Utilized with faith and love there is a power in the Cross over the elements and material things, to protect us from scourge, famine, plague and deadly spirits.

We should use the Cross to bless our minds when they lag in study. We should use it in our heart when it is restless, disturbed and tempted. It should be worked into our food. It should begin and end and companion our conversation and activities so that all things will be done in the Name of the Father and of the Son and of the Holy Spirit; and in adoration, praise and thanksgiving to Him Who was wounded for our iniquities, Who was bruised for our sins, Whose feet and hands were dug and Whose bones for us were numbered on that Cross.

Greater and more wonderful is the act of the one who traces this Cross upon a little child and teaches its use than of one who takes a kingdom with many battles, for in one instance the conqueror had a triumph that will last but a few days; in the other there has been a victory of faith that will be celebrated for all eternity, with the exalted Cross of Jesus in Paradise.

Our Mother Of Sorrows
Saturday
First Week Of Lent

Retreat Conference to Pioneer Cenacle Members-July 9, 1916-MF 8385-87.

“O all ye that pass by the way attend, and see if there be any sorrow like to my sorrow.”(Lam. 1:12)
The streets of Jerusalem were clogged, crowded with a frenzied, tumultuous mob. Blood-crazed men rushed from corner to corner. Women appeared at the windows and from alleys. A crowd of shrieking children followed a broken procession that slowly wound its way through the narrow streets of the city. At the head of the procession, a few gladiators of Rome-bloody men, great stalwart fellows whose business it was to slay, who were bred to the art of slaughter; some of the high priests of the Jewish nation, with their scribes-scheming, resourceful, shrewd, unrelenting men, unprincipled; and the figure of a Man laden with transverse boards, a heavy cross.

Evidently He was very unpopular, a man against whom the crowd had turned. They struck Him, they spat at Him, they reviled Him, they cursed Him, losing no opportunity. Either He had outraged them very much, had done something to anger them or the crowd was trying to find favor with His enemies. In any case He was the object of their derision. He seemed to have no friends. A lone man with His whole sorrow.

But at the turn of the road He was brought face to face with a woman-His own Mother, and one or two maidens. That is a sad thing for any mother, to see her son being hurried to trial, to know that her son has fallen into the mesh of the law. It is a great grief to a mother to know that her son is to be punished, to know that he is to be led to execution, to be killed before her very gaze, to see him die in slow torments, with no way to assuage his pain. Her own Son, the Son of her sorrows, the Son of Her travail, the Son of her young motherhood, the Boy she brought up-to know that He was to hang on an infamous gibbet. Oh, this is nothing but sorrow heaped upon sorrow.

What were her thoughts as she gazed upon that countenance, the face of her Christ? He had been so beautiful, so lovely, the loveliest of the sons of men, the All-Beautiful, comely and fair. There was none like unto Him. And now see Him: bruised, beaten, transformed, no comeliness about Him; treated as a murderer, a leper, as an outcast, as no man. Her own Son! What had He done? Oh, after it had all been summed up, all they could say was that, “He hath done all things well.”(Mk. 7:37) No man from the beginning of the world did the things that Jesus did. There was no cause in Him. He had done no evil-none could be found in Him. She knew He was innocent, treated unjustly.

My dear children, it is your grace to console the afflicted heart of the Mother of Jesus. It must be a silent sympathy. It must be the sympathy of prayerful, adoring hearts.

Interior Mortification
Monday
Second Week Of Lent

Letter Conference to Missionary Servants-March 12, 1925-MF 6230.

We are now in the second week of the holy season of Lent. It would be well for us to recall frequently the meaning of the spirit of these days of penance. Let us recognize first of all that we are sinners, that in some ways we have unfortunately offended God, that we have not corresponded with His holy grace, that we have not been zealous to ever seek His pleasure and to work for His greater honor and glory. Let us fear lest in something we have given disedification; and if happily we did not cause another to sin, at least through tepidity or some other unworthy condition we did not help them to the greater good and better way.

We are therefore subjects for penance; penance we must do. The Church with all her power cannot dispense us from this divine precept. She may change our penance or commute it but free us from the obligation she cannot. Some have been excused from the Lenten rigor of fast and abstinence, but to these, in fact to all we call attention to the great value of interior mortification. Interior mortification is a very high and very meritorious degree of penance. In fact, unless there be mortification of the spirit we will do angry violence against our body in vain.

How then may we practice such mortification? First of all by recognizing the fact that we are sinners, that we have much need to cry to God for mercy and forgiveness. There is that real world within us of our likes and dislikes. Here we have untold opportunities of practicing interior mortifications, striving to obtain liberty of spirit. There are those natural repugnances which we find at times, in the execution of duty.

Prayerfully we should struggle to rise above these. There are misunderstandings to be suffered, annoyances to be borne, the plaint and cry of murmur to stifle, the act of impatience to crush. Above all, this is a particular time for us whose devotion it is to unite ourselves to the Mental Sorrows of Jesus to adore Him especially in His hidden and agonized life and mind.

Let us pray for one another that we persevere and become perfect in the way of interior mortification, that our life be indeed hidden in Christ. We have so many reasons of thanksgiving, of praise, of love and adoration and reparation to urge us to generosity in these practices. May our thorn-crowned, crucified Saviour gaze upon us with His eyes of love and suffering. May the Mother of Sorrows obtain for us this grace to unite ourselves to the agonized Heart of her Divine Son and her compassionate heart. May St. Joseph aid us who so led in this way of interior mortification and who sanctified himself to such a high degree by interior suffering.

Practice: Interior Mortification
Tuesday
Second Week Of Lent

1. Conference written to Pioneer Cenacle Members-Undated-MF 3330-32.
2. Letter to Sr. Michael (Shelvy)-M.S.B.T.-Undated-MF 3631.

We walk in the way of self denial urged on to an angry self violence against ourselves as our Holy Mother the Church reaches out to us the wonderful grace of forty days companioning our Blessed Lord in the desert. It is a call of love, of God's love for our soul; a call to a soul that He wishes to cleanse and fit for more and more love, more and more grace. (Mortification) is an essential process in the soul's welfare upon which even salvation depends. Knowing all this, how exasperatingly angry we should be with our meaner self; with offensive, stupid carnal nature when it attempts to deafen this cry, even to stifle it. What an obstruction we can become to our own best interests! What a contradiction we are to ourselves! How often and how terribly do we feel the war in our members of which St. Paul speaks: "For the flesh lusts against the spirit, and the spirit against the flesh; for these are opposed to each other, so that you do not what you would." (Gal. 5:17) This is because the hidden and inner purpose, the very heart and essence of our Saviour's life-that is, to suffer -is either hidden from us or we have made it obscure by unworthy self interests or undisciplined self love.

We are the children of sorrow, a birthright that cannot possibly be lost to a single child born into this world. This, the truly wise, will never forget. This knowledge will prove, in every circumstance of their lives, a saving truth. It will temper their joys lest pleasure run riot; it will soften their grief and lift them from despair into a hope that a merciful God will pity and forgive human frailty. Above all it will dispose timid, shrinking, pain fearing and pain hating nature to submit to the harshest of all our Lord's teachings: "Do penance," (Mt. 4:17) it will make itself manifest in "fruit befitting repentance." (Mt. 3:8)

This fruit is of a twofold nature: first, the turning of all our affections from sin to God by a change of heart and mind; secondly, we must make satisfaction to the divine Justice for the injury and affront that our sins have offered Him. This we do by voluntary mortification of the flesh, by other penitential exercises, mental mortifications, resignation to God's holy Will in all the events of life, patience in all kinds of suffering from within and without from ourselves and from others. This is really doing penance for our sins.(1)

There are many things that you can do. Give yourself over more generously to your practice. Strive to watch yourself closer for the correction of your daily faults always remembering that an act of mortification of the will is more meritorious to God than a physical mortification and more efficacious in the way of perfection. Watch over yourself for the correction of your predominant fault. Remove your worry from yourself, your lack of devotion and think of the sorrows of the Church. Our Divine Lord does not suffer now but His Church does. Deplore the condition of society, the temptations set before children, the almost universal disregard of our blessed Lord and His holy word.(2)

The Virtue Of Obedience
Wednesday
Second Week Of Lent

Conference to Missionary Servants-Dec. 1919-MF 8430-31.

Obedience is one of the greatest of the virtues. It is the regal virtue, the virtue of triumph. "An obedient man," says the Holy Spirit, "shall speak of victory." (Prov. 21:28) Triumph, success, are its logical, unfailing result and inevitable consequence just as surely as confusion, defeat and disaster are the infallible effects of disobedience. Our Lord's supreme triumph is attributed to obedience: "He humbled himself, becoming obedient unto death, even to the death of the cross." (Phil. 2:8)

He was obedient for us even to death, the death of the Cross, wherefore God has exalted Him and given Him a Name that is above every name, the Name of Jesus; or as St. Paul speaks it to the Philippians: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: That in the name of Jesus every knee should bow." (Phil. 2:5-10)

To do God's holy will, to please Him more and more, to ever advance in His holy love, these surely are the spiritual aspirations, thank God, of all the children of the Cenacle, these are the hungry and burning desires of my dear children. May the spirit of God inflame these spiritual ardors more and more and through holy obedience in the hearts of my dear children this will be safely and certainly realized.

Religious obedience is the docility and obedience we show our superiors for God's sake, to obey Him who for the love of us became obedient to death, to the death of the Cross. What an exaltation, what a glory there is in an act of obedience! How divine it makes us! It is the source of untold merit. I pray God that this blessing may flourish among us, and that in it we may imitate one another with holy emulation.

May it please God that it be a distinguishing mark of the Cenacle. Our Blessed Mother gives us a perfect example of obedience; St. Joseph also. In this they were taught by the obedience of Him Who went down to Nazareth and was subject to them. (cf. Lk. 2:51) Let us earnestly pray Jesus, Mary and Joseph to obtain for us this grace.

The Means Of Perfecting Ourselves In The Virtue Of Obedience
Thursday
Second Week Of Lent

Original S.T. Constitution (1928)-Art.126, 127-MF 14306-07.

Perfect obedience considers only God, because of whom one obeys. It shall be humble and of the heart, simple and entire, and so prompt that it shall leave a letter unfinished at the word of command and consider the bell as the voice of Christ. It shall be constant and strong in everything, even in those things difficult to nature and against one's own will and limited judgment.(Art. 126)

Aspirants to perfection in the virtue of obedience will find these means very effective:

- (a) Meditation on Jesus teaching submission. He was obedient to all, to His own Mother, the Blessed Virgin Mary; to St. Joseph and to all in civil authority, whether they were good or evil. Let Missionary Servants, then, obey cheerfully each and every one placed over them and behold God in their superior.
- (b) Consideration of the blessed fruits of perfect obedience. This will inspire Missionary Servants to make every sacrifice to secure this treasure. They will so order their lives that every action will come under the yoke of holy obedience, for they will see it is easier and safer to obey than to rule, since one who obeys God does no wrong and has nothing to fear. Wisely, therefore, will they fear to do their own will. They will obey the Constitutions faithfully and guard themselves against neglect or fault, lest they deprive themselves of greater merit.
- (c) To acquire perfection in the virtue of obedience it will help Missionary Servants to recall to mind the injunction of the Apostle: "Be ye subject to every human creature for God's sake"(1 Peter 2:13), and thus subject themselves to the divine majesty. They shall do this for the love of Him who obeyed even His persecutors. They shall recognize all those who have authority to give an order. They shall cherish the thought that it is a privilege and a grace to obey.
- (d) Missionary Servants shall commit obedience to the safe keeping of humility, for humility is the custodian of obedience. "Nothing is hard to the meek and the humble."(St. Leo) They shall look upon themselves as the servants of all. If they do this, they will delight heaven and God will exalt them. "Every one that exalteth himself, shall be humbled; and he that humbleth himself shall be exalted."(Lk. 14:11) Therefore, Missionary Servants should abhor and should banish from their minds any pretext that might prevent the union of their wills with the will and command of a Custodian. They shall, therefore, be as clay in the hands of their Custodians joyfully obeying in simplicity of mind and generosity of effort. This obedience should be shown even to the subordinate officers of the Missionary Cenacle.(Art. 127)

A Love Of The Cross
Friday
Second Week Of Lent

Article-THE HOLY GHOST Magazine-Nov. 1923-MF 830-33.

"We adore Thee, O Christ, and we bless Thee, because by Thy holy Cross Thou hast redeemed the world." Oh Jesus, on Thy Cross Thou art most adorable! Oh you lovers of the Cross, you men and women who are trained in the school of the crucified Jesus, behold those outstretched arms, those pierced feet. Study the gaping wound in His side. Contemplate the inclined thorn-crowned head. See the victim of sin's malice and the price paid for the salvation of our souls. Impulsively, lovingly, penitently, adoringly we cry out: "We adore Thee, O Christ and we bless Thee, because by Thy holy Cross Thou hast redeemed the world!"

How we should love the Cross! How we should live for it! Yes, how we should die for it! Cruel ingrates will we be if we ever forget that the Cross of Jesus was the instrument of the redemption of the world. Realize and pray that in part, at least, you may appreciate the privilege and grace given us of exalting this Cross.

There is another lesson that this Cross will teach, but only the favored few will learn it. Some will gaze upon this Cross as they gazed upon it of old; "All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head." (Ps. 21:8) Others will gaze upon it with love and holy desire. These will enter deeply into its holy mysteries and that which to Jew and Gentile may be but a stumbling block and rock of scandal, to these it will be "The mystery which hath been hidden from ages and generations but now is manifested to his saints." (Col. 1:26) (My dear children,) may it be your grace to be numbered among that chosen few.

May it be your supreme happiness to say with that great lover of the Cross, St. Paul, "For I judged not myself to know anything among you, but Jesus Christ, and him crucified." (1 Cor. 2:2) If you would become world conquerors for Christ, if you would enter into a large share of His glorious immortality, then you must learn from the Cross: "If we suffer, we shall also reign with him." (2 Tim. 2:12) When you attain this perfection your refreshed soul will confound the haters of the Cross; you will comfort and strengthen the less favored in the school of Jesus in your cry of holy joy, "But we glory also in tribulations." (Rom. 5:3)

"Stabat mater juxta crucem." It is our grace of graces to stand with her; the little group of His faithful followers has passed away, the Mother of Sorrows remains. It is our day, it is our opportunity, it is our transcending grace (to stand) with her on the Calvary of our generation; in the midst of its indifference and contempt of her Son, with her to stand by the Cross of Jesus, and to exalt above the turbulence of impiety that Cross of her Divine son, the conqueror of sin, of death, and of hell.

Fidelity To Grace
Saturday
Second Week Of Lent

Letter Conference to Pioneer Cenacle Members-Jan.. 21, 1913-MF 3683-88

Seeing the good accomplished by you during the past year, it is a matter of constant anxiety with me lest the demon, enraged because of the souls you are saving, tempt any to (lessen their efforts) in a work they have begun for God, a work to which they were attracted by the Holy Spirit, and that thus the cause of Christ would be hurt. He leaves His interests to us. He commits His cause to our keeping, and after His grace and Providence, it is to prosper and bring forth fruit through us, for we are His instruments. May God grant, then, that no soul be lost through our sloth and indifference.

It is evident that the Holy Spirit has favored and blessed you very much in calling you to a work so dear to the Holy Trinity. Why you have been favored above so many who might have returned much more to the Holy Spirit than you, is a mystery of God's love that only Infinite wisdom can solve; but this much we do know, that God will demand much of us for this grace of graces. He has placed souls in your power. Jesus commits His interests to you, and the Holy Spirit Himself pleads with you.

We cannot hope to do anything for God except by His grace. It should be our daily hunger to try to obtain more and more of this grace. Now, how can we obtain more and more of the free bounty of God's? Firstly, by cooperating with the graces that He so plentifully bestows upon us. Secondly, by perseveringly thanking the Holy Spirit for His ceaseless shower of benedictions, and asking Him for more; thirdly, by following His inspirations and being vigilantly on the watch for His impulses. Sometimes He speaks to us through others, through nature, through adversity, through a book, a good companion. Every attraction that would lead us to the Sacraments, every impulse that would cause us to wound our self-love or foolish pride manifests clearly the Holy Spirit in our soul.

We should often make formal acts of adoration to the Holy Spirit by some reverence, some word acknowledging Him. There should be frequent prayer to Him, even though it be but aspirations. We have the custom of beginning all our letters with the invocation for His grace, "May the grace and peace of the Holy Spirit be with us forever." This is a truly beautiful and devotional practice, to greet and present one another in the grace and peace of the Holy Spirit.

We can offer our day to the Holy Spirit, and when on a missionary visit we can pray to Him that a rebellious subject may be tamed and led by us and that we may get the light to make the proper answers. May the Spirit of God bless and enlighten you.

The Necessity Of Penance
Monday
Third Week Of Lent

Conference to Missionary Cenacle Apostolate-March 1928-MF 10711

“Spare, O Lord, spare Thy people, and be not angry with them forever.”

To our Holy Mother the Church this season is one of great importance. It is the penitential season. The Christian is to conserve grace now through these penitential days to tide over the difficulties, the contradictions and the struggles of the Christian life throughout the year.

There are lessons during the holy season that are not pleasant. It is humiliating and it goes to the very marrow of the bone. In her liturgy during the Lenten season the Church tells us some very salutary truths. She does not spare us, because she is a tender mother. And she cautions her priests that they be honest with her people and truthful, for she has learned a secret from her Divine Founder, a terrible secret, a secret of penance.

She learned from Jesus Christ the truth that the world hates, and because the Church holds to this truth the world is very unpleasant. The world has never accepted that lesson of penance, the world never will; and this really, my dear children, is the reason, practically the entire reason, of the opposition of the world to Christ and His Church. The Church knows the doctrine of penance is unpleasant, the priests know it is unpleasant, but what are we to do?

Our meek and gentle Saviour says this and He holds it at our conscience: “Unless you shall do penance, you shall all likewise perish.” (Lk. 13:3) Therefore for two thousand years in the Church we have heard the swish and whirl of the penitential lash. We have seen generations of men and women macerating themselves with terrible fasts, clothing themselves with haircloth; in fact, that they might crucify the disorderly in them, even cutting themselves to the very bone.

The Lord speaks of a straight and narrow way to the Kingdom of Heaven, and no matter where we look, on all sides, we see a cross. This is the holy office now commissioned to us priests. O, you priest of God, you stand between the porch and the tabernacle and cry out, “Spare, O Lord, spare Thy people!” (cf. Joel 2:17) Because I am a priest I must remind you now of sad truths. Why?

Because a consideration of these truths will save you.

The Church says to us pleadingly, pointedly, “I exhort you that you make not vain the grace that you have received.” Just study how the Church treats us. During the holy season of Lent she hands us the unleavened crusts; she speaks of sorrows and woes to our untempered passions; and even if, because of bodily infirmity and incapacity, we seek exemption or exception (from the fast) if she mitigates, she says, “I cannot absolve you, I cannot dispense you from the obligation of penance.”

My dear children, remember we are sinners and we are the children of sinners and in sin did our mothers beget us. Through sin death came into this world, through sin all those horrible, miserable consequences afflict the soul, the spirit of man, and we are healed only through a salutary penance.

Practice: Precious Blood
Tuesday
Third Week Of Lent

Article-THE HOLY GHOST Magazine-July 1923-pp.7-13-MF 11687 11689.

It was part of the eternal idea that one of the Divine Persons should assume a created nature. The Second Person did so. The Precious Blood became the ransom for sin. The Precious Blood had to conquer back to God His rebellious empire. The Precious Blood is inseparable from the life of God. It is the Blood of the Creator, the Agency of redemption, the Power of sanctification. Everything in His human substance was so exalted by its union with His Divine Person as to be adorable. Yet it was only His Blood which was to redeem the world; and it was only His Blood as shed which was to do so, and it was only His Blood shed in death which could be the price of our redemption. The Blood shed at any other time was adorable, for example, the blood in Gethsemane. But it was the Blood shed upon the cross or at least the Blood shed in the process of dying, which was the ransom of our sins. Should we not weep tears of blood to think of our own indifference and the indifference of men to that most dear Blood which calls to us always, and everywhere? It is of all necessities our greatest and without it there would be for us neither life nor salvation. Yet mystery of mysteries, it is not ours by right. Were Heaven to be filled with saints in endless millions and their holiness allowed to merit, not in millions of ages would their united merits have earned for us one drop of the Precious Blood.

The Precious Blood would be universal. All God's communications would be in terms of the Precious Blood, the creature with the Creator and all God's communications with His creatures, all creation was to be blest in it. It was to be a life stream that would refresh and delight weary souls. It was to be the energizing source that would produce sanctity and make the church fertile in angelic vocations.

What an endearing conception the Precious Blood gives us of the compassion and love the Eternal Father had for us! What would become of the poor but for the Precious Blood? But for it, sin would work earth into hell. Men would become devils. Everything that makes life tolerable, which counteracts any evil, which softens any harshness, which sweetens any bitterness, which causes the machinery of society to work smoothly, and which consoles any sadness, is simply due to the Precious Blood.

Our Lord shed His Precious Blood for us in all kinds of places and in all kinds of ways. He continued shedding even after His death, so restless was His love, until the last drop had been shed for us, and in this may we measure the love of the Sacred Heart for us.

Sanctifying Grace
Wednesday
Third Week Of Lent

Letter Conference to Pioneer Cenacle Members-Jan. 21, 1913-MF 3683-87.

A grace is a wonderful revelation of God to man, a gift that transcends all human measurements so precious that it cannot be computed by human standards or balances. How many graces has not God given our (priests, Brothers and Sisters) and Associates through the work of their apostolates! First of all, is it not a grace of graces to be called to cooperate with Jesus in the saving of souls! The divinest of all divine works is to save a soul, and by some mysterious manifestation of God's love and favor. (You) have been called to do this. I humble myself to the very earth before God many times a day because of his goodness to you all, humbly begging of Him never to turn away from us because of our miseries and unworthiness.

It is a constant source of dread to me lest one of those called to the glory of an Apostle's labor and an Apostle's reward should, by any act or by failing to cooperate with grace, render oneself unfit for further graces of God. To be used by God in the redemptive work of His Divine Son is of all graces the sublimest. What a loss, what a pity, should any, by want of appreciation and cooperation, lose it!

Grace is a supernatural gift, something given to us by God to enable us to reach our supernatural end. Sanctifying grace, looking at it closely, is a spiritual supernatural quality conferred on our souls, to which it adheres like a radiant light, making it beautiful, brilliant, supernaturally spiritual, like unto God and pleasing in His sight. Sanctifying grace does not consist in the fact that God is well pleased with a soul, or that a soul is in favor with Him, but it is an actual quality residing in our soul which makes us pleasing to God.

This quality does not naturally belong to the soul, but is superadded and it can be removed without (the soul) ceasing to exist in the natural order. Finally, according to the theologians, it exists in the soul not as a power which can be used, like faith and charity, but as the principle and foundation of all supernatural power. It is not immediately attached to the understanding and will, but to the substance of the soul. Its higher spirituality raises the soul to a supernatural condition and existence, ennoble it fundamentally and makes it like its God.

Without being active in itself, (grace) is the principal and permanent basis of all supernatural activity. Therefore, it is always described in Scripture as something permanent and abiding in us... something which raises and sanctifies us, not only in our actions, but in the very depths of our soul and being. It is evident that the Holy Spirit has favored and blessed you very much in calling you to a work so dear to the Holy Trinity. Why you have been favored above so many who might have returned much more to the Holy Spirit than you is a mystery of God's love that only Infinite Wisdom can solve. This much we do know, that God will demand of us a return for this grace of graces. He has placed souls in your power. Jesus commits His interests to you.

The Effects Of Sanctifying Grace
Thursday
Third Week Of Lent

Letter Conference to Pioneer Cenacle Members-Jan. 21, 1913-MF 3685-86.

The effects of sanctifying grace are three. First, it imparts to us a higher life, a supernatural life, a divine life. Hence Scripture calls the communication of sanctifying grace a new and second birth, a being born again in God. "Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn. 1:13) Also, "For of his own will hath he begotten us by the word of truth" (Jas. 1:18); and, "Being born again not of corruptible seed, but incorruptible, by the word of God." (1 Pet. 1:23)

By our first and physical birth we receive a natural life; by the second and spiritual birth we become Christians and receive a supernatural and divine life. He, therefore, who does not possess sanctifying grace is dead as regards the supernatural. "I know thy works, that thou hast the name of being alive; and thou art dead." (Apoc. 3:1)

The second effect is our adoption as the children of God. The communication of sanctifying grace is a new birth, whereby we are born again of God and become His children. Our affiliation has no mere extrinsic adoption as its principle, but is based upon something actual and physical which is given to us and is in us, and this something is sanctifying grace. It is really in us, and is what constitutes the supernatural image of God in us, and as it were, communicates to us the Divine Blood and the Divine Nature.

This is what St. John says, "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God." (1 Jn. 3:1) And St. Peter says, describing this mystery more forcibly, "By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature." (2 Pet. 1:4)-that is, by sanctifying grace. Following our Lord's example, then, we call God our Father.

The third effect of sanctifying grace follows from the adoption, namely the right of inheritance-"and if sons, heirs also." (Rom. 8:17) But in what does this inheritance consist? Here below it is a share in, and the enjoyment of, all the treasures of the Church, for the preservation, protection and increase of the divine life within us. In the next life, it is the kingdom of heaven. Even as we participate in the Divine nature of the Son of God by our adoption in sanctifying grace, so shall we be possessors with Him of His glory, and shall be rulers with Christ in Heaven. Our Lord Himself promises this: "And I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom." (Lk. 22:29-30) "And the glory which thou hast given me, I have given to them; that they may be one, as we also are one." (Jn. 17: 22)

Humility
Friday
Third Week Of Lent

Conference to Pioneer Cenacle Members-Pentecost, 1918-MF 81113-14.

(A cure for self-complacency are these thoughts of Father Judge spoken in 1918, at a General Meeting in New York City):

You will be pleased to know that our work is receiving at present a very widespread notice, and to tell the truth I do not know whether to feel pleased about it or not. I do not know what effect it is going to have upon us. If it has the effect of making us conceited, then I will feel very badly. There has been such a tremendous change in three years by the grace of God, which is a comfort to all of us. But I do not know what effect it is going to have on us.

Today there are good priests, enlightened men, who are looking upon you as sent by God to remedy conditions that are sadly crying for attention. When you were chased from place to place and told you were of no use, bothering everybody, a nuisance being asked why could you not mind your own business-that was fine. That did not make you conceited. You had lots of bruises, lots of heartaches, then, and your feathers were drooping.

This other kind of thing, I do not know-I do not know what effect it is going to have on you. To tell the honest truth, I think the other was better for you. Remember, if we want God to bless us, we must be humble. You know a society can get proud just as well as an individual, and just as soon as a person gets proud God hasn't any more use for him.

Look at the Pharisee and the Publican in the Gospel. I like that Pharisee, he was a good man to the poor. He was a clean man, and he said neither was he an extortioner -he did not take anything from his neighbor. He was a religious man, but he had one trouble, he was proud. Our Lord contrasted two distinct types there in that Gospel. You could not get a better man than that Pharisee but he was proud, and our Lord put him down. The other man must have been a terror. The Pharisee said some pretty hard things about him. The Publican could not say a good thing about himself. He just said, "O God, be merciful to me a sinner." (St. Lk. 18:13)

Pride is a tremendously ingenious vice. Now if you do anything to attract anybody's attention, feel uneasy about it. You are getting in dangerous waters. And just as soon as you begin to think that people cannot get along without you, just that moment God is beginning to get rid of you. Just at the moment we begin to think we are necessary, God begins to think we are unnecessary. I feel uneasy now, but as I say, when you went around and they were slamming the doors in your face, Oh, that was glorious. God had a lot of use for you.

Now when they say, "Sit down and have a cup of tea." I am afraid. An organization can get proud. We are attracting notice and attention, and nice things are being said about the work. We are human, and we like to hear that. Look out for that kind of business, that exquisite temptation of the devil, that we have got to make an impression.

Fidelity To Grace
Saturday
Third Week Of Lent

1. Conference to Pioneer Cenacle Members-Aug. 4, 1918-MF 8413-17.
2. Conference to Missionary Servants-ca. 1920-MF 8600.

Your grace is an apostolic grace. What does that mean? That means that the Holy Spirit has given you a gift that is given to very few. Think of the hundreds in your parish. They are not thinking about what you are thinking about. If they just save their souls, they are going to be quite content, and they are not all bothered about the souls of others. If they save their own souls they will feel very happy. Now, why are you not like them? The Holy Spirit will explain that. I can not. They call that Divine Preference.

You did not choose this grace. It has been given to you. Some of you have it more than others. Some develop that grace through the spirit of generosity, through the Blessed Sacrament. God, after all, leaves something to us in the way of cooperation. Here is the consequence of that grace: others depend upon you for their salvation! If you develop the graces in you, you almost make yourselves necessary for God's work. In other words if we develop that heart and grace within us, then there are souls that God seems to want to save through us, and only through us.

You know that the cloistered state of perfection is a very prayerful, very contemplative, very hidden way of serving God.(But) your state is not the cloistered state. You must have the spirit of the cloister; you must have the prayerfulness of the cloistered nun and the charity and zeal of (the active state).When you ought to be at some sick bed you are in the sanctuary. You go from God to God when you go on a case. You are going to get far more merit on the Day of Judgment by going out to help someone.

That is your (religious) state. If you develop the graces in you, you almost make yourselves necessary for God's work. In other words, the work of God seems to succeed. If we develop (the apostolic) heart and grace within us, there are souls that God seems to save through us and only through us. Look at your work. It is such a powerfully spiritual work. You use the corporal works of mercy as a help to the spiritual works of mercy. This is what you have in mind first-the spiritual help of others.(1)

You have been told to develop yourselves in the theological virtues of Faith, Hope and Charity.

You have been told and retold to develop a prayerful and humble spirit, to correct your faults and to advance in some particular virtue. In other words, you are given a Practice. We can say this is the work of your sanctification but the fact of the matter reduces itself to this-that grace in you may not be made void, that you may say with the Apostle, St. Paul, just as courageously and just as honestly: "His grace in me hath not been void."(1 Cor. 15:10)(2)

Concern For Children
Monday
Fourth Week Of Lent

Conference to Missionary Cenacle Apostolate-March 1928-MF 10713-17.

When the agencies of evil are so active as they are today, when there is such widespread scandal, when there is such an appalling damage done to the faith and morals of the little ones, how busy the real friends of our dear Lord should be!

Looking back over the years to when I was a younger priest I can almost checkerboard the progress of this terrible state of affairs that is today alarming the hearts of all who are good and thoughtful. In the early years of my priesthood we would be grieved and somewhat surprised at the spiritual derelicts, but these were generally mature people. Those we found drifting around on the ocean of indifference would be men or women along in years: but who are our spiritual derelicts today? Youth. Think of the condition of our boys and girls today.

I say that the boys and girls today are very defenseless. Personally, I cannot blame the ordinary boys and girls for going wrong. Temptations are terrible on all sides. They are tempted everywhere and in so many instances the defense of the child, the home life, has collapsed, so that these poor little things are working out in some way the problem of their salvation, their own protections.

On all sides we see mass production of iniquity. The agencies of evil are working with frenzy and everywhere there seems to be a conspiracy to destroy the child, to stamp all thought and love of Jesus Christ out of its heart. Now what are we going to do about this thing? We cannot be indifferent. We would be heartless if we were indifferent to the condition of children. The hope of the flock is the child, the hope of the future, the hope of the church. That unkempt child, dirty-faced child, unlovely child that you see on the streets is the hope of Catholicity.

Remember, I am trying to place a trouble before you. Where is the hope to come from? It is to come from you, to come from an enlightened laity, a laity enforced with a missionary spirit, enforced with a Catholic spirit. Think of those whom you could bring under your influence, if you wish to. Think of the attractive power of a good woman, a wise woman. It is tremendous. We know that from the Church, we know that from the state. Now in the hearts of our people there are great impulses for good. All they crave is leadership. (Think what will happen) if we can coordinate those good influences! Scripture says, "Woe to him that is alone." (Eccles.4:10) The lone man or woman gets nowhere today. This is a cooperative age. This is an age of mass production and why should we not have mass production of good?

What a cause for sorrow when we see these families of today, these poor, neglected little things today who are so ill-conditioned because the family is drifting away from them. We have got to get their children. We have got to get the family and if we can train it back again, see if we can piece together again the old-fashioned Christian family.

Practice: Kindness
Tuesday
Fourth Week Of Lent

1. Letter to Sr. M. Baptista Croke on bouncing train from Baltimore-Oct. 19, 1914-MF 319- 23.
2. Letter Sr. M. Baptista (Croke)-from Waterbury, CT, 1915-MF 385-390.
3. Conference to Missionary Servants-undated-MF 8638-39

I am so anxious that you have an invincible kindness and charity and fail not against the advice I have given you. I wished to say more but my abrupt departure from Baltimore did not permit. Here are a few suggestions. Do not show by any exterior word or act that you are disturbed or displeased with another. This advice is most important as disregarding it may wound souls and hurt God's work. If sweet charity reign in the house it will be Paradise no matter what the poverty may be. Watch yourself closely and keep an account of your failings. This will help in the work of self examination and help by correction to perfection. Show all the highest esteem as I wish you to live together as dear sisters (and brothers). Let it be your grace to give all the example of benignity, longanimity, patience, meekness, charity and every Fruit of the Holy Spirit. Let all see the Fruit of the Holy Spirit concrete in you. May your bearing, your composure be the pattern for all. Be on your guard lest you show the least want of respect for another no matter what (his or) her fault may be. Jesus called Judas, "Friend." He treated him courteously before the disciples so that it was impossible for them to discover who the traitor was. I cannot warn you too much on this matter. Be faithful to this practice of kindly, gentle patience and esteem for all. Never laugh at another's mistakes as this would be a sin of pride. What excellence have we that we should make light of another?

Be patient. Examine yourself frequently to see if you are succeeding. Let the Holy Spirit be seen in you. Be on your guard lest you show a want of esteem for others. Never let the house find you divided. Look out for your likes and dislikes, otherwise unconsciously you will be unjust.(1) How pleased the Spirit of God must be with you because you have labored together. What a spiritual joy you should experience! What a pledge you have of future beatitude! You who are bound together by the bonds of God's love whose hearts beat in unison for the cause of the Holy Spirit and our Agonized Jesus whom God has associated together as Servants should know one another better and should be united by the closest fraternal ties. (2)

What holds us to God? It is love. What a wonderful thing is the Catholic Church-grouping together all people who love under every part of God's heaven, every corner of the earth, different races, different nationalities, people with contradictory interests-all supermanaged and harmonized in the love of God. This is the rule-to do unto another as we want God to do to us. So He tells us that as we treat another, as we deal with another, so He will deal with us. If we want his mercy, we must be merciful to our neighbor. If we want His pity, we must pity our neighbor. If we want His forgiveness, we must forgive one another...(3)

The Family Spirit
Wednesday
Fourth Week Of Lent

Conference to Missionary Servants-May 10, 1924-MF 850-53.

Our Divine Lord has promised to be in a particular way in the midst of those who gather in His Name. (Mt. 18:20) Prayer is a necessity. Prayer for one another is a mark of God's favor upon the Cenacle. Any means or agency that will excite prayer, encourage it and perpetuate it, will be a transcending grace. Such a grace, to my mind, is the family spirit that exists among the Cenacles. How anxious, then, should we be that this good and pleasant dwelling together of brethren in unity persevere, and that it persevere we should give much thought and meditation to this grace, its necessity, and its blessedness.

If... this family spirit continue between the Cenacles, it will be a great comfort to the two bodies. It will fortify all to withstand a great deal of the adverse that must be met with in the service of God and labor for the Church. If this family spirit flourishes amongst us, you will be a blessed, mutual help one to another: you will be conditioned to do much more good.

The family idea is dear to God and to the Church. Never was there in this world such an ideal way of living as lived the early Christians. We have today in the Cenacle an approach to this, a very advanced approach in our present way of living. It would be a pity and reason for great sorrow if this should suffer interference and decay. Think of the mutual strength you may be to one another. Think of what you may do for one another. This may be so large and important a good that indeed, I hope and pray that your affairs will be so conditioned that you must depend upon one another, that you cannot do without one another, that you may realize that you need one another.

My dear Sisters, then, give the (priests and) Brothers the help of your prayers. There are spiritual heights for them to take; there is a conquest over temptation, over themselves that will come largely through your prayers and sisterly charity. I declare that the (priests and) Brothers have a good will towards the Sisters. I know they are always willing to generously help the Sisters.

It is a sacred duty of Custodians to see that this good and pleasant dwelling of brethren in unity continues, and that they effect all in their power that it may go on producing beautiful and lovely fruits. It is likewise the duty of Custodians where there are Brother and Sister Cenacles nearby to make inquiries as to the life of this family spirit, to discover any differences or grievances that would hurt it, to propose that which may help it.

It is true that several abuses may shatter this beautiful relation; in fact, one or two may do this.

However, this will not happen if Custodians do their duty. You are anxious to know my mind on this matter. You know it, but to make it the more positive and to help this holy tradition, I declare that I recognize the value of a family spirit, of a family working in the Church, of a family that with ardor will take these words from our dear Lord's lips: Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."(Mt. 28:19)

Perseverance In Our Vocation
Thursday
Fourth Week Of Lent

Conference to Missionary Servants-May 10, 1924-MF 854-56.

(At a Council of all members of both communities at Holy Trinity, Father Judge spoke on the reasons for persevering in our vocation as Missionary Servants):

You should first of all consider your own soul. There is not one of us but could love our own souls more. There is not one of us who will ever love our own soul too much. If there is anything we neglect, I am afraid in many instances it is our own soul. Think of death. Think, should you be tempted to leave here, where will you die? How will you die? Think of the sins being committed in the world. How many will be lost because they are in the world? How many would be saved from crime and sin and from the loss of their soul, had they but the grace you have of giving themselves to God in religion?

We should likewise cherish a desire to do something to save the souls of others. Suppose someone is tempted to leave. One is not leaving with the thought of saving souls. Unfortunately, the average person in the world scarcely thinks of saving his own soul; does not even say morning prayers.

Think of any one of you going back into the world! What would become of your piety, your zeal? Even under the most favorable advantages (in secular life) how little really could you do for Jesus Christ in comparison to your present advantages.

You can win any victory over yourself, you can ascend to any spiritual height, if you are but fair with yourself and take the ordinary means of prayer and grace. Realize that Jesus Christ is here present in the chapel. Would you succeed? Would you overcome? Would you persevere? Come here and ask the Lord to bless your day and to help you. Do not yield to discouragement. Do not easily give up the struggle against yourself. Do not spontaneously say, "I cannot do this or that," or, "The life of piety or religion is too much for me."

Put yourself and your wishes and struggles before our Lord. Ask the Holy Spirit to enlighten you and give you the gift of fortitude. This is what I mean by being fair with yourself. You may answer, "I cannot pray; I am always distracted," but remember this-if I enter the chapel and kneel down, my presence is an act of faith and I know the Lord is pleased, even though I do it mechanically, because it is a habit of faith and of devotion; providing, of course, I do what I can to check my wandering and foolish thoughts.

I leave you to the Triune God. My meditation this morning was on this matter. I thought of our Lord surrounded by His apostles. They were young men, not any of them were very old. They were young, active, and I think a few of them had rather peculiar dispositions, but see what grace did for them. Then in my picture those apostles disappeared and I saw you around our dear Jesus this morning. I saw Jesus Christ and you around Him. Some of us may be imperfect, in fact very queerly imperfect, but who can tell what grace will do in our hearts.

A Motive For Charity
Friday
Fourth Week Of Lent

Conference to Missionary Cenacle Apostolate-April 13, 1932 MF 8530-31

“Christ also suffered for us, leaving you an example that you should follow his steps.” These words, my dear children are from St. Peter's Epistle (1 Pet. 2:21) and they are really very inspiring and tremendously consoling. He tells us that Christ suffered for us. Is that not thrilling? Christ-think Who Christ is, the Son of God, the Son of Mary, the central figure of humanity-suffered; suffered for you! Is it not personal, is it not overwhelmingly direct? O how that should sink in, and how responsive we should be to that message! Now St. Peter was not content with saying that “he suffered,” but he says, “he suffered for us”.

St. Peter says more; he says, “He left you an example.” Now this example of the Blessed Lord understand, was written in His Blood, and the effect of that example is this, the logic is this-that you walk in His footsteps. O, if people would take (that example) incorporate it into their lives, overnight this world would become a paradise. If anything be wrong, if there is confusion in society, if the social balance is all astray, it is because men either do not know or they forget that Jesus suffered, and He suffered for them. And because they do not know it, because they do not think of it, they care not for any lesson that He gave and they have no heart to follow in His footsteps. O, Jesus is our Teacher and His word to us if we would be His disciples.(is this): “Take up your cross daily and follow Me.”(cf. Lk. 9:23)

How can we follow Him? Is it to such suffering and death (as His)? He compassionates our weakness; we never could follow Him that way. How are we to follow Him, then, if not in that bloody way? You know He is a teacher; you know His lessons and precepts. His school is the Church. How thankful we should be that we have Him for a model today when there are so many contradictory systems, when there are so many strident, clamorous teachers, when there are so many guides who say this is the way.

We have Jesus, but His way is not pleasing to many. It speaks of detachment, and it speaks even of an angry violence to one's disorderly nature. It speaks of retrenchment. The Lord's teaching is not at all in harmony with the excesses and principles of our pleasure-loving age, and here is the difficulty. We naturally like the easier way, we like to follow the lines of least resistance. Penance is a hard word and charity at times is so exacting. O, not so much the love of God because God is so benevolent, infinitely admirable, loving and easy to love. He told us to love our neighbor, and sometimes our neighbor (seems to us) very unlovely. Fraternal charity is hard at times, yet we must love our neighbor as ourselves.

Our Blessed Mother
Saturday
Fourth Week Of Lent

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 813-14.

Let us listen to the generations calling (our Lady) "blessed." The Archangel announces this blessedness. Her own Son, incarnate in her womb, encouraged it and was witness to the declaration that all generations should call her blessed.

Nearly one thousand five hundred years ago St. Cyril, patriarch of Alexandria, gave voice to these confessing generations and as the mouthpiece of billions, cries out concerning the Blessed Virgin, "We bless Thee, the altogether Holy and Mysterious Trinity, Who has brought us together in this temple of the Mother of God! Mary, Mother of God, we bless thee, Venerable Treasure of the whole universe; sceptre of good doctrine; indestructible temple; abode of Him Whom no dwelling can contain; Mother and Virgin. We bless thee, thou who in thy womb, ever pure and virginal, didst contain the immense and the incomprehensible; thou by whom the Holy Trinity is adored and glorified; by whom the precious Cross of the Saviour is exalted and revered; by whom heaven triumphs, the angels rejoice, the devils are expelled, the tempter is vanquished, frail nature raised to heaven, the rational creature, who had adored idols brought to the knowledge of the truth; thou by whom the faithful obtain holy baptism, and are anointed with the oil of gladness; thou by whom all the Churches of the world have been founded, and all the nations brought to penance. What shall I say more? Thou by whom the celestial Light, the only Son of God, enlightens those who, being in darkness, are seated in the shadows of death; by whom the prophets foretold the future, the Apostles announced salvation to the nations; thou by whom kings reign. What man can worthily praise the most praiseworthy Virgin Mary?"

This was spoken by St. Cyril at the Ecumenical Council of Ephesus, A.D. 451. There were there (more than two hundred bishops.) What he said threw this whole august assemblage into a paroxysm of joy, inasmuch as he spoke according to the traditions of all these venerable Fathers. He spoke in the name of the Church of that day and of all Christian generations. The Church, the living witness of God on earth, affirms the truth of her words."Behold from henceforth all generations shall call me blessed."(Lk. 1:48) Her prophecy, therefore, has been realized in time and will be realized in eternity.

Let us praise and thank God for what He has done in her. Let us go confidently to her. Felicitate her and remind this gracious Queen of our needs. Ask her to watch over our earthly pilgrimage. Beseech her to bless our dear ones and to obtain for us those graces that one day will cause us to share with her the happiness of heaven, to be with her as her subjects, and to have for our heavenly and eternal happiness the loving company of her Blessed Jesus.

Actual Grace
Monday
Fifth Week Of Lent

1. Letter Conference to Pioneer Cenacle Members-Jan. 21, 1913-MF 3686-87.
2. Article-S-O-S For the Preservation of the Faith-April 1930-MF 1558.

Actual grace is a passing, supernatural, interior assistance from God which enables us to perform good works helpful to salvation. It is in a passing manner that it assists the powers of the soul and acts on them. In a word, there are two powers to the soul-understanding and will; actual grace is a supernatural illumination of the understanding, and a supernatural incentive to the will, both being moved by it to do something helpful to salvation.

We are not aware of the presence of sanctifying grace within us, but we are aware of actual grace, although we cannot always distinguish it from other impulses. How often do we not feel ourselves, even without our cooperation, and often against our will, attracted toward what is good, and impelled toward it?

That is the influence of actual grace on our souls. "For it is God who worketh in you, both to will and to accomplish, according to his good will." (Phil. 2:13) "Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God." (2 Cor. 3:5)

It is the Holy Spirit to Whom those precious impulses are due. Daily, every hour, He is knocking at our hearts, speaking to us, drawing us and one of the truest ways we may learn of His presence is when He calls our attention to some good work and encourages us to do it. He is most necessary for us, as the Council of Orange tells us: "He is deceived who maintains that he can of his own natural power do any good work which is profitable for eternal life, or that he can think of it or choose it rightly without the light of the Holy Spirit." (II Orange, C. 7)(1)

If we wish an abundance of the grace possessed by the Church we should, first of all, have an appreciation of this blessing. Let us be personal in this matter and ask ourselves what is our thought regarding the grace of God. Is there anything we put ahead of God's grace? Have we any anxiety more burning than to possess it? To keep it -have we any worry or fret to compare? Have we any hunger or hope greater than its increase? If so, we are not right and we certainly are more or less under the influence of the evil spirit. There should be, in proportion as we have been favored above others, a thirst and hunger for God's grace. No miser should be more avaricious for this world's goods than we for supernatural treasures. To have the grace of God should be with us a passion.(2)

Practice: The Passion Of Our Lord
Tuesday
Fifth Week Of Lent

1. Retreat to Sisters-ca. 1905-MF 10566.
2. Early Mission Sermons of Father Judge-MF 3763-66.

“Meditation on the Passion of our Lord Jesus Christ, the Fountain-Head from which came and continually flows every good to us, is that safe and excellent way through which all Christians should ordinarily walk in the practice of virtue and perfection.” To those who would learn to meditate this is the advice of St. Theresa: “Represent to your imagination our Redeemer present to you, near you, in a sensible form. Look at Him devoutly in that state or condition wherein He really was in the mystery of His holy life and Passion on which you desire to meditate. Listen to Him attentively, for Jesus speaks lovingly to the heart of those who wish to converse with Him. He will inspire you with the words and sentiments which He desires from your heart.”(Way of Perfection, C. 14,16)(1)

We all know the meaning of sorrow. Sometimes present sorrow seems intolerable, a burden that cannot be borne. But review the suffering of a lifetime, the heartaches and sickness, the weariness and disgust of many weeks and years. Consider the accumulated sufferings of all your friends. Add to that all the oppressed and unfortunate of all times and ages from the moment our first parents left Paradise to the last cry of anguish from a despairing and broken heart. Sum up the horrors of famine, plague, sickness, crime, bloodshed and the inhumanity of the world's history. Bring it all together and see what man has suffered from the first day even until now. Behold, what an immense ocean of sorrow! Yet, were we to add to this, were we to multiply and pile human sorrow on human sorrow, we would never reach the degree that Jesus suffered. “Attend”, He says, “and see if there be any sorrow like to my sorrow.”(Lam. 1:12).

If all human suffering were to fall on one person, how hopeless he would be! But this is impossible, for our capacity for suffering is limited. Compute and weigh human misery as you will but then, “Attend and see. “ Who is it that asks us to judge between the suffering of all men and His own? Who is it that will have us turn our thoughts from our misery and that of others to His? What is it that He has suffered and why has He suffered?

It is the voice of our Saviour! It is the gentle Son of Mary. It is God Himself. The Lamb of God slain for us tells of His sorrows which are infinite. Let us think for a while on this Divine Sufferer. Let us consider the power and dignity of Him who says: “Attend, and see if there be any sorrow like to my sorrow.”(Lam. 1:12) He who gives us the breath of our nostrils-in Whom all created nature lives and moves and breathes. It is He who pleadingly asks us: “Attend and see...”(2)

The Vocation Of A Missionary Servant
Wednesday
Fifth Week Of Lent

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12416-17.

If I were to be asked what is the chief radiance of your vocation as a Missionary Servant of the Most (Holy or Most) Blessed Trinity, what is its glory, its excellence, I would not say camp work, club work, neighbor work or any branch or kind... I would say that I think these are secondary. I would say this: it is a confession of truth. To be witnesses to any truth is a wonderful thing. Every time we speak a truth we become a teacher. O, but when we teach, when we show forth divine truth, when we traffic in the grace of heaven, that is beyond the wonderful.

What is comparable to the Mystery of the Holy Trinity? What is comparable to the Mystery Of the Incarnation? To the abiding of the Holy Spirit in the Church and in the souls of the faithful? What is comparable to the Mental Sorrows of Jesus?

You are to confess the doctrines first of all in your hearts. You are never going to think anything more wonderful, say anything more wonderful than "I believe in God, the Father Almighty, Creator of heaven and earth. I believe in Jesus Christ. I believe in the Holy Spirit." When you say this all heaven stands at attention. Even the Triune God pays attention. The cry of faith moves the world; that is the thing that moves mountains.

So your first work is in your heart to confess these truths, to minister to these truths. You are servants, are you not? To whom are you servants? You are a servant to God the Father, God the Son, and God the Holy Spirit. You are a servant to the Triune God. It is your first work to busy yourself to console Him, to take care of Him, so far as you can, and this you do in the confession of truth. That is your first work.

The world cannot understand that and many good people cannot understand that and I do not know whether we should worry whether they understand it or not. God understands it. That is why you were created by God as a community. You are to make up for a deficit. You are to make reparation.

Divine Providence
Thursday
Fifth Week Of Lent

- 1 Article-THE HOLY GHOST Magazine-Nov. 1929-MF 1291.
2. Article-THE HOLY GHOST Magazine-Dec. 1929-MF 1359.

One of the most consoling and illuminating doctrines of our Holy Religion is the truth of God's providence overshadowing us. It is at once a compensation and an indisputable pledge of our faith. We are neither the puny victims of some fatalistic power nor the cast-off subjects of an indifferent and loveless Lord. We are the creatures of an infinitely good and wise and powerful Being. He is our Father in heaven, and His Will is that in all our needs we will have recourse to Him. His providential care is ever at our service. He makes but one condition: that in all things we "Seek first the kingdom of God and His justice."(Mt. 6: 33)(1)

To doubt God's promise of providential care, to give in to empty and groundless fears of future evils is sinful and offensive to His fatherly love. "The just cried, and the Lord heard them and delivered them out of all their troubles!"(Ps. 33:18)

God does not ask us to desire suffering or evils, but when they come, He commands submission to His Will which permits afflictions. It is even His Will that we do all that we can do to avoid them, but to practice submission if He sees fit to allow them to happen. The riches of our Faith, then, are found in this: That sufferings and sorrows which God sends us are for our good and salvation. This is why the doctrine of Divine Providence is one of the most consoling truths of Revelation, for it tells us that, excepting sin, nothing will ever happen outside of God's Holy Will.

In the course of events, the sad and calamitous word (Sorrow,) must reach us. If it be personal, then there must be the quick, generous act of resignation, with the heart prayer: "Thy Will be done!" If the sorrow be of others, there must be a prayer for those in distress or suffering, for we know that God permits these harassing events for some good reason known to Himself that He makes use of untoward things to discipline man's will, to make him wise, and to detach his spirit from those things which may endanger his eternal destiny...

It is a wholesome practice to show God that while we may not know the particular lesson He has in mind, nevertheless we are disposed to know what lesson and with His holy grace we wish to put that lesson into practice.

We wish, in other words, to be right with God, that it may please Him to accept our protestations of resignation to His holy will and fidelity to His divine ordinances, so that it may please Divine Providence. May it not be found necessary to visit us with those sorrows that are apportioned to the obdurate in order that they may correct their ways. Do not the Holy Scriptures tell us that through many tribulations, we enter the kingdom of God? Does not the Holy Spirit Himself reveal why these evils are sent? "Fill their faces with shame; and they shall seek thy name, O Lord."(Ps. 82:17) (2)

The Sorrows Of Our Blessed Mother
Friday
Fifth Week Of Lent

Retreat Conference to Pioneer Cenacle Members-July 9, 1916-MF 8386-88.

“Attend and see if there be any sorrow like unto my sorrow.”(Lam. 1:12) Throw into one concrete expression all the sorrow that has ever ravished a woman's heart; multiply it indefinitely and we have some impression, some idea of the grief that swept in oceans over her Immaculate Heart when Mary beheld the agonized face of her Jesus.

Oh, He was so lonely! He was so sad. If He had only one or two faithful friends-some of His Apostles; only one of those whom He had fed and cured and healed. At least these would be a bodyguard. But to find Him in grief-and to find Him all alone! The sorrow is not lightened as she follows Him along, as she hears the cry of the crucifiers.

Oh, to hear insult upon insult, to see Him brutalized-more, to see His sacred garments torn from Him, and all His wounds open anew. Roughly did they tear those garments from Him, renewing the scourging of the night before. Oh, her heart was just one torment when they seized Him and hurled Him to the ground, threw Him down roughly. With these enormous men Jesus seemed so weak in their grasp. Yet he was God. “As I will it, when I will it, because I will it.” Just see them-they have their profane hands on that Sacred Body. Oh, those blasphemous wretches, desecrating the Body of the Living God!

She sees them hurl Him, toss Him, throw Him upon the cross. Oh, her heart has been crucified before they crucify Him upon that cross. Oh, her heart has been crucified before they crucify His members, His feet, His hands. We can only say, “Attend and see if there be such sorrow.” “There stood by the cross of Jesus, his mother.”(Jn.19:25) Her grief seems too sacred for us to say more. All we can do is stand afar off and look at her.

She knew every drop of that Precious Blood and to think she had to survive Him. She must see it all through. She even saw them rob Him of that garment she had made Him, that garment without seam. She saw those rough wretches quarrel over that sacred piece. She saw them.

She saw Him exposed on that cross. A mother had to witness all this. The poor, mangled, broken, disfigured, lashed, lifeless Body, the Heart broken into and emptied of His Precious Blood. Her Jesus. Oh, that Body which they lashed-that she had caressed, that she had adored! The Body of her Son. “Attend, and see if there be any sorrow like to my sorrow.”

(Leave this meditation) illuminated, strengthened, with a fixed resolve that the interests of Jesus are your interests-the interests of the Precious Blood, your cause; that you are going to offer sympathy and condolence to the Heart of His mother. You are rich. You are favored with grace. Don't lose it. Be faithful to prayer and to your meditation. Do not forget that you are pledged friends of Jesus Christ. Never forget that. Never!

Compassionating Our Mother Of Sorrows
Saturday
Fifth Week Of Lent

Retreat Conference to Pioneer Cenacle Members-July 9. 1916-MF 8387-88.

My dear, dear children, it is your grace to console the afflicted heart of the Mother of Jesus. It must be a silent sympathy. It must be the sympathy of prayerful hearts, adoring hearts. The Mother of God knows all that is passing in this world, for she is the Queen of heaven and earth and men and angels.

She is grateful for service. She is pleased with the flower that the child brings to her shrine. She is glad at the honor paid her by a loyal, devoted heart, and today she is happy in knowing that you are committed to the cause of that Precious Blood, the cause of Him Who was crucified on that Tree. The Mother of God knows this, knows your heart, and she accepts your sympathy and your devotion.

She knows that when others will be heedless and careless and indifferent that you will be anxious and watchful. She knows that while others even today may profane the Precious Blood by misuse-or non-use, that You will be anxious to offer up atonement to the Precious Blood, for that sin of crucifying Him, far all those insults that He took on Himself. Mary knows this. She knows this. It has been told to her already.

My dear, dear children, among your graces this is no small grace-that you can offer sympathy to the Mother of Jesus Christ. This is a real, true fact in your life; a fact that goes on record in the books of God; a fact that must come out with startling edification to the good on the day of judgment-that you did offer sympathy to the Mother of Jesus Christ, that you are going to sigh and grieve with her, that you will attend, that you will take notice. You have heard her plaint, you have heard her sobbing and her sighing...

Because you are devoted to His interests, to His Precious Blood, you are giving her just the honor, the reverence, she wants. This is the saying of the beads and more than the saying of the beads; this is the singing of her hymns, the saying of her litanies and more than the chanting of her litanies. This is a very close and personal worship of her blessed Son. You are the (St. Johns,) the Veronicas, of today. It is their service all over again to the Precious Blood. It is what the Precious Blood needs in your office, in your street, in your city. Mary knows that her Son needs friends today. His enemies are active. They are busy against His Church; busy against His priests; busy against His anointed; busy against His revealed truths. Jesus needs friends today. You can compassionate Him and say: "Lord, I am sorry for you. Dear Jesus, I am sorry for you. Dear Mother of Christ, I pity you. It is too bad." You can offer Mary that sympathy and she will accept it.

Compassionating Our Lord In His Suffering
Monday In Holy Week

Letter Conference to Pioneer Cenacle Members-April 5, 1914-MF 296-97.

We are just entering the week of weeks, the Holy Week, and surely no subject of meditation could be of more profit than the consideration of sacred subjects we commemorate during these days. The passion and death of our dear Saviour is the unfailing source of grace to the Church and the inspiration of sanctity in her children. Devotion to the sorrows of our blessed Saviour renders us most pleasing to Him and in this we do His holy Will, inasmuch as He has expressly stated that the Holy Sacrifice would be a remembrance of His passion and death: "Do this for a commemoration of me." (Lk. 22:19) (The Mass is) the renewal of that offering.

We certainly will also please our Blessed Mother of the Seven Dolors who will receive our sympathy and prayerful watching as most precious gifts for her Divine Son.

Let us look upon Him

Who "was wounded for our iniquities" (Is. 53:5)

Upon Him Who prayed and suffered for us;

Who for us went through an agony that covered

Him with a bloody sweat;

Who for our sakes was denied and basely betrayed;

Who was cruelly scourged and crowned with thorns;

Who, to save us, exposed Himself to humiliation and derision;

Who suffered a most unjust judgment

Being condemned to a cruel and shameful death;

Who, to make our eternal happiness assured,

Died in torments indescribable.

May our agonized Saviour find us watching with Him, ready to sympathize and console, and ready to do Him a service.

Devotion to the Passion of our Lord and the Sorrows of our Blessed Mother-may this be, O dear Saviour, a characteristic devotion of the Missionary Cenacle. May our hearts everywhere beat in most loving accord with the sorrowing Hearts of Jesus and Mary and may each and every one of our members (imitate) the love and strength and the image of our Blessed Lady herself.

Follow Him then, with her, these days. Stand at the Cross with her; console Him. Adore and thank the Crucified Saviour, our dear Lord and Elder Brother Jesus crucified; crucified for us. Mourn with her over the cruel work of Calvary and with her wait the glory of the triumph of the Resurrection.

Practice: The Mental Sorrows Of Christ
Tuesday In Holy Week

1. Retreat Conference to early Cenacle Members-Aug. 17, 1913-MF 8324-26.
2. Conference to Missionary Servants-July 1919-MF 573-574.

Could you not then watch one hour with me?"(Mt. 26:40) We will follow Jesus in His journey and labors. Every moment He is approaching a bloody Jerusalem. The Son of man is going to Jerusalem to be crucified. He took with Him three of His disciples but while He prayed in the garden, they slept. He called to Peter: Could you not then watch one hour with me?" There was not one to solace Him. In this garden, the stones and trees witnessed the most stupendous suffering the world has ever witnessed. Jesus dug His fingers into the dust of the ground. The face that He lifted from the dust was a face deprived of all its beauty... Man had sinned. All hope was lost. But the inventive love of the Holy Spirit solved man's redemption. As God, He could not suffer. Therefore, the Second Person of the Blessed Trinity came into the world to endure the pains that would satisfy divine justice.

Jesus had wished for this scene in the garden. All sin had to be atoned for that man might see God face to face. He brought friends with Him and they slept. He had to pray alone. There was no one to comfort Him. His life had been prayerful but never had He prayed as He prayed that night... But Heaven was deaf and dumb. He prayed again. He called to His Apostles; Could you not then watch one hour with me?"(Mt. 26:40) He began to grow weary and His soul was heavy. He prayed a third time and an angel came down and whispered into His ear... He was covered with blood... Is it any wonder that He sweat blood? God who hated sin, must identify Himself with sin. The anger of God, the Father beat down upon our poor Saviour for our sins and we will not watch one hour... The demons of hell sneered at Him, tempted Him, blasphemed Him. It was their revenge for their failure in the desert.

Later His body will be crucified by His enemies but it is given only to us, His friends, to crucify His soul by our personal sins and ingratitude. If only we had been faithful to grace, how high up on the mountain would we be. How like our Blessed Mother! What did the angel whisper to our Lord in the garden? Your promise to watch one hour? Your promise to meet Him at the altar rail and solace Him?(1)

The poor tormented mind of Jesus. One of our practices is to adore the mental sorrows of our dear Christ. How He was tormented and how He bled! For atonement there must be suffering. His friends defaulted their trust. Christ was left alone. Three times He called to them. It is not His enemies. It is what His friends would do. That was the hour for His friends to crucify Him. The indifference to His interests of those who would be His friends, the careless, the heedless. I know not how much the Cenacle was responsible for that sweating of Blood-by missing Communions, missing acts of love; by lack of interest, want of zeal, uncharitable conduct. All this figured that night in the sweat of blood... It will be well for us to look into the Garden to see how much the Cenacle is responsible-just as much as we are responsible for our personal defects. We ought to know the things that torment the mind of Christ. When we think of the Precious Blood spilt, there should be a quick coming from our hearts of an act of contrition for what we have done.(2)

Reparation
Wednesday In Holy Week

Letter Conference to Missionary Servants-July 1, 1922-MF 9500.

What a vocation and life is a missionary's! We cannot sufficiently praise and thank God for such a grace. It seems that this becomes more evident to us on such days as this. Why, on these particular days, are we moved to love our vocation more? Why are we inspired to praise and thank God generously for giving us this vocation?

Why on these days in a particular manner is our worship of God inclined towards reparation? It is because our vocation is Apostolic, and therefore we are called upon to suffer, to make sacrifice, in a word, to make reparation, to offer ourselves as victims of Divine Love, to atone for the sin and sinful neglect and blasphemy of our day.

Reparation is charity's ruddiest and most beautiful fruit. Surely a soul thus called is amongst the most favored of the favored. We should pray ardently for such a virtue. We may prayerfully wonder, to stir up the fear of God in our own hearts, what does Heaven think of this widespread blasphemy (in the world today,) of such a great indifference to the truths of religion and the teaching of our Saviour.

How anxious we should be to make reparation! This should cause us to suffer joyfully the adverse things of our daily life and to receive in a spirit not only of resignation, but of joy, those painful things that God's providence permits to come to us. Trials we have; some are physical, some are mental, some are spiritual, some are temporal. Who is ever free from trial? No one. It should be our joy, for the sake of the Precious Blood, for all for which it stands, to make reparation.

Do then consider yourselves privileged to the highest degree that God puts it in your mind to be for Him a victim of Divine Love. Ask that this may be so even in a small degree. Understanding this grace, then you will understand why there were saintly souls who prayed: "O Lord, to suffer or to die!"

May she, the Queen of Sorrows, may she who lived out the greatest atonement that creature can make; may she who made her life-especially from the instant of her Divine Maternity until her death-one supreme act of reparation, teach us a love and desire for suffering. May this grace be in the Cenacle, and if there be any emulation, let it be a holy desire that one, for the love of God, will out-suffer another. "O Precious Blood of Jesus, oozing from every pore, Thee do I adore. O make me love Thee more and more!"

The Events Of Holy Thursday

Holy Thursday

1. Sermon notes-ca. 1907-MF 11719-20.
2. Article-THE HOLY GHOST Magazine-July 1923-MF 11687.

This morning the joyous Gloria was sung and flowers strewed the way of the Sacramental God. Even now there is a ray of light amid the gloom. What does that mean? Why this terrible contrast of joy and sorrow, of rejoicing and mourning, of triumph and defeat, of light and darkness? There is a radiance from the upper chamber, (the Cenacle) but outside all is darkness and malice and hate. Fiendish men in secret and silence were plotting the most fearful crime that history has ever recorded. Their hands soon be red-not with the blood of a fellow man but with the Blood of their God.(1)

(Holy Thursday night) the mental sorrows of Jesus. What a subject for meditation! Behold the beautiful Son of God, a great Man in great sorrow. What a mystery is this terrific sorrow of Gethsemani! Behold Him in the dust Who supports the universe; behold Him in agony Who knows no increase or diminution, in Whom there is no change or alteration! Blood-the sands are clotted with it. It is splashed on the rocks around, it trickles from His blessed fingers. His garments are all wetted with it. Jesus has sweat Blood. O how rapidly is the work of redemption progressing! It flowed again when He was scourged at the pillar. These great, brawny men of Rome, they whipped Him and beat Him and cut into His sacred flesh. Their arms were flecked with it; they slipped in it. The crowning with thorns-every jagged, spiked thorn piercing into His Sacred Head became another fountain of the Precious Blood. Oh, how much Blood He has shed! It may be traced from the praetorium of Pilate to Herod's house over the stones of Jerusalem's streets. We should adore the Precious Blood with the highest adoration. In your nearest tabernacle where the Blessed Sacrament is reserved, there is a court of inconceivable magnificence. The human Body and Soul of Jesus are there. Mary is not afar off.

Millions of glorious angels are veiling their faces and abasing themselves before that vision of the Eternal. Millions and millions of heavenly-gifted saints are there. There is beating the Sacred Heart of Jesus. There is flowing His Precious Blood. The Precious Blood is the basis of the Sacraments. A love of the Sacraments connotes a love of the Precious Blood.(2)

Think of the generosity of the slain to the slayer. Who ever heard of a murdered man leaving his estate to him who hurled him into eternity? Our Saviour's love was without measure. Ingratitude would not cause it to falter... The great treasure (of the Eucharist) was deeded over to us.(1)

The Spirit Of Our Vows
Good Friday

Letter to Missionary Servants-March 22, 1923-MF 5329.

Poverty, Chastity and Obedience!

What golden beads they are linking our hearts to the Sacred Heart of Jesus. We meet our dear Lord as the Church presented Him to us last Sunday, the center of an acrimonious, contentious, irreverent crowd. My thoughts these days are much given over to pondering this: upon what did the eyes of Jesus gaze? "Behold the Man," the Sacred Scripture says.(Jn. 19:5) As they beheld, He too beheld. As they gazed, He gazed. Again: what did He see?

Surely there is need of reparation for those sins of long ago and for the sins of those who today gaze so coldly and indifferently and irreverently upon Him. How consoling must be your gaze of love! What a comfort to the agonizing Heart of Jesus, on that dreadful first Good Friday. When He knew that your heart would be His.

(In pledging your vows again,) make your consecration through love, yes, but especially the love of a soul that sorrows and is pained because of Him and His sorrows. Let it be the reparation of love. Let Him Who is so outraged today realize that you wish to make up and to love for yourself and for all those who refuse Him love. Let Him even see this generous love find expression in good works and in the good will ever to make reparation. Unite all with His love and sorrows, with the love and sorrows of His compassionate Mother, with Saint Joseph and all the saints.

May the Mother of our Lord, because of the word made Flesh, obtain for you many graces and blessings and above all that you may ever be generous, loyal and sacrificing (in the service of Jesus.)

The Burial Of Jesus
Holy Saturday

Article-THE HOLY GHOST Magazine-April 1926-MF 916-17.

Gaze on the cross; that Body there is the Body of Jesus Christ. He really and truly died. It was not an appearance of death nor a figure of it. That Body on the cross is truly a dead body. Those arms and feet and hands are dead. A dead Body was put into the tomb. We know, indeed, very much of what happened at the time of the crucifixion. He had a human soul as He had a human body; and we know that His soul went to Limbo. We know that (even then) His human soul was hypostatically united to the Eternal Word. The soul in Limbo belonged to the Second Person of the Most Blessed Trinity.

His poor body, understand, is in the sepulchre. It is so still, so scratched, so bruised, so mangled, all cut where those cruel men dug into it. His sacred hands and side and feet are pierced with wounds. That sacred head was thorn-crowned, just a mass of wounds. Isaiah says, "From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil." (Is. 1:6)

His feet are all cut from the stones along the way. Oh, surely that poor Body is dead! It suffers nothing. There are no tears on His cheeks now, no spittle on His face, no blood now on His Body. Loving hands, tender hands, worshiping hands have cleansed it and placed it in the tomb. But as wounded and as still and as dead as that Body is, it is still adorable because the Divinity is still united to it; for it is the Body of Jesus Christ. His soul is in Limbo: His Body, in the sepulchre.

Think of the reception given Him in Limbo by the souls of God's servants waiting the consummation of the promise made to Adam. Joseph is there-His foster-father, the patriarchs, even the good thief who had died just a few hours ago. The attending angels knocking at the long-closed gates cry out with thrilling jubilation: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in." From within comes the cry of hope: "Who is this King of Glory?" And the answer from without: "The Lord who is strong and mighty: the Lord mighty in battle."

Once more, therefore, they repeat their exulting challenge: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: the King of Glory shall enter in." And once again with increasing delight the angels of the prisoners cry out: "Who is this King of Glory?" (Ps. 23:7-10) Jesus Christ the eternal Son of God and the Son of Virgin Mary, at Whose Name every knee shall bow, in heaven and on earth and under the earth, He is the King of Glory!

Think of the acclamations of joy! Think of the prayers and adoration! How did they meet Him? Just as you would meet Him. What did they say to Him? What would you say to Him? They accompanied His soul back to the tomb, a happy, glorious guard of honor. The great event was (about) to happen.

The Resurrection
Monday In Easter Week

1. Article-THE HOLY GHOST Magazine-April 1926-MF 916.
2. Article-THE HOLY GHOST Magazine-April 1923-MF 785.

“If Christ be not risen again, then is our preaching vain, and your faith is vain.”(1 Cor. 15:14) But, oh, with exultation and joy today the Church says: “Go and peer into the tomb. “ And the answer comes back in faith: “He is risen, he is not here.”(Mk. 16:6) Let us multiply our acts of faith. Let us speak out our acceptance of this fundamental truth of our holy religion.

Jesus Christ is risen from the dead! Rejoice and be glad! “This is the day which the Lord hath made.”(Ps. 117:24) Rejoice and be glad, for this day from the beginning of the world hath been made for joy and gladness.

Today is a day of universal joy and thanksgiving. Thanksgiving should be in our hearts because of what this day means. First of all, let us be glad for His own dear, sweet sake. He has conquered and triumphed over the machinations of wickedness and injustice. The powers of evil and darkness are in flight. Rejoice above all because He is our Saviour, our Lord, our Redeemer; just because He is Jesus Christ. This is the reason of our joy today.

We felicitate Jesus, King and Conqueror of sin and death and hell. We felicitate His Queen, the immaculate Virgin Mary, the Mother of Sorrows. He has thrown open to us, the portals of salvation: “For I know that my Redeemer liveth and in the last day shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid up in my bosom.”(Job 19:25-27)(1) This is, indeed, the hope that makes this life bearable; this is the light that casts its radiant beam on this darkened world. It is the promise that nerves our jaded, depressed spirit and gives us heart to face resolutely the sorrows of human misery and to say fervently and gladly, to the decree that we must die, “Thy Will be done!” I know, if faithful to Him, gloriously I shall rise from the dead and enter into His immortality. Oh glorious ending of a life of misery and labor!

We thank Thee, O risen Jesus! We adore and bless Thee for Thy triumph over sin and death and hell. We praise Thee for giving sanction and birth to our Faith. “This is the day which the Lord hath made: let us be glad and rejoice therein.”(Ps. 117:24) Confidently and courageously meet the adverse things of life. Labor and trial are sin's heritage to us; but, because He rose, everlasting happiness is ours.

Joyfully then, turn your faces to the open, emptied tomb. Rise with Christ and seek the things that are above, for “He is not here, but is risen.”(Lk. 24:26) Our preaching is not vain, and your faith is not vain.(2).

Practice: Joy-Fruit Of The Holy Spirit
Tuesday In Easter Week

1. Conference to Pioneer Cenacle Members-Retreat, July 7, 1916-MF 12001-03.
2. Conference to Missionary Cenacle Apostolate-April 13, 1932-MF 8539-40.

Joy comes from a sense of security, from feeling peace. This is when we feel secure. Joy, after all, is built on peace, tranquillity. A person who has this fruit of the Holy Spirit has reason to feel that things are well with God and oneself. Such a person has a reverential fear of God and fears God's judgment. Such a person has a sense of alarm that comes from his sense of responsibility. There is a fear that joy may be lost. Understand, joyous people feel that they are at peace with God-that they are in the state of grace. That, surely, is the highest kind of joy. Can there be any other joy comparable to that? That conviction that you have in your heart that God and yourself are one; that if you died at this moment, died in this condition, you would go to heaven. Is there anything in the world that could take the place of that peace? Of course not. That is holy joy.(1)

When our Lord wished to say something to show that he was joyful, it was an expression like this: "O woman, great is thy faith! Let it be done to thee as thou wilt." (Mt. 15:28) and: "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven." (Mt. 16:17) You could give Jesus the same joy. There is no faith in Heaven. It is all over. This is the time for faith. In Heaven we know-everything is seen, demonstrated. This is our opportunity. This is the time for proving the spirits. This is the time to win that grace and that merit of pleasing our Lord, of being men and women of faith. To have faith! Oh, what is more wonderful! To scatter it, to teach it, to bring others to it, and to save children for the faith. This is the work you can do. In the providence of every day life, you can do it.

Last Sunday was Easter Sunday. What were your sentiments Easter Sunday morning? You were happy. Why were you happy? Do you know the first thing you should have done Easter Sunday morning. I hope you will do this on the next feast day of our Lord. The first thing you should have done was to have made a rich, true, generous, act of faith in the Risen Christ. Just think of the joy that should have suffused your whole being. You should have thrown yourself on your knees as soon as you got out of bed and raised your hands and hearts in thanksgiving to the Triune God. Some of you did. Remember, I am not saying: "Did you make a general act of faith?" I am asking: "Did you make an act of faith in this mystery?" We will soon have Ascension Day, a day of mystery. We will have Pentecost Day. If you want to do something that will please Heaven, make those acts of faith, hope and love. These acts will give a preference to your prayer. Heaven will record your petition long ahead of those who do not think of these things. That is a particular grace. You could give Jesus some joy. "great is thy faith!" (Mt. 15:18)(2)

Our Blessed Mother And The Resurrection
Wednesday In Easter Week

Article-THE HOLY GHOST Magazine-April 1926-MF 917-18.

Christian tradition tells us that the Resurrection happened somewhere about five o'clock in the morning. It must have happened, no doubt, close to dawn. We may ask ourselves in pious interest where was the Blessed Mother on the eve of the Great Sabbath. Where was she who stood by the Cross? She had a mother's heart, and that heart was where her treasure was, in the tomb.

It is said that Holy Saturday night she made the Stations of the Cross. The first Stations of the Cross were made by our Divine Lord, the second by His sorrowful Mother. It is told us on the authority of pious souls that she went herself from station to station. She knelt in the roadway. She picked up and kissed reverently the dust that had been sprinkled with His Precious Blood. She knew where He had bled most copiously. She visited the tribunal of Pilate, Herod's judgment seat, and she went along the dolorous way of the cross to Calvary's heights. Calvary was but a few paces from the sepulchre.

We can ask this question: did the Blessed Mother see the event of the Resurrection? We do not know. We do not know if any mortal saw His glorious soul enter into the glorified body, but we do know on the testimony of the gospels that she was always near Him. Where Jesus was, Mary was; and where Mary was, Jesus was. (Sacred Scripture repeatedly tells us that:) "They found the child with Mary his mother." (Mt. 2:11) "And the mother of Jesus was there." (Jn. 2:11) "Behold his mother and his brethren stood without." (Mt. 12:46) "Now there stood by the cross of Jesus, his mother." (Jn. 19:25) Then can we not believe that He came to her first, that He appeared to her and said, "I rose up and am still with thee?" (Ps. 138:18) Can we not believe that she knew just the moment, by some wonderful privilege? If there was to be a human witness, who else would it be but she? "My dove, my undefiled." (Cant. 5:2)

Scripture hides the greater part of the Holy Family's life. Its tender, sweet relations of Mother and Son are not for us to know. We do know He was subject to her. (Lk. 2:51). Think of the thirty years of the cloistered life of our Lord. How closely she guards its secrets. The evangelists have a sweet, reverential complaint against her: "And Mary kept all these words, pondering them in her heart." (Lk. 2:19) We can imagine Matthew, Mark, Luke and John plying her with questions, but the only response we know, all the Scriptures tell us... is: She "kept all these words in her heart." (Lk. 2:51)

No one knows all that happened between that sinless Mother and that sinless Son. Blessed secrets to be revealed when we see her. Then perhaps we may be privileged in knowing what happened between that evening on Calvary's terrible hill and the Resurrection morning.

The Evidence Of The Resurrection
Thursday In Easter Week

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 780-85.

Again at Easter the nations of the world have assembled around the tomb of the dead Christ. They anxiously peer in. They find it empty! Overwhelmed with joy, triumphantly they cry out, "He is risen, he is not here." (Mk. 16:6) That we may know whether this be so or not, that we may convince ourselves more and more, let us go back again to that day when this event was most severely tested.

To prove it false was the urgent and imperative duty of His enemies. Scarcely had the dying Christ breathed His last breath when hurriedly the chief priests and Pharisees came back to Pilate, saying, "Sir, we have remembered, that the seducer said while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard: go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards." (Mt. 27:63-66)

Their cleverness and fear of this man caused them to over-reach themselves. After the resurrection some of the guards came into the City and told the chief priests of the things that (had happened at the tomb.) "And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: Say you, His disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day." (Mt. 28:12-15)

What court of evidence would admit such a tale? All the proof that the enemies of the Crucified can bring is (the story) that His followers came while the guards were asleep and stole the Body. Who were these guards? Romans, a detachment of the finest military machine that ever placed a sentinel on watch. Who picked these particular guards? Who placed them? These same unrelenting enemies of Christ. But absurdity and clumsy excuse reached their height in the foolish story that the guards were narrating what happened while they slept. If they had slept, what would they know about the theft?

There were many reliable witnesses whose testimony commends itself to the most exacting tribunal on account of their number, their honesty and their trustworthiness. He appeared to Mary Magdalene, to Peter, to the disciples at Emmaus, to St. Paul, even to large assemblies of people. St. John declares these witnesses trustworthy: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled we declare unto you." (1 Jn. 1: 1-3)

Our Resurrection From The Dead
Friday In Easter Week

Conference to Missionary Servants-April 10, 1921-MF 8437.

The Resurrection is a fact. We have looked into the empty tomb of our Saviour. We have convinced ourselves that our preaching is not in vain and our faith is not in vain. He is risen! Our Lord, by His Resurrection, is the conqueror of sin, of death and of hell. There is the resurrection of our body and we comfort ourselves in our Lord's Resurrection. Because of it, we can cry out not only: "My Redeemer liveth"(Job 19:25) but that "in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God."(Job 19:25)

"If you have risen with Christ, seek the things that are above not the things that are on earth."(Col. 3:1-2) There are the things that are below and we are warned (by St. Paul) not to seek the things that are below. What are the things below? How do we know? Maybe we know from our own sad experiences. We may sum these up by saying the pleasures of the world, worldliness, the (serving) of the flesh, those things that soil, that stain, that take us away from God.

It is so beautiful to listen to these principles but the hard work is to live out our own doctrine. (There is) that everlasting contention between the spirit and the flesh. St. Paul says, speaking of that contention, that warring in his members, "For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do."(Rom. 7:15) He speaks of that fight everlastingly going on within us. We have reason to fight ourselves; we are lifted up by the grace of God.

God lifts us up and something pulls us down. We have thoughts, inspirations and encouragements to good, then something troublesome comes and we are thrown into a gloomy pit. We are told that it is no use, and we begin to think we are almost rejected. The message comes to us, "Seek the things that are above."(Col.3:1) Children, keep seeking the things that are above, no matter what the discouragement, no matter what the world, the flesh and the devil may seem to get against us. Keep on seeking God's honor and glory.

Then think of your resurrection. It is not far off to our own monument; it is not a long way to our own grave. Let us... go to our own last resting place, let us go and sit by our own grave, let us look at the few sorry flowers someone has left there; read the inscription. Let us be the chief mourners there. See that glorious thing that comes out of the grave, that glorified body! That body that is endowed with all the qualities of a glorified body. Just think of that glorious creation that comes from out of the humiliation of the dust and see it radiant with those virtues practiced in the Cenacle life.

Those are the thoughts for us to have. See that body that has been so rewarded because it sought so courageously the things that were above.

The Meaning of Easter To One Who Has Faith
Saturday In Easter Week

Article-THE HOLY GHOST Magazine-April, 1930-MF 11639.

Easter Sunday. These words may mean much or they may mean little. They may throw one's entire spiritual being into ecstatic joy, or they can be just a commonplace statement of a time-marker. If Easter Sunday is to give us celestial joy and realize our spiritual hopes, then faith must introduce it. Our faith is a virtue, a theological virtue, and a believing spirit is of the Holy Spirit. That means that one who possesses it has the light that enables one to see spiritually. To such a one there is a world known as the supernatural, and in that supernatural world Easter is a great day. "This is the day which the Lord hath made: let us be glad and rejoice therein." (Ps. 117:24)

To this spiritually sighted being Easter brings a commemorative feast of an astounding mystery, the resurrection of Jesus Christ from the dead, with all its attendant mysteries of consolation and justified hope. Nor does history turn away its philosophy from this miraculous resurrection. It bears testimony of it. A wonderful thing! A human branch of knowledge gives irrefragable evidence of the miraculous resurrection of Jesus Christ on the third day after His death. The faithful and believing then, cry out with great joy: "Christ is risen from the dead and our faith is not in vain."

How much is lost to those who have no faith! To them human existence is an enigma, and man's wanderings on this planet are a delirium. One without faith cannot understand one's self. Within, one detects the urge for happiness, a great happiness, a happiness that no creature-servants, animate or inanimate, can satisfy. One becomes a burden to one's self, mocked by a desire for a happiness that the natural cannot achieve. Dejection and despair taunt us into the belief it were better if we had never been born, and that self-destruction is the only way to end our misery.

How different is the thought of those with faith! To them Jesus Christ is God, Redeemer, a reward exceeding great. The resurrection of Jesus Christ is our surety of our own happy resurrection from the dead; and a believing in this Saviour, and a faithful following of His precepts, gives to the one who has faith a call to share with our Redeemer the joys of a paradise that will be everlasting.

It is only faith in Jesus Christ that can satisfy the aspiration to goodness and the craving for happiness within us. How favored is the one with faith who possesses this priceless treasure!

The Apostles
Monday
Second Week Of Easter

Article-THE HOLY GHOST Magazine-February 1929-MF 1395.

While fluttering the pages of man's story we are awed and inspired by the endless procession of conquering heroes as they march across the fields of the world's history. Mighty were they indeed, men whose lives gave trend to the affairs of their time (but) none so deservedly merit the title of conquerors as the Apostles. Think of Rome at its zenith. Think how its Augustuses dazzled the world and its Caesars made it tremble. Two lone Jews, two simple, unarmed, God-fearing men-but mark you, two Apostles, brought about the fall of imperial Rome, and exalted on its ruins the Kingdom of Jesus Christ. Nearly two thousand years ago St. Peter, at the head of the Apostles, twelve in number, left the Cenacle to conquer the world to Christ.

Today Christ reigns, the Christ-idea is in the ascendant. Millions believe in Him and follow Him with an impassioned love because the Apostles preached Him and gave Him to posterity through His Church. A new era has been marked off in the affairs of the human race. Christian principles enlighten and inform the lives of generations. Jesus Christ has become the King and Center of all hearts through His Apostles and their successors.

What a grace to think the thoughts of an Apostle! What a blessing to pray the prayers of an Apostle. What a privilege to make the confession of an Apostle. What a destiny to be of the Church of the Apostles. What a promise to be of their Faith! What a host looks on today in the Church Militant considering affectionately these twelve standard bearers. To be inspired with their love means to inherit their promise of the kingdom of heaven.

Unworthy would we be of these graces, disloyal would we be to their cause, if we did not wish to exert ourselves to follow them, at least in our poor, humble, faulty way. What we have through them we must share with others. Here is where that same charity grips us to do our share that God's Name be hallowed, that His kingdom come, and that His Holy Will be done.

The Holy Spirit governs the Church. Each and everyone of us is personally responsible to Him for His inspirations and for the holy impulses and graces we receive. What fruit will these bring forth for good? What is our contribution to the Church of the Apostles? What are we doing to diffuse the light and give out the warmth of Catholic truth and charity?

Practice: Making My Faith A Living Faith
Tuesday
Second Week Of Easter

Retreat Conference to Missionary Servants-Undated-MF 8658-59.

What does the work of sanctification mean? You are to go from virtue to virtue-to sanctification. The heart of Jesus is to be your heart. The mind of Jesus is to be your mind. The thought of Jesus, your thought. The developing, the intensifying, the increasing of Faith, Hope and Charity is to be your work. The whole Christian superstructure is built on Faith, Hope and Charity, the theological virtues given by God at Baptism. They are capable of increase but it is also quite possible to lose them.

“Increase our faith”(Lk. 17:5) was the Apostles' prayer. We should pray this prayer. In a great apostolic work we need much prayer. An apostolic work entails sacrifice. There is no sacrifice without love and there is no love without faith. “My just one lives by faith.”(Heb. 10:38) What kind of faith? Not the cold and lifeless formula “Credo,” “I believe.” Faith and good works is the Catholic formula-faith that will move mountains; works of charity. How few people pray for more Faith? What strange things people pray for! Temporal favors, maybe some spiritual favors. Some pray to live. Some pray to die. Some that the tint of their hair may be changed. The angels must be startled when anyone prays for an increase of Faith. How many of you have prayed for Faith? I know that the integrity of your Faith is all right. What of the intensity of your Faith? I have the Missionary Cenacle in mind. As you are now, others will be. You must have an abundance to give. If you have a burning Faith, a truly Catholic Faith, an apostolic Faith, that will stay in the Missionary Cenacle.

Oh, the promises of the Lord to those who believe much! Faith is a rugged virtue. It can stand much strife but it can be changed; it can be hurt. If our Faith becomes presumptuous, we will be punished so we must be careful. Faith must be fed by prayer. Faith must be protected. Avoid temptations to Faith whether in reading, seeing or hearing. Avoid anything that will cause the least blush, anything that will be offensive to pious ears. An assault on Faith is more terrible than an assault on morals. If we are rash, if we expose ourselves, we enter into malediction.

I believe not because of reason but because Jesus Christ taught. I must have a witness. My Church is that witness. That is the fount of my belief. We want the Catholic Church to be the Faith of the Apostles. We want none of these new-fangled ideas. The faith of our fathers is good enough. If there be a Catholic Faith in this country of ours it is due not to us but because the foundation was laid in sorrow and suffering by a priestly and devout people whose Faith was great. We want a Faith that is attested to by Jesus Christ and that is apostolic in its intensity and vigor. May that be the Faith of the Missionary Cenacle. God has no more use for a proud community than for a proud individual. May the Holy Spirit protect us in our Faith.

A Humble Spirit
Wednesday
Second Week Of Easter

Conference to Pioneer Cenacle Members-Aug. 1915-MF 8349-75.

At one of the conferences, mention was made that the work of sanctification depended upon the possession of the theological virtues of Faith, Hope and Charity. You were also told that you possessed these if you tried to obtain a prayerful and a humble spirit. What is a humble spirit? Of all virtues perhaps humility is the one least known, least understood, and of all the virtues it is the most beautiful and the greatest. First of all, in a very particular way it is the virtue of Jesus Christ.

The world knew little and practiced little humility until He came. In a certain sense, He introduced that virtue into the world. It was He Who glorified it... Jesus came-and see how He came! He came in defiance of all traditions. King of kings. Lord of lords, He came without a cradle. The poorest waif, the beggar's child, can at least claim a crib, but Jesus was glad to share the straw of the hillside beast. Think of that! Oh, there is a royalty and glory about kings and the infants of kings. They are heralded in with state ceremonial. They come in national holiday and rejoicing. "He came unto his own, and his own received him not." (Jn. 1:11) Every door closed against Him.

The very first work in teaching that Jesus did, was to glorify humility. He came not only to save us, but to teach us. (Humility) is the virtue of the Blessed Virgin and of all the saints. What is it, anyway? What is this humility? Some people think it is a detected demeanor, a humble carriage, some may think it is a servile virtue, a cringing aspect, a disposition to allow a trespass of rights. That is not it at all.

"Blessed are the meek: for they shall possess the land." (Mt. 5:5) You can never get the best of a meek person. You can get the best of a person who is angry and cantankerous. You can get them in a rage and fury. You can throw them off their guard. You can set them to sputter and stutter, but you cannot get the best of those who are meek and humble. They look at you in a quiet kind of way. They say nothing, do nothing (to contradict you, they) go about their business and they are serene and passive as a summer's day. It makes you mad that they don't get mad.

What is humility? It is nothing but a realization of truth, acknowledging our relations with God, recognizing this-that of ourselves and by ourselves we have nothing. It is a true inventory. When humility is true, it finds nothing in its coffers-all belongs to God. We may have a little talent. God gave that to us. We may have a few good looks. God gave us that. He put a splash of roses in your cheek. He has given you form, movement and grace. He has given you a little success. It all belongs to God.

Humility
Thursday
Second Week Of Easter

Conference to Pioneer Cenacle Members-August 4-8, 1915-MF 8347-75.

Why did Jesus go through those terrible, extraordinary humiliations? It wasn't necessary for our salvation. Just one drop of blood, one pain and we would have been saved. He didn't have to hang Himself on a Cross and listen to that blasphemy and insult. It wasn't necessary that His life should go out in an atmosphere of cursing and outrage. It wasn't necessary that He should be treated as the king of fools-treated as no man. It wasn't necessary for our salvation. Why did He do it? He did it to tear out of our hearts our dirty, nasty pride. We are just reeking with it. It is defeating the work of God...

You know the story of the Pharisee and the publican. The Pharisee was a good man. He paid his debts; he came often to the temple. He had the Commandments before his eyes always; sitting down to his meals he was looking at the Commandments. He came into the temple and told the angels what a fine man he was; he told heaven what a credit he was to heaven, and he told God how he fasted, that he gave alms.

He was distracted saying his prayers and talking about himself, and upon looking around he saw a poor man creeping into the temple. This poor man beat his breast and said, "O God, be merciful to me a sinner." (Lk. 18:13) The Pharisee was so angry at being distracted that he said all sorts of things to the poor man. He thanked God that he wasn't like that man. Supposing you had been there and had heard that poor tramp, with all those crimes charged up to him. Yet, mystery of mysteries, when God chose between those two men, He rejected the man who kept all the Commandments and elected the other man. Of those two the publican went down justified, because he was humble. The devils and wicked angels never committed a sin against holy purity. Their sin was the sin of pride. The Holy Spirit says that God resists the proud. (cf. Jas. 4:6) God has a repugnance for the proud. It makes me creep to think of that thing; to think that if I am proud God is going to have a dislike for me! Is there (in my heart) a secret pocket of self-love that is causing me to be an annoyance to my Maker? Something causing me to have a proud spirit, to lord over another? I notice that great graces always come after humiliations; always. That is why I told you the condition of depression is a glorious way to be. The world doesn't understand that. It is too supernatural, too spiritual. When we are recognizing that we can do nothing without God, we can gain great graces, for "The prayer of him that humbleth himself, shall pierce the clouds." (Ecclus. 35:21) We have to have a mean opinion of ourselves. When you get restless and uneasy if the Lord doesn't notice you, look out, for you are not humble.

Sacrifice

Friday

Second Week Of Easter

Letter Conference from Opelika-Sept. 13, 1915-MF 4280-81.

Service, generous service, a service generous unto sacrifice, is the mark of true worship and a pledge of God's blessings and favor upon His servants. Unworthy though I be of it, He gives me the grace to see this sacrificing service in you. The good that you would do demands much that is painful and repugnant to nature.

Self-love is crossed at every moment. Your zeal for souls causes you to practice at every moment a practical humility and because of searching for strayed souls self-ease suffers much. If sinners have been reconciled to God it has only been, after His grace, because of your self-denial, a denial that has separated you from even the innocent pleasures of family and friends and caused you much practice of the bitter virtue of mortification.

Surely, this is to bear the Cross, the Cross of Jesus. This is His condition of discipleship, this is the test of the true and generous follower of the Saviour and so few approach it. He Himself says these words, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple." (Lk. 14:26-27)

This is, indeed, an extreme call upon human nature, a terrible tugging at our heart strings, a frightful exhaust of self. Only a supreme grace of renunciation-that is, of poverty (and detachment) of spirit-can help us to this.

This grace will not be wanting to us if only we ask for it: "My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me. For which cause please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful." (2 Cor. 12: 9-10)

To possess this grace is close to being blessed. To possess it even in a degree is a reason for happiness. I cannot thank our dear Lord sufficiently for having given to you this grace in more or less perfection, I have seen the marks of it in you just recently in resigning me to the call of God to His vineyard in the South. This is worthy of your spirit of sacrifice. For His glory you resignedly lift yourselves above nature, depriving yourselves of the solace of my presence and closer direction.

Our Blessed Mother
Saturday
Second Week Of Easter

Mission Sermon to Lay People-Undated-MF 8586-89.

Let us go back in spirit to a momentous day nearly two thousand years ago. The time was drawing near for that great day anxiously awaited by the entire world, the day when mankind would be delivered from the relentless tyranny of Satan, the day when there would come upon this earth the promised Redeemer. The winter was now past and spring was returning to gladden the earth.

Annunciation Day (was soon to) come and with it the springtime of our redemption.

Springtime-and oh, how long and sad was the dreary winter, the winter of God's wrath, the winter of thousands of years during which the sunshine of God's favor was shut out from the world by the thick clouds of sin.

The earth had seemed dead and accursed, incapable of bringing forth a single flower of promise.

But when spring was come the clouds of God's anger began to depart, they gave way to the pure clouds of mercy and grace, the earth moved itself to life in the sunshine; and the first flower of hope, the first fair thing this earth had produced for four thousand years, was the Lily of Nazareth.

This flower of promise was Mary, destined to be the Mother of God and the Queen of Heaven. She was the earth's spring, full of promise, full of beauty, the pure flower destined to bring forth the Bread of Life, the world's Redeemer, the Word made Flesh. This, the humble daughter of Anne and Joachim, who as an infant was presented and dedicated in the temple to a life of virginal chastity; this, the one selected from humanity's entire realm as God's sacred vessel of election, to become the Mother of the Second Person of the Blessed Trinity.

(She was) hidden among the Nazarene hills, awaiting with the entire race of Abraham the great day when there was to come the Divine Child of Redemption. In profound humility, she uttered the words which conferred upon her a unique and exclusive privilege. She was to have the blessing of maternity and the honor of virginity, the privilege of becoming the Mother of God, the Mother of all of us, the Mother of the Universe. She it is in whom is accomplished the work of the Incarnation, who became a tabernacle of the Living God. To the first Eve, the source of all evil, there now succeeded the second Eve, the source of all good.

Let us resolve to practice daily devotion to Mary, our life, our sweetness and our hope. In all dangers and temptations we should fly to her protection as a child flies to its mother and seek our safety and consolation in her loving, maternal care. If we wish to share in Mary's happy Assumption into Heaven we must imitate her example in striving always to be clean of heart. Let our devotion to her be constant and self-sacrificing as was Joseph's. By striving to imitate the virtues of the Holy Family we shall bear in our lives the family likeness and in reality become brothers and sisters of Jesus and children of Mary.

Reasons For Gratitude And Perseverance
Monday
Third Week Of Easter

Letter Conference to Pioneer Cenacle Members-Feb. 2, 1911-MF 46-59.

God is visibly blessing our efforts to do a little for His honor and glory and because of the many extraordinary evidences of His Holy Will and good Pleasure we have much reason to humble ourselves before His Majesty, and in our unworthiness, to cry out with the centurion, "Lord, I am not worthy." (Lk. 7:6) But His goodness encourages us to cry out to Him in the same breath begging that He give to us a whole-souled cooperation and perseverance in the great graces that He is showering so lavishly upon us graces, indeed, that are given only to apostles.

Each and everyone of you can joyously take the words of the Magnificat from our Blessed Mother's lips. She, indeed, brought the Saviour to men and women; you are bringing men and women to the Saviour. He that is mighty is doing great things to you and through you. Your souls should, in truth, rejoice in God your Saviour for is not all this a manifest that if you persevere you shall be called blessed?...

"A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

Wherefore by their fruits you shall know them." (Mt. 7:18-20) The fruit that you are bringing to the confessional and the Sacraments is tired and sin-stained souls, some of them many years away from God's love and grace. This is indeed the fruit of the Holy Spirit.

Taking a child Jesus set him in the midst of the apostles, whom when he had embraced, He said to them: "Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me." (Mk. 9:35-36) When you seek poor, neglected children to teach them about God when you seek them to teach them the grandeur of their souls, the Church, the Sacraments, what else do you do but receive them in His Name? Let me ask you again to thank God for His mercy and grace that call you to help Him in so divine a way. God forbid that any of us, tempted by the enemy of man's salvation, the evil one, should be so ill-advised as to wish to discontinue so great a good or hesitate to cooperate with our Saviour in the sublime work of saving souls. I sincerely believe that certain of these souls will be saved only through you. Have we not already many proofs of this? How many would have died in their infidelity and sin had you not softened their hard hearts, and prepared them for the grace of God. May the Mother of Jesus watch over you all and may she present to her Divine Son your good hearts and good will. May our Blessed Jesus see that none are more anxious to love and to serve Him than you.

Practice: Trust In God
Tuesday
Third Week Of Easter

1. Letter to Sr. Baptista (Croke) M.S.B.T, written on a train-Oct. 18, 1914-MF 313-317.
2. Conference to Missionary Servants-Pentecost, 1928-MF 8508.

I have this thought which is a consolation in disappointments or adversity. When our intention is good; when we are working or thinking for God and our plans are upset, taking all serenely as a loving manifestation of God's Providence we can expectantly await some grand manifestation of God's love. These events make the soul strong and develop its life for they cause us to look wonderingly, prayerfully to God. They force us back more and more on His guidance and goodness. These are his ways of showing us that He is guiding us and loving us. Our greatest misery is when He lets us have our own sweet will and work out our plans according to our own wisdom. This may give us a temporary soothing and an apparent success but it will not fit us for a special place of election, of cooperation and of glory in the divine plan.

Our natural inclination is to chafe and to fret under contradictions and trials and the upsetting of our cherished projects. This is perfectly natural. To conquer all this is supernatural. It is the work of grace. This is the discipline that makes saints. There are some who can torment themselves with unmerciful fasts. There are some who could kneel for hours in church. There are some who could tear their bodies with a cruel lash but they will not suffer a contradiction, a harsh word, a correction. They will cut their flesh to the bone, starve themselves but they will not mortify that self will and self love. Woe betide those who cross them.

We are ungrateful to God. We are wanting to our best interests when we do not thank Him for what to the unenlightened and worldly seems so painful to nature. He has placed in our hearts a craving for perfection, to sanctify ourselves, to gain a high place in Heaven, to love Him more and more with our whole heart and soul. Surely, anything that would conduce to this glorious perfection must be a blessing. Such are all those irritating and depressing situations that enter into our day-if we have but the wisdom and the grace to make these of spiritual profit.

Thank God, my dear child, when He exercises you in any virtue for He wishes you to be more patient more Christlike. This is the great advantage of living with others and under obedience for you will be called upon to practice virtues that you never dreamed of when alone.(1)

There is patience-and what a virtue that is. The patient person is the most wonderful of all beings. The truly patient soul is the really virtuous soul. There is long-suffering. Oh, that is the virtue which engenders joy and peace-to be noble-minded, to be constant, to meet afflictions, the contradictory things of this world and to have a magnanimous spirit among those who are mean and small; not to be moved by meanness and by malignant, wicked spirits.(2)

The Patronage Of Saint Joseph
Wednesday
Third Week Of Easter

Sermon to Pilgrims at St. Joseph's Shrine-April 17, 1929-MF 12196-98.

Today we celebrate the feast of the Patronage of St. Joseph. What does this title mean? It means that the Church declares that St. Joseph in a particular way is her patron. St. Joseph was given to us as a resource; he is everybody's, this patron of the Church. What does it mean when the Church declares that he is her universal patron? It means that the Church has chosen St. Joseph to be her steward. It means St. Joseph should be to her what he was to Jesus, to the Holy Family.

Of course, the Patronage of St. Joseph did not begin with the Church's declaration of that doctrine, or when that title was announced to the faithful. No, his patronage began when he was elected by the Eternal Father to be the guide and protector and support of Jesus and Mary. What trust is comparable to that which is given over a child?

Yet this Child, Jesus, was none other than the Son of the Eternal Father Himself, the Only-Begotten of the Eternal Father, and the Mother was Mary Immaculate. Jesus and Mary were given to the care of St. Joseph, and when the eternal Father committed Them to his care, He committed us to the care of St. Joseph, too, for we were in the Heart of the Incarnate Word; and therefore that patronage of St. Joseph began then.

We are to honor St. Joseph, but not only because it is to our interest, nor even so much because it is a beautiful devotion. but we should honor St. Joseph of a right, we should honor St. Joseph because it is a duty, we should honor St. Joseph because it is the Will of God, it is a command to us. Jesus honored St. Joseph as His father, although he was not His father according to the flesh. No child ever honored, obeyed and respected a parent as did the Child Jesus honor, obey and respect St. Joseph. Our Divine Lord wishes us to honor His saints; that is a precept. And that we may honor His saints, He has glorified His saints, He has praised his saints. That we may be encouraged to honor His saints, He has given His saints power. And St. Joseph is pre-eminent among the saints; he has the prestige, he has preference over all the blessed spirits in the Kingdom of God. There is no saint in heaven like unto St. Joseph. If it be true that our Lord and Saviour wishes us to honor His saints, in a particular way we must honor St. Joseph. If we wish to honor our Blessed Mother, if we wish to please her, after we honor her Divine Son, nothing is so pleasing to her as to honor St. Joseph.

This manifestation of faith and piety cannot go unnoticed You have come to pray: "St. Joseph, you must hear me. St. Joseph, I have gone to others. I come now to you Do hear me, St. Joseph. I want your prayers." If you are not heard it will not be his fault Of course, you must have the spirit of faith. There must be devotion. You must have a good heart towards St. Joseph. These are the conditions of success, of the hearing of your prayers.

Saint Joseph And Poverty
Thursday
Third Week Of Easter

1. Letter Conference to Missionary Servants-March 16, 1931-MF 7023.
2. Letter Conference to Missionary Servants-March 19, 1920-MF 12120.

Saint Joseph surely is the saint of the hour, and every hour. We know the present solicitude of the Church. It concerns the family, but we cannot consider the Christian family without considering St. Joseph, for St. Joseph was the head of the Holy Family, and he is the Patron of the Christian family. Add to this his office as the universal Patron of the greatest of all families, the Church. Daily experience shows you that as St. Joseph is cherished and honored and imitated, in that proportion family life becomes more holy. Surely it is a very present will of God that we give ourselves in a particular and industrious way to spreading devotion to St. Joseph; surely also, God will make manifest His pleasure in such efforts; surely, as a consequence, we can hope in a special way for the help of St. Joseph, and Mary his Immaculate Spouse, in our anxieties (1)
What a blessing that necessity and poverty place us so much in his care! How privileged we are to have him interested in our welfare whom Divine Providence appointed as the guardian of our Infant Saviour and the companion of His Blessed Mother. This should be for us a never ending cause of thanksgiving and happiness. O beautiful, O lovely Poverty! O blessed condition! that has introduced us to the favor of such a generous and great Saint. How unwise we shall be if we ever forget this!

Truly, what a grace is evangelical poverty. How many of the really beautiful things of our holy religion, but for it would be lost to us. Amongst the first and most striking lessons that our Divine Lord taught us in His birth was an admiration for this condition so dear to Him. He Who possesses all things came as possessing nothing. He Who is the cause of all things and upon Whom absolutely they depend, came as the poorest of the poor and as needing all things, so much as not even to have a cradle or a place of human habitation wherein to be born.

Associated with the direst poverty of our Lord's life, with the days when He seemed to be the most helpless and friendless, was St. Joseph. This blessed friend of God has thrown such a glory around that station of the lowly and common folk, of the poor working man and woman, as to rob them of envy of those more endowed with temporal goods and to make them rejoice in the grace of being poor for the sake of Him Who was poor for them. The poverty of the Holy Family has become a pattern to those of ardent spiritual ambition. It is the eagerly sought heritage of every true servant of God.(2)

Suffering
Friday
Third Week Of Easter

Letter to Pioneer Cenacle Members-Sept. 3 & 28, 1915-MF 11493-95.

(Shortly after having been sent to Opelika, Alabama Father wrote in 1915): It gives me joy to tell you that our Lord has sent me to the poorest house in our Province, to a condition of irreligion and impiety that is a constant trial and agonizing cross, and that is not far removed from persecution. No grace that God could have sent us would be a surer sign of His pleasure and benediction upon our work. Therefore, the present manifestation of His Divine Will in placing me here is a constant source of consolation and holy joy. Do render Him thanks for His mercy to all of us in this.

Service, a generous service that demands sacrifice is the mark of true worship and a pledge of God's blessings and favor upon His servants. Unworthy though I be of it, He gives me the grace to see this sacrificing service in you. Constantly, from the beginning I have known this. The good that you do demands much that is painfully repugnant to nature. Self love is crossed at every moment. Your zeal for souls causes you to practice humility at every moment, and because of your searching for strayed souls, self ease suffers much.

If sinners have been reconciled to God, it has only been, after His grace, because of your self denial-a denial that has separated you from even the innocent pleasures of your family and friends and caused you much practice of the bitter virtue of mortification. Surely, this is to bear the Cross, the Cross of Jesus. This is His condition of discipleship. This is the test of the true and generous follower of the Saviour and so few approach it.

The most heedless and thoughtless must recognize that this earth is no playground; and those enlightened by God's grace to know that He never intended that it should be. We must never forget that we are the children of sorrow. But our dear Lord compassionated us poor exiles when He gave to sorrow and suffering an atoning value. To suffer and to see no reason for suffering is despairing, it is dreadful; but to recognize in the afflictions of life an opportunity of suffering with the sufferings of Jesus in reparation for our sins and the sins of the world, ah, this is divine; this is a supreme grace given to very favored souls.

How we should love and bless our Divine Saviour for glorifying suffering, and for giving to the agonies of life that we all must experience a meaning almost sacramental if uncomplainingly and resignedly we accept and offer life's miseries in union with the mysteries of the Cross. As the Apostle says, "If we suffer, we shall also reign with him." (2 Tim. 2:12)

Pray that every trial, affliction and misery that you may have to bear will pay tribute to your eternity. Pray for a love of suffering and learn whilst adoring the sorrows of your Jesus to mingle your tears with those of the Mother of Sorrows. May she obtain for you the transcending grace to cherish the Cross of her Divine Son.

Appreciation Of Our Blessed Mother
Saturday
Third Week Of Easter

Mission Sermon to lay people-Undated-MF 8586-87.

As a daughter, Mary teaches the means of preserving her most beautiful and precious ornament, the lily of innocence, by concealing herself under the shadow of the sanctuary in prayer with her God and Protector. As a spouse, Mary obeyed, prayed, labored and was silent, thereby holding the esteem and affection of her helpmate and bringing about her own happiness and peace as well as that of their humble home at Nazareth. As a mother, Mary teaches us to bear sufferings patiently to stand bravely at the foot of the Cross As a widow, Mary teaches the great secret of the hidden life, domestic virtue, prayer, meditation and good works-all hidden from the eyes and plaudits of men-the type of virtue most meritorious for Heaven.

The Apostles looked upon her as their Queen; the most learned doctors of the Church consecrated volumes to her praise. The Church in every age has kept up this tradition. No devotion is celebrated without her Litany or some chant in her honor. The most beautiful music of the Church's liturgy has been reserved for her hymns.

Her feasts run through every month of the year and the entire months of May and October are hers. Her shrines are to be found all over the world. New books are ever being written about her, new feasts being instituted, and every Pope tries to honor her in some special manner. Her name is invoked by every Catholic in their morning and evening prayers; the Angelus thrice daily keeps her ever in our minds; her medals, pictures, and sodalities form part of every Catholic life.

Mary was the shrine which contained the great God, the Creator of the world. What reverence, what honor, then is due her! And how strictly did she guard every thought and act so that nothing unworthy of her high estate might be found in her. Behold her passing through all the states of womanhood in order to be a universal model-as a daughter, spouse, mother and widow, keeping unsullied the virtue which alone entitles every woman to respect and makes her an object of veneration, namely, holy purity.

Not only is Mary deservedly called the "Vessel of honor," but also the "Cause of our joy." But never in this world shall we realize fully how Mary is the cause of our joy. It is only in heaven that we shall see how her prayers, her maternal solicitude, her powerful help followed us in our sorrows, that we might receive comfort and consolation; how she presented her petitions to her Divine Son, how she saved us from temptations and falls; how she, the Star of the Sea, piloted us through countless storms on the sea of life.

Above all, how we shall love to salute her as the "Cause of our joy" when at last we enter the heavenly kingdom and Mary presents us to Jesus as the fruit of her tears, labors and sufferings.

Devotion To The Apostles
Monday
Fourth Week Of Easter

Letter Conference to Missionary Servants-Jan. 1922-MF 12138.

You know we have in the Missionary Cenacle the practice of being especially devoted to the Apostles. This is a grace given to us, for which we should thank God very much. We imitate the Church in this, for our Holy Mother so esteems these very close and devout friends of God that monthly she has for them a feast. As the months go by the Apostles are honored by her in turn, in fact she gives to them two days, for each Apostle has an eve to his feast.

The Church apart from teaching us to honor the Apostles in the honor she pays them, teaches us many holy lessons (concerning them,) and first of all, esteem. She cherishes the Apostles with a very particular love and veneration. She looks up to them, she places them upon pinnacles. She has a special Office for them and a special Mass. After our Blessed Mother, St. Joseph, and the Angels, they come in her liturgy. She esteems them because of their personal relations and companionship with our Lord. She cherishes the writings of those who did write: this writing even entering into the canon of her revealed doctrine.

She gives their names to her churches; at the Baptismal font she delights to introduce with their names the younger brothers of Jesus into the Christian family. They have honor places in her litanies. The Mother of our Lord, as one of her glories, is invoked as Queen of the Apostles. The Church looks upon them as inseparably associated with her beginnings, so much so, that the apostolic has become one of the essential marks of the True Church. No relics of her blessed martyrs or confessors does she guard more lovingly, more sacredly, or more jealously than those of her Apostles.

She conserves their spirit and exalts it exceedingly. In her devotional terminology few expressions are so sacred to her as the phrase, "Apostolic Spirit," for this stands for Faith, Hope and Charity in perfection. The Apostles, then, by their election and consecration have been favored above the favored sons of Holy Church. Their place of honor is easily first in the Church. As the Church thus distinguishes them, she also distinguishes and exalts very much their spirit.

This is ever a spirit of ardor. It is charity at white heat, zeal invincible, a grace that should appeal to every Christian and to which he should attain at least in generous degree. There are many gifts in the giving of the Church, there are many calls to special missions and privileged service, but the Church can invite souls to no higher way of living than that of the apostolic life.

Practice: Presence Of God Working In All Things
Tuesday
Fourth Week Of Easter

1. Early Sermon-ca. 1900-MF 8941-43.
2. Lenten Sermon-St. John's Church, Philadelphia, PA-1927-MF 8303.
3. Letter to Sr. Baptista (Croke) from Springfield, MA-June 11, 1911-MF 3287-90.

Take two men and see how their lives are misshapen or rounded into perfection according as they have followed this practice or not. One arises in the morning. No thought of thanking God for his preservation during the night enters his mind Evening comes as a matter of course. No thought of God enters into his day. God has had no share either of his love or thoughts during the day. A world of thought (evil and indifferent) has crowded upon his mind during the day, but there has not been an instant of consideration for God, His Creator, who has preserved Him from many evils of soul and body this day. He has satisfied his animal appetites; he has given full vent to his desires, forgetting that God has taken note of them He may have succeeded in his plans. He may be a richer man but is he a better man? He is no nearer to God than he was yesterday or a year ago In all probability he is farther away from God.

The second man has for his endeavor God as the central point of his day. When he rises he calls to mind the Presence of God. He recalls to mind the fact that he must be about his Father's business. The words of the Lord's Prayer are a great spiritual morning tonic to him. The first principle he has in view during the day is God's honor and glory, God's Will. When he is attacked by temptation he conquers it by remembering that God is watching him. He is honest in his dealings for he knows that at least two witnesses take heed of what he is doing-God and his Guardian Angel. Evening finds him happy and satisfied. He may not be as successful as his neighbor according to the human way of gauging things but the evening finds him a better man He lives for the future and his eye gazes steadfastly at eternity.(1)

God made us out of infinite love in order that by observing His law and submitting to His holy will we may come back home to Him who is our Creator, our Supreme Lawgiver and, above all things, our Father in Heaven.(2)

We must never forget the reasons and purpose for which the Holy Spirit inspired us to come together in His Divine Name and cause. The movement is only formative, at present, and we must be vigilant lest a foreign spirit creep in and destroy what God has built. I have thought neither of organizations nor of rules nor of a name, having left all this to the good pleasure of God. I had a fear lest we might lose the leading of Divine Providence if human planning and ingenuity were to take the place of prayer and watchfulness for the manifestations of His holy will. Let us go on happy and confident in the conviction that the more of God that there is in our effort and less of man the more secure, lasting, and successful will be our little society. On the other hand, let us have a perpetual dread of the injection of human and natural motives into our plans because it is also true that the more of man and his craft, the less of God. To the Providence of God and the guidance of the Holy Spirit do I commit the future of our work praying the Immaculate Mother of Jesus, St. Joseph and our patrons to plead with our dear Lord for constancy and fidelity to the graces He is showering upon us. (3)

The Apostolic Spirit
Wednesday
Fourth Week Of Easter

Letter Conference to Missionary Servants-Jan. 1922-MF 12139.

The apostolic spirit lives in the Church today and blessed indeed are they who possess it because it is a rare spirit, it is a priceless spirit, because it makes very precious in the sight of God the death of those who possess and persevere in it. It is a spirit high above that of those who are ordinarily devout. It is a spirit so ardent, so interior, so exhaustive of self, that those weak in virtue, or enslaved by attachments, think of it with dread.

Without it there would be but little expansion, there would be but little spread of our Holy Faith; without it nations would sit in darkness and never see the light; without it, works of zeal would dry up and the charity of many would wither. Without it, Church movements would take but small circumference and little would be done for the salvation of souls, the cause of Holy Mother Church, and the honor and glory of God.

Surely it should be the endeavor, not only of individual souls, but of communities, parishes, dioceses and religious institutions to progress very much in this spirit and to reach in it a high degree of perfection. No greater legacy can a superior leave his subjects, a pastor his people, a bishop his priests, than the apostolic gift. Its possession should be ardently cherished and every means taken to secure it. It should also be a constant dread lest once having possessed it, it should be lost to us.

Two gifts of the Holy Spirit contribute much to its possession-Wisdom and Fortitude. Those who desire it should perseveringly pray to the Holy Spirit. Call to mind that which happened when the Spirit of God descended upon the timorous Apostles on the first Pentecost. What a marvelous transforming power was made manifest! The Spirit of God, then, must be very active in him who is of apostolic spirit; the Holy Spirit indeed has much to do with such a one.

The action of the Holy Spirit in giving this grace and of persevering those favored in it must not be left out of consideration. Further, the apostolic spirit is surely a spirit of love and therefore it is essentially inspired by the Holy Spirit. Would you have it? "Walk In the Spirit." (Gal. 5:25) "Grieve not the holy Spirit of God." (Eph. 4:30) Call upon Him frequently with short prayers. Receive the Sacraments often. The Holy Spirit is very active in the workers of good and his manifestations are evident in those who possess Him; for example, in their detachment from the things of the world, and liberty of spirit, in a great purity of intention to love and serve in whatsoever work God calls us. Indeed, the fruits of the Holy Spirit are readily seen in such sanctified souls. Hardship, sacrifice, labor, and trials of all kinds for the love of God are as nothing to them; even to give one's life is accounted gain and supreme happiness.

The Means To Acquire An Apostolic Spirit, And The Dangers That Threaten It
Thursday
Fourth Week Of Easter

Letter Conference to Missionary Servants-Jan. 1922-MF 12140.

My dear children, we have the supremest reason for thanksgiving in this: even though it should be true that we do not possess the apostolic spirit, is true that it we all ardently desire it. It is likewise true that the apostolic spirit is kept very much in honor in the Cenacle. We have exercises to promote it, prayers to be said to receive it, practices to conserve it.

Our community, because of its constitution, is essentially committed to strive for its possession. It should be, then, a matter of serious study and much meditation as to what are the means of promoting it, and what are the dangers that may menace it. We have spoken of some of the means of acquiring it. We should add to this an exercise of ourselves in works of fruitful charity and zeal that will render us indifferent to fatigue and lack of sleep and all the conveniences of comfortable living, even, if necessary, to loss of health and life.

What are the dangers that menace it? First of all, worldliness; a wicked evil indeed is this degenerating spirit. We can readily see why the Lord bore worldliness such hatred, why He commanded His followers relentlessly that they must destroy it, that never should they have fellowship with it, nor with it have commerce of any kind. Worldliness is a blight; it withers, it dries up the heart and enslaves men in the bonds of selfishness, self-seeking, self-satisfaction.

Believe this, my dear children, that in whom there is no charity of the Father there is absolutely no apostolic spirit. Again, indifference to the spiritual need of our neighbor is a grave reason for either the loss or the lack of this virtue. Worldliness, and neglecting to think of the value of the human soul or the privilege of giving honor and glory to God are the constant and deplorable causes of the lack of the apostolic spirit in so many.

Let us all ardently desire the apostolic spirit; let us keep it very much in honor; let us pray that we may promote and preserve it. Oh how the good should yearn for this grace of the apostolic spirit! How those who are consecrated to God's service should strive for it. How blessed is that part of the vineyard that witnesses it in its works; how blessed by God is that community or religious house where it is in honor. What a blessed emulation is this-to strive to surpass one another in this virtue. What progress the Church would make if we were always animated with it. What could she more ardently desire! Surely, the valleys would be filled up and the hills would be laid low if we possessed it.

What a paradise this world would become if all would but ardently seek it. It is a fiery and seething furnace in the religious world and twice blessed are those souls that are plunged into it and who take on all its burning.

The Mental Sufferings Of Our Lord
Friday
Fourth Week Of Easter

1. Letter to Sr. Mary John of Calvary-Jan. 17, 1925-MF 3385.
2. Letters to Vincentian Confreres-1910-MF 3150 & 3275-76.
3. Conference-undated-MF 8596-97.

It seems to me that our devotion to the Mental Sorrows of Jesus is one of the most beautiful of all devotions. It is a beautiful disposition of mind and a joyful prayer to have it in our heart-that His thoughts should be our thoughts and his sufferings, our sufferings (1) What a glorious monument of love and faith our generation would leave to posterity if every confrere and every sister could be educated in this thought-that the poor, lonely agonized Christ of the Garden of sorrows has chosen us for a great and divine work, to perpetuate the sublimest of all the mysteries of the Redemption; that appealingly He wills that we leave as reparation some worthy and sacred visible memorial to His agony The scope of this devotion is very consoling. We adore the great Mind of the Creator in His sorrows. Through it He invites us to share His worries and anguish. We become the allies of his representations by prayer; and it makes us a good angel in death of the thousands who die daily.(2) "My soul is sad, even unto death." (Mt. 26:38) Oh, what a fearful cry! What horrid evil is this which would destroy the Giver of Life; which would rob Him of life? He who is the source of all life. Were it possible that God could die, this was the nearest moment of such an approach to death. See the workings of sin. See its nature. It attacks the Godhead for the very essence of His divinity is life. God's nature is to be and sin would destroy that life if it were possible. The enormity of sin lies in this, that it is an assault upon the existence of God Himself. "My soul is sad, even unto death." Never was there such a cry of anguish before. In comparison, all human lamentations are a sweet lullaby. The heart of the Savior is being crushed. It is the voice of pain that we hear, so strong that its echoes of agony shall never die. Every Christian generation shall hear it. They come up to Jerusalem at break of day to see Him die. They hear Him cry and every Christian generation from that day forth shall die at the foot of the cross and mingle its tears with His. That cry staggered the angels and made the fiends quake. It played in dreadful thunder around the throne of God. It set heaven and hell in dire commotion. It is the proclamation to death that its reign is finished. It tells the world, the flesh and the devil that they are conquered. It is sin that would strangle the life out of the soul of Jesus. What does that cry mean to angels? What does it mean to men? Just as Lucifer seized God's throne and tried to shake Him out of Heaven, so sin strives to destroy God. Yes, your sins and my sins are making His soul sorrowful even unto death. What does that cry mean to Heaven and to earth? The angels have heard it and appalled, they see their Master grow heavy, become sad and begin to fear. They would rush to earth to cheer Him, to save Him but He waves them back. He must suffer alone.(3)

The Glory Of Our Blessed Mother
Saturday
Fourth Week Of Easter

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 808-13.

“Behold from henceforth all generations shall call me blessed.”(Lk. 1:48.) No declaration of triumph has ever been so sweeping, so startling. Human ambition never dreamt of such heights, no conqueror ever planned the subduing of even one generation. “Behold from henceforth all generations shall call me blessed.” This declaration is the most remarkable that human lips ever uttered. Who is it that declares this? Who is this one so triumphant where the world's illustrious have failed?

That name-you will search for it in vain among the world's great of ancient or modern times; that name has no place among the sages of Egypt or in the classic history of Greece; it will not be found on the records of Rome's honored great. Who was it said these words? The wonder grows. It was a mere child, a maiden girl of Juda the prodigy of the world is a Jewish maiden.

As a mere child, she announced that all generations would pay her tribute. She lived in obscurity, even poverty. She had neither the resource nor means with which men blaze their way to glory. Was she a dreamer? Was she a visionary? There have been nearly two thousand years of history to give her the lie, but history affirms that she did not lie, that she is not a dreamer, that she is not a visionary, but that she speaks the truth.

Here all human philosophies collapse. It is impossible for them to harmonize this cause and effect. Here, inexorable logic steps in declaring that when the natural is bankrupt, when human science fails and when human knowledge cannot give cause and reason for fact, then we must seek the reason of things in another order, the supernatural. Doing this, mystery and contradiction vanish and in the light of supernatural truth it all becomes so beautiful, simple and clear. Mary became the Mother of God. Here are cause and reason and explanation infinitely sufficient. She is God's Mother. Yes, really and truly the Mother of Him who created all things, Who sustains all things, Who governs all things.

The Holy Fathers have said that the soul of Mary, after the Incarnation of the Word, was the greatest and noblest of God's works in this world, its sanctity surpassing that of all the saints and all the angels together; and this in view of her eminent dignity of Mother of God. In fact, at the very moment when the Person of the Eternal Word was, in the decrees of God, predestined to become man, that Mother that was to give Him human existence must also have been designated.

Let us listen to the generations calling her blessed. The Archangel announces this blessedness. Her own Son, incarnate in her womb, encouraged it and was witness to the declaration that all generations would call her blessed.

Remote Preparation For Pentecost
Monday
Fifth Week Of Easter

Conference to Missionary Servants-May 11, 1922-MF 10701-05.

We are in the midst of great feasts. Easter in its passing is not so far away. Ascension, Pentecost, Trinity Sunday, Corpus Christi, the solemnity of the Sacred Heart are approaching. The day towards which we look with a great and expectant love is Pentecost, the day commemorating the descent of the Holy Spirit upon the Apostles. If our hearts are rightly attuned to the heart of the Church, we shall desire much for our Holy Mother on that day. Remember, the Church began on Pentecost Sunday, the day of the coming of the Holy Spirit. That was its first public manifestation.

I am anxious that we should begin even now to prepare for that holy feast. I am anxious for your sakes, but understand, back of this I am anxious for the Cenacle, for the Church. Purify your intentions, therefore, ask the Spirit of God to make you right in your thoughts, cultivate an appreciation for the grace of God, for the seven Gifts and for the Fruits of the Holy Spirit; then you will surely have a blessed Pentecost.

Thank God for the grace given you to be so early in your preparation. What a beautiful thing it is to be concerned afar off from Pentecost Day. How blessed we are in being inspired to anticipate the general body of the faithful hastening, betimes, to the Cenacle. Already we are hastening to the Pentecostal upper chamber; the approaches to that holy place are not afar off. We are expectant and when the Church will retell that marvelous Gospel story, we will see with special grace and vision our Blessed Mother and the Apostles entering the Cenacle for the coming of the Holy Spirit. Praise be to God for His grace! This much will be certain-the Spirit of God will see that we are anxious for His Gifts. This is one of the best evidences of preparation. And now, my dear children, do strive with pure hearts and pure minds, with right intention, with your soul directed by the Holy Spirit, with your mind illuminated by His grace, to be ready for this day, so that truly it may be a Pentecostal feast among us.

I pray to our Blessed Mother, the Queen of the Resurrection, the Mother of our risen, triumphant Saviour, our Mother of the Cenacle, to bless you in your preparation for Pentecost. I beg and beg of her, through the glory of her Son, to be with you in a special way over this blessed feast until Trinity Sunday. May Holy Joseph help us in our preparation.

I pray that the graces of the Holy Spirit may not fail you nor fail any of us, and I commit to your charity the welfare of your sisters and brothers. May God grant that this Pentecost season will be for us a time of great rejoicing. May it see the Cenacle surfeited with the Gifts and Fruits of the Holy Spirit.

Practice: Recollection Of Mind
Tuesday
Fifth Week Of Easter

1. Letter to Sr. Baptista (Croke) written on Train-July 14, 1922-MF 11921.
2. Letter Conference to Missionary Servants-Dec. 1919-MF 8432.
3. Conference at Blessed Trinity Novitiate Retreat-March 20, 1933-MF 7341.

I feel how divinely wise our Lord's council to the apostles was when He invited them to go aside into the desert and rest a while. We need silence and recollection and a departure from the distractions of daily affairs to catch certain whisperings of the Holy Spirit.(1)

First of all, we need more recollection of spirit. This means to be more interior, less a slave to external distractions, yielding our minds and impulses to the graces and inspirations of the Holy Spirit; placing ourselves often in the presence of God; seeking union with Him; giving ourselves over to mental exercises and heart affections of love and desire for the coming of our Lord; making acts of reparation, atonement and frequent spiritual communions Renew yourselves in all your promises and in your first and most ardent Cenacle fervor. Review the graces that you have received since having received this blessed grace; the pleasure that you have given to God; the souls you have helped; the good you have done and been partner to; the dangers you have escaped by being in the Cenacle; and if faithful, the promise it gives you of being useful to the Church-of making your life "the odor of (Christ's) knowledge in every place." (2 Cor. 2:14), not only making sure of the salvation of your soul but of obtaining a very high degree of glory in the world to come.(2)

I tell you the work of your vocation is not a club life. It is not in the Catholic Bureau for children; not in some secluded school-room. It is in the interior worship you give to God the Father, God the Son and God the Holy Spirit. If you do not appreciate the distinction, your religious life is a failure. You are Missionary Servants of the (Most Holy and) Most Blessed Trinity. God is an infinitely pure spirit. You are to serve Him interiorly by your profession of faith in doing the things that please God; keeping His holy light; having zeal for His holy law; in multiple acts of thanksgiving and reparation. You are apostolic in your vocation, and that is the highest honor in the Church. Your vocation gathers the excellence of all other vocations.

Almighty God is so familiar with us. Have more devotion to His Holy Spirit. Your first service is to the Triune God and that you can only do in your interior. This, then, is the spiritual philosophy of your religious life. You are (men and) women of interior recollection. At least you should know the distinction between the service you owe to the Holy and adorable Trinity and the one you owe to your neighbor. An Apostle should spend much time in the cloister. It is so hard to keep the world from us. It is so hard to escape the world's contagion... (3)

A Prayerful Spirit
Wednesday
Fifth Week Of Easter

Letter Conference to Pioneer Cenacle Members-May 17, 1912-MF 8584-85.

The highest of all gifts that God has given us is the very Source and agent of all gifts, the gift of the Holy Spirit Himself. The Apostles in prayer remembered the promise of our Saviour: "How much more will your Father from heaven give the good spirit to them that ask Him?" (Lk. 11:13) And St. Paul tells us, "Now we have received not the spirit of this world, but the Spirit that is of God that we may know the things that are given us from God." (1 Cor. 2: 12)

The Spirit of God within us, as in His temple, makes us pleasing to God by the inpouring of His grace and this He gives to help us in the great work of prayer. He grants us this help in three ways: in attracting us to prayer, in teaching us prayer, and in helping us in prayer.

Work is a penance God imposes upon us. When discharged with purity of intention it becomes as prayers. The Christian should pray always. "Pray without ceasing," the Apostle tells us. (Thes. 5:17) But this we cannot do unless we work in the spirit of prayer. The Holy Spirit urges us to perform all our actions for the glory of God, even the most common, as eating and drinking, then He will be for us also in this the Spirit of Prayer, just as He is in our exercises of piety. Our whole day, then, through Him becomes spiritualized.

The Holy Spirit is the Substantial Bond of the Father and the Son in the Holy Trinity Who, upon earth, so unites its different members and parts as to form one Holy, Catholic, Apostolic, Roman Church. It pleases Him to see us united in prayer. We certainly, then, have much reason and encouragement to pray.

Our prayer should not be narrow, personal prayer; it should reach to the throne of God only after having touched the farthest bounds of God's creation and mourned in every human misery, and rejoiced in God's goodness to men. We should pray for the Church, for the Holy Father, for those rulers in the Church who are battling for religion, for saints and for sinners on earth, the latter especially. We pray, first of all, that the reign of the Holy Spirit will come in the hearts of men; that the Greek and Protestant Churches will return to union with Rome in faith and obedience; we pray for the Holy Father, and for sinners, and for every need of the Church.

Let me sum up: you must be (men and) women of prayer, then you will be (men and) women of charity. We pray and labor for the extension of His kingdom on earth. May you receive the Holy Spirit and ever remain faithful to His inspirations. This is my prayer for you.

The Need For Prayer
Thursday
Fifth Week Of Easter

1. Conference to Missionary Servants-May 10, 1924-MF 850-51.
2. Letter Conference to Pioneer Cenacle Members-May 17, 1912-MF 8585.

Our divine Lord has promised to be in a particular way in the midst of those who gather in His name, "For where there are two or three gathered together in my name, there am I in the midst of them." (Mt. 18:20) Surely, that promise is meant in a special way for those gathered together in the Lord's name in a prayerful and religious way-who gather together as you are doing for the exaltation of the Holy Name of Jesus. Never be unmindful that one of the works of the Cenacle is the exaltation of the Holy Name of Jesus. Keep this particularly in mind when you assemble for your councils.

We know the efficacy of prayer, the joy of the Communion of Saints and the value of intercessory prayer. I often think that one of the entrancing revelations of the world to come will be the manifestation of what has come to us through the prayer of others, to discover how we have been helped personally and in our works by the prayers of friends and by the prayers of those unknown to us. I believe that there is a special grace and blessing given to the Cenacle in the prayer that we say for one another, for in the Psalms it is told us: "How good and how pleasant it is for brethren to dwell together in unity." (Ps. 132:1) We are also told why: "For there the Lord hath commanded blessing and life forevermore." (Ps. 132:3)

How impressed we should be with the goodness of God who calls us to live together, to live in peace and sweetness. Surely, this is a blessing of blessings for which we can thank Him the more when we realize that there is so much unkindness in this world, so much hatred, so much uncharitableness; yes, even sometimes amongst good people. This surely must grieve the Holy Spirit much (1) Prayer for one another is a mark of God's favor upon the Cenacles. Any means or agency, then, that will excite prayer, encourage it and perpetuate it, will be a transcending grace.

The Church, its needs, its sorrows, are ever before us for our dear Lord suffers in the trials of His Pontiff and the Church; therefore we pray and sacrifice ourselves for the Holy Father, being mindful that when St. Peter, the first Pope, was seized and imprisoned, chained and about to be condemned to death, the whole Church prayed for him and he was miraculously delivered. We can and must help the Holy Father. Our love for him declares this Our Holy Father sadly needs our prayers. Could we but know his anxiety. There are some who no longer wish to be subject to the Gospel message, to the Church or her laws.

A diabolical activity is going on seducing the working man with false hope of easing his condition and gradually demoralizing the entire social fabric. Many teachers have no faith, and our youth-boys and girls, and even tender children-are tutored in branches that know not God nor His law. There is a crying need for priests, and because of this want many are losing the Faith for they are neither taught nor fed with the Word of Truth and the Bread of Life You see, then, how necessary it is that we pray for the Holy Father often and ardently. (2)

The Precious Blood
Friday
Fifth Week Of Easter

Article-THE HOLY GHOST Magazine-July 1923-MF 11684-89.

It is a pitiable shame that there is so little thought of the Precious Blood and so much lack of appreciation on the part of even the devout. What has God ever done for us or given to us that could compare with it? It is the Blood of God! It is the created life of the Uncreated! It is a human fountain opened as it were in the very center of the Divine Nature. It is a finite thing, with a known origin and an ascertained date, of a price as infinite as the Divine Person Who has assumed it. So transcending is it that no created intelligence could ever have thought of it. The prayers, the good works, the very offering of the godly lives of untold generations, essential as they are, could not have earned for us one drop of the Precious Blood.

How much the Precious Blood tells us of the nature of God. How terribly adorable is His exacting justice, how transcending is His sanctity, how terrible is His majesty since it has pleased Him to choose the Precious Blood as the only fit ransom for the sins of the human race, the only satisfaction to the outraged majesty of an Infinite Being. Had He so wished, one drop of the Precious Blood would have more than sufficed to redeem all possible worlds. Indeed, had He so willed He could have chosen as the instrument of our redemption a single tear, a moan, a sob of the Infant Jesus as therein there was an abundance of merit and satisfaction to have redeemed us all. The Precious Blood, of all mysteries, makes manifest the love and care of God the Father, God the Son and God the Holy Spirit for the poor sinful race. It belongs to the Second Person of the Most Holy Trinity, although it is the work of the whole Trinity. In its efficacy and operation, it is the most complete and most wonderful of all revelations of the Divine perfections; the power, the wisdom, the goodness, the justice, the sanctity of God are all most preeminently illustrated by the working of this Precious Blood.

So wonderful is the Precious Blood that it is beyond wonder. It is adorable because it is the Blood of God. So much so, that the gathering drop of the Precious Blood settling in the cup of the chalice after Communion is as adorable as the Triune God before whom the Angels veil their faces while the entire celestial court choruses, "Holy, holy, holy, the Lord God of hosts." (Is. 6:3) What a faith is ours! Only a heaven-given faith could give such a truth and to have such a truth is invincible proof that our faith is heaven born.

O compassionate Heart of Mary, lover of the Sacred Blood, obtain for us the grace to do much for the cause of the Precious Blood. Saint Joseph, you, its custodian, you who witnessed its pulsation through the veins of the infant and boy Jesus, obtain for us the grace that it may pulsate through our veins and that it may be of much use to us and that we may be of much use to the Precious Blood.

The Amazing Triumph Of Our Blessed Mother
Saturday
Fifth Week Of Easter

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 808-12.

Reflecting generations are startled when above the hushed voices of the world's mighty and great there rings through the ages a declaration of triumph that human ambition never attempted nor dared to sound: "Behold from henceforth all generations shall call me blessed." (Lk. 1:48)

Who is it that declares this? Who dares to ask of you and of me the highest honor that creature can pay a creature, "Blessedness"? What claim has such a one to our respect? Who is this one so triumphant where the world's illustrious have failed? It is a fact, an actualized fact, that this child is called blessed by generations. It is one of the most remarkable, outstanding facts in the history of the world. It is bewilderingly contradictory. It is a fact, but why should it be a fact? It is true, but why should it be true?

How has she succeeded without an army, without publicity or resource of any kind in having realized a victory, a triumph so impossible and transcending above even the aggregate victories of the world conquerors, that in comparison these seem trifles. It is simply a paradox, a gigantic contradiction. It is true-history declares it, proves it, but how can it be true that she is blessed among women, that all generations shall call her blessed? This astonishing fact demands investigation.

The humblest weed by the wayside, the meanest piece of outcast refuse, the smallest grain of sand are facts and they can challenge science to account for them as facts, and science, if true to its name, must give them heed; but here is a fact transcendingly more wonderful, more glorious, more momentous than all that science concerns itself with in the aggregate. Science in its laboratories and reductions can give no hope of its solution, and the most powerful lenses of its observatories can angle off no space sufficient to contain it. Poor, weak limited human reason is in a dilemma to go further; it cannot. This child has silenced its schools and universities.

If men would reflect and try to comprehend, they must see that this Mary, blessed of generations, is a proof of another order of things, a land in which Faith and Religion must be our guides. These are more courageous and not afraid to face this gigantic fact. We must seek the reason of (her triumph) in another order, the supernatural. Doing this, mystery and contradiction vanish and in the light of supernatural truth it all becomes so beautiful, simple and clear.

Mary became the Mother of God. Here are cause and reason and explanation infinitely sufficient. She is God's Mother. Yes, really the Mother of Him Who created all things, Who sustains all things, Who governs all things.

Apostolic Charity
Monday
Sixth Week Of Easter

Letter Conference to Missionary Servants-ca. 1920-MF 12334-36.

The lives of St. Peter and St. Paul are very encouraging to us who feel the shock of temptation and who may have faltered somewhat in God's way. Both these saints failed in a marked way. First of all, St. Peter, because of his presumption and self-reliance; secondly, St. Paul, because of his pride and uncharitableness. Grace was given to them and they cooperated splendidly with that grace. St. Peter's repentance was from the heart, and from out of it bloomed a great love and devotion for his Divine Master. His faith and trust in Jesus were without measure

St. Paul, too, made glorious amends for his faults. How ardently did he serve and love God! There were no bounds to his sacrifice for the love of Jesus. He too became the saint of great repentance. His pride was wounded to death under the chastising hand of God. The first cry of his heart was, "Lord, what wilt thou have me to do?" (Acts 9:6) He became the saint of divine love, entirely consumed with a burning love of our Divine Lord.

The love of God means the love of our neighbor. There is no better evidence, no truer proof of a great love of God, than a great love of our neighbor. Love of our neighbor is proven in patience and in trial, in the corporal and spiritual works of mercy. A treatment of our neighbor that is inconsiderate, harsh, unbrotherly or unsisterly, is un-Christlike, and argues a great want of the love of God.

That fraternal love be in the Missionary Cenacle should be our constant prayer. This love of the neighbor should be manifest on all occasions. It should drive far from us envy and jealousy and those other pests that wound Christian love. The stranger at our gates, especially when he comes in the Name of God, should be made welcome in the Name of God the Father, God the Son and God the Holy Spirit. Unfortunate would be the house that would lose a special blessing because of a lack of hospitality to a stranger.

We remember how cheered our (Brothers and) Sisters were when in the early days of our mission, unknown and almost friendless, doors were thrown open to them. May this memory never perish from our Missionary Cenacle! God touched the hearts of others in our favor, and may our hearts never be hard to those who come to us looking for help and encouragement and strength. How much we should suffer and forbear before allowing the holy virtue of charity be wounded! May those great Apostles obtain for us some of that great love of God that burned in their own hearts.

Practice: Living The Mass Throughout The Day
Tuesday
Sixth Week Of Easter

1. Letter to Margaret Thompson, sick girl at Phenix City, AL-July 11, 1924-MF 9638.
2. Essay on the Eucharist-written as a Seminarian-MF 8840-41; 8852-53.

An exercise that will bring you great comfort is to follow the Mass around the world. At ten o'clock it is being offered up in Jerusalem. About midnight or after, in Rome. About two o'clock in the morning in Ireland. When you are taking your tea it is being offered up in the far off islands of the Pacific and on the eastern shores of Asia. And so with the sun, you can go around the world and see the priest lifting up the holy chalice of the Precious Blood. Have the wish to assist at all these Holy Sacrifices, offering them up first in adoration and gratitude, secondly, in thanksgiving; thirdly, in reparation and fourthly, in petition.(1)

To our senses, after the Consecration nothing is apparent to us except the species of bread and wine, yet we firmly believe that under this is hidden the true Body and Blood of our Lord. This is the scope of our belief and when in peaceful moments of meditation we reflect seriously on its import and realize its significance, the result is overpowering. Think what love is embodied in this Sacrament!

To appreciate God's love for men is to appreciate God Himself which can never be complete. Through all the unknown, uncounted epochs of God's existence poor sinful creatures were loved by the infinite. The Incarnation was the visible manifestation of the Infinite and eternal Love which culminated in the Eucharist. This is the God-given testament in which our Lord has pledged that the rainbow of His mercy shall hover forever over the tabernacle of the Catholic temple as long as time shall endure. This is the truth we adore and believe. We profess that under the sacramental species Jesus Christ is physically present.

What a sad discrepancy between our faith and our acts. We are astonished, shocked at the hardness and irreverence of (Christ's listeners in the Gospel). The thought of what love is embodied in this Sacrament, of how ingenious is this device of God to be among His creatures, the mercy and generosity contained herein, should arouse in every Christian heart the most generous sentiments and make us strive to repay love by love. (2)

The Holy Spirit
Wednesday
Sixth Week Of Easter

Letter Conference to Pioneer Cenacle Members-1912-MF 206-13.

May our dear Lord be your reward for the consolation and honor you are giving to the Holy Trinity, and the edification that you are giving to abandoned souls. The goodness of the Holy Spirit (to you) furnishes me perpetual reason for thanksgiving. Be vigilant and prayerful lest you let His slightest gift be unnoticed and unfruitful.

Let it be our constant prayer and effort that the Holy Spirit be known and adored by all men, for He is really God, the Third Person of the Blessed Trinity, proceeding from the Father and Son, one with them in nature and essence, therefore co-eternal, co-equal and co-substantial. One God, Three Persons in God, Father, Son and Holy Spirit.

Apart from other testimonies, our Lord plainly and declaratively teaches us the divinity of the Third Person when He told His apostles He would send them in the name of God: "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mt. 28:19)

It is sad to think that despite the revelation of this doctrine, (despite) the wish of the Holy Trinity, the teaching of the Church, that so many deny the Holy Spirit of God worship and adoration. Many Christians who should know better, act as if they had never heard of Him. True, they adore Him every time they adore the Father of Jesus, every time they make the sign of the Cross: "In the Name of the Father and of the Son and of the Holy Spirit"; every time they say the Glory be to the Father and to the Son and to the Holy Spirit. But why should they deny Him mention or thought? There are many, too, who would answer us as the Ephesians answered St. Paul, "we have not so much as heard whether there be a Holy Spirit." (Acts 9:2) This indeed was a sad admission for the Ephesians to make, but lamentable beyond expression is it to find living in the full glare of Christian revelation those who have not so much as heard of the Holy Spirit. It is horrible. Let us offer atonement for this.

We have another duty: we must daily pray that devotion to the Holy Spirit spread; and we must make our prayer powerful that God give the world this great grace, to know His Spirit. For this end, let us "grieve not the Spirit of God, whereby you are sealed unto the day of redemption And be ye kind one to another; merciful, forgiving one to another, even as God hath forgiven you in Christ." (Eph. 4:30, 32) Never forget that you are communicating a spirit to others. Pray, pray, that it be the Spirit of God, His good influence.

Let us never forget then to pray that the Holy Spirit may reign supreme. Pray that the Eastern Church may cease its schism and come back in union to the Vicar of Christ on earth, our Holy Father the Pope. What a blessing to the world if the rebellious fragments of Christendom would surrender to Christ's Church and let the Holy Spirit dominate their lives.

Engendering A Missionary Spirit
Feast Of The Ascension

Original Draft M.S.B.T. Constitution-about 1930-MF 2537.

Let Missionary Servants constantly remember that in encouraging vocations they render an act of obedience most pleasing to God. They will, therefore, pray earnestly that good and generous Catholic youth may be given the grace of offering themselves for the Priesthood, Brotherhood or Sisterhood.

Missionary Servants will ever remember before all things that they are missionaries no matter what their duties or circumstances. This thought will inspire them to a greater love and appreciation of their holy vocation. It will inspire them to multiply acts of adoration and thanksgiving to the Triune God for calling them to minister to the foundation doctrine of Christianity and the greatest truth ever taught to the (human race) by God. The Church will always be first.

Animated with such sentiments, Missionary Servants will never lose an opportunity of engendering a missionary spirit. They will esteem such a spirit an essential necessity in the building up and the preservation of good works. They will, therefore, beg of the Holy Spirit to fill them with such a spirit and plead in His gracious love that they may be carriers of this spirit to others. The Missionary thought, the Missionary idea, the Missionary spirit, the Missionary action should be dominant in our Missionary Cenacles which are known and blessed by that distinguishing word, "Missionary." It should be vibrant. At all times, in all places, in all circumstances the thought of the missionary should be with them.

Missionary Servants should be so filled with the holy fire that they will communicate it to all those who come in contact with them. Their wish and prayer should be that these (people) become a power for good. To encourage this zeal let them realize that the greatest help a Missionary Servant can offer (to the Church) is the help of spiritually trained Lay Apostles. They will try to realize the power of the faithful for good. They will prudently try to encourage in them a missionary spirit. To effect this, Missionary Servants will induce those coming under their influence to pray to the Holy Spirit for His Gifts and Fruits, Wisdom and Fortitude especially, and encourage them to some work of charity or zeal. That this may produce greater fruit Missionary Servants will strive to organize such good-willed young (men and) women into groups, train them in Missionary Cenacle practices and encourage them to be zealous that God's name be hallowed, His Kingdom come and His will be done.

The Beginning Of The Pentecost Novena
Friday After The Ascension

Letter Conference to Missionary Servants-April 28, 1921-MF 642-43.

The holy Feast of Pentecost is closely throwing its blessed shadow towards us. It is my ardent wish and prayer that the coming novena will bring a deluge of graces to all the Cenacles and flood your souls with the Gifts and Fruits of the Holy Spirit; "Every best gift, and every perfect gift, is from above, coming down from the Father of lights." (James 1:17) The measure of the graces we receive will be the measure of our dispositions.

Everything is a gift of God. Every breath we breathe, every step we take, every heart beat, every coursing blood drop, all our seeing and hearing, the food we eat, all that we possess, all that we can sense and visibly perceive are gifts of the Holy Spirit, but in the natural order. Now there are other gifts; the best gift and every perfect gift coming down from this same Father of lights, are the supernatural gifts.

These are above the gifts of nature, far higher than heaven is above earth. There is no standard of value known amongst men by which we can even begin to measure these. We group them together: Faith, Hope and Charity; prayerfulness and sacramental gifts; virtues and heavenly merits; all that we speak of as the Gifts and Fruits of the Holy Spirit. There is one of those Gifts to which I would direct your prayerful attention, and that is the Gift of Fortitude. This Gift is preeminent among the Gifts. It is indeed the King of the Gifts; we may even say the most necessary of them.

We may indeed have the Gift of Knowledge, we may have the Gift of Understanding, even the queenly Gift of Wisdom, but unless we have Fortitude we will be faithless to grace and to the lights of the Holy Spirit. It will avail us little to know our duty and not to do it, to be wise in the things of God and not to do His Holy Will; but often to do this Will demands Christian courage, demands Fortitude. Frequently we should plead with the Spirit of God for Fortitude, seven times a day, and if we still fail, seventy times a day. We should say, "Sweet Holy Spirit, give me the Gift of Fortitude."

May our sweet Queen of the Cenacle, she who conducted and companioned and instructed the disciples in the Cenacle and prepared them for the coming of the Paraclete, may she help us in a special way, suggesting good thoughts to us, pleasing heaven for us, praying for us. To her loving care do I commit you in the Cenacle in a special way during this novena.

May she remember that first novena for His coming and may her heart be touched for her Son's apostles today, for His Missionary Servants, for the Missionary Servants of God the Father, God the Son and God the Holy Spirit. May she show her pity for those souls who through you are destined to know of the Blessed Trinity. May she who crushed the serpent drive tormenting evil spirits from you. May she cause, through her Spouse, the Holy Spirit, to burn in your souls the spirit of the Cenacle.

Love Of God And Neighbor
Saturday After The Ascension
Second Day Of The Pentecost Novena

Letter Conference to Missionary Servants-April 28, 1921-MF 642-43.

(During this blessed novena) I would also call your attention to a particular Fruit of the Holy Spirit, charity. Charity is the love of God, is the love of our neighbor. The love of God demands of us that we do much for Him. It exacts, first of all, that we know Him that we serve Him.

The very first conviction of reason, the surest rule of life, is that we order all things according to the end of our being. We know what this is. Therefore it should be our ceaseless striving, our ceaseless searching to discover that way, to live in that way in which we can better know, love and serve God. Motives of thanksgiving come immediately to us. First of all, as children of Holy Mother Church how favored we are among the children of men. Think of those blinded millions, those who are blinded by the pleasures of life, by thirst for worldly treasures, for worldly ambitions, who scarcely ever give one thought to the object of their creation, whose thought is ever in the present and whose ambition is ever devoted to seeking what is worldly and temporal. Let this truth overwhelm you with joy and thanksgiving; let it permeate your very soul; let your faith and religion instruct you in your destiny, in the purpose of your origin.

But if the ordinary faithful should be so happy in the possession of that knowledge, we in the Cenacle, whose rule of life, whose daily duties commit us even more to attachment and devotion to this truth-to know God, to love God, to serve God we should be more overwhelmed with this knowledge.

Measure your vocation; measure it you cannot, but try to measure it by everlasting happiness, by an eternity of reward. What divine generosity and splendid magnificence is the reward that God gives to those who for His sake forget all! Could I wish you a greater blessing? Could greater happiness ever come to you?

The possession of the virtue of Charity will help you much to understand all this. How ardently, then, do I pray the Holy Spirit to infuse more and more into us this holy virtue, the love of God. The love of God makes all things easy. If you falter by the way your trouble will be, not that you did not receive grace, nor calling, nor urging, but that you did not correspond with the loving advances of the Holy Spirit.

Pray, then, pray much, pray often during the novena that you may have an abundance of this Fruit of holy Charity. Truly loving God you will surely love your neighbor. God's love will make the burdens of life easy to bear. No prayer will please heaven more than the prayer of the heart for charity...

Preparation For Pentecost
Monday After The Ascension
Fourth Day Of The Pentecost Novena

Conference to Missionary Servants-May 11, 1922-MF 10702-03.

I am striving to impress upon you the necessity of not letting this great day of Pentecost find you unprepared. First of all, I am anxious for the sake of the Church, for this thought I have-which ought to be common to every Catholic heart, and above all to a priest's heart-that on the day of Pentecost the Holy Spirit will bless the Church even to an extraordinary degree.

Think, and think sadly, of the prevalence of evil; think of the widespread malice of men; think how virulent is the action of the enemies of the Church; think how furiously the gates of hell assail the Church today. Oh, we should plead and plead with the Holy Spirit that He will make the Church to be glorious and to prevail over her enemies!

I am thinking of the Cenacle (Family). I am anxious that the Holy Spirit will do much in the Cenacle this coming year. The Cenacle is spreading, the work is increasing. Our problems are growing, and we need very much the help of the Spirit of God; and we well know that if the Holy Spirit be with us what should we care for those who may be against us? Why should we be affrighted at the machinations of the evil spirit if the Spirit of God favor us?

We know further that if the individual Cenacles be favored by the Holy Spirit, the whole body will be favored; and we know the Cenacles individually will be favored if the individual members be possessed completely by the Spirit of God. You know that my concern is with you, each and every one of you, individually, and with your sisters and brothers individually, that you be surfeited with the grace that is so abundant in the Church; in other words, that you will attract the Spirit of God, that in nothing will you grieve Him; and this being true, everything will be definitely ordered and the grace of God will be at high tide throughout the Cenacle.

How can this blessed consummation come to pass? It is a question of preparation. We all realize that. What will we do to be ready for Pentecost Sunday. What can we do to attract the Holy Spirit? Understand, now, we must be personal in this matter. There must be reflection, there must be introspection, there must be searching of our hearts.

Because of this, I am going to become painfully personal. I put to each and every one of you this question. How much are you under the influence of the Holy Spirit? Or how much are you under the influence of the evil spirit? This is a question which is ignored almost entirely by people, even the most devout.

Practice: Devotion To The Holy Spirit
Tuesday After The Ascension
Fifth Day Of The Pentecost Novena

1. Letter to Amy F. Kain, Maysville, KY-Trinity Sunday-ca. 1926-MF 10413.
2. Conference to Missionary Cenacle Apostolate-April 17, 1921-MF 8669
3. Opening Conference-Retreat to Missionary Servants-Aug. 21, 1930-MF 8686-88.

We are asked to do much to spread devotion to the Triune God and in a particular way, to the hidden Person, the Third Person of the Blessed and Adorable Trinity. A devotion to the Holy Spirit, that is, a pronounced and particular devotion, is simply a grace, and it seems to be a rare grace. The thought comes to me that if you prayed more for this grace and did what you could to develop it, the Triune God may use you to spread a knowledge of the sweet, adorable, spirit of God. How sad it is to think of how few serve Him or are interested: how few seem to care for His Gifts and Fruits. There are many things you can do Consider the good and sacred objects of the League of the Holy Ghost:

1. To promote devotion to the Holy Spirit.
2. To foster vocations to the priesthood and religious life.
3. To spread the Faith and convert sinners.
4. To do missionary work, especially in the South.(1)

Why is it that the Holy Spirit is so little known? It is because the Holy Spirit does not guide the councils of men. If he does not guide the councils of men, He does not guide their hearts. Why is there so much strife? Do not curse or cry out against this one or that one, this politician or that. It is because the evil spirit is active and the evil spirit is active because many have banished the good spirit. Our vocation is to attract the Holy Spirit. Our vocation is to bring the Holy Spirit into (people's) hearts.(2)

Are we not of the apostolic spirit? Does not the spirit of the Apostles appeal to us? Perhaps afar off, maybe imperfectly we follow the footsteps of the Apostles. We have come here and Who brings us here unless it is the same Spirit that brought Jesus into the desert? "No one," says the Apostle, "can say 'Jesus is Lord', except in the Holy Spirit." (I Cor. 12:3) How could we be here were it not for the Holy Spirit? Problems are coming up as the year advances and we must have the blessing of God. This we will have only in the Spirit of God. Recognize this as a primary, basic truth: You are here through the Holy Spirit. We have been lifted up just as marvelously as Habacuc, if not by the hair of our heads, at least drawn into solitude. The same Spirit that found Jesus in the desert is the efficacious cause of our being here I could give many reasons for my not being here and I think you could too. We can say, "Lord, here we are"-that we may attract the Spirit of God, that our Veni, Sancte Spiritus may be heard; that it may be soul stirring; that it may be heaven reaching. That He may come. Let us incite ourselves to devotion to the Holy Spirit.(3)

The Spirit Of Prayer
Wednesday After The Ascension
Sixth Day Of The Pentecost Novena

Letter Conference to Pioneer Cenacle Members-May 17, 1912-MF 8584.

Keep before your mind the work to which God calls you; it is a supernatural work, and you must make yourselves supernatural (men and) women; therefore you must become (men and women) of prayer and charity. When I ask God to make you (men and women) of prayer I ask every blessing for you, because it is through prayer that God is moved to bless us.

Long ago the prophet Zacharias announced, "And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers"; (Zach. 12:10), meaning that upon the Church God would bestow one of His greatest favors. This promise we see begun to be realized when the Blessed Virgin, the Apostles and disciples in the Cenacle after the ascension of our Lord in constant, assiduous prayer awaited the coming of the Holy Spirit. This promise was completely realized on Pentecost Sunday by the descent of the Holy Spirit.

Two properties are attributed to Him; He is the Spirit of Grace and the Spirit of Prayer. He is the Substantial Grace that unites the Father and the Son in the Holy Trinity. He is the Master and Giver of all graces, which He pours into souls when justifying them and endowing them with the infused virtues and gifts. He is the Spirit of Prayer because He above all attracts us to prayer as to one of the most indispensable exercises of the Christian's life.

The Church, under this divine influence, from the beginning has ever devoted much time and importance to prayer, knowing that it is a condition imposed by God for the imparting of most of His grace so that, apart from first graces, such as creation and faith, first graces which ordinarily He grants spontaneously and without waiting to be asked for them, He has willed that others He will not grant except through prayer. All the designs of His providence He submits to this law of prayer; even the promise of the Redeemer, while gratuitous, He realized only after the prayerful waiting and sighs of His people which He incited in them.

It was He Who moved the Blessed Virgin to cry out in prayer, "Be it done to me according to thy word;" (Luke 1:38) and Who conditioned the coming of the Gentiles into the Church upon the prayer of His only beloved Son that it should be. Our Lord submitted to this law of prayer, spending whole nights in prayer when He made choice of His Apostles. He in turn urges us to pray: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Mt. 9:37-38)

During His passion He prayed much, and with tears and a great cry, says St. Paul. (Heb. 5:7) He urges us through St. James, "Pray for one another, that you may be saved. For the continual prayer of a just man availeth much." (Jas. 5:16)

Grace
Thursday After The Ascension
Seventh Day Of The Pentecost Novena

Conference to Missionary Servants-May 11, 1922-MF 10701.

This is the season of triumph, the Paschal season. These are the days of the alleluia. At all times, of course, grace is abundant in the Church, but there are seasons when it seems that grace is more abundant. There is in fact a deluge of graces just now and the pity of it all is that there are so few who are keen to take advantage of God's gracious and abundant goodness. Surely this is a reason why there should be a great deal of grieving and mourning.

You know there are two orders: the order of nature and the order of grace. Grace is a gift, a wonderful gift, a supernatural gift. Reason and contrast and weigh the difference between the gifts of these two orders. Study toiling humanity in its striving for the material things of life. Their working day is over; people are home from their employments. There has been that stress of the day, that dreadful giving up of muscle, fibre and energy, the contention of the crowd, the going and coming of these multitudes, and for what has it all been? For a bite of our daily bread, for a little of this earth's abundance, for a trifling pittance in the awful struggle for existence.

How comforted (people) are if they have done well by worldly standards, yet how short-lived would be their joy did they but realize that when all is said and done, at best they have the treasure "where the rust and moth consume, and where thieves break through and steal." (Mt. 6:19-20) There is another treasure, a treasure that cannot be measured by human standards, "where neither the rust nor moth doth consume, and where thieves do not break through nor steal." That is the grace of God.

If we wish to possess ourselves of an abundance of the grace circulating through the Church we should first of all have an appreciation of this blessing. Now let us be personal in this matter and ask ourselves what is our thought regarding the grace of God. Is there anything we put ahead of God's grace? To possess it-have we any anxiety more burning? To keep it-have we any worry or fret to compare to that? Have we any hunger or hope greater than its increase? If so, we are not right and we certainly are more or less under the influence of the evil spirit.

We of all God's creatures have been enlightened in a very particular manner in this great charity of God. Consider how we have been given a special knowledge of God's mysteries and trained in the workings of His grace. Consider, further, how enlightened we are in the deep and intimate introduction we have into the Mystery of the Holy Trinity, in the devotion we possess to the Mystery of the Incarnation. There should be in consequence, in proportion as we have been favored above others, a thirst and a hunger for God's grace.

No miser should be more avaricious for this world's goods than we for the supernatural treasure. To have the grace of God should be a passion with us.

The Power Of The Evil Spirit
Friday Before Pentecost
Eighth Day Of The Pentecost Novena

Conference to Missionary Servants-May 11, 1922-MF 10701-04.

I put to each and every one of you this question: how much are you under the influence of Holy Spirit? Or again, how much are you under the influence of the evil spirit? This is a question that is ignored almost entirely by people, even the most devout. It is a pity that there is not more fear of the devil.

A realization of his power was shocked into me last Holy Thursday. It was my grace to have the office of that day and in the Holy Sacrifice of the Mass, in reading the Gospel, I was overwhelmed with horror when staring at me from the pages of that blessed book were the words that linked with the adorable Name of Jesus, the name of Judas Iscariot. If there is one name repugnant to us, it is the name of the traitor; and if there is one day we do not want that name in our mind, it is the day of the Eucharist, Holy Thursday. This is the word I found in the Gospel: "The devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him." (Jn. 13:2)

The devil put this thought into the heart of Judas. Think of the power of the evil spirit. Here was a man who had been in the School of Jesus, trained by the Lord for three years, a man destined for one of the highest places in the Church, yet the evil spirit effected his ruin. Holy Scripture says that the devil put something into the heart of Judas and that something found place, and from a faithful Apostle he became the arch-traitor, and ever since, his name has been in reprobation throughout the world.

Think-if this happened to an Apostle, we have good reason to question ourselves, to analyze our motives, the inspirations of our action, to search our thoughts, words and deeds to find out how much of the devil there is in them and to make sure that he is not putting anything in our hearts... I wish to communicate to you a healthy and sovereign fear of the power of the devil lest you ever suffer spiritual damage by any of his deceits. When you have practiced examining your impulses, reforming your motives, purifying your intentions and having those whom God sets over you pass judgment on your thoughts, strivings and emotions, you can be absolutely assured that you are acting under the impulse of the Holy Spirit.

Therefore, my dear children, I counsel you: in no particular thing of moment, in nothing outside of the ordinary, in nothing, for example, that concerns your spiritual welfare, act on your own blind judgment, lest later on you find that the evil spirit has made use of sentiment, certain human emotions, of some kind of deceit either to entrap you, or to make you a tool in some of his horrid works, or to gain some power over your soul.

Purifying Our Thoughts And Intentions
Saturday
Vigil Of Pentecost
Final Day Of The Novena

Conference to Missionary Servants-May 11, 1922-MF 10703-05.

One of the most useful of all employments would be to quietly leave the crowd and study, in prayerful silence, our own soul conditions. If we would just take the thoughts we think, the words we speak, the things we do, and trace these back to their roots it might be that in the midst of these we would find a great deal of chaff, imperfection, even sin.

We might find our motives very wrong in certain things, and even though we did not find sin, we might find the human very much in evidence. Should this unhappily be so, then we have robbed ourselves of grace, we have lost merit; for you know a spring cannot rise above its source, and if the source of our actions be the human or the natural, then our merit will only be in the natural order. A natural motive cannot beset supernatural reward.

Understand, I am speaking now of preparation for Pentecost, I am striving to place your motive so that you may act with purity of intention towards God. To illuminate this doctrine, let me speak of things of the present moment. We have assembled here tonight for one reason, to discuss this matter in which the Bishop is so much interested and which he hopes will become a very extensive work. You know that this can become dangerously human to us. First of all, it speaks high favor with the Bishop. His appraisal is very alluring and attractive.

Just now, through some bit of the human, or stupid overreaching of ourselves, we might lapse into a great, a foolish fault. Supposing, for example, we were to be possessed of this idea, that this gracious invitation and offer of the Bishop is a justification, it is a turning back on the unfriendly, it is a chance to confound or confuse some, or it is an opportunity to make manifest Cenacle works, that certain individuals may be impressed to their own discomfort. All this is human, and yet could become a pretense; we could justify such a thing. We could even say God has done this so that we could confound certain individuals. Or the natural could take another view of this; self-love might prompt this thought: Now here we are being called into action. We must not fail on our part; we must give proof positive to the Bishop that we will succeed. We owe it to the honor of the Cenacle that we succeed. We must use every means now to make good."

This is all foolish worldly wisdom. Where would be the divine in that? Where would be the supernatural? God would not bless such thoughts. There would be a lack of simplicity in such artful thinking, and where would be purity of intention? So you see then, my dear children, we must be very careful and see that our inspirations and impulses and all those mysterious springs of thought responsible for our actions do not come under the influence of the evil spirit, that they are not merely human. This is most necessary. This is something in which you need help and direction, for herein are problems that you cannot solve yourself. You cannot sit in judgment on your own acts. Pray much to God that we may be protected from the power of the evil spirit. Make frequent and pious use, for this purpose, of holy water.

The Holy Spirit And The Church
Monday
Tenth Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-1928-MF 8506

Our Holy Mother the Church today is very happy. She rejoices much, and she has a prayer, many prayers, today, but there is one prayer that throbs and vibrates all through her liturgy and that prayer is this: "O God, strengthen, confirm, establish more and more that which Thou has done in us." Oh, that is a great prayer; in fact, the Church was taught that prayer by the Holy Spirit. The Holy Spirit is very vigilant, the Holy Spirit is very active, the Holy Spirit is most solicitous that not an atom will be lost of all that the good Jesus did for your soul, and so He enlightens the Church to pray. "O Lord, that that which Thou has done will be strengthened, will be confirmed, will be fastened."

How much the Holy Spirit has done in you, in all of us, and how much He is doing in Holy Mother the Church! Do you know that this is one of the great feasts of the year? This feast of Pentecost is one of the happiest of all the festival days of the Church. This is the day that the Church came out of the Cenacle. This is the day that the Church went forth enlightened, inspired, strengthened by the Holy Spirit to conquer the world for Christ. The Church remembers this day with gladness. Where did the Church lead us today? She brought us back to Jerusalem. She brought us all to the Cenacle and she showed us what was happening. She pointed out to us the Queen of the Apostles, our holy Mother of Light; she glorified Mary Immaculate as the spouse, the Immaculate spouse of the Holy Spirit. She showed us those Apostles, those disciples, those world-conquerors, and then she showed us the visible action of the Holy Spirit. Oh, today we hear the mighty wind; today we see the tongues of fire. We see today people of every tribe and clan under God's heaven gathered together that first Pentecost Sunday. We were there at the completion of the first novena to the Holy Spirit, led by the Mother of the Lord herself. All this did the Church tell us and show us today.

Think what was wrought and is being wrought in the Church. After all, what is the secret of the Church's longevity, her long life? Why is she so long-lived, what is the secret of her perennial youth? The Holy Spirit. What is the secret of that irresistible, invincible progress of the Church? The Holy Spirit. We read Church history in amazement. We see it taking one position after another. We watch her in battle, we study her in peace, this Mother of the Ages. The secret is the Holy Spirit, animating her, vivifying her, enlightening her, strengthening her, confirming her, taking care of her. Is it any wonder that the Church loves the Holy Spirit O this chaste, beautiful, lovely, spotless, stainless Spouse of Christ! What is the secret of her beauty and loveliness, youth and grace, and those years of her wisdom? The Holy Spirit. Why is it that the gates of Hell cannot prevail against her? Why is it that those foolish men, those princes of the people rise up against Christ and His Church in vain?

The Holy Spirit is there to defend and conquer for the Church. Why is it that the Church must go on and on and that she must not fail? It is because the Holy Spirit is the Soul of the Church...

(N.B.-RESUME ORDINARY TIME-INTERRUPTED AT ASH WEDNESDAY, p. 97)

Practice: Relation Of Self To God And Man
Tuesday
Tenth Week Ordinary Time

Letter to Sr. Isolina Ferré, M.S.B.T.-July 14, 1933-MF 10774.

God is the Great Designer. Look around, read, be informed of the designs that He works out in the sky, in the sea, in the earth. What a tempo! What a scheme there is to His universe! It would be a thrilling exercise of delight for the friends of this Infinite Being of Beauty, goodness and Power to discuss which of His designs appeals most to them or which is the most beautiful. The opinions, no doubt, would vary with the disputants but surely all would unite in this, that nowhere is this Almighty Designer more wonderful than in the providence and life plan of each of his creatures whom He has created to His own image and likeness.

Apply this to yourself, my dear child, The Almighty Designer has a life plan for you and every day his mysterious Providence is weaving this into a work of incomparable beauty for His own honor and glory, your eternal ecstasy, and for the good of your neighbor. You can see this in others. Others see it in you. You see it in the servants of God and they see you being woven into an exquisitely heavenly design.

Here apprehension rushes in. Will anybody or anything interfere or spoil the design? There is danger of interference of a great ruin and this danger comes mostly from ourselves. We become impatient with God's ways. Our capricious desires and restless nervousness murmur at the restraint that is necessary for the Divine worker or perversely, even insanely at times, we wish another design, a design of our own. What a pity if our perversity prevails. You see, then the value of being patient. What a beautiful doctrine our divine Lord gave us, what a secret happiness when He taught us: "Sufficient for the day is its own trouble." (Mt. 6:34)

The theme of the wonderful design in your life is already beginning to be seen. It is entrancingly beautiful. It makes one gasp. I wonder if you perceive it yourself. Understand there is a beautiful providence being worked in your life. You can begin to trace the hand of the Divine Artist.

A Grateful Devotion To The Holy Spirit
Wednesday
Tenth Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-1928-MF 8507.

The Holy Spirit works in you, and therefore the gladness of the Church today is a personal gladness with us. The Holy Spirit possesses you; you are marked and pointed and signed and sealed unto the Holy Spirit. You are His. And Oh, that wonderful merit the Lord obtained through the shedding of His Blood the Holy Spirit applied to your soul! In the words of St. Paul: "How much more shall the blood of Christ, who by the Holy Spirit offered himself unspotted unto God, cleanse our conscience." (Heb. 9:14)

Think of the action in your soul in the reception of the Sacraments! And what is the greatest charm of your body-O what is your body's supremest glory? Your bodies are temples of the Holy Spirit, truly temples of the Holy Spirit. You know the Holy Spirit operates not only in your soul but in your body. He is jealous of that body of yours. O, what is it that gives light to your eye, that causes your optic nerve to function? It is the Holy Spirit. Who gives you health and grace and charm, who is it that has molded you so exquisitely and splashed the color of a rose in your cheek. It is the Holy Spirit. Would you be well? Pray to this Father of Lights, pray to this Holy Spirit from Whom comes every decent and good gift.

He works particularly in your souls, for after all, the body is only happy, the body is only favored because of its association with the soul, because of its personal union with the soul. And yet how little have we honored the Holy Spirit. O, truly can it be said He is the unknown God, and even to us who are enlightened He is too often the hidden God, the forgotten God.

How few there are, how very few there are who have a particular or a pronounced devotion to the Holy Spirit. And O sadness, great sadness-How many today give very little or no thought to the mystery or the meaning of Pentecost. If you could question people about (Pentecost) and ask them what thoughts they had, you would be startled at the very few people who have expressed an act of faith in the mystery of Pentecost.

Now I am going to become personal with you. I wonder how many of you, (on Pentecost) made an act of faith in the Third Person of the Blessed Trinity. I will tell you what you should have done. As soon as you opened your eyes (that) morning you should have elicited an act of faith in God the Father, God the Son and God the Holy Spirit. You should have done that.

If your heart was beating in close union understand, in a perfect rhythm and harmony with the heart-beat of Holy Mother Church, you would have done that. You would have said, "Holy Mother, I believe all that you believe because you were taught by Christ, enlightened by His Holy Spirit." Did you do it? You should have done it. You missed something. You should have done more; you should have elicited acts of faith and love, praise and adoration. You should have glorified Him, you should have thanked Him.

The Cenacle Spirit
Thursday
Tenth Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-May 31, 1924-MF 8477.

Our Lord on many occasions betrayed what was in His Divine Heart, what was in His adorable mind. He informs us that He came to cast a fire on the earth and He willed that it should be enkindled. He had very much at heart the creating of a spirit, a missionary spirit, an evangelical burning that would sweep over this world. He put no limitation on His message; His message was for all peoples, for all times and for all places.

To safeguard that message, to insure its delivery, our Lord taught and enfibred into the hearts of His followers His own blessed adorable spirit. He protected that spirit with evangelical virtues. He made much of sacrifice. He declared that one condition of discipleship was the taking up of the cross. He promised the most extraordinary recompense to those who exhausted themselves for His sake. He reversed all the maxims of human wisdom when He said, "He that findeth his life, shall lose it: and he that shall lose his life for me shall find it." (Mt. 10:39); meaning that He would pour life and health and spirit and vigor into those who would forget themselves for His sake, into those who would become indifferent to the pangs of hunger, into those who would become unmindful of disease; whereas He would take life from those who considered ease, comfort and extension of life at the expense of His interests.

He promised hundredfolds of reward to those who would work and labor and toil in His name; in fact, our Lord encouraged his followers, and those who would follow His followers, by promising them that they "shall shine as stars for all eternity," (cf. Dan. 12:3) that they would be beacons in every conceivable way. The best thing in His giving He promised to those who would teach in His Holy Name. He just heaped curse upon curse upon those who would scandalize a child, and blessing upon blessing upon those who would edify a child.

We are the inheritors of all those promises. What organization seems to bid fair to take them more than yourselves, the Cenacle. There is a Cenacle spirit, (but) the Cenacle spirit is only the Catholic spirit. There is no progress in Church affairs, it matters not how generous the people may be, how great basilicas architects may plan or how much they may dream of beautifying the houses of God: bishops may publish pastorals, synods may meet, but if there be not a Catholic spirit, it will be of no use.

The Catholic spirit is the fire the Lord came to cast upon the earth. It is the burning of the Sacred Heart. It is zeal. Zeal is the white heat of charity.

The Cenacle Spirit
Friday
Tenth Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting, May 31, 1924-MF 8477.

The Missionary Cenacle has a mission, and there are many sides to that mission, but what more beautiful side is there than this, that you, by zealous practices, by living up to the conditions of the Missionary Cenacle, are going to do your share to conserve the fire Jesus came to cast upon earth, that you will be that light that is to be placed on the mountain, that you will be the good odor of Christ, that you will be the salt of the earth. If you keep alive your Cenacle traditions and if you zealously put into practice the lessons you are taught, I can assure you, you will be in a particular way dear to the Sacred Heart of our dear Lord, and He will look upon you as a most devoted friend.

Isn't this a glorious distinction for us? Isn't it a matter of extraordinary consolation to think that we can enter into the very plan of the Son of God? The Catholic spirit is beautiful! What a dreary world this would be without a Catholic spirit; and again, what would become of the sanctuary, of the cloister, of Catholic life, if the Catholic spirit did not flourish. Its absence, its lack, is the beginning of the dread decay of good works, it is the dissolving of Catholicity in this place, in that place, or in some other place. I know of no kind of edification that is more needed, or more useful, or more Christlike than the conservation and dissemination of the Catholic spirit.

Understand, I am speaking of the Cenacle spirit, for when I speak of the Cenacle spirit I speak of the Catholic spirit. If you have been trained for any purpose or made at all useful, it is that you might show forth that Christlike spirit, charity in good works. St. Paul puts it this way: "faith that worketh by charity." (Gal. 5:6) This is a faith that is restless until it finds expression in good works; and if you have that spirit you are going to communicate it. Why? Because the Holy Spirit wants it communicated: it is His flame, the Pentecostal burning.

I wish that during this (meditation) you would, as it were, take your own temperature. How is that fire within me? Is it at white heat, is it intense, or is it a dull glow; or is it next to being extinguished? When the smith plunges the metal into the fire, if his fire be at its proper temperature, there is a fusion; but he might plunge that iron many times into the fire and it would be futile unless the fire was at white heat.

The Spirit of God wants to use you; you are His instruments. You are tools with which He is going to chisel out salvation for many souls. You are to work upon the lives of others. That you may cooperate with the designs of the Holy Spirit there must be that intense charity in your own hearts. It must be there. There is no reason why it should not be there. "Ask, and it shall be given to you; seek, and you shall find: knock, and it shall be opened to you." (Mt. 7:7) There is nothing heaven is more anxious to bestow than a zealous charity, a Cenacle spirit.

The Cenacle Spirit
Saturday
Tenth Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-May 31, 1924-MF 8478-79.

All through the Gospels we find our Lord using souls as His instruments for good. The great Mystery of the Incarnation, at the beginning of His life in this world, bears witness to the fact that the human agent may participate in divine work. It is His will, understand, that this fire should scatter, that it should scatter through you and you may thank God for this grace, for your selection. It should give you, certainly, a holy joy and tremendous pleasure to think that you have been so chosen by the Almighty, that his Holy Spirit is to burn in you for others, and to be communicated through you to others.

How is this to be done? You are to inspire others to this Cenacle spirit. There is no problem about the extension of the Missionary Cenacle. The only problem is to keep in your heart the Cenacle spirit. The program and methods of the Missionary Cenacle are all worked out; you have your rules (you have) those different works, the preventive work, reclamation work, and so on. The great problem is this: being right with the Cenacle spirit.

What is the Cenacle spirit? What is our Lord's spirit? What is the apostolic spirit? What is the missionary spirit? What is this faith that works by charity? That is the Cenacle spirit. It is no spirit invented in modern times. It is no spirit produced by new methods of efficiency. It is a gospel spirit. It is charity, charity aflame. It is the breathing of the Holy Spirit. It is the sweet odor of Jesus Christ. This is your vacation: first of all you are called to reservoir that spirit in your own lives, that your own heart may be aflame with it; and secondly, you are to spread it; that is your mission. The Cenacle Spirit came from the Holy Spirit. Isn't that a beautiful thing! When with purity of intention, with no other purpose than the thought of God, zeal for religion and its interests, love of the Church and a wish to do something for souls when, I say, we are so actuated, when the personal, as far as we can do so, is eliminated, when we place ourselves in the presence of God and invoke the Holy Spirit, and when all this happens as now during Pentecost week, on the eve of Trinity Sunday, I like to believe that it is God blessing us. I see in this the hand-writing of God on the wall in our favor. I see in this the loveliness of God in grouping us together, that He wants to bless us, that He wants to use us.

It is the loveliest of Pentecostal exercises. The liturgy of the Church is replete with prayer to the Holy Spirit and here is a body that for years and years has had a special devotion to the Holy Spirit, that is committed to spread devotion to the Holy Spirit, that is known to the Church as the Missionary Cenacle. We have reason, then, to believe that the Holy Spirit wants to bless us. This blessing is going to be ours if we will have this zeal toward the Cenacle spirit.

The Supernatural
Monday
Eleventh Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-Trinity Sunday, June 11, 1911-MF 12098-99.

The great mystery we celebrated Trinity Sunday emphasizes the reality of the supernatural. The word Supernatural is comprehensive and may stand, at least in a wide sense, for the sum and center of supernatural existence, God; or it may mean the world of blessed spirits with God, His Angels and Saints. It may mean those wonderful truths and mysteries entirely beyond the reach of human reason to know or to understand, truths that even the most luminous angelic intelligence could never have discovered had not God revealed these principles and truths to our thought and action. The natural, in a stricter sense, is that which is conformable to our nature; in other words, what is human. Therefore, it is that which is weak and faulty and blind and foolish because man, relying on himself and his own thought, apart from God's grace and the leading of Faith, is a very foolish being. The natural in a wide and more common acceptance is that which we can weigh and measure and see and feel; so that it passes current among us that the natural stands for all that tempts and allures unthinking and sinful human beings.

A supernatural person is guided by faith, and therefore he makes all temporal interests subordinate to the eternal. The natural person has for a guide human expedience and pushes temporal and material affairs ahead of the Divine and eternal.

Our Lord sums up the natural calling it "the world"; that is, those mortals who, indifferent to His teaching and revelation, lead lives shaped and informed only by promptings of vitiated and blind nature and selfish human interests. He warns us of the enemies of the supernatural using the word "world," also "the flesh" and "the devil." These are made convertible with the world, for all conspire to make us follow our lower nature.

We have been favored above others in this, that God in His mercy has given to us a supernatural destiny and the means of obtaining it. He has freely given a revelation of its mysteries and He has even sent His only Son into this world that He Himself might lead and help us. We should be animated by these supernatural principles and maxims of Jesus, since we have all our hopes built on a supernatural principle-God, His heaven. The motive principle of our actions, if these were to be measured and scrutinized, would be found to be the supernatural love of God. Our hearts will be in heaven while our feet will be on earth.

Practice: Devotion To The Holy Trinity
Tuesday
Eleventh Week Ordinary Time

1. Letter to Sr. Marie Jean Daigle-Undated-MF 2475.
2. Conference to Pioneer Cenacle Members-Mt. Carmel Mission House-June 3, 1917-MF 12523-25.

You are Missionary Servants of the (Most Holy Trinity and) Most Blessed Trinity. Just what does that mean to you? I am going to propose to you a very powerful means of praying, namely, to exercise yourself in the service that you owe to the Blessed and Adorable Trinity. That service begins with the interior confession of the mystery or profession of faith and eliciting acts that come out of that. What should these acts be? This is for you to study and meditate on. When you do you will understand what you can put in the prayer “Glory be to the Father and to the Son and to the Holy Spirit.” I feel certain that if we could only develop these acts, this interior service, a tremendous efficiency would be given to our prayer.(1)

All the other mysteries are built on the Holy Trinity. This is the one great central foundation of our holy faith. A mystery is something that we cannot understand. The mystery of the Holy Trinity is three Persons in one God. These persons are distinct. They are co-eternal, co-equal. God is one Being, one in essence but three in person. The Father is God, the Son is God and the Holy Spirit is God. But there are not three Gods. One God and three Persons. How? That is the mystery we cannot understand. The Father is the principal. The Father knows Himself. Thus He begets the Son. The Father knowing Himself must love Himself. Thus, the Holy Spirit proceeds from Father and Son. That is about as far as we get.

There is no doubt that the Blessed Mother knew the mystery of the Blessed Trinity although our Lord was the first one to teach this mystery. The Holy Spirit is spoken of ninety times in the New Testament. Our Blessed Mother certainly knew about the Blessed Trinity because when the angel told her she was to become the mother of Jesus, she paused, she almost politely refused. She said: “How shall this happen?”(Lk.1:34) It was inconsistent with what she had promised to God and her promise she would not revoke. Then the angel said: “The Holy Spirit shall come upon thee.”(Lk.1:35) Mary did not ask who the Holy Spirit was.(2)

Some Qualities Of The Cenacle Spirit

Wednesday

Eleventh Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-May 31, 1924-MF 8480-81.

As this Cenacle spirit manifests itself there is a simplicity about it, and persons with the Cenacle spirit are simple persons. They do not have recourse to deceptive methods; they go straight, they are straightforward; their simplicity begins with purity of intention. They have one aim, they are working for the love of God.

There are three motives for which good might be done, there are three loves. First of all, the love of self. Now, there are many people who do good for the love of self. The heart is naturally good. When God created man He created him good. People try to find satisfaction in doing good because their consciences direct them to it, they want to do good deeds. Many people do good just for the pleasure it gives them. They know they are doing good. They do not, understand, do it for the love of God, but it is good and they are satisfied with themselves.

That kind of motive won't appeal to us. There is another class who wish to do good for the love of their neighbor, the brotherhood of man; they are altruistic. People can do that and not act from the love of God. The perfect thing is to do it for the love of God: nothing should be done unless it is done first of all for the love of God. We should do good to our neighbor first of all for God's sake, because he is a creature of God.

There must be prudence. What does that mean? It means we must be tactful. There must be a limit: we cannot take up all kinds of successful ideas and methods. We shall not say our method is best, but that our method is best for ourselves. We have our Missionary Cenacle plan; a large part of the Cenacle plan is preventive; reclamation work is secondary. There will be no need of correction if there is prevention first.

The missionary idea runs all through our work. The missionary idea is different from the teaching idea. The Missionary is one who goes out—"Go into the whole world " That going out, that gathering, is the work of the missionary and that is the difficult part. It is not difficult to get teachers, but it is difficult to get missionaries. Why? Because there is the exhaust of self, because there must be more sacrifice of self.

I am telling you what the Cenacle spirit is. It demands a spirit of charity, and you understand what charity is-love of God and your neighbor. It demands a spirit of sacrifice, and this is what makes the Cenacle spirit difficult. That is why we must pray to acquire it; we cannot possess that unless we are willing to put ourselves out. With sacrifice the Missionary Cenacle will never perish. As long as that spirit is in the Missionary Cenacle the Cenacle will be useful; God will use the Cenacle.

The Holy Eucharist
Thursday
Eleventh Week Ordinary Time

Article-THE HOLY GHOST Magazine-June 1929-MF 11627-28.

Corpus Christi! We should make these days in a very particular way days of the Blessed Sacrament; that is, the great Sacrament of the Holy Eucharist should be very much in our thoughts and in our affections. It should be in our conversations, and because it should be in our writings, I write this letter to you.

Our Lord, the Divine Institutor of this Sacrament, the mode in which He instituted the Holy Eucharist, Its effects upon us, Its mission in the world, our relation to It, what is being done for It, what we can do for It, the dispositions and preparations which we should make for Its reception; these and many other like thoughts should engage our every moment particularly during these Eucharistic (days)

What should consideration of the Blessed Sacrament evoke in us? First of all, faith; a living, ardent faith in this Blessed Sacrament. All through these (days) our first thought should be of faith. We should awaken with a cry of faith in the adorable Sacrament of Love. Frequently during the day we should elicit acts of faith. Our Lord is very sensitive to the cry of faith; He made that manifest in His lifetime. "Whom," said He to His Apostles, "do men say that the Son of Man is?" (Mt. 16:13) He challenged the faith of all those who approached Him for favor. He thanks His heavenly Father for the faith given the little ones.

The loving act of faith always brought quick response from Him. Tell our Lord, then, who you think He is. Tell Him something about Himself. Confess to Him that He is God, that He is the true and only Son of God the Father and the true and only Son of the Blessed Virgin Mary. Tell Him He is the Son of God Who was begotten from all eternity by the Eternal Father, that as man He was born in time of the Blessed Virgin Mary; that He has, through the operation of the Holy Spirit, a nature like unto your own, sin excepted.

Confess to the great mystery of the Incarnation. Tell Him how you delight in this knowledge. Thank Him for this, confessing at the same time the Hypostatic Union, that is, the union of the two natures, the Divine and human, in the one Divine Person, the Second Person of the Blessed and Adorable Trinity. Tell Him also of your loving faith in the Oneness of God and the Threeness of Persons, confessing Unity of nature and Trinity of Persons. Thank Him for such faith. During these days let it be our study to seek out means of spreading devotion to the Blessed Sacrament, of showing more reverence, more love and more service to our Eucharistic Lord. We should, moreover, increase our visits to the Blessed Sacrament and encourage others to become familiar with our Lord in His holy temple. Jesus loves to be remembered and His love magnifies that which is done for love of Him.

God grant that through our daily acts of loving reparation, His suffering Heart may be consoled and comforted. Yes, Jesus wants your acts of love and reparation: "See My Heart pierced and neglected in the Sacrament of My love. I thirst and burn with the desire of being loved."

The Precious Blood In The Holy Eucharist
Friday
Eleventh Week Ordinary Time

Retreat to Missionary Servants-Orange, NJ-July, 1919-MF 573-74.

Once a year (on the Feast of Corpus Christi) our Holy Mother the Church presents the chalice to us for our adoration. The first trace of the Precious Blood we find in the Garden of Eden. God was angry. Our first parents had been foolish. The earth was cursed at their feet, supernatural promise taken from them and themselves obliged to die because of the sin of pride. God was good and He promised mankind a Redeemer. Blood must be spilt to atone for sin. This sin would be avenged and mankind would be restored. They cherished this promise and passed it down to their children. When the fullness of time came, an angel was sent to the humble maid of Galilee. The angel was sent to elicit her consent and found it no easy task. She hesitated. She protested. When the angel convinced Mary that she would have the glory of virginity in maternity, she said: "Be it done to me according to thy word." (Lk. 1:38) Christ was in the world. The Precious Blood was beginning Its work in the world. Many months would not go by before that Precious Blood would be spilt. A sword would pierce the Mother's heart.

Then came Good Friday. "Sit down here, while I go over yonder and pray." (Mt. 26: 36) "Could you not then watch one hour with me?" (Mt. 26:40) Jesus went through the terrible experience of the agony and bloody sweat. The poor tormented mind of Jesus. One of our objects is to adore the mental sorrows of our dear Christ. How he was tormented and how He bled! For atonement there must be suffering. His friends defaulted His trust. Three times He called to them. It is not His enemies. It is His friends who did this. That was the hour for His friends to crucify Him. The indifference to His interests of those who should be His friends, the careless, the heedless! I know not how much the Cenacle was responsible for that sweating of Blood by missing Communion, missing acts of love, lack of interest, want of zeal and fraternal charity. All this figured that night in the sweat of Blood. It will be well for us as we look into the Garden to see how much the Cenacle is responsible. Just as much as we are responsible for our own personal defects. We ought to know the things that torment the mind of Christ.

When we think of the Precious Blood, there should be a quick coming from our hearts of an Act of Contrition for what we have done. That night of His Passion, how they tore Him! They tired and fell alongside their victim. They would crown Him a King and as they pierced His scalp, they drew heavy draughts of blood, that Precious Blood. They cried that this Blood be upon them and upon their children. May that Blood be upon the souls and consciences of the Cenacle. May the Cenacle gather It up in adoring sympathy. May the Cenacle be a comfort to the Precious Blood on the road to Calvary, every time He falls, every time they beat Him.

Some Dangers That Menace The Cenacle Spirit
Saturday
Eleventh Week Ordinary Time

Conference to Cenacle Family-Pentecost Meeting-May 31, 1924-MF 8479-81.

If you get nothing else out of (these meditations) but this, the thought, the wish, the ardor to spread that Cenacle spirit, then you will be blessed. We must look out for delusions, and to my mind, there is a great deal of delusion regarding programs and schedules.

There must be a certain order, of course, but that order must not be placed before the spirit. The main thing is a heart filled with the love of God, a heart that wishes to do much for God. The main thing is a spirit of sacrifice, and if we have that we have everything. If we have that passion-I want the Cenacle spirit, I want to breathe it, I want to scatter it"-if we have that, the Cenacle will grow by leaps and bounds.

The mission of the Inner Missionary Cenacle is to conserve that Cenacle spirit. The Inner Missionary Cenacle is the sanctuary where that fire is kept. It is the duty of the superiors of the Inner Missionary Cenacle to see that the fire will never go out. ...

With expansion there are certain complex difficulties that come along, and with expansion sometimes there is menace. Any expansion that holds back the spirit is wrong; any development prejudicial to that Cenacle spirit would not be of God.

What are you going to give to your Associates? Give that which is essential. Give that which they need. That is the Cenacle Spirit. With that nothing will upset them. Opposition will not deter them. They will be persevering in God's service. They will be resourceful.

Briefly, our aim is to increase our own and to spread devotion to the Holy Trinity, to the Holy Spirit, to exalt the Holy Name of Jesus, and all the Missionary Cenacle stands for, and to pray for priests. Get this one idea, bring it to your meditation tomorrow morning, that the largest good you may do for your Associates, the largest good you may do for the Missionary Cenacle, for the Church, for the Triune God, is to inflame your hearts with the Cenacle spirit and give it out to others. Pray to our Blessed Mother; she wants to communicate that to you. Ask the Apostles, that through their intercession you may be inflamed with this spirit.

Union With God
Monday
Twelfth Week Ordinary Time

Early Mission Sermon - Undated - MF 12231.

“Amen, amen I say to you, you seek me...” (Jn. 6:26) Jesus spoke thus to those who came across the sea to Capernaum, clamoring to make Him king. “You seek me.” This was truly the end of a long, long search. Thirty years-before it had been reported that wise men came from the east to Herod, seeking, saying, “Where is he that is born king of the Jews?” (Mt. 2:2) The search had been even longer than that, for the seeking of man for his God has companioned the race.

What a creation is the human soul! How magnificent its heights and depths! How wonderful are the possibilities of its passions and aspirations; every emotion sweeps over it. No mountain peak ascends higher; no ocean is so tempest-tossed. Within it there are urges that are terrific, and at times seem almost divine; yet never is the human soul so glorious, never so exalted, never so divine as in its search for its God.

Human records bear testimony of this, that this search has been constant, it has never faltered, it has never been lost; seeking God ever, whether it be in the temples of the civilized or in the jungles of the savage, seeking God ever, seeking Jesus Christ. And to this very moment is this true, in this, that you come here seeking Jesus Christ in the Holy Eucharist. “The mystery which hath been hidden from ages and generations, but now is manifested to his saints.” (Col. 1:26)

Humanity had ever craved to see its God in the flesh. Your Faith and your Faith alone has realized this craving. Humanity has indeed sought Him but to the chosen people of old He revealed Himself only in His voice. He talked to them on Mount Sinai. He talked to them through His priests and prophets, but He gave them only precept, rite, figure and prophecy that He would come. To the nations there was a promise that He would come, “To enlighten them that sit in darkness, and in the shadow of death.” (Lk. 1:79)

These poor, darkened people tried to realize this hope in their crude and idolatrous images. As favored as the chosen people of old were favored, they could but cry out, “Our God is not like unto the god of the Gentiles, afar off.” Do you realize that you of all peoples and races and tribes and tongues and generations have that which the human heart has ever sought-God in the flesh, Jesus Christ in the Holy Eucharist?

What does your faith in the Holy Eucharist mean? It means this, that in every Catholic Church where the Blessed Sacrament is kept, there, really, truly, substantially present is Jesus Christ in the Holy Eucharist. What a faith is yours! With the same verity you may cry out as Simeon did of old: “Now, thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou has prepared before the face of all peoples: a light to the revelation of the gentiles and the glory of thy people Israel.” (Lk 2:29-31)

Practice: The Presence Of Jesus In The Eucharist
Tuesday
Twelfth Week Ordinary Time

1. Essay written in the Seminary-circa. 1898; 8845, 8851-53.
2. Sermon notes-circa 1900-MF 11718-20.

In the sixth chapter of St. John we meet the first formal promises of the Eucharist made by our Lord. "Do not labor," He says, "for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you." (Jn. 6:35) Jesus reveals to them its true nature: "I am the bread of life." (Jn. 6:35)(1) This promise Jesus buried in His Heart waiting for a time when its fulfillment would gather around itself every circumstance that would make it memorable forever. We find ourselves in the upper chamber, the Cenacle. It was the night on which He was betrayed and sold. It was the evening that introduced the day of agonies and a shameful death by crucifixion. Christ looked up and for the last time until the Resurrection, He was free and unhampered at this scene of religious gaiety; at the beauty and pride of the Temple with its curling smoke of sacrifice. Think of the generosity of the slain to the slayer. Who ever heard of a murdered man leaving his estate to him who hurled him into eternity? The Saviour's love was without measure because it was infinite. Ingratitude would not cause Him to falter.

What does it all mean? Why this terrible contrast of joy and sorrow, of rejoicing and mourning, of triumph and defeat, of light and darkness? There is radiance in the upper chamber but without, all was darkness, malice and hate. Fiendish men in secret and silence were plotting the most fearful crime that history has ever recorded. Their hands would soon be red, not with blood of a fellow man but with the Blood of their God. Within the Cenacle all was joy and peace and love. A great treasure was being deeded over to us. The benefactor was the God of Heaven and earth-all powerful, all rich. The legatees were simple humans-you and I; all of us.

A gift was given unto us that was greater than the wealth of many ships from India; greater than the fabled stores of Croesus, greater than the wealth of the Pharoahs and of many Alexanders. The spoils of ancient Rome were as nothing in comparison with it. The treasure houses of the deep and of the earth and sky could not contain it.

The word Incarnate, He Who was with God in the beginning, in Whom and by Whom all things are made and without Whom nothing is made that has been made, the Son of the eternal Father, the glory and beauty of God's greatness, the angel of great council, the King of Heaven and earth save Himself as a personal gift to us.(2)

Our Faith In The Holy Eucharist
Wednesday
Twelfth Week Ordinary Time

Mission Sermon-U-12-Undated-MF 12331-32.

What does your faith in the Holy Eucharist mean? It means that (you) come here to seek (your) God in the Flesh, to seek Him Who said, "And my delights were to be with the children of men." (Prov. 8:31) To seek Him Who said He would be with us all days even to the consummation of the world.

What a faith is yours! You may cry out as cried Simeon of old, "Now thou dost dismiss thy servant, O Lord, according to thy word in peace: because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory to thy people Israel." (Lk. 2:29-32) This is your faith, and again-O what a faith is this! Do you understand that there is no other such faith in this world as yours! There are none that can come seeking Jesus as you.

They pray to Him indeed, but afar off; they adore Him indeed, but sitting at the right hand of His Father in heaven. Calvary to them is two thousand years away. Your faith gives you to know Him in the breaking of the Bread; and Calvary is with us ever, in an unbloody way, for has not His Apostle said, "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come." (1 Cor. 11:26)

Faith is one thing; its practice is another. It is one thing to have faith; it is another to realize the logic of that faith. O this mystery of faith, the Son of God made Man, the Word made flesh and dwelling amongst us. This is your faith. Is there one of us who would say that the practice of our faith is ever as large, as great as our faith itself? Is the practice of our faith commensurate with our faith or have we a faith that lacks expression, that lacks works, that is not vivid, nor burning, nor ardent, that does not at least move you to seek Jesus Christ in the Holy Eucharist? In other words, do we believe what we practice?

I ask myself what value do men put upon His blessings and His graces, His favor? If high value, why is it not expressed in seeking Jesus (in the Most Blessed Sacrament)? "Amen, amen I say to you, you seek me." (Jn. 6:26) Blessed are you whose presence can evoke that word of Jesus. Favored are you amongst mortals; above your understanding are you favored that you have received grace to seek Him and have corresponded. It is a disastrous thing not to seek Jesus Christ and it is an eternal calamity not to find Him.

Your presence causes (Him) to rejoice in your good grace and we wonder how it is that others are not seeking Him or have not found Him. They surely are somewhat astray in life's journey. You believe with all the belief of the Church. Still, how much do you seek Jesus? "Give us this day our daily bread." (Lk. 11:3) Is that in your hearts?

Sacramental Union With God
Thursday
Twelfth Week Ordinary Time

1. Letter to Mother Boniface Keasey, M.S.B.T.-June 9, 1931-MF 11808-89.
2. Mission Sermon-1912-MF 12331-33.

(In a letter to Mother Boniface during the Octave of Corpus Christi, 1931, Father Judge wrote):
“I cannot keep my mind off the Octave of Corpus Christi. What a wonderful faith is ours! What blessed surprises it has! What new lights come to us in meditating on Corpus Christi! What a subject of contemplation is the definition of the Blessed Sacrament! How deeply related to the Mystery of the Incarnation and in fact, to the Holy Trinity! Surely we should magnify and praise the Lord.
“The office of Corpus Christi calls for much praising and blessing of the Lord for this inestimable gift of the Body and the Blood of Jesus. One of the secret prayers of the Mass yesterday was so impelling us to become more holy. Day by day, my dear child, this is my wish and prayer for you. May the Spirit of God grant it. May He reward you for what you are doing and comfort you in a large degree of personal sanctification through the Blessed Sacrament. If we would only take our Lord at His word and put more confidence in Him in the Blessed Sacrament.”(1)

Union with God is our highest grace here. It will be our divinest privilege for all eternity. Sacramental union with Jesus is your birthright as Catholics, and of all that your Church has guarded and handed down to you through the centuries nothing is so precious, nothing so great as that which you receive when you kneel at this altar and strike your breast and say. “Lord, I am not worthy that thou shouldst enter under my roof.”(Mt. 8:8)

This, mark you, is your faith How often do you seek Jesus in the Holy Eucharist? How much does your belief in the Holy Eucharist enter vitally into your everyday life? How much time do you give to that which is the most sacred and precious opportunity you have on this earth, the seeking of Jesus Christ?

Let us apply this. Recall our belief in the Holy Eucharist, study that belief in all its meaning then let us visit His parish Church. He wishes to have compassion on the multitude. He comes from His Eucharistic sanctuary at the dawn of the day. He comes to bless and have compassion. Who are those who come to Him? Is there any reason why men should make their faith more evident than women, or women show more faithful practice than men? Is there any reason why this Sacrament is more needed by children than by adults!

Do you realize that you of all peoples and races and tribes and tongues and generations have that which the human heart has ever sought-God in the Flesh, Jesus Christ in the Holy Eucharist!(2)

The Most Sacred Heart Of Jesus
Friday
Twelfth Week Ordinary Time

1. Letter Conference to Missionary Servants-June 8, 1925-MF 899.
2. Letter to Sr. M. Baptista (Croke)-June 13, 1918-MF 532.
3. Prayer written in PR-June 6, 1932-MF 7196.

It is well to mark the solemn feast of the Sacred Heart of our Divine Lord by a special observance. I would suggest multiplied acts of faith in the mystery of the Sacred Heart of Jesus, which is but another way of expressing our faith in the mystery of the Incarnation. Let there be, therefore, acts of thanksgiving, praise, adoration, love, consecration, the entire giving of ourselves and the Cenacle to the service of the Sacred Heart.

We must not forget about reparation. Oh, there are so many reasons for making reparation acts, of adding to our work of reparation for many insults received by the Sacred Heart. What a pity that we do not know and love the Sacred Heart more. May it be our grace to bring others to a knowledge and love of it. we must not forget to have many intentions because our Lord will be very generous to those who, with their whole heart, adore His Sacred Heart. You know we have had in the Cenacle for years a devotion to the mental sorrows of our Lord. This devotion is not far away from devotion to His Sacred Heart In fact, it is closely akin to it. We wish to spread this devotion and therefore, ask our Lord through His Sacred Heart if He will accept our unworthy service. We pray that we may be enlightened by His Holy Spirit on what to do to accomplish this. Be sure to invoke the Holy Spirit on this matter Be sure to pray to our Lady The Mother of Light, that we may be enlightened in our thoughts and desires.(1)

May the Holy Spirit grant that the late procession of feasts bring much grace into your spiritual family. My prayer for you now in the Octave of the Sacred Heart is that you may be much consoled by the Sacred Heart and that this year the Sacred Heart may receive much consolation from your meekness and charity your obedience and humility. Thank God that your Sisters (and Brothers) continue in the state of peace and spiritual joy Their great sacrifice and devotion and their generosity is a great comfort to me. It seems to me that the only tonic I need is to think of the devotion of these good souls.(2)

O Jesus, Your Sacred Heart is a Storehouse of all good things. I come to It seeking the favor I need so much. O Sacred Heart of Jesus through the Immaculate Heart of Thy Mother and the loving heart of St. Joseph, in Thy mercy and goodness, hear me.(3)

Humility
Saturday
Twelfth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-Aug. 6, 1915-MF 8357.

“Learn of me, because I am meek, and humble of heart.”(Mt. 11:29) Our relations with our Blessed Saviour and our thoughts of Him should be very personal. That is, we should think of our Lord as a real Being and not as an abstraction. Now, of course we don't, but nevertheless, sometimes I think we don't put enough into our relations with God. Let us be personal.

Try and give our Lord an intimate relationship in your own heart. Then His principles are not abstractions, they are not mere loveless rules of conduct. When He said, “Learn of me, because I am meek, and humble of heart,” there is an energizing power, an uplifting power; there is a power in these words of a living, true model.

“Learn of me, because I am meek and humble of heart.” We should try to follow out these words. Never forget our Blessed Lord is a teacher and that is His lesson. That is a hard lesson, because it affects self-love. That is why we are cruel to our own souls. That is why we allow grand opportunities of grace to go by. That is why we don't become saintly. We won't give up. We won't yield. We won't permit Almighty God to take that nasty deposit out of our lives. Yet if we had this personal love for our Lord it wouldn't be hard because the model would be so close to us that it would help us.

We can lay this down to the word of God Himself, that no one but a humble person is dear to God. You all want to become a delight to God; you cannot do it unless you are humble, because our Lord says that He resists the proud. Aren't those frightful words? “God resisteth the proud!”(Jas. 4:6) He hates them. He opposes them. Think of God opposing anybody. Isn't that a dreadful thought and condition? That is true of those who are self-sufficient, Who are the proud? Those who have an inordinate love for themselves, those who esteem themselves over others. All we have of ourselves are our wicked inclinations, that is all. All humility is, is a realization of our relationship with God, and realizing that no matter what I have, it is due to the grace of God. Pride manifests itself not only in an intolerant way of thinking but in an intolerant way of acting. See what came to Lucifer and those bright angels for the sin of pride. That was the only sin they committed, and for that God condemned them to hell for all eternity. Let us remember this truth, that God hates that particular kind of person, that God will bring their designs to naught.

“God gives grace to the humble” (Jas. 4:6), to those who think they are not of much use. God gives His grace to the humble, to the little ones, those who are small in their own estimation. If you want our Lord to think much of you, if you want to be dear to His Sacred Heart, you must be like that Sacred Heart. “Learn of me, because I am meek, and humble of heart.”

Perseverance In Doing Good
Monday
Thirteenth Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-Springfield, MA-1911-MF 8305-06.

Let all begin (this week) generously by promising themselves and our dear Lord to do something (more) for Him. Be renewed in those holy and generous impulses for good, be renewed in your love for souls so that the words of the Gospel may be realized in you: "They, going out, spread his fame abroad in all that country." (Mt. 9:31) Be renewed in Your apostolic courage and zeal to fight the demons of irreligion, indifference and vice. Tear their unfortunate victims from them, bringing them to the confessional.

To do this is a divine work, and you must become (men and) women of prayer-after the Heart of our Divine Saviour; men and women of prayer, great faith, and of frequent reception of the Sacraments. If you have fallen away (somewhat) from the great grace that the Holy Spirit has given you, humble yourself, asking pardon, and begin anew.

St. Paul exhorts, "Whilst we have time, let us work good to all men, but especially to those who are of the household of the faith." (Gal. 6:10) Take the message of the great apostle home to yourselves, and remember-if you are faithful, souls are to be saved through you; and if, because of sloth or any other unworthy reason, you do not cooperate with this grace, I am afraid that good will be left undone and that souls will be lost whom God's Providence has given in the keeping of your charity. Think of the glorious reward awaiting you God's benediction on everything you do. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (1 Cor. 2:9) It would take an eternity to narrate what God has in store for those who do good, but there is one very definite thing that should rejoice you much. St. James says, "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." (Jas. 5:20)

On the contrary, it might be a very serious misery to neglect an opportunity of doing good, for the same apostle, St. James declares, "To him therefore who knoweth to do good and doth it not, to him it is sin." (Jas. 4:17) "I say then, walk in the spirit." (Gal. 6:9) May the Holy Spirit comfort you all and give you the grace to conquer, and ever to cry out as did the Apostle, "The charity of Christ presseth us." (2 Cor. 5: 14) May it drive us on and on to love, to serve, to do good.

Practice: Unselfishness
Tuesday
Thirteenth Week Ordinary Time

1. Original S.T. Constitution (1928)-Art. 117, 118 & 122-MF 14305-306.
2. Conference to early Cenacle Members-Jan. 1917-MF 10778.
3. Closing Conference-Retreat to Missionary Servants-Aug. 28, 1930-MF 8795-97.

In order that Missionary Servants may progress in liberty of spirit, and more generously and freely give themselves to the service of God and the edification of neighbor, they shall shun any appearance or desire for worldly goods. Neither shall they seek personal remuneration of any kind for any ministrations which the Missionary Cenacle assigns them for the honor and glory of God and the salvation of souls.

For the same reason, and in order to escape many entanglements, a Missionary Servant shall not cultivate the benevolence of the rich and people in public life. Trusting to God's mercy and relying on the powerful intercession of the Blessed Virgin Mary and St. Joseph, they shall place their entire confidence in the Triune God for their necessities. If, however, they are in dire need, they may make their necessities known to those who can and will help them. In fact, if necessary-and due authorization of the Church has been obtained-they should not be ashamed to beg from door to door. Custodians shall themselves be the first to give an example of the common life.(1)

The Lord is generous with you. Do you realize that? If we realize it God has not only given us a grace, He has given us Wisdom. If you do not realize it your zeal and self interest should move you to petition God for this grace. St. Patrick when he was a boy of sixteen prayed constantly. He prayed a hundred times and more every night for delivery and freedom. St. Patrick would never have been so constant as this, never would he have prayed so often if he was not perfectly confident that his only hope was in God. We carry the same interest within ourselves. It depends upon the intensity of our prayers. Some may have it more strongly than others. It is one thing to have a good thought, it is quite another thing to put that thought or desire into action. I might desire to go to town but if it is too much trouble, I might say: "Let someone else go." It all depends on the intensity of my desires. Apply this to your practice. I have a certain virtue in mind. I can see the excellence of this virtue. What am I to do? What am I doing about this virtue?(2)

God fits the children for the burden and tempers the wind for the shore land. I tell you, my dear children, God's angels are waiting for you in the chapel, waiting every morning with graces, waiting for you with gifts to give out. Remember what I said about that higher place in heaven. If you want to do violence to the kingdom familiarize yourselves with the lives of the Saints. Romance is there. Adventure is there they had the same old battles to fight It is the same world, the same flesh, the same devil. We have the same spiritual means to combat them.(3)

A Peaceful Spirit
Wednesday
Thirteenth Week Ordinary Time

1. Letter To Sr. Michael (Shelvy), M.S.B.T.-Undated-MF 3631-32.
2. Letter To Sr. Michael (Shelvy), M.S.B.T.-Feb. 25, 1920-MF 4932.
3. Letter Conference to Missionary Servants-March 16, 1920-MF 4932. 1931-MF 10069.

There are many things that you can do (to honor the Sacred Heart). First of all, give yourself over more generously to your practice. Secondly, strive to watch yourself closer for the correction of your daily faults, always remembering that an act of mortification of the will is more meritorious before God than even a physical mortification. Watch over yourself to the correction of your predominant fault.

Lastly, remove your worry from yourself, about your lack of devotion and so on, and think of the sorrows of the Church. Our Divine Lord does not now suffer but His Church does. Deplore the condition of society, the temptations set before children, the almost universal disregard of our Blessed Lord and His holy word.

There are too many great and sacred things to grieve about, and life is so short for the grieving. Do try and think with the heart of the Church. If you do, you will never be tired, your zeal will never be jaded; devotion will come to you because you will be taking your mind from personal, maybe selfish things to put it upon God and His interests. There is no correction, no secret for the dissipating of lukewarmness like unto this.(1)

Do not worry! Let each day take care of itself. Determine first of all to love God, with your whole heart and soul; secondly to please Him more and more; thirdly, to act with purity of intention, and then do not bother about anything other than these. Leave the rest to God. Take what He sends in adoring thanksgiving, whether it be bitter or sweet.(2)

Peace is one of the Fruits of the Holy Spirit. What a dreadful accounting one must make who upsets and destroys it. When charity is in possession, all have one thought, one mind and one will that God's Name be hallowed, His holy Will be done, His kingdom come. (We) will cherish and esteem one another. We will hold one another as dear and beloved. Peace, a foretaste of Paradise, will reign in the Cenacle.

“Blessed are the peace-makers, for they shall be called the children of God.”(Mt. 5:9) Let us pray that all of us can qualify for that honor and grace, the peace-maker and Angel of God in our house. A peacemaker can truly say: “O Lord, iniquity is not in my heart, neither is it on my lips.” My dear children, there is so much that I am bringing for you to that marvelous storehouse of grace, the adorable heart of our Divine Lord. For each and all I ask in a particular way that you will gain the glorious title, “A Child of God.”(3)

Contradictions And The Grace Of God
Thursday
Thirteenth Week Ordinary Time

Conference to Missionary Servants-Aug. 1917-MF 8600.

Sometimes, you know, we feel that battle going on, that struggle within us between our higher and lower nature between the spirit and the flesh. Sometimes we feel there is no grace at all within us. There are moments when pride arises in magnificent revolt, when our outraged feelings become dominant. There are moments of this kind. We are in temptation; we are being proved at that moment. These moments show us the necessity of always watching and praying; these moments prove to us the existence of grace within us, for if we did not have that grace, it would not be so difficult to do the wrong thing. If we had gotten used to doing the wrong thing, conscience would have been dead.

But that struggle you feel at times, that mutiny-take courage, my dear children, be glad. These are only God's graces. Now, tempted you are going to be. You must not hope to escape. One will be tempted against this virtue, another against that and as long as you live that is going to be. One day you will be on the heights, the next day you will be in the depths of misery. The angels will lift you up, the devils will dump you down. One day you will be in sunshine, the next day in the darkness. One day you will be so close to God you will wonder you cannot be in His embrace. Again, you will imagine you are so outcast as to almost despair that God can forgive you. That is all temptation. In the midst of this gloom and upset and struggling, and battling and ferment, your will should be steady and calm, with just this determination: God, I want you, and only you. I want your love, nothing else. If it pleases you that I should go through this, I am satisfied. Do not abandon me, I ask no consolations. I ask no comforts no signs no soothings; just to be faithful. All I wish, O God, is that your grace in me will not become void. Pity me.

(We should be) just like a rock in the midst of an angry sea. The waves beat against it and over it but the rock is there, and when the excited waters have subsided and the calm comes, the rock is still there. And so it should be with our will. No matter how our mind does seem to be divided, no matter how distracted we are, no matter whether we be in the clouds or hidden in the shadows of darkness, this we should know that we love God and we want Him. If you feel that, you are as that rock in the midst of the waters.

Just be calm, be easy. When God sees fit, He will speak to the demon. Keep up your spiritual practices. Trust in God, and remember the strength that comes from humiliations. These will leave you strengthened and refreshed.

The Most Precious Blood
Friday
Thirteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-July 1923-MF 1183.

The Precious Blood of Jesus, how much we owe It! There is simply nothing lovable and good but we have it because of the Precious Blood. It is through the Precious Blood that God speaks to us, blesses us, and promises us everlasting joys. Spiritual and temporal favors (come) to us because of It. It is the source of our peace and consolation now, It is the basis of our hope in the future.

To know It, to love It, is to know and love our best interests here and to cherish the hope of a blessed eternity. Whatsoever we acquire through the lack of appreciation of the Precious Blood is a loss and an evil. To study the Precious Blood, then, should be our daily occupation. Never should an opportunity be permitted to pass of our knowing and loving It better.

The history of the Precious Blood is of the ages. To trace It to Its fountain-head we must go back through the centuries, back, back along an interminable procession of Popes, back beyond the birth of the nations of the modern world, back to the time of the Angel Gabriel's visit to Immaculate Mary, back even beyond the long line of the patriarchs and prophets who foretold It, back even to the Garden of Eden-yes, and beyond. Even beyond creation itself, back to where there were but Three Persons in existence and these Three in One God, the Blessed and Adorable Trinity.

Here is the fountain-head of the Precious Blood, that uncircumscribed duration of mystery and eternity, that adorable Life that knows no beginning and no ending. Here we find the source of the Precious Blood; we can trace It back into that trackless, unfathomed ocean of God's mind. Think of that endless, unmeasured, eternal life of God, that ever-begetting of the Son by the Father, that ever-proceeding of the Holy Spirit from the Father and the Son. The ineffable life within the Godhead is It's source. We know that one of God's eternal thoughts was the Precious Blood. It was part of His wisdom, part of His glory, part of His blessedness from all eternity. It was part of God's happiness forever.

The Holy Spirit reveals to us a thought in God's mind from all eternity a thought that reveals to us God's adorable goodness to the human race, a thought that overwhelms us with the awe and adoring gratitude that human nature should take up so much of the council of the Triune God. This is an amazing condescension and revelation. "I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?" (Lk. 12:50) It was in the divine plan that the Creator should become, as it were, part of His own creation, and that an uncreated Person should really and truly assume a created nature and be born of a created mother. This is what we call the mystery of the Incarnation.

Humility
Saturday
Thirteenth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-Aug. 6, 1915-MF 8357.

“Learn of me, because I am Meek, and Humble of Heart.”(Mt. 11:29) “God resists the proud and gives grace to the Humble.”(Jas. 4:6)

We should treat Our Lord as a real person. Sometimes we do not put heart enough into our relations to God. Put heart into your prayers, and have a personal feeling of love for Jesus. There is a power in those words of our text, the words of a Model, and so it is not hard to follow out His words. Our Lord is a teacher. This is His hardest lesson, humility. But if we have a personal feeling for Christ, we shall not find it hard, for He is so close to us. God loves the humble best of all, and we all want God to love us.

In the spiritual life there are three states; the purgative, or repentance after long sin; the illuminative, or that of advance in the way of God; and that of perfection, where the soul is sanctified. This is the school of virtue. You want to become dearer to Almighty God. God fights and resists the proud, those who have an inordinate love of themselves. They think they are built of a certain kind of clay, of a superior sort.

We are entitled to shame only. All that we can count for ourselves, are our evil inclinations and our sins. Humility is a realization of one's relation to God, knowing that what I have is of the grace of God. Humility is not calling oneself names. This may be a very subtle form of pride. Our gifts have all been given us by God, and He can take them away in a moment. Proud people are curious, envious, impossible, overbearing, mischief making, desirous of more attention than others, unyielding, easily hurt and those who imagine every one to be against them. No one is more miserable and unhappy than a proud person. Lucifer was damned for his pride...

A proud person may be anyone, but in however high a place, God will bring that person down to destruction. In the Gospel of the Pharisee and the Publican, the Pharisee was rejected by God for his pride, while the humble Publican was exalted. The Blessed Virgin said: “He hath regarded the Humility of His handmaid.”(Lk. 1:48) And she never committed sin.

Did anyone ever spit in your face? Ever slap you in the face? Ever treat you like a fool? Christ endured these things that he might teach us to be humble.

If you want to be dear to God you must try to be dear to the Sacred Heart, and you must imitate it. Jesus has said: “Learn of Me because I am meek and humble of Heart.” (Mt. 11:29) It is always to the humble that the Blessed Virgin and Our Lord have come. Not to self seekers, but to the humble.

Sanctifying Ourselves
Monday
Fourteenth Week Ordinary Time

1. Letter to Bro. Augustine (Philips), S.T.-April 8, 1924-MF 12145.
2. Conference to Missionary Servants-May 10, 1924-MF 856-57.

This year how many added reasons we have for thanking and praising God the Father, God the Son and God the Holy Spirit because of the graces and favors received. Each will note their own personal obligation for thanksgiving because of their particular graces. What an interesting recital it would be if these could be mentioned, and told of. There is one outstanding blessing so remarkable among the rest that a special note must be made of it. This is the marked perfection of the entire Cenacle movement, a very noticeable spiritual progress which shows it self as an evident manifestation of God's Will that the Missionary Servants give themselves generously and entirely to a more perfect way of religious living.

The beginning of this must be a greater love of God and a greater zeal for one's own soul. What will be done for the neighbor depends upon our love of God and our love of our own souls. I would recommend, then, that each and everyone should study carefully and meditate much on the difference between the salvation of our soul and its sanctification.

God wishes, indeed, that all men be saved, but there is a more exacting will of God -that men should sanctify their souls. "For this is the will of God, your sanctification." (1 Thes. 4:3) The highest manifestation of the Will of God for us is the words of our blessed Saviour: "Be you therefore perfect, as also your heavenly Father is perfect." (Mt. 5:48) Ever keep this Gospel of our dear Lord before you. With it we should measure and square and set our every thought, word and action. A Missionary Servant will, therefore, realize of what value and importance are the exercises of piety, for example, meditation, spiritual reading, visits to the Blessed Sacrament, the giving of charity and (a) practice. Through this last-a practice-we may know how sincere, how interested, how zealous we are for our soul's perfection. Our relation to our practice is the story of our interest in our soul's welfare. I am anxious that all should have a practice and be faithful to it. (1)

Be assured that what you are doing is very agreeable to the Immaculate Virgin Mother of our Lord. She is the Queen of the Apostles, one of her most glorious titles. We can truly believe that one of the things she notices above all is an apostolic effort, that those who contribute to this, those who are assisting with it and particularly, those who are in it, are very dear to her Immaculate Heart and the subject of her powerful prayer.

Plead with her as Queen of the Apostles. Plead with her because of what she did in the Cenacle. Plead with her because of what she did to enlighten them and encourage them, to help you, the Apostles of today, in the Cenacle. (2)

Practice: Patience And Charity As Viewed Through Christ's Passion
Tuesday
Fourteenth Week Ordinary Time

1. Early Mission Sermons of Father Judge-before 1910-MF 3767-69; 3954.
2. Retreat to Sisters-around 1905-MF 9014.

St. Luke tells us of the revolting injuries heaped upon Jesus. All rose in combined rebellion against the Perfect Man. All delighted in insults to One whom they could never vanquish. They trample on fallen greatness and deck out in their own manner of triumph where no victory has been won. The brutality of worse than the animal in man. These insults, these taunts and blows fell upon the lonely sufferer-not defenseless but undefending; not vanquished not helpless but majestic in voluntary self submission for the highest purpose of Love. He removed the curse of humanity by letting it descend on Him, the Perfect Man, the Christ, the Son of God.

He hears the yells. He feels the blows. He sees Himself betrayed and deserted. He shivers in fever and agony. He drinks the gall and vinegar. The hand of triumphant death is clutching Him by the throat and heart. There appears before Him, under a darkened sky, in a stifling atmosphere in the midst of a circle of blasphemers a man hanging on a gibbet. He hears the heart-rending cries of that Man's Mother. Her sorrow is to Him more than His own. His veins are emptied of blood. His head is crowned with thorns and this Man is Himself draining the chalice to the dregs. He cries out: "Father, if thou art willing, remove this cup from me; yet not my will but thine be done." (Lk. 22:42) He sees how men and devils will strive to undo the work of Redemption...

When the sinking, drooping head of the dying Christ fell upon His breast, a groan from the cross proclaimed that the Redemption had been accomplished- 'Consummatum est'. Most terribly sacred as that last moan of Jesus is, it has a specific personal meaning (for us). There was not a syllable or groan that escaped His divine lips that was not pregnant with saving and eternal truth.

Not a word escaped His lips-not a complaint, not a murmur; no utterance of indignant rebuke nor sharp cry of sensitive, pained nature. He was drinking slowly, with the consciousness of willing self surrender, the cup which His Father had given Him. (1)

"And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to my vineyard that I have not done to it?" (Is. 5:3-4) On the last day in thunder our Lord will appeal to the saved and the reprobate and ask them to judge whether He could have done more for their salvation than He has actually done. The mystery of the passion is the grandest boon of God's infinite goodness towards man and the most surprising manifestation of divine wisdom. For it was only divine Wisdom and Power and Goodness that could find a means to reconcile adequately divine Justice and Mercy.(2)

The Priesthood And The Holy Sacrifice
Wednesday
Fourteenth Week Ordinary Time

Sermon at First Mass of a Missionary Servant-Feb. 28, 1932-MF 12261-64.

“Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.”(Heb. 5:1) What are the things that appertain to God? All things appertain to God because He is the Lord of all things but there is one thing not of God and that is man's perversity. What are the things that appertain to men? A little bit of earth's glamour, some professional shrine, social prestige, a success at times purchased at the expense of honor and virtue. But, all these we know the moth consumes as holy Job says: “all is consumed as rottenness, and as a garment that is moth-eaten.”(Job 13:28) What appertains to God in some particular way, the glory of the Godhead, that divine Triune life of His and the love of His Holy Spirit's infinite perfections.

The office of priest is to see that men are fair with God, that they render Him service in those things that appertain to Him, and that sacrifices be offered for sin. Oh, but this is a great work! So great that we must have a High Priest and we must have a high Teacher. The eternal Father is much concerned. So God sent His only begotten Son, Jesus, into this world. Oh, the brightness of His glory and the figure of His substance! He that sitteth at the right hand, majestic and high, became our Redeemer by the Mystery of the Incarnation. A High Priest and a Teacher, He came to teach. He came to show us the way. He came to tell us about His Father and His Father's love. He came to give us a rule of life. He came that He might fulfill all types and figures; that He might be not only our Teacher but that He might pay our ransom. There is no forgiveness of sin without the shedding of Blood, a sacrifice, the great fruit of the priesthood. A sacrifice is that stupendous act of religion. That we may understand it better and that we may go deeper into the office of the priest, we must understand better what religion is.

Our religion insists that we should do something more than recognize God's infinite majesty and dignity and dominion. Religion demands that we express this in acts. These acts because of God, because of what He is, because of His rights over us are associated with adoration. And we should make thanksgiving for His infinite goodness, His infinite power! But we have sinned, and therefore religion also demands of us acts of reparation. These are all gathered up in an act of worship that is known as sacrifice. Sacrifice is the principal act of religion.

For sacrifice there must be an altar, there must be a victim, and a priest. What is a sacrifice? It is an offering, complete or incomplete, of a victim to show God's absolute supremacy. But we are dealing with almighty God and we can suppose that nothing is too precious to offer as a victim, as a sign, a testimony of His supremacy. That Victim that we offer is none other than Jesus Christ, the author and finisher of our faith, Who endured the Cross and now sits at the right hand of God.(cf. Heb.12:2)

The Institution Of The Holy Priesthood
Thursday
Fourteenth Week Ordinary Time

Sermon at First Mass of a Missionary Servant-Feb. 28, 1932-MF 12263-64.

He, the High Priest, became our Victim our ransom. He became the Victim that satisfied the will of His Eternal Father. He did more. Because of His love for us, He would perpetuate the sacrifice that He made, and He would perpetuate it through man. Just two things are necessary for us to understand (this infinite and eternal gift): first, that we know of God's infinite goodness and secondly, that we understand our own helplessness and misery and the need of a victim who would satisfy for all our sins...

When you see the priest at the altar you see him at the altar of Christ who sacrificed Himself on the tree of the Cross. This is the same sacrifice in the eucharistic, unbloody manner. Remember, the Victim is Jesus and the High Priest is Jesus.

(Let us) go into the Cenacle with Him; into the upper room. There are his chosen ones, His dear Apostles. "Take ye, and eat" He says. (Mt. 26:26) There He had come to refresh them, to enlighten them, "Take," says He, "take and share in My Sonship. Participate in My Priesthood, continue My mission. I commend to you the secrets that I have brought from Heaven. Take ye and drink, now, My Sacred Blood."

Consuming the Body of Jesus and drinking His Blood, they receive the essential powers of the priesthood. It is a doctrine of Holy Mother Church that on that memorable night the Apostles were lifted up to this holy state and upon them was conferred the priesthood. When He said, "Do this for a commemoration of me," He gave them a mission...

Now they are priests. "Receive ye the Holy Ghost." (Jn. 20:22) They have the power and they have conferred upon them this great office. They were to perpetuate this priesthood in His Church and all those who would be ordained in that Church would share, likewise, in the priesthood of Jesus. He had been taken from among men and ordained for men in those things that appertain to God; his life work now is to offer sacrifice for the living, sacrifice for the dead. He is to gather up your aspirations and your spiritual sighings. He is to stand in the midst of the Church and cry out: "Spare, O Lord, spare thy people, and be not angry with us forever." (Jn. 20:22) He is to act the part of Jesus Christ, he is to personify Christ. Is it any wonder that the Fathers (of the Church) could not find words to express admiration of this office! Some of these said daring things. St. John Chrysostom said "Even angels and archangels have no such thing as this!"

Oh the sweetness, the goodness of our Divine Lord! Oh how grateful we should be in our holy Faith! There is only one Church, one religion in the world today and that is the Catholic Church, your holy Faith, because there is only one Victim, one altar, one priesthood, the priesthood of Jesus Christ.

The Promise Of The Precious Blood
Friday
Fourteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-July 1923-MF 11683-84 & 89.

The first revelation and promise of the Precious Blood came to the race in its beginning. Our first parents had done a foolish and sinful thing, because of which they fell into great disfavor with God and lost to us a spiritual birthright. Even nature revolted against them who until now had been its lords and masters. Banished from the Garden of Paradise, the angel at the gate with a flaming sword, exiles weighed down with the consequences of sin, their plight was pitiable and God compassionated them.

He gave a promise that brought hope to their despairing souls that One would come Who would make right their wrong. One Who would effect restoration, and again obtain God's favor on a sinful race. A Redeemer was promised. "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for heel." (Gen. 3:15)

How great must be the remedy that would cure, how magnificent would be the deliverance from the fateful effects of sin, how wonderful must be that Saviour Who would save men from its ravages and consequences! "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." This is the first promise of the Precious Blood.

Deliverance has been promised, but it is to be in blood shedding. "Without shedding of blood there is no remission." (Heb. 9: 22) The Precious Blood was promised, and because of its merits, because of the worth of its satisfaction, because of the overwhelming power of its beauty over the justice and anger of God, we unfortunate sinners are ransomed from our misery and fate and find peace and reconciliation with our infinite Creator. All, then, that we hope for or have, our rescue from the slavery of sin, and life everlasting is because of the Precious Blood.

Speech is helpless to express the value of God's Blood. We speak of God's gifts; they are many and varied-those wonderful Gifts of the Holy Spirit and their Fruits, the charismata, but far above these in value and goodness is the gift of the Precious Blood...

It is now our day and duty to answer the prophet-"What profit is there in my blood?" (Ps. 29:10)

Let us so live and act as to show forth our belief, our love and thanksgiving for the inestimable gift of the Precious Blood. Let us teach the little ones of it and if we cannot teach, let us sing of it, or if we cannot sing of it, let us speak of it. Let us be possessed with one all absorbing holy fire of spreading the Kingdom of the Precious Blood all over the earth.

Mary And The Priesthood
Saturday
Fourteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 814-815.

Mary is one Saint to whom we all have devotion, and no devotion to her should excel that of a priest's. Our piety must not be challenged in this. How pleadingly and piercingly there comes to us that loving command, "Son, behold thy Mother." (Jn. 19: 27) Is it not the prayer of Jesus to us? Is it not the crying wish of the Great High Priest to a younger brother, whom He has made in His Eternal Priesthood, an 'Alter Christus.'

He, the Begotten of the Father from eternal days, Who prayed much to this Heavenly Father. He in Whom and by Whom and through Whom are all things, and without Whom is nothing that is, speaks to us in the last moments of His life, and, O wonder of wonders, we are startled that His dying word seems to be a prayer to His priests, "Son, behold thy Mother."

What more holy ambition could swell a priest's heart than to perform the office of St. John! The little group of loving ones on the bloody crest of Calvary has disappeared. Jesus and His Mother remain. St. John and St. Mary Magdalen are not there. They have given place to us. It is our day. It is our opportunity now to stand at the foot of the cross and, gazing up into that face with its ruddy thorn-crowned aureola, listen to that adorable voice speaking to us, "Son, behold thy Mother."

Has He not left Her with us for the sake of the little ones of the Faith? Who will teach a love and knowledge of the Mother of Jesus if that love dries up in the priest's heart? What more beautiful gospel can we priests preach than that of the Immaculate Conception, than that of the Virgin of Juda than that of the Virgin Mother, than that of the 'Mater Dolorosa' than that of the Queen of Saints than that of the Mother of God?

How can we priests be priestly without an ardent devotion to our Blessed Mother? How can we even be thankful for our priestly vocation, for St. Bernard tells us, "God wishes us to honor Mary for He has placed in Her the fullness of every good. If we have any hope, any grace or pledge of salvation, let us acknowledge that it all comes to us from Her, Who superabounds in delights."

Would we wish to overcome all that assails our priestly honor! The secret is Mary. Would we wish to make our priesthood a rich treasure in the Church! The secret is Mary. Would we wish to gather from the part of the vineyard entrusted to us a rich harvest of souls unto eternal life! The secret is Mary. Would we wish to touch the heart of the obdurate sinner! The secret is Mary. Would we wish to be the invincible protector of the innocent! The secret is Mary. Would we wish to be a light and strength to the little ones! The secret is Mary. Would we wish to be a refreshment to the Holy Souls in Purgatory! The secret is Mary. Would we wish a special glory amongst the Sacerdotal elect! The secret is Mary. Would we wish to win a speedy and all powerful influence over the Sacred Heart of Jesus and the Immaculate Heart of Mary! The secret is Mary.

Charity
Monday
Fifteenth Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-Aug. 3, 1912-MF 8312-13.

Charity is our great virtue because it is the great virtue of Jesus. "This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends." (Jn. 15: 12-13) These are the words of our blessed Saviour. God in His mercy has given us the grace to practice this beautiful virtue of Jesus in our Cenacles; from the beginning the Holy Spirit has caused it to flourish. We thank God for this and pray most earnestly that it may never die for without it (we) would be useless in this apostolic labor.

An apostle without charity would be a monstrosity; such a one would be rather an agent of the evil spirit than of our Lord. May our dear Saviour save us this shame, and protect you all from such a misery. You are doing much to rob the demon of his victims and I have an ever constant fear lest this crafty enemy of man's salvation cause any one even unconsciously to impede this great work for God's glory and the salvation of souls.

There is a demon of discord, a spirit of dissension that would create divisions among the devoted friends of Jesus. The history of Christianity bears witness of this; every religious community, every association for the extension of our holy religion, charitable organizations, have had grief in this respect. I pray God to save us from it and put off the day of such sorrow and may he grant that none of you be the instruments of this spirit of rancor.

We have much reason to thank Him for the great spirit of charity amongst you which, in part, accounts for the glorious good you are doing-a good that will augment itself as long as the virtue of charity blossoms so fragrantly amongst us. There is nothing for which I pray so earnestly or desire so ardently.

Murmuring, criticism, gossiping and such unclean arts, thank God, are (little) known amongst us. It would be difficult to imagine the injury that would come to God's work if (someone) were to surrender to these fiendish vices, to the danger of being used against our Saviour's interests by the devil of discord.

Children, my dear children in the Holy Spirit, may this never happen to you. May you ever be angels of peace, may you ever show forth in your life that preeminently you possess the Fruits of the Holy Spirit-and one of these is charity. Remember, it is also one of the theological virtues. It is the Spirit of Christ, and I repeat that your spirit is not His unless you possess it.

May He augment it in you more and more. Jealously guard it. Pray that you may not lose it. Pray that it may ever and ever increase.. "Dearly beloved, let us love one another, for charity is of God. And everyone that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity." (1 Jn. 4:7-8)

Practice: Amiability
Tuesday
Fifteenth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12455-56.
(Pronouns and religious titles have been generalized in this meditation.)

Who is the person that is popular, that is liked? In every house there is someone who is liked. In every house there comes this blessing to it. The Spirit of God sends to a house Father Popular, Brother Amiable, or Sister Sunshine, and all love them. There is just a little ache in our heart, there is just a little empty spot there when such a religious leaves that Cenacle.

Good Custodians will never ask for a religious and never refuse a religious. They just take what the Cenacle mill grinds out. We take human beings as God sends them to us and we do as well as we can; so a good Custodian will never ask and will never complain. It is perfectly legitimate to hope in our heart that Father Sunshine, Brother Popular or Sister Amiable will come a-knocking, at our door. And when these lovely people come in, they come in like good folk. They are usually a little bit hungry. They know where to get something. Occasionally they chop rules, but they chop them in a nice way. A Custodian may be a little exasperated, but just cannot get offended with them. Why? Because they are helpful they do not bring jobs. They look for jobs for themselves or they find somebody that needs to be helped. They radiate peace.

There are some people who get on our nerves. We have to be restraining ourselves. It takes an effort to be gracious when they come around. But when these religious come they are soothing, they have a most lovable way of minding their own business, of not prying into things, upsetting things. Maybe now and then they make a dent in major silence, but somehow or other we just can't get angry with them. They are good-hearted, generous, simple, they keep the rules. They are prayerful. They radiate peace they radiate sunshine. It isn't quite so dark when they are in the house. They seem to rub off the rough edges. How do they do it? I do not know. But in no instance are they on parade, in no instance is self made manifest. They are not showing off to everyone. You just get the idea they are thankful they are Missionary Servants.

We should always be missionaries. We should not appear as a dietitian, a financier, a teacher. We should appear first as men and women of God as a Missionary. We should impress people as Missionary Servants. What kind of an impression do you give people? Your spirit is a gracious Spirit, an easy spirit. Your spirit is one of charm. If I do say so you have an attractive spirit. There is nothing in the Cenacle spirit that is repellent. You do not act austere, as a holy penitent as a reformer. I wish you to have the zeal to be Father Popular, Sister Amiable, Brother Sunshine. Work at that, the zeal to forget yourselves. You will attract souls. You will bring vocations to the Cenacle. But you are not going to be amiable until you forget yourself.

The Spirit Of The World
Wednesday
Fifteenth Week Ordinary Time

1. Letter to Missionary Servants-Jan. 9, 1923-MF 7573-74.
2. Retreat Conference to Pioneer Cenacle Members-July 13, 1917-MF 8391-92.

(On his way to Puerto Rico in 1923, Father wrote): My meditation this morning easily prompted me to acts of thanksgiving, not only for the spiritual blessings of the trip, but for the grace of myself and all being saved from the world of doubt, irreligion, error and pleasure. It saddens me to note so many away from the influence of religion, it saddens me to the heart to observe how our dear Jesus is robbed and cheated of His rights.

My dear children, you have no conception of how favored and graced you are. You are so overwhelmingly loaded with God's bounty that a real complaint or murmur should never be yours. God help those who seem neither to know nor love God

My dear children, remember, one of the graces given us is to make reparation. The longer I live the more I see the necessity of this. Pray, pray hard for that love of God which will engender a heart-wish to make reparation to God for the miserable and ungrateful way that humans treat Him. Let your hearts swell in thanksgiving to God that He in His infinite love and goodness has saved us from the life of those who, by their actions, seem to be not far removed from animals.(1)

This is the misery of the world. Men do not think in their hearts. The Holy Spirit has no word for His favorites in the midst of luxury and pleasure. There is no promise of His message there. None. How the People are to be pitied who sit in these places. There is no word, there is no proof that the Holy Spirit will speak to the heart in such places. There are two passions. One is worldliness, the love of the world, the love of the small, soft, gentle sweet things of the world. "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him."(1 Jn. 2:15).

(The world's) joys and its music are so bewitching. Its people are so appealing and so attractive. They have so much to offer of raiment and delight. Its counterfeit joys, although shallow, catch many. Would it not be a terrible thing if worldliness should tempt you. There is a danger. What is this message that God the Holy Spirit speaks to you? "Love not the world nor the things which are in the world." Could it be possible that a child of the Cenacle could become worldly? It is possible. There is an innocent worldliness in you. There is a worldly vanity, a love of life, love of appearance. Love of self. There is a love of the beautiful. The world knows that and will tempt you, not with that which is really beautiful but with that which has the appearance of beauty.

Have a fear and a dread that you might be tempted by even a little worldliness. Have a fear and trembling that you might for understand, if this be your paralysis, your spiritual favors are at a standstill.(2)

The Holy Eucharist
Thursday
Fifteenth Week Ordinary Time

Original S.T. Constitution (1928)-N. 149, 169 & 171-MF 14309 & 14312.

The Most Holy Eucharist having been instituted by Jesus Christ for the nourishment of our souls, as well as for our sacrifice, and as He therein imparts to us the most precious pledge of His love, the Missionary Servants shall cherish in themselves the tenderest and most affectionate devotion towards this adorable Sacrament. They shall approach Holy Communion with a lively faith, the most profound humility, and the utmost purity of heart often, nay, even daily. (n. 149)

The Blessed Sacrament is the center and sun of the spiritual life. It is the food of our starved and parched souls. A Missionary Servant therefore, will hold dear whatever has relation to the Holy Eucharist. We will, first of all, honor priests for the power they have over the Eucharistic Body and Blood of Jesus. No matter what failings they may have, we will ever see in them the Priest of God at the altar.(n. 169)

Secondly, the Tabernacle will attract the Missionary Servants. Though they inconvenience themselves even to departing somewhat from the way of their journey, they will opportunely visit church or chapel to adore Jesus Christ. Thus will they multiply acts of adoration, praise, thanksgiving, reparation and petition. Unceasingly will they unite themselves with the Holy Sacrifice being offered "From the rising of the sun even to the going down."(Mal. 1:11)(n. 169)

Let us call to mind the divine significance of the Holy Sacrifice of the Mass, meditating upon the ends for which it is offered. In addition to the regular daily Mass they shall assist at the Holy Sacrifice whenever possible and should strive to remain at least until after the Consecration. It is understood that in this no duty of obedience shall be slighted. All shall likewise attend Benediction of the Most Blessed Sacrament.(n. 171)

These exercises shall be occasions of intense recollection and union with the Church. They are most advantageous times to pray for the Church, for the Holy Father, for Superiors in the Church, in the Missionary Cenacle and in civil life; and to intercede for the living and the dead; and above all to remember our benefactors.(n. 171)

The Precious Blood In Prophecy
Friday
Fifteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-July 1923-MF 11685.

(God's) promise became the treasured, precious hope of God's people, solacing them in their sorrows. It was a guiding star in their wanderings. The Jewish patriarch with anxious longing transmitted this promise to his son. Prophets of the Precious Blood succeeded one another. To each, God revealed some other circumstances of its coming so that detail was added to detail. It was the object of their everyday conversation; poets wrote and sang of it. The warriors of Juda battled under its inspiration: it flamed the youth to the loftiest ideals.

The women especially sighed for the realization of the promise. It was the loftiest and holiest of secrets between them and their children and in the tented camps of Israel the Jewish mother whispered something in the ear of her daughter that enkindled a holy flame in her eye and an expectant hope in her heart that perhaps she might be the destined mother of the Christ.

But this Redeemer came not, and the weary years passed on. Holy souls clamored and clamored to God, beseeching that He come. More prophets came and more and more was known of the Precious Blood, but still the Redeemer tarried. These prophets, men with God-given vision, peered into the mists of the future. They saw the Redeemer. The minutest details concerning Him they revealed when He would be born, where, and how, circumstances attending His birth-His virginal Mother, the shepherds, the angels, the slaughter of the Holy Innocents (that He would be) meek and humble of heart, that He would come humbly and lowly.

Particularly the circumstances of His passion and death were known. His sorrows, that He would become the reproach of the people, even the gamble for His garments did not escape them-David had seen this and spoken of it in his day: "They have dug my hands and feet. They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots." (Ps. 21:17-19)

If Judas and the high priests read the Scriptures right they knew that the prophet Zacharias had told for how much they would betray Him: "And they weighed for my wages thirty pieces of silver." (Zach. 11:12) Centuries and centuries before He came these prophets showed forth to the world the Crucified.

So wonderful is the Precious Blood that it is beyond wonder. It is adorable because It is the Blood of God. The gathering drop of the Precious Blood settling in the cup of the chalice after the priest's Communion is as adorable as the Triune God before Whom the angels veil their faces and with the entire celestial court chorus: "Holy, Holy, Holy, Lord God Almighty." (Apoc. 4:8) What a faith is ours! Only a heaven given faith could give such a truth and to have such a truth is invincible proof that our faith is heaven born.

The Spirit Of The Missionary Cenacle
Saturday
Fifteenth Week Ordinary Time

Letter Conference to Missionary Servants-April 27, 1919-MF 3646-47

Paragraph four was adopted as Conclusion for Cenacle Rule of Life, June 1, 1983.

(Pronouns have been adapted in this conference to apply to all members of the Cenacle Family.)

How many things we have to thank our good God for!. If the Missionary Servants will only continue to live up to the soul and spirit of the Cenacle this blessing of God will become an inheritance to many who will succeed them. What motives we have then for more fervor, for renewing ourselves in the spirit of the Cenacle. Let me urge all to even a more generous practice of Cenacle virtues: Simplicity, Prudence, Humility, Charity, Sacrifice, (Self-denial,) and Patience. Recall frequently the ends of our little (family,) the grand reasons why Missionary Servants should give themselves in the spirit of the Cenacle: first, to spread and invite a greater knowledge and love and adoration toward the mystery of the Most Blessed Trinity; to labor in a particular manner that devotion and adoration of the Third Person may be increased. To spread devotion to the holy agony of Jesus, to procure that His Holy Name may be exalted, to pray for the Holy Father and the priesthood, to labor assiduously by prayer and good works for the conversion of sinners. What better prayer can I offer for you, what more sound wish can I have for you, what more divine aspiration can be incited in you, than that you may become perfect in the spirit and virtues of the Cenacle, that you live and die simple, prudent, humble, charitable men and women, men and women of sacrifice, of patience, of self-denial, real servants of the Most Holy and Most Blessed Trinity with lives spent and consecrated to the service of God the Father, Son and Holy Spirit, men and women who have entered into the sorrows of Jesus and brought Him comfort, who have made His Holy Name to be respected and adored, whose hearts have beat in unison with the heart of the Church, whose prayer and labor and mortifications have been united with the prayer of Jesus for the salvation of souls.

Do give this much thought; do hold yourselves responsible for the future of the Cenacle; do remember that as you are, so will others be. What more beautiful legacy can you leave than that of an example and life fragrant and rich in Cenacle traditions. This means that even after your death you will be continuing your apostleship through others whom your virtue has attracted to the service of God. Such will be my constant prayer for you; do you make it your constant effort. (CONCLUSION-CENACLE RULE OF LIFE-June 1, 1983.)

May it please our Saviour to grant us abundantly of the spirit of our state, to give us all an increased Faith, Hope and Charity, so that ever and in all, we may become more and more real, humble, true and efficient Missionary Servants of the Most Holy and Most Blessed Trinity.

The Virtue Of Religion And The Mass
Monday
Sixteenth Week Ordinary Time

1. Sermon at First Mass of a Missionary Servant-Feb. 28, 1932-MF 12261-62.
2. Letter Conference to Pioneer Cenacle Members-1914-MF 3702-03.

Religion is the mother of all the moral virtues the foundation and the first of all (the moral) virtues. Religion incites our will to offer God Sacrifice for His honor and glory. Religion concerns the very first thought that we have of ourselves and of God. The first thought we have of ourselves is this: that we are helpless and that we are very dependent. Even pure reason tells us that there is a God, and faith tells us so.

Our first thought then, is that we need someone to help us and from out of this dependence come the office, the duties of religion. We are not of ourselves. We have a Creator, the Lord Almighty, Ruler and Maker of all things; and because He is our Creator, because we are his subjects, there are duties that religion determines.

These duties are summed up in the one word “worship,” and the foundation of worship is this: veneration must be paid to the Divine Majesty. Religion tells us we must pay this worship, this adoration, and it tells us why: first of all, because God is so infinitely perfect. He is a shoreless, boundless sea of perfect life and being. His divine perfections are incomparable, they are inexhaustible unspeakable!

Endless homage is due to God solely because of Himself, because of that infinite dignity of His. Truly with the psalmist we can cry out, Lord, who is like to thee?” (Ps.34:10) There is not another who has the claims of service upon me that Thou hast. There is no other that shall so win my adoration and love and high worship besides Thee.

We pay a reverence through religion, then, to God's goodness and greatness, His majesty and His dominion. On the other hand, our thought of ourselves tells us that we are very weak and we are very little so helpless and dependent.

Oh, Faith helps us if we know that God is the King of Kings and the Lord of Lords; that the earth is His and the fullness thereof! But what is poor man but a shadow. He is of ashes and dust, the flower that comes forth fleeing light and shadow. But God is the source of all light and creative power. All energy, all activity come from Him. He is the supreme Lord and Master of the world.(1) Daily in the august Sacrifice of the Mass, the priest holds the Sacred Host before the people and says: “Behold the Lamb of God Who takest away the sins of the world.” Just before this, beating his breast the priest has said: “O Lamb of God Who takest away the sins of the world, have mercy on us give us peace.” This prayer has been said for centuries in the Church. The faithful say it with the priests. Never before had the world such need to pray that prayer as today. As God has blessed the nations they have forgotten Him and His Holy Law, and in their councils they have tried to put out the Lamb of God.

Let us lift our tear stained faces to the Mercy Seat of God and plead with the Lamb of God to give us peace.(2)

Practice: Do Not Complain-Spirit of Restraint
Tuesday
Sixteenth Week Ordinary Time

Conference to Missionary Servants on Retreat-Aug. 25, 1930-MF 8711; 8714-15.

(Plural number has been used in transcribing this Meditation so that it will be applicable to all members of the Cenacle Family,)

Murmurers are a dangerous type. Murmurers are fault finders. The Lord does not like Murmurers because they do not make for peace. They are not children of God. Sometimes, Murmurers get violent. They feel so imposed upon. They are not appreciated. They are overlooked and give strong expression to their views. Do you know what the Scripture says about that? "But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord, were destroyed by the destroyer and perished by serpents." (Judith 8:24-25)

Those who murmured were destroyed by the destroyers. The destroying angels of God wiped them out. Sometimes murmuring may come from a sickness and sourness of disposition, a doleful soul. Maybe if we watch we can prune these things out of our disposition.

Murmurers have the disposition to form cliques. The Lord does not like that because it hurts authority. Custodians do things after prayer and cannot be explaining the philosophy of their actions all the time. Murmurers take all these things personally, They are hurt. They are suspicious. They have peculiar minds. Do not get that way.

Cheerfulness is a lovely virtue. Murmurers can be mean, unfair, sarcastic. They can sting, cut and smash. St. Teresa said that the religious who possessed a sunshiny disposition is a particular gift of God to a religious house. What kind of a gift is the Murmurers'? Certainly, not a gift of God. When critical people begin to function everyone is uneasy. Only their standard is right. Everyone else is wrong. Isn't it a good thing they can't see their Guardian Angels because they would find fault with their angels too?

I do not believe that anyone minds it when the critical person leaves the house. The most pleasant thing they can do is to leave, to go away with that critical, mean, fault-finding mind. Critical people go around looking for trouble and are upset until they find some.

I think it is the cheapest habit in the world to find fault. A fault-finding, mean, and critical mind is never a constructive mind. It is a destructive mind. A critical spirit breeds discontent and hurts charity if I had to choose between a non-observant mind and a criticizing mind, I would sooner choose the non-observant. Such a mind is less disastrous to the house, to the peace of the community. A criticizing mind indicates an unhappy disposition. There is no charity, no fellowship, nothing but an exhibit of crude pride, selfish pig-headedness, self-centeredness. Such a spirit makes no allowance for anything. That is a spirit that lacks vision arrogant, discontented and a hideous spirit. I feel sorry for the criticizing religious. I think everyone will be glad when such are dead and out of the way and I am afraid that of all religious their souls are going to be the most quickly forgotten. Why? Because they are a pest in the house, a nuisance, almost the abomination of desolation in a holy place.

We want coordination. This scavenger has no place in a well ordered family.

The Blessing Of The Sacrament Of The Penance
Wednesday
Sixteenth Week Ordinary Time

Retreat Conference To Missionary Servants-Aug. 24, 1921-MF 12337-38.

Our Blessed Lord came into this world to teach and to have human experience in all ways like ourselves, except sin. He found there are certain chords in the human heart, likes and dislikes, need of sympathy. He experienced all these joys and griefs-only knowledge of sins committed He did not have. He felt the need of sympathy. He reached out for help in the hour of trial. He found there are certain griefs in the human heart that unless let out, kill the man.

Therefore to give us a sacramental consolation, Jesus instituted the sacrament of Penance. How deep down in His heart Jesus had to think to institute that sacrament of peace and consolation which confession alone gives. The beneficent effects of salvation! The relief of confession! The penitent enters accursed and comes out blessed.

What happens? It is so short a time for so great a change. We kneel down and say, "Bless me, Father, for I have sinned." Then we tell the history of our life since our last confession. Then comes the act of contrition. Then the priest lifts his hands over the sinner's head and says some words, and the most wonderful thing happens, more wonderful than the rising of the sun. "Thy sins are forgiven thee." (Mt. 9:2) We come forth, determined to sin no more.

Outside of the Church death is unbearable, sickness hateful. They marvel at Catholic deaths but we are happy in our deaths, because we have those words "Whatsoever you shall loose on earth is loosed also in heaven." (Mt. 16:19) The power to release, unbind sins, is a wonderful thing. The priest has the power to forgive sins as Jesus has, but with this difference: Jesus has this power of Himself, the priest only by delegation. The effects are the same.

Think of the torments that Jesus endured that we might have the Sacrament of Penance. We are all troubled about the examination of conscience. We should rather think how good Jesus is to give us this opportunity. How many of us really thank Jesus for permitting us to go to Penance? When you go to confession you receive infinite grace. Sanctifying grace is that grace which makes the soul more pleasing to God. We get grace through prayer and the Sacraments. The more grace we receive the more we cooperate in the will of heaven. So we should be hungry for graces.

Some Problems About Confession
Thursday
Sixteenth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 24, 1921-MF 12337-38.

There is a gradation of glory in heaven. The more grace you receive the higher you will be in heaven. There should be a desire to accumulate grace. People strive here for a few dollars, for a few acres of earth, things of no value in themselves; they undergo much in order to get these. Oh, how we should labor for graces. Jesus said, "Seek first the kingdom of God." (Mt. 6:32) This should be the first desire, the great desire. There is no better way of obtaining grace than by going to confession frequently.

Shatter the opinion that only very bad people need to go to confession frequently. It is not true. It is the best people who go frequently. There is a little bitterness in going to confession, a little humiliation, a discipline. We are all troubled about the examination of conscience.

To receive your confession the priest has spent years in training; more than that, he was consecrated by his bishop. Then there is the Holy Spirit who guides him. Hence when he says there is no need to bother, no need to be alarmed over anything, it is so.

People outside the Church balk at confession. The Sacrament of Penance is the easiest thing in the Church. God is there to hear the confession, not the priest. There are those who are always annoyed. Let them take a larger view. There is no need to bring up old scores. Some want to feel like angels when they come out. Now angels do not feel at all. They are spiritual. These are emotional.

The scrupulous must obey the Priest. God constituted the confessional a court. He is there. The Church decrees authority, says that the priest has power to forgive sins. The Church takes our past from us; we have only a future. Scrupulosity is foolish; it is want of judgment, want of faith. People say, "Yes, Father, perhaps you don't understand. I'm different. It's this way." Now, don't do that. When the priest tells you that it's all right, believe him. He has a conscience as well as you.

Do try to have a tranquil conscience. Thank God for this beautiful sacrament and beautify your souls by having recourse to it.

Mary And The Precious Blood
Friday
Sixteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-July 1923-MF 11685-86.

The promise (of a Redeemer) became the treasured precious hope of God's people, solacing them in their sorrows, a guiding star in their wanderings. Among others who prayed was a virgin maid of Israel, named Mary. That her Redeemer might come had been the intense prayer of her life, and of all earth's prayerfully uplifted hearts. Of all prayers that reached the throne of God, none was so noticed none preferred more and so speedily heard as Mary's.

It was her prayer in a particular way that moved God to realize His promise of a Redeemer. To her one of the greatest spirits of the heavenly host was sent with a message, with the word that had been the coveted wish of every Jewish maiden. What a strange perplexity was here! She, of all the daughters of Israel, was the favored one; she who by a voluntary act of her own had outlawed herself, humanly speaking, from this hope of being the mother of the Christ.

What was this thing that she had done? Marriage, childbearing was much in honor among the Jewish people; in fact, the barren woman was in disgrace. Enlightened by the Holy Spirit, she cherished the virtue of chastity in an extraordinary degree. Moved by His impulse in her tenderest years, she had vowed her virginity to God. As a ray of light floods the room, the Archangel came into her chamber. The Triune God had chosen him as Heaven's ambassador to elicit her free consent and cooperation in the great work of our redemption.

Her part was to be essential. Hesitation followed the angel's greeting. With maidenly reserve and angelic modesty, without placing herself against the Will of God, but for enlightenment, she (asked) "How shall this be done, because I know not man?" (Lk. 1:34) The Archangel's response, "No word shall be impossible with God," (Lk. 1:34) made known to her that by God's power and His Holy Will, she would have the privilege of maternity with the glory of virginity. Adoringly and thankfully, then, bowing her head she answered, "Be it done to me according to thy word." (Lk. 1:38) "And the Word was made flesh and dwelt among us." (Jn. 1:14)

It was the overshadowing Holy Spirit Who drew the Precious Blood from the Immaculate Blood of Mary. He was the maker of the Sacred Humanity; to Him that work is especially appropriated. The Immaculate Heart was the first fountain of the Precious Blood. She mothered it. Her divine vocation was to minister to it. The Precious Blood is now in the world and in that marvelous workshop of the Holy Spirit. Mary's Immaculate Heart, It has begun Its redemptive work. Soon It will be found in the circumcision; later in His sorrowful passion and death on the Cross It will flow more abundantly.

The Garden of Gethsemane should be the favored shrine of every lover of the Precious Blood for there was crested the first wave of the bloody tide of the Passion.

The Secret Of Our Lady's Triumph
Saturday
Sixteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Aug. 1923-MF 808-810.

"Behold from henceforth all generations shall call me blessed." (Lk. 1:48) No declaration of triumph has ever been so sweeping, so startling. Human ambition never dreamt of such heights. The shaft, the tablet, the monument are the deaf, dumb witnesses of the glory of ages past. Mutely they bear testimony of the illustrious who moved the hearts of men for a day. To be great, to seize justly or unjustly some place in the world's hall of fame seems to be the sum total of human endeavor. To this our young men are urged; because of this oceans of human blood have been shed. The ambitious have made countless thousands mourn. To be great, to rule, there have been those, even in our day who were willing to build their monuments on the pyramids of human bones. Power and its symbols dazzle the minds of many. The crowd worships the mighty but history has an infallible lesson, the bankruptcy of the ambitious. Woe to that (one) whose nostrils are intoxicated by the vapid incense of applause because what the crowd builds up today, tomorrow it will tear down. Its gods of yesterday are its devils today.

But human ambition in its most insane flight has had its limits. He who sat by the bank of a far eastern river and wept because there were no more empires to conquer, never dreamed a challenge to (all) posterity. Awed by the littleness of human greatness and made wise by meditation, one of the most powerful of Christian emperors descended from his throne and the hand that once wielded the scepter now holds the crucifix. He who sat first in the councils of war and peace now kneels by an open coffin to bring home more surely to himself that the exploits and triumphs of human greatness are written in dust.

Reflecting generations are startled when above the hushed voices of the world's mighty and great, there rings through the ages a declaration of triumph that human ambition never attempted or dared to sound. "For behold all generations shall call me blessed." Who is it that declares this? Who dares to ask of you and of me the highest honor that creature can pay creature, "Blessedness?" What claim has such a one to our respect? Who is this one so triumphant where the world's illustrious have failed? The world of the famous and ambitious arises in protest and says: "No. It cannot be done. Through art and war, through endurance and strife we have striven to become great only locally and for a few brief days, and failed."

That name you will search for in vain among the world's great of ancient or modern times. That name has no place among the sages of Egypt or in the classic history of Greece. It will not be found on the records of Rome's honored great. Who was it that said these words? The wonder grows. It was a mere child, a maiden girl of Juda who nearly two thousand years ago announced that all generations would call her blessed. The world gasps at the mere thought of it. Those words of hers have been scanned and searched. They have been tested for centuries by incisive cynicism. Philosophy has measured them with its accurate standards. Even Theology has weighed them with God's immutable and infallible balances. And behold, they are reported back as true. Indeed, in our day, history verifies them as an actualized fact.

Spreading A Missionary Spirit
Monday
Seventeenth Week Ordinary Time

Address to National Convention of Catholic Charities-1923-MF 824.

Our blessed Saviour admirably, perfectly, divinely has instructed us in our relations with our neighbor, and the methods of dealing with Him. He has given us two precepts of charity, the one concerns Himself, God, the other concerns our neighbor. Who our neighbor is, how we should minister to our neighbor, He has defined. There remains to us, then, a sense of moral responsibility to our neighbor, of loving and helping him in God and it seems to me the love of our neighbor is a safe and rather accurate measure of our love of God.

We are to love our neighbor as ourselves. This love consists in wishing for him those blessings and graces and goods we should wish for ourselves. As a Christian I must order my life this way. As a priest (or religious,) I must be jealous of my neighbor's rights, to see that they are not injured, and zealous to instruct those whom my ministry affects in their duties and relations to their neighbor. Any method that helps the neighbor into his own should be welcomed. (We) must, however, analyze and investigate these methods and vigilantly observe how they minister to the neighbor. The neighbor's spiritual needs must be served first and ever safeguarded. Any method that shuts out the soul's interests and does not help the individual to realize the purpose of his creation, the salvation of his soul, must be placed under suspicion and be considered as a menace to his welfare. Agencies and agents must be trained to serve him in an orderly way so that his spiritual interests will not be in danger and his temporal needs will not be neglected.

There is no school, no class so powerful to work good for the neighbor as the general body of the faithful the laity. We have in the United States at present scarcely touched the good-willed effort of our Catholic people. How to provoke it into action, lead it and conserve it, should be the constant thought of priests (and religious, in their meditation. It is like the scattered waters of the meadow-a vast, idle flood. These waters gathered into a conduit and given flow, make a tremendous power for good but for this, the same waters might become a noisome and mischievous seedbed of disease. Think what might be done with the waste products-leisure moments in the lives of our people! There are great impulses for good in the hearts of our men and women and the pity of it is that these receive so little expression. They cannot help themselves. They must be led and their good impulses must be fostered, and encouraged into action.

Practice: Prayer To Jesus In The Blessed Sacrament
Tuesday
Seventeenth Week Ordinary Time

Letter-Conference-June 12, 1925-MF 9799-800.
Article-The HOLY GHOST MESSENGER-June 1929.

What should consideration of the Blessed Sacrament evoke in us? First of all, Faith. Then, we should likewise make acts of praise. Praise God. Praise our Lord because of what He is. One of the most glorious words in the ritual of Holy Sacrifice we find in the Gloria: "We give Thee thanks, O God, because of Thy glory, Thy majesty."

The Church teaches us to take pleasure in God's greatness, to express wonder and awe and gladness because of the mighty power and greatness of God. We should praise Him much. This is a very essential act of worship. You know what it means to praise a person; then praise our Lord. Praise Him because of the Blessed Sacrament. Praise Him because of His goodness in giving us the Blessed Sacrament. Praise Him for what He is effecting in the human family and for what is being done in the Church through the Blessed Sacrament.

Unite with this praise, acts of thanksgiving, of love, of adoration because of all this, because through the Holy Eucharist he unites Himself to us to nourish our souls with His Divine Life, because through it He increases sanctifying grace and all the virtues in our souls, because through it He lessens our evil inclinations, gives us a pledge of everlasting life, fits our bodies for a glorious resurrection, and in the adorable Sacrifice of the Mass continues the Sacrifice of the Cross in His Church. It needs but little thought to realize the deluge of graces and blessings that will come to us by these considerations.

Such holy sentiments and dispositions should be felt by all Catholics toward our Lord in the Sacrament of His love. Such holy thoughts indeed should be felt by every lover of our Eucharistic Lord, but especially, over and above all, by the Missionary Servants who should make acts of reparation, reparation for the sins of the world, reparation for the audacious wickedness of men who outrage the majesty of their Maker by condemning and breaking His holy law; acts of reparation for sins committed against the Holy Eucharist and for insults offered the Church; reparation for our own sins, for all that has been lacking in our reverence to the Holy Eucharist, especially this past year, for any unbecoming conduct in His temples, any irreverence, any want of cooperation with the graces received from the Tabernacle, for any slight or lack of thought of our Eucharistic King. This, indeed, is one reason for the Divine Praises.

Spreading A Missionary Spirit
Wednesday
Seventeenth Week Ordinary Time

Address to National Convention of Catholic Charities-1923-MF 824-27.

The hope of our generation lies with the faithful. All great movements come out of the laity; to them we look for our priests, for our consecrated ones in every department of Catholic charity. The supreme question, then, is how to get from every work-a-day Catholic a sense of responsibility for his neighbor. It is necessary to make each of them realize that indeed he is his brother's keeper. To arouse the interest of the laity is the duty of every priest (and religious) no matter in what particular work they are engaged. Until this is done, it seems to me, we are only beginning. Any program that ignores the responsibilities of the general body of the faithful to missionary activity and the tremendous power for good of the man and woman in ordinary walks of life, is but theorizing and speculating. We are but writing in the sand.

There is danger of creating a caste in charity workers. An impression could be produced that only those with education or those having culture or easy living conditions can do good. If the great body of the faithful can be taught that they are to spread their holy faith, that they are to be solicitous for their weaker brother and sister, then we are beginning a great missionary movement. They must realize that our holy faith is all that they have been taught. They must realize it is the faith for which men and women have lived and died and that the loss of this faith to themselves or to others is of all calamities the greatest.

This truth is easily within their capacity, in fact they eagerly reach out for it. It has been my experience that the people of everyday life are really great missionaries. I have had converts, but if I speak to you in simplicity and candor, I must admit that others were responsible for my converts. Looking over a missionary experience of years, I must confess that with the converts who came to me I was but a party to the fact. The first agent in those conversions generally was some man or woman in the office, store or factory, school or sick-room.

How can we effect that every Catholic, no matter in what circumstances they may be, will be a missionary? If this can be effected, vexing problems will be solved. That the remedy may be in proportion to the need, a question supremely important should be agitated. I place this question before you. I ask you to keep it with you. What can I do to make every Catholic a missionary?

Obedience
Thursday
Seventeenth Week Ordinary Time

Original S.T. Constitution (1928)-Articles 124, 125-MF 14306.

God possesses the plenitude of authority. Whatever authority man has, he has it from God, who communicates it to him in the measure He sees proper. Religious obedience consists in this: that we obey God in another man.

Obedience creates peace and unity and leads directly to God. Missionary Servants shall cherish it, and though perhaps outclassed by the talents and virtues of others, shall strive to excel in obedience as the first: thus they shall be disposed to follow spontaneously the lights and impulses of the Holy Spirit.

Obedience is the virtue of triumph, “an obedient man shall speak of victory.”(Prov. 21:30) This virtue was particularly the virtue of Jesus, who came to do the Will of His Father and to save us. This two-fold love of His Father and His creature, He satisfied in obedience, “becoming obedient unto death, even to the death of the cross.” (Phil. 2:8)

Obedience is a fundamental virtue. Every department and the whole working of the religious life swings upon it as upon a pivot. Where there is obedience there is virtue and every good work; where there is disobedience there is discord and ruin. Through obedience one approaches the closer to the example of Our Divine Lord, the Ruler of heaven and earth, and to our Blessed Mother, our Queen. Through disobedience one approaches the example of Satan and the other disobedient angels.

Self-will is held in abhorrence by God and in horror and fear by His saints. All that is perverse and ungodlike can be charged against self-will, for it is ever ready for any rebellion against authority, human or divine. Obedience corrects and sanctifies self-will. It disposes a faculty that would be ready for evil works to do works of good. Obedience manifests God's Holy Will. It gives strength to conquer the enemies of the soul; it spiritualizes one's actions. An affection should be nurtured for this virtue. It will help much to see Jesus Christ in the person of the Custodian who is obeyed, and who takes the Place of Christ.

The spirit of obedience should reach to all things, sin excepted. By executing exactly whatever has been ordered in accordance with the Constitutions, by submitting entirely one's will to that of the Custodian, and one's judgment to the Custodian's judgment (always according to the manifest dictates of one's conscience) violence is done to mere self-will which is so offensive to the Divine Will, and perfect obedience, among the most precious of all virtues is attained.

The Shedding Of The Precious Blood
Friday
Seventeenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-July 1923-MF 11688.

Jesus meets His Blessed Mother. What a meeting was this. One of the prophets said of Him, 'His gaze was as it were a hidden gaze.' (cf. Is. 53:3) Surely it is so, for He gazes at her from behind a trellis, from behind a screen of hair all clotted with His Blood. My Jesus, oh, all covered with blood, the spittle of the blasphemous and the dust of the road upon Him! The only refrain now is, "Crucify him, crucify him," (Jn. 19:6). Insatiable for His Precious Blood. Among those prophets who spoke of Him, there was one who said a doleful thing. He said, "What profit is there in my blood?" (Ps. 29:19)

Of what did Jesus and Mary think, as they gazed one upon the other? Around them the blasphemous, blood-thirsty rabble, the blasphemous shrieking of His enemies, their haste to see Him die. "What profit is there in my Blood?" This question we must answer, but for the moment we must hurry on for little time is given to the agonized Heart of Jesus and the compassionate Heart of Mary to commune.

Jesus on His Cross. How merciless are His executioners! For three long years they have sought this triumph of blood and now they intend there will be no miscarriage of their plans. The great nails are fitted into their places, driven in despite the quivering nerve and tortured ligament and contracted muscle. Oh how the blood spurts the more as these rough, cruel men pull and tug and tug that the other arm and foot will find their places of crucifixion.

Now added to the stream from His thorn-crowned head there are four great out-pouring wounds. "Without shedding of blood there is no remission." (Heb. 9:22) Surely sin is a terrible evil, when so much blood must be shed in its atonement. Oh, how the Cross of our redemption was reddened in His three hours of agony. Word followed word from His blessed lips, then, in the deepening gloom that spread over Calvary, there whortled through the air the glinting sword of Longinus, the Roman soldier. It plunged into His Sacred Heart. Jesus had shed for our salvation the last drop of blood. The prophecy must be answered, "What profit is there in my blood?" We are those who will make answer. What use are we making of the Blood of Christ? Does the Precious Blood cry out against us? Does it condemn us for our lack of devotion at the altar railing, or for not making spiritual communions, (and) for our lack of zeal? Surely everyone should be an apostle of the Precious Blood a chalice to bring it about through our city streets by frequent Communion. Should we not weep to think of our own indifference and the indifference of men and women?

Spreading A Missionary Spirit
Saturday
Seventeenth Week Ordinary Time

1. Address to National Convention of Catholic Charities-1923-MF 826-27.
2. Conference to Cenacle Family-Pentecost Meeting-May 31, 1924-MF 8479.

Tormenting problems wherein the faith and morals of so many are in danger are facing us. The multitudes concerned are as the sands of the seashore. Surely, never was the harvest so great. First of all, they must be great in spirit. Of all consecrated expressions, none is so holy and significant as "Catholic spirit." The need of the hour, to my mind, is a Catholic spirit, a Catholic spirit that will permeate every class and condition. Catholic spirit means nothing more than an ardent charity, a living, burning, operating love of God and neighbor.

Must we not put this question to ourselves: how much expansion will be made manifest in the methods we are adopting? Good is expansive. Will these methods, systems, and movements stretch out, gather up and infuse into the general Catholic body a missionary spirit? If not, it seems to me that they are useless for otherwise we are schooling a few to do good when the need is universal. We are creating a caste which may be regarded as favored or professional Church workers.

What can be done to inspire, to provoke, to lead the everyday Catholic into the missionary work in the providence of his everyday life? What is meant by the providence of his everyday life? You meet certain people, you have contact with certain persons or places, your life has a certain circumscription, God overshadowing and intervening in all.

This is called your daily providence. It is yours indeed; it does not belong to anybody else. Like the skin on your face it is yours personally, nobody else ever had it, nobody else ever will have it.

Everyone of us is a center of a particular bit of Divine Providence. How can we get our people to realize that in their everyday providence they are the Catholic Church, that they are responsible for the Church, that they should act for the Church, be vigilant for her interests and plead her cause?

How, in a word, can we effect that every Catholic, no matter in what circumstances he or she may be, will be a missionary? If this can be effected then every one of these vexing problems will be solved.(1)

You are to inspire others with this Catholic spirit. It is the will of Jesus Christ, understand, that this fire should spread and that it should spread through you. You should thank God for this grace, for this selection. It should give you, certainly, a holy and tremendous joy to know that His Holy Spirit is to burn in you for others, and is to be communicated through you to others.(2)

Acquiring Virtue
Monday
Eighteenth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-Aug. 7, 1915-MF 14127-28.

Let us continue the subject of acquiring virtue. Our Lord is teaching us ever since we followed Him. He is our example and model. If beauty of body can be enhanced, it is more true that the beauty of the soul may be enhanced. It is our hope and wish that you may become great spirits before the throne of God.

I was in Baltimore some time ago at the consecration of a bishop. There was a great pageant, and as I saw it, I got to thinking of that other procession-the Procession of Processions, when people are coming out of their graves. I made up my mind that I wanted to get a good place in that Procession. Heaven is a kingdom. God is the King. If we want a good Place in that Procession we must have a friend. Our Blessed Mother will be that friend for she is the Queen.

At the opening of a great amphitheatre, I thought of the great ampitheatre on that last day-and the spectators. Prepare yourselves for that day. Ornament your souls. Glorify yourself now. We read in the old Testament how Esther and Judith decorated themselves to meet human men but you are to ornament yourself to meet God. You will come up before the whole world, all assembled there to see you judged. This day is coming and, then, all earthly things will be useless. Ornament your souls to meet your God.

But how shall I get this virtue? How can I get Faith, Hope and Charity? By developing a prayerful, a humble spirit. But there is a background of daily faults which block the way of grace and grieve the Holy Spirit.

Pick out a certain virtue which you are going to acquire this year. Work at it. In doing this you will become so sanctified that you will find the acquirement of other virtues easy.

Read spiritual reading, the Bible, etc. Study all you can about the virtue. Take humility, for instance. See what Christ did in regard to it. What the Blessed Virgin did. What some friend you know, who is noted for it, does. They had to go through a process to get it. It was acquired by practice. Just as it is necessary to go through the mechanics of any art, go through acts of that virtue.

Shall we then resist humiliations? Shall we excuse ourselves or shall we accept them as a means of grace? Examine Your conscience daily, especially on some particular fault, and on this virtue that you need. Ask Jesus for the strength to overcome your weakness, ask Him for Grace. Finally you will think that day a black one when you have not been humbled, and you will humble yourself.

Practice particular examination at noon. See how you have failed in that virtue which you have been trying to acquire. Ask God to protect you from yourself. "Lord protect me from myself, Protect me from my own pride, my own selfishness." Live in the Presence of God. "Lord, Thy servant heareth." (1Sam. 3:9)

Practice: Love Of God
Tuesday
Eighteenth Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-Nov. 6, 1914-MF 4234-38.

Remember that you are in training not so much to learn this or that art as you are to become apostles. Never forget that this will be your work-to save souls. Whatever will conduct to develop in you an apostolic, missionary spirit will be a grace. The essentials of such a spirit are the love of God and your neighbor, sacrifice and fortitude.

What are you proposing to yourself? To love God with your whole heart and soul. To live, to die for that love. Not content with this you wish to bring others to the same love of God. No nobler, sublimer, more sacred end could there be in life. To attain successfully to its accomplishment, you must daily, hourly, even oftener refresh and inflame yourself with this intention. You must grow more and more in His holy love by repeating acts of the love of God. Consider the reasons why you should love God. Ask for this love.

Love makes all labor light; it makes the sacrifice of ourselves as nothing. What love is there comparable to the love of God? What sacrifice could there be like unto that with which the love of God will inspire you? Work, pray, strive for this divine love. Cry out to Heaven for it so that at least you can say, "O God, you are my God whom I seek; for you my flesh pines and my soul thirsts like the earth, parched, lifeless and without water." (Ps. 62:2)

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." (Mt. 22:37) Can we love Him above all else? Not only can we love Him but it is our supremest duty and the sum of all our duties so to love Him. Not only can we love Him above everything else but this is very easy-with the aid of His grace which is never wanting. Is it not very easy to love a Being Who is beauty itself, and justice and goodness, and Who is our greatest and only benefactor, the source of all perfection? Love for the creature disturbs, defiles, enslaves the heart; the love of God ennoble, calms and delights, and there is no liberty so perfect as theirs who love Him. Is it not strange that we require to be reasoned into it?

God claims our love by right of His infinite love for us and the innumerable benefits by which He proves it. He created us, giving us not only animal life and powers but bestowing upon us moreover an intellectual soul. He created, also, the visible world for our use; and when the sin of our first parents had forfeited all our rights, and degraded our nature which God created glorious. God, in the incomprehensible excess of His loving mercy, assumed our fallen nature and redeemed us by three and thirty years of privation and suffering, closed by an amazing death.

Spreading The Lay Apostolate
Wednesday
Eighteenth Week Ordinary Time

Letter to Ernest A. Burtle, Seminarian-Kenrick, MO-March 2, 1923-MF 756-57.

It is well to premise certain conditions. distinctive of our day which imperil the faith and morals of our generation, namely: a growing worldliness, and an extraordinary seeking for pleasure; the breaking up of home life; the child problem; growing hatred and opposition to the Church; widespread indifference to God's teaching; impious attacks on the law of God and our traditional faith.

The agencies of irreligion seem to conspire in a particular way to despiritualize and corrupt the springs of the coming generation, that is, the children of today. The ordinary American child is much disadvantaged in life's struggle because that Christian and vigilant home life of former years is disappearing. The Church has suffered much leakage in the past years. There is no doubt that many have been lost to the faith but if we lose the children, or if the influence of the Church over them is greatly lessened, the consequence will be calamitous to religion of the next decade.

Two kinds of missionary work, at present are very necessary and urgent, one of prevention and the other of reclamation. These can be effected through the laity, encouraged, instructed, and properly motivated and spiritualized by priests. The hope of the Church now lies largely with such a laity. A spiritualized lay action is the providential remedy for many of our present day ills sought by enlightened and zealous bishops and priests.

Such an apostolate, known as the Cenacle, has been in operation for years. During this time thousands of children have come under its protection and their spiritual life has been safeguarded by keeping them under the influence of the Sacraments and the Holy Sacrifice. Multitudes of indifferent adults have been reclaimed from sin and from a neglect of their religious duties. The Cenacle has in many instances companioned the sinner to the very moment of death, beseeching for him the grace of final perseverance.

All this, however, is not the ultimate work of the Cenacle. Its chief effort is to effect that "every" Catholic should be an Apostle. The Church has a great treasure of resources and power in the working people, and it is amongst them that this apostolic idea takes quick and deep root. The influence of the working man and the working woman for good cannot be measured. Our people have strong instincts for good, and they look for encouragement and leadership. It is the mission of the Missionary Servants to encourage the good-willed, and offer direction.

These work-a-day apostles are trained to do missionary work in their every day life. They are shown what an influence for good they can be. In fact, in the particular providence of their every day life, they are taught to realize that they are the Church and to be alert for its interests and the welfare of souls.

Thanks is to be given to God for the great good they have done for religion. Pray for them for they are deserving of prayerful mention since their missionary work is ever calling upon them to make apostolic sacrifices.

Holy Poverty And Begging
Thursday
Eighteenth Week Ordinary Time

Letter to Missionary Servants-April 1921-MF 645-46.

A statement of the work would not be complete without mention of our collectors. We all know that this is a very arduous and exhausting labor. I pray God's blessing upon them, for their daily, patient and many times humiliating coming and going.

I ask them to be consoled in the great good they are doing. This good is manifold but there is one phase of it that seems to me to be very pleasing to God. All that you receive, my dear children, is really an offering for religion. You ask in the Name of God and His holy religion and you receive in that same Name. You, for the Lord's sake, are making us all mendicants. We should never forget that we are living off the bounty of the poor.

You honor the state of poverty made glorious by the Son of God Who came poor and needing all things. This, He did for our sakes. O blessed Poverty, that gives us such an opportunity of emulating His holy example! Your work also calls attention to God's bounty and never-failing providence over His friends and servants. Who ever received more evidences of this than we? Surely, if we ever are wanting in confidence in God, we should be flogged. He provides all so that more lovingly and confidently we may give ourselves to His service.

“Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.”(Mt. 6:25, 31-33)

The virtue of humility also has a large place in your labors, as also many other virtues. May the memory of these things be ever with us to keep us humble, to teach us our dependence upon God, to establish the Cenacle ever more and more, in all its works, on trust in Him and His unfailing providence. Be assured that as long as we adhere to it, “all these things shall be added unto you.” We will never fail, for God would never fail us, but if we place human reason before the maxim of our Blessed Lord; if we seek human resource instead of His promises; if we build our hopes upon the wealth of the world, upon the great and successful of the world, we shall fail, and all these things shall be taken from us.

The Sacred Heart Of Jesus
Friday
Eighteenth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 22, 1930-MF 8695-96.

(Father Judge gave the following commentary on the Litany of the Sacred Heart during the 1930 Retreat): "Heart of Jesus, abode of Justice and Love." It is not so much justice but justice and charity that make for peace. Justice alone would be terrible. Suppose each one of us would come around with a Bill of Rights. What individual is there who is just? We have a sense of our own claims and we could become as Shylock if charity did not subdue us.

What about those things we should do for others? What about our duties, our obligations, what we owe to others? There is not one of us who loves justice enough that we become advocates of others.

I (rarely) have anyone come to me worried about others. I (rarely) have anybody come and say, "Father, I am terribly upset in conscience. I am afraid I am not doing the right thing, not living up to my obligations. I am not of any use in the Cenacle. Considering all the Cenacle has done for me I am not loyal enough I am not devoted enough, I do not work enough for the Cenacle. You (rarely) get anyone saying those things.

"Father, I am not treated properly. Two years ago such and such a thing was said to me and I wonder why that was said to me." Their rights! They are in the Cenacle so long. Somebody else got this, somebody else got that!

Where justice and love companion one another, in fact, when love is a few steps on justice, we have peace, we have heaven. But justice out on a tour, working twenty-four hours a day! Well, to tell you the truth, it is just a little too much for me. Let us mix charity with it. Oh, if God were just with us where would we be?

Remember my dear (children) if there are certain privileges, there are corresponding rights, corresponding duties, if there are certain things we can claim, there are certain obligations also.

"Heart of Jesus, full of kindness and love." We want kindness, we want love. We should learn from the Heart of our Divine Lord to be kind. Take these different notes to yourself. What is your nature? Are your thoughts kindly? If your thoughts are not kindly your words will not be kindly. A kind person makes allowance, a kind person is considerate, a kind person is never looking for (things from others).

Devotion To The Holy Spirit
Saturday
Eighteenth Week Ordinary Time

1. Talk at St. Rosalia's Boys' Club-April. 22, 1929-MF 1200-03.
2. Letter to Sr. Isolina Ferre, M.S.B.T.-May 16, 1932-MF 10770-71.

We labor in vain unless God blesses it, it isn't any use. If the Spirit of God is not with us then we plan, think and work in vain. It is all folly. We must strive to get the grace of God, the blessing of God. How does that come about? First of all there must be the spirit of faith, the spirit of believing. There must be the love of God. Again, to get the grace of God we must ask for it. I am going to encourage you to have a devotion to the Holy Spirit. Let me tell you something about the Holy Spirit. There is one God, only one God, but God is three Persons, Father, Son and Holy Spirit. God in His nature, in His substance, one; in Persons, three. This is the Mystery of the Adorable Trinity. All the Mysteries of our Lord are rooted in that first fundamental mystery. The Holy Spirit has His own mission in the Church. He has His own mission in the soul of each and every individual member of the Church.

You hear the very surprising gospel in which our Lord tells His Apostles the most extraordinary thing. He said that it is expedient, a good thing, the only thing "for you that I leave you." How could they understand that? How could the Apostles understand that it would be a good thing for their Jesus, their Lord, their Saviour, their master, their Teacher, their All, that He leave them? Condescendingly, our Divine Lord explained: "For if I do not go, the Advocate will not come to you; but if I go, I will send him to you. And when he has come he will convict the world of sin, and of justice, and of judgment." (Jn. 16:7-8) In other words, our Lord came and prepared the world for the coming of the Holy Spirit. The Holy Spirit is the soul of the Church. Our Lord taught us a love of His Holy Spirit, He said: "Every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven." (Mt. 12:31) Doesn't it follow that if the Lord is so unrelenting in punishing sins against His Holy Spirit, surely He will be most generous to those who cherish a love for the Holy Spirit? The Blessed Virgin had great devotion to the Holy Spirit. You cannot think a good thought unless it be given to you by the Holy Spirit. St. Paul said: "No one can say 'Jesus is Lord' except in the Holy Spirit." (1 Cor. 12:3)(1)

The Holy Spirit has everything of which we feel the lack whether it be spiritual or corporal. You need the Holy Spirit because you have needs that are spiritual and corporal. You have great spiritual aspirations. You desire perfection. You desire to do much for Jesus. You seek health. The Holy Spirit is as wonderful in the body as in the soul. He is the Finisher and Perfecter. There is not a tint nor a fragrance of a beautiful flower but it has been placed there by the Holy Spirit. He ripens the harvest. He gives form and shape and beauty and health to the body. These are valuable days for you because the Holy Spirit is so disposed to listen to the innocent and pure of heart and those who love Him.(2)

Devotion To The Holy Spirit
Monday
Nineteenth Week Ordinary Time

Letter-THE HOLY GHOST Magazine-Aug. 1923-MF 10419.

Devotion to the Holy Spirit is one of the most ancient in the Church, in fact it was our dear Lord Himself who taught this devotion. He made manifest to His disciples His great love for His Holy Spirit, and in this love we can understand those extraordinary words, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Spirit, it shall not be forgiven." (Lk. 12:10)

That the Holy Spirit was essentially necessary to His work and to us we may infer from these words of our Lord: "But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you." (Jn. 16:17)

It was the Holy Spirit Who was so active in the great mystery of the Incarnation: "The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee." (Lk. 1:35) The first novena and the first gathering in the Church was held in the Cenacle, by the command of our Lord, to await the coming of the Holy Spirit: "They went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women and Mary the mother of Jesus, and with his brethren." (Acts 1:13-14)

It is through the Holy Spirit that the Precious Blood of Jesus is offered for the remission of our sins and to help us to serve God perfectly: "How much more shall the blood of Christ, who by the Holy Spirit offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (Heb. 9:14) That we are helpless to advance spiritually without the Holy Spirit we learn from the Scriptures: "And no man can say the Lord Jesus, but by the Holy Spirit." (1 Cor. 12:3) Any evangelical work, whether it be the preaching of the Gospel or personal missionary efforts for the conversion of a people will never be successful if attempted apart from an appeal to the Holy Spirit. We are anxious that nations enter the Church, or that they return to the allegiance of the See of Peter; that the Faith spread, that sinners be converted.

For this a race must pray for a race, a generation must plead for a generation. The work that we have in hand is for the conversion of sinners and for the spread of Faith. The members are anxious, therefore, that there should be a widespread, far reaching, practical devotion to the Holy Spirit. We are anxious that none may refuse their cooperation that God's Holy Name be hallowed, that His kingdom come and His holy will be done.

Practice: The Indwellings Of The Holy Trinity
Tuesday
Nineteenth Week Ordinary Time

Letter Conference to early Cenacle Members-Aug. 15, 1918-MF 11975-77.

Praise, thanksgiving, glory, love and adoration to the Triune God! May it be the supreme effort of the Cenacle to effect this as much as possible. May the Queen of the Cenacle obtain for us the blessing to appreciate above measure the grace that God has given us in working for this end. We should first and above all things be overwhelmed with thanksgiving for the privilege and favor given to us in a vocation which calls upon us so frequently to think of and make acts of love and abandonment to the Father, the Son and the Holy Spirit; which urges us to spend ourselves generously that the truth and love of this first and greatest of all mysteries may be known, praised and adored by all.

That this thankful appreciation should grow upon us, frequently we must call to mind the meaning and the sublimity of the divine truth of three Persons in one God. Acts of faith and of love, of adoration and thanksgiving should flow from its consideration. What more profitable exercise in meditation and in visits to the Blessed Sacrament, at times during the day than to direct our thoughts adoringly to the Father, Son and Holy Spirit! In a word, our whole endeavor should be to increase in the love and knowledge of this most adorable mystery.

What a debt of gratitude we owe the good God for calling us to the service of the Blessed Trinity? What a life work is that which finds its expression and happiness in teaching little ones a knowledge of the Holy Trinity-to trace upon themselves its blessed symbol, the sign of the Cross and putting into their hearts those sacred words, Father, Son and Holy Spirit. We cannot be urged too frequently to elicit these interior acts towards this ineffable mystery. How happy should we be if we could but spend our whole life in no other thought! However, this is heaven's joy, the joy that should make us sigh and long for that day when we shall be lost in the rapture of contemplating, without earth's distractions this Mystery of the Blessed Trinity with God's angels and saints. This joy is not yet ours since we are still upon earth but next to that joy none can come so close as the opportunity given to us to exalt this mystery in our own lives and to bring others under its influence.

There is nothing comparable to this. Do we appreciate it? Do we thank God for it? Again that we may have a thankful spirit, we must exercise ourselves in these thoughts frequently. We should even entertain a fear lest we offend by a lack of thanksgiving. We should importune our Blessed Mother, of all mortals the most favored by the Blessed Trinity, that she may aid us in thanking the Father, the Son and the Holy Spirit. We should be thankful that in our vocation to the Cenacle we have so blessed a means of manifesting this thanksgiving. Devotion to the Cenacle, to its interests and its works will lead us to serve the cause of the Holy Trinity better, more wholeheartedly and, by God's grace, will give us a harvest of good works to offer to the Father, Son and Holy Spirit.

The Work Still to Be Done
Wednesday
Nineteenth Week Ordinary Time

Sermon to lay people-PR-Dec., 1926-MF 12164-65.

There are certain necessary truths we must believe. You have been taught these; namely, that there is one God; that there are three Divine Persons in God, the Father, the Son, and the Holy Spirit; that the Second Person of the Blessed Trinity became man, suffered, shed His Blood and died to redeem us. He instituted a Church, one Church. He instituted Sacraments.

Notable among these is the Sacrament of His Body and Blood, the Holy Eucharist. We must believe there is another world, another existence, either of great and eternal happiness, or of great and eternal misery; in other words there is a heaven to gain and a hell to avoid.

You know, therefore, you are pilgrims in this world. Your purpose in this life is to know, love and serve God, and to be happy with Him forever in the next life. These, understand, are supreme, essential truths. You know them because you have been taught Christian Doctrine, you have been fed with it, clothed with it, nursed with it. You know these saving truths for you have been very much favored.

You know likewise that there are thousands and tens of thousands and hundreds of thousands of your brothers and sisters who do not know these necessary and saving truths, or they know them very obscurely; and unless you help there will be no one to feed them with Christian Doctrine. In other words they will live and die without knowledge of the truth which Jesus Christ came into this world to teach, the only truth through which men can save their souls.

We hear frequently of a terrible disaster, many lives are lost. This scourge may have been an earthquake a hurricane, or indeed any catastrophe. The whole world is shocked; aid is rushed from every quarter to (the) stricken. What do such misfortunes amount to in comparison to the misery and torments of the thousands upon thousands who, unless helped by you, will live and die without a knowledge or love of God and be lost for all eternity? Do you realize that unless something is done at once, a generation and the children of that generation and their children will be lost to God, lost to Jesus Christ, lost to His religion, lost to heaven and will be lost, indeed for all eternity? That you may realize this appalling situation, lest you be indifferent to it, we have been sent to fasten this obligation on your conscience. You cannot be indifferent. Unless these multitudes are helped by you they will live without a knowledge or love of God and be lost for all eternity. You may answer: "What is that to me? I am trying to save my own soul. Am I my brother's keeper?"

You certainly are and as far as you can help your brother or sister to save their souls and refuse to do it, God will certainly hold you accountable for that soul should it be lost.

Oh what a story is that of the misspent hours of our lives! Those fruitless hours wasted in diversion or worse. What a terrible thing it is to lead a life fruitless in good works!

Peace
Thursday
Nineteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-March 1930-MF 14087-89.

“And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.”(Phil. 4:7) Peace-how we all long for it, the grace that humanity is ever seeking. This word has a divided meaning, however. There is the peace of God. and the peace of this world, which means a true peace and a counterfeit peace. The truth of this may be seen in those men and women who seek either kind of peace. How different in their philosophy of life are those two classes! How much in conflict they are in their aspirations, in their joys, and in their happiness.

To begin with, those who seek the peace of God live for the future; those who seek the peace of this world live for the present. The former, because they live in the future, disdain all that is temporal, or put an inferior value upon it. The latter, because their comfort is worldly, place high value on all that they perceive with their senses. This one difference alone produces the most divergent views and interests. Those who seek the peace of God apply to every event of their lives the maxims of Jesus Christ, (which) give them, in the hour of trial and adversity, strength and courage and resignation more than human.

They become patient in sickness, long-suffering in pain. Death even loses its terrors for them. Complacently they look upon sickness and death as a necessary and meritorious preparation for an eternal blessedness. They show perfection in the virtue of humility. They so conquer their hates and animosities as to show a spirit of forgiveness and good will even to their enemies. They show a liberty of spirit, so detaching themselves from everything worldly and temporal that the spiritual easily finds the first place in their thoughts and affections. Their every heartbeat is that God's Name may be hallowed, that His kingdom may come and that His holy will be done.

Seekers of the world's peace, on the contrary, are restless in contradiction and trial. They cannot bear pain; impatient, fretful, they are ever full of unrest. They seek pleasures, one more exciting than another the balm of their troubled spirits is excess. Faith, hope and charity mean little to such persons. Sickness to them is unbearable, and death a word of horror. They are never tired of seeing, never wearied of hearing.

They place their joy in small and fleeting possessions. Their life work is built upon shifting sands; and they try to solace their souls with the praise and flattery of creatures like unto themselves. The peace of the world-what a price in bitterness of heart is paid for it! How short-lived is its soothing! The peace of God-what a blessing to strive for, what a grace to possess! What nobility it gives to life, what freedom from trifling interests and soiled pleasures. May she who is the Seat of Wisdom help us to this understanding. May the Immaculate Mother of God help you to realize the promise that the peace of God will give you, that peace which will keep your hearts and minds in Christ Jesus.

Patience
Friday
Nineteenth Week Ordinary Time

Article-THE HOLY GHOST Magazine-May, 1930-MF 13594-95.

Look up at our gentle, loving, suffering Christ and behold the perfect exemplar of patience, that strong companion virtue of charity and another of the twelve fruits of the Holy Spirit. "Charity is patient," says St. Paul.(1 Cor. 13:4) "The Lord direct your hearts, in the charity of God, and the patience of Christ."(2 Thes.3:5) Patience is that grace which enables us to bear afflictions and calamities with constancy and calmness of mind and with a ready submission to the will of God. "In your patience you shall possess your souls." St. Luke tells us.(Lk. 21:19) And St. Paul, "Patience is necessary for you; that, doing the will of God, you may receive the promise."(Heb. 10: 36) "Be patient towards all men."(1 Thes.5:14) This often involves no small interior conflict; patience is a difficult virtue and is won only little by little. To bear with defects of others is the hard task. Contradictory dispositions grate upon us, autocratic manners antagonize us, selfish natures distress us, but let us be patient, meek, and yielding for the sake of Him "who, when he was reviled, did not revile." (1 Pet. 2:23)

Remember, "If you love them that love you, what thanks are to you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners also do this."(Lk. 6:32-33)

We must give thanks for the number of patient, heroic, noble men and women who have meekly endured untold misery because of the depravity, shiftlessness and irreligion of dear ones and humbly offered their pain and anguish for a change of heart and life in their erring ones. "Many are the afflictions of the just; but out of them all will the Lord deliver them."(Ps. 33:20) Blessed will be the memory of those whose gentle forbearance, loving solicitude and Christlike meekness have earned not only a crown of immortal glory for themselves, but also eternal salvation for (others). They indeed were "patient in tribulation"(Rom. 12:12) Knowing their sufferings and heartaches we are moved to pay them St. Paul's tribute: "We ourselves also glory in you-for your patience and faith, and in all your persecutions and tribulations which you endure."(2 Thes. 1:4)

The young especially, I would exhort to the practice of this necessary virtue. Too often we find it lacking among them. Independent, exacting, selfish, thoughtless, they tend to demand all and to make no return. It seems to remain for time and bitter experience to teach them that the joy of living lies in bearing one another's burdens after the example of Christ and with His charity.

"Wherefore, I beseech them to hear me patiently"(Acts 26:3), old and young great and small. Pray for a patient, peaceable, quiet spirit. Pray that your (Cenacles) may be ports of heavenly calm, little paradises of peace and that your lives may be redolent of our patient, gentle Saviour who will look upon you and say: "And thou hast patience, and hast endured for my name."(Apoc. 2:3)

The Coming Of Our Blessed Mother
Saturday
Nineteenth Week Ordinary Time

Letter Conference to Missionary Servants-Sept. 8, 1921-MF 4067-68.

Suppose you were living in the year of Rome, 734, about 21 years before the Christian era. You would find the regal sceptre of Juda was in the hands of strangers. Jacob had said the Redeemer would come at this time: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of the nations." (Gen. 49:10) The plentitude of time set by Daniel, also, was also accomplished.

You will find living in Nazareth, a town of lower Galilee, a just man named Joachim, of the tribe of Juda, and his saintly wife Anna. They served God with a perfect heart but the one wish of their life was denied them, a child. Anna was a woman of great meekness and eminent sanctity, Joachim a man of great generosity and patience and very holy. They were, indeed, a good couple, resigned to God's holy will and spent their days in prayer and doing good. So many virtues could not fail of their reward. After twenty years of barrenness, Anna conceived as it were by a miracle and brought forth that blessed creature who was more perfect, more holy and more pleasing in the eyes of the Lord than all the elect put together.

Mary's birth, like that of her Divine Son, was unknown. Her people, although descended from a long succession of kings, led an obscure life. The cradle of the Queen of Angels was poor. It was neither ornamented with gold nor covered with Egyptian counterpanes like those of the Hebrew princesses. It was composed of flexible twigs.

Swathing bands of coarse linen compressed the little arms that were one day so tenderly to nurse the Saviour of the world. She was destined from all eternity to be the Mother of Jesus. This was to be her office. For this was she created. For this was she born. Whatever she would possess of nature or grace would be for this.

Eighty days after the birth of a daughter, the Jewish woman was solemnly purified at the Temple where she brought her first born. In conformity with the Law of Moses she then offered to the Lord a lamb or two turtle doves. The turtle doves were the offering of the poor. They were of St. Anne.

The gratitude of the pious mother went far beyond this. She offered a victim more pure, a dove more innocent than those which had just fallen under the knife of the sacrificing priest. She had no votive crown of gold to offer, but she laid at the feet of the Most High the infant with which He had blessed her life. She solemnly gave her daughter to God's service.

What gift shall we offer today, in honor of our Blessed Mother? Let everyone think of doing that which may please her the most. One may propose the correction of a fault; another, advancing in a virtue; another the forgiving of an injury or overcoming a peevish nature that quickly takes offense. Be assured that when she finds the hearts of her clients anxious and busy to please her, she will lavish countless favors upon one and all.

The Pharisee And The Publican
Monday
Twentieth Week Ordinary Time

1. Conference to Pioneer Cenacle Members on Retreat at the Convent of the Cenacle, York City-Aug. 5, 1915-MF 14132.
2. Conference to Pioneer Cenacle Members on Retreat at the Convent of the Cenacle, York City-Aug. 5, 1915-MF 8349.

The thought came to me that it would please our Lord if we were to hear the words that He spoke to us in that consoling Gospel to the sinner. He came to us with a message of cheer and encouragement to those who have been wayward; to those who have offended-even though they were old offenders-and that message comes in these words: "O God, be merciful to me the sinner!" (Lk. 18:13) In that very extraordinary Gospel the Lord God rejected an apparently good person. He plainly condemned one who passed as very good, as a very just man, a man of good works. (1) Proud arrogance is condemned and contrite humility is exalted. This Gospel is surprising and terrifying. It is frightful to those who have a sense of security in their own righteousness. To God, the Pharisee was despicable and the Publican blessed. God rejected the man of good works for one who sinned in every way.(2)

Think of that man who fasted and gave alms, He was distinguished as a man of virtue -and God rejected him. For what? For a saint? No,-for a man who was guilty of every crime. It is certainly a Gospel of mystery.(1)

Thinking it over, meditating upon it-if we dare to question the divine act, we say, "Why?" Our Lord gives us the reason: because one man said, and the other did not, "O God, be merciful to me the sinner."(1) There was no request in the Pharisee's prayer, only extolling of his own virtues-particularly over the Publican.(2) He prayed but his prayer was a litany of his own good deeds. He told of his virtues. He told our Lord of the good things he did and told our Lord he was glad he was not like the Publican. That Publican must have been a very bad man-if all the Pharisee said about him was true. But the one our Lord chose was the one who was wicked-and He rejected the proud man.(1)

Our Lord had a purpose in giving us this Gospel. He had an idea when He spoke this to His Apostles. He had an idea when He inspired His Church to preach that Gospel to millions. Think of the power of an idea-that of Columbus, of Pasteur! These changed the history of the world and of medicine. But here is a divine idea. "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."(Lk. 18:14)

This is the idea of Jesus in giving us this Gospel: first of all to call our attention to what a damnable thing pride is. Pride damns even the just and the good. Lucifer was driven out of Heaven. The Pharisee asked nothing for himself. He was self-sufficient, proud. He was simply enchanted with himself-and our Lord condemned him.(2)

Practice: Do Not Admonish Another
Tuesday
Twentieth Week Ordinary Time

1. Original S.T. Constitution (1928)-N. 151-MF 14309-14310.
2. Letter to a Missionary Servant-July 1, 1924-MF 5668-69.

“Behold how good and how pleasant it is for brethren to dwell together in unity.” (Ps. 133:1) No lesson of our Divine Lord is so impressive and no precept of His, excepting the love we must have for His Eternal Father, is so binding on all as that of fraternal charity. This is particularly true of those who are bound together in His Name in holy religion. A Missionary Servant shall contemplate Jesus washing the feet of His disciples and study the example of our Divine Lord and His maxims of fraternal charity. (1)

Be assured that interest and zeal are always a joy to me. I am glad to detect the appearances of these virtues but unless these be established on the foundation of charity, I am afraid that they may be very shadowy, without much substance and easily lost. Let me state a fundamental rule of charity and justice. Learn this now and ever put it into practice in life. It will save you great inconvenience in the future. Never give ear to gossip or hear-say evidence. Hear-say evidence is never admitted in a civic court of justice. It certainly should not be taken in a religious court.

Take heart to a very wise saying that he who takes scandal is worse than he who gives it. You may have a disposition to be shocked and alarmed. This will cause you to magnify offenses and to make you very impatient with those who are less perfect. Never allow the faults of others to lead you into an excess of indignation or denunciatory language. I write this to you that I may correct in you what may become a great disadvantage in your future ministry and cause you to lose influence over souls. Ask yourself, do you breathe the Spirit of Jesus Christ? Our Lord is all mercy and kindness and patience with the sinner. In fact He rebuked His apostles on one occasion for asking Him to punish severely a people who would not listen to Him and He told them that they were not of His spirit.(cf. Lk. 9:54-56)

Those who manifestly show that they have not the spirit and cannot be trained in the higher way will eventually be weeded out. In the meantime we gain many graces for ourselves and obtain God's blessing if we practice patience and charity. Our Lord has told us that He will measure to us as we measure to others. “Do not judge, that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.”(Mt. 7:1-2) There is one virtue of which it is always safe to have an excess and that is charity. Did not our Lord tell Peter to forgive his brother seventy times seven times?(cf. Mt. 18:21-22) Let me ask you, have you prayed for the correction of those you criticize? Do you fervently plead for them that our Lord through His sacred Body and Blood will give them a correcting grace? Can you not see that if this charity be lacking that even your censure is to be put under suspicion; that perhaps some other spirit than the Spirit of Christ caused you to show indignation?(2)

Spiritual Childhood
Wednesday
Twentieth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Dec. 1931-MF 1869-70.

Some years ago, there was born in Alencon, France, of Louis Martin and his saintly wife, Zélie, a child who two days afterward received the name of Marie Françoise Thérèse. She, like the Divine child, 'grew in age and wisdom before God and man.' When three years of age she made a promise to do whatever God willed of her, in this prayer, "My God, one thing only do I fear and that is to follow my own will. Accept this offering I make of it, for I choose all that Thou wilt."

She 'ran her course,' did violence to the Kingdom of Heaven and bore it away in a short life of twenty-four years. Today she is the sweet odor of Christ throughout the world. Not a habitable part of the globe is there but is perfumed with the rose scent of her sanctity. When her cause was opened some of her religious Sisters expressed surprise. They had not noted anything of striking sanctity. She was regular, loved her rule, obeyed it well, was sweet and meek; she was in a word a real religious.

Outside Carmel, however, extraordinary answers were being given to her prayer. Miracles heaped upon miracles. So much so that the Bishops, priests and people petitioned Rome for the opening of her cause. These prayers were heard and her cause was opened February 10, 1910.

The mystery of her holiness has been made known. Her sanctity was hidden. It was the Way of Spiritual Childhood. Benedict XV, in his discourse on the heroism of the virtues of our beloved Saint, said, "Spiritual childhood is the outgrowth of trust in God and complete abandonment to Him." St. Hilary says, "Children follow father and love mother; they wish no ill, seek no wealth; they are neither haughty nor hateful; they are truthful and believing. We must, therefore, return to the simplicity of the child."

Pride, self-sufficiency, or attempting by natural means to reach a supernatural end, or false ideas of self-reliance in peril and temptation, have no place in spiritual childhood. Quite the opposite, spiritual childhood flowers in a lively faith in God, in a consideration of his goodness and love and mercy. It flies to Him in danger and confidently looks to His kind providence for grace ever to do His holy will and avoid all that is displeasing to Him.

The secret of the beauty of the King's daughter was her entire surrender to Jesus, her persevering self-sacrifice, her invincible fraternal charity, her love of God, and her constant search to make this known to Him. She attests this extraordinary thing of herself; "From the age of three I have never refused the good God anything. I have never given Him aught but love, and it is with love that He will repay."

The Humility Of St. Therese Of The Child Jesus
Thursday
Twentieth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Dec. 1931-MF 1873-74.

Reverentially peer into the mind of Jesus as He set that child in the midst of the Apostles and said, "Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." (Mt. 18:31) Ask yourself what it was that Jesus wished to teach you and me and all of us. He has set a child in our midst the Little Flower of Jesus. That is all the Little Flower was with Jesus a little child.

She acted toward Him as a child, she loved Him as a child, she ever took a child's view of God. She was never anything else in her love and devotion. We must be converted and become like unto her, if we are to enter the kingdom of heaven and be gathered around her. We are to please God and win her favor by imitation of her little way. Her little way, indeed, to many will be a great and hard way because we will not be converted, because we will not become as little children.

She was generous to God. She refused Him nothing; for His sake she overcame every manifestation of self and let it be submissive to the yoke of Christ. Temper, anger, disdain, she controlled. Likes and antipathies, attractions and disgusts, she ordered by charity's Christlike rule. Resentments, spites, offended pride and feelings, she suppressed. Any groaning of wayward nature was stifled in its first breath. She was cast out that God might come into her heart and take full possession.

St. Therese is great in heaven. We know that because of her power. And we know why she has that power. "Whosoever, therefore, shall humble himself as this little child, he is great in the Kingdom of Heaven." (Mt. 18:4) Self-sacrifice, humility and charity are a formula for great sanctity and an influence over the Sacred Heart of Jesus. Oh, the joy, the consolation of it! She is anxious to help us emulate her in her great love for God. If we humble ourselves as a child, as the holy child Therese did, we will be great in the kingdom of heaven.

Apply these words of our divine Lord. First of all, ask ourselves: In our dealings with God are we simple, are we humble? Our fundamental relations with God are these. The thought is very simple. He is our creator. He is everything. He has everything. He knows everything. He wants for nothing. He is infinitely self-sufficient. He is our God, our Creator. We are His creatures. We are nothing, have nothing of ourselves. These truths are the basis of the sanctity of the Little Flower of Jesus. She knew well these fundamental relations with God and acted upon them.

Why cannot we incorporate this teaching into our own lives? Go to God with a humble heart.

Organize in charity your affections, thoughts and sentiments. Accept Jesus, our God, in the spirit of faith. Then hope will be active. Submit yourselves entirely to Him. Then prepare for a shower of roses, that is, prepare for a share of St. Therese's prayerful help.

The Secret Of St. Therese
Friday
Twentieth Week Ordinary Time

1. Article-THE HOLY GHOST Magazine-Dec. 1931-MF 1869-71.
2. Letter Conference to Missionary Servants-Sept. 22, 1925-MF 12155.

The Spirit of God has led us to magnify God in this great Saint to study and adore the infinite love and wisdom and power and goodness of the Divine Majesty in the creation of this prodigy of holiness. We felicitate her upon the grace she has received from the Most High, and we must not pass the precious opportunity of placing our petitions before this favorite of Heaven. (1)

I would suggest that in her honor we do the ordinary things well. In this did she become a saint, that she did the ordinary things extraordinarily well. Her little way, as she called it. The ordinary things are, for example, our getting up in the morning, our morning prayers, the different exercises and duties of the day, our employments our recreations (and) companionship. Let us determine within ourselves to sanctify these to a high degree; by avoiding all that is sinful, by avoiding anything that, even though not sinful, may be at least trifling and savoring of those things that do not make for God's honor and glory.(2)

This was the aspiration of St. Therese's life-God's Will. She ever dwelt in the thought of Him, doing His will and giving Him pleasure. Sacrifice became the search of her life. Her constant desire was to suffer for God. All this came out of love. This is the Little Way of which we hear so much. God's love actuating us, we too, can practice her Little Way. We have the same obligation to God as she. If there be a difference it is only of generosity and the giving of self. We too must love God with our whole strength, with our whole heart with our whole soul and with our whole mind. She is a most genial, sunshiny saint. We must imitate her in her childlike faith, and trust, and love. She is a saint of our own day. There is a delightful coincidence here, a touching providence. Her day was our day. She touched those things that we touch. Surely this is great encouragement of God's sweet way of telling us that since this saint is so near to us, the way of perfection is near also. All we need to do is to sacrifice, to surrender self to love of God and our neighbor.(1)

It would not do at all for us to fail to note the cry of joy throughout the Church of God because of St. Therese of the Child Jesus. We therefore, unite with the Church in adoring, praising, thanking and blessing the Triune God for His ineffable mercy to humanity in sanctifying one of its members. We thank God the Father, God the Son, and God the Holy Spirit for His mercies in her, for the wonderful things He did in His saint, because of how He graced the human family in her, because of the joy He has given the Church in her, because of the edification given through her to our generation and because of the graces and helps we are getting individually through her intercession.(2)

The Most Holy Name Of Mary
Saturday
Twentieth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Sept. 1923-MF 821-22.

In Israel the child on its eighth day after birth received the name which it would bear. Our Blessed Mother received the name of Miriam, or Mary, which in Hebrew means "Star of the sea." "The name of Mary," says St. Anthony of Padua, "is sweeter to the lips than the honeycomb, more delightful to the ear than a sweet song, more entrancing to the heart than the purest joy." "Surely," says St. Bernard, "the Mother of God could not have a name more appropriate, nor one more expressive of her high dignity. Mary is, in fact, that beautiful and brilliant star which shines upon the vast and stormy sea of the world."

Oh, how we should honor this holy name! We should ever invoke God the Father, God the Son, and God the Holy Spirit, through it. Tenderly must her Divine Son have spoken that name. How His Sacred Heart was moved when He was called the Son of Mary! Never cease to plead with Him through His Mother's holy name. Ever call on God the Father to pity and help us in the name of His daughter Mary; pray to the Holy Spirit, because of the name of His holy Spouse, to strengthen and guide and bless us. What more pleasing prayer can we offer to Jesus than we have a devotion to this name?

We have found her whom our heart loves. What joy and exultation should be ours! Every race and tribe and people should move the heavens with their cry of thanksgiving; not one human voice should be lost to this cry of praise. God made use of Esther to deliver her people from a peril and they were glad and grateful. "To the Jews a new light seemed to rise, joy, and honor, and dancing. And in all peoples, cities, and provinces, withersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping holy day: insomuch that many of other nations and religion joined themselves to their worship and ceremonies." (Est. 8:16-17) Surely Mary had been a greater deliverer of mankind and did for them that which is incomparably greater than the service Esther did for her people.

The holy and wise in the Church instruct us what should be our sentiments. St. Peter Damian urges us, "Let us rejoice and exult in the nativity of the most blessed Mother of God, Mary, who announced a new joy to the world, and was the beginning of the salvation of the whole human race." And St. Augustine says, "With the greatest joy let our earth rejoice, made illustrious by such a virgin."

On The Question: Do I Make Good Use Of God's Grace
Monday
Twenty First Week Ordinary Time

Conference to Missionary Servants-ca. 1920-MF 8598.

“By the grace of God, I am what I am: and his grace in me hath not been void.”(1 Cor. 15:10) You read that Epistle. That Epistle must have appealed to you with a very personal meaning. When you see that word 'Epistle,' just open your heart a little bit more because there may be a personal message to you. Of course, St. Paul spoke of himself and of the other Apostles but there is an implied meaning which you may appropriate, because the great grace they had so perfectly, and what concerns them, in some manner concerns you also.

He tells us that by the grace of God he was what he was. By the grace of God; and then he says, “that grace in me has not been void.” He did not lose it. He cooperated with that grace. Now it seems to me, my dear children, this is the message for us today. Let us assume that Epistle is just for me, just for you.

When you listen, that is the voice of the Holy Spirit, the voice of Jesus speaking. It is for me, first of all. Of all creatures in the world, I am the one; I am the one that Heaven has spoken to this morning. I must love you as I love myself. Therefore that loving must begin with myself. I cannot think of sanctifying you until I have begun the work of sanctifying myself.

As that voice penetrates my ears, into my conscience, the thought comes to me: What about the grace that I have received? Can I say with St. Paul that this grace has not been void? I am, by the grace of God, what I am, but-'the grace of God has not been void.' Can I say that? I hesitate to say that; I dare not say it. With confusion and shame I must admit I cannot say it, 'It has not been void.' I wish I could say that. I think there is plenty of room for regret that there has not been a complete and perfect cooperation with that grace. Thank God that there is an abundance of remorse, an abundance of good will to make that grace full.

I am giving you my own personal impressions. I recognize that God has given me, in some ways, graces above others and that is my own personal accounting; that if He did give me such graces, they were not for my own self-aggrandizement, but for the greater good of souls. If I have been only half-hearted with those graces, there is a lack of response. The Church will receive less, souls will receive less, God will receive less. Now I thank the Holy Spirit that I am a little bothered about this thing. I am disturbed about it.

It would be a dreadful thing if I went to bed tonight and had not made that word personal. I certainly do thank God for the graces He gave me, and I thank the Holy Spirit that I am not going to bed tonight indifferent. I thank God that that Epistle has made me penitent and that there is a determination to make more use of this grace.

Practice: Prayer To The Holy Spirit
Tuesday
Twenty First Week Ordinary Time

1. Opening Conference-Retreat to Missionary Servants-Aug. 21, 1930-MF 8687-89.
2. Conference notes to Missionary Servants-probably 1930-MF 8665.
(Fr. Judge opened the 1930 Retreat referring to that day's Liturgy.)

The prayer of the Mass for the Eleventh Sunday after Pentecost is beautiful. There is a passage in that prayer that says: "O almighty and eternal God, who in the abundance of Thy loving kindness art wont to give beyond the deserts and desires of those who humbly pray," and "He shall give power and strength to His people." Strength and power. That is what we want. We want strength and power but that is of the Holy Spirit. Let us put more unction into our prayers to the Spirit of God.

Just before our Lord ascended into Heaven He gave a mournful piece of news to His apostles. Christ portrayed it thus. He told them He was leaving them. Parting is sad. Those who go feel the pain of those who remain. So, to make it easy for the apostles, Jesus said: "It is expedient for you that depart." (Jn. 16:7)

How could they understand that it was the best thing for them? With all reverence we can believe that they could not understand. Their Lord, their God, their Friend, they could not understand that it was a good thing for them to lose Him-a good thing for Him to go. Then our Lord told them indulgently: "For if I do not go, the Advocate will not come to you; but if I go, I will send him to you." (Jn. 16:7) "But when he, the Spirit of truth, has come, he will teach you all truth." (Jn. 16:13) This is what we want. We want truth. We want the Paraclete, the Advocate. He is the soul of the Church. (1)

This is the day of the Holy Spirit. We can only know Him in the truth of the Most Holy Trinity. He it is Who is co-equal with the Father and the Son. He is the promise of the Father, most loving and most bounteous. He is the Gift of the Most High God, Author of all good, Consuming fire and Burning love, Comforter and Sanctifier, Father of the poor, Father of Lights. The Light of the world, He is the substantial love of Father and Son.

He is the soul, the very breath of the Church. He is the Spirit. He it is Who in the beginning did overshadow Mary and accomplish the mystery of the Incarnation. He gave us the Sacred Heart, the Precious Body and Blood of Jesus. He made Mary Immaculate and prepared her to be the Mother of our Jesus. Without the Holy Spirit no holy man or woman of God thinks or acts any good. No confessor makes confession. No martyr dies for the faith. No virgin can keep her radiant purity. Without the Holy Spirit, they cannot become saints. He is your Spirit. Have you thought what your Spirit is? What is that peculiar temper, energy and flash of soul that you possess? (2)

Fidelity To The Grace Of Our Vocation
Wednesday
Twenty First Week Ordinary Time

Conference to Missionary Servants-ca. 1920-MF 8598-8600.

“By the grace of God, I am what I am; and his grace in me hath not been void.” (1 Cor. 15:10)
Now I wonder what your impressions are of that Epistle. What effect have those words had upon you? I know this. I know that you have received graces above other (men and) women. I know that some of you have received extraordinary graces. Now I wonder are those graces becoming void, inoperative, no use.

I do not wish to be your judge in this matter. I pass no judgment at all for I wish to be your advocate before God. Therefore, if you are chastened, if you are corrected, if you are admonished, it is that I may be your advocate later on and not your judge. I know of these graces that you have. You must say yourselves whether you are making these graces void or not.

How much have you heard about the work of personal sanctification and what does it all mean to you? How happy you should be when you have been told that the Will of God for you is the highest expressed Will of God. God has made manifest His Will to His creatures but that is a varied Will. He does not exact as much from some as from others. But the Will of God for you, my dear children, exacts the highest tribute that a creature can pay its God.

How little do we thank the good God for His graces! How little do we appreciate them. Sometimes we do feel that battle going on, that struggle within us between our higher and our lower nature, hours of good and hours of evil-the struggle between the spirit and the flesh. Sometimes these graces exasperate us. We haven't the conscience, the bravery to explain these graces. And sometimes we feel there is no grace at all within us. Then there comes the restrained grinding of conscience. Then comes the beating back of the higher powers. There are moments when pride rises in magnificent revolt, when our outraged feelings become dominant. We are in temptation and are being proved at that moment. These moments show us the necessity of watching and praying always. These moments prove to us the existence of grace within us. If we did not have that grace, it would not be difficult to do the wrong thing. If we had gotten used to doing the wrong thing, conscience would have been dead.

That Will makes manifest a proportion, a relation of your glory to God, that is, to be above others if you are faithful to these graces-if you do not make them void. Therefore, you have been set so often to the work of your personal sanctification. You have been told to develop yourselves in the theological virtues of Faith, Hope and Charity. You have been told and retold to develop a prayerful and humble spirit, to correct your faults and to advance in some particular virtue. In other words, you are given a practice. We can say this is the work of your sanctification but the fact of the matter reduces itself to this: that grace in you may not be made void, that you may say with the Apostle, St. Paul just as courageously and just as honestly: “The grace of God in me hath not been void.”

Spiritual Direction
Thursday
Twenty First Week Ordinary Time

Conference to Missionary Servants-ca. 1920-MF 8599.

What has been your response to direction? Sometimes things have come to you in direction that have been very pleasant to learn, and some very unpleasant things may have come to you, too. The closer introduction to ourselves is not always so consoling. Just as in a visit to a doctor's office, a person enters with a firm, springy step, the flush of health on their cheek, quite unconscious of any latent symptoms. Now here is a keen-eyed man of medicine, familiar with things that break down the body. It may be he discovers that which unless taken care of, will be a deadly disease. Now if he is honest with you, he will speak his mind. The knowledge will certainly be depressing. You did not know that you were sick, you did not feel it; but you leave wiser, at least. You leave fortified, and now if you take the remedies he prescribes that disease will be warded off.

The soul has its own life, as well as the body, and sometimes the soul is in danger, too. Things begin to grow and fester in the soul, and they get hold, and unless they are cauterized, unless they are dug out, there is going to be a condition there that will become very perilous. Now, at times we may not wish to discover this thing. We have a consciousness that we are getting along very well; we are not upset. We have a rather smug idea of our own perfection, our own goodness. We have a certain tranquillity of conscience.

Now that we think about it, we do remember some things in which we probably were a little self-centered. When we examined our friends, however, we found that the comparison favored us very much. We were more charitable a great deal more religious than our friends. Maybe he has us mixed up with somebody else; in fact we do know somebody that this criticism would fit excellently.

We might want to argue this matter out. We have a hundred and one explanations: "Why Father, I can show you where you are mistaken in this matter, I can show you I have a reason for that". If that happens, we must be frightened lest the grace of God in us be made void, for the rule is this: always to have ourselves under suspicion and the first thing to think and say is: "I was always afraid of that thing, that miserable self, that corrupted nature. I knew it would be found out."

That is a safe judgment-to keep ourselves under suspicion. If there is any life and color in our souls at all, it is the grace of God. We are under the curse of our first parents and if grace has not been made void, there is always a pressing danger lest it may become void.

The World And The Wounds Of Jesus
Friday
Twenty First Week Ordinary Time

Conference to Missionary Servants-ca. 1920-MF 8601-02.

“By the grace of God, I am what I am; and his grace in me hath not been void.”(1 Cor.15:10) That is the word of the Holy Spirit for you. Are you making void the grace of God? That grace that you have, God gave you not only for your own glory, but for the salvation of your neighbor. Now would it not be too bad if because of some little bit of untamed human nature, you were making that grace void: if because of some imperious spirit of selfishness, worldliness, we are losing it. Would it not be too bad? I have only one general warning, and that is to beware of worldliness. This morning I said Mass in a very humble church. As I was saying the “Hail, Holy Queen,” I looked down and saw below the altar the figure of the body of Christ. I saw the sacred wounds. I kept thinking about them, and I said, “Poor dead Christ, the present way of living is a long way from You, and You are a long way from it.”

Current events in up-to-date society. haven't much use for the wounds of Jesus Christ. But the less we think of the wounds of Jesus, the more we must wound one another, and the more we think of the wounds of Jesus, the less we wound one another. And I said, “How antiquated your holy gospel is becoming, and yet it is the only gospel.”

. The world needs meditation on the wounds of Jesus. Let us keep near those wounds. You are safe from worldly lives as long as you think of the wounds of our blessed Saviour. As long as you have a compassionate thought in your mind for those wounds, the devil won't be able to lead you astray.

“Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.”(1 Jn. 2:15) I mean by the world certain diversions, certain ways of living, certain ways of dreaming. It is your vocation to save the world; to strengthen weak souls, and make them remember that there is a law of moral responsibility, that there are Commandments. That is your vocation. It is your vocation to love, bless and adore the Father, Son and Holy Spirit, and exalt His Holy Name, and glorify His Church.

Do not think about making an impression. Men (of the world) will do that. They will lie. They will bluff. They will intrigue. You serve God by purity of intention. You serve that His kingdom come, that His Will may be done. If that doesn't bring you success, then failure is a grace. When you work for God, my dear children, and keep near the wounds of Jesus, you do not need favors because you have the heart that God wants. You have the mind that is necessary for His greatest work. You have your defenses and your protection.

Cooperation With Grace
Saturday
Twenty First Week Ordinary Time

Conference to Missionary Servants-ca. 1920-MF 8600-01.

You have a particular spirit, the spirit of the Cenacle. You all have the grace to be Missionary Servants. Some have that grace in an extraordinary degree. What must we do to insure that these graces will not be void in us? That takes in the love of God. That takes in the more perfect love of God. That takes in the matter of charity. That takes in the subject of purity; that takes in the subject of mortification. That takes in the question of fortitude. That covers in a word, the whole subject of cooperation with God's will.

Let us go back to the time you entered the Cenacle. Before God, before the Holy Spirit, since you entered the Cenacle, what have you done with those gifts He gave you? What have you done for the Cenacle in which the Providence of God has placed you? What have you done with that divine fire which our Lord came on earth to scatter? What have you done that it might flame more ardently in your will?

What are you doing to deepen the charity of God in your heart, and to deepen the spirit of generosity?

You know the apostolic spirit should be a generous spirit. Have you a heart for sacrifice?

Sacrifice means a great love of God. And a great love of God pre-supposes a prayerful soul a very humble soul, a soul that depends a great deal upon God.

Are you loyal and cooperative in the Cenacle and the work to which you are assigned? Or have you become a Cenacle all to yourself?

You cannot have a prayerful and a humble spirit if you have an independent spirit. A dependent spirit shows itself in humble and loyally keeping with others. There is a lack, there, of (exaggerated) self-confidence. We feel the need of others. We feel the need of cooperative action. But an independent spirit does not feel anything of the kind.

Look back. What have you done and what are you doing with the graces you received since you have been in the Cenacle?

What has been your devotion to the Cenacle?

You owe loyalty and devotion to the Cenacle. You cannot expect to receive graces in cutting yourself off from the Cenacle. Are you making the grace of God void in you?

Humble Prayer
Monday
Twenty Second Week Ordinary Time

Conference to Pioneer Cenacle Members on Retreat at the Convent of the Cenacle, New York City-Aug. 5, 1915-MF 14132 -33.

Our Blessed Saviour tells us to watch and pray lest we enter into temptation. He insists that we pray. How many go astray because they will not ask God. They may say, "I am discouraged. What is the use?" Of all the cheap common tricks of the enemy of man's soul the most powerful... is discouragement. We may not have accomplished a certain thing. We may have sinned. Then the demon simply takes the heart out of us. He says: "What is the use? You are too late. You are one of the unfortunates. How can you ever get your standard back from God? How dare you have a holy aspiration?" That is all satanic.

The Lord wants us to pray to Him and for ourselves. He wants us to ask those graces of which we stand in need. There is one grace He wants us to ask for-and that is Humility. See the sins that the Publican had committed. Yet our Lord forgave him and sanctified him. We must be conscious of our sinfulness when we pray. How few of us are. We have a whole book of excuses-or we can very cleverly shift the blame to someone else. We have not prayed. There has not been a movement of the heart-only of the lips. Pray to Him for yourself. Pray to Him for that contrite humble heart. "O God, be merciful to me a sinner." (Lk. 18:13) There was only One who could say: "Which of you can convict me of sin?" (Jn. 8:46) But we all have reason to say: "O God, be merciful to me a sinner." We all have this knowledge of sin-either forgiven or unforgiven. It will please our dear Lord to make this manifestation. To think, the Publican was lifted up so high from such a low place-all his sins forgiven him. just because he said: "O God, be merciful to me a sinner." If you are indifferent, if you have no regrets, I am afraid you do not have the spirit of the Publican. I am afraid the Lord is not pleased with you.

You have a conscience. You have a memory. You can look back. Maybe there are days in your life that have been shady. Maybe there is reason for deep regrets for having disobeyed superiors. or disobeyed the commandments of God. Have you the knowledge of that? Do you have the penitential regret so that you can say: "O God, be merciful to me a sinner?" If you can say that, you are dear to God. You may be preferred before Archbishops. "Everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." (Lk. 18:14) This work of humbling oneself is difficult. It demands so much of the heart. It is such a pulling and tugging at self-love. But it has a wonderful effect that makes men and women very dear to God. It has a wonderful effect for cleaning out the remnants of sin.

Practice: Personal Love Of Jesus
Tuesday
Twenty Second Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-New York City-Aug. 8, 1915-MF 8371-72.

God is love. Charity is the highest of virtues. St. Paul tells us that if we have all the other virtues and have not charity, we have nothing.. There is a double precept of Charity. One concerns God and one concerns our neighbor. God is the supreme good and therefore, He must have supreme worship. He must be loved supremely. He is worth all your love because He is all perfect. We must love Him with our whole heart, our whole strength and with our whole mind. What does this mean? It means a certain, stable desire of pleasing God. We have certain faculties. We have a body for example, with its organs, with its senses. We have a soul with its powers. Suppose you pick up a good book and read something about God's loveliness. Don't you see that with your eye you are loving God? So it is with the other senses. Maybe the devil may tempt you. You can't think. Maybe you can't say a prayer. All you can say is this: "Oh, Lord, I love you! Dear God, I want you!" This is loving God with all your senses, with all your faculties of soul and body. That is the way you must love God.

You should begin every day with a movement of the heart toward God. You should begin every day with an act of love. Another day, to me, is like creation all over again. There was nothing-and then creation began. A hilltop came up here and a hilltop there and it was carpeted with green grass-and then God made man. It seems to me that the Lord made creation so vast to impress upon me what a wonderful God He is. When I see the stars, the sky, the wonderful mystery of space, the immeasurable vault of heaven, I say: "My God is a great God! I am glad to have such a wonderful Creator." It makes me love God more. This is a (personal) way of loving God.

In the morning we begin by an act of love and the whole day should be one continued act of love. That may be accomplished by the presence of God, union with God, offering ejaculations during the day. There are times when we can prove our love for God. Every time you perform a good act, you prove your love for God. If you love a person, you are going to have confidence in that person. You ought to have wonderful confidence in God and show this confidence. Jesus says: "Those whom I love I rebuke and chastise." (Apoc.3:19) God doesn't want to lose us for all eternity. Maybe if we have our wishes we might get away from Him. We might be lost. Not that He wants to see us crushed or heartbroken but at times He permits certain sorrows, certain miseries because He loves us. St. Paul says: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or danger, or the sword?. I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord."(Rom. 8:35,38)

Humility
Wednesday
Twenty Second Week Ordinary Time

1. Conference to Missionary Servants-Aug. 26, 1927-MF 12537.
2. Letter Conference to Missionary Servants-July 19, 1921-MF 653.

“If any man think himself to be something, whereas he is nothing, he deceiveth himself.”(Gal. 6:3)
Subject to many infirmities, man comes wailing into life, lives in fear, leaves it in anguish. Inconstant by nature, the sport of change, now he is glad, now he is sad. He needs everything, is dependent for everything, can do nothing of himself. He cannot guide himself; he is blind in his judgments. He regrets the past that is gone, is suspicious of the future; he grasps at the present which escapes him. He struggles against adversity. Prosperity intoxicates him, praise makes him proud; humiliation irritates and crushes him, anger makes him insane. Laziness enervates him; sensuality devours him. He is the plaything of his passions. His infancy is spent in helplessness, his youth in frivolity, his mature years in cares and worries, his old age in dotage. His mind is subject to ignorance, his will to uncertainty, his heart is tried by so many deceptions. Ennui inexorable weighs on his existence and he becomes a burden to himself. There is not a sense nor member of his body which does not know sorrow, which is not capable of suffering. There is not an instant of his life when he can believe himself safe, and the grave is always before him.

What, then, is man? Nothing before he came into existence, nothing in revolt by sin, dust when his life ends, misery as long as it lasts. That is the condition of humanity caused by sin. It is this human condition, so infirm, so fallen, which became the condition of the Son of God, clothed in our flesh. This is the nature with which He became incarnate, not as it was before the fall and in its first dignity, but in its degeneracy. He appeared under the form of a sinful man, taking our place before divine justice. In His passable flesh. He took the expiation of sin; He assumed the universal chastisement of it. He descended. the abyss into which human nature had fallen by pride.(1)

St. Vincent's life has a special meaning to the children of the Cenacle. He is one of our particular patrons. We look upon him as our Father. Our hope and confidence in his prayerful intercession has thus increased the more. Plead with him that in our hearts and in the heart of the Cenacle may be that great love of God which distinguished him; that we may hold our virtue in humility; that zeal may inflame our hearts; and that our discouragements and the strife with nature may be repelled by an ardent zeal for the poor and those desolate in all things spiritual. What more blessed grace, my dear children, can I prayerfully wish than that the spirit of St. Vincent de Paul may be yours.(2)

Acquiring Humility
Thursday
Twenty Second Week Ordinary Time

1. Conference to Missionary Servants-Aug. 26, 1927-MF 12357-58.
2. Letter to Bro. Augustine Philips-Dec. 3, 1922-MF 721.

Man's rehabilitation must necessarily commence with the humility of God since it was by pride that the ruin of man began. Thus, the Saviour, Jesus, after having humiliated Himself, was exalted by the Father Who gave him a name that was above all names, in order that at the Name of Jesus henceforth every knee should bend. So man producing in himself the humility of the Saviour and listening to His words, "Learn of me because I am meek and humble of heart"(Mt. 11: 29) and following His example will be elevated above himself according as it is written: "He that humbles himself shall be exalted."(Mt. 23:12)

Doubtless, to humiliate himself man must not only state his baseness at all times. No less necessary is the living example of One Who was born in the humility of a manger, lived in obscurity in Nazareth, poor, unknown, forgotten, submissive to all; stripping Himself in His public life of the acclamations of the crowd, never seeking His own glory, abasing Himself even to washing the disciples' feet; and like the least of men, dying on the cross, saturated with opprobrium and humiliation.

No less necessary on our side is the imitation of the One who said: "I have given you an example, that as I have done to you, so you also should do."(Jn. 13:15) Humility, in fact, is a virtue and as a virtue it must be acquired. On the other hand, it was to bring us to the practice of humility that Jesus said: "Learn of me because I am meek and humble of heart."(M. 11:29) Will He ask us to learn of Him something which is impossible for us to accomplish? Prayer will obtain for us what we cannot obtain for ourselves, the more so since it is itself an act of humility and God gives His grace to the humble.

What happens then? God gives His graces to the humble to enrich them. He lowers Himself to the one who is hidden to raise him up. He reveals Himself to the hidden only to exalt him according as it is written: "He draws from the dust the indigent and the little one to place them with his princes."(1)

Remember that the virtue of humility is the solution of all our troubles, a sure and quick remedy in all our temptations. Let your concern and terror be this, that the devil take advantage of distressing moods and make entrance. Remember that humility is the antidote. Your place at that moment is not on the lofty heights of self or studying wounded self-love but on your knees before the crucifix, seeing what sin has done to Jesus. Stifle the murmuring complaint of whining vanity and blinded pride. Let the recording angels hear this confession: "I confess to Almighty God, that I have sinned exceedingly in thought, word and deed through my fault, through my fault, through my most grievous fault."(2)

The Ten Commandments
Friday
Twenty Second Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-Aug. 6, 1915-MF 8354.

The very first word of God to the human intelligence is a command to serve Him. He announces to us that He is our Lord and our God. our Supreme Master. He announces to us that He is responsible for us and no other. God is positive in this matter. In this there can be no misunderstanding. He has given us a revealed law. He has revealed His own purpose, and He says "Thou shalt" and "Thou shalt not." "Thou shalt do this" and "Thou shalt not do that." These form the Ten Commandments of God.

God has manifested His Will to us, His holy purpose, clearly, plainly and positively. There are certain things He tells us we must do and certain things we must not do. We surely want to do the Will of God. That is certain, that is positive. We have the commandments. The very first word of our Saviour in His public life-scarcely had the stillness of the desert been broken, when Jesus came announcing that now it behooved us to be obedient to the law.

During His lifetime how He pleaded the cause of the Commandments! He puts it this way. He says, "If you are my friends, keep the Commandments. By this you may know you are My friends-if you keep the Commandments. If you love Me, do what I have commanded you. He that keepeth My Commandments, the Father will love him and will come to him and I will come to him." (cf. Jn. 14:15-23) He pleaded in so many, many lovely ways.

The night before He died He pleaded for these Commandments. As friends, as a mark of our love for Him, as a test of devotion, that we keep these Commandments. The reward is simply unmentionable. It is too great. And on the cross, dying, He gave a sanction to the Commandments. Oh, you know what the Commandments are. You were taught the Commandments of God. They are no new Gospel to you. There is a cry in the human heart. There is a torment. It is a question that pursues the saint and the sinner from the cradle to the grave. It bothers the good and the wicked: "Am I to be saved? Am I to be one of the blessed? Can you assure me that one day I will see God, the Blessed Virgin, my patron saint and all the blessed? All those saintly souls and angels that crowd around the throne of God?

"I wonder if I will be there to see the glories of paradise; to be where there is no sorrow; to be in that place where there is everlasting joy. I wonder if I will ever reach it." It is the cry of my soul. Is that cry in your soul also?

Fraternal Charity
Saturday
Twenty Second Week Ordinary Time

1. Letter Conference to Missionary Servants in PR-Aug. 28, 1932-MF 2076.
2. Article-THE HOLY GHOST Magazine-Jan. 1929-MF 11615-17.
3. Letter Conference to Pioneer Cenacle Members-Aug. 3, 1912-MF 8313.

Remember, I have often warned you that no harm can come to you except from the inside. If we are united, the evil one rages in vain. Your work is of such a nature that it is going to bring assaults from the evil spirit. Let each one of you determine that you will keep the peace and that if adjustments are necessary they will be made in charity and in obedience. That God's will prevail, let each determine that you will not be tenacious of your own will, and that if you will cherish any ambition, it will be to be a peacemaker and to obtain the promise that the Beatitude holds forth. (1) We must expect no (true peace), we cannot hope for any such thing, unless fraternal charity be active. This means good will. This is the good will of which the angels sang. This is the good will which angels attest has its reward in peace. This is the good will, which lest we lose, our Jesus lived and labored and prayed and suffered and died. Oh, how God-like is good will; how hateful and fiendish is ill-will and intolerance and their scurvy brood of malice and bigotry, of envy, jealousy, misrepresentation and all those imps that work for the destruction of peace among men. May human infirmity that you detect in your brother. sister never sour your disposition or lessen your good will towards (him.) May you ever show forth the spirit of a follower of Christ, which is good will to all men, even to those who revile and persecute you. (2)

To be charitable, it is very necessary that you be humble. Remember, as you have been so often told, humility is the virtue of Jesus. It is the virtue of His Blessed Mother, of His saints, and it must be your virtue if you are to be His servant. Humility protects charity. It feeds charity and where there is a fault against charity, it is a sure sign that instead of humility, a person has become a victim of self-love and pride.

I am confused to death as I write this since I know it often from my own miserable, sinful experience. This experience may be profitable to you, if because of it you will avoid falling into those faults that wound charity and drive the Spirit of Jesus from your hearts.

Let us remember what St. John says: "In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. My little children, let us love not in word, nor in tongue, but in deed, and in truth." (1 Jn. 3:16-18)

"Dearly beloved, let us love one another, for charity is of God. And everyone that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. And he that abideth in charity, abideth in God, and God in him." (1 Jn. 4:1-8)(3)

Gratitude And The Holy Eucharist
Monday
Twenty Third Week Ordinary Time

Sermon-THE HOLY GHOST Magazine-Oct. 1931-MF 1821-22.

Thanksgiving is a Christian virtue. As Christians we are not free in this matter. We must show to God a thankful spirit. You are familiar with the words of St. Paul. All through his epistles he is ever inciting the people of God to be thankful. He says they must thank God. It is necessary to thank God, and lest they fail, he says, "I thank God for you without ceasing in every remembrance of prayer." He declares strongly. Surely this is the will of God that we give thanks.

How can we thank God? First of all by appreciation. Thanksgiving is pleasing to God not that it repays Him but it is a sign of humility and the Good Book tells us that the prayers of the humble cleaveth the clouds. It is the prayer of the humble that is recognized, but the prayer of the self-sufficient is rejected for these are not thankful. They are ungrateful.

The great St. Vincent de Paul said: "The surest way to obtain another favor from God is to thank Him for the one He has just given." Enlightened and animated with anxious desires for a continuance of God's blessing, we must incite within ourselves a thankful spirit. This must begin with a realization of our dependence on God. Such a knowledge makes us realize our need of God and prompts us quickly to say: "Thanks be to God. May the good and gracious God be praised and blessed forever." Thus will we imitate the inspired Psalmist, David, who says: "Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms." (Ps. 94:2)

Do you know that God has declared a way in which He wishes us to thank Him? Eucharist means thanksgiving. Holy Eucharist! There is a long story to that word. It brings us back to the days when our Blessed Lord walked on this earth and into the Upper Room where Jesus gathered His Apostles; into that room where they saw Him reach out His Blessed Hands and take bread. "And taking bread, he gave thanks, and broke; and gave to them saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." (Lk. 22: 19-20) "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." (Jn. 6:55- 57)

Thanksgiving, understand, is an essential Christian office. We cannot please God, we do not adore God properly, we do not serve Him well if we do not render Him thanks. But mark you He Himself has set a service of thanks in (the Eucharist.)

Practice: Obedience
Tuesday
Twenty Third Week Ordinary Time

Letter Conference to Missionary Servants-Dec. 1919-MF 8430-31.

Obedience is one of the greatest of the virtues. It is the regal virtue, the virtue of triumph. "An obedient man shall speak of victory," says the Holy Spirit.(Prv. 21: 28) Triumph and success are its logic and its unfailing result and inevitable consequence just as surely as confusion, defeat and disaster are the infallible effects of disobedience. Our Lord's supreme triumph is attributed to it, "becoming obedient to death, even to the death of the cross." (Phil. 2:8) Obedience is such a necessary virtue that the Scripture says of it: "Obedience is better than sacrifices." (1 Sam.15:22) Obedience is distinctly a Catholic virtue. It is found always throughout the entire Catholic system and to be wanting in it is to be wanting in Catholic spirit. So deeply is it embedded in Catholicity, or so deeply is Catholic life embedded in it, that we find even the marks of the true Church to hinge upon it. The marks of the true Church are Apostolicity, Unity, Catholicity and Holiness. All these exact obedience as an essential.

"Go. " is the command given to the Apostles: "Go, therefore, and make disciples of all nations." (Mt. 28:19) But unless there was obedience there would be no "going." Consider yourselves, my dear children, because of this great virtue in order that you may resemble Him who, for you, was obedient unto death. You are ready for any command of obedience even if it should tear your heart-strings and exile you among strangers, foreign to your home and childhood. This virtue explains your presence here, and your trying and exhausting sacrifices. It accounts for the apostolic heart-beat of the Cenacle. It introduces the Catholic missionary, an apostle to the whole world.

Unity without obedience would be impossible. We believe in the teachings of the Church. We surrender our intellect to Jesus teaching in the Church and through the Church. "I am the way, and the truth, and the life." (Jn.14:6) "He who follows me does not walk in darkness." (Jn. 8:12) And to guide and unify Catholic action we have Canon Law. This makes a unity that is divine among so many peoples and nations differing in race and custom and training. Nothing else could produce this save Christ's own Church; and underneath it all is obedience to that Church and to lawfully and divinely constituted authority in the Church.

The Catholicity of the Church is also effected through obedience. Illuminated souls, taught this prayer by Jesus-"Hallowed be thy name. Thy Kingdom come. Thy will be done." (Mt. 6:9-10)-have hastened to extend that kingdom, to make that Name hallowed, and to strive that all will do the Holy Will of God. Therefore, no land or place can put limits to their (obedient) zeal. The Cross is carried to all lands, and all races hear the Holy Gospel preached and taught to them.

The Gift Of Faith And Its Preservation
Wednesday
Twenty Third Week Ordinary Time

1. Sermon Note-1930-MF 8676.
2. Letter to Fr. John Loftus-March 27, 1923-MF 5331-33.

Without faith it is impossible to please God. Much faith means greatly pleasing God. Your charity is according to your faith. The dimensions of your natural super-structure depend upon its foundation of faith. It is all a question of how much charity there is in your faith, for faith without good works is dead.

The Cenacle Act of Faith will be the faith of its members. Without great faith we can do no great work for God. "O woman great is your faith." "Flesh and blood hath not taught thee this." You are taught not by mere rhetoricians, by philosophers. You are taught not in the schools of weak men. You are taught not even by angels. The Son of God has been your teacher. You believe what the apostles believed, just what the Blessed Mother believed, just what Jesus Christ believes.

A splendid exercise for you to increase your faith is to compassionate those who have no faith; to pray for the poor people outside the Church. Here is a question for your solicitude. What is your faith effecting in your life? You have a faith which, if followed, will cause you to scintillate amongst the aristocracy of God's saints; to become a marvelously radiant saint. Yet, really how far are you removed from the ordinary common-place, good (man or) woman? Does a good (man or) woman in the world show a virtue as great as your own? Do they show a greater patience, a greater charity, a greater zeal. This is a matter of serious reflection for you.(1)

I am anxious that the Cenacle and the Preservation of the Faith. these two outstanding facts, be kept before the public. In fact, I think that these should be, with us, consecrated terms. The Cenacle is replete with the significance of the Holy Spirit. The Preservation of the Faith demands the Holy Spirit.

It seems to me that divine Providence favors us very much in that we can appropriate these beautiful words to our work and that many graces will come to us from their use and to others by being familiar with them. We have spent years trying to educate the public as to the meaning of the Cenacle and the need for the Preservation of the Faith.

As to the words, "Preservation of the Faith" we have a glorious title. and one which will become very popular and widespread. We can say at present that it is ours. I think it is the Lord's Will that we emblazon this title on our works so that it may be made known to angels and to men that this is in a special way our vocation.(2)

The Life And Death Of A Religious
Thursday
Twenty Third Week Ordinary Time

Eulogy-Sr. Mary Florence, M.S.B.T.-THE HOLY GHOST Magazine-Sept. 1930-MF 1629-31.

What kind of beings are these Sisters, these (priests and) Brothers? They have a philosophy of their own, and yet it is not their own; this philosophy is of Christ. They believe that they have nothing to do in this world. more important than to know, to love and serve God. Firmly convinced of this, they just as truly believe that any other business that will interfere with knowing, loving and serving God will be a trespass and will cause confusion and bring calamity into their lives.

(The religious is) afraid of the world, the flesh, and the devil, because the world is so seductive, its pleasures are so deceptive, its joys are so false and its peace so counterfeit, the flesh so tyrannical. and the devil so terrible in his power. (The religious) knows that the Lord of his heart said, "Watch ye, and pray that ye enter not into temptation." (Mt. 26:41) This watching means not only a guard against wickedness in act, but it means an attack on wickedness in its very beginning-in thought. The religious knows that all defilement had its origin in thought. that the act was only the outward expression of that thought. The religious is taught, therefore, to keep that mind, that thought, pure and wholesome, to do nothing, to think nothing unless it be for God's honor and glory. God first and always, self in the last place.

Jesus told us to labor-to watch and to labor. He told us to be believing but His Holy Spirit also taught us that Faith is vain unless it energizes itself in good works. The religious works that everything be done that God's holy Name be hallowed, that His kingdom come and that His holy Will be done.

Our treasure is a treasure that the rust and the moth cannot consume nor the thief break through and steal. It is in those hundredfold that our Divine Lord has promised to those who leave father and mother for His name's sake. It is the mansions of Heaven. It is God Himself. "Come, O Spouse of Christ, receive the crown which the Lord hath prepared for thee forever." For a religious there is no such thing as an unprepared death. Religious live to die, and begin to die to self the very moment they begin to give themselves to God.

We wonder can it be that the multiplication of distracting forms of pleasure is so popular because these pleasures keep us from meditating on the one necessary truth. We are here in this world to work out our salvation in fear and trembling. The bed-rock truth upon which we should build our life is this, that there is a heaven to be gained and a hell to be avoided.

The love of my neighbor, charity for my neighbor, urges me to help to save their souls. That love of neighbor is a cardinal virtue of the religious life. It means service in the corporal and spiritual works of mercy for my neighbor.

The Religious Life Lived In Imitation Of Christ's Passion
Friday
Twenty Third Week Ordinary Time

Eulogy-Sr. Mary Florence, M.S.B.T.-THE HOLY GHOST Magazine-Sept. 1930-MF 1629.

Who is a religious? What is a religious? A religious is a man or woman who has a particular way of living. Nothing in the world is like unto it. They have a most extraordinary outlook on life and they look in on their own spiritual life. They take all this from the maxims of Jesus Christ. Their life is the closest approach to the life of the God-Man that has ever been lived in this world. The life of a religious is the highest cresting of humanity. The cross of Christ has no higher triumph, no greater conquest, than the heart of a good religious man or woman.

Many have been their schools, many have been their masters. Useful and good may have been their ethics and teaching but never was there a master like unto humanity's teacher, Jesus. Never did master teach as He. All His teachings may be resolved into two things: First of all, how men and women should live. Secondly, how they should die.

Examine the Lord's prescriptions. Study His doctrine and all merges into this one thought.

Whatever He taught or did was with the single purpose to teach you and to teach me how to live well and safely, and how to die securely. Our Lord led a life that contravened much of the tradition and thought of His day, so much so that He became the cornerstone upon which many of the leaders of His time were dashed to pieces. More than one Pharisee raised his hands in horror, declaring that (Jesus) associated with sinners; His doctrine of the love and forgiveness of enemies made Him a reproach. Purity, meekness, humility, charity-every virtue He made concrete as he walked among the sons of men. He taught a gospel very distasteful to the spirit of our day, a hatred of the world. Not (a hatred) of the beautiful planet that He has upholstered with loveliness, but of the congregation of the wicked, of those of whom St. Paul says, "whose God is their belly; and whose glory is in their shame"; (Phil. 3:19) whose passions are their law; those who live for the day, who say, "Let us eat, drink and be merry, for tomorrow we die;" those whose aspirations are of sodden clay; those who will not even acknowledge that God is in His heaven; who despise His holy law. Jesus said of these, "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (1 Jn. 2:15)

(The religious) takes Jesus Christ at His word. He said, "I am the way, and the truth, and the life." (Jn. 14:6) (The religious) answers, "Lord Jesus, You are my way, You are my truth, and You are my life." (The religious) steels himself against the seductive things of the world.

(Concerning Sister Mary Florence from whose eulogy this meditation is taken, Father Judge said:) "She had a death that we would wish to die-in charity. in love of God and love of neighbor. She died a religious. How did it come about that she had such beautiful thoughts of God? She had these thoughts because these are the thoughts of a religious."

The Spirit Of The Missionary Cenacle
Saturday
Twenty Third Week Ordinary Time

Letter to Pioneer Associates-June 11, 1911-MF 3285-90.

No spirit foreign to that which up to this time has animated our Cenacles should be permitted to enter lest we lose the pleasure that God is manifesting towards us; therefore, be on your guard lest there be any departure from the simplicity and tranquillity and Christlike charity that has ever been in evidence in our Cenacles.

Remember, an argumentative or disputative spirit is not ours. Like the Apostles in the upper Chamber, the first Cenacle, all our deliberations are marked by a peaceful and charitable and prayerful presentation of reasons. The rest we leave to the direction of the Holy Spirit. "For it hath seemed good to the Holy Spirit and to us." (Acts 15:28) This should be the sentiment actuating all your councils, then all those acts of human expedience will never have place in your deliberations. I thank God that until this day He has saved us from this and I humbly pray His Divine Majesty to save us always from this blight.

We must be vigilant lest a foreign spirit creep in and destroy what God has built. I have had a fear lest we might lose the leading of Divine Providence if human planning and ingenuity were to take the place of prayer and watchfulness for the manifestations of His Holy Will. Let us go on happy and confident in the conviction that the more of God there is in our effort and the less of man, the more secure, lasting and successful will be our little society.

Let us have a perpetual dread of the injection of human and natural motives into our plans. The more of man and his craft, the less of God. To the Providence of God and the guidance of the Holy Spirit do I commit the future of our work praying the Immaculate Mother of Jesus, Saint Joseph and our patrons to plead with our dear Lord for constancy and fidelity to the graces He is showering upon us.

Let this be our present concern to prove ourselves and those who come to us, praying always the Holy Spirit to use us for His purpose and lead us in the right. We can then say: "He did it. We had nothing to do in this. The glory is all His-the error is ours. We never have attempted to anticipate His Will, but rather we have prayed and waited for His guidance."

Then we "shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house; and it fell not, for it was founded on a rock." (Mt. 7:24-28) The rock we are building on is the Holy Spirit.

The Apostles
Monday
Twenty Fourth Week Ordinary Time

Article-THE HOLY GHOST Magazine-Feb. 1929-MF 1395-97

What a conspiracy against truth, what blindness to ignore these eminent makers of history, the Apostles! No other department of human records shows forth similar triumphs. There is nothing in history to match it, there is nothing in merely human philosophy to explain it. The Apostles have ruled all with a sway that arms could not effect. They influenced minds to be in harmony with theirs. They captivated hearts. They drew wills unto their own, and that Jesus Christ might rule, they apportioned the world unto themselves.

The Apostles have a true indictment against every generation. No body of men in the human family ever exerted their influence. It is beyond all bounds. Its far-reaching effect is stupendous. Not only did they effect more than any elite corps chosen from the celebrities of history's pages, but they effected for the peace and conduct of the world and the uplift of the brethren more than all of them together.

Why is the honor that is theirs denied to them? And why is the debt humanity owes them ignored? No school nor discipline should slight them for they were taught by humanity's Teacher Himself, Jesus. They were in His school for three long years. If then our principles, our maxims or our conclusions are not in harmony or do not agree with theirs, let us place our wisdom under suspicion.

We speak of verities, landmarks that may be seen along the way of human progress for the last twenty centuries, stubborn facts that cannot be gainsaid. To deny these, to attempt to destroy the Apostolic evidences, means that an assault has been perpetrated against the most heartening and glorious page of human record for the last two thousand years. True, it is extraordinary. We can even admit, humanly speaking, the story is filled with opposites, seeming contradictions, and paradoxes, but the outstanding fact we must grant-the Apostles conquered the world. "Their sound hath gone forth into all the earth: and their words unto the ends of the world." (Ps. 18:5)

Their offence and defence, their plan of strategy may find no place in the manuals of those whose cause rests with the favor of princes and who trust in their arms: nevertheless, they moved into position, they triumphed, the world is theirs in the Name of the Father and of the Son and of the Holy Spirit. The secret of their triumph they learned in the school of Christ. "Greater love than this no man hath, that a man lay down his life for his friend." (Jn. 15:13) That friend was Christ, or his neighbor for Christ's sake.

Practice: Purity Of Intention
Tuesday
Twenty Fourth Week Ordinary Time

Conference to Missionary Servants-Probably 1921 or 1922-MF 8579-81.

“Whether you eat or drink, or do anything else, do all for the glory of God.”(I Cor. 10:31)

It is very necessary for the workers of good works to avoid certain faults or imperfections if they would give honor and glory to God, gain merit for themselves, and be of efficacious help to their neighbor. It should be ever remembered that the merit we obtain from good works comes from the motive which urges us to act. Unless this motive is worthy, exterior acts do not deserve God's notice and neither are they meritorious. The external act, no matter what it may be, no matter how splendid or extraordinary or commonplace or trivial is worthy of respect, is worthy in God's sight only in proportion to our purity of intention or the perfection of our motive. The purer, the higher the motive that dictates the action, the more pleasing to God.

Human respect, human interest, self-seeking, naturalism should be evacuated from our motives by purity of intention. When purity of intention urges us for God's sake, our acts are extremely pleasing to God. The spirit of our actions is what makes them acceptable to God. “For the letter kills, but the spirit gives life.”(2 Cor. 3:6) It is the supernatural motive and the grace of God that imprints its supernatural stamp on our least action. Unless we take heed of this spirit we may in fact incur God's displeasure even in acts which, otherwise, would be good. Our Lord says: “Unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven.”(Mt. 5:20)

Our Lord's sentiments are not changed. Hypocrisy and cant, snobbishness and self seeking are just as detestable to Him today as when he excoriated the Pharisees who sought the notice and applause of men because of their works. There are some today masking under the title of Social Service workers-I speak even of certain Catholic men and women who are really a hindrance and drag on charitable endeavor. It may be they have attended a Sociological school, or have taken a Correspondence Course in sociology, or have been identified in some welfare work and because they have a diploma, one listening to their chattering would imagine they were going to reform the world. What is the basis of their effort? Their own cleverness. In whom do they trust? Themselves. What is their hope and inspiration and strength? The schools, the societies, the methods with which they have been associated. They ignore prayer. The Sacraments and other helps of religion they minimize. Supernatural light and help, it seems, has been entirely omitted in their schooling. Such as these become harsh towards the unfortunate, unforgiving and unmerciful towards the weak.

Holy Poverty
Wednesday
Twenty Fourth Week Ordinary Time

Letter to Bro. Theophane Mulroy, M.S.S.S.T.-July 24, 1930-MF 1577.

The temporalities of the Cenacle are of great concern. Though our movement be a spiritual one, we cannot do without some consideration of the temporal. A wise, careful administration of the latter will be a great help to the spiritual and to the works of religion and draw upon us many graces. All this is taken care of in the practice of Holy Poverty.

We should have a particular anxiety regarding our debts. As for monies coming in, I do hope and pray that it may please the Divine Providence to send us what is necessary ever to pay our debts and no more.

There is one class of debtors that must always receive instant attention and this is that of the poor working men. We know that to defraud the laborer of his wages is a sin, a sin that will bring the vengeance of God. It is just as true that to be fair and just with a poor laborer is to bring down the favor and blessing of God upon us.

The Custodians should lead their confreres in the practice of Holy Poverty, remembering always they are but the stewards that the Holy Spirit has placed over the goods of religion, and that they are the administrators, according to the Constitution, of the alms of the poor.

This virtue of Holy Poverty, taught and practiced by our divine Lord and exemplified so perfectly by His Immaculate Mother Mary, and Saint Joseph, is most necessary for us lest we be infected with the spendthrift spirit so prevalent, and be contaminated by the worldliness of those who know not the spirit of our Lord and Saviour, Jesus Christ.

Our profession as religious makes us to be poor men (and women) Let us pray for one another that this truth may grow upon us, that indeed we are poor. Let us pray that we may have an affection for Holy Poverty, and that it may be our joy, for the sake of Him Who became poor, to experience the inconveniences of poverty.

Fidelity To Our Profession
Thursday
Twenty Fourth Week Ordinary Time

Sermon-First S.T. Profession-Sept. 8, 1932-MF 12273-76.

What is the religious life? We are in a world that the laity do not understand. It is a world all its own. Every faithful son and daughter of Holy Mother Church is religious. It is a virtue, natural and supernatural. When we are dutiful to God, when we are worshipful, we are religious. But, then, according to St. Thomas, religious has a special meaning. It is applied in a certain way to those who are not just content with keeping the Ten Commandments.

Our Lord is humanity's Teacher. He came to teach men how to live and how to die and that they might securely obtain life everlasting. He gave them a rule of life-not as the Ten Commandments, for this rule of life pertains to every man, woman and child in God's creation. All are bound to the observance of the law of God but some are not content with this as the young man in the Gospel was not content. "What remains over and above?" These are what are known as the Evangelical Counsels of Poverty, Chastity and Obedience. From the beginning generous hearted men and women urged by a particular grace, by an impulse of the Holy Spirit. wanted to do that which is over and above the Ten Commandments.

You have Cenacle virtues-simplicity, prudence, humility, charity, sacrifice, patience, and oh, the virtue so becoming the young religious mortification or self-denial. These demand that you are going to grow to the full stature of religious life. You are going to die to yourself and live to God. You are nothing if you will not be good religious. You will be nothing if you are not faithful. You know there are those in religion who are not edifying, who act as if they do not love their rule, who seek happiness outside their religious house, seek their own interests, giving merely an external service.

May God bless you for the joy you give me and the edification. You are so filled with the religious life, you are so earnest. but temptation is coming, and who knows, it may come to you. That young man in the Gospel was tempted and understand, he talked face to face with God Himself. Our Lord gave him that vocation and he failed. The priest in the sanctuary has been tempted. We cannot be off our guard.

Oh, what a good priest or Brother (or Sister) means to the Church! If in your hearts you make that resolution-you are going to live your religious life by being faithful to rule, faithful to superiors, you are going to live triumphantly in Christ and a large share in the gifts of the world to come will be yours. I commit you now to the Immaculate Mother of our Lord. You are hers. You are her gift. She will not fail you. Do not fail her.

Christ's Passion: An Example Of Patience
Friday
Twenty Fourth Week Ordinary Time

Mission Sermon-Undated-MF 8611-12.

What is this: O, see that mass of clotted blood, that bleeding, torn victim! Look! Can it be a man? See how the cruel lash has torn away. His flesh. He is covered with spittle which the mob spewed upon Him. Mocked, reviled, crowned the king of fools. Look at those gaping, bloody wounds in His hands and side and feet, and see if there be sorrow like unto His sorrow.

Who is this suffering, afflicted, bruised being? O! It is He Who plays with the lightning. He Who holds the universe in the hollow of His hand, at whose bidding the sea rises and falls, Who tells winter and summer to come and go, "Who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust." (Mt. 5:45) Who tosses suns and planets in the firmament; Who covers the earth with green beautiful things. The blood of kings is in His veins.

Wiser than many Solomons, greater than many Davids, the most perfect exemplar of the human race, absolutely poised in spirit. God-like in His courage, as gentle as a child in His sympathies, in physical beauty and magnificence of natural grace the most beautiful of the sons of men.

Never was there another like to Him. His every word bespoke more wisdom than the oracles of all science and philosophy. His every movement betrayed the majesty of the Godhead. He knew neither stain nor taint nor weakness of any kind. The oppressed, the infirm, the weak loved Him as their defender, their advocate, their friend, their physician. The iniquitous, the haughty, the oppressor found Him the avenger of their victims. All respected Him and no man could say aught of Him, nothing save that He had done all things well.

Oh poor Jesus! bruised and wounded as the prophet foretold even to the very word. They have treated you as a worm and as no man—the reproach of men and the outcast of the people. All they that saw you laughed you to scorn. They have spoken with their lips and wagged their heads. They have opened their mouths against you as a lion ravening and roaring. You are poured out as water and all your bones are scattered. Your heart is broken like wax melting in the midst of your bowels. Your strength is dried up like a potsherd and your tongue has cleaved to your jaws and you have been brought down into the dust of death. They have dug your hands and feet. They have numbered all your bones, and they have looked and stared upon you. They have parted your garments amongst them and upon your vesture they have cast lots. (cf. Psalm 21)

Trials And Contradiction
Saturday
Twenty Fourth Week Ordinary Time

1. Letter of condolence-June 6, 1932-MF 12269.
2. Letter after Motherhouse Fire-Jan. 4, 1930-MF 1485.

We mortals are very weak and faulty in our judgments. We are so bound up and circumscribed by the present that in an event of this nature, when it is personal, it is so difficult for us to see the large and glorious workings of Divine Providence.

We have however, a fixed and determined knowledge that gives us light and a sure joy. We know that we serve a God of a thousand mercies. We know that He is infinitely good and so all-wise that He cannot make a mistake, and Faith tells us to be patient and to wait for His day wherein all those hidden things are to be made known.

Our faith has its generous compensations. In the hour of sorrow it reaches out to us one of the most consoling doctrines, the communion of Saints. This is one of the warmest, the cheeriest of the doctrines of our holy religion. It teaches us that (even) death is not a separation but only an absence.

It is not a separation because among the blessed in Heaven, the holy souls in Purgatory and the just on earth there is a community of interest, of love and of prayer. It is not a loss because one of the joys of Heaven will be reunion. It is an absence, it is true-long, protracted, perhaps, but nevertheless merely an absence that everyday shortens. Call to mind the words of St. Paul: "And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope." (1 Thes. 4:12)(1)

Personally, I believe that each trial is the beginning of another large and generous series of graces. Let us prepare ourselves to receive them. May we generously respond to Divine Providence in that which to worldly wisdom would seem so calamitous. The Immaculate Mother of our Lord is not unconcerned. The Cenacle is hers. It has been consecrated to her for the greater honor and glory of her Son. She is its Queen. Turn then to the Queen of the Missionary Cenacle and confide to her what is in your heart. Let her know we want to do but one thing, the Will of her Divine Son, to please Him in all things, whether it be in abundance or in destitution, whether it be in prosperity or adversity, whether it be in the flush of triumph or in the dejection of contradiction and loss. So that glory be given to Him, all else matters not. We wish but one thing-that God's Name be hallowed, that His Kingdom come, that His Holy Will be done, that Jesus Christ be blessed and that forever He be the King and Center of all hearts.(2)

The Mystery Of The Incarnation
Monday
Twenty Fifth Week Ordinary Time

Letter Conference to Missionary Servants-March 1922-MF 5181-82.

“And the Word was made flesh and dwelt among us.”(Jn. 1:14) The consideration of the mystery of the Incarnation brings us joy and sorrow; joy ineffable because the children of the Cenacle are called upon to cherish the Mystery of the Incarnation with a particular love, and are bound to spread the knowledge of it; sorrow because there are so many to whom this mystery means so little. Multitudes, even many devout Catholics, take no heed of the meaning of this great (mystery) Even that great day in which the liturgy of the Church brings it before them is to them the same as any other day. A trifling gain, distracting business, a passing diversion will engage their mind and the great feast day of the Annunciation finds them unmindful of its significance.

Truly this is ineffably sad, for in view of our Holy Faith and all that the Incarnation means, the least thought of it should thrill the heart of every Catholic, and bring us to our feet with a cry of joy, a cry so powerful, so multitudinous as to move the very gates of Heaven; but such a cry, God pity us, goes up from the hearts of only too few.

Let me remind you again, my dear children, in a very special way of your great responsibility and your great obligation of thanksgiving. How comes it that you are not of this heedless throng? The thought of such neglect is agonizing. How comes it that you are favored with such an intimate and loving knowledge of this mystery? This is a mark of God's unspeakable love for you.

Think further of the joy you have in knowing that you are called upon to extend the knowledge of this mystery, to teach it to others. Be happy also in cherishing this thought, that as your knowledge and light on this mystery removes you considerably from those who know it not, in the same proportion will your glory be greater in Heaven if you have been faithful to the grace of knowing and spreading it here below.

Practice: Profitable Use Of Time
Tuesday
Twenty Fifth Week Ordinary Time

1. Retreat Conference to Missionary Servants-Aug. 28, 1930-MF 8773.
2. Retreat Conference to Missionary Servants-Aug. 25, 1930-MF 8709-11; 8716; 8720-21.

If we wish the end, we wish the means of becoming a saint. What are the means? Prayer and reception of the Sacraments. If you want sanctification you will accept and work at the means. Prayer time is valuable time. I wonder how it is that we are so lacking in the sense of the value of the opportunities that morning meditation opens up to us. Why are we so lethargic? Why are we so senseless? We should be like gold diggers at this time of day. We should come here with our wits sharpened; all our senses alert. This is the time you make your great advance in sanctity. How will you account for your indifference? We become so dishonest with God, so unfair to our own soul. This is the time when the will is willing but the flesh is weak. No doubt we are a little bit intoxicated with the fumes of the flesh. Sleep has a strong hold on us. (1)

We have Sister Neurasthenia. She has symptoms. She is a specialist in patent medicine. She has all kinds of aches and pains. We send her to the hospital. We get tests, all negative reactions. She is 100 percent all right but she still has her sickness. It is *per omnia saecula saeculorum*. That is a funny thing about symptoms. When you listen to them you begin to think you have them yourself. When I was a young priest, a pastor said to me: "Come on. I am going to see a sick priest." I said, "All right, there is a chance of doing a corporal work of mercy. I will visit the sick." When I got there I saw a sturdy priest lying on the sofa. My pastor said: "O, but you are sick." The reclining priest said: "I am surely sick." I said: "What is the matter with you?" He said: "I don't know. I have been to Cold Springs and I have been to Hot Springs. I have been to Iron Springs and I have been to Copper Springs. The specialists say my lungs are all right and my liver man says my liver is all right and the kidney man says my kidneys are good. The stomach man says I have the stomach of a cannibal and the head man says that I have the head of Demosthenes." "Then what is the matter?" I asked. He said: "I don't know but it is terrible. Yes, it is terrible." I began to feel sick myself-sick at the two of them and said: "If the both of you don't stop I will go and set the holy oils and anoint both of you."

I hope that you will not get that mania. Be rugged servants of God. Our Lord says that if you will have good days, do good. If you want a long life, do good. He says more: "He who loses his life for my sake, will find it." (Mt. 10:39) If you have your mind on doing your work and ask the Holy Spirit for strength you will get it. Why not make Him your physician? Look at the saints. Isn't it astonishing how some of them suffered? St. Teresa and St. Dominic-how they went on and did those prodigious works. They were sick. They were truly invalids. If you are invalided the Cenacle will cherish you. The first place should be given to our sick who break down in the work of the Lord...(2)

Saint Joseph
Wednesday
Twenty Fifth Week Ordinary Time

1. Letter Conference to Missionary Servants-March 1922-MF 5181.
2. Letter Conference to Missionary Servants-Aug. 2, 1927-MF 5930-31.

How little we know of this blessed Saint and yet how much can we say of him-the Saint of work-a-day life, the Saint who appeals to every soul burdened with care, (everyone) upset and harassed to know what is his present duty. How Saint Joseph must have suffered! Remember, he did not see the triumph of Easter. His was all Good Friday.

The Incarnation was hidden from him for a time. He never saw the public miracles of our Lord or watched the crowds thronging Him. His portion was anxiety. He was to be the counselor, to provide a living for the Holy Family.

What a profundity of faith was his! True, he shared in the angelic chorus of the first Christmas night, he saw the simple adoration of the shepherds, and he entertained the adoring kings, but nevertheless an appalling share of the cross was his portion.

What a love he had for Jesus and Mary. How they loved him, this quiet, tender, considerate, prayerful guide, provider and companion! We need Saint Joseph's help very much; we need his spirit of prayer. My dear children, the longer I live the more I am impressed with this truth: it is only prayer which effects the conversion of sinners. This conversion must begin in prayer. Any agency used, no matter how brilliant or resourceful or powerful, no matter with what prestige it is launched, unless it be accompanied by prayer, it will fail.

A grace of graces is to have a prayerful spirit and a heart filled with the love of God, a mind that is conscious of God's presence and a will that seeks union with God's adorable will. Oh! may Saint Joseph obtain for you this grace. (1)

Let no one be so remiss and thoughtless as not to place his needs, spiritual and temporal, before the chaste spouse of Immaculate Mary. God invites us to go with simple faith and love to His beloved foster-father, that we may be helped in every necessity. Be zealous for your own good; be charitable and remember the needs and sorrows of others, living and dead; ask much for the Cenacle. Let no one be obliged to confess that they have not a strong particular devotion to Saint Joseph.(2)

Preservation Of The Faith
Thursday
Twenty Fifth Week Ordinary Time

1. Mission Sermon Notes-ca. 1910-MF 8945-48.
2. Article-THE HOLY GHOST Magazine-March 1930-MF 11605.
3. Conference to Missionary Servants-March 1928-MF 10715.

Should anyone say he believes that there is no God, such a one. is a fool. You may think me severe but I am only stating what the Scripture teaches. "The fool hath said in his heart: 'There is no God.'"(Ps. 13:1) History and the aspirations and testimony of every generation of men carries out these words of the Holy Spirit. For there is one yearning and insatiable demand of the heart that we cannot smother and that is its demand for a Supreme Being.

There are some men who deal in blasphemy as other men deal in any other commodity. Others, on account of their depraved hearts deny God. By God's grace you have been preserved from the dreadful sin of infidelity. Your belief in God is profound and dearer to you than life itself. But it is an active faith. A faith that has a moulding influence in your life. While you believe in God as a loving Father Who will reward you for good done, do you deliberately offend Him? Do you realize Who God is? Unfortunately our ideas of Him are often too vague. Yet God is intensely real, intensely personal. (1)

If an individual, if a people should lose their faith, what is left? What is to make life worthwhile? Without faith how would we answer such questions as these: what am I here for? Is there nothing in life except to be a tooth in the cog of some industrial plan, or of the social world? What does it profit what I possess, if the future has nothing in store for me? Every one of us in utter misery and dejection could cry out with Job, "Let the day perish wherein I was born."(Job 3:3)

"Preservation of the Faith"-how much that expression means just now! There is no greater humanitarian than he who keeps the Faith alive because there is no greater boon to humanity. This principle must be admitted unless one would entirely reject the teachings of Faith and do violence to his spiritual sense and all supernatural tradition. The consequences of this would be Naturalism and its implications would be terrible and despairing. In view of the virtue of Faith and the help it is to solve the riddle of our existence here and the cheerful promises it gives of the future, think what the condition of those poor people, especially the children, is against whom there is a conspiracy to rob them entirely of this precious treasure.(2) The watchword of the whole Missionary Cenacle movement is Preservation of the Faith.(3)

Christ's Suffering For Us
Friday
Twenty Fifth Week Ordinary Time

1. Retreat Notes-1909-MF 10630.
2. Mission Sermon-Undated-MF 8612.

Look at the crucifix! Look at that life and trial of Jesus and the misrepresentation and see that it consists in suffering.(1) O poor Jesus! bruised and wounded as the prophets foretold, even to the very word. They have treated You as a worm, and as no man: the reproach of men and the outcast of the people. All they that saw You laughed You to scorn: they have opened their mouths against You, as a lion ravening and roaring.

You are poured out as water. Your heart is become like wax melting. Your strength is dried up like a potsherd, and Your tongue has cleaved to Your jaws, and You have been brought down into the dust of death. They have dug Your hands and feet and they have numbered all your bones; and they have looked and stared upon You. They have parted Your garments amongst them, and upon Your vesture they cast lots.

Surely You have borne our infirmities, and carried our sorrows,(cf. Is. 53:4-7) and we have thought You as it were, a leper, and as one struck by God and afflicted. You were wounded for our iniquities. You were bruised for our sins. The chastisement of our peace is upon You and by Your bruises we are healed.

All we like sheep have gone astray; everyone hath turned aside into his own way, and the Lord hath laid on You the iniquity of us all. You were offered because it was Your own will and You opened not Your mouth. as a sheep to the slaughter and. as a lamb before its shearers.

One drop of His Precious Blood, one tear, one prayer, one moan, one sigh, any single act of His as man would have sufficed for our redemption, because every act was the act of the Godman; therefore every act was animated by perfect love for His Father, so every act, necessarily, is of infinite value and quite sufficient to obtain our forgiveness.

But the Eternal Father decrees that His Divine Son shall not win our forgiveness in this easy way. but shall redeem us by a more painful process. And though His human nature, like ours, shrank from suffering, Jesus said, "My Father, if this chalice may not pass away, but I must drink it, thy will be done."(Mt. 26:42)(2)

What The Coming Of Mary Meant To The World
Saturday
Twenty Fifth Week Ordinary Time

Letter Conference to Missionary Servants-Sept. 8, 1921-MF 4066-67.

Apart from the birthday of her blessed Son there never was such a day for the world. That day has meant more to the race than the birthdays of all the kings and queens and everybody else that ever lived. The day that she was born, the race practically began to be saved.

Our first parents did a wrong thing. This brought countless evils upon them and upon us; the greatest of all was that we were lost, shut out of Heaven. God took pity upon the poor human family and promised to send the Redeemer, that is, One Who by His sacrifices, his sufferings, would purchase salvation for us, appease the anger of His Father in heaven, and open for us the gates of Paradise.

What a plight would have been ours if this Redeemer had not been promised! "For there is no other name under heaven given to men, whereby we must be saved." (Acts 4: 12) We would have lived and played and worked, would have eaten and drunk and slept and lived our life with this curse of God upon us, and then been lost forever to His heaven and the chance of seeing Him face to face. Could anything more terrible be thought of?

Suppose again, however, that you did live before the Redeemer came and knew the misfortune that had come upon the race but you had heard of a promise that God had made. Your father and mother had received it from their father and mother. This promise of a Redeemer was the sacred comfort of the toils and wanderings of your fathers for generations. It was transmitted to you, for you in turn to speak of it, to transmit it to those who came after you. Would you not be agonizingly anxious for that day to come when the Redeemer would arrive?

Much was known of this Redeemer. One most remarkable prodigy was that his birth would be different from that of other children, that a Virgin would conceive. This God had said. He had communicated this to His servant, the prophet Isaiah. "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Is. 7:14.)

Would you not, knowing how sick the world was and in need of this Redeemer, be anxious to find out who this Virgin might be, whose Son was to save you and all? This was she who was promised in the beginning to our dejected, terrified, guilty first parents. She was destined from all eternity. to contain in her chaste womb Him of whom David said, "He hath set his tabernacle in the sun," (Ps. 18:6). If you had lived when Isaias lived, long would you have had to wait. You would have waited many long years for her blessed birthday, for her coming of whom the Holy Spirit said, "many daughters have gathered together riches: thou hast surpassed them all." (Prov. 31:29) And, "As the lily among thorns, so is my loved among the daughters." (Cant. 2:2) Where is this Daughter, and when will she come? Anxiously would you number and study the cradles of the world to find her.

The Religious Life
Monday
Twenty Sixth Week Ordinary Time

Sermon-First S.T. Profession-Sept. 8, 1932-MF 12273-74.

Our Lord is humanity's teacher. He came to teach. men how to live and how to die, and that they might securely obtain life everlasting, He gave them a rule of life-not as the Ten Commandments. This rule of life pertains to every man and woman and child in God's creation. All are bound to the observance of the law of God.

But some were not content with doing what is required, like the young man in the gospel who said to our Lord, "All these have I kept from my youth, what is yet wanting to me?"(Mt. 19:20) Our Lord then held out a higher way of life, the life of the evangelical counsels, Poverty, Obedience and Chastity. From the beginning of the Church generous hearted men and women, urged by a particular grace, by an impulse of the Holy Spirit, urged by charity. followed these counsels.

After a while some wanted a greater stability in the keeping of these. and we find them going into solitude. going where they would not be distracted, where they could pour out their souls, and say in the words of the Canticle, "I found him whom my soul loveth."(Cant.3:4) I will embrace Him with my love and will never let Him go. My beloved has given Himself entirely to me and it is just that I should give myself to Him. Jesus in me and I in Him. To find Him they went into the desert places, and then for mutual edification, help and direction they gathered themselves together into. communities, and from out of that has come all this glory of the Church, the religious life as we find it today.

What is the religious life? It is the highest triumph of the Cross of Jesus Christ. I tell you, our blessed Lord has no greater triumph than in the heart of the man or woman, one who lays his or her heart on God's altar and says, "O Christ, I am Thine and You are mine. You have given Yourself, my love, to the limit, and I return all that I have to Thee."

That is the meaning of the religious life. Oh what a way to live is this. It is so secure, it is so pure. it is so filled with merit. It brings paradise to earth, and it gives such guarantees of life everlasting. Those who have promised their vows. have found their Beloved and they have fastened on to Him. They have sought Him and now they can say that whether they live or die, they live and die in Jesus Christ.

Practice: Union With God
Tuesday
Twenty Sixth Week Ordinary Time

1. Notes on "Practice: Union With God" to Sr. Anita (Hanley) 1931-MF 1880.
2. Conference-undated-MF 12332-33.

Union with God means: (a) not only to live in the presence of God but to reach out towards God. (b) To have God. (c) To be absorbed by God. (d) To live in God. (e) To be all for God. Exercise yourself in humble prayer to obtain perfection in this practice. The meditative study and saying of the Apostles Creed will help much. Strive to do all things with purity of intention. Remember, it is the intention which gives glory to the work. No work glorifies itself. Whatever you do is to be a gift to the King. Let it, therefore, be a perfect gift. The gift is perfected by throwing yourself generously into the work with purity of intention-that God's Name be hallowed, that His kingdom come, that His holy Will be done.

Be convinced that certain employments which in themselves seemingly are striking, for example, to appear before the public in some work or to be engaged in a task of eclat, before the Lord may amount to nothing as the intention may be vitiated with vanity or self-seeking. Live for the day being content with what divine Providence measures out. Our Lord Himself says: "Sufficient for the day is its own trouble." (Mt. 6:34) Leave tomorrow for Him. God takes particular care of those who have no motive in life except to serve and love Him.

Love correction. Love it so much as even to show gratitude when you are corrected for a fault which you have not committed. Love of correction shows a sincere desire to be perfect. Do not affect superiority or wisdom or mystery or privilege. Show interest in whatever employment is given to you. Be enthusiastic and try to do it intelligently. Beware of gossip and dread being a gossip. Do not traffic in the name or deeds or rumors of a third person. This will keep you out of much difficulty and invite the timid to give you confidence. It will help you to give help to distressed minds and souls and bring down upon yourself choice blessings of God. If you break rules be sincerely sorry and be honest in any admission you must make. (1)

Union with God is our highest grace here below. It will be our divinest privilege for all eternity. Sacramental union with Jesus is your birthright as Catholics and of all that your Church has guarded and handed down to you throughout the centuries, nothing is so precious, nothing is so great as that which you receive when you kneel at the altar railing and strike your breast and say: "Lord, I am not worthy that thou shouldst come under my roof." (Mt. 8:8) This, mark you, is faith. How often do you seek Jesus in the Holy Eucharist? The truest expression of a Catholic's life is his sacramental practice. What a prodigious thing it would be, what an unthinkable condition if there should be a great difference between your faith in the Holy Eucharist and the fruition or application of that faith in the reception of Holy Communion or in making use of the Body and Blood of Jesus... (2)

The Spirit Of A Genuine Religious
Wednesday
Twenty Sixth Week Ordinary Time

Sermon-First S.T. Profession-Sept. 8, 1932-MF 12276.

Remember, it is not the habit, it is not the cincture (that make the religious.) Do you want to be true to the grace that you have received? Then think of those hard words of our Lord, "Be converted to me with all your heart. Rend your hearts, and not your garments." (Joel 2:12-13) Why did that young man in the gospel fail? He failed because he didn't know the meaning of self-renunciation, because he was not detached. He had graces, he had wonderful soul elevations, but he was tangled; wrapped around his body in some way was something of the world, and it pulled him down.

If you are going to be true to the meaning of your habit. faithful to the grace of the Holy Spirit, there must be a complete conversion to Jesus Christ. You must be able to say, "I die daily." (1 Cor. 15:31) "I live, now not I; but Christ liveth in me." (Gal.2:20) How can you die every day? Not to your physical life, of course, but there is another life, the life of self. There is that spouting of the seven capital sins. Here is where you must have a complete conversion. the axe must be laid to the roots of the tree.

Putting on that habit you have not destroyed self. You can be a terror (in spite of the habit.) You can do the work of the demon. Do you want to be a generous, wholehearted religious? Do you want peace, do you want happiness?

Look again to the story of that young man in the gospel. "What is yet wanting to me?" he asked. (Mt. 19:20) It is that smothering of self that is yet wanting. It is the practice of self renunciation; it is fidelity to your rules. It is fidelity to Your superiors. You are to love your superiors not because they are kindly or gracious. You are to love them because they represent God.

It is more important to have the right heart of the religious. It is not the place, understand; it is not the habit. St. Augustine says: "If we love rightly, if we love lawfully, if we love innocently, then we will glorify our habit and we will be glorified."

The Attraction Of Temporal Things
Thursday
Twenty Sixth Week Ordinary Time

Sermon-First S.T. Profession-Sept. 8, 1932-MF 12272-73.

A young man on one occasion approached our divine Lord and said, "Good master, what good shall I do that I may have life everlasting?" Jesus answered, "If thou wilt enter into life, keep the commandments." The young man responded promptly, "All these have I kept from my youth, what is yet wanting to me?" Jesus looked at the boy with love, and said to him, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." (Mt. 19:16-21)

What a question was that of the young man. Human lips never voiced a higher, nobler or a more portentous question. Oh, the depth of it and the breath and sweep of it! A question that bears on eternity! What cult or philosophy or what discipline gave that young man such magnanimity of thought? So many questions are asked that are frivolous and futile but here is a question that affects everlasting life. How did he come to think of that question? Perhaps, like David, he had prayed: "O God, give me understanding and I will search thy law; and I will keep it with all my heart." (Ps. 118:34) We haven't any genesis of this young man. We have only this superb question. And see how opportunely he placed it-He placed it before Divine Wisdom. How the Heart of Jesus must have rejoiced. He saw Himself-paying the ransom price of that young man's soul with His own Precious Blood.

More than that, He saw the Church and He saw the mechanism of grace and service in that Church coming from the superabundant, infinite merits of the Cross. He saw the working of the Sacraments. He saw devoted bands of young men (and women) with the same restless question, "What must I do to be saved?" Young men (and women) who would not be gainsaid, who would respond the same way, "What is yet wanting to me?" And the same answer, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and. come follow me." It is the same story of divine Love. It is the same wonderful machinery of God's search for the human soul.

A strange thing happened when the Lord made his answer to that boy. He was spiritually ambitious. a young, ardent soul ready to climb the highest peak of God's mountain. "What is yet wanting to me?" And then he became sad when the Lard told him. He became sad, the Scripture tells us, because he had great possessions. Ah, the world! How seductive it is, how powerful it is, how deadly it is, how opposite to everything that is good!

We know no more of him, the foolish boy, the unfortunate young man. Who knows-had he listened, he might have been numbered with the apostles. We might be building churches in his honor today, naming our children after him. What became of him? Scripture is silent. Dante, the poet of theology, looking down into hell, found that young man there, but that is the poet's thought: we do not know. But we do know he made a fatal, he made an eternal mistake.

Peace
Friday
Twenty Sixth Week Ordinary Time

Article-HOLY GHOST Magazine-May, 1923-pp. 16-17-MF 14047 & 14049.

“Peace be to you.”(Lk. 24:36) This was the greeting of our Blessed. Lord to His disciples one spring day shortly after His resurrection. He wished them peace. Peace! what a blessed grace, the fruition of all the graces. Peace, that content of mind, that tranquillity of spirit, that rest of soul, that sense of security which assures us our affairs are well with God and man. Peace-the whole creation in its every department seeks its own peace. Man seeks it; he is ever seeking it, oftentimes in riot and sinful excitement, but he can find it only when his soul is harmonic with God's law.

Peace! O, the angels told us why the Word was made flesh. that night in which the Eternal Father introduced His only-begotten Son into this world. His omnipotent hand swept the chords of creation. the heavens were resounding with a celestial symphony. Its major chord was, “Glory to God in the highest;” and its minor, “On earth peace to men of good Will.” (Lk. 2:14)

From the carpenter shop in Nazareth. from the crib in Bethlehem to the bloodcrested hill of Calvary did Jesus live and labor and pray and die that we might have peace. Jesus is the Prince of Peace. He worked mighty wonders when He spoke that blessed word, peace. Agitated nature obeyed Him. “Peace be still,” He said to the tempest.(Mk. 4:39) The whirlwind vanished, the troubled sea became still.

Our heart-sick, war-sick earth clamors for peace. Everywhere and always men crave to hear from His blessed lips these words, “Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you.”(Jn. 14: 27) Has the world a peace? It had a pretense of peace. It is not the peace of Christ. The world, so foolish in its gaudy tinsel, so frenzied in its excitement, so possessed by evil spirits, what specious peace it has to offer its votaries!

Unhappy dupes, who look to the world for peace. They cry out to the world to make them laugh, and the world makes them cry. They ask the world for bread, and the world gives them a stone. They ask the world for life and the world gives them death. “Not as the world giveth, do I give unto you.” Jesus says. O blessed peace of Jesus, that leaves no sting, that drives out sorrow and banishes gloom and destroys despair.

Dangers To Peace
Saturday
Twenty Sixth Week Ordinary Time

Article-HOLY GHOST Magazine-May, 1923-pp. 18-19-MF 14050-51.

What are some of the dangers that threaten the peace of Christ in our soul? First of all, self-indulgence. Out of this there springs a dismal brood of hateful vices. Disordered self-seeking works havoc with peace. There follows in its wake contentions, strifes, recriminations and frequent differences with our neighbor. Within the soul there is torment and upset, chafing and fretting because of obstacles and contradictions to self-love. Self-indulgence brings upon its victim remorse and punishment, the terrible shadow that follows excess. Surfeit exacts revenge in the loss of peace. The tongue has much to do in the promotion or the loss of peace. A religious tongue is a sweet ointment. A malicious tongue is Satan's weapon to kill peace. Contrast what the Holy Spirit says of these two kinds of tongues. He says of a good tongue: "O Lord, thou wilt open my lips; and my mouth shall declare thy praise." (Ps. 1:17) He says of an evil tongue: "The whisperer and the double tongued is accursed: for he hath troubled many that were at peace." (Ecclus. 28:15)

Peace will be the reward of fidelity to the teachings and maxims of our Divine Lord. Understand well, there is no peace to be found unless in the observance of His commandments. One of the most invincible arguments of the divinity of Jesus Christ is this: That whosoever accepts Jesus as his God and Teacher, and lives faithfully up to His precepts will come to an abiding peace. It is the rejection of Jesus, it is the contemning of His gospel and the ignoring of His maxims that causes a loss of peace.

O Mary Immaculate, Mother of the Prince of Peace, Who through His victory over sin and death and hell has won for us this grace, we fly to thee and place ourselves under thy protection. We call upon thee through one of thy sweetest titles: O Queen of Peace, pray for us. Pray for us that the peace brought into this world by thy Divine Son may never be lost to us. Pray that this blessed fruit of the Holy Spirit may be ours. Pray that our Blessed Son's Holy Spirit may say to us, "The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus." (Phil. 4:17) Pray that your Blessed Son's greeting to our souls in judgment will be, "Peace be to you." (Lk. 24:36)

A Prayerful Spirit
Monday
Twenty Seventh Week Ordinary Time

Original S.T. Constitution (1928)-MF 14312-13.

A Missionary Servant. must ever realize that it is only a spiritual person who can lead an apostolic life, and that one cannot be spiritual without prayer. Great value shall be placed upon (the) period of prayer enjoined by the order of the day. (When it is time for religious exercises let a Missionary Servant,) jealous of his own soul's interests, with recollection and religious modesty, hasten to the place of prayer.(N. 172)

A Missionary Servant. shall have, for the perfection of piety, a desire to please God; therefore, they shall regulate their interior life and feed their souls with sentiments of love of God, praise, adoration and thanksgiving. This spirit they shall keep aflame by holy reflections and spiritual reading and by avoiding association with others which may prove trifling and distracting to the peace of God within them.(N. 173)

They shall cast aside anything that impedes them in the love of God or proves hurtful in the work of their sanctification. Evangelical Poverty, Obedience and Chastity, practiced in the spirit of charity and supernatural life are alone worth while; therefore, let them meditate frequently why the Son of God, by word and example, taught these counsels and made them so beautiful and attractive in the lives of His saints.(N. 174)

Silence is the handmaiden of prayer and recollection. Let us think of the silence of the Son of God, and. observe silence for the sake of Him who was silent for them under trials and circumstances that could have provoked Him to speak. Let them by their silence adore the silence of Jesus tormented.(N. 176)

Jesus is in our Missionary Cenacles. He is the Lord and Master of them. He is conscious and ever aware of our recognition and acceptance of Him as such; therefore, religious propriety insists that there be a beautiful Eucharistic decorum which effects that the Missionary Servants. shall never leave, or return to, their Missionary Cenacle, without going to the Eucharistic Lord and Master of the house and in reverent obeisance, paying Him adoration and begging His blessing upon their coming in and going out. To be negligent in this must be considered a breach of good manners against the Lord of the house.(N. 185)

Practice: Gifts And Fruits Of The Holy Spirit
Tuesday
Twenty Seventh Week Ordinary Time

1. Letter Conference to Missionary Cenacle-May 18, 1919-MF 11489-91.
2. Letter to Brother Augustine Philips from PR-May 16, 1933-MF 2262.

“Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration.”(Jas. 1:17) Everyone wishes to receive a gift; there is something within us that moves us to possess. Now, there are all kinds of gifts. Some we appreciate more than others. To know the true value of things is indeed a great grace of God, and without this grace we are ever unthinking children in our longings and searching and possessing.

Those things that held our heart captivated in our tender years give us now no thought, unless at times we smile at ourselves for having ever been enchanted by them. As we developed into youth, much seemed so necessary to us that now, in our better sense, we look upon as folly and we wonder how even as unthinking or unsophisticated boys or girls we could have been so deluded. As mature men and women we should indeed be discouraged if we have not the wisdom now, quickly and above all things, to seek first the kingdom of God and His justice. What a calamity if, after time has scattered the wreckage of years around us, we are unmindful of or do not know, that “every best gift, and every perfect gift, is from above, coming down from the Father of Lights.” What a sorrow it would be to go to one's grave without having learned or used this truth. We pity the poor untutored savage in some far off, unknown isle, who, ignorant of (real) treasure, becomes enchanted with the bit of colored glass or cheap trinket of some unprincipled trader. Immeasurably more are those to be pitied who find their solace in life's passing show or the world's possessions.

(1)

Keep in mind the gifts and fruits of the Holy Spirit. Come to an understanding with yourself which of them you need the most and ask the Immaculate Spouse of the Holy Spirit to obtain them. How much all of us need the Holy Spirit and how much we should pray for one another for help in the obtaining of His Gifts and Fruits. Wisdom and Fortitude are particularly our Gifts, for these are of the apostolic life. Hold strictly to this rule of action: Do what the Church wants you to do and let us ever be on guard lest we grieve the Spirit Of God.(2)

Death
Wednesday
Twenty Seventh Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 8, 1916-MF 14142-44.

It is very easy to convince ourselves of the certainty of death. It will come to every one of us. We do not know when or where or how, but it is coming just the same. We should pray every day that we may die with the Sacraments. It is also a beautiful practice to make a daily act of oblation of ourselves.

There are two great events in the life of a Christian; the first event when we obtain a birthright in the glory of Christ, and the other great day is when we take possession of that birthright. The Church always looks upon the deathbed of a saint as his heavenly birthday. That is the day when he is born into eternal life, the day he threw off the shackles of earth. From the standpoint of a Christian, the day of death is glorious. Christ's empty tomb is our glorification and our pledge of future happiness. Religion says to death, "Yes, you may break it up, but the day will come when I will bring back that soul and reunite it to the body."

See the graces God has given us. What a magnificent preparation! If you are faithful to graces you get here, understand, doubly precious will your death be in the sight of God. We have all received. certain graces. How are we cooperating with them? How happy we will be if we can carry that thought to our last end.

You know, my dear children, you might be deluged with the good things of this world; you might be a participant of all its joys and pleasures but you cannot bring one fragment of that to your death bed; not a bit of it. There is only one thing we can lean upon, and that is the good we have done, the sacrifice we have made in the interests of Jesus Christ. Oh, this will be a comfort! This will be your pledge of glory to come. if the Cenacle offers you no other grace, my dear, dear children, than the grace of a happy death bed.

But just think of the additional graces you are getting. For example, frequent Communion; the example of others, your personal love for our Saviour, your personal love for the Holy Spirit, for the Holy Trinity. These are special graces, and perhaps you would never have received these graces outside of the Cenacle. All these things are fitting you for a blessed death bed. Your going out will be a sweet incense in the face of God.

Of course your going out will be precious in the sight of God, because the Cenacle makes you a light in dark places, makes you a strength to the weak, strengthening you so that you may strengthen others by your example, by your words, by your actions. If you are faithful, I can assure you. that you will live and die a personal friend of Jesus Christ; that your death bed will be precious, that it will be glorious.

Humility
Thursday
Twenty Seventh Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 9, 1916-MF 14154-55.

There are three degrees of Humility. The first is never to resent anything-slights, mortifications, human insults, contradictions. No matter how a thing cuts and burns inside, not to manifest it. If you have the virtue of Humility in the beginning you never show, by an angry flash of your eye that you have been hurt. Understand, however, we make a qualification here. If something has been said that is contrary to truth and justice, it demands that I make an explanation, quietly, and if my explanation be rejected, then I hold my counsel. If you know you have been falsely accused of something that concerns somebody else and your word is rejected, offer it up to the humility of our Saviour. He was accused falsely, and we must not be surprised if we are accused falsely.

The second degree of humility is this: To love humiliations and to pray for them. This seems impossible that we should love these humiliations; that we should pray for these humiliations. To be disposed to be slighted, to love that condition, and to pray for it. That is the second degree, the more perfect degree.

There is another degree of humility and that is to love those who do these things to you-to look upon them as your best friends. That is the highest region of a Christian's life, and well do you know that is true! Humility is a very useful virtue. Pride is a terrible thing. Because of pride, souls lose their vocations. They lose the chance to take their place with the highest angels in Heaven. From angels of light, they become demons of darkness because of a moment of pride. Humility would save them. "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." (Lk. 14:11) The Holy Spirit promised to consider that one who is meek and humble of heart, who treats himself as nothing. Oh, God, Thy eye is upon the poor and humble. Here is a question. Answer it yourself. How do you act when you are slighted? Suppose someone condemns you, contradicts you? Maybe this experience came to you today. Perhaps somebody said something to you. Perhaps your feelings were hurt. You were all fussed and let somebody else know of it. Or when that occasion came, were you tranquil?

Oh, to love these things! Really, they are good. I have found this out through my own experience. When humiliations have come to me and I have taken them, they are somehow a fore-runner of some good thing. I have found as a rule that God is preparing a soul for some grace or blessing. But when there is exaltation of spirit, when there is a fine feeling of having done something clever, beaten somebody else, I am awfully afraid. If I give in to a feeling of complacency, I feel that I am going to be punished for it. When we are self-contained, when we are proud, we are hard-hearted. The grace of God can not affect us-can not touch us. But, Oh, when we are brokenhearted. when we are just down in the mouth, dragging on the floor, that is going to be the forerunner of an angel's visit. St. Peter says: "Be you humbled under the mighty hand of God that He may exalt you in the time of visitation." (1 Pt. 5:6)

The Most Sacred Heart Of Jesus
Friday
Twenty Seventh Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 22, 1930-MF 8694.

(Father Judge gave the following commentary on the Litany of the Sacred Heart during the 1930 Retreat):

“Heart of Jesus, Son of the Eternal Father, have mercy on us.” Here we have the Mystery of the Incarnation, Heart of Jesus. And in apposition we have “Son of the Eternal Father.” The Heart of Christ is called Son of the Eternal Father. Here, a material thing, a corporeal thing stands in apposition to the Second Person of the Blessed Trinity. Do those who have no belief or knowledge of the Second Person of the Blessed Trinity understand that outside the Church?

Men are willing to accord to Him all that is lovely, praiseworthy, but then they hesitate. The Sonship of the Eternal Father. We gather up everything there. It is just like saying, I believe in Jesus Christ, in all that the Church teaches, the Heart of Jesus, born of the Virgin Mary.

“Heart of Jesus formed by the Holy Spirit.” Again, the Mystery of the Incarnation. Heart of Jesus, oh its beginning, its inception, its origin, formed by the Holy Spirit. How we should love the Holy Spirit! Formed by the Holy Spirit! When you adore our Divine Lord, when you tell Him these things, you tell Him the things vitally personal to Him, and it should move Him. It will move Him.

“Heart of Jesus, substantially united to the Word of God.” These are all different ways of saying Heart of Jesus, substantially united to the Blessed Trinity. “Heart of Jesus of Infinite Majesty.” In other words that Heart of Jesus we adore, we give to It the worship we give to God because It is worthy of it. “Heart of Jesus, sacred temple of God.” This is another way of saying, this is God's Church. Think what is in the Sacred Heart. Everything in the Sacred Heart is divine. The God-Head dwells in the Sacred Heart.

“Heart of Jesus, house of God and gate of heaven,” the same thing expressed in different ways. It says that in adoring the Sacred Heart we are brought to paradise. Heaven dips down and touches us. When we adore the Sacred Heart of Jesus God comes very close to us and we come very close to God; that should inspire us with hope that our prayers will be heard.

“Heart of Jesus burning furnace of charity.” We want the love of God. We want to increase in the love of God. We want to glow in the love of God. Here is the fountain of charity, the divine Jesus. If we wish to glow, come to this furnace. If we wish to be inflamed, we should come to this glowing furnace. We should love God and grow in the love of God.

Trials And Contradiction
Saturday
Twenty Seventh Week Ordinary Time

Letter to Cenacle Member, Encarnacion Padilla-Feb. 22, 1927-MF 1065-66.

My dear child, there are some words I wish you to remember and to study. One is the Providence of God. another is Confidence in God, or trust; another is adoring the divine Majesty and humbling yourself before the all-present God.

No doubt you have frequently observed the course of a river. Its waters are going to empty into the sea, but those poor little ripples will have much trouble in the course of their journey to the sea. So many rocks must they dash against, so many obstructing trees, so many turns and twists in the banks that hold them on their course. So it is with our own lives. We are moving on towards God. We are to rest in His infinite Life, but before we find that peace and quiet and rest Oh there are so many difficulties, so many obstructions, so much is going to hurt and disappoint us.

It is suite natural that we would say, "Well, why should this be; I want to give myself to God, I want to work for God, I want to go to God. Why can I not do this without impediment. and so much that is disagreeable?"..There are reasons, many reasons, but first of all let us take the words that came from the compassionate heart of Jesus, who felt so much for us, His younger brothers and sisters. He said that those who reign with Him must suffer with Him. He speaks about a cross, and the daily carrying of that cross. He says, moreover, that the road to heaven is a narrow one and rough, and therefore, there are few who care to walk in it. In other words, my dear child, the summing up of all reasons of these contradictions is that they are good for us. Therefore our dear Jesus permits them.

Understand. these trials are going to have an influence on your life. They come to you in the Providence of God. As a consequence there are certain imperfections and faults you lose and probably there are sins now that you will never commit, if you submit yourself humbly and resignedly to the leading of the Holy Spirit. There are virtues, great virtues, which you will possess. My dear child, this is God's way of dealing with His favored ones. Do, then, when things become particularly hard, think that those whom God loves He chastises. Think of all creatures dearest to Him, His own Immaculate Mother, Mary, that whilst we honor her as the Queen of Heaven, we know that first she was the Woman of Sorrows.

Just adore the One and Triune God in His infinite greatness and love and mercy, and humble yourself as a little speck of humanity before Him. Be sure. to register an act of love and resignation. Tell Him this, that you have nothing to offer, but you want Him to use you...

Fear Of Damnation
Monday
Twenty Eighth Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members, Aug. 6, 1915-MF 8355-56

Oh, the promises God has given. At the Lake of Gennesareth, He spoke of the destiny of the soul; He spoke of God and His Father's love. He promised, yes, and He threatened. Some did not pay any attention. Those who listened are those whom we call saints, and those who did not listen, I am afraid they are lost. We don't know anything about them. That is the story of every day.

We know the law; we have the law. We know what it means to break these Commandments. God intended that we keep these Commandments. When He said "Thou shalt" and "Thou shalt not," He meant it. There wasn't any jesting about that. There wasn't a bit of jesting or merriment at all, and to prove to us that He meant it, He created a hell. Hell was created to give a sanction, a meaning, to the Commandments. Oh, the fear of God is the beginning of wisdom.(Ps. 111:10) It was shown to St. Theresa by God Himself, her place in hell if she had refused to do a certain thing. She would have fallen away from prayer; she would have become indifferent to the sacraments and gradually she would have become a very bad woman. She makes that known in her Confessions. Think, there was that place in hell awaiting her had she been faithless to grace. If that be true of St. Theresa, I know it is true of me, and it is reasonably true of you. There is a place in hell waiting for us if we refuse to do certain things. If we do not cooperate with the grace of God in certain situations we will be lost.

We may be taken in mortal sin and damned forever and ever. This is no finely spun human opinion. This is a reality. If we do not cooperate with grace, we are going to break the Commandments and be lost for all eternity, even with all the graces we receive.

We keep the commandments if we avoid mortal sin. Three things are necessary for the commission of mortal sin. There must be grievous matter; there must be a full knowledge. We must know that if we do this thing we are going to offend God. There must be the will. With these three principles we have grievous sin, we have a state of damnation.

Temptation is not a sin. Temptation has made saints. You will never be tempted beyond your strength. God will never allow the devil to take an advantage of you. The grace will be there if you want it, if you will cry out for it. If you keep these commandments you have a right to all that God has promised.

Practice: Prudence In Speech
Tuesday
Twenty Eighth Week Ordinary Time

Original S.T. Constitution (1928)-Articles 158-162, 166-MF 14310-311.

A Missionary Servant. shall have a sense of honor, even a delicate conscience, in speaking of those things which of their nature show that they are to be kept secret. A loose tongue therein is not only sinful, but may be used by the evil spirit for mischief-making; therefore, not only those things that take place in confession, direction, chapter, or council, but whatever they know is forbidden to be told, either by Custodians, or by its very nature, must be kept secret. Let the reputation of all, particularly of Custodians, be sacred. The pest of a religious house and the greatest enemy of its peace is the peddler of gossip. Let a Missionary Servant lest he lose the beatitude promised to the peacemaker, fear to pass judgment upon his own brethren or those of another community. If there be reason for a manifestation, charity obliges him to make this, but to make it only to a Custodian, or to that person who in our Lord can bring a healing that will be hidden by the charity of silence. A Missionary Servant. shall not show curiosity concerning the administration of his Missionary Cenacle. He shall not make this a subject of conversation, neither shall he directly or indirectly find fault with any regulations or pious practices. In no way shall he be an active agent of discontent. Murmuring against food, clothing or housing will be considered disloyalty to the poor Christ. Our Blessed Saviour, besides giving direction to His Apostles concerning their mutual relations, also taught them what they were to do and say. at the civil tribunal, at feasts, and in other circumstances where they would meet their neighbors, either publicly or privately. There is much reason to insist upon these rules of conduct and to apply them to our relations with our neighbor. therefore a Missionary Servant. shall remember, if called by obedience to meet lay people, to have in mind this caution of His Divine Saviour: "You are the light of the world." (Mt. 5:14) Let them, therefore, imitate the light of the sun, which while it illuminates and warms even the most noisome and darkened places, loses none of its radiance or purity. They will be mindful of Saint Paul's admonition, "No one serving as God's soldier entangles himself in worldly affairs." (2 Tim. 2:4). Moving among externs, their conversation and manners should ever show that they have not forgotten they are of the elect family of Jesus.

God's Riches
Wednesday
Twenty Eighth Week Ordinary Time

Retreat to Missionary Servants-Aug. 26, 1930-MF 8734-35.

Amongst the titles of God there is this one: God of Riches. Surely that is very applicable to God, He Who made the heavens and the earth, He Who is the Lord of the Universe. He is a rich God, and this God wishes to make us rich. He became poor that we might become rich. (cf. 2 Cor. 8:9) God has His standards of value. His value is not in the things that moth and rust consume, but His riches are found in the things of the spirit, things of grace, in supernatural treasure. He became poor that we might become rich. And who was so poor as the Blessed Lord? Who ever descended into the depths of poverty as did Jesus?

Go back to the first Christmas night. "He came unto His own, and his own received Him not." (Jn. 1:11) There was no place for Him in the inn. We can just study the Blessed Mother and Saint Joseph going hopefully to this house asking for hospitality. We can hear the refusal, perhaps the slam of the door; no, no place in the inn. The God of heaven and earth was so glad to share a handful of straw with the kindly oxen and beasts of the earth. Was there ever such poverty?

The King of Kings was brought forth into this world in that hillside cave to teach us to detach our interests, our affections from the vanishing things of the world, from those things because of which men slay one another and women sell their honor..

Jesus could truly say, "The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head." (Mt. 8:20) Isn't that startling. He who is the center of the universe, its life, He had not where to lay His head. Let us remember that, my dear children, when at times we just get a little foolish, when we become exacting, when we think we must have this or that. He had not six feet of earth wherein to be laid. He was buried in the sepulchre of a stranger. And all this to teach us.

What is it that is damning the souls of men? Money, wealth, the things of earth for which men are avaricious and so greedy. These are some of the main reasons for the loss of souls. Therefore, we have the protection of holy poverty. This is one of the joys of religious life, one of its protections. In it we are detached, we have liberty of spirit and only those who have liberty of spirit can truly be called the children of God.

The Virtue Of Poverty
Thursday
Twenty Eighth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 8737-38.

Here are two religious; both know their rules and their privileges. Both are given the same habit. One religious takes care of the habit, the other does not.

The first one practices the virtue of poverty, hangs up the habit carefully, keeps it clean; and this is not merely to be neat and tidy-at least that is secondary. Care is taken because. this garment belongs to religion. This is a religious thing; this is my badge of honor; this is my wedding garment; this speaks of my espousals with Christ. Poverty is my Queen. and because of Him who became poor for my sake, who became poor so that I might become rich, I am going to take care of my things. The other religious is careless and indifferent, throws the habit around. Note the two have the same training. What is the difference. What is responsible? The second religious has a rent in his habit, ignores it. The rent grows. The habit becomes a thing cast off. Now he must have a new habit. There is a lack of the virtue of poverty in that person, and there may be a beginning of a fracture of the vow of poverty. I would say that it is not only a sin against poverty but it is a sin against justice. It is just like stealing.

When you are asked to be careful about the things you have for your use you are not asked because of any particular. scheme of economics we have. You are asked for the sake of Him who became poor for your sakes. You know that we eat the bread of the poor. We wear the clothes of the poor. I wonder what attitude you show in your. different Cenacles regarding your personal needs. Now needs must be taken care of; that is, real needs. But there is also a virtue of poverty to practice. You know there can be in religion a rapacious spirit, a grasping, greedy spirit. You know that thing happens. That spirit. can be in religious-I want it, I need it, watching what the others get, bemoaning, envying.

The virtue of poverty corrects all that. We should like to feel the sting. of poverty. Our Jesus the Jesus of the Cenacle is the naked, desolate, abandoned Christ of Calvary. That is why we practice poverty; that is why we hesitate to say we want (this or that.) We do not act like a prince or a princess whose every whim must be satisfied. Oh, but what princes, what princesses we will be if we restrain, if we check, if we stem those words: I want it, get it.

The Poor In Spirit
Friday
Twenty Eighth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 8739-41.

What is your spirit of poverty? What are your feelings, first of all, when you ask for things? Do you ask in a proper spirit, do you in a child-like way expose your needs and realize that it is in the province of the Custodian to grant or refuse you; that the decision is on the conscience of the Custodian; that the Custodian cannot grant what you ask if in his judgment it should not be given? If you have asked and been refused, what is the reaction? Are you sensitive about it. Do you make remarks about what was given to someone else. Are you annoyed, and. do you show feeling and resentment? you say you want. that vow because of Jesus, yet you act as if you did not want to have it.

I told you what I wanted in the Kingdom of Heaven for you. If you are poor in spirit for Christ's sake you are going to be made rich by Him. Are your affections tied up to anything-to a book, to a sunny corner? How foolish to have that liberty of spirit to leave home and then wrap yourself up in some kind of a trinket.

You know how your room should be. They should show forth that a poor religious lives in that room. Therefore, take out things that are not fit to be in the room of a poor missionary, if there are such things there. Not a scrap of anything should be in there unless poverty is written on it, the poverty of Christ.

It is not difficult. All we need do is kneel at the foot of the Crucifix and look up at Him who despoiled Himself for the love of us. His Mother was a poor woman; Saint Joseph, a poor man. This is our estate; our estate is poverty. See how much it gives us: for the one brother, one sister, we leave in the world, holy poverty gives us many; for the one house, holy poverty gives us many houses. Holy poverty takes care of her favorites.

How many poor people in the world starve, may God pity them, but you need not worry. You will have all you can eat. When the biting winds of winter come, when the frosts penetrate, you will be clothed well. Holy poverty will see to that. See how much God gives us, how He takes care of us in our vocation. Now at least in heart let us be poor. Let us be modest about stating our needs.

"Blessed are the poor in spirit." (Mt. 5:3) May your spirit be a poor spirit. May it not be a greedy spirit, an envious spirit, a rapacious spirit. Then there is hope for you and you are blessed. You are destined to be rich-rich in Heaven.

A Recollected Spirit
Saturday
Twenty Eighth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 21, 1930-MF 12372-76.

We just love to think of our Blessed Mother with those first devoted friends of our Divine Lord. Our Blessed Mother in the midst of them, comforting them, consoling them, perhaps instructing them, for after all, what wisdom was like to hers, after her Divine Son's. Who was ever busier than our Divine Lord. Three years He gave to teaching His disciples, indoctrinating them-three years telling them to go out and conquer the world. And yet in those three years hear those frequent calls of his to rest a while.

What a rest was that, a rest that was charged with prayer. We know well that that resting a while was no vacant leisure. It was not barren relaxation. No those moments were intense moments. He just wishes to emphasize the value of the spiritual, the value of recollection. He wished to pronounce the necessity of the interior life. He wished to show them that they should order and manage activity. Otherwise they would be too much preoccupied; they would be ever agitated and their zeal would be turbulent, disordered and distempered.

Jesus loved the desert places and He wants us to love (recollection) for the same reason. He had one terrific experience in the desert, an experience of forty days that makes us quiver. Forty days of fasting, forty days of prayer. He was led into that solitude. The Spirit had taken Him, driven Him into the desert. The Spirit led Him there. What a soul experience our divine Lord had in that desert place. What a complete triumph He had over the evil spirit. We know it was the Holy Spirit who led Jesus into the desert.

When you are in solitude, how pleasing to God is your soul! Your presence there is a prayer. Think what the Holy Spirit says to you. Do you know that (recollection) is a sign of divine love? Do you know it is a sign that the Holy Spirit is cherishing you? He says that He will lead you into the solitude and speak to you. I wonder if you will be favored as others were favored.

The purpose of (recollection) is to give you a grasp of your own spiritual life, to enkindle your charity, to make you more pleasing to God, to take you away from some sense of false security. Recollection gives us a chance to break away from delusions, that we may recognize our deficiencies and that we may move up to the position God wants us to take; that we will not shirk our responsibilities. We cannot come to this unless we are honest with ourselves.

Devotion To The Holy Spirit
Monday
Twenty Ninth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 21, 1930-MF 12373-75.

Are we not of apostolic spirit, does not the spirit of the apostles appeal to us? Perhaps afar off, maybe imperfectly, we follow the footsteps of the apostles. no man. says the apostle, speaks of the Lord Jesus, unless it be given him by the Holy Spirit. (1Cor.12:3) Let us accentuate this thought. It is so important. Problems are coming up as things advance and we must have the blessing of God. This we will have only in the Spirit of God. Recognize this as a primary, basic truth. We are here only through the Holy Spirit.

O how Jesus the God-man loved that Spirit that did such wonderful things in the Immaculate Virgin Mary, that fitted her to be His mother, the co-redemptrix with Him. There must not be any neglect of His Holy Spirit. He who honors the Spirit of God delights the Sacred Heart of our Divine Lord. In nothing can we please Him more than in honoring His Holy Spirit, in loving His Holy Spirit, in attracting the Holy Spirit, in guarding ourselves lest we offend His Holy Spirit. Let us contrive to bring this Holy Spirit amongst us. We need the Spirit of God, we just must have the Holy Spirit move amongst us. He is the One to soften your hearts, enlighten your minds, to give power and strength to your will. We want strength and power, but that is of the Holy Spirit. Now let us put more unction in our prayer to the Spirit of God.

The Church is just vibrant with a love and desire for the Spirit of God. Everything that delights the eye, that delights the senses. is of the Holy Spirit. Whatever we see of calm, of loveliness, whatever beauty there is, it is all of the Holy Spirit. O, we want beauty of soul, we want harmony of mind, we want peace of spirit. That must come from the Holy Spirit.

Why is it so many good works fail, so many that start with enthusiasm, with hope; why do they fail? I am afraid it is because we did not call on the Holy Spirit. Might it not be, if something is wrong that we are on the outs with the Holy Spirit? Some people told Saint Paul, "We have not so much as heard whether there be a Holy Ghost." (Acts 19:2)

Today we know there is a Holy Spirit but I am afraid some of us act as if there were not. I am wondering has the life gone out of our prayers to the Holy Spirit. What force do we put into our prayer to the Spirit of God?

Practice: Cenacle Virtue Of Humility
Tuesday
Twenty Ninth Week Ordinary Time

Conference to Pioneer Cenacle Members on Retreat at the Convent of the Cenacle, New York City-Aug. 7, 1915-MF 8358-60.

You may find that you are wanting in humility. You are wanting in humility because you do not know what humility is. If you had even half a perception of what humility is you would work night and day to obtain it. No price would be considered too great to obtain the virtue of humility. Humility is merely a realization of our relation to God-not to our fellow man. It is not a question of how we stand with somebody else. We may stand high with somebody else but when we begin the consideration of humility everything else fades away and you are face to face with God. The soul says: "My God, teach me what I am to Thee." It is not looking at yourself from the eye of a friend or an enemy but looking at yourself from the eye of God almighty. In other words, you are trying to get at your true value. When you get that you are not going to have a very exalted opinion of yourself.

We find ourselves as helpless as a babe in its mother's arms. We must confess we cannot do anything. We did not come of ourselves. We do not exist of ourselves. Whatever we have God gave it for His own use-for His own purpose. We may lose this overnight-inside of a minute. There is not one thing of which we can say: "This belongs to me and I am going to keep it." "The only thing we have is our own miserable, sinful inclinations. Those are the only things of which we can say: "These are my own vintage." Those do not belong to God. He made us good. The disposition to evil, understand, is in the heart of the saint just as well as in the sinner. We come to this acknowledgment. all we can claim of ourselves is our shame.

Maybe God had given me a talent. God is going to call me to account for that talent -whether I have put it to His use or not. Whatever we have, these are gifts committed to our trust. Strictly speaking, I have not any real title or right to glorification in any performance in which I participate. I am speaking, now, before God. Think of those words of St. Paul speaking of purgation and trial: "Those whom he has foreknown he has also predestined to become conformed to the image of His Son." (Rom. 8:29) God simply cannot help us if we are proud-if we are self-sufficient, He cannot get His message to us. If we have pride in our hearts we are ready for rebellion. Therefore, He asks us to become like unto Himself.(1)

Faith And Reason As Rules Of Action
Wednesday
Twenty Ninth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12439-440.

We have two safe rules of action, only two. The first is faith, and the second is reason-a reason that is illuminated by faith. In no circumstance of our life should we ever act outside of reason or faith; faith and reason should square and plumb everything we do. Just as true as God is in His heaven, everything we do will be flooded with God's blessing and with merit everlasting.

Do people act, as a rule, through faith and reason? Many do not; many people act through either imperfect motives or no motive at all. They act on impulse. We should never act through fear; we should never act because of impulse; we should never act through meanness.

First of all, not one little bit of merit do I get if I act from impulse, sentiment, emotion, passion, etc. I am not acting for God's sake. I am scarcely acting as a human being. My action is a nervous action. It is an undigested action. It is an impulsive, passionate action promoted by this thought: "What will people think about me?"..

These are the imperfect reasons why many people act. Consequently there is little but waste product in their lives. They please neither God nor man, and the only satisfaction they have is the satisfaction of following out their own caprice. They are difficult to get along with; they become selfish; they crowd their neighbor.

Find out why a person acts, if you can. Is it a planned action? Is it an action consonant with reason? Is it an act of which faith approves, or is it one which we perform just because we feel that way, because we are under some strong emotion, because we are deluded by some foolish sympathies, because we are just silly with sentiment? Isn't that a terrible way for religious to act? Such action has not even the value of rubbish.

O how differently the good, well trained religious acts. Something will come up that affects that religious. Obedience, at times, is a hard virtue because it is repression and submission of my will to another. A command of obedience comes. It comes from headquarters. It comes from Christ. It comes from Him Who is fastened to the Cross by obedience. That is what God wants me to do.

Obedience
Thursday
Twenty Ninth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12437-38

The Sacred Scriptures tell us that Jesus was obedient unto death. They tell us more, that He was obedient unto, the death of the Cross. Then they reveal to us the reward of His obedience, that He received a name above every name, a name at the mention of which every knee in heaven and in the whole world should bow.(cf. Phil. 2:8-11)

Our Lord was obedient. What did that mean? Our Lord did perfectly the will of His Father. The God-Man, Christ, obeyed. He obeyed everybody who had the right of authority. He obeyed His Mother. He obeyed Saint Joseph perfectly. He obeyed His iniquitous tormentors. He counseled obedience and He carried this obedience to Calvary.

Obedience is the outstanding note of Catholic Christendom. The Catholic obeys in things of faith. He obeys implicitly. He obeys completely. He obeys rightly constituted authority in the Church. What is obedience? Obedience is harmony of wills. Obedience is taking the will of another, doing the will of another. Certainly if we obey another in a thing that is wrong, we commit a sin and become a party to sin. In the right kind of obedience, however, we have a moral obligation to, obey superiors, parents, guardians, those who are placed over us.

Again, what is obedience? It is that union of wills, that union of judgment effecting the submission of our will to another. That is the triumphant virtue. The Scripture says, "An obedient man shall speak of victory." (Prov. 21:28)

We obey another for God's sake. We do not obey another for his own sake. Of course a child may obey through love of its mother. To please a friend we may do his will, but that is not obedience, that is complaisance.

Where there is no right to exercise authority, there is no obedience. When a person has a right to command us, and we bring our wills into submission to theirs, this is obedience.

Christ's Passion: Motive For Obedience
Friday
Twenty Ninth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12438-39.

This is the principle of religious obedience: because we love God, we want to do His will. Our Lord said, "I came down from heaven, not to do my own will, but the will of him that sent me." (Jn. 6:38) We feel the same way as our dear Lord did. We come not to do our own will. We come to do the will of God, and that is interpreted to us by our superiors and through our Constitutions, through our rules, our practices.

Remember that all through, it is submission. but remember again, it is love of God. That will that is enlightened, that infinite Intelligence-that is the Will which is interpreted to us through our Superiors. There we have the whole cycle of religious obedience.

The perfect example is our Lord. Who was "obedient unto death, even to the death of the cross." (Phil.2:8) Obedience makes for peace. Obedience makes for progress. Obedience makes for success. for happiness. Obedience makes for the pleasing of God. Obedience makes for triumph. Against all this is self-will, that untamed will. That self-willed individual will say, "I will not serve," or "I will serve only so many times," or "I will serve only some time, somewhere or so much." My dear children, we must recognize this: we must follow somebody's will. That is positive. Whose will are you going to follow?

Do you want to follow your own will? Your will, understand, has been directed by an imperfect mind. You are in for trouble, You are in for heaps of it. You are going to be thrown up on the scrap heap of humanity. I doubt if you will save your soul. Do you want to follow your will or do you want to follow the will of God?

We should go at this thing in a whole-hearted way. The religious life, understand, is only a matter of obeying the will of God for the love of Jesus Christ. Just follow Him around those Stations. We see Him demonstrating obedience. He was obedient for my sake. Now I will obey for His sake. That is the inspiration, that is the motive of religious obedience.

Chastity
Saturday
Twenty Ninth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12464-65.

How happy you. should be. O what a pass you will hold to immortality-cleanliness of heart, purity of vocation, virginal innocence. If religion had no other compensation, that suffices, more than suffices; there is no doubt about it.

A sin that is packing hell is the sin of impurity, and I think of all ages our age bids to have a record of its own as an impure generation. It is hard to understand how young people can escape contamination outside. To begin with modesty has flown the world. Secondly there is a most extraordinary laxity of morals. Decency is scoffed at, and there is a widespread influence at work-in schools, over the air, to convince everyone that morals and modesty and chastity do not matter. Naturalism is the creed of the day and young people are trained-especially young teachers. that they are to consider themselves and everybody else nothing but refined animals; that there are no such things as supernatural aspirations, supernatural ideals. (In some schools) the likely boy or girl is sought out, who shows a little bit of leadership or popularity. The professors or teachers specialize on that particular boy or girl. fraternize with them. and fill those children with the most horrid thoughts-infidelity, atheism, naturalism. Anything supernatural is just crushed, smothered. You know it is a hard thing for a young person to stand up against that. Then they are trained to inject that venom into their companions.

Oh! I feel so sorry for the young priests being ordained now. I feel so sorry for young people who are keeping company preparing to get married and bring children into the world. I feel sorry for young mothers, young fathers. How can their children escape? In so many instances they are not escaping it.

We have just this refreshment: "Where sin abounded, grace did more abound." (Rom. 5: 20) I would never mention these things to you but for these little children whose faces I see at the windows who are peeking in upon us and are crying out always to you to direct them, to save them; who say to you what the Apostles said to the Lord, "Save us, we perish." (Mt. 8-25)

Think of those little ones that you will pull away from these perils which would jeopardize their faith and morals. How pleased God must be with you. If our Lord. got so much joy when He thought of those who helped a child, how pleased He must be with those who become saviours of the innocent. You must cherish in your heart a great love of this virtue of chastity.

Advantages Of Holy Poverty
Monday
Thirtieth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12429-31.

This is one of the joys of the religious life, one of its protections, that in it we are detached, we have liberty of spirit, and only those who have liberty of spirit can truly be called the children of God. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Mt. 5:3) That is, blessed are those whose minds, whose hearts, whose affections are detached from the things of the world, and therefore, whose spirit can soar on high. Only those, I say, are able to go to God without the clod of earth, for they have liberty of spirit.

We understand the virtue of evangelical poverty. We know that it is not to make us parsimonious, stoical, cynical, to despise those who have means. It is not to make us communists. O no, it is to free our affections. The poor in spirit-blessed are they. They take rank, says the Lord, with my cherubim and seraphim. Their place is in the midst of the celestial hosts. Blessed are they, for theirs is the kingdom of Heaven. O, see what is waiting for us poor beggars, we who have made ourselves beggars for Christ's sake!

I think another reason the Lord made us poor was this-so that we must ever be asking for an alms in His sweet name. This is saving the world. Alms given in the Name of Christ is saving people from God's anger. Every alms given in the name of religion pleases God and it softens His heart towards sinful earth, for that alms is the cradle given to the Divine Infant. It is the bed given to His Son. It is ministering to the needs of the Incarnate Word.

"Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: as long as you did it to one of these my least brethren, you did it to me." (Mt. 25:34) We should ask an alms with holy joy and with the freedom of the children of God.

Do you know that when we ask an alms we favor people. We do them a good turn. We are rendering them an excellent service. How is that? A person cannot give an alms truly unless actuated by the Holy Spirit. Given in the right spirit, an alms is actuated by the Spirit of God.

Practice: Cenacle Virtue Of Charity
Tuesday
Thirtieth Week Ordinary Time

Conference by Father Judge to Missionary Servants-Undated-8638-39.

We cannot speak of love of God without speaking of the love of our neighbor-charity, the bond of perfection. What holds us to God? It is love. What a wonderful thing is the Catholic Church-grouping together all people who love under every part of God's heaven, every corner of the earth-different nationalities, people with contradictory interests all supermanaged and harmonized in the love of God. The Gospel to us is the Gospel of Love. Love has no limits. The Gospel of Love tells us that we must love our enemies; we must do good to those who torment us. We must bless those who revile us. We must be patient. We must be forgiving. We must treat that neighbor of ours as we expect God to treat us. That is the rule-to do unto another as we want God to do to us. He tells us that as we treat another, as we deal with another, so He will deal with us. If we want His mercy, we must be merciful to our neighbor. If we want His pity, we must pity our neighbor. If we want His forgiveness, we must forgive our brother. He will not forgive our sins if we do not forgive the sins of others.

In proportion as we have that human, kind, brotherly spirit; in proportion as we have a loving, forgiving, forgetting spirit-in that proportion will our judgment be later on. If we want a severe judgment, then let us be censorious of our brother. If we want God to treat us sternly on that terrible day, let us cherish the things done against us; let us seek reprisal; let us wish to take our revenge from God and say: "Leave this thing to me, O God." Then prepare your soul for a terrible judgment. "Forgive us our debts, as we also forgive our debtors,"(Mt. 6:12) Men must know us by this spirit. If the pagans could detect the Christian spirit in our brothers and sisters of the faith centuries ago, this new paganism must detect this in us.

Love one another. How these Missionary Servants love one another! How do they love one another? First of all, we are going to be loyal to one another. We must have a family spirit. We must support one another; we must be patient with one another. We must cherish one another in Christ. You are my children and I know it will please Jesus if I cherish you, if I love you, if I hold you this way for His Name's sake. He will take that as done to Himself. I cannot come to Him with my fervent acts of love if I have not a love of my brother and sister in my heart. If I show Him I have no love of my brother and sister in my heart, if I will not forgive them, if I will not pity them in their miseries, if I do not reach out a saving hand, if I do not pray for them and even suffer for them, I cannot come to Jesus with my fervent acts of love.

Obedience
Wednesday
Thirtieth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12442-43.

No matter what the prescription of obedience is, it is one of virtue. Obedience is a virtue, something in which we please God. You know, for example, that you should keep the major silence; you know you are disobedient when you break it without reason. Perhaps through some restlessness... lack of self-control, you refuse to please God in that thing. If you kept the major silence you would please God, you would get merit. You just determine you don't care to please God in this... That is just a little thing tucked away for purgatory. You probably will be punished in purgatory for your breaks of the major silence. I think so...

Your custodian tells you to do something. You are disobedient... All right, you have lost an opportunity of gaining merit. You had your own way. And what are the fruits of your own way? You did something dishonorable; you have gotten out of something and the Church is the poorer by it; souls have been hurt by it; the honor and glory of God have lost out. That does not matter; you have had your own way...

This is a question for introspection: what is the perfection of my submission? What is the perfection of my obedience? I should obey entirely, not only exteriorly but interiorly. After all, did I come to religion to do my own will?... To work out my own theories? I certainly did not; I came to religion to please Jesus Christ. I... love Him, I want to do something for Him, I want to do His will. That is the only reason I came to religion, the only purpose I have in view.... Well now, here is His will, here is the express will of God for me, from my superiors.

Here is the question for introspection: What is the generosity of my obedience? What is its cheerfulness? Have I a generous spirit?... Do I put aside my own thoughts in the matter?...

In days gone by people had their household gods, little sticks, pieces of clay but they were gods and people offered them incense and they worshipped their little gods.... We are liable to have our household gods, our tin gods... my way of thinking, my way of acting, my way of doing things. When obedience speaks, when our superiors speak, do I want to begin to incense my little gods?

Chastity
Thursday
Thirtieth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12465-68.

What is chastity? ...It is the charm of all goodness. Without chastity, oh how sorry even charity would look... Without chastity all virtue would be defective. That we might know its loveliness... Jesus chose the Virgin Mother, and from the beginning, the glory of the Church has been her virgins... You are of that same troop, even the last of you who have entered the Cenacle. "These follow the Lamb whithersoever he goeth, (Apoc. 14:4), who sing a canticle that the others just cannot sing.(cf. Apoc. 14:3)

How the Church cherishes this condition of perfect chastity!... One of the most surprising teachings of Holy Mother Church is this, which some find very difficult to understand... that the virginal state is more perfect than the married state...

Saint Paul says, "He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband."(1 Cor. 7:32-34)

You, my dear children, are away from those things that divide or stain the heart. "Who," asks the psalmist, "shall ascend into the mountain of the Lord: or who shall stand in his holy place? The innocent in hands and clean of heart."(Ps. 23:3-4) And the book of Wisdom says, "O how beautiful is the chaste generation with glory."(Wis. 4:1) You are the chaste generation, you are not in the... marsh, in the mire.

Chastity can be hurt, it can be lost. Of all the virtues it is the most fragile... An unguarded look, a word, can hurt it. Even as religious You must be careful. What are the general rules for its protection? What is your defense? Prayer, of course, the Sacraments, your Rule; then you have your innate sense of honor, your own sense of modesty, your own love of this virtue. O, think of... those early martyrs, see how they suffered for the sake of their virtue, how they were tortured. Never would they consent to anything that was not right or pure.

Obedience Of Christ On The Cross
Friday
Thirtieth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12444-45.

You are obedient children. Maybe sometimes you are thoughtless, sometimes you are weak. Think of the dear Jesus on the Cross. After all, another way of saying Calvary is obedience... another way of saying Via Dolorosa is obedience... He was "obedient unto death." (Phil.2:8) Ah, how much are you to be obedient? Unto death, no matter what it costs you. You should submit no matter if it would cost you the sweating of blood.

Why? The supreme answer is because of Jesus Christ on the Cross... the death depicted in that twelfth Station... what a thing to have in your judgment if you can say to the Lord, "I did that thing for Your sake."... But if you go into your judgment self-willed and disobedient, with your own untamed thoughts, I am afraid you are going to have a hard time of it...

It could happen that it might seem to you that a custodian was unreasonable. That custodian has to act according to the Constitution, of course. If a custodian is oppressive, there is always a way of correcting that, but you should first of all do what you are told to do; and then, if... the thing is not right, if the thing is too much, then you should get that to your major superiors...

Custodians must be careful before giving an order; (higher authority) will not be back of you if it is not right. If you order through impulse, haste, anger, sentiment, passion or something else (higher superiors) certainly will not back you up, will not endorse that thing. If you are acting through your likes and dislikes, sentiment or preference, (higher authority) will not back you up. In the meantime you are safe, my dear children, in assuming... that the custodian is right...

I have no thought except that you do the will of God... This is our prayer, our anxiety, our wish, that you do God's holy will.... You must pray for us; pray for our intentions; pray that we as your superiors may be men and women after the heart of Jesus Christ; pray that God will pity us in our weakness.

Temptations Against Chastity
Saturday
Thirtieth Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12468-69.

First of all, temptation is no sin. Temptation is the battle-ground on which great saints were made; temptation is a proving ground. "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." (Jas. 1:12) Blessed are you when you are tempted. Do not be bothered by the fact that temptation comes.

Every temptation resisted is another victory. Through temptation your moral character is strengthened. However, Scripture says this, "He that loveth danger shall perish in it." (Ecclus. 3:27) The same law which forbids us to sin, denies us the occasion of sin. We know our weakness; we know we must be careful. Certain thoughts come into one's mind unwished for, uninvited, and like unwelcome visitors that are trespassing in the mind. Do not worry. All you have to do is remember this: sin does not lie in temptation. Sin lies in knowledge and in complete bad will and delectation... Then there is mortal sin. When there is worry, upset, the rule is this-interpret all that in your favor. That conflict, that worry and upset and anxiety show there has been no complete bad will there. You are just in the grip of that temptation. You are battling temptation. Do not worry about those things. You would not really have to tell in confession that you had those thoughts. However, for the sake of humility you can say, "Father, I had some impure thoughts, but please God, as far as I know I did not commit any sin." There is danger in repartee with those of the opposite sex. There is such a smartness about conversation today... I am telling you that if you go in for that kind of thing, the devil is going to make use of that. That kind of conversation might get you into sin and you cannot indulge in it safely. You are going to meet many (of the opposite sex) in your work. I hope you will be careful of your conversation. I mean a certain kind of conversation... I think it unbecoming of a young (religious) to be swapping smart talk with persons of the opposite sex. God judges the thought. I only want to tell you the danger.

Custodians, you have an obligation... to protect your subjects in this... It can happen.... The flesh is ever ready for trouble and the devil is always around. What does the Apostle say: "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (1 Pt. 4:8) The Lord said, "Watch ye, and pray." (Mt. 26:41) To whom did He say that?... To His Apostles. And if He had need to warn them, all the more should we watch and pray... Your protection is to love that virtue of chastity. Want it. Defend it with your life.

Acquiring The Virtue Of Obedience
Monday
Thirty First Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12440 & 12446.

Obedience at times is a hard virtue because it is repression, and submission of my will to the will of another. A command of obedience comes... it comes from Christ, it comes from Him Who is fastened to the Cross by obedience. This thing commanded is what God wants me to do.

On the other side, I see selfishness and a whole lot of things. Creatures want me to do something else. Human nature is always bound to follow the line of least resistance. The world and the devil are always there to say: "Don't you do it!" Pride or something else comes along to add to the general mix-up and we have an act of disobedience.

We should enter into the spirit of the virtue of obedience. We can, to please God, develop an obedient spirit. We should respect anybody who stands for authority.

Take for example a conductor on a train... he represents authority. He certainly does. I think when we offer a fare to a conductor we should do it in obedience; he should not have to ask for it; we should have it ready. We should do it graciously. We should know where it is.

On a steamship I obey the officers. Has that individual a right to order me? I admit he has. The traffic policeman puts up his hand; red light, stop; green light, go. I can do all that to please God. I can do it to soothe that poor, desolate, abandoned Jesus on the Cross. That is a spirit of obedience. The spirit of obedience is leaving the body politic. Everybody wants to work out his own way. Personally I do not think my own way is good enough. I just want to go His way. His way pleases me very much.

Let us have that spirit of obedience, that spirit of mutual respect one to another, and that special reverence and respect for all those in authority. Let us have that, and God will bless us "from the rising of the sun to the going down thereof." (Ps. 49:2) Coming and going God will bless us. We may do some foolish things, but... God will bless us because we have that spirit of obedience.

Practice: Cenacle Virtue Of Patience
Tuesday
Thirty First Week Ordinary Time

1. Conference to Pioneer Members of the Cenacle on Retreat at the Convent of the Cenacle, New York City-July 9, 1916-MF 10698.
2. Letter to Missionary Servants from St. Augustine's, Rio Piedras, PR-July 19, 1933-MF 12907.
3. Letter to an early follower-Probably Sr. Baptista (Croke)-Undated-MF 3983.
4. Letter to Frances O'Driscoll-Cenacle Member-Brooklyn, NY-Dec. 5, 1915-MF 4272 74.

I have told you about the practice of virtue. You all have a virtue to practice, and you will never practice that virtue unless you make some kind of meditation. Suppose your practice is patience. You must be convinced of your unhappiness and misery because you are impatient. You must have an ardent desire, a sincere longing to be patient.

A patient person is a delight-like an anchor, like a solid rock. You always find patient people the same way. Their judgment is good because they think out of a calm tranquil mind. They take their time in judging things and analyzing things. They are not too much this way and that-blowing warm and cold again. You are thinking of becoming a patient person. That is a great asset, a great blessing.... How are you going to get along in this practice? Study it in Our Lord, in our Blessed Mother; in somebody who possesses patience.(1)

Many people may not measure up to your standards but we must practice the virtues of patience and Christian charity. We must bear and forbear.(2)

Virtue can be acquired only by prayer and practice. We cannot be patient or have the habit of patience until we have exercised ourselves repeatedly in acts of patience... You cannot be truly virtuous unless through prayer and effort you turn to profit the graces that God gives you.(3)

This impatient hurrying of God's work leads you into faults of judgment that must be carefully watched lest you become uncharitable.... I prefer not to approach this or any other subject unless we can approach it humbly, quietly, calmly, prayerfully with much confidence in God and little faith in human acts of diplomacy, strategy or expediency... with an indifference to what men say or do. If we strive to act with purity of intention and a great fear of offending God, we will not be running ahead of His divine Providence by human haste.(4)

Death
Wednesday
Thirty First Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 24, 1930-MF 12387-88.

O how many are the dead-more than the living. Think of the generations of men who have been laid to rest. Every time you flick an atom of dust off your garb that may be a remnant of a body that once moved on this earth. The dust that you step in along the roadside, who knows but that is the dust of those who have passed away. Think of those untold millions and millions of human beings who have gone. They lived their brief span of life and they have disappeared. We living are just an infinitesimal fragment in comparison with that great array of the dead.

Where are the souls of the dead? In the Church Triumphant? In the Church suffering? Or among the reprobate? "Blessed are the dead, who die in the Lord." (Apoc.14:13) After all... scattered human dust may have its sorrows-it does seem to be a pity to think that the cast off cloud of human life must be shifted around by every capricious wind-but that matters so little. Where is the soul, where is the soul that animated that dust?... What a terrible thing is death, a death that is not blessed, a death that is not in the Lord...

We live to die. We are moving toward that moment and it is all so uncertain. We do not know when, nor where nor how. O, that... is the beauty and grace of the religious life. If we are faithful to its rules and practices, to its admonitions and inspiration, we will surely die in the Lord.... The religious life... has its exactions. At times it may demand much of mortal flesh and blood... But O, the end is sweet. It compensates, it rewards; it says to us, "Die in the Lord and be blessed."

"It is appointed unto men once to die, and after this the judgment." (Heb.9:27) That dreary day is coming to us, that day when we must pass away from the living, that day when our name will be blotted out from the records of men. That day is coming to each and every one of us, when we are going to begin to be forgotten.

All that matters not, provided we die in the Lord, provided we die a well prepared and blessed death. O God, save us that day!

Zeal
Thursday
Thirty First Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12447-48.

"The zeal of thy house hath eaten me up." So speaks the Scripture.(Ps. 68:10) The charity that is inflamed, the white heat of charity, is zeal. Zeal is a beautiful virtue; it is characteristic of the Apostles. It is needed today, my dear children. I wonder if much of the evil condition in the world today is not because of a lack of zeal. I wonder if that is not the reason. We can become "officials." We can do things in a perfunctory way. We can do things through routine. We can become in the house of God a mere clerk. In other words we can do things without zeal. Our Lord had zeal, the Apostles had zeal. Anything connected with the apostolic age is of zeal. It is an ardent charity; it is just that desire to give and give and give oneself to God and to God's work. Self love has so many manifestations... sometimes it shows itself in a stinted service; sometimes it is in taking care of oneself, thinking of oneself, of one's needs, difficulties, pains and infirmities. Here is what our Lord said about that: "Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it."(Lk. 17:33) I have known good people to do something and then on to Atlantic City for a week or two to recover. I have known good people to do some little thing for the Lord and then lay off for a month. The Lord does not like that. That is pretense and God is never fooled. And surely we are not fooled. That is not the characteristic of the zealous. Zealous religious will drop in their tracks.

You know what zeal is... It is beautiful. It is the thing that gives the push. It is the tow-boat that drags all the barges after it. It is the dynamo of a power house. Of course that power has to be harnessed, like any power. Power is good and gives good service when it is directed, and zeal is good, but it has to be watched. An inordinate zeal may do a lot of harm. However, we can forgive much to the zealous, God bless them. O but the sluggards, the sluggards in the house of God, the drones! It is really hard to forgive them. Their influence is so demoralizing. I don't think the over-zealous ever hurt very much the peace of a house. They may worry superiors. Superiors will say, "Good gracious, they are going to hurt their health, or get into some kind of a mix-up;" but that is not much of a worry. But the others, they do worry the superiors; they do bother; they are dead weights, the deadheads of the work of God, the drag on community progress. The zealous are the thoroughbreds. The drone, the sluggard, is a mongrel.

The Passion Of Our Lord
Friday
Thirty First Week Ordinary Time

1. Retreat to Sisters-ca. 1905-MF 10566.
2. Early Mission Sermons of Father Judge-MF 3763-66.
3. Letter to Sr. Baptista (Croke) enroute to PR-Undated-MF 2499.

"Meditation on the Passion of our Lord Jesus Christ, the Fountain-Head from which came and continually flows every good to us, is that safe excellent way through which all Christians should ordinarily walk in the practice of virtue and perfection." To those who would learn to meditate this is the advice of St. Theresa: "Represent to your imagination our Redeemer present to you, near you, in a sensible form. Look at Him devoutly in that state or condition wherein He really was in the mystery of His holy life and Passion on which you desire to meditate. Listen to Him attentively, for Jesus speaks lovingly to the heart of those who wish to converse with Him. He will inspire you with the words and sentiments which He desires from your heart." (Way of Perfection-C. 14, 161)(1) We all know the meaning of sorrow. Sometimes present sorrow seems intolerable, a burden that cannot be borne. But review the suffering of a lifetime, the heartaches and sickness, the weariness and disgust of many weeks and years... Consider the accumulated sufferings of all your friends. Add to that all the oppressed and unfortunate of all time and ages from the moment... our first parents left paradise to the last cry of anguish from a despairing and broken heart. Sum up the horrors of famine, plague, sickness, crime, bloodshed and the inhumanity of the world's history. Bring it all together... and see what the human race suffered from the first day even until now. Behold, what an immense ocean of sorrow! Yet, were we to add to this, to multiply and pile human sorrow on human sorrow, we would never reach the degree that Jesus suffered. "Attend," He says. "and see if there be any sorrow like to my sorrow." (Lam.1:12) If all human suffering were to fall on one person, how hopeless would that person be! But this is impossible for our capacity for suffering is limited.... Compute and weigh human misery as you will but then, "Attend and see..." Who is it that asks us to judge between the suffering of the whole human race and His own? Who is it that will have us turn our thoughts from our misery and that of others to His?... What is it that He has suffered and why has He suffered? It is the voice of our Saviour! It is the gentle Son of Mary. It is God Himself. The Lamb of God slain for us tells of His sorrows which are infinite. Let us think for a while on this divine sufferer. Let us consider the power and dignity of Him who says: "Attend, and see if there be any sorrow like to my sorrow"... He Who gives us the breath of our nostrils-in Whom all created nature lives and moves and breathes. It is He who pleadingly asks us: "Attend and see..." (2)

Note what insults were offered our divine Lord's majesty by His enemies as the Gospel narrates it. Be very personal with our Blessed Saviour... to make atonement. My meditation on this point made me cry out: "Jesus, how I love Thee. I wish to serve Thee! I wish to suffer for Thee!" (3)

Charity
Saturday
Thirty First Week Ordinary Time

Original S.T. Constitution (1928)-Art. 151, 155-157-MF 14309-10.

No lesson of our Divine Lord is so impressive and no precept of His, excepting the love we must have for His Eternal Father, is so binding on all, as that of fraternal charity. This is particularly true of those who are bound together in His Name in holy Religion. A Missionary Servant... will contemplate Jesus washing the feet of His disciples and study the example of our Divine Lord and His maxims of fraternal charity. The Holy Spirit says charity is the bond of perfection...

That this virtue may flourish among us, each one shall show respect and affection for their brothers and sisters. They shall avoid particular friendships and aversions. They shall restrain their tongues lest they become a talebearer or murmurer.

In mutual, as also in general conversation, Missionary Servants... shall be the advocates of works of piety and edification. Their words shall show a love of their vocation and a zeal for perfection. They shall also encourage one another by championing virtue, mortification, obedience, humility, and the devotions and virtues of the Missionary Cenacle, and by quickly taking part against any one who speaks against these, yet always as humble and gentle champions of virtue.

Should a duty or circumstance be repugnant to a Missionary Servant... they shall not make public their dissatisfaction, but in humility and obedience make this manifest to the Custodian. Above all, they shall not be the advocate of their own rights.... let them in all this, act with purity of intention, having no purpose save the greater honor and glory of God, and let them be determined to accept the Custodian's answer, if unfavorable, with that cheerfulness which is the fruit of an inward mortified spirit and a mortified exterior.

Where a principle of virtue is not involved, they may, for the sake of humility and peace in the Lord, prefer another's opinion to their own. If, however, any good will come of it, let them modestly show their reasons for holding an opposite opinion, but it should never happen, even in earnest conversation, that anything be said or done to show offense or in any way give hurt to another.

The Act Of Disobedience
Monday
Thirty Second Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12441-42.

Through sin death came into the world. But what kind of sin? A sin of disobedience.... The devil stepped in and said, "Why don't you eat?" God said, "You must not eat of the fruit of that tree of life." They listened to the devil and that is why we have aches and pains; that is why sin and death are in the world.

Disobedience is that first sin. How much different from the last sin of disobedience is it? We may disobey and the angel may not come to us with a fiery sword. It may be that God will not hurl His thunderbolts at us... but we have done the same sad thing that Adam and Eve did.

Saint Paul says, "There is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." (Rom. 13:1-2)

O yes, we believe that. As Catholics we believe that we do the will of God in submitting to the will of our superiors. Saint James tells us, "The devils also believe... faith without works is dead." (James 2:19-20) Has my superior given me an order?... What does that mean? That means God has given me that order.... Have we fulfilled that order, or do we stand as a rebel? Has self-love, has impulse, has any self-interest come in? Has some kind of unruly passion come in? Has the devil come in again and said, "Don't you do it; eat of the fruit and you will be as God.?"

The same thing all over again. We feel sorry for Adam and Eve and have a whole lot of sorrow for ourselves because of their act of disobedience. The fact of the matter is that God says to us also, "Do it," and we say, "I will not do it."... We have refused an opportunity of practicing the virtue of obedience; we probably have committed a sin of disobedience.... I had a chance to please God and I said, "God, I will not please you; I will please myself."

Practice: Cenacle Virtue Of Self-Denial
Tuesday
Thirty Second Week Ordinary Time

Letter Conference to early Cenacle Members-from Opelika, AL-Sept. 3, 1915-MF 4280-81.

Let me ask you to turn your prayers especially to praise and thanksgiving to our merciful Saviour for the graces He has bestowed upon you in sending me on this mission. It gives me joy to tell you that our Lord has sent me to the poorest house in our province-to a condition of irreligion and impiety that is a constant trial and an agonizing cross and that is not far removed from persecution.

No grace that He could have sent us would be a surer sign of His pleasure and benediction upon our work. Therefore, the present manifestation of His divine will in placing me here is a constant source of consolation and holy joy. So render Him thanks for His mercy to all of us in this.

Service-a generous service that demands sacrifice is the mark of true worship and a pledge of God's blessings and favor upon His servants. Unworthy though I be of it, He gives me the grace to see this sacrificing service in you... The good that you would do demands much that is painful and repugnant to nature. Self love is crossed at every moment.

Your zeal for souls causes you to practice humility and because of searching for strayed souls self ease suffers much. If sinners have been reconciled to God it has only been, after grace, because of your self-denial-a denial that has separated you from even the innocent pleasures of your family and friends and caused you much practice of the bitter virtue of mortification.

Surely, this is to bear the Cross, the Cross of Jesus. This is His condition of discipleship. This is the test of the true and generous follower of the Saviour, and so few approach it. He Himself says: "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 14, 26-27) This is, indeed, an extreme call upon human nature, a terrible tugging at our heart strings, a frightful exhaust of self.

Only supreme grace of renunciation, that is, of poverty of spirit can help us to do this. This grace will not be wanting to us if we only ask for it: "My grace is sufficient for thee, for strength is made perfect in weakness! Gladly, therefore, I will glory in my infirmities, that the strength of Christ may dwell in me. Wherefore I am satisfied, for Christ's sake, with infirmities, with insults, with hardships, with persecutions, with distresses. For when I am weak, then I am strong." (2 Cor. 12:9-10)

Death
Wednesday
Thirty Second Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 24, 1930-MF 12388-92.

In this age of violent deaths, when we must expose our lives so frequently, we do not know whether we will die in the street or die in the Cenacle, we do not know whether the priest... , will be at our side or not. We do not know whether that angel will come to us gently and kindly or whether in a violent way he will snatch the soul out of our body. All that is incidental; it matters not, if now, and tomorrow and the next tomorrow we live in the Lord...

Are we living in the Lord, are we taking any chances, are we doing anything that will not make us blessed? What is our disposition of mind? To begin with, is our mind in accord with our superiors', have we a docile mind, have we an obedient mind, have we a reverent mind, have we a pious mind; have we a charitable... a humble mind? All these are the constituents of blessedness. How are we minded? How would we wish to be... when we lie there on our last bed of sickness?

Now if we could pick our death bed, the place and the moment, we might take a chance on living some other way, but we know not. And O, my dear children, who is going to be the next?... Let us pray that whoever it will be, will die in the Lord. Let us pray that it may please God that their death will be a well prepared death. O Lord, from a sudden and unprepared death, deliver us!

It is appointed, there is no escaping that dreary sentence; that which we fear and hate shall overtake us... It is a bitter thought, even though Paradise be the goal... It will not be long before the long green grass will wave over each and every one of us. It won't be long until God's sunshine will flash upon our little narrow home.

We should show a zeal for our dead. Let them pass in review. I think their spirits are here tonight.... Perhaps the last retreat they sat alongside of some of you. What deaths they had. Oh, those were blessed deaths. We want that kind of death. We can have that kind of a death.... Oh, what use is it to do things any way but God's way, what use is it to have any will but God's will. What use is it to be engaged in any enterprise except God's work, those things that make your soul blessed in the sight of God. O St. Joseph, pray for us that we may have a blessed death... O Holy Mary, Mother of Jesus, pray for us now and at the hour of our death.

The Spirit Of The Missionary Cenacle
Thursday
Thirty Second Week Ordinary Time

1. Notes on the Cenacle Spirit-June, 1929-MF 6821.
2. Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12416-17.

(In June, 1929, Father Judge jotted down the following notes on the Cenacle spirit at the request of one of our Sisters in Puerto Rico, Sr. Mary Thomas Champion.):

Peace-making; inspiring others; strengthening others; helping others; coordinating Cenacle works; managing well; loyal to authority; grace of enlightenment in duties as to responsibility; charitable, just, prudent, considerate.(1)

There is an individual piety... and there is a... community spirit... A community spirit is very distinctive... Now what spirit are you?... Children, the Cenacle is going to be what you make it... What spirit are you giving to your Missionary Cenacle?... We know what it should be.

Our spirit is taken from the practice of our devotions. There is nothing comparable to these devotions. What is comparable to the Mystery of the Holy Trinity? What is comparable to the Mystery of the Incarnation, to the abiding of the Holy Spirit in the Church and in the souls of the faithful? What is comparable to the Mental Sorrows of Jesus?

We are to have a particular devotion to the angels, the Apostles. We are to be noted for a particular loyalty to the Holy Father. The Church has not anything more wonderful than the Mystery of the Holy Trinity. Everything in our holy faith is taprooted in that Mystery, all the Christ mysteries, all the Mary mysteries are in it. If you take over these devotions you will have a certain spirit... You will have the Cenacle spirit.

You are to practice virtues, the virtues of simplicity, prudence, humility, charity, sacrifice, patience and the virtue of self-denial. You cannot practice these virtues, you cannot give yourself over to these devotions without producing a distinct type in the Church of God, so distinct that if you were in among thousands of religious you would be picked out, and they would say he or she is a Trinitarian, a Missionary Servant.... (2)

Pray that you may persevere in these qualities and that you may possess all that will make you more useful to the honor and glory of God and the good of the Church... Be sure and share your difficulties with the Sanctuary. Put them all before our Divine Lord. (1)

The Most Precious Blood
Friday
Thirty Second Week Ordinary Time

Letter Conference to Pioneer Cenacle Members-July 12, 1914-MF 8332-33.

The Precious Blood of our dear Saviour, shed so abundantly for our sakes, shed so generously, should be the object of our constant meditation and adoration. Let us first of all consider from whence this adorable Blood came-from the Immaculate Heart of Mary, and through the operation of the Holy Spirit. And the story of the Precious Blood can not be told without telling the story of our Lord's life, in fact, without telling the story of the human race. We must tell how sin came into the world, and through sin death; as St. Paul says, "Wherefore as by one man sin entered into this world, and by sin death." (Rom. 5:12)

Our Lord Himself suffered and shed His Blood that we would escape the death of sin. St. Paul tells us, "Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate." (Heb. 13:12) "Without shedding of blood there is no remission." (Heb. 9:22) "He hath appeared for the destruction of sin by the sacrifice of himself." (Heb. 9:26) And again he says, "How much more shall the blood of Christ, who by the Holy Spirit offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (Heb. 9:14) And St. John says, "The blood of Jesus Christ his Son cleanseth us from all sin." (1 Jn. 1:7)

The Precious Blood was seen in prophecy long before our Saviour was born. It was prefigured by countless numbers of animals in the religion of God's chosen people. These were sin offerings or holocausts offered to show God's infinite supremacy over the world and all creation. God accepted them as His creature, man's offering of the Precious Blood of the Redeemer. Long before the Blessed Virgin looked upon her Jesus, the purple, royal blood that she could trace in His veins was looked for and prayed for by the leaders of God's chosen people...

We will visit the Garden of Sorrows. Oh, how it did flow here! How copiously it flowed under the lash of His tormentors and the pressing down of the cruel crown of thorns and the terrible nails of the Crucifixion! Look upon the Body of our poor, dead Jesus! How white it is! How shrunken! Emptied of every drop, and the poor Sacred Heart all torn and lacerated.

Think how the Sacred Blood is flowing in the world today! Its reservoirs in the tabernacle and in what great streams it flows around the altar railing! See the millions who approach reverently to drink of this Precious Blood! Every chalice held in the hands of Christ's anointed during the Holy Sacrifice holds it.

It is your ineffable grace daily in Holy Communion to catch it in your hearts and offer it up to His Eternal Father and to bring it to His sorrowful Mother, Mary. To show our grateful love for the Precious Blood let us ask our Blessed Mother for the grace to be especially reverent and attentive at Holy Communion today.

The Spirit Of Simplicity
Saturday
Thirty Second Week Ordinary Time

1. Letter to Sr.Baptista (Croke) enroute to PR-April 1, 1933-MF 2219-2222.
2. Notes made during Novitiate-1893-MF 9083.
3. Original S. T. Constitution (1928)-Art. 127e, 90, 109, 355-56-MF 14307; 14303-04; 14327.

My dear child, I wish to see developed more and more in you a power for good that truly you may be an exemplar in all things and that by simplicity and humility you may urge others to good works and be an edification. Do not be odd. Conform to your associates in all things. Be community-minded. Do not show a singular spirit for this stirs up opposition and gives sanction to criticism. These things will effect that you do more for the honor and glory of God.... You will by this enter into a much larger apostleship. You will gain great esteem with your associates and a greater influence over souls. The years are coming on us and as you grow older, I wish you to grow in the love of your associates and in their esteem. I want your name in benediction when God calls you and I want in a particular way our young people to look upon you as a model...(1)

Among the means of achieving conformity to God's will are docility and childlike simplicity. See how docile a child is to its mother. How consoling to know that I have here an infallible guide as if God Himself delivered His will to me. (2)

Missionary Servants will be as clay in the hands of their Custodian joyfully obeying in simplicity of mind and generosity of effort. A Missionary Servant shall avoid all that is affected or smacks of conceit and display. Their diction shall be one of elegant simplicity. Nothing shall appear in their dress but what is modest and grave, nor shall they keep in their room anything superfluous, costly or rich in furniture, or not suitable to religious simplicity. In Council, every member, in a spirit of simplicity and humility, shall freely and respectfully give views as asked on the matter proposed, with a holy indifference as to whether these be received or not.

Custodians shall show zeal for counsel. If they would rule wisely let them be mindful that designs are brought to nothing where there is no counsel, but they are established where there are many counselors. Missionary Servants shall neither canvas before nor caucus before a Council neither should they discuss counceled subjects... Called to express their views, they should in simplicity and obedience, without human respect or hesitation, give the thought that is in their minds. Who knows but that a thought expressed may be the very idea that religion needs, the long sought solution of a difficult problem? We may be consoled in this, that even if what we say does not seem to appertain, it may suggest just the thing sought though it takes weeks or even months to ripen into usefulness.(3)

Purity Of Intention
Monday
Thirty Third Week Ordinary Time

1. Conference to Missionary Servants-1921 or 1922-MF 8579- 81.
2. Retreat Conference to Missionary Servants-Aug. 27, 1930-MF 12448-49

Human respect, human interest, self-seeking, naturalism should be evacuated from our motives by purity of intention. When purity of intention urges us for God's sake, our acts are extremely pleasing to God. The spirit of our actions is what makes them acceptable to God. "For the letter kills, but the spirit gives life."(2 Cor. 3:6) It is the supernatural motive and the grace of God that imprints its supernatural stamp on our least action. Unless we take heed of this spirit we may in fact incur God's displeasure even in acts which otherwise would be good. Our Lord says: "Unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven."(Mt. 5:20)(1)

If there is anything true it is that people forget us. I knew a man and it was an obsession with him that he was going to be forgotten. Often he would say to me, "Do you think I will be forgotten when I am dead?" "Well," I said, "maybe not. They don't forget saints. Just get busy on the saint end of it." Do you want to know what he did? He got his grave all fixed up and put a cross on it. Then he had all the diagrams of his grave put on the mantel piece with a picture of it. The idea back of that was that he would not be forgotten. The good man died. He had been in the public eye, a great speaker, great Churchman, and I do not know how often he passed up and down this land. He was known all over. He spent several... fortunes entertaining. God rest his soul, I think he was forgotten before he was a month in his grave.

Did you come to the community to have people appreciate you? Did you come... to have them pin medals on you, to have pictures taken?... No, we came to religion to forget ourselves for Christ's sake.... O children, do not worry about being appreciated... If you are an edification, a help and consolation among us, you will be appreciated, but you are never going to be appreciated because... you think you are important...

We have no "Who's Who" in the religious life except the favorites that Christ Himself mentioned: "The last shall be first."(Mt. 19:30) Don't worry about being forgotten, and not appreciated... If you want to be appreciated, be a comfort, be a consolation to others, seek to be unknown.(2)

If you would do good, mark well our Lord's warning lest you would come under the scathing rebuke he administered to the Pharisees who made capital of their fastings, prayers and good works. "Unless your justice exceeds that of the Scribes and Pharisees, You shall not enter the kingdom of heaven."(Mt. 5:20) If you would be saved from this condemnation, if you would be truly godly in your good works, pray and speak often to yourselves the warning of St. Paul: "Whether you eat or drink, or do anything else, do all for the glory of God."(1 Cor. 10:31)(1)

Practice: Devotion To The Suffering Souls
Tuesday
Thirty Third Week Ordinary Time

Article-HOLY GHOST Magazine-Nov. 1929, pp. 16-18-MF 11634-36.

"I request you that, wherever you may be, you will remember me at the altar of the Lord." This was the dying request of St. Monica, the mother of St. Augustine, who tells us that he frequently prayed for her soul.

The practice of offering sacrifice and prayers for the faithful departed has come down to us through every age of the Church-yes, from its very foundation. That the living aid the dead by their prayers and works of satisfaction, the teaching of the Old and the New Testament confirms. In the Second Book of Machabees we read that the pious general, Judas Macchabeus, offered a collection of money which he sent to Jerusalem that sacrifice be offered for the soldiers who had fallen in battle adding these telling words: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (2 Mc. 12:46)

Just as the people of God in the Old Law believed, so the faithful throughout the Church have ever considered it a solemn duty and obligation handed down by the Apostles to "Remember those who are in bonds as if you were bound with them." (Heb. 13:3)

The doctrine, then, of purgatory and praying for the dead is both traditional and scriptural. St. Paul himself tells us: "himself will be saved, yet so as through fire." (1 Cor. 3:15), and our Lord says: "whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the next." (Mt. 12:32)

Christ and His apostles taught the existence of a state or condition of souls, a middle state, a place of punishment for the just who are not entirely purified. "There shall not enter into it (heaven) anything defiled." (Ap. 21:27) "I say to thee, thou wilt not come out from it until thou hast paid the very last mite." (Lk. 12:59)

"It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) In this world the tribunal of divine Justice is gentle, but in the next it is extremely severe, fearful. "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me." (Jb. 19:21)

This mournful cry borne on the winds of the dying year comes from those waiting, waiting and longing to enter into the heavenly joys. Unable to help themselves... they call upon us to shorten their sufferings. It is therefore, a holy thing that the faithful who are living should help the dead. "Restrain not grace from the dead." (Eccl. 7:37)

Death
Wednesday
Thirty Third Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 24, 1930-MF 12389-91.

If you are giving yourself to this blessed life be happy, because when you go, religion will triumph.... Religion can say, "O death, where is thy victory? O death, where is thy sting?"(1 Cor.15:55) "Thou hast not conquered this soul; it has conquered thee."

You who are leading the life of... good religious, be encouraged, because when that moment of your death comes, religion will throw open her doors, she will bid her black-vested priests to go to the altar of God and lift up their hands in sacrifice for... your soul... Over your remains there will be a... requiem, your coffin will be blessed with holy water. She will call in your mourners and your body will be taken tenderly away to God's acre.

You may humble that body to the dust but one day religion will say to death: "I will bring that soul that is torn from its body and I will unite that body and soul. I will refresh her and wipe away her tears. I will bring her to the feet of God Who will console her." Religion received her sanction in the empty tomb of Christ.

As we remember our dead, we will be remembered. I wonder are we zealous about the list of our dead. I wonder if the list has been kept up to date in your Cenacle.... I speak not only of our dead priests and Brothers and Sisters. I speak of the dead of the Missionary Cenacle Apostolate. I speak of all our own who have died in the Lord...

Think of the poor unfortunates out in the world. Tomorrow's paper will carry so many notices of sudden, violent deaths. O how many pleasure seekers are being hurled into an unprepared and unexpected eternity. I am afraid that as charity is growing chill the number of unprepared deaths is also growing... Pray through the Sacred Wounds... ask God the Father, through... every wound in the sacred body of Jesus, that He may have pity and deal gently with the dying. By Thy agony and passion, Lord Jesus, deliver us!

I know no better preparation for your death bed than that you have a zeal to make blessed the death beds of the world. If you have that concern for the dying, the Lord is not going to forget you at that dread moment. His blessed Mother will be there to close your eyes, as she ministered to Saint Joseph.

Simplicity And Prudence
Thursday
Thirty Third Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12424-26 (8732).

We should be distinguished first of all by simplicity. Our Lord says, "Be ye... simple as doves." (Mt. 10:16)... "Suffer the little children to come unto me... For of such is the kingdom of God." (Mk. 10:14) "His communication," says the Holy Spirit, "is with the simple." (Prov. 3:32) What is a simple spirit? It is a spirit straightforward and frank, not one of those foolish, sputtering spirits who blurt out everything.

That is not simplicity, that is imprudence-for me to go around and say everything in my mind, and say I have to tell it because it is the truth. That is not simplicity, and I don't want that called simplicity. Simplicity is that beautiful, child-like spirit that makes a child so attractive. The simple have not two tongues.

If everybody were simple we would not have to be prudent, but there are so many rogues around us. Therefore simplicity must have a guardian, and it has, in Prudence. My dear children, you should be prudent. An imprudent subject can do so much harm... You must be prudent with people who come into your Cenacles. No visitors should be permitted into (the cloistered part of the house.) If exceptions are to be made, they are made for extraordinary reasons.

You should be prudent in your speech. You should be prudent even with the Outer Cenacle. I would hold it as having a suspicion of treason to take... family news, family privacy, and give that out, even to your relations... No one has any right to traffic in the affairs of God's family, not even your father and mother, and you cannot bring that thing outside of the Cenacle without being a traitor...

We must be prudent in our letters. People coming from another Cenacle should not know about things personal to your Cenacle. Supposing you got a reprimand, would you want that broadcast?... Do we want to be made a subject of very unattractive conversation? The Golden Rule says, do to others as we want others to do to us. I think the most beautiful manifestation of charity is charity of silence.

We should be careful... talking about our clients; we should safeguard our clients. That is one of the scandals of this professional charity, professional welfare work. They index everyone in such a way as to leave their poor victims open to exposure. Be careful. Let that sin never be charged against us, that we exposed anybody.

Isn't that a beautiful charity, the charity of silence; to plan to reconstruct a life and do it with such tact, such skill and divine diplomacy that our client takes his place in the first rank of God's saints.

Spreading A Knowledge Of The Most Holy Trinity And The Incarnation
Friday
Thirty Third Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12417-21

Our generation specializes in pleasure.... Our most highly paid professions are our public entertainers, another indication of our spoiled age. Why is there such a tremendous urge today for pleasure, and the means of pleasure?...

Study these things in the light of God, of faith... of philosophy. Everything is being done to make man stop thinking of serious things, everything is being done to suppress the thought of man's real life work, that is, to know, love and serve God. Everything is being done to prevent people from thinking of death and judgment, everything is being done to take people out of the home, to shatter family life more and more... I am afraid there is going to be a great falling away of Catholic people.

If that is true, what next? The Church must go on battling, and the Church will battle alone. It means the Church is going to annoy people, going to bother them. It is going to mean persecution. Some of us seniors may not live to see that but mark my words, you young people. One reason that I am giving (this talk) is to prepare you for that day. I am thinking of the children depending on you, crying out to you, asking you to pity them. I am making a plea for the boy and girl not yet born who will depend upon us religious. Twenty-five years hence if you have not the right kind of spirit, you won't survive.

I am speaking... about your Cenacle spirit, about a type being developed by the Spirit of God in the Church... In our hearts we should become specialists in these devotions of the Holy Trinity and Incarnation no matter if there was not another person on God's earth confessing them. That is why you make the sign of the Cross on everything. Don't mind what people think of that cross... There is no need of putting a dagger into it. Don't make it too rigid. After all, we should not offend by our piety. Just think of the millions of acts of faith, acts of adoration, acts of love... Why not speak about your symbols? There is a nice way in which you can confess these mysteries. You can make a little homily on the use of these symbols.

In that charter gospel of the Church... Jesus said to the apostles "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."(Mt.28:19) You are ministering to that gospel, that is your vocation.

Our Responsibility For The Children
Saturday
Thirty Third Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 26, 1930-MF 12422-24.

What a wonderful thing it is to take the hand of a little child in yours and trace that symbol of the Holy Trinity, that symbol of the Father, Son, and Holy Spirit, that symbol of the Incarnation. What a wonderful thing to teach a child of Jesus Christ. Now children love to hear of the Blessed Mother. What a wonderful thing to introduce a child to its Eucharistic Lord. What a wonderful thing it is to prepare a child for the tribunal of Penance. Ministering angels, you make yourself; good angels to those children, and their holy Angels must like you for that. That is your vocation.

In days gone by, in the days of the faith, in the... middle ages, the holy men and women of God thought it a great work to transcribe books. They etched and they engraved and they painted the letters of our sacred liturgy. Therefore we have that distinguished body of medieval classics, and that transmission of beautiful and good literature of other days. But it is not as wonderful as what you are painting and etching on those little souls, whispering those beautiful truths in their ears.

Don't you see what our mentality should be? what type of religious we must be?... I am hoping and praying that the Holy Spirit will produce this type in you, a type that will have that mentality, that lives in those thoughts, a mind that lives in these Mysteries....

You have a trust; you are going to be judged for it if you fail the Church. If you fail these children, mark my words, you are going to be punished and I am telling you this... to save you... O I can see these children, they are looking in at us now. I can hear these little children say, "O Sister, or O Brother, tell me those things I should know. How am I to know about the Holy Trinity, about my Lord? Who is going to prepare me for my first confession, my first Holy Communion?"

I am speaking for those who depend upon your zeal, I tell you in the providence of God you were led here to be trained, you are being led right into the inner sanctuary of the house of Nazareth, part of the family of the Incarnation. For your own spiritual delectation? No, you are getting this for the honor and glory of God, to sanctify yourself and save the souls of these poor children. Understand, this is not a day of faith; it is a day of despairing faith.

The Holy Spirit
Monday
Last Week Ordinary Time

Letter Conference to Missionary Servants-May 18, 1919-MF11491.

Saint James, in his epistle, brings our mind to the notice of the best and perfect gift and he cautions us to have our souls ready to receive the Father of lights. "With meekness," he says, "receive the ingrafted word." (Jas. 1:21) Meekness means a tranquillity of spirit, a calmness of mind. We are to avoid all perturbation of soul. Upset and agitation should be far from us. Therefore, he warns us that "every man be swift to hear, but slow to speak, and slow to anger." (Jas. 1:19) But how can we do all this, how can we hold ourselves in such peace? He tells us, "Wherefore casting away all uncleanness, and abundance of malice, with meekness receive the ingrafted word." (Jas. 1:21)

Some time ago on the farm of the Blessed Trinity Cenacle your Brothers were anxiously waiting for high winds to calm down in order that they might plant seeds in well prepared fields. One of them said, "If we sow this seed now it will be all blown away." That evening a calm came, the seed was sown and remained unmolested. So our souls must be calm if we are to receive the inspirations of the Holy Spirit.

If we are anxious and upset, if our whole being is in a turmoil, if we are carried away by extremes of passion, if we are the victims of violent likes and dislikes, if we give in to every chatty gossip, our souls will never be in peace and never fit for the inspirations of the Holy Spirit. Maliciousness must be driven out of our hearts. Study well, then, your hearts, and bravely struggle against anything you may find disorderly therein.

Deal not gently with faults, lest, instead of "casting away all uncleanness and abundance of malice" you may make that malice more intense. If you would receive this best and precious gift, courageously throw yourself against every sinful inclination, strive that that "abundance of malice" may no longer be abundant. This malice may show itself in many ways.... In souls given to the service of God it may especially be seen in sins against charity and humility... If we were ever firm and honest with ourselves let us be so now. How unhappy will we be if the Father of lights does not lead us.... If we do not receive His inspirations then the father of darkness will have dominion over us and from him we will receive every worse and imperfect gift.

I would suggest that we be very prayerful during these coming days. Draw away as much as we can from noise and useless distractions. Take up a penance of some kind. Above all this, to exercise ourselves in... charity and humility will prove most helpful... so that we may "with meekness receive the ingrafted word."

Practice: The Habit Of Prayer
Tuesday
Last Week Ordinary Time

Retreat Conference to Pioneer Cenacle Members-July 9, 1916-MF 10695-96.

Prayer is the whole secret of perfection. Prayer is the whole secret of sanctity. We should strive and wish to attain to a prayerful spirit. "Always pray and not lose heart." (Lk. 18:1) Those are the words of our Lord. Remark that He says: "And not lose heart." Your prayer will be answered. He has made that promise and He will keep it. You have heard so many instructions on prayer. You know what prayer is. Prayer is the cry of dependence. It is a cry of helplessness, lifting our minds to God to adore, praise and thank Him-to let Him know that we are His and we cannot do without Him. In proportion as we... are convinced of our helplessness, we will be prayerful. That is the difficult thing to do. We are so consumed with our self-sufficiency, our selflove, our pride, our conceit and our vanity. God has given us so much that we seem to think we can afford to be independent of Him. We know we cannot. When we know that we are dependent upon Him more than the baby in his mother's arms, we are going to be prayerful.

To pray and to pray well, we must recognize some truths. First of all, to whom do we pray? We pray to a Being Who is greater than ourselves, One to Whom all things are possible. To us all things are impossible. To God all things are possible. That is the first thing. Secondly, we pray to One Who knows that we are praying to Him. Sometimes we speak to our friends and they won't listen. They are distracted. They are thinking of something else but God always knows. We must also recognize this-we simply cannot do without Him. He can do all things; He knows all things; He must help us or we perish.

Is there any hope of my prayer being heard? What is the basis of my hope? First of all, that I am praying to a Being who is infinitely good.... Goodness is not a passing notion. People who are good want to do good. That is God's nature because He is infinite goodness. Secondly, He is all powerful to do that good. It is His nature to do good... Will He do it? He tells us that He will. He invites us to provoke his goodness. He tells us to pray to Him and to keep it up and "Not lose heart."... He pledged Himself that He will hear our prayer provided we bring to prayer a certain disposition and prove to Him that we are in earnest...

"And not lose heart"... There is a memory of thousands of words... and they brought us no peace. All we can remember is that Heaven has been deaf and dumb and blind and our prayers have been thrown back at us. What is wrong?... A temptation stepped in. Here the clever demon steps in and says: "You are not pleasing to God. That is why He does not answer. Give it up." And you stopped... This is not the angel of light but the devil. You listened to his voice and you grew weak. The promise has been made to persevering prayer. We must not expect the whole Court of Heaven to stop because we say a few Hail Marys. We say our prayer with a feverish, petulant haste... and because Heaven doesn't bend down and touch us, we are discouraged. The answer is Perseverance, "always pray and not lose heart."(Lk. 18:1)

Saint Joseph
Wednesday
Last Week Ordinary Time

Letter Conference to Missionary Servants-March 19, 1918-MF2511.

(This final week of the Church year) should not pass without some word of Saint Joseph. We owe this amiable, devoted Saint so much. He surely has been our father and provider in the most needy and anxious days of our mission. "Go to Joseph"(Gen.41:55) How often have we gone to him and ever our needs have been satisfied. How many reasons we have to give ourselves completely to the service of God and the favor of this good Saint. He surely has proven himself the most devoted of friends, an unfailing patron of the Cenacle, and a most loving father.

We have many reasons to thank God for having given this blessed Saint so many graces, for having given him to the Holy Family, for having given him to the Church as her Universal Patron, and for having given him to us as our father and special protector. Praise be to God for this generosity!

What confidence we should have in him, in whom Jesus and Mary had such trust. He is one of the chief patrons of the Cenacle. We should esteem this as a very particular grace-that we have him for a friend who had care of the Holy Family, and in whom Jesus and Mary had such love and joy. We need Saint Joseph very much; we need his prayer, we need his sympathy, we need his protection, we need his influence and power with God. Having him with us, there is so much that we may hope and attempt for Religion.

Let us in turn have in mind to help the Holy Family. St. Joseph sought help for this little family the first Christmas eve. He knows how sad and bitter it is to be refused for God's sake. He knows the sacrifices that must be made in working for God. He knows the trials and humiliations that God's servants must experience. He knows the hardships and misunderstandings that they must suffer. He knows the unkind thoughts and words that will be charged against them.

He indeed will appreciate and be sympathetic, and knowing our desire to help and work for the interests of the Holy Family, he will quickly and generously lend us the influence of his powerful prayer and good will. We will ask him, in the Name of the Holy Child Jesus, to bless our work for the young. We will ask him, for the sake of Jesus and Mary to help us shield boys and girls from the dangers to their faith and morals.

We will ask him for the sake of Mary, our Blessed Mother, that we may have a power for good to influence fathers and mothers aright. We will ask him to protect us in holy purity and every virtue as he safeguarded Jesus and Mary from the unfriendly the wicked and the murderous.

The Spirit Of A Religious House
Thursday
Last Week Ordinary Time

Conference-Mt. Carmel Mission House-Jan. 26, 1918-MF 3731.

As an individual is noted for virtue, so is a house noted for virtue. The house takes its spiritual complexion from the virtue of the community in the house. If those in the house, for example, are much given to prayer, it will be known as a prayerful house; if given very much to works of zeal, it will be known as a house of zeal. If those in the house excel in obedience, it will be known as a house of obedience. If those in the house have a great charity, the house will be known as a house of charity.

That a house be known as a house of virtue and religion every activity and means should be invoked to produce this blessed result. The spiritual exercises... of a community are of the greatest necessity and a most valuable means to attain to this end. These should be held and maintained with the greatest exactness, perseverance and interest. The major spiritual exercises will be meditation, the Holy Sacrifice and Communion, spiritual reading, visits to the Blessed Sacrament and exercises of penance and humility.

The missionary work, whatever its nature may be, takes its perfection and grace from the spiritual exercises. That is, if these first are performed well, the missionary work will be performed well. If not, the missionary work will languish and disappear, the spirit will be lost and God will reject us and choose others to fill our apostolate.

The bell is the voice of God. If possible leave a task unfinished to answer it. On awakening in the morning, let your first thought be of God, to praise God, to adore Him. Let the call of the resurrecting angel be "Benedicamus Domino," and let the first thought of the new day be "Deo gratias." All in silence and prayer for meditation. This exercise, of all of the day, is the most important. This should be a time of strictest silence and closest recollection.

All upon awakening, should be placing themselves in the presence of God, humbling themselves before His Divine Majesty, imploring Him for the grace to make the meditation well, beseeching our Blessed Mother and the saints for help for this purpose.

Jesus Crucified
Friday
Last Week Ordinary Time

Retreat Conference to Missionary Servants-Aug. 28, 1930-MF 12498.

The naked, crucified Jesus on Calvary is your Christ. In pictures Jesus is beautiful, and many have been the portraits made of Him, but that is your Christ, the Christ of desolation; that is your spirit. O, may God give you the peace to be perfect in that spirit, may you realize that spirit so that the abandoned may be our aspiration, that the abandoned may be your searching, and that the abandoned Christ will find in you (Simon of Cyrene) and Veronica... to solace Him.

May He find you worthy to take the place at the foot of the Cross, the place of Mary Magdalene. This is my aspiration and spiritual ambition for you. Don't you see, my dear children, why I speak to you? It is because of my love for your soul. And why are you so tardy to take it? Why do you delight yourself with such trifles? Why don't you seize this chance for sanctification that passes you by?

Jesus is dying. That poor Sacred Head has no place to rest. It cannot lean back-the thorns have dug in so long. His head is so tender... and where will that poor Body rest? Each hand is raw with agony, each foot; but O, that poor Heart! O Lord and Saviour Jesus Christ, because of Thy suffering for us let us gather around, let us comfort and console You. O, my dear children, let us remember the Friday three o'clock practice....

That question is to be answered by us, "What profit is there in my blood... ?"(Ps. 29:10) Give your answer by your devotion to the Blessed Sacrament, show it by pushing every movement to spread devotion to the Blessed Sacrament; show it by your fidelity in the early morning. Let your answer be in being punctual at meditation, in giving whole-hearted service. Show it in your zeal to bring children to the altar railing. Show it in your zeal for the dying... Do this for the greater triumph of the Blood of our Divine Lord...

It is God's will that Blood flow and be reservoired in the hearts of the faithful and this is your work... to make much profit of the Precious Blood. Let that be the good that will push you or rouse you from your torpor. Let that be the thought that will give an inspiration to your charity, to make you zealous, that you will make much profit of the Blood of Jesus.

The Immaculate Conception
Saturday
Last Week Ordinary Time

Sermon-Undated-MF 8674.

(We fittingly close the year by turning our minds to our Immaculate Mother.) By the original fault, the history of the human race was the history of the implacable war, of a duel to death between heaven and hell... a war which God Himself had announced in the terrestrial paradise: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."(Gen. 3:15)

The point where the combat should be the most unmerciful, the defeat of Satan the most complete, was to be accomplished in the Immaculate Conception of Mary... God wished that, from the very first moment of her existence, her very innocence should call forth all the powers of Satan in order that the victory might be the greater.

God could not do this unless Mary was immaculate from her conception... At that moment, whenever it is that the human soul enters the body so that life begins to exist in the child... at that moment the hand of God was there to prevent the stain of original sin from sullyng her soul. If God's power had left her for one second when the created soul was entering the mortal frame, then Satan would have held sway, then the soul would have been defiled with original sin...

The graces of God might have been poured upon her with all the lavishness that the Creator could bestow, but if for one instant, she had stood as all other creatures... without the purifying and preventing action of God, her conception would have been like... that of St. John the Baptist, conceived in sin but purified before birth.

But near unto God as she was to approach, Mary could in no manner, not even for an instant, be the prey of sin, for God wished to use her in the strife against Satan. Satan might suffer to be humiliated by a God-man, but to be vanquished by a mere creature would indeed be a triumph great enough to destroy forever his pride, to weaken his power... gained in the garden of Eden.

This, Mary did, by reason of her Immaculate Conception. She conquered the moment God declared her immaculate... Satan when strongest was conquered by a creature with no other arms but her innocence and the grace of God. All beautiful by her Immaculate Conception she appeared as the light without blemish, and with her began the dawn of the era of grace and mercy...

Feast Of The Purification
Of Our Blessed Mother
February 2nd

Letter Conference to Pioneer Cenacle Members-Feb. 2, 1915-MF 372-373.

What a feast so filled with holy associations and mystery! First of all, our Divine Lord, then only six weeks old, inspires His Blessed Mother to do perfectly His adorable Will in this great mystery and He unites with her in the Presentation of Himself as a victim to the justice of His Eternal Father for the sins of the human family. This young Immaculate Mother so generous with God for our sakes presents her Divine Infant Son, only six weeks old, as a ransom for our sins. Our Lord even then at that early hour had the full use of reason. What must have been the thoughts and the heart beats of this Adorable Son and His Incomparable Mother! Our hearts at the approach of the feast should just well up with praise and thanksgiving, and in consequence, our Savior God should have from us more acts of thanksgiving and praise and service. Our thoughts should be in close union with those of Jesus and Mary.

We fasten our eyes upon that Divine Infant held up in the maiden arms of His Immaculate Mother. We can see her heavenly adoring gaze, her lips moving in prayer, the heave of her chaste bosom, her whole virginal body lifted in oblation, and the sword of sorrow plunged into her compassionate heart. We have much to learn today from her and her Divine Son and we ask the grace to learn well the lessons taught us in the mystery of the Presentation.

Both Son and Mother knew well the meaning of this ceremony. He teaches us in it, love and sacrifice. It meant to Him the sorrows of thirty-three years, the torment of His Passion and the shame and agony of the Cross. It meant, according to her finite capacity, the same. She will now become partner with Him in sorrow. He the Man and she the Woman of Sorrows. Later she will stand by His Cross and with Him say: "It is consummated." (Jn. 19:30) Then again will she renew the offering of that day of the Presentation for in that future day not she, but cruel men, will lift the Victim up to God and while His blessed arms will be outstretched to clasp not only her but the whole human race in redeeming love, she will unite her prayer with His to the Eternal Father; "Not my will, but thine be done." (Lk. 22:42)

The Epistle And Gospel For The Feast Of The Annunciation
March 17th
First Day Of The Novena

Novena Letter and Conference-March 14, 1912-MF 11460.

The great feast of the Annunciation is approaching: "And the Word was made flesh, and dwelt amongst us." (Jn. 1:14) This is one of our great days and in some fitting way we should show our joy and gratitude for what has been accomplished for us in the great mystery of the day, the Incarnation... A retreat of three days, at least, should mark its approach; this, of necessity, must be private and personal. The retreat should be anticipated by a novena beginning the evening of March 16th. The principal exercises of this Novena should be daily Mass and Holy Communion, the daily reading of the Epistle and Gospel of the Annunciation and devout recitation of the beads and the Angelus.

The Epistle is taken from Isaias, 7th chapter, from the 10th to the 15th verse:

In those days the Lord spoke to Achaz: Ask for a sign from the Lord, your God; let it be deep as the nether world, or high as the sky!

But Achaz answered, "I will not ask! I will not tempt the Lord!"

Then he said: Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Emmanuel. He shall be living on curds and honey by the time he learns to reject the bad and choose the good.

The Gospel according to St. Luke, the 1st chapter, from the 26th to the 38th verse:

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David, and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end." But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God." Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

Original Sin And The Promise Of A Redeemer
March 18th
Second Day Of The Novena

1. Novena Letter and Conference-March 14, 1912-MF 11460-61.
2. Letter Conference to Missionary Servants-Sept. 7, 1921-MF 4066.

The Fall of our First Parents. "Let us make man to our image and likeness."(Gen. 1: 26) God clothed him with strength according to himself... He created in them the science of the spirit, he filled their heart with wisdom."(Ecclus. 17:2,6) Man chose the natural and all his natural faculties were injured in the loss of his supernatural life.

The Promise of a Redeemer. Man merited God's malediction, and punishment, but Divine Mercy and Love promised a Redeemer who would satisfy for man's sin and restore to him the destiny that he had lost. "And the Lord God said to the serpent:... "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."(Gen. 3:14,15)

The Expectation of the Messiah. Man, under the sorrow and effects of the first misery and the accumulation of the personal sins of each succeeding generation looked and wept and prayed for the realization of the promise. All the Jewish history and ceremonials show the eagerness with which God's people were looking for deliverance.

Isaias says, "Drop down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened, and bud forth a saviour."(Is. 45:8) "O that thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence."(Is. 64:1)(1)

What a plight would have been ours if this Redeemer had not been promised! "For there is no other name under heaven given to man, whereby we must be saved."(Acts 4: 2) We would have lived, have played, have worked, have eaten and drunk and slept and lived our life with this curse of God upon us, and then been lost forever... Could anything more terrible be thought of?

Suppose, however, you did live before the Redeemer came and knew the misfortune that had come upon the race but you had heard of a promise that God had made. Your father and mother had received it from their father and mother; this promise of a Redeemer was the sacred comfort of the toils and wanderings of your fathers for generations. It was transmitted to you, for you in turn to speak of it, to transmit it to those who came after you. Would you not be agonizingly anxious for that day to come when the Redeemer would arrive? (2)

Saint Joseph
March 19th
Third Day Of The Novena

Letter Conference to Missionary Servants-March 19, 1920-MF 12120-22.

The feast of our Blessed Father is indeed a day of joy and blessedness. There is in the hearts of all a great happiness. The thought of him brings a delight that, saving our Blessed Mother, no other saint can give to us. It may be we experience this the more since we owe so much to his intercession.

What a blessing that necessity and poverty place us so much in his care! How privileged we are to have him whom Divine Providence appointed as the guardian of our infant Saviour and the companion of His Blessed Mother, interested in our welfare. This should be for us a never-ending cause of thanksgiving and happiness...

St. Joseph's mission was the care, the support, the maintenance of the Holy Family. He it was who must provide food and clothing and shelter for Jesus and Mary.... Amidst the sorrows and anxieties of those days of the infancy and boyhood of Him, one of whose glorious titles is Father of the Poor, looms the personality of St. Joseph. The care, the support, the maintenance of the Holy Family was his mission. He it was who must provide food and clothing and shelter for Jesus and Mary. To accomplish this, he had in his favor brawn and an industrious disposition. He was highly skilled in his craft and he had a zealous interest in his charge. He had trade difficulties to meet and overcome... the sorrows and trials, the disappointments and weariness of the working man, the provider and head of a family, were all his.

What a privilege was his when he reached out bread to Him Whose harvests would feed the world for untold generations. But his joy of joys was this: to know that those divine arms clasped around his neck in childish love and affection, those arms that one day would be stretched out upon a Cross, that they, when the Precious Blood had flowed, would finally clasp the whole human race in redeeming love; and moreover, those blessed arms would be about St. Joseph in his dying moments.

St. Joseph's joys and sorrows-they were many, but oh, grace of graces, my dear children of the Cenacle, think of it-you are his joy today; for he knows that in you he has children who are whole-souledly sacrificing themselves for the love and cause of his Jesus and Mary. You are to him all that the good and generous and kind were to him when, for the sake of Jesus and Mary on earth, he sought help or service or kindness.

Glory in your vocation; be comforted in the joy of the particular meaning there is for you in the feast of the Annunciation. Who upon earth would understand better the joys and sorrows of St. Joseph than you? How grateful you should be for the many graces that come to you through the Cenacle and in a special way for this devotion to St. Joseph and to all that was dear and sacred to him.

The Blessed Virgin
March 20th
Fourth Day Of The Novena

1. Novena Letter and Conference-March 14, 1912-MF 11461.
2. Letter Conference to Missionary Servants-March 25, 1924-MF 5500.

After the Divine Child Jesus, none is so great nor holy, none so efficiently predestined as Mary. We owe her our homage and love because of her singular and august position. Those who have a special function in the service of God are ordained to it and prepared for it. Our Lord is the first, and He was "predestinated the Son of God in power." (Rom. 1:4)

Next, standing out beyond all the rest of humanity in order of God's predestination, is the Blessed Virgin. She is predestined in the predestination of her Divine Jesus. She was saved by the Redemption as we are, but in a better way, by prevention and not by cure. She came into life without sin, adorned with sanctifying grace, living with the supernatural life, possessing God with her. This is her Immaculate Conception.(1)

What I have said of the Missionary Servants being in the esteem and favor of St. Joseph I can surely say, for the same reasons, that they are also in the esteem and favor of our Blessed Mother. Both know the terror and sorrow of escaping from those who would destroy their Jesus. She knows what you are trying to do for the little ones for his name's sake. She knows more, that many of these, unless they had been Catholicized, would have become... destroyers of her Divine Child. I place all before her, the Priests, Brothers and Sisters, and in all respect and humility I will bear witness to the good heart you have for her Divine Son and herself.

I will call her to witness the volume of praise given in the Cenacle today, because of the Word Made Flesh, to God the Father, God the Son and God the Holy Spirit through good purposes, consecration, and holy vows; I will ask her that she will flood the Cenacles... with blessing and grace; I will ask her that more and more we may grow in the love of God, that more and more we may be enlightened, that our service may become the more and more generous, even... to an exalted degree of sacrifice and reparation, particularly for neglect or indifference or other sins against the Word Made Flesh.

Because of the Word Made flesh, because of her, because of St. Joseph, may you all be found breathing with holy purpose and desire, united more and more in holy charity, with an invincible purpose of conquering self, that God's Name be hallowed, that His Kingdom come, that His Holy Will be done. (2)

The Holy Spirit
March 21st
Fifth Day Of The Novena

1. Novena Letter and Conference-March 14, 1912-MF 11462.
2. Conference to Cenacle Family-Pentecost Meeting, May 27, 1928-MF 8507-08.
3. Letter to Vincentian Superior General-Nov. 7, 1922-MF 692.

The Holy Spirit shows His love and power in the Incarnation. It was He that inspired the prayers that hastened it. "The spirit himself asketh for us with unspeakable groanings." (Rom. 8:26) (We must) desire to consecrate our energies to the honor of this Mystery. The Holy Spirit prepared the Blessed Virgin and filled her with grace that she might be a fit mother for the all-holy Son of God. (The Holy Spirit) was poured forth in our Lord and adorned his humanity with every grace. He guided Him: "Then Jesus was led by the spirit" (Mt. 4:l) and worked in Him miracles, and appeared visibly to declare our Lord's divinity; "The heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him." (Mt. 3:16)(1)

Ask the Holy Spirit for His grace. You should be anxious about the graces of the Holy Spirit. What did that angel mean when he said to the Mother of the Lord, "Hail, full of grace?" (Lk. 1:28) He meant she never lost an inspiration, she never lost a divine impulse, that she was possessed entirely, absolutely, by the Holy Spirit; and we should ambition that same thing. This is what makes a person to be saintly... (2)

Now, how are we to be true to the graces of the Holy Spirit; what are we to do to conserve those graces of the Holy Spirit?... You know that wax, warm wax, heated wax, easily receives an impression. It is important for us that we do not harden ourselves against His holy impulses. You will do that if you are proud-minded... God says, "My conversation is with the simple." (cf. Prov. 3:32)

He loves the lowly minded, the humble of heart. Mary said that her greatness was because He beheld the humility of His handmaid. If you are humble of heart, lowly minded, your soul will receive the inspirations of the Holy Spirit just as that warm wax receives its impressions, and you will be under the influence of the Holy Spirit.

The beginning, the continuation and all activity of the... Cenacle is grounded on a practical devotion to the Holy Spirit, and if any explanation is asked of any good that may have been done, we know of no other reason than the devotion practiced in the Cenacle to the Holy Spirit. To accomplish this purpose of the Cenacle, this thought is very much with all of us that for a general spread of the faith and the triumph of Christian principles, there is need of universal prayer. Therefore, we are actively engaged in a crusade of prayer to the Holy Spirit.(3)

Our Relationship To The Mystery Of The Incarnation
March 22nd
Sixth Day Of The Novena

1. Novena Letter and Conference-March 14, 1912-MF 11460-62.
2. Letter Conference to Missionary Servants-March 19, 1920-MF 12123.
3. Letter Conference to Missionary Servants-March 25, 1924-5500.

The day of the Annunciation is one of our greatest feasts. Its mystery and those connected with it are the subjects of our meditations and constant prayers. We labor in all for the greater honor and glory of God. We make known in love and reverence the meaning of the Incarnation and the wonderful grace it brings to poor fallen humanity. We cherish the Angel Gabriel in love, and honor him and strive that he may be honored the more for his splendid success...

Frequently God sends His angels to men: they have been messengers revealing to us God's Providence in dealing with His people. Gabriel is conspicuous amongst these holy Spirits. There are four known occasions when he appeared, and he is thought to be the angel who appeared to St. Joseph, and who consoled Our Lord in the Garden. "And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." (Lk. 1:26-27)

The great grace that God is giving us leads us... into the very family of the Incarnation. We should be very grateful for that grace that God gives us by drawing and inspiring us with a special love. He demands our service and influence in the battle between good and evil.(1) May our Blessed Mother look with favor on her children in the Cenacle. May she obtain for us all a renewal of the spirit of our state.

May it please the Word made Flesh to receive our poor offerings of service and may our God still enrich His Church with many good deeds this coming year. May we all receive a great increase of the help of God and the love of souls. May we all feel a new impulse to do the greater good. May we strive valiantly to increase in perfection, to make ourselves more pleasing to God. May St. Joseph and all the saints of the Cenacle help us that we may do much that His Kingdom may come, that God's Holy Name will be hallowed and that His will be done.(2)

As for myself, among your prayers for me, ask of the Word Made Flesh, His Immaculate Mother and St. Joseph that I may have those virtues I should possess; that I may be given the knowledge and wisdom to be useful to you; that in all things to each and all I may have a heart and ever be a Father.(3)

Devotions And Spirit Of The Missionary Cenacle
March 23rd
Seventh Day Of The Novena

1. Novena Letter and Conference-March 14, 1912-MF 9435.
2. Original S.T. Constitution (1928)-Art. 370-MF 14329.

First of all (we are pledged to) a profound devotion to the Holy Trinity and an ardent zeal that the Holy Spirit may become more known and loved. (Then,) devotion to all the mysteries of our Lord, especially the Incarnation, for from out of this flow all the other mysteries, the privileges and beatitudes of the Blessed Virgin and man's salvation; devotion to the Blessed Mother, St. Joseph, the Angel Gabriel, the friends of the Holy Family and all the holy souls associated with our Blessed Lord, the Angels, St. John the Baptist and the Apostles in an especial manner. The virtues of the Missionary Cenacle should be: simplicity, prudence, sacrifice, humility, amiability or charity, patience and self-denial.

Our work is, before all, the spiritual works of mercy, and then the corporal. Our work and prayer is offered for the greater glory of the Third Person of the Blessed Trinity; for the reunion of Christianity.... We pray for the Holy Father, for the triumph of the Church, and for sinners-particularly the impenitent dying, and our success and strength is found in Holy Communion and prayer to the Holy Spirit, realizing that, as St. John records, "Without me you can do nothing." (Jn. 15:5)(1)

Missionary Servants shall... realize that they are missionaries, that their Jesus is the naked Christ on the Cross and their portion is any abandoned part of His vineyard. To adore Him, therefore, in His desolation and sorrows, they shall gladly give themselves to those conditions where human comfort is lacking and where there is a great spiritual poverty. They shall be taught to realize what is their privilege and grace in being called to do that which was the commission of the Apostles, to teach and baptize all nations in the name of the Father and of the Son and of the Holy Spirit... By the grace of their vocation they have been introduced into the Holy Family of Nazareth, for it is their grace to have a special knowledge and love and devotion to the Mystery of the Incarnation and to make known and loved always and everywhere, the Word Made Flesh. It shall, then, be the ever constant joy of their religious life, with the Archangel Gabriel, to adore the Word Made Flesh and to felicitate His Immaculate Mother.(2)

Gratitude For The Mystery Of The Incarnation
March 24th
Eighth Day Of The Novena

1. Letter Conference to Missionary Servants-March 24, 1925-MF 5499.
2. Novena Letter and Conference-March 14, 1912-MF 11463.

Our day of days, the feast of the Annunciation, is (almost) here. You have prepared for this in holy novena. Thousands of acts of praise and prayers of thanksgiving, of consecration and immolation will ascend to the throne of the Triune God from the Missionary Servants on this day.

Be sure that one of the loudest notes of your worship be thanksgiving to God the Father, God the Son and God the Holy Spirit for Immaculate Mary, for the great things done to her, for what has happened in the Church through her, and what has been done in the Cenacle because of her, and above all because of the Word made Flesh.

The union of the divine and human is called by St. Paul "The mystery which hath been hidden from ages and generations, but now is manifested to his saints." (Col. 1: 26) "This is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." (Jn. 17:3) Our Lord merited for us all that we possess of supernatural good: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ." (Eph. 1:3)...

Let us pledge this day a renewed and more intense devotion to the Mystery of the Incarnation. It is one of our devotions; let us then have a greater love and adoration for Jesus; let us go to Him more frequently, more fervently, in His divine and human natures. Pentecost is the Cenacle's New Year; the 25th of March is its Christmas, for on this day began all that found external expression in the birth of Christ, the December Christmas.

The grace is given to us to anticipate the homage that later will be given by many, to gather around the Word made Flesh with His adoring Virgin Mother, with the Archangel Gabriel, and the on-looking, enlightened celestial spirits, to praise and thank and adore God the Father, God the Son and God the Holy Spirit in that great moment of the overshadowing of the Holy Spirit, in which the Word was made Flesh.

It is given to us to adore and thank the Triune God for what was done for humanity through the Immaculate Virgin Mary... to praise and felicitate her... the Virgin who conceived, to join our prayer, our praise, our thanksgiving, our adoration with hers to the Word made Flesh.

Mystery Of The Incarnation
March 25th
Last Day Of The Novena

Letter to "Dear Child", March 27, 1918-MF 4063-65.

This year the Feast of the Annunciation will mean so much more to us (if we realize) what a grace is ours that we are called by our vocation to honor it in a special way.... Let us be more prayerful and keep ourselves in a more meditative spirit. The great Christian mystery began today-all that has come to us through our Lord's life. We should ask our dear Lord to give us the grace to appreciate this wonderful Mystery; we should throw our whole heart in this prayer that He will teach us to love and appreciate all the love and power and goodness of his in the Incarnation. God will be pleased with this. We may take it as a mark of his favor that he gives us a knowledge of it and the greatest pleasure that we can get out of life is to meditate on the wonders of the Mystery of the Incarnation.

Let us think deeply and frequently on the co-operation of the Holy Spirit in it. Our life work, our vocation is to do this, and what a wonderful vocation this is! May God be ever praised and blessed for having given it to us! We can never be sufficiently thankful; we should have a continual dread of losing this holy vocation. What an eternity will be ours if we are only faithful to it.

Let us then dispose ourselves to receive more and more graces from it; let us fit ourselves by God's help to become more useful to the Holy Spirit. We may be comforted in this knowledge that our dear Lord and his Blessed Mother will take a special delight in those who give themselves up generously to be the evangelists of this great Christian truth.

We speak of living in certain atmospheres, or in a certain climate. What a blessing if we could live continually in the atmosphere surrounding this fundamental Christian doctrine decreed from all eternity by the Three Persons of the Blessed Trinity, thought and willed in the Council of the Most Holy Trinity; the means determined by which sinful, lost humanity was to be restored to its maker's favor and brought back to grace and to the obtaining of eternal salvation; revealed to our guilty first parents to console them in their desolation.

The great and holy Archangel Gabriel brings the news of it to earth and pleads with the Virgin of Virgins, the Lily of Israel, to cooperate with the designs of God expressed in it. Her assent, her generous, "Be it done to me according to thy words," (Lk. 1:38) gave the world its Redeemer: "And the Word was made flesh, and dwelt among us." (Jn. 1:14) All the Christ-mysteries have come out of it: Christmas, our Lord's active and hidden life, the Holy Eucharist, the Crucifixion, His glorious resurrection, His Messiahship-all are but further expressions of it.

Because of it the human family owes a debt of gratitude to the love of God that for all eternity will remain unpaid. Surely we should try and make up for the lack of gratitude of others. Again, let us thank God for the grace of vocation that gives to the Cenacle the knowledge and grace of this Mystery. May this be for us a year rich in work for it. May the Holy Trinity bless much in this their Missionary Servants.

Feast Of The Assumption Of Our Blessed Mother
August 15th

Conference to Missionary Servants-Undated-MF 8587-89.

Of the many feasts which Holy Mother Church celebrates in honor of the Mother of God, there is none perhaps that brings more joy to the Christian soul than the Feast of the Assumption of her blessed and virginal body into Heaven. For although she was immaculately conceived, living from the very beginning of her existence in the grace of God, yet all this sanctification, great as it was, was but the beginning, the onward progressive step of a supernatural life which was crowned by the great miracle of the Assumption. This feast observed throughout the entire Christian world on August 15th commemorates the elevation of Mary's glorified body and soul after death into Heaven.

Original sin it was that brought corruption to the body in the aftermath of death. But Mary was free from even this hereditary sin-the one and only exception thereunto. Therefore, she could not corrode; that body, that blood that nourished a very God could never come to such a dismal, sordid end of decay. Mary was beyond all flesh in life and so would and must she be in death. Hence the Son of God bestowed this supreme and crowning reward upon His loving and Blessed Mother.

And was it not properly, justly befitting that their union on earth should continue in Heaven? Hers the arms that gently carried Him at Bethlehem, at Nazareth; hers the body that bore and nourished His infant life; hers the being so agonized at His every sorrow, pain; hers the blood that flowed through her Son on Calvary's darksome cross! How, then, could this beloved body be dissolved, discarded in the dust the same as that of Judas who betrayed Him? How could this great Tower of David mould and crumble away? How could this House of Gold be tainted? How could corruption consume her who was all fair and beautiful, in whom no spot or stain was to be found?

But what do we mean exactly by the Assumption of our Blessed Lady? We mean that after her death she was taken by the power of God, her body as well as her soul, into heavenly bliss, there to continue the union of heart and souls which had existed on earth between herself and her Divine Offspring.

Feast Of The Nativity Of The blessed Virgin
September 8th

Article-HOLY GHOST Magazine-Sept. 1923-MF 819, 822-23.

We all have birthdays and everyone of us loves to have a birthday remembrance. Our Blessed Mother has a birthday and she loves a birthday remembrance as much as we. We wish our day to be noticed, at least, with a good wish, in fact, we might even grieve if it were not. Would not Our Blessed Mother have reason to grieve; would not the angels and Saints have cause to be astonished if we were to let this great day go by without a grateful and heartfelt notice? Her birthday! Oh! what a day it is! Apart from the birthday of her Blessed Son there never was such a day for the world. What kind of beings would we be if we did not think of it; if we did not rejoice! That day has meant more to the race than the birthdays of all the kings and queens and everybody else that ever lived. The day that she was born the race, practically, began to be saved.

Our first parents did a wrong thing. This brought countless evils upon them and upon us; the greatest of all was that we were lost, shut out of Heaven. God took pity upon the poor human family and promised to send the Redeemer, that is, One Who by His sacrifices, His sufferings, would purchase salvation for us, appease the anger of His Father in heaven, and open for us the gates of Paradise that had been closed to poor sinful man. He promised that this Redeemer's Mother would crush the head of the tempting serpent beneath her feet and help to regenerate a guilty race.

Much was known of this Redeemer; one most remarkable prodigy was that His birth would be different from that of other children, "that a Virgin would conceive." This God had said. He had communicated this to a good and wise man, His servant, the Prophet Isaias, who said it because the Holy Spirit showed him and told him to say it. "Behold a Virgin shall conceive, and bear a Son, and his name shall be called Emmanuel." (Is. 7:14)

We have found her whom our heart loves. What joy and exultation should be ours. On September 8th the nations of the earth should thrill with gladness. Every race and tribe and people should move the heavens with their cry of thanksgiving. Not the voice of one human being should be lost to this cry of praise.

Feast Of Saint Vincent de Paul
September 27th

Letter Conference to Missionary Servants-July 19, 1921-MF 652-653.

Surely no subject could be of more spiritual profit than a consideration of this amiable saint's virtues. Studying these and honoring him we marvel that any man could become so good, could be so humble, so charitable, so prayerful, so Christlike. We marvel more when we realize that he too was an heir to all the ills which we experience, that he had our temptations.

What is the secret of his sanctity? We must seek it in its fountains, that is, in the heart, in the mind, in the will of the saint. First of all in his mind: All goodness or evil is suggested in the mind. St. Vincent trained his mind to a love of truth and holiness; his life is an evidence that he must have passed a rigorous judgment and censorship on his thoughts. Those same thoughts that come to us, no doubt tried to filter through his mind-uncharitable thoughts, vain thoughts, thoughts of self-complacency, lying thoughts, even impure thoughts, all kind of evil thoughts, but a saint was on guard and vigorously and prayerfully watchful he repelled all sinful and contaminating trespass.

The heart is the center of the affections; it is the reservoir of love. St. Vincent's heart was a human heart and his whole life showed it was big with love. No man ever loves as much as a saint loves and few saints have ever loved as St. Vincent loved. Because of the great love in his heart he found it was urgently necessary to watch its impulses. The affections must be safeguarded otherwise they degenerate. A vine must be trained to reach above. If it is permitted waywardly to find its own reaching it will stretch downwards; it will creep into the briar or into the miry pool -in one case to be smothered by the tangle of grass, in the other to be trodden on and crushed into the mirky earth. It is so with our hearts affections. There is nothing about us that must be watched so carefully as these impulses towards creatures. Nothing will degenerate us so quickly; nothing will bring such complete and rapid ruin.

St. Vincent's life has a special meaning to the children of the Cenacle. He is one of our very particular patrons. We look upon him as our Father; our hope and confidence in his prayerful intercession has thus increased the more. Plead with him that in our hearts and the heart of the Cenacle may be that great love of God that distinguished him; that we may hold our virtue in humility, that zeal may inflame our hearts, and that our discouragements and the strife with nature may be repelled by an ardent zeal for the poor and those desolate in all things spiritual. What more blessed grace, my dear children, can I prayerfully wish than that the spirit of St. Vincent de Paul may be yours.

Feast Of Our Guardian Angels
October 2nd

1. Essay written in the Seminary-Undated-MF 9052-55.
2. Meditation Notes-ca. 1900-MF 9100.

God has created all things in this world for the manifestation of His infinite perfection and angels are by nature most beautiful mirrors, reflecting the spirituality of the Godhead. An angel is, however, but a created being and therefore finite, wherein lies the distinction between him and God, who is a pure spirit but of infinite greatness and Whose essence contains all imaginable perfection,

The lightning that flashes the sky gives no idea of His vigour and energy. The irresistible force of the most subtle fire can't compare with the might of His infinite perfections and angels are most beautiful mirrors reflecting the spirituality of the Godhead.

We must be prepared to accept the explanation which Catholic Theology supplies, however subtle it may seem, or else give up all hope of arriving at the right understanding of the nature of angelic knowledge.

The difference between the power of comprehension and the angelic mind and that of the human mind is an immense one... by a single glance he is able to take in the whole field of science by opening it to his perception just as we take in the whole field of vision, exposed to our view.

The knowledge of angels is the knowledge of natural truths which the angels possess however different their individual degree of apprehension. But there are also truths of the supernatural order such as the mysteries of Faith and the multiform workings of grace in the souls of men. Now these truths depend upon God's Essence and the manifestation of the same is subject to the determination of His free will, so that they can't be reached by the natural power of an angel. For the disclosure of these truths to an angel a special revelation from God is needed.

Although an angel can illuminate our mind he can't act upon our will in such a way as to infallibly induce it to obey his bidding. This is a power which belongs to God alone Who is the Authority of our rational nature and Who is therefore the primary cause of the inclination which flows from our rational nature and which is nothing else but our will. God, then, being the Authority of this inclination can certainly move it effectually and He can do so in the most gentle and quiet manner imaginable. (1)

My Guardian Angel is my true friend. He is influenced by no motive but my good. He has protected me and shielded me from danger, temptation and sin. I am bound to him by gratitude and love. Say the customary prayer morning and evening to him with devotion. Also, say a prayer to him on leaving any place. Talk to him frequently. In his honor, preserve the greatest respect in private.(2)

Feast Of The Most Holy Rosary
October 7th

Article-HOLY GHOST Magazine-MF 11600·-602.

The Church has designated the month of October as the Month of the Rosary and the feast day is the seventh of this month. This feast of the Most Holy Rosary commemorates the great victory of the Christians over the Mohammedans at the battle of Lepanto on the seventh of October, 1571. The salvation and peace of Europe were in jeopardy because of these infidels. The Rosary was being recited throughout the countries of Europe for its salvation against hordes of Mohammedans. They were repulsed and this defeat of the enemies of the Church and of salvation was due in a special way to the assistance of the very Blessed Mother of God, and the victory of the Christian forces was attributed to Our Lady called the "Help of Christians."

No article, that man uses or that has become endeared to him from any standard of value, can take the place of the Rosary. Its place in the affection of the Christian world is set and from all other inanimate things that God has created nothing can displace it. Intrinsically the beads are of but small value, just of whatever appraising that goes with a piece of wood or metal, but extrinsically they carry with them that which is most precious, the blessing of the Church and their association with Divine mystery. A string of prayer beads blessed and set aside as an article of devotion becomes a sacramental. Such prayer beads or the Rosary Beads, as they are called, are held in high esteem by the Church and they are very dear to the Catholic heart.

The title "Mystical Rose" by which the Church joyfully honors Immaculate Mary, the Mother of Our Lord, gives to the Rosary its name. Some, however, maintain that: "The devotion takes its name from the Latin 'rosarium,' a garden of roses, or a wreath of the same beautiful flowers," Saint Dominic had labored and preached in vain to hold in check the tide of evil set in motion by the Albigensian heretics. Tired and dispirited because he could not so much as convert one of these misguided souls, he brought his troubles to the Blessed Virgin for whom he cherished a most tender and childlike devotion. He asked Her to help him and to instruct him how to aid these poor souls. She told him to lay aside his arguments and reasoning and to preach simple Christian Doctrine.

He obeyed and at once began to teach the people the Angelical Salutation which brought to mind the great mystery of the Incarnation. He taught them the Hail Mary, at the same time he taught them the simple Catholic truths, and that they might learn it the better he had them repeat it and repeat it with the Our Father. The words of the Blessed Mother of God to Saint Dominic were: "Preach the Rosary, which is a shield against the shafts of the enemy, the rampart of the Church of God and the book of life. Exhort everyone to be devout to the Rosary, and thou shalt produce wonderful fruit in souls."

Feast Of Blessed John Gabriel Perboyre
November 7th

1. Letter from Seminary-Germantown , PA. Oct. 15, 1890- -MF 3213-18.
2. Last Letter to the Cenacle, Nov. 7, 1933-MF 2369.

(In one of his first letters to his family Father wrote on October 15, 1890): I write to you... concerning Blessed John Gabriel Perboyre, a martyr... and a fervent son of St. Vincent de Paul. He was martyred in China in 1840 and beatified by Pope Leo XIII November 11, 1889.

Blessed John Gabriel was born in France 1802, and becoming a Vincentian, was sent on the China mission. A short time after his arrival there a persecution broke out against the Christians. The mandarins hearing that a priest was in their vicinity invaded the house that he was in, but John Gabriel, being informed of their intent, had time to gather up the sacred articles and fled to a neighboring woods. He was apprehended there, however, through the treachery of one of his converts and after having been dragged from tribunal to tribunal he was put to death.

He underwent all the tortures barbarity could invent. But the most remarkable part of our martyr's suffering and death was the resemblance to that of our Lord's. He was first betrayed for thirty pieces of silver, then brought from court to court. He was cast for eight months into a filthy dungeon in the midst of the vilest outcasts, whose jibes were always in his ears. He was suspended by the thumbs and hair; beaten and bruised; manacled with heavy irons, that formed running sores; compelled to kneel on chains and broken iron and branded as a Christian. He refused, however, to deny our Lord and his patience defeating their barbarity they condemned him to death.

He was suspended on a cross on a Friday, in the midst of malefactors and slowly strangled to death. Thus died one of the greatest martyrs in the Church and his body not having a sound spot in it before his death, after it became beautified and entire. (1)

(In his last letter to the Cenacle Family, Father Judge wrote on November 7, 1933): I take this opportunity, on the feast of Blessed John Gabriel Perboyre, Vincentian, Martyr to China, to send my blessing and most affectionate greetings to my beloved children, recommending the zeal and great charity of this missionary who so illuminated the Church in China. Remember, you are missionaries related to Blessed John spiritually.(2)

Mother Boniface Anniversary
November 22nd

Conference to Missionary Servants-Jan. 10, 1932-MF 12254-58.

What is it that made Mother Boniface so attractive?... To meet Mother Boniface meant that you came away under the sway of a most extraordinary personality. I think when I say this I speak with caution... You would say that Mother Boniface was one of the most extraordinary individuals you ever met... In what was she extraordinary?

Mother Boniface never acted a part... there was nothing of affectation in her. Mother Boniface was extraordinarily simple. She was extraordinarily humble. She was extraordinarily self-effacing.... Mother Boniface never... tried to bring anyone under her sway.... Mother Boniface's reactions were to the last place-to be hidden. Often when you saw her in action, she was forced into action. She was in action through obedience.

I want you to think of Mother Boniface today... There are not many generations that produce such women as Mother Boniface. You never met many women like her in that extraordinary simplicity of hers; that extraordinary prudence, that extraordinary charity, that extraordinary self-sacrifice... She was a forceful woman and yet, it was all hidden. I never met anyone who was afraid of Mother Boniface but where do we find a woman of such strength of character, such a dominant personality as Mother Boniface?... The highest evidence of majesty is the suppression of power... It is not often that we find power so charitably disguised as in Mother Boniface. She was a strong woman. In a word, Mother Boniface was this: she was that good, strong, wise woman of the Holy Spirit. That synthesizes Mother Boniface's life.

She was extraordinarily endowed-physically, mentally and spiritually. Well might any woman envy Mother Boniface her physical charm and grace... In all her community life we did not know her to be sick or confined to her bed more than a day. The end came so suddenly. There was an attack of fever and Mother Boniface was a martyr to that sickness. A mysterious sickness broke out at Holy Name of Jesus Hospital. That sickness only sought the Catholic victim... Mother Boniface contracted that sickness caring for her children.

Mentally Mother Boniface was extraordinary. Mother Boniface had what we call an intuitive mind... Mother's judgments were always charitable. She had a most extraordinary fund of charity. She could always see the remedy. She could always see the reason. She seemed to be everybody's advocate... She was a just woman and her ways were straight ways. Oh, Mother detested anything that was not straight; anything that was of duplicity was horrid to her...

She was a woman of faith, otherwise she would not have begun or carried on the ventures in which she engaged herself.... Mother had a great faith because she was simple with God; she was direct with God. She had a great trust in Him because she had a great distrust of herself.... We know Mother's hope. It was abounding; it was courageous, that is, a hope... in those moments of anxiety when we are in a Gethsemani of some kind, when the heavens seem deaf to our prayers. That is the kind of hope that does violence to the Kingdom of Heaven-that takes the gates off their hinges.

Father Judge Anniversary
November 23rd

Talk at first General Cenacle (M.S.B.T.)-Dec. 26, 1931-MF 11467-84.

I was ordained priest in 1899 by God's grace, and it was not long before I was in hard rural missionary work in Emmitsburg. My own inclination was to study. I liked books and always wanted to study. It would have been a great joy to me if I had been called to the Professor's chair, but I did like missionary work which simply took a hold on me...

There was a peculiar condition at this time.... family life was beginning to break up... There was a big leakage in the Church and pastors were not facing it. It was too shameful a thing to acknowledge... My mind was very much on this leakage all the time. Going among priests it was my whole talk.... It was no vision, no prophecy. I just saw things tracing from effect to cause and from cause to effect. The situation was reduced to this. If there was to be an increment to the Church in the U.S., it was to come first from birth, natural increase. At that time it was quite evident the Catholic family was being cut... If there was to be an increment, it must come from immigration... That all is cut off for some years.... The third source of increment is conversion....

Look back and see those poor simple people who kept little groups together waiting for the priests to come and give the Sacraments. Anybody can teach a child about God, teach a child to bless itself.... Here and there, a young man or young woman would be encouraged to be an influence for good. We have social service now and catechetical work but this is all recent...

Parish priests said you could not get men to go to Holy Communion-not to dare speak of it: "high folly," "almost a heresy." Dr. Mullaney of Syracuse was a fine priest, one of the first men I got a response from. His men worked in car barns and he was worried about them.... He had all kinds of communities give missions trying to get the men to go to Holy Communion every three months. I asked him: "Why every three months; why not every month?" He had never heard anything like that. Why not try it?... The men so rallied to Holy Communion that there were more men going than women.

When I went to Brooklyn I was given charge of an orphan asylum. The children received Communion now and then. I started in by giving them frequent Communion.... I tried to bring my sick people Communion every morning.... Father McHale was hearing things about me but he was with me. He was hearing that I was a kind of a free lance, a dangerous man... getting priests worried and generally that I was some kind of a nut. But I always studied the Church on these things... If the Bishop ever asked me to help him out in planning a report from the parishes, there were two things I would add to the book: "How many sick are in the parish" and "How many poor are in the parish."

In going around the parish, I saw the power of the working girl, the power of a zealous laity. I was asked once to attend a banquet given to the Church Debt Society.

(continued on next page)

Father Judge Anniversary (continued)
November 23rd

...There were a number of girls from 15 to 21 belonging to the Society.... I told them... that they were capable of doing great things... They thought I was going to ask for more money. I told them.... "You can be a help to me in going around; at least you can make a mental memorandum of the people you see that need spiritual help. You can reach people that we priests cannot get to." They took this all in and I thought to myself: "This is what these girls want to do. The Holy Spirit is working in them." I touched the right chord in their hearts... I never thought of a Cenacle in those days. In fact I was bemoaning the lack of some community to do this kind of work. In simplicity I said to one of the priests; "It is a pity that there is not some kind of a community to go around and do this missionary work." He said: "I am going to report you to Rome... for making an attack on our parochial school system."...

In the meantime I went to another community. They have Sisters. They are one of the most numerous in the U.S... I would put it before Reverend Mother... I think she looked upon me as some kind of a fanatic and it was up to her to protect herself and her Sisters from me. Rigidly and sternly she listened to what I said.... She said, "Father Judge, do you wish to make Salvation Army women out of my Sisters?"... Look at what they would have had if they had taken the idea. It was the idea for which they were instituted. They got away from this idea. You, too, can become that way and get away from our ideals. These sisters... received their chance. That was from God and it was taken from them. You can do the same thing. You have it now because it was an abandoned idea and that is why abandonment means so much to the Cenacle. Nobody wanted that idea. Now, they all want it. All are copying it. Professors are teaching it... You don't have to worry about this idea if it is from God. If not, it will fail.

Feast Of Christ The King
Last Sunday
Ordinary Time

Article-HOLY GHOST Magazine-Oct. 1928-pp. 5-6, MF 14066-67.

"Blessed Be Jesus Christ, King of the World And Center of All Hearts"

Christ, the King, will hold court throughout the world the last Sunday of the Church Year. He is King by nature and by Divine right and has over us the right of dominion and of tribute. Do not be unmindful of His majesty. Be wise, for a faithful follower of this King becomes a world conqueror. You want peace, but there is no peace apart from Him. You want success, but he who is not with Christ writes his name on the shifting sands of an ocean-washed shore. He is the cornerstone upon which men either build or are dashed to pieces. Be not of those who neither are with Him nor gathereth with Him.

Again, what is your tribute? "My son, give me thy heart." (Prov. 23:26) On Christ the King's Day profess your faith in Him and your love for Him. He Himself gives you a suggestion. "You are my friends, if you do the things that I command you." (Jn. 15:11) Keep His commandments, and seek favor and familiarity with Him in the breaking of the Bread, that is, by receiving His Body and Blood in Holy Communion.

The most extraordinary doctrine of modern times is the Encyclical of the Holy Father, Pope Pius XI, on this feast. Lovers of mankind deplore the world-wide upset. Analysts, the most resourceful statesmen of the two hemispheres, the long series of international court gatherings have been trying to discover a cause, and to apply a remedy that will bring peace and prosperity to the heartsick world.

Only the Holy Father discovered the root of the cancerous growth which is imperiling society. He alone produces the only efficacious remedy for its cure. Listen to the world-wide flung cry of warning: "We said plainly not only that this deluge of evils had invaded the world because so many mortals had put Jesus Christ and His most holy law out of their ordinary lives, their domestic relations, and public affairs, but also that the hope of a lasting peace among nations and states would never dawn so long as individual men and states denied and excluded the empire of Our Saviour. Accordingly as We gave warning that the peace of Christ must be sought in the Kingdom of Christ, so We would do all in our power for this. In the Kingdom of Christ, We say, since for reestablishing and confirming peace nothing seemed to us more efficacious than to work for the restoration of the Empire of Our Lord." (Encyclical)

The Pope continues: "It is a shameful error to deny to Christ as man empire over any civil thing whatsoever, since He has from His Father the most absolute right over all created things, as all things have been placed in His power. Whenever men shall in public and private acknowledge the royal power of Christ, incredible benefits will necessarily come to the entire civil community, as for justice and liberty, order and tranquillity, concord and peace."

Live, Christ the King!

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