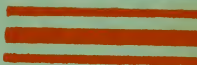


*What
is*

Hart, Grace
~~What is God?~~
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God?





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I need not shout my faith.
Thrice eloquent
Are quiet trees and the green
listening sod;
Hushed are the stars, whose
power is never spent,
The hills are mute, yet how
they speak of GOD!

What is God?

By

Grace Hart

NIHIL OBSTAT:

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*Benedictine Convent of Perpetual Adoration
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Deacidified

To
This Country,
Founded under God

to

“The Glory of His Holy Name”

“In God We Trust!”



Preface

It is the aim of this booklet to touch on the existence of God in a simple way in the hope that some who think there is no God may become aware of His Presence and thus desire to know Him and to serve Him.

No attempt has been made to prove the existence of God. For those who desire the proofs, the SUMMA (Parts One and Two) by St. Thomas, and GOD, HIS EXISTENCE AND HIS NATURE, by Garrigou-Lagrange, are suggested.

If the contents of this little book seem unreasonable, it is because the subject is above reason. It is FAITH; "the substance of things hoped for; the evidence of things not seen." But even an unbounded faith cannot absorb the full meaning of "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" St. Augustine reminds us of the fact that understanding is the reward of faith. "Therefore, seek not to understand that thou mayest believe, but believe that thou mayest understand."

GRACE HART.

*Tucson, Arizona
April 11, 1950*

The Holy Name

DURING the course of man's development he progressed from the sign language to the language of words. No longer is it necessary to make signs or to draw a sketch of the desired object or idea. A simple word or name conveys the idea in one's mind.

A name is a *symbol* — it identifies. It is given to signify knowledge of the existence, nature, and character of that which is named.

His existence is everywhere, His nature is love and His character is goodness. Therefore it quite naturally follows that the name given to represent the Supreme Being, the perfect existence, should be **GOD** — Good.

As the name *flower* contains the idea of beauty and joy, with the attributes of form, color and fragrance, so the name *God* contains within itself the idea of Creator and Sanctuary, with the attributes of

Life, Truth, Wisdom, Justice, Law, Love, Spirit.

First cause or *first principle* is the name given by men of science to signify His existence, His infinite life, His mystery. A name cannot be of no one or no thing.

There is prophetic, awesome wisdom contained within a name. For example:

Sin, derived from *sous, soutis* — ‘guilty of’ — that is, guilty of missing the intent and purpose of living.

Conscience, derived from *conscientia* — ‘joint knowledge’ — that is, the knowledge between God and the inner man.

Religion, derived from *religare* — ‘to bind fast’ — that is, man is bound by his nature to God. From God man comes and to God he returns.

Creature, derived from *creatura* — anything created — that is, brought into being. Light is God’s first creature.

Holy, derived from *hal* — ‘whole’ — that is, integrated; mind, heart and spirit in union with God.

Spirit, derived from *spirare*—‘to breathe’—that is, the intangible life of a human being.

Goodbye is a contraction of the Old English, ‘God be wi ye!’

Incidentally, the word *Christian* is, nowadays, greatly in misuse. For many it simply means “not a Hebrew.” Some people who call themselves Christians are in truth gentiles, agnostics, or atheists, while many Hebrews are in fact Christians.

In the Bible ‘The Name’ or ‘Thy Name’ is mentioned innumerable times. For example, “Our help is *in the name* of the Lord.” “Help us, O God, our Savior, and for the honor of Thy Name.” “We beseech Thee, hearken to the prayers of Thy people, that we may be mercifully delivered for the glory of Thy Name.” The holy sacrifice of the Mass is offered “to the praise and glory of His Name.” Man makes the Sign of the Cross to invoke a blessing. “In the name of the Father and in the name of the Son, and in the name of the Holy Ghost.”

Throughout the centuries, ‘the Name’ or ‘Thy Name’ has been freely and exten-

sively used because many people believe that God is above being named, and that the name is too sacred for utterance. They believe that 'The Name' is most expressive of God's perfect simplicity.

'The Name' defies definition, principally because to define is to limit, and God is infinite. It cannot be adequately expressed by words. Nevertheless, because it is a law of human nature that the inner idea be externally expressed, man continually makes the effort to find the perfect name to express the idea that fills his consciousness. Hence the synonyms – *Creator, Supreme Being, Almighty, Absolute, Eternal Light, Infinite, and Nameless One.*

It is written that when Moses asked, "If they should say to me, 'What is His Name?' What shall I say to them?" The Lord answered him, "Thus shalt thou say (to them), 'He *who is*, hath sent me to you'" (Exod. 3:13,14).

The name "He who is" signifies God's eternity, which transcends past and future. *It was the theologians who first conceived the idea that some things are not in time.*

Saint Thomas Aquinas wrote: "The name 'He Who Is' belongs most properly to God, because it does not signify form, but simply *existence* itself. God's existence is His essence. We cannot know the essence of God in this life, as He really is in Himself, but we know Him as He is represented in the perfections of creatures; and so the names we give Him signify Him in that manner only."

Man has a life.

God is **Life** Itself.

Man has a mind.

God is **Intelligence** Itself.

Man sees effect.

God is **Cause** Itself.

Man has a will.

God is **Will** Itself.

Man sees beauty.

God is **Beauty** Itself.

Man can love.

God is **Love** Itself.

Man has a spirit.

God is **Spirit** Itself.

Man can be enlightened.
God is **Light** Itself.

Man can know truths.
God is **Truth** Itself.

Man can be good.
God is **Goodness** Itself.

Man's wisdom is caused **by** things.
God's Wisdom is **the cause** of things.

On the one hand are the human powers, on the other, the boundless powers of God, in which, and by which, man lives, moves, and has his existence. Intelligence, Will, Truth, Wisdom, Justice, Law, Light — all elements of spirit — pre-exist in God, who is the essence of all goodness, the source of all creation, the beginning of all things. Our forefathers realized that democracy, to be successful, must be founded on God's Justice, Law, and Truth. They knew that there is no strength so strong as dependence on God.

Prayerfully they dedicated this country to God and had placed on the coins "In God we trust," in order that future generations would have a daily reminder of their dependence on God.

God Is the Creator

GOD — the Creator, the one *necessary* being, exists in His Kingdom — not mineral, nor vegetable, nor animal, nor human, but the Kingdom of Spirit; and He manifests Himself through His creatures.

God creates the mineral, vegetable, animal, and human kingdoms. To the mineral He gives existence; to the vegetable, existence, growth, and limited movement; to the animal, existence, growth and movement.

To man He gives existence, growth, movement, *plus* intellect and will, thus making man “like unto God.”

Minerals, vegetables, animals, man, the planets, the universe, all are creatures of God. Light is God’s first creature. The action of God, God’s design, God’s Providence, God’s order of creatures, each to its fulfillment, all this man has named *Nature*. “Man plants, and man waters, but it is God who gives the mysterious growth.”

A sunrise, a sunset, is much more beautiful when seen not only as a facet of na-

ture, but also as the visible glory of God. How could one explain the glory and light of the sun to a person who had never seen it? Is it a coincidence that the material source of life, light, and warmth was named the *sun*? Or did someone in those far-off days *know* that not only the earth-life, but man's *super-natural* life would be given life, light, and love by another *Son* of the Creator?

In this age of radio, television and belief in atomic energy, the expectation of any seemingly unknown quantity should be easy for man to accept. It should take less faith than was needed centuries ago to believe that man can "tune-in" to God — the most distant and at the same time the nearest transmitting station.

Science is not an enemy of religion, but its most able ally; both are striving for the betterment of humanity. There is no basic conflict, since science as well as religion is based on *faith*.

It is in science that men work hopefully, diligently and untiringly because they believe that the impossible may turn out to be truth and the incredible, fact.

For years scientists worked on their *belief* in the existence of the atom and their conception of the power within the atom. The scientist is a searcher for truth. Christian belief is not the full possession of God. It, too, is a searching.

The scientists made electricity, relativity and atomic energy common knowledge. Also they have revealed that nothing on earth is quite what it appears to be to the senses. For example, water is also a gas; that is, hydrogen and oxygen. Matter is not static, but filled with energy—electrons, protons, and neutrons.

Man, too, is much more than has been generally recognized. Like the atom, man has a hidden power that is tremendous—it is the light of the Holy Spirit, a spark of the Divine. Needless to say, it is a power so great that if it were released by numerous men it would produce the stability and peace for which man is blindly groping. “Dust thou art and to dust thou shalt return” was not spoken of the soul. “Dust, remember, thou art also splendor.”

So a new light on another phase of God’s creation may lead those scientists

who are still doubters, to the Creator. Science is making great strides toward theological knowledge. Slowly but surely the scientific mind is coming to the truth that God transcends the universe.

Several years ago, in an address, Dr. Robert A. Millikan, the noted American scientist, said: "Twentieth-century science is more humble, more reverent, more aware of the mystery of existence. Modern science of the real sort is slowly learning to walk humbly with its God, and in learning that lesson, is contributing something to religion."

In this age in which man is so impressed by scientific observation and discovery, it is well for man to remember that factual knowledge is not sufficient. John Ruskin declared: "Education does not mean teaching people to know what they do not know; *it means teaching them to behave as they do not behave.*"

Man's greatest need for these troublesome times is enlightenment — a searchlight of truth so constant, penetrating and clear that it will reveal to man his *inner resources*, his inherent dignity and reason for being.

God Is Divine Providence

GOD – Divine Providence – has endowed each of His creatures with an individual, original, unique existence. Throughout the ages there has never been a duplication. Marvelously, wonderfully, mystifyingly, each creation bears its own stamp of identity. And God in His infinite resourcefulness has provided every essential detail for the *fulfilment* of the individual nature.

It is the nature of the spider to weave a web. It is the nature of the acorn to grow into an oak tree. It is the nature of a human being to grow into a man and into the knowledge of God; not only God without, but God within him.

For to man, God's chief creature, is given a human nature and a participation in the Divine nature; a body, with the nature of man — a soul sharing in the nature of God; a natural and a supernatural order of being.

When man fails to develop his *whole* nature, he misses his reason for being. He is like a spider that does not weave a web or an acorn that does not grow into an oak tree; he has existence but not completion. He is a man, but his existence is not a life of common interest with God. He is not a son of God with the pursuit of Goodness influencing his life.

As there is *within* the spider the substance to weave a web, and *within* the acorn every quality for its completed growth, so there is *within* man every requisite (brain, lungs, heart, and all the physical functions) for the life of his body. There also are *within* man, potentially, the necessary faculties (intellect, will, memory, intuition, imagination, wonder, the senses, especially the sense of conscience and the sense of the holy) for the life of his soul.

Man must strive, not only to develop the powers of his physical, emotional, mental, and spiritual nature, but he must work to bring about and keep in harmony, his natural and supernatural order of being, thus rendering his human nature capable of participating in the Divine nature.

It has been said, "You cannot *change* human nature." There is no need. A being with his happily well-ordered life of business, pleasure, and worthy purpose, is a joy to behold. What is deplored is the *degradation*, the *perversion* of human nature. It is man's *inhuman conduct toward man* that "makes countless thousands mourn."* It is a most unusual person who knows his own inhuman traits, insincerity, and self-deceit. Of first importance is it *to be* that truly human person—honorable, truthful, courageous, dependable, kind; gentle, faithful, hopeful, charitable, humble, cooperative; especially cooperative with the laws and will of God.

As throughout the ages no two persons have been identical in appearance, temperament, personality, talents, or weaknesses, so the pattern of no two lives is identical. Each life has its unique pattern of experiences, trials, joys.

Often there seems to be an indifference on the part of Divine Providence, or some caprice in nature. Is this Life's secret, or perhaps God's challenge? Is it that man

*Robert Burns.

must be tested as steel and other commodities are tested to prove their value? Does man's life, like a painting, need light and shadow? Must there be dark places in man's life in order that he will seek the Light?

“Shall we know in the hereafter
All the reasons that are hid?
Does the butterfly remember
What the caterpillar did?
How he waited, toiled and suffered
To become a chrysalid?

When we creep so slowly upward,
When each day new burdens brings,
When we strive so hard to conquer
Vexing sublunary things,
When we wait and toil and suffer,
We are working for our wings.

Author unknown.

At the time man was thrown off his right course (thrown *out of order*) complete happiness was destroyed; then, as now, by egotism, pride and disobedience to God's commandments; then, as now,

by rebellion against discipline. But God in His infinite love and mercy provided a remedy for man — He sent a Redeemer to show the way back to the Divine order and harmony.

As the acorn will never become an oak tree until it is placed in the earth, so, too, man cannot know his true destiny until he puts his intellect and will into the deeper, nobler issues of life, and *through God's grace*, receives the illumination of His spirit.

The greatest secret in nature is not the knowledge of the power contained within the atom; but the knowledge of the *power* contained in the *Divine Seed* which God provided for the life of man's soul.

This Divine Seed is *well named* the gift of sanctifying grace. It is a gift because it is something man cannot acquire in his own right, and can only possess in fulness as the result of his acceptance of the source from whence it comes; it sanctifies the soul by elevating it to the Divine nature and is grace (*gratis*) because it is freely given.

But man has the right, through his gift of free will, to choose to cooperate with or to reject the grace of God. This privilege of free will carries with it the grave responsibility to choose aright. Man loves to choose grace when she delights him, but not when she disciplines.



God's Grace

GOD'S grace, the hidden principle intrinsic in the life of man's soul, begins at baptism, when the child receives the birth of the spirit—the first sign of its tender friendship with God. Throughout his life, man receives the impetus of grace through the sacraments, prayer, and his eager willingness to know and accomplish God's will.

Whenever grace, the Divine Seed, enters the soul of man, a great change occurs. "As the earth is *powerless* to rise till the seed, bringing a new and mysterious force into it, seizes upon *those elements in it*

*which yield themselves to its influence and transforms and raises them, so it is with this Divine seed cast into the soil of human nature. As the earth becomes transformed under the moulding force of the life that is in the seed, so does man's nature under the forming and quickening power of grace. It is the seed that reveals to the earth its latent powers, wakens them and uses them. So does grace reveal man to himself — coming into his nature; it shows him what he can be, new uses to which his powers can be put, new combinations, new developments.”**

The element that man must yield to the influence of the Divine seed that will transform him is *himself*; the whole man, his weakness, his pride, his selfishness, his desires.

Man must give back the free-will he possesses, that through sanctifying grace his life may be made richer, fuller; inspiration changed to revelation — revelation stimulating questioning — questioning

*“Self-knowledge and Self-discipline,” by Rev. B. W. Maturin

raised to reason — reason elevated to faith — faith becoming a knowledge of God, the knowledge that quickens an awareness of Spirit — Spirit producing peace, until from the kingdom of nature man is raised to the Kingdom of God.

It is difficult for the seed to take root in closed minds and hardened hearts, but God does, indeed, “work in mysterious ways His wonders to perform.” This is the *secret* of grace whereby it *does* take hold of stony and broken hearts, changing men’s lives so completely that they are willing and eager to accomplish God’s purpose.

It is fascinating and awesome to observe the operation of God’s grace; it is a continual source of surprise, wonder, and often amusement. What once looked like a haphazard venture, an aimless journey, a fortuitous happening, a chance acquaintance, a casual conversation, a tragic misunderstanding, a fleeting romance, a transitory pleasure, a death, an evanescent moment of beauty — all of these and many other apparently purposeless, ephemeral, happy or unhappy occurrences become, as

seen by the light of grace, perfect little colored threads and patches in God's design. It all had to happen as it did, since man is so reluctant to choose God's way. Yet, just one response to God's grace (which comes to man hundreds of times a day) may open an avenue to purposeful, happy living.

Perhaps man hesitates to co-operate with, or seek, God's grace because, like Francis Thompson, he fears "lest having Him, I must have naught beside."* Or perhaps it is that the Divine Guest of the soul knocks much too quietly for modern man, who is so intently seeking pleasure. Thomas Merton writes: "Do not look for rest in any pleasure because you are not created for pleasure; you were created for spiritual joy. And if you do not know the difference between pleasure and spiritual joy, you have not yet begun to live."†

*"The Hound of Heaven."

†"Seeds of Contemplation."

God Is Spirit

GOD acts in and through the mental faculties and by His Spirit enlightens the intellect of man, and directs man's will.

As there are different layers of ether in the atmosphere, and the higher one ascends, the more rarefied one finds the air, so, too, there are planes of thought, to the higher powers of the mind; and the highest plane is where the illuminated intellect recognizes the power of spirit.

As man cannot reach or sustain himself in the rarefied atmosphere without the assistance of mechanical devices, so man cannot reach or sustain himself in the rarefied atmosphere of spirit without the assistance of God's grace.

The liturgy tells us that God in creating man "didst exalt his nature very wonderfully and yet *more wonderfully* didst establish it anew." (The Roman Missal.)

Man is not only wonderfully made but he is filled with wondering. He wonders

why he was made until he learns that he was born to know, love and serve God — Goodness. He wonders about the mysterious voice of conscience that says, “Do this, it is right,” or “Avoid that, it is wrong.” And he wonders why man is restless until he obeys “the voice” of conscience.

Man wonders still more about the mysterious gentle urging at the innermost center of his being — a voice akin to conscience saying: “Come on to me, I am the deep desire of your heart, I will enlighten you and give you the spirit of wisdom.” “I will pour upon you clear water and you shall be cleansed. I will give you a new heart and put a new spirit within you. I will put *My Spirit* in the midst of you and I will cause you to walk in My commandments, and to keep My judgments” (Ezech. 36:23-28).

We are told that the mysterious, fascinating urging within the soul of man, is the grace of God. And again man wonders why he was created free to choose or to reject the wonderful grace of God. The still voice answers: Grace is a treasure — a gift that will not be appreciated unless

it is presented in a special manner and at just the right moment. Even in the material world gifts usually are merited, and often, as at Easter time, they are hidden. And wondering how the tiny acorn can contain the majestic oak tree, man comes to the realization that by an ineffable mystery man's littleness can contain God's fullness. But his greatest wondering comes, after recognizing and accepting God's grace, in witnessing the mysterious power intensifying the personality and raising the individuality until the whole man is focused on God and His Will. Man is no longer self-centered but God-centered.

It is in this experience that man 'finds himself' and in finding his real, true and ever-abiding self, he finds God within the temple of himself. Then there is no longer any need of words to prove to him the existence of God-Spirit. Wonder and beauty of wonderment that in wonderment man finds reverence for God!

The world is full of spiritual symbols; the invisible radio beam guiding an airplane pilot through stormy weather to a safe landing, suggests the invisible spirit

of God guiding man through anxieties and doubts to his true destination. The spider weaving his web from the *substance of his own body* conveys the truth that man can weave an amazing life through the power of God's Spirit within him. The caterpillar, through the mystery of God's gift to him, casts off the old form and emerges into a completely new life. No longer is he a crawling thing upon the earth, but through his effort to fulfil his destiny, soars through the gardens, a winged wonder of beauty, admired and loved by all. Thus the caterpillar symbolizes man's capacity for a higher, freer life and the presence of God's grace to attain it.

And there is the sword. "I have come to bring a sword, not peace" (Matt. 10:34). Jesus was speaking of the sword of the spirit; the illumined mind that was to cleave through the curtain of ignorance, bigotry, false belief, and unrighteous living. His peace "is not of this world" but of the spirit. Twenty centuries ago man was asked: "Though you have eyes, do you not see, and though you have ears do you not hear?" (Mark 8:18.)

The words ring alarmingly true today when 'things' — worldly success, and false ideologies — are in the saddle, riding mankind. For many individuals, spirit is not their master; right ideas do not rule them, and spiritual knowledge they deny or ignore.

Years ago, when Charles P. Steinmetz, the distinguished scientist, was asked what line of new research he thought would see the greatest development during the next fifty years, he answered: "I think the greatest discovery will be along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women *creative* and *powerful*. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the *spiritual forces which as yet have hardly been guessed at.*"

No doubt primitive man with his feeble power of thought would never even have guessed that man's mind would perceive reason, logic, wisdom and intuitive perception. Nor is it likely that the man of the Stone Age foresaw the Atomic Age. But

today man's mind is reaching out into the yet unknown, and some there are who see in these distressing times the birth-pains of the new humanity for the *Spiritual Age*.

On September 2, 1945, aboard the U.S.S. Missouri, in Tokyo Bay, Gen. MacArthur, in his address to the American people on the occasion of the official Japanese surrender, said:

“... A new era is upon us. Even the lesson of victory itself brings with it profound concern, both for our future security and the survival of civilization. The destructiveness of the war potential, through progressive advances in scientific discovery, has in fact now reached a point which revised the traditional concept of war. Man since the beginning of time has sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations... Military alliances, balance of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. **We have had our last chance.** If we do not now devise some greater and more equitable system, Armageddon will be at our door.

“The problem basically is **theological** and involves a **spiritual recrudescence** and **improvement of human character** that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. **It must be of the spirit if we are to save the flesh.**”

Men with the foresight, courage, integrity, common sense and faith of our forefathers are needed to synchronize with our matchless scientific knowledge. Ignorance of God and His laws is the stumbling block to peace.

God's Laws

GOD'S law is at the root of being and operates throughout nature and in every phase of life with unvarying consistency. God's law is the most perfect pattern of order. His infinite perfection and wisdom can perhaps be best discerned in His transcending laws. One law may be subservient to another higher law, but God's order of law is never broken. *God directs and governs through His laws.*

Like all of God's creation, law was specifically created to *benefit* mankind, both individually and collectively. Everyone admits that there is a right way to do everything, but many do not seem to realize that 'the right way' is according to *law*, that is, according to the intent and purpose of God — Divine Principle.

A great principle of law is that *everything* was created for *something greater than itself* and is subordinate to that end for which it was created.

The mineral kingdom is made to serve the vegetable creation, the vegetable creation to serve the animal creation, the animal creation to serve the human creation. *The human creation is made to serve God.*

God gave not only a definite nature to each of His creatures, but a definite *rule of action as well*. Not only men, but vegetables, animals, the universe, must obey the law of their nature.

Plants must grow, animals must obey their instincts, the sun must rise and set, the tide must ebb and flow, man must learn to know and serve God, and through God, his neighbor. Man manifests his knowledge of this law when he uses his gift of free will to choose according to God's intent and purpose.

It is startling to consider the vast multitude of laws and how inevitable they are in man's hourly living: the law of nutrition, the law of weight and measure, the laws of chemistry, of mathematics, of music, the law of the universe, mechanical laws, laws of electricity, civil laws, international laws, commercial laws, laws of society, natural

laws, moral laws, the higher laws of the mind, and the supernatural law, which is as infallible in its results as the laws of mathematics and the law of gravity.

The Natural law — briefly, “Do good and avoid evil” — demands observance according *to the spirit*. The function of this law is to bind man in conscience as a link between himself and his Creator. Man perceives God best in and through conscience. He acknowledges this fact when he refers to “the voice” of conscience and states that his “conscience speaks.” If man does not hear the voice of conscience within himself it has been deadened, through doubts, resentment of discipline, or rebellion against authority. Of the laws of the mind — that is, of reason, logic, comprehension — conscience is the highest. It is the law of the spirit.

And old Chinese proverb states, “He who sacrifices his conscience to ambition burns a picture to obtain the ashes.”

The natural law is also *universal* — the same in all men. It is *unchanging*, since human nature in its essentials suffers no change. It can be known by the power of

reason. An understanding of the natural law is of paramount importance because all other laws are based upon it. The natural law binds all creatures everywhere and includes all the fundamental rules for human action.

The ten commandments, excepting the third, are not laws that are peculiarly religious, but rather they are laws of man's own nature:

- I. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind. Thou shalt not have strange gods before Me.
- II. Thou shalt not take the Name of the Lord thy God in vain.
- III. Remember thou keep holy the Sabbath Day.
- IV. Honor thy father and thy mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit adultery.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness against thy neighbor.
- IX. Thou shalt not covet thy neighbor's wife.
- X. Thou shalt not covet thy neighbor's goods.

All these are only simple deductions from the original principles of the natural law.

Man's educational life will not be difficult if he knows and obeys the laws of mathematics, speech and science. His social life will be happy and secure if he knows and obeys the civic laws and the laws of society. His supernatural life will be rich and fruitful if he knows and obeys the laws of the spirit.

Scientists do not complain or argue about the laws of mathematics. They would not attempt to change them, and only through error do they break them. But man violently attempts to change the moral laws, he constantly and deliberately breaks them, and then he complains or is astonished at the tragic result.

God's laws are not confining. They are the opposite. Every time a new law is revealed to man, he gains in knowledge, and humanity progresses. The red traffic light is warning that danger lies ahead. Red symbolizes *love* as well as danger. So God's laws say, "Stop, look and listen, otherwise disaster may overtake you."

Man's basic need is devotion to God. Without a flame of inner devotion, there can be no meritorious service. From man's social nature it follows that man should render public worship to God.

Indifference to religion is theoretically unsound and practically pernicious. It is unsound in theory because of the human intrinsic need for union with God. Practically it is pernicious because it can only result in ignorance of God's laws and hence *warped codes of morals*.

Since the days of Adam it has been the fashion to blame anyone or anything rather than oneself. The ego objects to attention being called to its pride, greed or injustice. It fights hard to appear blameless: capitalism, communism, politics, banks, labor, economy, is to blame; not capitalists, communists, politicians, bankers, labor leaders, or economists. It would seem the time has come for man to utilize the Greek maxim "Know thyself."

The principal thing wrong with the world today is that there are not enough good people in it. Good parents and good teachers would make good children; good

children would make good citizens and in turn good parents; good politicians would make politics a source of good government; good labor leaders, bankers, and business men would create a good economy; good preachers would *teach* true Christianity, making people respectable, moral, charitable, with a sense of holiness and a responsibility to mankind. His Holiness, Pope Pius XI, expressed this very concisely when he said, "No leader in public life, *no power of organization* will ever be able to bring social conditions to a peaceful solution until *first* there is made to reign the moral law based on God and conscience." After that achievement, good people will supplement each other.

Lecomte de Nouy, in his book, "*Human Destiny*," writes, "Can we not find leaders of sufficient vision to conceive an international plan of *moral development* spreading over several generations instead of economic plans of five years? — It would be a magnificent task." Magnificent, indeed, but the leaders must come from every walk of life, and in great numbers, each realizing that *he personally* must strive to

raise the moral tone not only in public life but in his private life. It is the moral life of the individual that determines the moral life of the community.

George Washington admonished us, "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, *reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.*"

And Carlyle tells us, "Without a spiritual belief in a Divine Being, in the knowledge of whom, and obedience to whom, mortal welfare alone consists, the human race must degenerate." A return to religion is the remedy for man's ills.

All men desire peace, but few desire the unworldly virtues of humility, patience and self-discipline, which produce peace. Peace is not static. It cannot be held by a Union of Nations or diplomacy alone. Peace is the tranquillity of order, the *outcome* of the fulfilment of God's law. Peace within good men will produce peace in the world.

God Is Light

GOD is the Eternal Light, the immortal *informing* light in which there is no darkness. All forms of spiritual light are a reflection of God. Man can glory in the 'light of reason' and in 'the light of faith.'

Man now knows that energy is embodied in the atom; this fact is widely discussed. Light is embodied in man; this fact is not so widely discussed. It was a main topic in Jesus' teaching. He said, "*Let your light shine,*" and He discussed at length the way man hides and darkens his light. He said, "Believe in the Light, that you may become sons of light" (John 12:36). Believe, because without faith the Light cannot be comprehended. To His disciples He said: "You are the light of the world" (Matt. 5:14).

It requires precise knowledge and skill to release the power within the atom. Jesus gave the knowledge and skill and grace whereby man can release the power which is within himself. Jesus said, "Look inward — make clean the inside of the cup."

Man is to descend into himself, and by the marvelous, mysterious attribute of *insight*, search the self to discern not only what he already is, but what he may become.

Looking in and around me I ever renew,
With that stoop of the soul, which,
in bending, upraises it too.
The submission of man's "nothing-per-
fect" to God's "all-complete."
And by each new obeisance,
in spirit
I climb to His feet.

— Robert Browning.

This inner kingdom of immortal light is the kingdom which Jesus admonished man to seek. "Be not solicitous, therefore, saying what shall we eat or what shall we drink or wherewith shall we be clothed? 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." And He continued, "For it has pleased your Father to give you the kingdom" (Luke 12:32), — the realm of spirit — which is faith, truth, enlightenment,

wisdom, understanding, counsel and holy fear — that is, reverence for God, which, as has been said, is the beginning of wisdom.

As in the time of St. Paul, “our wrestling is against the spiritual forces of wickedness on high” (Eph. 6:12). Today, as never before, the future destiny of the world and of those who people it is dependent on man’s recognition of the truth and wisdom of Jesus’ teaching.

“Walk — that is, go forward in faith — while you have the light, for he that walks in darkness knows not where he is going” (John 12:35). And “now this is the judgment: the light has come into the world, yet men have loved the darkness rather than the light, for their works were evil” (John 3:19).

At this tragic hour His words should ring in man’s ear like bells of alarm and should be followed as beacons of light, which they are.

But history repeats itself; now, as then, “men love the praise of men more than the praise of God.” So humanity will remain in darkness until man heeds God’s words.

Crisis is the Greek word for judgment. Is the 'present crisis' a judgment of man's actions and heedlessness?



God Is the Divine Person

GOD – the Divine Person – is all spirit, entirely real; that is, eternally true and ever-abiding. The Being who is eternally true and ever-abiding is the one who is named Divine.

The word 'person' is used in strange ways. *Person* to the average human being means just man or woman. "He is a noble person." "She is a charming person." But nobleness and charm are only *effects* of person. *Person cannot be seen.*

Person is the highest human experience. To have intelligence and will power, the faculty to think and to act, is to be a person. All persons are related because they have in common these two supreme powers, intelligence and will. This relationship is

the basis for man's intercommunication. Because intellect and will are the principal faculties of the soul, a person is sometimes referred to as a 'soul': a 'good soul', a 'poor soul,' etc.

Jesus said: "You therefore are to be perfect, even as your Heavenly Father is perfect" (Matt. 5:48). Most of the time man is but a faint shadow of his true self. Personal perfection is powerful because intellectually, emotionally and purposively man is functioning through his highest self.

Man can attain perfection only insofar as the life of the spirit reigns over that of the senses and passions. But when the personality raises the individuality by directing it to God, there is the hope of man becoming the person that he was created to be; that is, a God-bearer, a Christ-bearer, a spiritual being.

To act *eternally* perfect is *to be* Supreme Person. To be Infinite Intelligence and Infinite Will-Power Itself is *to be* Divine Person. Many who agree upon observation and reflection that there must have been a Creator will reject the truth that God is also a Person; yet it seems logical

and obvious that the Creator would possess at least the powers of His creature.

One attains a glimpse of the Divine Person by strengthening the will and by stretching the mind, using wonder, imagination, and the speculative intellect. But man attains a full realization of God's Person within him only when Divine Wisdom gives to man His Light of glory; that is, His truth to man's mind, His love to man's heart or will.

There are three Divine Persons: The Father — *Life*, the Son — *Truth*, and the Holy Spirit — *Love*. The three Divine Persons have been named "The Blessed Trinity" because They possess one substance — Spirit, with distinct trinity of Persons. God, the Creator, God, the Redeemer, and God, the Holy Spirit, are of one Mind, one Will, and one Spirit.

As the Creator sent the Redeemer, so the Son sends the Sanctifier, the Holy Spirit, who is the Spirit of Love between the Father and the Son. "As often as eyes open to the light of faith, or a heart turns away from sin, as often as a soul is given

sanctifying grace, or a sacrament is administered, so often does the Holy Spirit give Himself." (*Holy Ghost Novena* — Rev. L. M. Dooley, S.V.D.)

The whole Trinity, the one Divine Spirit, is within man in three ways: By His Presence — *Life*; by His Power — *Truth*; and by His Essence — *Love*. "Closer is He than breathing, nearer than hands and feet." It is the Divine Person within man that renews and vitalizes the body, enlightens the intellect and urges man on to a participation in the Divine nature.

Father Raoul Plus, S.J., encourages man to seek the Divine Presence within by telling him that "for many of us, it is practically the same as if He were not there at all. Realizing consists in seeing that what we possess is in very deed and truth *actually* there. We are not called upon to *put it there*. All we have to do is to discover it to make it our own." (*God within Us.*)

There is an innermost center in us all

Where truth abides in fulness,
But round about, the gross flesh hems it in,
This perfect clear perception which is truth.

— Robert Browning.

Life, Light, Love, and Truth, as a rule, are not considered as gifts, they are just taken as a matter of course; consequently, they are not treasured and admired until every facet of these gifts is known and utilized to its highest powers.

There has always been the 'first man'; the first to believe in the existence of a Western Hemisphere; the first to believe in the power of steam; the first to believe in the power within the atom; and mankind usually scoffs at that 'first man.'

So, too, there was the 'first man' to believe in the existence of a Supreme Person with an assurance of an attunement between him and his Creator. He realized that within him was a spark of the Divine. He knew that the idea which filled his consciousness was true, real, and good. *This consciousness of Divine Goodness he named God.*

The basic facts of matter, nature, life, birth and death are as mysterious as the facts of God. Gradually their mystery is being revealed to man. All so-called progress is but a dis-cover-ing of God's mystery.

The Indwelling Christ

PERHAPS the doctrine of the Indwelling Christ has been neglected or has not aroused more interest because of the disciplinary steps that must be taken for the life of union with Christ. Perhaps it has not been widely accepted because it all sounds too good to be true; or perhaps it has not been adequately appreciated because of the symbolism in which it has been presented. *Yet to know Christ interiorly is the foundation for spiritual growth.*

The Indwelling is described by Saint Thomas Aquinas as the one known in the knower, and the one loved in the lover.

St. Bernard explained the doctrine of the Indwelling Christ very beautifully when he wrote: "Many seek God where He is not — or rather, where He is not in a special manner. *This is the explanation of all the confusion, all the lost time and so much stamping of feet.* Remember Mary Magdalen at the Tomb. 'Woman, thou weepest? He whom thou seekest, *thou dost possess.* Dost thou not know? Thou

hast Him and thou weepst: Thou dost seek Him, but thou hast Him within thee. Where am I? I am within thee. There do I take My rest, not indeed dead, but living and immortal. Thyself art My garden. Thou hast said well, in calling Me the Gardener. My task is to labor that there may spring up in this garden, which is thy soul, a harvest of desires. How? Thou hast Me. Thou dost possess Me within thee, and thou dost not know it. For this dost thou seek Me outside. And behold, I am here — I did but appear to thee without, that I might lead thee within. It is there, *within*, that thou wilt find Me. Ah, I am not absent afar off, as thou dost think. I am very near. Tell Me, what has anyone closer than his own heart? Those who find Me will find Me there, in their own heart, for there is My dwelling.’”

To put it even more simply, as the brain is the instrument of the intellect, so the heart may be considered the instrument of the will. As the intellect gives man the power to think, so the will gives man the power to act, to discriminate, to control, to choose, and to love. Therefore it natur-

ally follows that it is the heart which is most often spoken of as God's dwelling or God's abode.

It is of His Spirit of truth, light and grace, that Jesus spoke when He said, "I am in you, and you are in Me" (John 18:21); and of His teaching, His word, when He said, "You shall know the truth and the truth shall make you free" (John 8:32).

It was on Christmas Day that He appeared visibly. "And the Child grew and waxed in spirit, filled with wisdom and the grace of God was upon Him." Unto every man the Truth was born — to be received, to be nourished by loving devotion and wisdom in order that man, who was created "like unto God" might grow strong in spirit, be filled with wisdom and have the grace of God upon him.

The cradle of compassion 'neath a star
Man sees but faintly once in every year,
Then wonders why his world is rent in twain
And why his God has turned into a tear.

— Charles de Grandcourt.

God Is Love

GOD'S love flows unceasingly and so close to man's heart that man's will is stirred to restlessness. Many are not aware of the fact that God's love is the *cause* of their eternal seeking and that the elusive something that their spirit craves and is *demanding* is conscious union with God. The Love that man is seeking is seeking him – Love communicating Himself to man because Love always seeks His own untiringly; Love gives self.

Some think that money will satisfy their craving; others look to power, distinction, or pleasures; but the acquisition of these things leaves the spirit still discontented because only Love who made the soul can satisfy its yearnings.

The writer of a certain song knew (consciously or unconsciously) the reason for man's restlessness, because she declared: "Oh! Sweet Mystery of Life, at last I've found You. Oh! Sweet Mystery of Life beyond compare. 'Tis the *answer*. 'Tis

the end of *all* life's meaning, for 'tis Love and Love *alone* that rules the world." Yes, for "God is Love." This simple statement is perhaps the most profound in Sacred Scripture.

Jesus taught the doctrine of Love. He knew it was the means to create the new man for the new life. The doctrine of love is difficult for man to learn; even with a knowledge of the supernatural life it is hard to "love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven" (Matt. 5:44). We are told, "Love thy neighbor as thyself," and He besought man to be "transformed" into a self worthy of self-love.

Jesus said that on the two commandments of love of God and of neighbor "depend the whole Law and the Prophets" (Matt. 22:40), and He added "This is My commandment, that you love one another as I have loved you" (John 15:12).

Psychiatrists and criminologists are coming very close to an understanding of

Jesus' doctrine of love. The psychiatrists are saying that mental illness is largely due to a lack of being loved, a lack of loving, or a lack of self-love. The criminologists are saying that children are delinquent because of a sense of being unloved. Consequently the parents are being urged to set an example of love for their children, and large doses of true love (not indulgence) are being prescribed for everyone.

That all men could know God, His existence, His nature, and His love, He sent into the world His own Divine Son. *For the first time the Creator, the Almighty, the Nameless One, is named Father.* Jesus in establishing the Fatherhood of God established the brotherhood of man.

It is the spirit of Christmas that best demonstrates the spirit of love and unity of mankind; it is Christianity at its best. Yet how pitifully inadequate are the Yule logs, the joyful salutations, the wrappings, the gifts – even Santa with his quiet arrival and abundance of free gifts – to symbolize 'The Light' that came into the world on Christmas! The Christ bringing to man

the joyous news, the glad tidings that no longer is there any reason for man to speculate upon the nature of God. The Word, "The Holy Man," dwells among us. We behold Himself, — Emmanuel — God with us, God in the form of man. No longer the 'invisible God' but the Living God, bringing to man the priceless gift of Divinity.

Jesus, the Christ, bringing God to man and man to God. Jesus, bringing the gifts of Truth and the promise of a supernatural life; not a life to be admired, but the true abundant life to be *lived*, with God.

God, the Redeemer, not just a good man, but the Second Divine Person, whose words are true — "I have come *in the name* of My Father" (John 5:43). "And henceforth you do know Him, and you have seen Him" (John 14:7).

God, the Redeemer, unlocking the gates of heaven; bringing life to the soul. For He sowed the seeds of Truth, Light and Grace.

Truly one Divine Will: "If anyone love Me, he will keep My word and My Father

will love him and We will come to him and make Our abode with him" (John 14:23). To the Father He said: "Thy will be done" even unto death, in order that one will would be on earth as it is desired in heaven.

Creation, Revelation, Law, given to man, because the Creator wills to show Himself to His children. Redemption, Grace, Light, Truth, given to man because God loves His children. "In this is the love, not that we have loved God, but that He has *first* loved us" (1 John 4:10). "My delights were to be with the children of men" (Prov. 8:31).

And to "As many as received Him He gave the *power of becoming* sons of God; to those *who believe in His name*: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13).

"*To as many as receive Him*" – to those who open their minds and hearts to Him; to those who willingly and wholeheartedly say, "I ardently wish to receive Thee, Christ, into my humble but contrite heart.

I believe in Thy name. Help me to know and do Thy will." To these He reveals Truth, Light, Love, Grace.

These men, *born of the will of God*, can, with a disposition of soul in loving conformity to the will of God, humbly acknowledge their declaration of dependence.

"Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come: *Thy will be done* on earth as it is in heaven." And thus the creature becomes the tabernacle of the Creator.

“Too late have I known Thee,
O Beauty, ever ancient, yet ever
new! Too late have I loved Thee!
Behold, Thou wert within and I
searched for Thee abroad; Thou
wert with me, but *I was not with
Thee!*”

— St. Augustine.

Independence

versus

Dependence

“Our STRENGTH, in the world,
is to be the SUBJECT OF REASON,
and our LIBERTY, to be the CAPTIVES
OF TRUTH.”

— Cardinal Newman.

Independence versus Dependence

COLUMBUS, who discovered America, the Pilgrims, who landed on a “rock-bound coast,” Jefferson, who wrote the Declaration of Independence, our forefathers, who had the spiritual vision and courage to establish this Government of the United States — all believed in dependence on God. These noble persons were truly “the salt of the earth,” — they preserved faith in God, proclaimed the good tenet of “Trust in God,” and upheld Christian principles. This is why *young* America was fearless and powerful.

These believing men knew that God, His Law, Order, Justice, and Charity *must be* the foundation of an enduring Government. They understood the laws of God and the necessity of obeying them, if the country was to develop and all citizens were to be given an opportunity for “the *pursuit* of happiness.”

This knowledge was to them so important that they wrote it into the United States' Declaration of Independence, in order that future generations might be kept aware of these fundamental truths.

The history of nations had proved to our Founding Fathers that when a people forget or deliberately disregard God's laws, that nation finally becomes disrupted and in desperation the people are turned blindly to war. It had been proved to them time and again that: "Man does not live by bread alone," and that, ironically, if man values bread more than freedom under God, he will lose the bread, too.

In a farewell address given by George Washington six months before he left office, our first President said: "Of all dispositions and habits which lead to political prosperity, religion and morality are *indispensable supports*. . . it is *easy to foresee* that from different causes and from different quarters *much pain* will be taken, many artifices employed, to weaken in your minds the *conviction* of this truth. . ." But not vice versa. As Washington told us, — "Let us with caution indulge the supposi-

tion that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, *reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.*" Long before the despotism of recent dictators, William Penn said: "Men must be governed by God or they will be ruled by tyrants."

The founders of our Government knew the universal law that all human power tends to tyranny. Experience had taught them that most rulers seek unlimited power since they love power for power's sake; and because the Government is composed of human beings who are not primarily beneficent, but more often self-seekers, the Founding Fathers recognized the grave necessity for embracing the powerful but beneficent hand of God.

There is much talk of rights and freedom. Bishop Fulton J. Sheen asks: — "Whence comes the right to life, liberty, and the pursuit of happiness?" And he answers: "Read the Declaration of Independence and there find the answer: —

“We hold these truths to be self-evident, that all men are created equal, that they are endowed *by their Creator* with inalienable rights, that among these are life, liberty, and the *pursuit* of happiness.’

“In other words, we are dependent on God, and that *initial* dependence is the foundation of our independence. But if the State or the Dictator is the creator of rights, then the State or the Dictator can dispossess men of their rights. *That is why in those countries where God is most denied, man is most tyrannized, and where religion is most persecuted, man is most enslaved.* It is only because we are dependent on God that we are independent as persons from the total will of any man on earth.

“Let us not think that by denying God we will have purchased independence. The pendulum of the clock that wanted to be free from its point of suspension found that on becoming independent of its suspension, it was no longer free to swing.

“Each person has a value because God made him, not because the State recognizes him. The day that we adopt in our democ-

racy the already widespread ideas of some American jurists that right and justice depend on convention and the spirit of the times, we shall write the death warrant of our independence. When watchmakers set watches according to their whims and not according to a fixed point of reference, such as the sun, we will no longer have the right time; when aviators build machines in repudiation of the laws of gravitation we will no longer fly; and when we deny God as the foundation of our rights, we shall no longer have rights. . .

“The primary service of religion is not to preserve a democracy identical with our own, for if it were, there could be no religion where there was a method of Government different from our own. The primary business of religion is God, to bring man to God, and God to man. Religion’s service to democracy is secondary and indirect; that is, by concentrating on spiritualizing the souls of men, it will diffuse through political society an increased service of justice and charity rooted in God.

“There is no such thing as saving democracy alone. Democracy is a branch,

not a root; — to save democracy alone is like saving the false teeth of a drowning man. First save the man and you will save his teeth. . First preserve belief in God as the source of rights and liberties and you save democracy. There are certain organizations in this country that will defend you if you evade the draft, slap a teacher, teach immorality to students, hiss the President, or do anything contrary to law and justice. Their defense of your anarchy will be in the name of liberty. They talk about freedom as if it were an end in itself, a life rather than an atmosphere of life. That is why they never tell us what we are going to do with freedom.

“They forget that freedom *from* something implies freedom *for* something. Our modern leaders are leaving us up in the air about freedom. *Freedom from all dependence, such as dependence on God, dependence on law, dependence on truth, is not independence, it is the beginning of slavery.* Of course you can do anything you please; you can stuff your mother’s mattress with razor blades — but ought you? Ought implies law, and law implies order, and order

implies justice, and justice implies God.”*

It was under God’s Justice, Truth, Law and Love that this country was founded. There exists in our Government today a lip service, a shadow of the faith of our Founding Fathers. There is little evidence of the certainty that faith in God is the wisdom, the reality that man should live by.

When modern man becomes wise enough to look to God for the principles to guide his mind and actions, true and lasting independence will be established.

*Quoted at great length from “Freedom under God,” by the Most Reverend Fulton J. Sheen, because the book is filled with truth.

America, America, —

God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

America, America, —

May God thy gold refine
Till all success be nobleness
And every gain Divine.

America, America, —

God shed His grace on thee,
And crown Thy good with
brotherhood
From sea to shining sea.

Katherine Bates.

IF —

IF you can keep your head when all
about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men
doubt you,
But make allowance for their doubting too ;

IF you can wait and not be tired by
waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
*And yet don't look too good, nor talk
too wise ;*

IF you can dream — and not make dreams
your master ;

If you can think — and not make thoughts
your aim ;

If you can meet with triumph and disaster,
And treat those two impostors just the
same ;

IF you can bear to hear the truth
you've spoken

Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to,
broken,

And stoop and build 'em up with worn-
out tools;

IF you can make one heap of all your
winnings,

And risk it on one turn of pitch or toss,
And lose, and start again at your
beginnings,

And never breathe a word about your loss;

IF you can force your heart and nerve
and sinew

To serve your turn long after they
are gone,

And so hold on when there is nothing
in you

Except the will which says to them,
"Hold on!"

IF you can talk with crowds and keep
your virtue,
Or walk with kings — nor lose the common
touch,
If neither foe nor loving friends can
hurt you,
If all men count with you, but none
too much;

IF you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's
in it,
And — which is more — you'll be a man,
my son!

— Rudyard Kipling

IF —

“IF” — it has been said — is the biggest little word in the dictionary. Jesus knew that it contained the impetus for the life abundant and that man’s progress hinged on that little word, for He declared:

“*If* any man listens to My voice and opens the door to Me, I will come in to him” (Apoc. 3:20).

“*If* you had known Me, you would also have known My Father” (John 14:7).

“*If* you abide in Me, you shall bear fruit” (John 15:5).

“*If* anyone does not abide in Me, he shall be cast outside as the branch and wither” (John 15:6).

“*If* you abide in Me and My words abide in you, ask whatever you will and it shall be done to you” (John 15:7).

“*If* you keep My commandments, you will abide in My love” (John 15:10).

“If thy brother sin against thee. . . forgive him” (Luke 17:3).

“If you do not forgive men, neither will your Father forgive you your offenses” (Matt. 6:15).

“If you do the things I command you, you are My friends” (John 15:14).

“If you ask anything in My name, I will do it” (John 14:14).

“If you loved Me, you would indeed rejoice. . .” (John 14:28).

“If I tell you, you will not believe Me” (Luke 22:67).

“If any man have an ear, let him hear” (Apoc. 13:9).

“If then, you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him” (Matt. 7:11).

“If you have faith and do not waver. . .” (Matt. 21:21).

“If you can believe. . .” (Mark 9:22).

It is possible IF man uses the power of *prayer*.

P RAYER is an art. As in any other art, to become proficient, one must study, practice, be patient and self-disciplined. Throughout creation, silence reigns supreme. Man does not hear the sun rise, the plants grow, nor the movement of the earth. So in prayer, the intellect, the imagination, all the mental processes must become quiet — still, — if a man is to ascend to the realm of spirit and experience the awareness of God's presence within himself —

“If thou would's't hear the Nameless and wilt
dive
Into the Temple-cave of thine own self,
There, brooding by the Central altar, thou
Mays't happily learn the Nameless hath a
voice,
By which thou wilt abide *if* thou be wise.”

— Alfred Tennyson

Prayer for Wisdom

Grant, O God, Thy protection,
And in protection, strength,
And in strength, understanding,
And in understanding, knowledge,
And in knowledge, the knowledge
of justice,
And in the knowledge of justice,
the love of it,
And in that love, the love of
all existence,
And in the love of all existence,
the love of God,
God and all Goodness.

— Author unknown

Prayer for Peace

Lord, make me an instrument of
Your peace.

Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sickness, joy.

O Divine Master, grant that I may not so
much seek to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to
eternal life.

— St. Francis of Assisi

Prayer of a Soldier

My shoulders ache beneath my pack.

(Lie easier, Cross, upon His back.)

I march with feet that burn and smart.

(Tread, holy feet, upon my heart.)

Men shout at me who may not speak,

*(They scourged Thy back and smote Thy
cheek.)*

I may not lift a hand to clear

My eyes of salty drops that sear.

*(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)*

My rifle hand is stiff and numb.

(From Thy pierced palm red rivers come.)

Lord, Thou didst suffer more for me

Than all the hosts of land and sea.

So, let me render back again

This millionth of Thy gift. Amen.

—Joyce Kilmer

Prayer before Study

O Light of the World, Infinite God, Father of eternity, Giver of wisdom and knowledge, and ineffable Dispenser of every spiritual grace, who knowest all things before they are made, who makest the darkness and the light, stretch forth Thy hand and put Thy spirit, O Lord, in my heart, that I may understand and retain what I learn and meditate on it in my heart.

Do Thou lovingly, holily, mercifully, clemently and gently inspire me with Thy grace. Do Thou teach, guide and strengthen the thoughts of my mind to let Thy discipline instruct me to the end, and the counsel of the Most High help me, through Thy infinite wisdom and mercy. Amen.

— St. Anthony

Learning Christ

TEACH me, my Lord, to be kind and gentle in all the events of life: in disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those on whom I relied. Let me put myself aside: to think of the happiness of others, to hide my little pains and heartaches so that I may be the only one to suffer from them. Teach me to profit by the suffering that comes across my path.

Let me so use it that it may mellow me, not harden nor embitter me; that it may make me broad in my forgiveness, not narrow, haughty, or overbearing. May no one be less good for having come within my influence; no one less pure, less true, less kind, less noble, for having been a fellow-traveler in our journey towards ETERNAL LIFE. As I go my rounds from one distraction to another, let me whisper from time to time a word of love to Thee. May my life be lived in the supernatural, full of power for good, and strong in its purpose of sanctity.

Longing for the Holy Spirit

O mildest Comforter, Holy Spirit, come, to me. My soul sighs for Thee! My heart thirsts for Thee! Thou alone canst satisfy my longing; Thou alone canst make me happy. Despise not, O Divine Bridegroom, the dwelling of my poor heart.

My heart, alas, is unclean, but Thou canst purify it.

My heart is dark, but Thou canst illuminate it.

My heart is wicked, but Thou canst penetrate it with love.

My heart is sad, but Thou canst comfort it.

My heart is weak, but Thou canst strengthen it.

My heart is cold, but Thou canst inflame it.

My heart clings to earth, but Thou
canst fill it with heavenly desires.

My heart is full of sin, but Thou canst
adorn it with all virtues.

My heart is inconstant and wayward,
but Thou canst make it docile.

Come then, O Holy Spirit, Thou Father
of the poor, come and fill me with Thy
love. Amen.

O Holy Spirit, Spirit of Truth, come
into our hearts; shed the brightness of Thy
light on all nations, that they may be one
in Faith and pleasing to Thee.

GOD —

From whom to turn is to fall,
Toward whom to turn is to rise again,
In whom to dwell is to find peace,
To depart from whom is to die,
To return to whom is to be restored to life,
To dwell in whom is to live.

GOD —

Whom no one loses, unless he be deceived,
Whom no one seeks, unless he has
been called,
Whom no one finds, unless he is
made pure.

GOD —

Whom to forsake is to perish,
Whom to search for is the same as to love,
Whom to see is the same as to possess.

GOD —

Toward whom faith urges us,
Toward whom hope raises us,
With whom charity unites us.

GOD —

In whom and by whom and through whom
Alone we can be happy.
It is to Thee, we address our prayers,
We beseech Thee hear us.

— Bishop Fulton J. Sheen

The Power of Prayer

PRAYER is not only worship: it is also an invisible emanation of man's worshiping spirit — the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationship.

“If you make a *habit* of prayer, your life will be very noticeably and profoundly altered. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, *intellectual* humility. This begins a jour-

ney of the soul toward the realm of grace.

“Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called ‘laws of nature.’ The occasions on which prayer has dramatically done this have been termed ‘miracles.’ But a constant quieter miracle takes place *hourly* in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

“Too many regard prayer as a formalized routine of words, a refuge of weaklings, or a childish petition for material things. *We sadly undervalue prayer when we conceive it in these terms,* just as we should underestimate rain by describing it as something that fills the birdbath in

the garden. Properly understood, prayer is a *mature activity indispensable to the fullest development of personality — the ultimate integration of man's highest faculties*. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength."

— Alexis Carrel.



"The sovereign cure for worry is prayer." — William James.

Thus speaketh Christ our Lord
to us —

Ye call Me Master, and obey Me not.

Ye call Me Light, and see Me not.

Ye call Me Way, and walk Me not.

Ye call Me Life, and desire Me not.

Ye call Me Wise, and follow Me not.

Ye call Me Fair, and love Me not.

Ye call Me Rich, and ask Me not.

Ye call Me Eternal, and seek Me not.

Ye call Me Gracious, and trust Me not.

Ye call Me Noble, and serve Me not.

Ye call Me Mighty, and honor Me not.

Ye call Me Just, and fear Me not.

Therefore, if I condemn you,
blame Me not.

Inscribed on a slab in the Cathedral at
Lubeck, Germany.

**The Little Flower, St. Therese
speaks to us:**

CHRI^ST has no body now on earth but yours, no feet but yours, no eyes but yours, no hands but yours: Yours are the feet by which He must go about doing good; yours are the eyes by which His compassion must look out upon the world; yours are the hands by which He must bless us now.

Epistle

To All Peoples:

The world is a dark volcano,
And we, its escapist custodians,
Vainly pretend it is a bright plateau.
Feverishly, we scurry to and fro,
Like madmen in a nightmare,
Building strange citadels and cities.
Long ago, we split our personalities in two
And lost our identities,
We bartered the false for the true,
And exchanged our heritage for a mess of
 economic porridge.
Now, in this eleventh hour, when
Our only consistencies lie in perversion,
Dare we light the candle of prayer
And begin our conversion?

— Clinton O'Neill

Suggested Reading

The Bible

The Summa Theologica (Parts I & II)
—*St. Thomas Aquinas.*

A Companion to the Summa
— *Rev. Walter Farrell, O.P.*

God, His Existence and His Nature
— *Rev. R. Garrigou-Lagrange, O.P.*

Peace of Soul

God and Intelligence

Freedom under God

The Moral Universe

Religion without God

— *Bishop Fulton J. Sheen.*

How to Pray Well

God within Us — *Rev. Raoul Plus, S. J.*

Walking with God — *Rev. Kilian J. Healy.*

The Practice of the Presence of God
— *Brother Lawrence of the Resurrection.*

One with Jesus — *Rev. Paul De Jaegher, S.J.*

Christ, the Life of the Soul
— *Dom Columba Marmion, O.S.B.*

Contemplatives of Christ — *St. Augustine.*

The Internal Mission of the Holy Ghost
— *Cardinal W. E. Manning.*

Prayer — *Alexis Carrel.*

How to Pray — *Abbe Grou.*

Progress through Mental Prayer
— *Rev. Edward Leen, C.S.Sp.*

The Virtue of Trust
— *Rev. Paul De Jaegher, S.J.*

Self-Knowledge and Self-Discipline
— *Rev. B. W. Maturin.*

Seven Storey Mountain
Seeds of Contemplation
— *Thomas Merton.*

Story of a Soul
— *St. Therese (The Little Flower).*

Late Have I Loved Thee (A Novel)
— *Ethel Mannen.*

Pamphlets

You
The Woman
The Love that Waits for You
A Modern Soul in Search of God
— *Bishop Fulton J. Sheen.*

— *"Our Sunday Visitor,"* Huntington, Indiana.
(Price, 25¢ each, plus postage.)

A Way to Achievement (35¢, plus postage)

— *Mother Margaret Bolton, R. C.*
in collaboration with *Grace Hart*
Cenacle of Our Lady
200 Lake Street, Brighton, Mass.

**Our Savior's Goodness to Those
Who Trust Him**

Prayer, the Great Means of Grace

Devotion to the Most Holy Trinity

Devotion to the Holy Spirit

God with Us

Magnificence of the Love of God

Conformity to the Will of God

More Precious than Diamonds

My Daily Companion at Mass

To Jesus through Mary

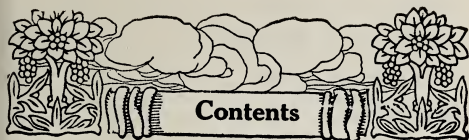
(10¢ each, plus postage).

Message of the Sacred Heart (5 cents)

— *Benedictine Convent of Perpetual Adoration*
Clyde, Missouri.

An Easy Method of Mental Prayer
Contemplation of Christ

— *Rev. Bertrand Wilberforce, O. P.*
International Catholic Truth Society
407 Bergen St., Brooklyn, N. Y.



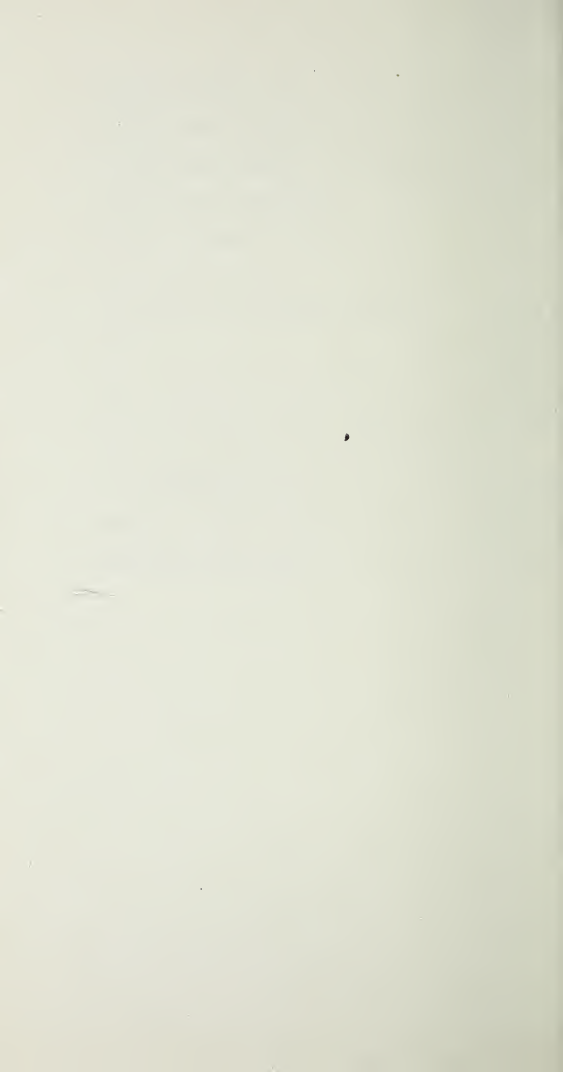
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Benedictine Convent of Perpetual Adoration
Clyde, Missouri