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The
SHIELD
of FAITH

MONSIGNOR SHEEN

An abridgment of
the little prayer book entitled
THE ARMOR OF GOD
which contains
REFLECTIONS AND PRAYERS
FOR WARTIME

by
RT. REV. MSGR. FULTON J. SHEEN

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THE SHIELD OF FAITH



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FOR WARTIME

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SPECIAL CATHOLIC HOUR EDITION

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DEDICATED
TO
MARY MOTHER IMMACULATE
GRACIOUS PROTECTRESS OF THE
UNITED STATES
IN HUMBLE PETITION THAT THY
LAND WHICH WAS VIOLATED
ON THE EVE OF THY GREAT FEAST
VICTORIOUS AND INVIOLETE AGAIN MAY BE
ON THAT SAME FEAST DAY
WHEN THE FALSE GOD OF A RISING SUN
SETS
AND THE DOUBLE CROSS UNTWISTS ITSELF
AND WE
WHO FOUGHT TO MAKE OTHERS FREE
ARE OURSELVES MADE FREE
WITH
THE GLORIOUS LIBERTY OF THE CHILDREN
OF GOD

Introduction

This prayer book in war time is addressed to soldiers, sailors, marines and coast guard, to all the fighting forces at home and abroad, to those on land, the sea and in the air, to the civilians on the home front, in a word, to all who live in a world at war, that through our prayerful lives God may grant us victory and give to the world His peace and justice.

This book is not made up exclusively of prayers, for the simple reason that prayer consists not in the saying of words but in the lifting of our heart and mind to God.

Our Divine Lord Himself warned us: "In praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard" (Matt. 6: 7). St. Augustine in the same spirit said: "We may pray most when we say least, and we may pray least when we say most."

When love of God reaches a peak, it almost becomes too deep for words.

For that reason this prayer book is made

up of reflections or thoughts which it is hoped will provoke us into meditation and communion with God, so that we will not only speak to Him, but also listen to Him when He speaks to us.

These reflections are not only to be read, but are to be thought about. Each thought should serve for a considerable period of time.

Prayer is a dialogue, not a monologue. "Draw near to God, and he will draw near to you" (James 4: 8).

The joy of being a Christian comes not from intermittent devotions and vocal prayers, but by living the Christ life intimately and to such an extent that even in our failings and weakness we may still betray our familiarity with Christ, as did Peter in the moment of his weakness: "Thy speech betrays thee . . . thou also wast . . . with the Galilean" (Matt. 26: 69-73).

CHAPTER I

Clearing Away the Debris

"There is no God; the world is only a machine."

Did you ever know a machine without a designer?

Did you ever know a designer without intelligence?

Did you ever see a shadow that was not caused by light?

Have you ever read a book that was not first in the mind of the author?

Then you have seen a world without God!

Remember the words of the soldier at Bataan: "There are no atheists in fox holes."

"I am an atheist: I do not believe in God."

Atheism is not a doctrine; it is a cry of wrath.

"By night an atheist half believes there is a God."

Before you deny God ask yourself why you deny Him. Is it because of the way you live? A poem of Clough's has satirized

those who wish there were no God because He interferes with their dishonesty, their lawlessness, or their license.

There is no God, the wicked saith,
 And truly it's a blessing,
 For what He might have done with us
 It's better only guessing.

There is no God, or if there is,
 The tradesman thinks, 't were funny
 That He should take it ill in me
 To make a little money.

There is no God, a youngster thinks,
 Or really, if there may be,
 He surely didn't mean a man
 Always to be a baby.

Some others, also, to themselves,
 Who scarce so much as doubt it,
 Think there is none, when they are
 well,
 And do not think about it.

"Christ is a good man: a great humanitarian."

If Christ is not all He claimed to be, the Son of the living God, then He was not a good man! A good man never lies; but He was a liar if He was not God, for He said that He was God.

A good man never leads others into false belief. But He asked that men die for

belief in His Divinity, which they are doing even in this day.

If Christ was not God, then He not only was not a good man; He was the most villainous impostor and scoundrel the world has ever seen.

If Christ is not God, then He is anti-Christ.

"I have no need of religion."

No man has need of religion who is self-righteous, who is all he wants to be and all he ought to be.

Anarchists have no need of law: they are a law unto themselves. Hitler has no need of God: he is a god — in his own conceit.

The man who never made a mistake has no need of an eraser; the man who never did anything wrong has no need of a Redeemer.

Our Lord Himself has said: "Those who are well have no need of a physician."

"We have no freedom; our wills are determined."

Then why do we say "Thanks" for a favor?

“There is no right or wrong: it all depends upon your point of view.”

If there is no difference between right and wrong, how can Hitler be wrong and how can we be right? Why are we at war, if it is not because right is more precious than life?

“It makes no difference what you believe: it all depends on how you act.”

It makes no difference whether you have any rules in football; it all depends upon how you play. It makes no difference whether you believe that triangles have three sides, it all depends on how you draw. Can we not see that if we believe wrongly, we will act wrongly.

The trouble with Hitler is that he practices what he preaches. Because his doctrine is wrong, his deeds are wrong. Because Nazism as a creed is wrong, its workings are wicked.

“Christianity has been tried and found wanting by the modern world.”

“Christianity has been found hard and not tried.” — *G. K. Chesterton.*

THE COMMANDMENTS OF GOD

1. I AM THE LORD THY GOD: THOU SHALT NOT HAVE STRANGE GODS BEFORE ME.
2. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.
3. REMEMBER THOU KEEP HOLY THE SABBATH DAY.
4. HONOR THY FATHER AND THY MOTHER.
5. THOU SHALT NOT KILL.
6. THOU SHALT NOT COMMIT ADULTERY.
7. THOU SHALT NOT STEAL.
8. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.
9. THOU SHALT NOT COVET THY NEIGHBOR'S WIFE.
10. THOU SHALT NOT COVET THY NEIGHBOR'S GOODS.





CHAPTER II

Thoughts in War Time

“Why does God not stop this war?” God could stop this war, but the cost of doing so would be the destruction of human freedom. Are we not fighting to defeat dictators? Then why do we ask that God become a dictator?



“May the Lord direct your hearts into the love of God and the patience of Christ” (II Thess. 3: 5). If you go to a mystery play, do you walk out in the first act when the hero is killed?

If you give the dramatist credit for a plot, why not give God credit for a plot? Hard as this war is, it is happening for the best.

“My soul, sit then a patient looker on,
Judge not the play before the play is
done,

The plot hath many changes. Every day
Speaks a new scene; the last act crowns
the play.”



To love one's country is not necessarily
to love God, but to love God is necessarily
to love one's country. Caesar is under
God, but God is not under Caesar.



In war time we must worry less whether
God is on our side and worry more about
whether we are on God's side.



The great assurance of victory is our
correspondence with the Divine Will: “If
God is for us, who is against us?” (Rom.
8: 31).



Can our enemies' zeal for the cause of
anti-God be overcome by our indifference
to God?



We know what we hate in this war. Do
we know what we love?



Those who think that in time of peace it
is God's business to insure prosperity, are

the very ones who in time of war think it is God's business to keep them from harm.

If this life were all and if we had no soul, then God should do these things. God will not save our skin but He will do everything to save our soul.



Death is not the greatest disaster in the world; sin is. "And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell" (Matt. 10: 28).



The evil in the world must not make me doubt the existence of God. There could never be evil unless there was good.

Before there can be a hole in a uniform, there must be the uniform; before there is death, there must be life; before there is error, there must be truth; before there is a crime, there must be liberty and law; before there is a war, there must be peace; before there is a Devil, there must be a God, rebellion against Whom made the Devil.



God is not to be called "Good" because He does our will, nor evil because He does not.



Because there is a God, this war is not hell. God permits it to happen only for a greater good presently unseen.

The war is more like Purgatory than Hell, for through its refining flames we were meant to have the dross of our materialism burned away.



It is not easy for one to explain why God permits evil; but it is impossible for an atheist who denies God to explain the existence of goodness.

Why should a spiritless, soul-less, cross-less, God-less universe become the center of faith, purity, sacrifice, and martyrdom? "How can decency be the decent thing, if there be no God?"

Since God is love, why should we be surprised that want of it should end in pain, hate, broken hearts, and war?



There are only two philosophies of life: the Christian which says: first the fast,

then the feast; and the Pagan which says: first the feast, then the headache.

In either case, there is pain. The Christian never ends with it, even though he waits until the end of time.



There is a greater tragedy than death: — the victory of evil.



We foolishly think sometimes that all God does is to see the evil we do! Do not be so discouraged. He sees every good act, every charity to our neighbor, every suppressed evil word, every drink of water given in *His* name.



God is not a tribal God; He is not the God of any one nation or people, but the God and Father of all, who made men of *one* blood to dwell upon the earth.



“But if we all pray to God, the Germans, the Japs, the English, the Americans, etc., on whose side is God?”

God’s side is determined not by geography, but by those who do His will. If Germans, English, Japs, and Americans

prayed right, they would all be praying for the same intention: "*Thy Will* be done on earth as it is in Heaven."

And what is that Will? The reign of Justice and Charity in the hearts of men.



Through a prayerful contemplation of this war we will see not soldiers of different nations in combat, but one great family, quarrelling, fighting, wounding, and all in need of the peace and charity of Christ which we hope to obtain by our supplications.





CHAPTER III

Thoughts for Fighting Men

The great French preacher Lacordaire once said the vocation of a soldier stood next in dignity to the priesthood, not only because it commissioned him to defend justice on the field of battle and order on the field of peace, but also because it called him to the spirit and intention of sacrifice.



Generally, respect for groups varies with their number; the more numerous they are, the less they are esteemed. But it is not so with the fighting forces.

No group equally large is so revered. It is their high calling to the defence of justice and freedom which makes them loved.



It was a soldier who first uttered the words now recalled by the Church at the

moment of Communion: "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed" (Matt. 8: 8).



The Breviary, which the priests read daily, offers praise to Judas Machabeus who refused to surrender to superior forces and died saying: "God forbid we should . . . flee away from them [i.e., our enemies]; but if our time be come, let us die manfully for our brethren, and let us not stain our glory" (I Mach. 9: 10).



Isaias heard the Seraphim about the throne of God address Him as the Lord of Armies. "Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory" (Isa. 6: 3).



Life is a battle. St. Paul himself said "I have fought the good fight, I have finished the course, I have kept the faith" (II Tim. 4: 7).

In a similar spirit, he enjoined Timothy: "I commit to thee this charge, my son Timothy, that according to the prophecies

once made concerning thee, thou mayest fight the good fight in them, having faith and a good conscience" (I Tim. 1: 18).



"Conduct thyself in work as a good soldier of Christ Jesus" (II Tim. 2: 3).



The soldier's armor in the battle of life is as follows: "Stand, therefore, having girded your loins with truth, and having put on the breast-plate of justice, and having your feet shod with the readiness of the gospel of peace, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is, the word of God" (Eph. 6: 14-17).



There is a war inside me: the flesh against the spirit. "For I am delighted with the law of God according to the inner man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members" (Rom. 7: 23).



If He, who valued life more than anyone ever valued life, did not think death too great a price to pay to defeat evil, why should I not be prepared in His name to suffer the hardships of armed service that evil may be conquered?



If the Cross of our Saviour was a proof that there was something wrong in man that could be righted only by a sacrificial death, why should not this war be to me a proof that there is something so wrong with the modern world that it can be righted only by my sacrificial life?



I am not fighting for a freedom which means the right to do whatever I *please*, but for a freedom which means the right to do whatever I *ought*; and oughtness implies Law, and Law implies Intelligence, and Intelligence implies God.



I am not fighting merely to make the world safe for democracy; I am fighting to preserve the roots of democracy—the moral law rooted not in Power, but in God.



I am not fighting for freedom *from* something; but for freedom *for* something: the glorious freedom to call my soul my own and then to save it in cooperation with God's grace.



I am not fighting to preserve the kind of world we had just before this war. If I were, I would be fighting to preserve a world that produced Hitler. The new world must be a better world than that, or it is not worth fighting for.



Sergeants are proverbially believed to be hard and tough. It is not likely that they were any different on Calvary. It was a Roman sergeant, so used to scenes of blood, who ran a spear into the side of Christ.

But he was converted on that battlefield and in that very hour he declared his faith: "Indeed, this is the Son of God." Maybe I can find Christ on the battlefield too.



I must not be ashamed if I am fearful and if my whole being shrinks in dread, for the Lord in the Garden before going to

the Battle of Calvary prayed: "If it is possible, let this cup pass away from me" (Matt. 26: 39).

What I must fear is my unwillingness to fulfill the will of God as revealed by the present circumstances of life. "Not my will but thine be done" (Luke 22: 42).



Though a battlefield is confusion worse confounded, though bullets may be as thick as the drops of rain, though I am one in a million in a vast cauldron of steel and fire, I am still in the eyes of God a person with an immortal destiny: "But as for you, the very hairs of your head are all numbered" (Matt. 10: 30).



If a sparrow does not fall to the ground without God knowing it, then a man does not fall. Nothing is beyond God's control. Even on the lake during the storm, the disciples, who were experienced sailors, were reproved by Him for their lack of faith.

He did not mean their fears were groundless, for many men have been drowned at sea, but rather that they should have faced

such a crisis with greater confidence and trust in Him.



It is very hard while on march, to be unutterably weary and worn and to have no bed. That absence of comfort can be made a prayer if I think of my Captain Christ: "The Son of Man has nowhere to lay his head" (Matt. 8: 20).

An English soldier in the midst of battle shouted to his friend: "If you're wounded, it's blighty; if you're killed, it's the Resurrection." In any case, do your duty and accept God's Will.

PRAYER BEFORE AN ATTACK

It ain't as I 'opes 'E'll keep me safe
 While the other blokes goes down,
 It ain't as I wants to leave this world
 And wear an 'ero's crown.
 It ain't for that as I says my prayers
 When I goes to the attack,
 But I pray that whatever comes my way
 I may never turn me back.
 I leaves the matter o' life and death
 To the Father who knows what's best,
 And I prays that I still may play the man
 Whether I turns east or west.
 I'd sooner that it were east, ye know,
 To Blighty and my gal Sue;

I'd sooner be there, wi' the gold in 'er
'air,

And the skies be'ind all blue.

But still I pray I may do my bit,

And then, if I must turn west,

I'll be unashamed when my name is
named,

And I'll find a soldier's rest.

— *G. A. Studdert Kennedy*

Army life becomes easier if we accept its trials in union with the sufferings of Our Lord, as that great soldier Joyce Kilmer did it:

PRAYER OF A SOLDIER IN FRANCE

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 that 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 guilty soul forget
Thy agony of Bloody Sweat?)

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.

TEACH us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. AMEN. —
St. Ignatius Loyola.





CHAPTER IV

Reflections on Prayer

We do not pray in order that we may change God's Will; we pray rather to change our own.



We do not pray that we may *have* good things; we pray rather that we may *be* good.



The perfect prayer is not one in which we tell God what we wish from Him, but rather one in which we ask God what He wishes from us.



Do not pray to God only in an emergency. The plea of strangers is never as

effective as the plea of friends. Do not think of God only when you are in distress or danger. Heaven is not a firehouse, and God does not put out all the fires.



Some men act towards God as they act towards their country. They seek to avoid paying taxes, to escape public burdens, but when their property rights are attacked, they call on their country most vociferously.



“Out of the abundance of the heart the mouth speaketh.” The more we love our business, the more we talk about it; the more we love God, the more we pray.



Do not make all your prayers, prayers of petition. What would a young man think of a young lady who suffered from give-me-itis, who did nothing but ask favors?

Where there is love we seek rather to give than receive. Such is the test of a real love of God.



When God does answer your prayers of petition, do you ever thank Him for His gift?

“And it came to pass as he was going to Jerusalem, that he was passing between Samaria and Galilee. And as he was entering a certain village, there met him ten lepers, who stood afar off and lifted up their voice, crying, ‘Jesus, master, have pity on us.’ And when he saw them he said, ‘Go, show yourselves to the priests.’ And it came to pass as they were on their way, that they were made clean. But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, and he fell on his face at his feet, giving thanks; and he was a Samaritan.

“But Jesus answered and said, ‘Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?’ And he said to him, ‘Arise, go thy way, for thy faith has saved thee’ (Luke 17: 11-19).



You cannot always depend on prayers to be answered the way you want them answered, but you can always depend on God.

God, the loving Father, often denies us those things which in the end would prove harmful to us. Every boy wants a revolver at four, and no father yet has ever granted that request. Why should we think God is less wise? Some day we will thank God not only for what He gave us, but also for that which He refused.



We should never pray for anything without at the same time submitting to God's Will. Petition is inseparable from resignation, since God is Good. When our will is one with God's Will, then nothing can happen to us except what God wills, thus we will never be disappointed.

As they say in Ireland, when it rains and spoils a picnic: "Well, 'tis a good day to save your soul."



God will not supply every *want*; but He will supply every *need*. The trouble is we want what we do not need.



Sometimes God answers prayers in a way different from which we ask. St. Monica had a son who was very immoral and

proud. For years she prayed to God for his conversion. Hearing that he planned on going to Italy she renewed her prayers to God that he might be prevented from doing so, for she feared evil companionship there. But her son sailed despite her prayers.

While in Milan he heard St. Ambrose preach and became a convert and one of the greatest Bishops of the Church: St. Augustine. His mother's particular petition was denied, but her general petition was granted.

Commenting on it afterwards St. Augustine said: "O God, Thou in the depth of Thy counsels, hearing the main point of her desire, regardest not what she *then asked*, that Thou mightest make me what she ever *desired*."



Prayer is not the breaking down of the reluctance of God; it is rather the opening of a door. "Behold I stand at the door and knock." The latch is on *our side* and not His. Prayer opens that door:

"Behold, I stand at the door and knock. If any man listens to my voice, and opens the door to me, I will come in to him and

will sup with him, and he with me” (Apoc. 3: 20).



The perfect prayer is one in which we seek to identify our will with God's will. “Thy Will be done on earth as it is in heaven.”



When you pray, do not do all the talking! Listen! We are so impolite when we pray, chattering and mumbling all the time, never giving God a chance to get a word in edgewise. “Speak, Lord, for thy servant heareth” (I Kings 3: 9).

If we keep pounding away with our hammers, how can the Divine Architect tell us how we ought to build?



If you are in the state of grace, God dwells in your heart. Hence do not think of God being “Way up there”; think of Him being on the inside.



Because our body is a temple we should try to keep God dwelling therein. This is the basic reason for purity.



It is really not so important what we say to God; it is important what He says to us.



No one else in the world has a heart just like you, nor has he the same problems and worries and sins. That is why you should often make up your own prayers. Suppose you met Our Divine Lord alone on the shores of Galilee. What would you say to Him? Say it now.



Prayer is not asking God to put Himself at our disposal. "And James and John, the sons of Zebedee, came to him, saying, 'Master, we want thee to do for us whatever we ask.' But he said to them, 'What do you want me to do for you?' And they said, 'Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory.'

"But Jesus said to them, 'You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?' And they said to him, 'We can.'

"And Jesus said to them, 'Of the cup that I drink, you shall drink; and with the

baptism with which I am to be baptized, you shall be baptized; but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared'” (Mark 10: 35-40).



Do not think that you have to be on your knees to pray. Sacred Scripture tells us: “Pray always.” This means there is also the Prayer of Action.

Hence never undertake any duty, whether it be Kitchen Police, shouldering a gun, typing a letter, dressing children, sitting down to a meal, going to a movie, listening to a dull story, studying or digging, without doing it in the name of God. It then becomes a prayer.

Every action is an unsigned check; when we offer it in the name of God, we sign God's name to it, and give it the value of a prayer.



A disappointment, a contradiction, a harsh word, an undeserved rebuke, a pain, a loss borne patiently in His name and endured as in His presence is worth more than any prayer said by the lips.

The first thing in the morning offer yourself to God, body and soul, reason and senses, purpose and desires, to be for that day whatever God wants you to be as revealed in the circumstances of life.

Say to God in some such language as this: "Thou knowest, Good Lord, that I am tempted to get angry with, or to be jealous of (*here mention the person or persons*), to take Thy Holy Name in vain, and (*here mention the ways you are apt to sin or you have in the past*). But, Dear Lord, for the love of Thee, I want to pass this day without committing these sins, or any other sins in thought, word, or deed. Please help me. Without Thee I can do nothing; with Thee I can do anything."



Our Divine Lord never preached on the dignity of labor. But He who carpentered the universe worked at a carpenter's bench making wagon wheels, mending flat-roofs and fixing children's wagons. There is no work that cannot be made a prayer.



Our Lord never discoursed on equality: He spoke to the Samaritans, ate with

publicans and sinners, and offered His life for *all* men.



In addition to the Prayer of Action there is the Prayer of Sacrifice. The only way we can prove we love anyone is by sacrifice.

Love does not mean to have, to own, to possess. It means to be had, to be owned, to be possessed. It is the giving of oneself for another. That is why we speak of "arrows and darts of love"—something that wounds.

And the day men forget that love is synonymous with sacrifice, they will ask what kind of a God is it who asks for mortification and self denial. "Greater love than this no one has, that one lay down his life for his friends" (John 15: 13).



At least three times a day deny yourself some tiny, lawful legitimate pleasure, such as the extra cigarette, the second drink, the extra lump of sugar in order to discipline your spirit and keep mastery over yourself for the love of God.

These little "deaths" are so many rehearsals for the final death. Dying is a

masterpiece and to do it well, we must die daily: "If any one wishes to come after me . . . let him take up his *cross daily*" (Luke 9: 29).



Mortification does not mean that we "give up" something; it means that we make an exchange. We do not "give up" our worldly pleasures, we exchange them for peace of soul.

Hence those who speak of sacrifice as the negation of life, seem never to understand that all love involves a choice: Adam chose between a fruit and a garden, as we have to choose between the world and Christ.

In our choice, we get something back in exchange: misery if we choose sin, peace if we choose Christ. "What will a man give in exchange for his soul?" (Matt. 16: 26).



Make the sacrifice of not saying the nasty word or answering an insulting remark in kind. For in that way we pull ourselves down to the vulgarity we condemn in others. No one will ever get ahead of us so long as he stays behind to kick us.

Catholics call the trials and disappointments of life "crosses." That means we consider them redemptive. "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23). Wherein do I take the cross daily?



Sacrifice without love is pain.
Pain with love is sacrifice.
Pain without love is misery.



Love without pain is Heaven.
Love with pain is Purgatory.
Pain without love is Hell.



Pain in itself is not unbearable; it is the failure to understand its meaning that is unbearable. If pain and suffering had no reason, Our Divine Lord would never have embraced it.

By patiently accepting each pain in union with His Cross, we become redeemers with a small "r" as He is a Redeemer with a capital "R."



Everyone who suffers is on a cross. Some ask to be taken down, like the thief

on the left. Others want to be taken up, like the thief on the right.



Those who would rob Divine Justice of Hell, would rob the sovereignty of law of its prisons, and the Christ of His Cross.



“Bear one another’s burdens,” St. Paul tells us. This is very difficult to do, unless we love God.



Our Lord is walking through the world in disguise: as a soldier, as a tramp, as a neighbor, as a passer-by, as a child, as a paralytic, as the blind, as the deaf. It is not for me to inquire whether they are *worthy* or not. That judgment belongs to God.

It is sufficient to know that they are creatures of God: “‘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; naked and you covered me; sick and you visited me; I was in prison and you came to me’ ” (Matt. 25: 35–36).



I shall make any sacrifices to which my country may call me: serve at the front, buy bonds, pay high taxes, labor long hours in factory or home, accept inconveniences, *in reparation for my sins*.

There is a thrill in paying off a debt, and we are all in debt to God! "Forgive us our trespasses," that is, our debts.

The thief crucified on the right hand of Our Lord offered his cross in reparation for his sins: "And we indeed [suffer] justly, for we are receiving what our deeds deserved . . ." In one day He blotted out his sins: "Amen I say to thee, this day thou shalt be with me in paradise" (Luke 23: 41-43).



I will sacrifice and suffer gladly that through the example of my patience others may come to know something of the blessedness of having found God. We live in a universe where the good or evil that one does has social repercussions.

A stone thrown in the ocean affects even the most distant shore.

Doctors graft skin from the body to the face when it is burned, and they transfuse

blood from one member of society to another.

Now if it is possible to graft skin, why is it not possible to graft prayer; if it is possible to transfuse blood, why is it not possible to transfuse sacrifice?

The sacrifices I make can therefore be applied to others: to a friend in battle; to a wife back home; to a brother who has been away from the Sacraments for years; to a sister who has a bad marriage; to little children that they may grow up as worthy children of God; and above all for the peace of the world.





CHAPTER V

Looking Into My Soul

I may not believe in taxation, but taxation is inescapable. I may not believe that one day God will judge me, but the judgment is inescapable. "It is appointed unto men to die once, but after this comes the judgment" (Heb. 9: 27).



"For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct" (Matt. 16: 26).



"Then the king will say to those on his right hand, 'Come, blessed of my Father,

take possession of 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; naked and you covered me; sick and you visited me; I was in prison and you came to me.'

"Then the just will answer him, saying, 'Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? And when did we see thee a stranger, and take thee in; or naked, and clothe thee? Or when did we see thee sick, or in prison, and come to thee?'

"And answering the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it to me'" (Matt. 25: 34-40).



How do I stand in my duties to God? " 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.' This is the greatest and the first commandment" (Matt. 22: 37, 38).



Do I seek to know Him, to love Him, and to serve Him? I know I ought to do it, and I know I would like to do it, and I know I am not doing it, and I know that I hate to be reminded about it.



How do I stand in my duties to my neighbor?
“Thou shalt love thy neighbor as thyself”
(Matt. 22: 39).



My neighbor is often my enemy. “And even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners do that.

“And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return.

“But love your enemies; and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and the evil”
(Luke 6: 31-35).



“If anyone says, ‘I love God,’ and hates his brother, he is a liar. For how can he

who does not love his brother, whom he sees, love God, whom he does not see? And this commandment we have from him, that he who loves God should love his brother also" (I John 4: 20, 21).



Am I continually boasting and considering myself superior to my neighbor, either because he is ignorant, or poor, or a member of a certain class or race? "And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted" (Matt. 23: 12).

"There is neither Jew nor Greek; there is neither slave nor freeman. . . . For you are all one in Christ Jesus" (Gal. 3: 28).



How do I stand in relation to myself? What kind of thoughts and desires possess my soul? Do I realize that if it is wrong to do a certain thing, then it is wrong to think about that thing? That the way to keep my actions clean is to keep my thoughts clean? That it is not when the act has been committed that the danger to the soul begins, but when the thought has been freely and favorably accepted by my will?

“Do you know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? By no means! Or do you not know that he who cleaves to a harlot, becomes one body with her? ‘For the two,’ it says, ‘shall be in one flesh.’ ”

But he who cleaves to the Lord is one spirit with Him. Flee immorality.

Every sin that a man commits is outside the body, but the immoral man sins against his own body. “Or do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? For you have been bought at a great price. Glorify God and bear him in your body” (I Cor. 6: 19–20).

“But I say to you that anyone who even looks with lust at a woman has already committed adultery with her in his heart” (Matt. 5: 28).

“But the things that proceed out of the mouth come from the heart, and it is they that defile a man. For out of the heart come evil thoughts, murders, adulteries, immorality, thefts, false witness, blasphemies” (Matt. 15: 19).

“Then when passion has conceived, it brings forth sin; but when sin has matured, it begets death” (James 1: 15).

“For we ourselves also were once unwise, unbelieving, going astray, slaves to various lusts and pleasures, living in malice and envy, hateful and hating one another. But when the goodness and kindness of God our Saviour appeared, then not by reason of good works that we did ourselves, but according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit” (Titus 3: 3-5).

“Food for the belly and the belly for food, but God will destroy both it and them. Now the body is not for immorality, but for the Lord, and the Lord for the body” (I Cor. 6: 13).



How do I stand before God in my words?
Do I realize that a spoken word is like a shot fired and that it can never be taken back? Do I spread evil of others, whether it be true or false? Do I set myself up as a judge of others' actions? Is my speech clean? Do I take the name of God in vain?

“You brood of vipers, how can you speak good things when you are evil? For out of the abundance of the heart the mouth speaks.

“The good man from his good treasure brings forth good things; and the evil man from his evil treasure brings forth evil things.

“But I tell you, that of every idle word men speak, they shall give account on the day of judgment. For by thy words thou wilt be justified, and by thy words thou wilt be condemned” (Matt. 12: 36-37).

“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain” (Exod. 20: 7).

“Blessed are the pure of heart, for they shall see God” (Matt. 5: 8).



“The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as

influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it"—*General George Washington.*



How do I stand before God in my deeds? Do I sin by omission? Do I fail to be charitable to those who need my help, to edify by good example, to pray, to diffuse God's truth, to prevent scandal?

"What will it profit, my brethren, if a man says he has faith, but does not have works? Can the faith save him?" (James 2: 14).

"What, shall your brethren go to fight, and will you sit here?" (Num. 32: 6).

"I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth" (Apoc. 3: 16).



What sins do I actually commit? Am I guilty of any of these sins which manifest that I live not by Christ, but by the flesh:

“Now the works of the flesh are manifest, which are immorality, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God” (Gal. 5: 19-21).

Do I say “I want to be good, dear Lord, a little later on, but not now”? “Watch, therefore, for you do not know when the master of the house is coming, in the evening, or at midnight, or at cockcrow, or early in the morning; lest coming suddenly he find you sleeping. And what I say to you, I say to all, ‘Watch’ ” (Mark 13: 35-37).



Lord Jesus, I believe, and by Thy grace will ever believe and hold, and I know that it is true, and will be true to the end of the world, that nothing great is done without suffering, without humiliation, and

that all things are possible by means of it.

To possess Thee, O Lover of Souls, is happiness, and the only happiness of the immortal soul! To enjoy the sight of Thee is the only happiness of eternity.

At present I might amuse and sustain myself with the vanities of sense and time, but they will not last forever.

We shall be stripped of them when we pass out of this world. All shadows will one day be gone. And what shall I do then? There will be nothing left to me but the Almighty God.

God and my soul will be the only two beings left in the whole world, as far as I am concerned. He will be all in all, whether I wish it or no. What a strait I shall then be in if I do not love Him!—
Cardinal Newman.

Earth must fade away from my eyes, and I must anticipate the great and solemn truth, which I shall not fully understand until I stand before God in judgment, that to me there are but two beings in the whole world, God and myself.

The sympathy of others, the pleasant voice, the glad eye, the smiling counte-

nance, the thrilling heart, which at present are my very life, all will be away from me when Christ comes in judgment. I shall have to think of myself.

My eye shall see Him; my heart will be full of Him. He will speak to me; and I shall be rendering to Him my own account.

By self-restraint, by abstinence, by prayer, by meditation, by recollection, by penance, I now anticipate in my measure that dreadful season.

By thinking of it beforehand, I hope to mitigate its terrors when it comes.

By humbling myself now, I hope to escape humiliation then. By owning my faults now, I hope to avert the disclosures of that day. By judging myself now, I hope to be spared that judgment which mercy tempers not.

I prepare now to meet my God; I retire, as it were, to my sick room, and put my house in order. . . . I leave the goods of earth before they leave me.—*Cardinal Newman.*



CHAPTER VI

Encouragement

When you begin to be infinitely wicked and God ceases to be infinitely merciful, then you can begin to despair.



We are not most wicked when we are conscious of our sins, but when we are unconscious of them. When we realize we are sinners, we see by a better light. When we realize we are sick, we perceive the need of the Great Physician.



There is only one thing in the world worse than sin, and that is the refusal to recognize that we are sinners.



If I had never sinned, I never could call Christ "Saviour."



Did not Our Lord say that He would never reject any man coming to Him: "Him that cometh to me, I will in no way cast out" (John 6: 37).



The thief on the cross died a thief, for he stole Paradise! Paradise may be stolen again.



God loves you more than you love yourself. As St. Augustine said: "God loves us, everyone, as though there was but one of us to love."



Can an architect plan a building without planning its smallest details? Could God make a universe without a providential plan for everyone of us?

"I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring, and they shall

hear my voice, and there shall be one fold and one shepherd” (John 10: 14-17).



“What do you think? If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? And if he happens to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray. . . .

“Even so, it is not the will of your Father in heaven that a single one of these little ones should perish” (Matt. 18: 12-14).



“And he said, A certain man had two sons. And the younger of them said to his father, ‘Father, give me the share of the property that falls to me.’ And he divided his means between them.

“And not many days later, the younger son gathered up all his wealth, and took his journey into a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a grievous famine over that country, and he began himself to suffer want.

“And he went and joined one of the citizens of that country, who sent him to his farm to feed swine. And he longed to fill his belly with the pods that the swine were eating, but no one offered to give them to him.

“But when he came to himself, he said, ‘How many hired men in my father’s house have bread in abundance, while I am perishing here with hunger! I will get up and go to my father, and will say to him, ‘Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son; make me as one of thy hired men.’ And he arose and went to his father.

“But while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son; make me as one of thy hired men.’

“But the father said to his servants, ‘Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the

fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry" (Luke 15: 11-24).



"And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be as red as crimson, they shall be white as wool" (Isa. 1: 18).



A woman once went to the Curé of Ars, Saint John Vianney, and said: "My husband has just fallen off a bridge—he has not been to the Sacraments in twenty years. A double death! His soul is lost." Father Vianney answered: "Madam, there is a little distance between the bridge and the water."

Never give up hope: "Him that cometh to me, I will in no way cast out" (John 6: 37).



It is so hard to admit that one is a sinner; it is so hard to climb up the hill of Calvary and kneel beneath a cross and ask

for pardon, forgiveness. Certainly it is hard. But it is harder to hang there.



Why do we feel so disgusted after we have sinned? For the same reason that we feel pain when we break a bone. Things are not as they *ought* to be; we have disturbed God's order. Remorse is the voice of God calling us back again to peace.

The floating bell-buoys on the ocean need no hands to ring them; the restless waves do the work. So does remorse toll the bells of an uneasy conscience.



The pleasures of the world are always delightful in anticipation, disgusting in retrospect. The joys of the spirit seem difficult in prospect, but are thrilling in their possession. God is reminding us our peace is in Him.



What death is in the physical order, sin is in the spiritual order: the loss of life. "The wages of sin is death." In one instance we lose physical life, in the other eternal life. And the loss of that kind of life is Hell. "Thou hast the name of being alive, and thou art dead" (Apoc. 3: 2).

Do not think of God as always looking around corners with an angel as a secretary to jot down all your sins. He is also looking at your good deeds, seeing every drink of cold water you give in His name, every visit to the sick you make in His name, every act of kindness you do for your fellowman in His name.





CHAPTER VII

The Eucharist

There are certain things in life too beautiful to be forgotten. That is why we revere the sacrifice of our soldiers on Memorial Day. The most beautiful thing about the Life of Our Lord was His Death. Everyone else came into the world to *live*; He came into it to *die*; "to give His Life for the redemption of many" (Matt. 20: 28).

His Death was the *one thing* He wished to have remembered. He did not ask that men should write down His words in books; He did not ask that His deeds should be recorded in history. But He did ask that men remember His Death.



And in order that its memory might not be any haphazard narrative on the part of

men, He Himself instituted the precise way it should be recalled.



The memorial was instituted the night before He died, at what has since been called "The Last Supper." Taking bread into His Hands, He said: "This is my body, which shall be delivered for you," that is, delivered unto death. Then over the chalice of wine, He said, "This is my blood of the new testament, which shall be shed for many unto remission of sins."

Thus in an unbloody symbol of the parting of the Blood from the Body, by the separate consecration of Bread and Wine, did Christ pledge Himself to death in the sight of God and men, and represent His Death which was to come the next afternoon at three.

He was offering Himself as a Victim to be immolated, and that men might never forget that "greater love than this no one has, that one lay down his life for his friends."

In order that this sacrifice would never be forgotten, He gave the divine command to the Church: "Do this for a commemoration of me" (Luke 22: 19).



PRAYERS BEFORE COMMUNION

I am the Lover of Purity, and the Giver of all holiness.

I seek a pure heart, and there is the place of my rest.

Make ready for me a "large supper-room, furnished, and I will make the pasch with thee together with my disciples" (Mark 14: 15).

If thou wilt have me come to thee, and remain with thee, purge out the old leaven and make clean the habitation of thy heart:

Shut out the whole world, and all the tumult of vices; sit like a sparrow solitary on the housetop, and think of thy excesses in the bitterness of thy soul.

For every lover prepareth the best and fairest room for his dearly beloved; and hereby is known the affection of him that entertaineth his beloved.

Know, nevertheless, that thou canst not sufficiently prepare thyself by the merit of any action of thine, although thou shouldst prepare thyself a whole year together, and think of nothing else.

But it is of my mere goodness and grace that thou art suffered to come to my table; as if a beggar should be invited to dinner by a rich man and had nothing else to return him for his benefits but to humble himself and give him thanks.

Do what lieth in thee, and do it diligently; not out of custom, nor for necessity, but with fear, and reverence, and affection, receive the body of thy beloved Lord thy God, who vouchsafest to come to thee.

I am he that hath invited thee; I have commanded it to be done; I will supply what is wanting in thee; come and receive me.

When I bestow the grace of devotion, give thanks to thy God, not for that thou

art worthy, but because I have had mercy on thee.

If thou hast it not, but rather findest thyself dry, continue in prayer, sigh and knock at the gate of divine mercy; and give it not over till thou receivest some crumb or drop of divine grace. Thou hast need of me, not I of thee. Neither dost thou come to sanctify me, but I come to sanctify and make thee better.

Thou comest that thou mayest be sanctified by me, and united to me; that thou mayest receive new grace, and be inflamed anew to amendment.

Neglect not this grace, but prepare thy heart with all diligence, and bring thy beloved into thy heart. — *Imitation of Christ.*

PRAYERS AFTER COMMUNION

But thou oughtest not only to prepare thyself by devotion before communion, but carefully also to keep thyself therein after receiving the sacrament; neither is the carefully guarding of thyself afterwards less required, than the devoutly preparing thyself before: for a good guard afterwards

is the best preparation for again obtaining greater grace.

For what renders a man very much indisposed is, if he presently turns himself to seek exterior comforts.

Beware of much talk, remain in secret, and enjoy thy God, for thou hast him, whom all the world cannot take from thee.

I am he to whom thou oughtest to give thy whole self; so that thou mayest henceforward live, void of all solicitude, not in thyself but in me.—*Imitation of Christ.*

I humbly adore Thee, O God. I extol Thee, immortal King of angels. Thou art the perfect image of Thy eternal Father's substance! Thou art the splendor of His glory! Thou art His powerful word, supporting all things; Thee He hath seated at His right hand. Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of Thy reign. I bow before Thy sacred Majesty; I acknowledge with the sincerest gratitude that Thou art my Redeemer, my Creator and the supreme Arbiter of my eternal destiny. I desire to humble myself as profoundly for Thy sake as Thou art humbled for my love in the centre of my soul; and to consecrate

to the glory of Thy name the whole extent of my being.

I give Thee thanks, eternal Father! for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the Body and Blood of Thy only Son, our Lord Jesus Christ. I beseech Thee, that this Holy Communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request that Thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ our Lord. Amen.—
St. Thomas Aquinas.



PRAYER BEFORE A CRUCIFIX

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David in prophecy made

Thee say concerning Thyself, O good Jesus:
*They have pierced my hands and feet; they have
numbered all my bones.*

A PLENARY INDULGENCE IS ATTACHED TO
THE RECITATION OF THE ABOVE PRAYER
BEFORE A FIGURE OF CHRIST CRUCIFIED, SUB-
JECT TO CONFESSION, COMMUNION, AND THE
SAYING OF ONE OUR FATHER, ONE HAIL
MARY, AND ONE GLORY BE TO THE FATHER,
FOR THE INTENTION OF THE POPE.





CHAPTER VIII

The Blessed Mother

Mary stood at the deathbed of the Cross. We pray in the "Hail Mary": "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." To whom could we better appeal for the grace of a happy death, than to her who comforted her Son in His last moments on the Cross?



Our Blessed Mother alone knows how to console those mothers whose sons are in battle, for her only Son died in the War of Calvary. As she looked up into the night sky and saw a golden star, she became the first Gold Star Mother of Christian times



If we could ever find anything we loved more than the flesh, the demands of the flesh would be less imperative. This is the "escape" a mother offers her boy when she says: "Don't do anything of which your mother would ever be ashamed."

If there is that higher love of his mother, the boy will always have a consecrated sense of affection, something for which he will be willing to make sacrifices.

When a mother makes such an appeal to her son she is merely re-echoing the lesson of the Saviour, who, in giving His Mother to us as our Mother, equivalently said: "My children, never do anything of which your Mother would be ashamed."



The reason why there is a degeneration in the moral order and a decay of decency, is because men and women have lost the higher love. Ignoring Christ their Saviour, who loved them unto the death on Calvary, and Mary who loved them unto becoming Queen of Martyrs beneath that Cross, they have nothing for which to make the sacrifice.



Mary, who is Virgin Most Pure, is also the Refuge of Sinners. She knows what sin is, not by the experience of its fall, not by tasting its bitter regrets, but by seeing what it did to her Divine Son.



Mary's purity is not a holier-than-thou purity, a stand-offish holiness which gathers up its robes lest they be stained by the sinful; nor is it a despising purity which looks down upon the impure. Rather it is a radiating purity which is no more spoiled by solicitude for the fallen than a ray of sunshine is sullied by a dirty window pane through which it pours.



THE ANGELUS

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection, through the same Christ Our Lord. Amen.

REGINA COELI

(Said during Eastertide, instead of the Angelus.)

Queen of heaven, rejoice, Alleluia.

For He whom thou didst deserve to bear,
Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

Rejoice and be glad, O Virgin Mary!

Because Our Lord is truly risen, Alleluia.

Let us Pray

O God, who by the resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ Our Lord. Amen.

PRAYER TO OUR LADY OF PERPETUAL
HELP

Behold at thy feet, O Mother of Perpetual Succour, a wretched sinner who has recourse to thee, and confides in thee. O Mother of mercy, have pity on me. I hear thee called by all, the refuge and the hope of sinners: be, then, my refuge and my hope.

Assist me, for the love of Jesus Christ; stretch forth thy hand to a miserable fallen creature who recommends himself to thee, and who devotes himself to thy service for ever.

I bless and thank Almighty God, who in mercy has given me this confidence in thee, which I hold to be a pledge of my eternal salvation.

It is true that in the past I have miserably fallen into sin, because I had not recourse to thee. I know that, with thy help, I shall conquer.

I know, too, that thou wilt assist me, if I recommend myself to thee; but I fear that in time of danger, I may neglect to call on thee, and thus lose my soul.

This grace, then, I ask of thee, and this I beg, with all the fervor of my soul, that, in all the attacks of hell, I may ever have recourse to thee.

O Mary, help me. O Mother of Perpetual Help, never suffer me to lose my God.

THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, or sought thy intercession, was left unaided.

Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee I come, before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions; but in thy clemency hear and answer me. Amen.

SALVE REGINA

Hail, Holy Queen, Mother of Mercy,
Hail our Life, our Sweetness, and our
Hope! To thee do we cry, poor banished
children of Eve; to thee do we send up our
sighs, mourning and weeping in this vale
of tears. Turn, then, most gracious Advo-
cate, thine eyes of mercy towards us; and
after this our exile, show unto us the
blessed Fruit of thy womb, Jesus, O clem-
ent, O loving, O sweet Virgin Mary.

Pray for us, O holy Mother of God.

That we may be made worthy of the
promises of Christ.





CHAPTER IX

Prayers

OUR FATHER

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

HAIL MARY

Hail, Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

APOSTLES' CREED

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 Ghost, born of the Virgin Mary, suffered under Pontius

Pilate, was crucified, died, and was buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven; sitteth at the right hand of God the Father almighty: from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

CONFITEOR

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

ACT OF FAITH

O my God, I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

ACT OF HOPE

O my God, relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love.

I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION

(Usual Form)

O My God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to confess my sins, to do penance, and to amend my life. Amen.

ACT OF CONTRITION

(Short Form)

O MY GOD, I AM SORRY THAT I HAVE SINNED AGAINST THEE, FOR THOU ART SO GOOD. WITH THY HELP I WILL SIN NO MORE.

NOTE: *A person in mortal sin can regain the state of grace before receiving the Sacrament of Penance by making an act of perfect contrition, with the sincere purpose of going to Confession at the first opportunity.*

MORNING OFFERING

O my God, I offer Thee all my prayers, works, and sufferings of this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Holy Sacrifice of the Mass, in thanksgiving for Thy favors, in reparation for my offenses, and in humble supplication for my temporal and eternal welfare, for the wants of our holy Mother the Church, for the conversion of sinners, and for the relief of the poor souls in Purgatory.

I wish to gain all the indulgences attached to the prayers I shall say and to the good works I shall perform this day.

MORNING PRAYER

In rising I wish my first thought to be of Thee. I thank Thee for guarding me during the night. During this day please keep my body from accident, and my soul from sin. I am far from my family, surrounded by new temptations, very strange to me; wilt Thou please lead and protect me. Bless, please, my commander and my comrades, and above all, bless our country. May I serve today as a good soldier.—*From a French Soldier's Prayer Book.*

PRAYER IN TIME OF WAR

O God, Who bringest wars to nought and shieldest by Thy power all who hope in Thee, overthrowing those that assail them; help Thy servants who implore Thy mercy; so that the fierce might of their enemies may be brought low and we may never cease to praise and thank Thee.

PRAYER FOR THE GRACE
OF A HAPPY DEATH

Almighty and merciful God, who bestowest on mankind, both the remedies of health and the gifts of life everlasting; look mercifully upon us Thy servants, and refresh the souls which Thou madest that at the hour of their going hence they may be found worthy to be presented without stain of sin to Thee their Maker by the hands of the holy angels.

Through Our Lord, Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

PRAYER BEFORE A BATTLE

More than ever I feel the need of having Thee close to me. At any moment I may find myself in hand-to-hand fighting. However rigorous the task that awaits me, may I fulfill my duty with courage. If death should overtake me on this field, may I die at peace with Thee. — *From a French Soldier's Prayer Book.*

PRAYER ON COMING THROUGH A BATTLE
UNHARMED

During this terrible day Thou hast been kind enough to protect me. I make haste to thank Thee, but I am thinking all the time of the many who have fallen, my officers and my comrades. May they receive from Thee all the rewards, the peace and the rest, that is reserved for brave men who did their best. Give their unhappy families, please, the consolation of believing in Thy kindness and love. — *From a French Soldier's Prayer Book.*

PRAYER OF A WOUNDED MAN

Thou hast permitted me to be struck, but Thou hast saved me from death. For the sake of my beloved parents, and for my own sake, I thank Thee from the bottom of my heart. During the long hours of inaction may my thoughts often turn to Thee. Support those who do not have hope and faith. May there be no more wars, never any more. Change the hearts that are in men that they may feel like brothers and not kill one another. —
From a French Soldier's Prayer Book.

PRAYER FOR THE SICK

Almighty, everlasting God, the eternal salvation of those who believe; hear us in behalf of Thy servants that are sick, for whom we humbly crave the help of Thy mercy, that being restored to health, they may render thanks to Thee in Thy church. Through our Lord, Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

PRAYER FOR A DYING COMRADE

We pray that this comrade's heart may not be troubled. His strength is going, and he has suffered a great deal, but he is not afraid. Let him feel that his sins have been forgiven, and that all trials are past for him. May he not worry about his family, which he loves dearly. He dies believing in Thee as they live believing in Thee. May Thy face and the happiness of eternal life shine splendidly before his eyes. — *From a French Soldier's Prayer Book.*

COMMEMORATION OF THE DEAD

(from the Missal)

Remember, O Lord, Thy servants, (*name them*), who have gone before us with the sign of faith, and rest in the sleep of peace.

To These, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen.

NIGHT PRAYER

Before I go to sleep I want to thank Thee for keeping me safe during this day. What a good Father Thou art to me; I only ask that I may truly be Thy son! Give my body, please, the repose that is necessary, but, even more, may my soul have the assurance that it is at peace with Thee. Bless those who are dear to me, and may we find ourselves joyfully together when my service shall be finished. May my country know the Gospel through which comes liberty and greatness. — *From a French Soldier's Prayer Book.*

PRAYER FOR PEACE

O Lord Jesus Christ, Who in Thy mercy hearest the prayers of sinners, pour forth, we beseech Thee, all grace and blessing upon our country and its citizens. We pray in particular for the President—for our Congress—for all our soldiers—for all who defend us in ships, whether on the seas or in the skies—for all who are suffering the hardships of war. We pray for all who are in peril or in danger. Bring us all after the troubles of this life into the haven of peace, and reunite us all together for ever, O dear Lord, in Thy glorious heavenly kingdom.

PRAYER FOR CIVIL AUTHORITIES

We Pray Thee, O God of might, wisdom and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality.

Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observ-

ance, of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal. — *Archbishop Carroll.*

THE MANNER IN WHICH A LAY PERSON IS TO BAPTIZE IN CASE OF NECESSITY

Pour common water on the head or face of the person to be baptized, and say while pouring it:

“I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.”

NOTE: Any person of either sex who has reached the use of reason can baptize in case of necessity.

PRAYER FOR WORLD WAR II

Our Father who art in heaven:

Give us, we pray Thee, the courage and the strength to stamp out the threat of paganism and slavery that hangs over the world today.

Be merciful to all who have died in the service of our country.

Console those who have lost their loved ones in the struggle.

Help our fighting men to be always clean of heart and therefore unafraid.

Soothe the wounded in battle.

Sustain the courage of those who suffer persecution for conscience' sake.

Have pity on all who have been insulted, robbed, tortured, defiled, enslaved by their conquerors.

Grant wisdom to our leaders, civil and military, that they may most effectively direct our efforts, at home and abroad.

Teach us all to walk humbly with Thee, so that we may be worthy to conquer, and having conquered, may build a peace with justice, based on the Brotherhood of Man, under the Fatherhood of God.

Amen.

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82 DATES WHEN I RECEIVED
HOLY COMMUNION

MONTH DAY YEAR

MONTH

DAY

YEAR

"TO OUR LADY"

Lovely Lady dressed in blue —
Teach me how to pray!
God was just your little Boy,
Tell me what to say!

Did you lift Him up, sometimes,
Gently, on your knee?
Did you sing to Him the way
Mother does to me?

Did you hold His hand at night?
Did you ever try
Telling stories of the world?
O! And did He cry?

Do you really think He cares
If I tell Him things —
Little things that happen? And
Do the Angels' wings

Make a noise? And can He hear
Me if I speak low?
Does He understand me now?
Tell me — for you know?

Lovely Lady dressed in blue,
Teach me how to pray!
God was just your little Boy.
And you know the way.

— MARY DIXON THAYER.



