

FAITH AND REASON

Late have I loved thee: “Late have I loved you, O Beauty ever ancient, ever new, late have I loved you!” laments a young man who struggled for over 30 years to embrace the creator because he was restrained by his infatuation with created things. Now, however, having finally perceived the beauty and truth of God, he yearns for God as if he had fallen in love for the first time. What Augustine experienced; we want to experience. Some of us have been so accustomed to receiving the body and blood of Jesus in the Eucharist that our eyes become dim, and our hearts lose a bit of that warmth of the original fire. How do we, like Augustine, fall in love again with Beauty ever ancient, ever new?

We all love a good love story movie, and we watch despite knowing its ending because we are not looking for novelty, but for a word or gesture that makes us remember our own love story.

Patrick grew up in a Christian family that always strived to live the teachings of Christ. His parents were loving, and his childhood was filled with joy and innocence. When Patrick went to college, he desired continued growth in his faith and began looking for a community of believers with similar values. He assumed that his Christian peers would gather on Sunday and do their best to live the teachings during the week, just like the experience he had growing up. Unfortunately, all the Christian groups met either on Wednesday or Friday evening. The only “Christian” group that assembled on Sunday was the Catholic group at the Newman Center. He was hesitant to join this group for he had heard from not a few friends that Catholics have a penchant to create their own traditions, and this made him nervous. Nevertheless, Patrick did not want to judge based on hearsay and he really wanted to worship on Sunday. “The Catholics” was his only option.

He recalled vividly that first Catholic liturgy. The Mass started with the procession of the cross and ministers and Patrick thought to himself, “Here it is with the first of many Catholic creations”. Then the priest started with the sign of the cross and Patrick was put at ease. The proclamation of the readings was a little ritualistic, but at least the Catholics actually read the Bible. Myth busted. The sermon was surprisingly short but filled with content for reflection. Then everyone automatically stood up and recited the creed. The automatic communal change of postures and memorized prayers made Patrick feel a little out of place but seemed to put everyone else at ease. Until now, everything seemed to have a natural flow. However, when the Eucharistic portion commenced, Patrick was completely outside of his element. What he thought was symbolic in the consecrated host was not treated as such. All the people around him were on their knees and their gaze transfixed on the host. At the elevation, all the students bowed and fell on their faces. He saw in one girl’s eyes a combination of awe, adoration, and contentment such that he had never seen before. Returning his gaze at the words, “take this all of you and drink from it, for this is the chalice of my blood,” Patrick was suddenly struck with great fear. It was the same Beautiful voice so familiar throughout his life now audible to his heart.

Patrick entered the RCIA that same year, became a Peer Minister at the Newman Center the following year, and entered seminary after the third year. Now at every Mass, he hears that same voice and gazes on that same Beauty, but from the other side of the altar as Father Patrick. **Abbot of St. Martin Abbey Lacey, Washington**

The Supper of the Lord: Precious Body, precious Blood. Here in bread and wine. Here the Lord prepares the feast divine. Bread of love is broken now Cup of life is poured. Come share the Supper of the Lord.

This is the bread of God coming down from heaven. Giving life to us, to all the world.

Precious Body, precious Blood here in bread and wine. Here the Lord prepares the feast divine. Bread of love is broken now. Cup of life is poured. Come share the Supper of the Lord.

I am the living spring of eternal life. You that drink from Me shall not thirst again.

Precious Body, precious Blood. Here in bread and wine. Here the Lord prepares the feast divine. Bread of love is broken now Cup of life is poured. Come share the Supper of the Lord.

I am the bread of heaven giving life to you. You that eat this Bread shall never die.

Precious Body, precious Blood here in bread and wine. Here the Lord prepares the feast divine. Bread of love is broken now. Cup of life is poured. Come share the Supper of the Lord.

All those who feed on me. Have their life in me as I have my life in the living God.

Prayer of St Thomas More: Lord, grant me a holy heart that sees always what is fine and pure and is not frightened at the sight of sin, but creates order wherever it goes. Grant me a heart that knows nothing of boredom, weeping and sighing. Let me not be too concerned with this bothersome thing I call “myself”. Lord, give me a sense of humor and I will find happiness in life and profit for others.

The Wounding of Nature: Through the sin of our first parents, all the powers of the soul are left destitute of their proper order, whereby they are naturally directed to virtue. This destitution is called a wounding of nature. First, in so far as the reason, where prudence resides, is deprived of its order to the true, there is the wound of ignorance. Second, in so far as the will is deprived of its order to the good, there is the wound of malice. Third, in so far as the sensitive appetite is deprived of its order to the arduous, there is the wound of weakness. Fourth, in so far as it is deprived of its order to the delectable moderated by reason, there is the wound of concupiscence.

These four wounds, ignorance, malice, weakness and concupiscence are afflicted on the whole of human nature only as a result of our first parents' sin. But since the inclination to the good of virtue is diminished in everyone on account of actual sin, these four wounds are also the result of other sins, in so far as, through sin, the reason is obscured, especially in practical matters, the will hardened to evil, good actions become more difficult, and concupiscence more impetuous...**St. Thomas Aquinas**

Oh! Could you but see the beauty of a soul in the grace of God, you would be so much enamored of it that you would do nothing else but ask souls of God; and, on the contrary, could a soul in mortal sin be placed before your eyes, you would do nothing but weep, and you would hate sin more than the devil himself, and always pray for the conversion of sinners. --**Saint Mary Magdalene de Pazzi**

A Thought For the Day

Sunday It is because of faith that we exchange the present for the future.
Monday Initially our search for wisdom is prompted by fear; but as we attain our goal we are led forward by love.
Tuesday In the Mass the blood of Christ flows anew for sinners.
Wednesday Beside each believer stands an Angel as protector and shepherd, leading him to life.
Thursday Let us highly esteem devotion to the Blessed Virgin and let us lose no opportunity of inspiring others with it.
Friday Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.
Saturday Who except God can give you peace? Has the world ever been able to satisfy the heart?

Children Learn What They Live:

If children live with criticism, They learn to condemn.
If children live with hostility, They learn to fight.
If children live with ridicule, They learn to be shy.
If children live with shame, They learn to feel guilty.
If children live with encouragement, They learn confidence.
If children live with tolerance, They learn to be patient.
If children live with praise, They learn to appreciate.
If children live with acceptance, They learn to love.
If children live with approval, They learn to like themselves.
If children live with honesty, They learn truthfulness.
If children live with security, They learn to have faith in themselves and others.
If children live with friendliness, They learn the world is a nice place in which to live... **Dorothy Law Nolte**

The Promotion of Peace: To promote truth as the power of peace means that we ourselves must make a constant effort not to use the weapons of falsehood, even for a good purpose. If sincerity - truth - with ourselves is to be securely maintained, we must make a patient and courageous effort to seek and find the higher and universal truth about man, in the light of which we shall be able to evaluate different situations, and in the light of which we shall be able to judge ourselves and our own sincerity. It is impossible to take up an attitude of doubt, suspicion and skeptical relativism without very quickly slipping into insincerity and falsehood. Peace is threatened when uncertainty, doubt and suspicion reign, and violence makes good use of this.

Do we really want peace? Then we must dig deep within ourselves and, going beyond the divisions we find within us and between us, we must find the areas in which we can strengthen our conviction that man's basic driving forces and the recognition of his real nature carry him towards openness to others, mutual respect, brotherhood and peace... **St John Paul II**

In His Will is Our Peace
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