



APOSTLES THE ROSARY

Newsletter

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Seeking Humility

by Father Quadrupani

Few persons have a correct idea of this virtue. It is frequently confused with servility or littleness.

To attribute to God what is God's, that is to say, everything that is good, and to ourselves what is ours, that is to say, everything that is evil: these are the essential characteristics of true humility.

Hence it would appear at first sight that simple good sense ought to suffice to make men humble. Such would be the case were it not that our faculties have been impaired and vitiated in their very source by pride, that direful and ineffaceable consequence of original sin. The first man, a creature owing his existence directly to God, was bound to dedicate it entirely to Him and to pay continual homage for it as for all the other gifts he had received. This was a duty of simple justice. The day whereon he asserted a desire to be independent, he caused an utter derangement in the relations of the creature with his Creator. Pride, that tendency to self-sufficiency, to refer to self the use of the faculties received from God – pride, introduced into the soul of the first man by a free act of his will, has attached itself as an indelible stigma to the souls of all

his descendants, and has become forevermore a part of their nature. Thence comes this inclination, ever springing up afresh, to be independent, to be something of ourselves, to desire for ourselves esteem, affection and honor, despite the precepts of the divine law, the claims of justice and the warnings of reason; and thus it is that the whole spiritual life is but one long and painful conflict against this vicious propensity. Divine grace though sustaining us in the combat never gives us a complete victory, for the struggle must endure until death – the closing chastisement of our original degradation and the only one that can obliterate the last traces thereof.

As God drew from nothingness everything that exists, in like manner does He wish to lay the foundations of our spiritual per-



We are but the bearers of God's gifts to us, therefore let us imitate the Blessed Mother, always referring to God the praises given us.

fection upon the knowledge of our nothingness. Saint Bonaventure used to say: *Provided God be all, what matters it that I am nothing!*

When a Christian who is truly humble commits a fault he repents but is not disquieted, because he is not surprised that what is naught but misery, weakness and corruption, should be miserable, weak and corrupt. He thanks God on the contrary that his fall has not been more serious.

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The Holy Spirit, the Spirit of Jesus

by Blessed Abbot Columba Marmion

What shall be our devotion towards this Spirit Who dwells in us from our baptism and Whose virtue within us is, of its nature, so deep and efficacious?

First of all we must often *invoke* Him. Like the Father and the Son, the Holy Spirit is God; He too desires our holiness. Moreover, it enters into the Divine plan that we should pray to the Holy Spirit as we pray to the Father and the Son to Whom He is equal in power and goodness. The Church is our guide in this. She closes the cycle of solemnities celebrating Christ's mysteries with Pentecost, the Feast of the mission of the Holy Spirit; during this time she has wonderful prayers, wherewith to ask grace from the Divine Spirit, aspirations full of love, such as the *Veni Sancte Spiritus*. O Infinite Love, proceeding from the Father and the Son, give me the spirit of adoption;

teach me to act always as a true child of God. Abide in me, grant that I may abide in Thee so that I may love as Thou lovest. I am nothing without Thee:

If Thou take Thy grace away,
Nothing pure in man will stay... .

I am good for nothing, but keep me united to Thee, fill me with Thy love that so I may remain united through Thee to the Father and the Son! Let us often ask for a greater share in the Holy Spirit's gifts, the *Sevenfold gift*. We ought to *thank* Him too and return humble thanks. If Christ Jesus has merited all for us, it is by His Spirit that He guides and directs us; it is through the magnificent liberality of His Spirit that we hold those abundant graces which make us, little by little, like to Jesus. How can we fail to testify often our gratitude to this Guest Whose loving and effica-

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SEEKING HUMILITY

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Thus Saint Catherine of Genoa, whenever she found she had been guilty of some imperfection, would calmly exclaim: *Another weed from my garden!* This peaceful contemplation of our sinfulness was considered very important by Saint Francis de Sales also, for he says: "Let us learn to bear with our imperfections if we wish to attain perfection, for this practice nourishes the virtue of humility."

Some persons have the erroneous idea that in order to be humble they must not recognize in themselves any virtue or talent whatsoever. The reverse is the case according to Saint Thomas, for he says it is necessary to realize the gifts we have received that we may return thanks for them to Him from whom we hold them. To ignore them is to fail in gratitude towards God, and to neglect the object for which He gave them to us. All that we have to do is to avoid the folly of taking glory to ourselves because of them. Mules, asses and donkeys may be laden

with gold and perfumes and yet be none the less dull and stupid animals. The graces we have received, far from giving us any personal claims, only serve to increase our debt to Him who is their source and their donor.

Praise is naturally more pleasing to us than censure. There is nothing sinful in this preference, for it springs from an instinct of our human nature of which we cannot entirely divest ourselves. Only the praise must be always referred to Him to whom it is due, that is to say, to God; for they are His gifts that are praised in us as we are but their bearers and custodians and shall one day have to render Him an account for them in accordance with their value.

The soul that is most humble will also have the greatest courage and the most generous confidence in God; the more it distrusts itself, the more it will trust in Him on whom it relies for all its strength, saying with Saint Paul: *I can do all things in Him who strengtheneth me*. Saint Thomas clearly proves that true Christian humility, far from debas-

ing the soul, is the principle of everything that is really noble and generous. He who refuses the work to which God calls him because of the honor and *éclat* that accompany it, is not humble but mistrustful and pusillanimous. We shall find in obedience light to show us with certainty that to which we are called and to preserve us from the illusions of self-love and of our natural inclinations.

Says Saint Francis de Sales: "We should be actuated by a generous and noble humility, a humility that does nothing in order to be praised and omits nothing that ought to be done through fear of being praised."

It is even good and sometimes necessary to make known the gifts we have received from God and the good works of which divine grace has made us the instruments, when this manifestation can conduce to the glory of His name, the welfare of the Church, or the edification of the faithful. It was for this threefold object that Saint Paul spoke of his apostolic labors and supernatural revelations. †

scious presence fills us with such precious benefits? The first homage we must offer to this Spirit, who with the Father and the Son is God, is to believe with a practical faith in His Divinity, His power and His goodness.

Next, let us take care *not to oppose His action* within us. *Extinguish not the Spirit*, says St. Paul, [1 Thess. 5:19] and again, *Grieve not the Holy Spirit of God*. [Eph. 4:30] As I have said, the action of the Spirit in the soul is delicate because it is an action of completeness, of perfection; His touches are of infinite delicacy. We must be watchful not to oppose the workings of this Divine Spirit by our levity, our voluntary dissipation, our carelessness, or wilful deliberate resistances, by an ill-regulated attachment to our own judgment: *Be not wise in your own conceits*. [Rom. 12:16] In the things of God, do not trust to human wisdom, for then the Holy Spirit will relinquish you to this natural prudence which, as you know, St. Paul says is "foolishness" in God's sight. [1 Cor. 3:19] The action of the Holy Spirit is quite compatible with those imperfections which so often overtake us by surprise and which we regret, compatible too with our infirmities, human limitations, and temptations; our native poverty does not repel the Holy Spirit. He is the "Father of the Poor," as the Church calls him [in the sequence *Veni, Sancte Spiritus*].

That which is incompatible with His action is calculated resistance to His inspirations. Why is this? First because the Spirit proceeds from love, He is Love Itself; and yet although His love for us is incommensurable, and His action infinitely powerful, the Holy Spirit absolutely respects our liberty and does not compel our will. We have the sad privilege of being able to resist Him; but nothing thwarts love like obstinate resistance to its advances. Then, it is above all by His gifts that the Holy Spirit guides us in the path of holiness and makes us live as children of God; now, in His gifts, it is the Holy Spirit Who urges and determines the soul to act: *In the gifts of the Holy Spirit, the position of the human mind is of one*

moved, rather than of a mover [St. Thomas Aquinas], the soul's part is certainly not to remain entirely passive, but to be ready to receive Divine inspiration, to listen to it, and be promptly faithful to it. Nothing blunts the action the Holy Spirit in us like a rigid, unbending attitude in regard to those inward movements which bear us Godwards, and urge us to the observance of His commandments, to the accomplishment of His good pleasure, to charity, humility and confidence. To reply "no" voluntarily, deliberately, even in little things, impedes the Holy Spirit's action within us; it becomes less strong and more rare, and the soul remains at an ordinary degree, a mediocre level of holiness; its supernatural life lacks intensity: *Grieve not the holy Spirit of God*.

And if these infidelities are multiplied and become frequent and habitual, the Holy Spirit is silent; the soul thus given over to itself without guide and inward support in the path of salvation and perfection,

is very near to becoming the prey of the prince of darkness; it is the death of charity. "Extinguish not the Holy Spirit," for He is like a fire of love burning within our souls. [Hymn *Veni Creator*]

Rather let us remain, in the measure of our weakness, but with generosity, faithful to the "Spirit of Truth" Who is also the Spirit of Holiness; let us be souls promptly docile to the touches of this Spirit. What deep joy and what inward liberty a soul tastes that thus gives itself up to the action of the Holy Spirit! This Divine Spirit will cause us to bear fruits of holiness, pleasing to God. As the Divine Artist - *Finger of God's right hand* - He will, with infinitely delicate touches, complete in us the work of Jesus, or rather, He will form Jesus within us, as

He formed the Holy Humanity of Jesus, so that by His workings, we may reproduce in ourselves, to the glory of the Father, the traits of that Divine sonship that we have in Christ Jesus:

Christ was conceived in sanctity by the Holy Spirit, so as to be the natural Son of God; so too other men are sanctified spiritually by the Holy Spirit, so as to be the adopted sons of God. †





Apostles of the Rosary News



We have recently received pictures of some of the activities of Our Lady's Apostolate in India. Here, the scapular workshop counts off components for the Brown Scapulars, which are then sewn by hand. These are included in the Apostolate mailings to clergy throughout India. Thousands of their scapulars are also sent to the North America offices, to answer the numerous requests here. Whenever you venerate the scapular you wear with a good-morning kiss, please ask God to bless the souls of all Our Lady's Apostolate workers and volunteers. †



Shown above is some of our Fatima Center India-based materials being sent to various parts of the world.

On the Internet

FatimaRadio news: Would you like to ask Father Gruner a question? You can. Our new program, "Question & Answer with Father Nicholas Gruner" is a fifteen-minute broadcast, which airs on Saturdays at 7:00 P.M. EST, then reprises throughout the week. Listeners can send in their questions via e-mail to Father and he will answer them on one of his programs. If you want to ask Father a question, get more information, or air times, please go to: www.fatimaradio.org/question.

Last Chance for World Peace

Conference Preparations have been non-stop! Virtually all the bishops around the world have been notified of the upcoming conference, "Last Chance for World Peace." *Crusader 49*, "The Magnificent Promises for The Five First Saturdays" has been sent to them as a follow-up - 16,000 of the Spanish version went to priests in Spain. Almost thirty-eight hundred DVD's of *Heaven's Key to Peace* have been sent to English-speaking bishops. But we are aching to do more!

Because our readers' zeal to draw their clergy to the 'Last Chance' Conference, we are endeavoring to reach another 58,000 *priests* in North America, who have been invited to the conference, and to whom we hope to send the DVD. Imagine the machines whirring and the people working to get this done! It is your support for this conference that has encouraged us to reach out to these additional souls. Every packet we send teaches about Our Lady and Fatima. Our clergy need this information, and are showing us that they want to know the truth.

Thank you for your prayers and rosaries, your support and your encouragement!

You are enabling this conference to come together. You are reaching out to assist the bishops - you are answering as warrior "angels" and as beneficent "angels." We beg you, do not desist from this fight, this campaign on behalf of Our Lady's requests at Fatima. *God*

bless you, and Our Lady protect you. †



We'd like to hear from YOU! Write or call:

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