

constant effort — unflinching perseverance — to bring our wills into line with His, and through our wills all our other faculties. “If you love Me keep My Commandments.” Those words of Our Blessed Lord remain the truest that have ever been spoken about the practice of the love of God. Care must be taken however — stated again — to work under the **experienced guidance** of a priest, otherwise there is the danger of the Commandments of God being dictated by a rigorism that is unnatural and not pleasing to God. We call this kind of religious indoctrination “Jansenism”. Jansenism is a very serious heresy of the Catholic Church. Unfortunately, it still exists, causing disturbance and confusion in the hearts and minds of some good souls. Traditionalist people oftentimes lacking the true “Sensus Catholicus” are, in some areas, victims of Jansenist indoctrination, and it is not easy to get rid of. Once again it must be repeated, our observance must be guided by good judgment, **COMMON SENSE** and humility.

If our goal is not religious perfection, it remains that our goal is a self-centered life of sin — or lukewarmness! If our goal is religious perfection, we must do those things which lead to perfection, and alongside our love of God, our love for our neighbor must occupy the central place. Few of us there are who really understand to the full the importance of love of neighbor. The law concerning the love of neighbor does not mean that we are in fulfillment of it when we love our neighbor occasionally, or when we are indifferent to our neighbor’s condition. We must remember this all our lives through: If at any time we find that we have become genuinely indifferent to others, our spiritual life is in a dangerously critical condition! Love of neighbor is always the best test of our love of God. Love of neighbor is as much a full-time occupation as the love of God is a full-time occupation. There is only one charity, one supernatural love: and it is love of neighbor as well as it is love of God. Therefore, to aim at perfecting our love of God without meaning — **AT THE SAME TIME** — to devote ourselves to the love of our neighbor, is a most elementary spiritual bit of nonsense. To try to do so would be a classic example of self-righteousness — and it would be, as well, an outright example of exclusivism and elitism. “He that loveth not his brother, whom he seeth,” says St. John, “how can he love God Whom he seeth not?”

If we say that we love God, it means that we have put Him in the center of our being, and that we have put our wills at His divine disposal — that is to say, our wills should will only what He wills — our pleasure should be God’s pleasure — our desire should be God’s desire. What does it mean to love our neighbor? The very same thing, with only a very slight difference. It means to put our neighbor at the center of our being, and in that it is the same thing as to love God. But there is still another difference, however, and we must understand this difference quite well. When we have put our neighbor at the center of our being, it does not mean that we have necessarily united our wills to his will in everything — good and bad — that he actually wills. We could not join him in his will to perform an evil act, or an imprudent act. We could not do that, for we cannot be party to our neighbor’s sinful