

THE INTERIOR LIFE

It must become a matter of serious and profound concern to all TRADITIONAL ROMAN CATHOLIC PRIESTS AND FAITHFUL PEOPLE that so many members of our TRADITIONAL Chapels are quite unfamiliar, maybe not at all conscious of the Interior Life of the Soul. They may have heard of it, but they do not know it. They do not understand it. They do not comprehend it. It has no significant meaning to them. It suggests nothing to them. At best, some of them might have a catechism definition of it. They do not know how the soul works! If and when the matter is brought up, it is considered to be a condition which pertains to a very small hand picked group of people who have been especially chosen by God to be Saints: a matter quite out of reach for busy, normal everyday people.

The Interior Life of the SOUL is for everybody. Because of the mysterious operation of Grace, The Interior Life of the Soul is more glowing in some than it is in others. Nevertheless, it is intended for everybody. Everybody is called by God to be a saint, and this call is instinctive. Its pull is always there and for every human creature – even if consciously ignored or rejected. RESTLESSNESS! There is a rather common complaint amongst conscientious people – Traditional Roman Catholic Souls – that their teachers, their counselors – their preachers – fall short of proper instruction. If and when they speak of the Interior Life of the Soul, inadequate instruction is given as to how one enters into the life of the soul. The instruction is scholarly, quite academic and destitute of warmth. In the usual approach the Faithful are given an encyclopedic inventory of actions they must perform – for example – acts of mortification: that they must go about learning how to control their fits of anger; that they must stop using drugs or alcohol; that they must be obedient to their lawful superiors; that all acts of impurity must stop! and all the rest. The people are told what they must “DO” and what they must not “DO” – that is, if they want to save their souls – VERY MATTER OF FACT. Everything is reduced to a program, and quite a frightening one, indeed. In writing this instruction, we are not unaware of the writings of some of the saints. The approach of the saints frightens but it does not dishearten. The approach taken in some of our traditionalist strongholds both frightens and disheartens! Rarely, if ever, is one instructed or is one given any inspiration (or example) concerning the value – the beauty – of BEING mortified, or meek, or obedient, or pure. Rarely is one motivated to the beauty of a pure life by the terribly and horribly demeaning: “When are you going to grow up and stop that kid stuff!?” – and all the rest. Virtue will never be promoted by the use of the sledge hammer of righteousness. There is a very great difference between “BEING” virtuous and “DOING” acts of virtue. The one is always meritorious, the other – not necessarily! The one can only be genuine – the other can very easily be cosmetic – pasted on for the sake of expediency.

When we speak of “The Restoration of All Things in Christ” it seems that the focal point of our interest is “THINGS”, with little attention