

firm grasp on where Reality is to be found. Until Man makes an effort to understand that there is NO REALITY outside the Vision of God, it will be quite impossible to interest him in the scenery of Eternal Life.

There are those who recognize the problem with modern world thinking today, and with ecclesiastical thinking today. They, as a consequence have gathered into small groups – small traditional groups, and have placed themselves under the care of priests who follow Catholic tradition. These are in most cases young priests, who, through no fault of their own, are as unacquainted with true Catholic Experience as the people under their care are. These priests have no role models to follow, and as a result, cannot but be unacquainted with the way Catholics lived life, when Catholic life was the way of life for everybody of Catholic persuasion. There are examples that might be mentioned of some rather uncatholic interpretations of the Catholic purpose as applied by our ancestors, but this goes into areas not in the scope of this paper. For most of us, when we speak of the inner life, we end up defining it. However, more than definition is needed here. The inner life, union with God, does not depend (as some mistakingly have been trained to believe) on the “doing” of a number of religious exercises: spoken prayers, meditation, indulgences gained, plus reading, Rosaries said, Masses attended, and all the rest that one can fit into one day. Many people, therefore, confuse piety – true inward or interior life – with pious practices, and they regard themselves as more or less devout in proportion to the number of pious achievements they can chalk up to their credit. With such ones, the religious life is all and entirely a doing – a doing of things religious. When, occasionally, through no fault of their own, when the demands of the day’s work (which cannot be avoided if one is to eat) must be attended to, and these good souls are forced to curtail their religious exercises, they worry. They worry and they look upon themselves as already lost and probably in sin. They become overwhelmed, and soon become quite discouraged. They act as if practices of piety were piety itself, and because they are forced to neglect some of their usual practices of piety they are, therefore, deficient in piety. In reality, a life of Christian inwardness – a life determined by correct and proper CATHOLIC EXPERIENCE (– CATHOLIC ACQUAINTANCE –) by no means demands an immense prayer – output. A life of prayer does not mean a life full of prayers. Anyone truly acquainted with the truly Catholic dispositions of earlier days, will know this. Neither does the inner life of the soul require many hours of ardent praying or concentrated reflection of God and His Mysteries. Nor even is one asked to constantly be a-thinking of God or maintaining a succession of mental pictures of God. It can be quite bewildering to think of God as ALWAYS close at hand, and at every moment recording every move we make, ALWAYS ready to strike us down for even our slightest fault . . . Such an attitude is, unfortunately, prevalent in certain traditional areas, and is an affliction to those souls who are genuinely seeking after perfection. This attitude was spawned by the heretical doctrine called Jansenism.

True Catholic spirituality does not require a certain “worked-up” feeling of the nearness of God. Candidates to the Monastery – usually