

## Joseph Cardinal Mindszenty

The most important person on earth is a Mother.  
She cannot claim the honor of having built Notre Dame Cathedral.

She need not.

She has built something more magnificent than any cathedral –  
a dwelling for an immortal soul,  
the tiny perfection of her baby's body.

The angels have not been blessed with such a grace.  
They cannot share in God's creative miracle to bring new souls to heaven.

Only a human mother can.

Mothers are closer to God the creator than any other creature.

God joins forces with mothers in performing this act of creation.

What on God's good earth is more glorious than this: to be a mother?



**The Rosary is a long  
chain that links  
Heaven and earth.  
One end of it is in our  
hands and the other  
end is in the hands of  
the Holy Virgin.**

**St Therese of Lisieux**

### St. Anne's Mothers Group

## Guest Speaker

9.30am, 3rd December 2014

Dr Belinda Goodwin, Catholic doctor, wife and mother of 8, will give a talk at St Anne's Mothers Group at 9.30am, on Wednesday 3<sup>rd</sup> December on NaPro Technology.

NaPro technology (Natural Procreative Technology) is a new women's health science that monitors and maintains a woman's reproductive and gynaecological health. It provides medical and surgical treatments that cooperate completely with the reproductive system.

Unlike common suppressive or destructive approaches, NaPro technology works cooperatively with the procreative and gynaecologic systems. When these systems function abnormally, NaPro technology *identifies the problems and cooperates* with the menstrual and fertility cycles that correct the condition, maintain the human ecology, and sustain the procreative potential.

This will be a most interesting and informative talk and is of particular interest to women of all ages. Women now have an opportunity to know and understand the causes of the symptoms from which they suffer.

All welcome

# THE IMMACULATA



## *Father talks on the role of the good mother*

*The valiant woman must consider well the paths of her household, and keep her eyes open on all that passes within and without it. Like a bird, she must hover closely over the nest of her little ones, or fly around it to examine and take all necessary precautions against danger. Children, all those having access to her house, the thousand details of domestic life, nothing must escape her vigilance. This surveillance should be kind and gentle as well as strict. It will then correct efficaciously, and at the same time temper whatever bitterness may be the result of such warnings and corrections. Constant activity is necessary to fulfil these duties, "the valiant woman hath not eaten the bread of idleness."*

The mother of the house must not be with the fairies but most avoid frivolous time wasting. To quote St Gregory, his mother was so occupied with worldly interests that she seemed to forget God and yet so united to him that she appeared to be a stranger to the affairs of the world. This good woman was occupied in many things yet at the same time focused on her duty. Your main duty is raising children to God, being a good wife and a good mother.

St Gregory gives the example of things that come into the home, the books, reading, friends, guests, relatives, the people that visit your place. Today we can add to that the TV, the internet, the radio. In all these things there has to be on your part, not only a vigilance but also prudence in what to allow and what not to allow, replacing the negative with the positive. You don't just say there's no music, you put on good music, no TV, put on good documentaries or movies to watch: give them something positive.

With children of course, the key thing is to avoid keeping them idle, when the child says he is bored give him some work to do. Idleness is the playground of the devil. St Gregory also points this out regarding the mother, he says you have got to be careful about being idle yourself, having all these good ideas that never come to fruition because you don't live on planet earth. We see an example of a typical mother who wasted her day with pointless things like the soapies and nonsense useless chatter. Being a good mother requires you to be vigilant, this is taxing on your time and is challenging, there is a lot of

bitterness and heartache in raising children.

The reward is the raising of good children: children who honour their father and mother and are a blessing to you and you a blessing to themselves. You will raise children in sorrow and tears but the fruits are well formed children. Sometimes you have to emphasise things and sometimes you have to learn to have the prudence not to emphasise things. The most important thing in the question of children is the formation of their character not just their academic side. This is what we look at during the catechism, it is not just a question of knowledge it is a question of the will.

Our main problem after original sin, is not only ignorance of the intellect, but, as St Paul says, we do the things we know we ought not to do. The reason for this is because of the defect in our will. Therefore your primary role with your children is going to be the correction of the will, you are going to have to rectify the will through habit and correcting and discipline. It is not just a once off thing, it is constant and you have to be persistent and you have to be willing to fight the battle and you have to have enough sense to know where something is a fault of character or where something is a question of nature taking its course. You have to have prudence and discretion.

Often traditional Catholics who have larger families are very strict often on the first 3 or 4 and on the last 3 or 4 they are very lax. That is also a defect that is wrong. You have got to keep an even balance on all the children, without excess or without defect. You do have to keep a whole life long vigilance because in a certain sense your children never stop being your children. One day, God willing, the fruit of this is that your children will always look up to you as truly their mother. Even when you are fifty or sixty, you will be the light of their life, because they see that what comes from you is Godly, it is not a human work or it is not just a bitterness or a hard character but truly a noble, a holy and Godly mother, this is what we want to keep in our minds.

*The Discipline of the Tongue by Cardinal Mercier*  
*Spiritual Direction for Mothers*

There are many causes of thoughtlessness in words. For instance, you accidentally discover some secret; you know well that you are bound to keep it, but a moment comes when you can show how much better informed you are than others. The secret is burning your lips, and out it surely comes. No sooner is the indiscretion committed than you would give much to recall your words; but it is too late: the harm is done. The consequences will follow their natural course, and you yourself will probably lose the esteem of others if your dishonourable conduct becomes known. Then, again, are there not some who love to hear themselves talk, like the little child that chatters all day merely to satisfy the natural impulse of practising and developing its organs of speech? Do not others, again, yield to the temptation of speaking always about themselves, of narrating the most insignificant details that interest themselves, and no one else, at the risk of becoming a nuisance to serious people?

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Once more I hear you say you do not mean to act thus. Whenever an imprudence is committed, whenever any harm is done, you shirk the responsibility of it by saying you did not mean it. But that is just where you are in the wrong. To mean to do a thing is to think of it beforehand, and that is just what you fail to do—you do not think.

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was reason given you if not to enlighten you on the natural consequences of your actions, and to enable you to direct your life according to the rule of experience? To what use do you apply your liberty if not to master your impulses? Suppose you try upon yourselves this useful experiment: in the silence of your own rooms pass in review each conversation you have held during the day. Try to remember of whom you spoke and what you said of each. Then make up your accounts. Of whom did you speak well? Of how many, on the contrary, did you speak ill? Renew every evening for one week this examination of conscience. You will probably be frightened at the number of your unfavourable criticisms of your uncharitable witticisms, of your indiscreet and frivolous words; but you will no doubt be astounded at the small number of those of whom you have spoken well.

By well I mean really, positively well, not that sort of kindness that only serves as a palliative or preface to criticism too bitter to be accepted without some rhetorical precaution. You will learn in this way to measure the perfection that results from a sinless use of the tongue.

My dear friends, let us now see what means you are to employ in order that your words may have the qualities required by St. James: the delicacy, the patient reserve, the respect for authority, the charity, the discretion, the modesty—all that goes to form what he considers a distinctive index of perfection. It is a matter of the deepest moment, the Apostle tells us, to consider the prominence of the part played in our moral lives, either for good or for evil, by that apparently insignificant organ, the tongue. A mettlesome horse exposes his rider to danger; but a prudent horseman puts a bit in the mouth of his steed; he curbs its spirit, and is master of all its movements. See those large vessels driven by the violence of the wind; a very small apparatus, the helm, enables the pilot to guide them according to his will. So is it with the tongue; like the bit, like the helm, it is capable of producing the most wonderful effects. Is not a single spark enough to set on fire a whole forest? Again I say, so is it with the tongue.

A wicked tongue can be compared to a spark thrown out by the fire of hell: it spreads evil through all our being, even to its inmost recesses. There are no animals, how wild soever, but can be tamed by the power of man; yet he seems incapable of steering his own tongue; it is a permanent source of difficulty and trouble. Take even a religious-minded man who uses his tongue to praise his Heavenly Father; he will employ it also to injure his fellowman, made, like himself, to the image of God. A blessing and a curse proceed from the same lips. That should not be so. Cast an eye over all nature and see if there be a single spring that yields both sweet and bitter waters. Does the fig-tree produce grapes, or the vine figs? Who among you wishes to be wise and well disciplined? Let his behaviour prove that he has learnt the value of gentleness and wisdom. Let him not think much of his progress in virtue, if he nourishes within his heart feelings of bitterness or animosity for in that case his judgement would be an illusion. His apparent wisdom would not be from above, but from below—worldly, earthy, even diabolical—for a factious and

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jealous spirit can breed only trouble and evil of every kind. The wisdom that comes from above engenders modesty and the spirit of peace: it is condescending: it yields to the wishes of others: it is fruitful in charity and good works: it abstains from criticism and abhors all dissimulation. Those who work for peace will reap in peace the fruits of justice which they have sown. What need is there to add that experience confirms this teaching of St. James on the good or evil use of speech? But experience also reveals the general inattention of men, even of practical Catholics, to this grave subject. They seem to take little heed of the serious obligation imposed upon them, demanding, as it does, in the interests of their own perfection and in those of social concord, that they maintain an active and unceasing control over their words.

My dear friends, do not, then, be indifferent to the smallest sins of the tongue. A light word that wounds a fellow-creature, one which you consider quite insignificant, may perhaps have for him a disastrous effect that cannot be foreseen by you. You may have come across the following anecdote about St. Philip Neri. No effort of his had been able to convince one of his penitents of the harm done by her heedless tongue; so one day, in the hope of succeeding at last, he gave her a severe and very puzzling penance. She was to go through the streets of Rome plucking a fowl, and strewing its feathers along her path. She obeyed with great docility, and then came back to the saint to ask him the meaning of this strange injunction. Go home now

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said he, "and on your way pick up all those feathers which you cast to the winds." "Do you think I am mad?" asked the lady; "Not less mad," replied the confessor, "than when, after casting to the four winds of public opinion your calumnies, slanders, and indiscreet words, you flatter yourself that a tardy regret on your part will restore to your neighbour the good name of which you have robbed him."

Besides, it is no exaggeration to say that this carelessness about the sins of the tongue is in a great measure the reason why so much discredit falls on numbers of pious people, and through them on religion itself.

My dear friends, if we insist so strongly on the need of battling against the sin of light words and heedless actions—an insistence which to your inexperience may seem an exaggeration—yet believe us when we say with Bossuet: "We do not blame you so much for the mistakes themselves as for the source from which they spring." The connection between our thoughts and our

words is so close that reflection naturally begets moderation and sobriety in speech; while, inversely, this attentive control over our words reacts on the application of our higher faculties to the invisible realities which form the chief object of - our moral and spiritual life, and are the goal of our earthly pilgrimage. Consider, then, with piety this advice of St. Bernard; meditate on it; let it penetrate into your daily lives: "Love silence," he says; "love to practise it, and to listen." Be careful not to sin by the tongue. In this way only can you safeguard the inner and higher part of your being, and secure the most favourable dispositions for listening to the voice of God.



Article obtained from Catholic Family Sept Oct 1995



**Prayer of St Gertrude the Great for the Holy Souls**

**Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the holy souls in purgatory, for sinners everywhere, for sinners in the universal church, those in my own home and within my family. Amen.**

St. Gertrude the Great is invoked for souls in purgatory and for living sinners. Our Lord told St. Gertrude that the following prayer would release 1000 souls from purgatory each time it is said devoutly. The prayer was extended to include living sinners as well.