

# THE IMMACULATA



## Father talks on Emotions, How to Battle them and Win!

While our emotions are physiological, they are part of our physical make up, they are often associated with ideas that we have of things that produce these emotions in us:

The cause for various emotions is the "interpretation we give to an event in connection to our happiness. If we consider it as an obstacle we tend to destroy it: - Anger. If it is danger, we try to escape from it, we have fear. If it is a loss: = Sadness.

The thoughts which produce anger may be 'I, He, it' 'I, who am so good, I cannot tolerate such a treatment'. 'He, or they are bad . . .' etc. These thoughts cause an alarm in our nervous system and so an automatic reaction is produced as a means of protecting ourselves. If in this state, we let loose our imagination this will command a full attention to its fears, hatred or sadness with a possibility of fixations, obsessions, exaggerations and transfers, and with stronger feelings and impulse.

If we control the idea in its 1. content. 2. intensity. 3. duration, and avoid exaggeration and transference, we shall avoid those harmful effects.

### How to master the emotions:

1. **Change your external expression** or reactions to the thing at hand, both in your demeanour and your tone of voice. Be calm amidst the storm.
2. **Avoid the thoughts which produce the emotions** either avoiding the occasion, or thinking on something interesting, or having conscious sensation or pleasant occupation. - Try to put the negative thought associated with the thing aside.
3. **Put the opposite thought discovering** the good side of persons, happenings, and sorrows.
4. Put the opposite feeling and tendency in order to counteract the negative inclination to insecurity, aversion or sadness. Do that through acts, thoughts and attitudes of courage, heroism, sympathy, love, optimism, joy.
5. **Set the test before the test comes.** In short, imagine the situation in your mind that brings you this bad reaction and then start to conquer it. Saying, no, I can conquer this, I can brave this. It isn't so difficult. etc.
6. **Form within your mind a system of ideas, sensations, actions and desires, a framework which is a**

**favourable background to the feeling you wish to retain.** This feeling will annihilate the contrary feeling. Its very presence will help you to avoid a clash or struggle and resultant exaggeration in your emotions. Thus a timid person should think, speak and work with courage and boldness, or as if he had these qualities.

6. **Meditate on the higher goods of your whole being or on eternal goods, (eternal truths), weaken the force of natural instinct.** Weaken also the attraction of what satisfies one particular organ of your being (touch, taste, smell, etc) or brings passing temporary satisfaction to mere instinct.

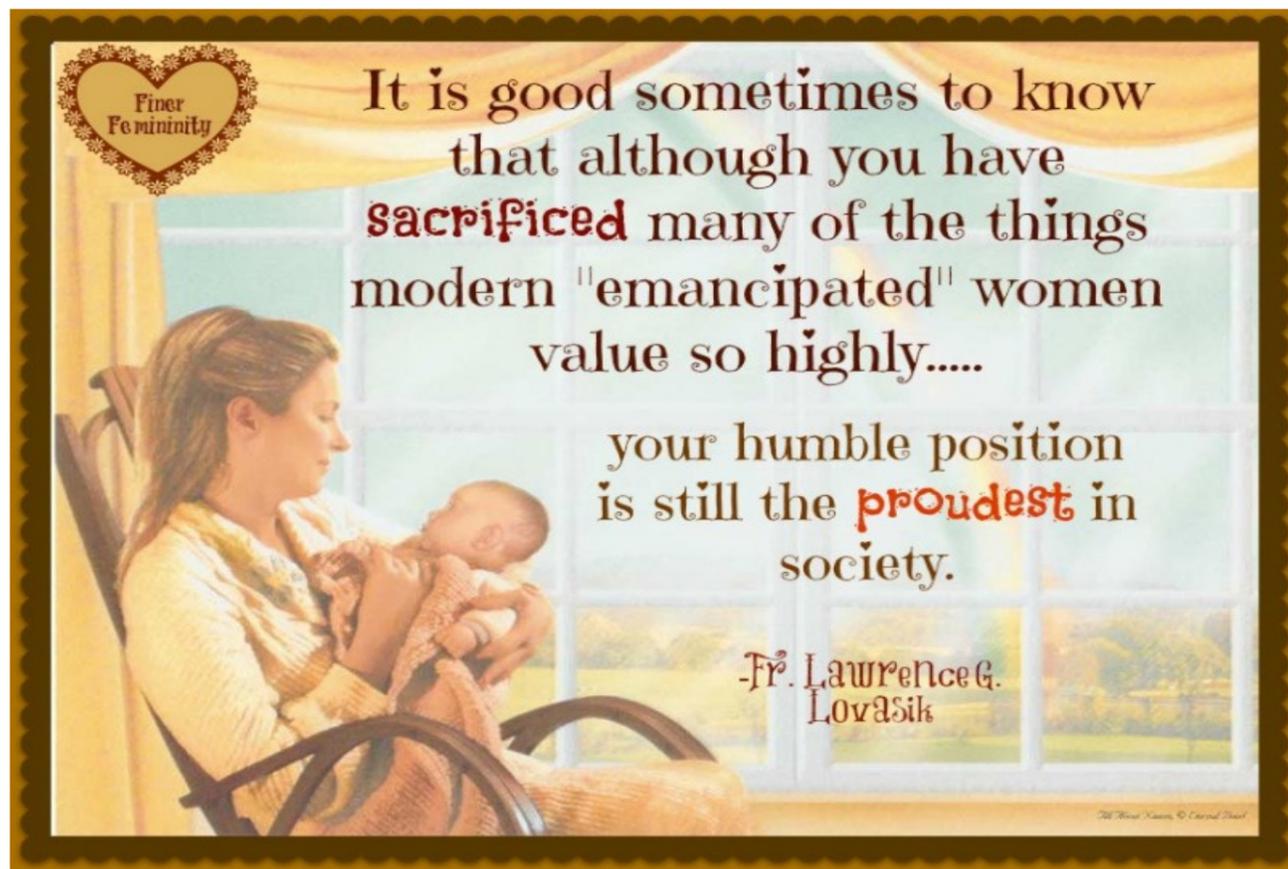
7. **Work as if you had the true or noble feeling you desire,** or as if you did not feel the contrary tendency or repugnance. Such acts will produce the noble feelings.

8. **Create a system of warfare,** by elimination exercises in this way habituate yourself to practice of introducing this intruder voluntarily into your consciousness, and immediately banishing it. To become skilled in this practice the following acts:

Take a blank piece of paper; place 3 or 4 objects on it and each object can be symbolic of your fears/phobias or things that raise bad feelings in you. Then take one of them away, and then close your eyes, and eliminate it from your mind, and do the same thing to each object. You can do the same by writing down on a piece of paper the same thing and removing each, as a means of symbolically removing it from your mind.

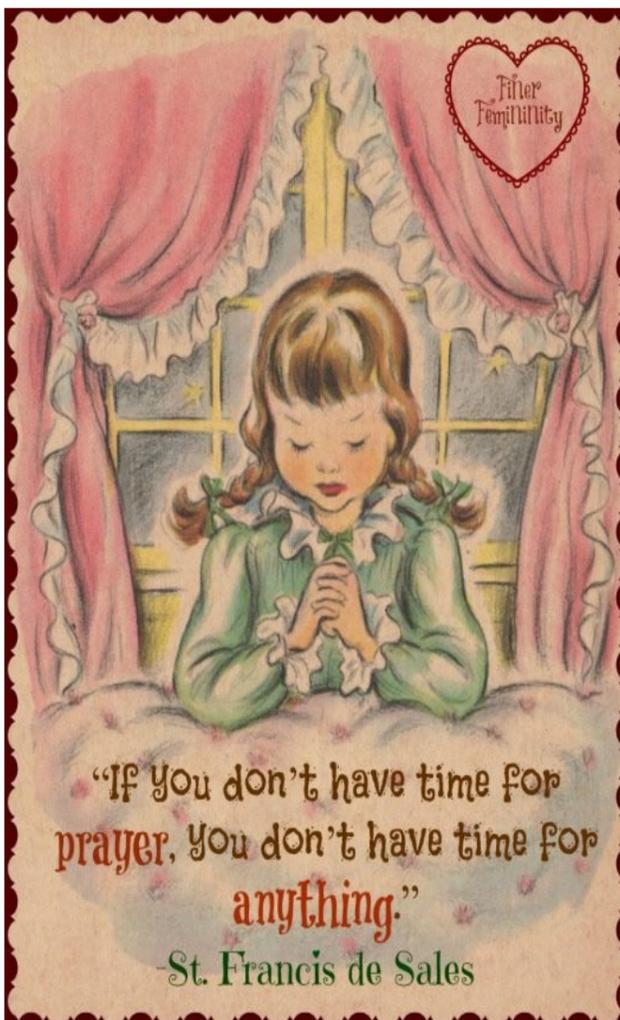
9. **Accept reality (don't live in Disney land) which cannot be modified, found your ideal upon it.** Fill out your human ideals with sublime truths which are eternal and divine. In short your human existence must also be deeply founded upon the supernatural realities as well.

**Concentrate on the opposite:** This will encourage joy and hope. Concentrate on the image or feeling of calm and peace. Find either in your past, or in the present a feeling or memory of moral and physical tranquillity, i.e., beautiful landscape, melody, prayer etc. Concentrate as much as you can on this sensation until you again relive it.



“These nappies that are changed daily,  
these meals that are cooked again and again,  
these floors that are scrubbed today only to get dirty tomorrow—  
these are as truly prayer in a mother's vocation as the watches and prayers of the religious are in theirs.”

Mary Reed Newland, How to Raise Good Catholic Children



## 'Two Kinds of Saints' by Fr Paul O' Sullivan

There are saints and saints. Some we may call "extraordinary saints" and some "ordinary saints." Extraordinary saints are raised up by God for some extraordinary mission, and to these God gives extraordinary means to carry out that mission.

Such were, for instance, St. Dominic, St. Francis of Assisi, St. Ignatius Loyola and a host of others. St. Dominic was raised up by God to defend the Church against the Albigensian heretics, who taught the vilest doctrines and perpetrated the most hideous crimes. Kings sent armies against them, the Pope sent holy men to check them, but all in vain.

God then raised up St. Dominic who, by the holiness of his life and his earnest preaching, converted 100,000 of these hardened sinners in a remarkably short time. Notwithstanding his austere life and incessant labors, there was no one more joyful, more lovable than St. Dominic. He was sad only when he heard of the sorrows of others or of offenses committed against his dear Lord.

The Saint founded three religious orders, which have given to the Church notable saints, missionaries, martyrs, bishops and popes. What especially endears him to us is the fact that it was he who gave us the Rosary, which God's Holy Mother had given to him.

Who has not heard of the seraphic St. Francis of Assisi, so famous for his profound humility, his extreme poverty and his burning love of God, as a reward of which he received on his hands and feet and in his side the Sacred Stigmata, the marks of Christ's five wounds. He, too, founded three religious orders, which have given many and great saints to the Church, people such as St. Bonaventure, St. Anthony of Padua, St. Clare and many others, saints who shine as bright stars in the firmament of Heaven.

St. Ignatius of Loyola is another example of an extraordinary saint. He began life as a soldier in the army of Spain, but God called him to be a great soldier of Holy Church. To him was given the mission to battle against the pseudo-reformers, as to St. Dominic had been given the task of converting the Albigenses.

His glorious order, the Society of Jesus, has done and is ever doing a mighty work for the glory of God and for the welfare of the world at large. His sons are ever in the vanguard of the battle, fighting valiantly against the enemies of Christ.

Now these extraordinary saints, inspired by God, used extraordinary means to achieve their great ends. They laboured incessantly, spent long hours in prayer, fasted rigorously and did severe penance. God favoured them with supernatural visions and revelations and gave them the power of working miracles.

Ordinary Christians are not called upon to do such mighty deeds, nor are they asked or advised to imitate the long prayers, the rigorous fasts of these extraordinary saints.

### ORDINARY SAINTS

There is, however, a second class of saints, ordinary saints. Bear in mind that these saints are no less saints than the others; they are true saints and have reached exalted heights of sanctity, though in a different way. They lead humble, simple lives, performing their daily duties well and using the ordinary but abundant means of sanctity given by God to all Christians.

These means we too can use, and by them we can attain a high degree of holiness. Here is a good example of the ordinary saint.

### THE TWO LADIES

The great St. Antony, the abbot who had spent long years in the desert, passing whole nights in prayer and performing severe penances, aware of how important the virtue of humility is in the spiritual life, asked God to make him profoundly humble.

In answer to his prayer, the Almighty directed him to visit two ladies in the neighbouring city, who though simple and unpretentious in their manner of life, were, so God told Antony, holier than he who had spent long years in the practice of rigorous penance and unceasing prayer.

On entering their home, the Saint sought to discover the secret of such remarkable holiness; he asked them many questions as to the fasts they made, the length of their prayers, their austerities and the like, so that he might imitate them.

He was not a little surprised to learn that they did nothing exceptional. They observed the fasts of the Church; they said their prayers devoutly; they gave what little alms they could afford; they frequented the Sacraments, heard daily Mass and practiced the ordinary Christian virtues.

What impressed the Saint most was that they loved God very simply but very sincerely. God was the great reality in their lives. They did all their actions for love of Him. They performed their daily duties, seeing God in all they did.

They accepted what happened to them, joys as well as sorrows, as coming directly from His hand.

That was all, but it sufficed to explain to the Saint the secret of their wonderful sanctity, viz., they performed their duties well and they loved God. There are thousands of such hidden, ordinary saints in the Church now, as there have been at all times.



## 'How to be a good Mother' by Msgr Kelly

**You can make your greatest contribution to your family as the heart of your home — not its head.**

**From you, your children should learn to love others and to give of themselves unstintingly in the spirit of sacrifice.** Never underestimate the importance of your role. For upon you depends the emotional growth of your children, and such growth will better prepare them to live happy and holy lives than any amount of intellectual training they may receive.

**You are the most important person your child will ever know.**

Your relationship with him will transcend, in depth of feeling, any other relationship he probably will ever have

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— even the one with his marriage partner. As noted above, from you he will learn what true love really is. From the tenderness you show and the security you give, you will develop his attitudes toward other human beings which will always remain with him.

However, his dependence on you begins to wane soon after birth — and continues to wane for the rest of your life. In his first years, naturally, he will rely upon you almost entirely — not only for food, but also to help him perform his most elementary acts. But soon he learns to walk and to do other things for himself; when he goes to school he can dress himself; when he reaches adolescence and strives for the freedom that adults know, he will try to throw off his dependence so violently that you may fear that you have lost all hold upon him.

**Your job is to help him reach this state of full and complete independence in a gradual fashion. And your success as a mother will depend to a great extent upon the amount of emancipation you permit him as he steps progressively toward adulthood.** Therefore you should try to judge realistically when your child truly needs your help and when he does not.

If you can reach the happy medium wherein you do for your child only what he cannot do for himself, you will avoid dominating him or overindulging him. The dominant mother makes all decisions for Johnny and treats him as though he had no mind of his own; the overindulgent mother will never permit her Mary to be frustrated in any wish, or to be forbidden any pleasure

her little heart desires. The overindulgent mother may do without the shoes she needs to buy a doll for her Annie; she may stop what she is doing to help Johnny find the comic book he has misplaced; she may eat the leftovers in the refrigerator while she gives the freshly prepared food to her children.

**Don't be an autocrat who always knows best.** Your child may have his own way of doing things, which may seem to be inefficient or time-consuming. Have patience and let him do things his way, thus giving him the opportunity to learn by trial and error.

**Don't be a martyr.** Naturally, you must make sacrifices. But do not go to such extremes that your child feels guilty when you deny yourself something which rightfully should be yours, in order to give him what rightfully should not be his.

**Don't think you have the perfect child.** Some mothers, when their child receives low grades, appear at school to determine, not what is wrong with him, but what is wrong with the teachers. When such a mother learns that her son has been punished for disobedience, she descends upon the school officials and demands an apology. By her actions she undermines the child's respect for all authority — including her own. You will probably be on safe ground, until your child is canonized at St. Peter's, if you conclude that he has the same human faults and weaknesses that you see in your neighbours' children.

**Don't use a sickbed as your throne.** The "whining" mother feigns illness to attract sympathy and to force her children to do as she wills. Who would deny the last wish of a dying person? In this vein she often gets what she wants — for a while. The usual, final result, however, is that her children lose both sympathy and respect for her.

**Don't be a "glamour girl."** Motherhood is not a task for a woman who thinks that ordinary housework — preparing meals, making beds, washing clothes — is beneath her. Of course, mothers should strive to maintain a pleasing appearance, but they should also realize that they are most attractive when they are fulfilling the duties of their noble vocation. You would embarrass your family if you insisted on acting and dressing like a teen-ager; and, if you adopted a demeaning attitude toward household tasks, you would teach your children that motherhood and its responsibilities are unworthy of respect.

