

THE CLOISTER

SOCIETY OF SAINT PIUS X

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DATES TO REMEMBER

2 February :
taking of the cassock in our northern seminaries.

14 February :
Ash Wednesday

19 to 24 February :
Priests Retreat

19 to 24 March:
Passion Retreat (Men and Women)

29 June:
Priestly Ordinations at Ecône Seminary;
25th anniversary of Ordination of Fr.
John McLaughlin
40th anniversary of Ordination of Fr.
Philippe Pazat

3 to 21 July:
General Chapter of the Society of Saint
Pius X

PROJECTS

Drive way in front of the chaplaincy:

This drive way is used for wheelchair access and for the sisters car. It is not wide enough and it is in very bad condition, some of the flat stones having moved or sank in the mud.

The project consists in redoing it, eventually with a large concrete slab, connected to the chaplaincy door with a wider wheelchair ramp.

Landscape:

First I would like to thank Mr Nigel Mills who came so often to help in this matter. But our property is big, the landscaping was not done for low maintenance. As a consequence, it is very

expensive to keep everything clean and tidy. I am not satisfied with the landscaping company that was working with us in the past years, and I will look for another one, but at the same time I will have to simplify the landscape in order to reduce the cost and time of the maintenance.

Roofs and gutters:

Almost all the roofs of the house and chapel have lost some tiles mostly because of the very strong winds of the last six months. Then the majority of the gutters have lost the proper inclination to evacuate the water. They are overflowing in wrong places, provoking water infiltration inside the buildings. It is certainly a long term project but it has to be done to avoid more damage.

Car Park

I would like to have some white lines painted on the car park to keep a little more order and save space on Sunday. Please, NEVER park on the drive way in front of Saint Saviour's to the main door as this access should be ALWAYS available for an emergency.

QUESTIONS BOX LUNCH COME BACK !!!

SUNDAY FEBRUARY 4TH
SUNDAY MARCH 4TH
AFTER 10:00 AM MASS
(AROUND 11:45 AM)

BRING YOUR OWN LUNCH

WE WILL PROVIDE AS USUAL TEA AND COFFEE

THE EVENT WILL BE IN THE LARGE REFECTORY

EVERYONE IS WELCOME.

PUT YOUR QUESTIONS IN THE BOX. QUESTIONS SHOULD BE ANONYMOUS AND LEGIBLE.

QUESTIONS SHOULD BE ABOUT DOCTRINAL, MORAL OR HISTORICAL ISSUES. ANY QUESTIONS ABOUT THE SSPX ADMINISTRATIONS OR INTERNAL ORDER WILL BE REFUSED.

THE CASSOCK

Catholic Encyclopedia

To discuss the question of ecclesiastical costume in any detail would be impossible in an article like the present. No topic has formed the subject of so many synodal enactments, and in almost every country and every order of the clergy we find distinctive features which might call for special treatment. Only the broad outlines can therefore be dealt with here. It may be noted, however, that the more prominent items of clerical attire,

History

It seems that in the early centuries of Christianity no distinctive dress was adopted by ecclesiastics. Many indications point to this conclusion, e.g. the *lacerna*, or *birrus*, and (civil) dalmatic, associated with the martyrdom of St. Cyprian. The most explicit testimony is that afforded by a letter of Pope Celestine in 428 to certain bishops of Gaul, in which he rebukes them for wearing attire which made them conspicuous, and lays down the rule that "we [the bishops and clergy] should be distinguished from the common people [*plebe*] by our learning, not by our clothes; by our conduct, not by our dress; by cleanness of mind, not by the care we spend upon our



person" (Mansi, "Concilia", IV, 465). In the East it would seem to have been the custom for ascetics and philosophers, whether Christian or not to affect a special habit, but the Christian clergy generally did not profess asceticism in this distinctive way, and were content to wear the *birrus* (*byros*) like the laity about them. This usage a canon of the Council of Gangra (340), especially when it is taken in conjunction with other facts (cf. Sozomen, III, 14), distinctly approves. "If any man", says the council,

"uses the pallium [cloak] upon account of an ascetic life, and, as if there be some holiness in that, condemns those who with reverence use the birrus and other garments that are commonly worn, let him be anathema" (Hefele-Leclercq, "Hist. des Conc.", I, 1037). At the other extremity of Christendom the documents that survive concerning St. Patrick and other early Celtic bishops present them to us as habitually dressed in the *casula* (chasuble), which was at that time not a distinctively liturgical attire, but simply an outer garment commonly worn by the humbler classes. In the

sixth and following centuries we find that in Rome and in countries near Rome the civil dress of the clergy began markedly to differ from that of the laity, the reason probably being that the former adhered to the old Roman type of costume with its long tunic and voluminous cloak, representing the toga, whereas the laity were increasingly inclined to adopt

the short tunic, with breeches and mantle, of the *gens braccata*, i.e. the Northern barbarians, who were now the masters of Italy. Probably this Roman influence made itself felt to some extent throughout Western Christendom.

The canons of the Council of Braga in Portugal (572) required the clergy to wear a *vestis talaris*, or tunic, reaching to the feet, and even in far-off Britain we find indications, both among the Celts and Anglo-Saxons, that undraped lower limbs were not regarded as seemly in the clergy, at any rate during their service at the altar. During the same period synodal decrees became gradually more frequent, restraining in various ways the tendency of the clergy to adopt the current fashion of worldly attire. By a German council of 742, priests and deacons are bidden to wear habitually not the *sagum*, or short military cloak, but the *casula* (chasuble), which even then had not become an exclusively liturgical dress. Perhaps the most interesting and significant enactment of this period is a letter of Pope John VIII (c. 875) admonishing the Archbishops of Canterbury and York to see that their clergy wore due ecclesiastical attire, and quoting the example of the English clergy in Rome who, on the eve of St. Gregory's feast, had given up their short cloaks and adopted the long Roman tunic reaching to the feet: "Apostolicæ sententia usque adeo Sedis prævaluit, ut voluntarie omnes Anglorum clerici, sub ipsis vigiliis S. Gregorii, laicalem et sinuosum, sed et curtum, habitum deponentes, talaris tunicas Romanas induerent" (Jaffé-Wattenbach, Reg. RR. PP. 2995). In the East the distinction between lay and clerical costume was somewhat slower in developing than in the West, probably because the influence of the Teutonic invaders was less acutely felt. In Justinian's legislation it seems clear that a distinctive dress was recognized as belonging to monks, but there is nothing to show that any similar distinction applied to the clergy at large. The Trullan council, however, in 691 prescribed that all who were enrolled among the clergy should use at all times the robes (*stolais*) appointed for those of their profession, under pain of excommunication for a week. Furthermore from the eighth century onwards we find almost universally numerous canons passed to restrain clerics from wearing rich dresses, bright colours, and extravagant ornaments. In Germany, at Aachen, in 816 the

cuculla was forbidden them, as being distinctive of monks. On the other hand, at Metz, in 888, the laity were forbidden to wear the copes (*cappas*) belonging to the clergy, while in another synod presbyters were enjoined to wear their stoles always, as an indication of their priesthood. Such a bishop as St. Hugh of Lincoln still complied with this rule in the twelfth century but at the present day the practice is peculiar to the Holy Father alone.

In the later Middle Ages the dress of the clergy was regulated by the canon law, the *jus commune* of the Church at large, but with many supplementary enactments passed by local synods. The Fourth Lateran Council (1215) laid down the principle that clerics must wear garments closed in front and free from extravagance as to length (Clausula deferant desuper indumenta nimiâ brevitate vel longitudine non notanda. — Mansi, XXII, 1006). Ornamental appendages, cloth of red or green colour, brooches (*fibulæ*) to fasten their cloaks, and the wearing of sleeved copes (*cappæ manicatæ*), either at Office or at other times, are all forbidden by the same enactment. In England, the synod held under Cardinal Langton, in 1222, required that dignitaries and ordinary priests should be seen abroad becomingly attired in the "ecclesiastical habit", and should use "closed copes" (Mansi, XXII, 1161). These *cappæ clausæ* seem to be prescribed as an addition to the *habitus clericalis*, and were perhaps now imposed upon the ordinary secular clergy for the first time. In 1237 the national council, held under the presidency of the Legate Otho, declared that lay folk were scandalized at the dress of the clergy, which was not clerical at all, but more suited to knights (*non clericalis sed potius militaris*). Offenders in future were to be punished, and the bishops were to see that all in sacred orders used garments of fitting length and wore closed copes. Somewhat later the legatine council under Ottoboni insisted that all ecclesiastics, whether in Sacred orders or not, were to wear clothes of fitting length, coming at any rate below the middle of the shin (*saltem ultra tibiarum medium attingentes*). Further, all priests and beneficed clergy were to wear closed copes, except when on a journey, or for some other just reason (Wilkins, "Concilia", II, 4). Severe penalties were enacted against transgressors, but they do not seem to have produced any lasting effect, for

numerous other decrees on the same subject were passed in England at a later date, notably in 1281 and in 1342. The proper dress of the medieval clergy was therefore the *vestis talaris*, and over this priests and dignitaries were bidden to wear the *cappa clausa*. The former of these must have been a sort of cassock, but made like a tunic, i.e. not opening, and buttoning down the front. The wearing of the closed cope was no doubt often evaded by the secular clergy. Such writers as Chaucer and Langland seem to lay so much emphasis upon the copes of the friars that it is difficult to believe that this mantle, resembling a liturgical cope, but partly at least sewn up in front, was as commonly worn by secular priests. That the cope was often of considerable length may be gathered from a passage in "Piers Plowman's Crede": —

His cope that bicypped him, wel clene was it folden,

Of double-worstede y-dyght, down to the hele.

It would seem that the closed cope has a modern representative in the *cappa magna* of cardinals and bishops, and also in the chimere (etymologically descended from the Italian *zimarra*), the loose mantle now worn by the Anglican episcopate to which the well known lawn sleeves are attached. The wearing of a separate head-dress, or "coif", seems to have been prohibited to the inferior orders of the clergy except when on a journey; but of course doctors of theology and some other graduates had their caps of honour. Besides these we hear of the "liripipe", a sort of broad tippet or scarf sometimes drawn over the head, sometimes worn hanging loose on the shoulders. The dress of the clergy in other countries did not probably differ very greatly from that of medieval England. As already said, innumerable decrees were everywhere passed in provincial synods restraining extravagances, for every eccentric fashion — the peaked shoes, the parti-coloured dress, the headgear of flowers, the inordinately tight hose, etc. — was liable to find imitators among the clergy. One article of costume which occurs repeatedly on brasses and other funeral monuments, both in

England and abroad, is the "almuce", a fur-lined tippet and hood, still retained at Rome and elsewhere by the canons of cathedral and collegiate churches, and now practically confined to them. Formerly the almuce was worn by university graduates, and many other orders of the clergy. It is probably only a warmer variant of the hood, which almost everywhere survives as part of a university academical costume, and which is the familiar adjunct of the surplice for Anglican clergymen when officiating in the sanctuary. It will be readily understood that the indescribably cold and draughty condition of our old cathedrals rendered some such furred protection for the head and neck almost a necessity during the long hours of the night Offices. Naturally, the richness and amplitude of the fur lining varied in some measure with the dignity of the wearer. In funeral monuments the almuce is found constantly associated with the cope, also primarily a choir vestment.

Modern usage

The modern and more centralized legislation regarding clerical costume may be considered to begin with a constitution of Sixtus V, in 1589, insisting under the severest penalties that all clerics, even those in minor orders, should uniformly wear the *vestis talaris* and go tonsured. Offenders were to lose all title to their benefices or any other emolument which they held. Another edict issued under Urban VIII, in 1624, goes into greater detail. It directs that the cassock should be confined with a cincture, and that the cloak worn over it should normally, like the cassock, fall as low as the ankles. The under-dress, the hose included, should be modest, and dark in colour. All embroidery and lace upon collar or cuffs is forbidden. The hat shall be of approved shape, and a simple cord or ribbon shall form its only ornament. Infringements of these regulations are to be punished with a pecuniary fine. Another important Roman decree, issued in 1708, forbade clerics to wear a perruque covering any part of the forehead or ears and, while admitting the use of shorter garments when on a journey, required such garments in all cases to extend below the knees and to exhibit no eccentricities, such as large buttons and huge pockets. In 1725 Pope Benedict XIII made the wearing of lay costume by an ecclesiastic an offence of the most serious kind, which not only, according

to the Bull of Sixtus V, entailed the forfeiture of all emoluments, but denied absolution to those delinquents who did not spontaneously surrender their benefices if they had been guilty of this offence. It would seem that this extreme rigour has never been upheld in practice by the Roman Congregations with whom the execution of such decrees ultimately lies. Mgr. Barbier de Montault, for example, remarks that, although infractions of the law of ecclesiastical costume are by no means allowed to pass with impunity, and though "the Sacred Congregation of the Council is wont to support the decrees of bishops which insist upon the wearing of the cassock, still so far as concerns the question of punishment it answers 'Let the bishop proceed with moderation'" (B. de Montault, "Le Costume" etc., I, 45). In English-speaking countries where the wearing of the tonsure is not obligatory, the rules affecting the costume of ecclesiastics are less rigid. The decrees on the subject of the First Synod of Westminster and the Third Plenary Council of Baltimore are in practical agreement. The latter says (§ 77), "We wish therefore and enjoin that all keep the law of the Church, and that when at home or when engaged in the sanctuary they should always wear the cassock [*vestis talaris*] which is proper to the clergy. When they go abroad for duty or relaxation, or when upon a journey, they may use a shorter dress, but still one that is black in colour, and which reaches to the knees, so as to distinguish it from lay costume. We enjoin upon our priests as a matter of strict precept, that both at home and abroad, and whether they are residing in their own diocese or outside of it, they should wear the Roman collar." The general introduction of the use of bicycles among the clergy has brought about a somewhat laxer practice regarding the length of the upper garments worn out of doors and the Second Synod of Maynooth (1900) has recently found it necessary to insist, for Ireland, upon certain restrictions in this matter.

SSPX statutes:

The habit of the members of the Society of Saint Pius X is the cassock. The cassock is both a testimony and a sermon. It repels wicked spirits and those subject to them; it attracts upright and relives souls. It greatly facilitates the apostolate.

The superiors judge it is fitting to wear the black clerical suit and Roman collar in countries, such as the Anglo-Saxon countries, where they have been customary for a very long time.



**WORDS FROM HIS EXCELLENCY
BISHOP MARCEL LEFEBVRE.**

The last sermon. 17 February 1991

My dear brethren,

It is a great joy and a great satisfaction for me to be with you in this wonderful Church of St. Claire, which is filled with so many memories. Divine Providence chose the First Sunday of Lent for me to be among you. Allow me, therefore, to give you some advice in order that you practice this Lent well - Lent which is nothing other than the preparation for the beautiful Feast of Easter. Before becoming partakers in the Resurrection of Our Lord Jesus Christ, we must be partakers in His Passion, in His Redemption, in His Sacrifice.

Lent is undoubtedly a time of penance. Therefore, we must make some efforts to deny ourselves usual satisfactions - in eating, and drinking and the like. It is good to deny ourselves in these things in order to attach ourselves more to the spiritual goods, forgetting the temporal goods in order to elevate ourselves towards the eternal ones.

But more than by our penances, God is pleased by our observance of His Commandments. God created us to be with Him one day. The way that leads us to

Him through the years that we have to spend here below is marked by His Law towards Him. His Law is in fact nothing else than the road signs, which Our Lord has placed along the way of our earthly life, leading us towards Heaven in order that we attain heavenly bliss.

What then are these Commandments of God? Our Lord Himself took care to remind us of them and St. Paul says the same thing as well. They consist in loving God and loving our neighbor. All the Commandments of God are summed up in this. In the very measure in which we love God and love our neighbor and put this love into practice in our daily lives are we walking peacefully towards the happiness of Heaven.

How can we manifest in a particular way our love towards the Good Lord? I think that the most profound, the most essential way to manifest our love to God is to pray. We have all learned to pray in our catechism, the little catechism of old - since today's catechisms have distorted everything and do not teach anything clearly. But we keep the good definition of old: prayer is an elevation of the soul towards God.

It is simple, it is short, but it is much - to lift up our soul towards God. I think that if we would put more in practice this definition of prayer, to lift up our soul towards God, we would indeed be less attached to the goods of this earth and we would be more attached to God Himself and to the heavenly goods.

Therefore let us make an effort during this Lent to pray better and to pray more.

And what are the different ways to pray? What are the different kinds of prayer?

First, there is vocal prayer: that which you do here during Mass, during the prayers in common, the Rosary you said together just a while ago. These are vocal prayers, in which you express your love for God and through which you lift up your souls towards God. Therefore we must hold in high esteem this kind of prayer and practice it much. We do so in particular by assistance at Mass and also when we can by the recitation of the Rosary, praying to the Blessed Virgin Mary, uniting

ourselves to her, and by all the practices of vocal prayers, all the devotions approved by the Church, which all the devout souls have practiced in their lives, these souls which have gone to Heaven before us and are now singing the praise of the Good Lord in Heaven, in particular all the saints.

The second kind of prayer is mental prayer or meditation. Mental prayer consists in lifting up our mind towards the Good Lord by meditating on the grandeur of God, on His perfections, without pronouncing exterior words. It is another kind of prayer. When you come during the day and adore the Blessed Sacrament, close to Our Lord, without the need of words, lifting your soul to the Good Lord, submitting yourselves to Him, thinking of Him, living with Him for a while, forgetting the worries of this world, daily worries, in order to elevate your soul towards God, you practice mental prayer. Spiritual directors, all the saints and founders of Orders recommend it. You well know that the good Poor Clares who were here before - behind these grilles - spent a long time in mental prayer. The same is done in all the Carmels, in all the religious congregations. Even the rules for the clergy required of priests, monks and nuns the practice of mental prayer. It is good also for the faithful to imitate those who have consecrated themselves to God and to practice mental prayer in a special way. You can do it in a church, in a chapel, but also at home in front of a statue of the Virgin, in front of a Crucifix, or a little home oratory that you may have arranged in your home. Everyone can pray to Our Lord and unite himself with the Blessed Virgin Mary in his mind.

There is a third kind of prayer which is essential, and which is the most important, beside vocal and mental prayer: the prayer of the heart.

What is the prayer of the heart? It is that which shows internally love for the Good Lord, without even a particular thought on this or that subject, such as this perfection of God, or that manifestation of the charity of God towards us. But to simply love God, to express our love to the Good Lord. It is somewhat like a little child in his mother's arms, like to what he has in his heart for his mommy and daddy. He is happy - he is in his father's arms or his mother's arms. He does not think of anything else. He thinks only of loving his parents. Well, we should have such a natural, profound and constant love for the Good

Lord. This prayer is the most pleasing to God because it places us entirely at His disposal. By it, we offer our whole self to God. We offer our body, our will, our time and all that we are to Him Who created us, to Him who awaits us, to give us this heavenly bliss which He has prepared for us. This is the best way not to sin any more, at least not to sin grievously. He who truly loves God gives in a way his very being and all that he is throughout the day and at all times. This prayer of the heart can be permanent, without stopping. As a child who loves his parents loves them always, with a perfect continuity, so we should love the Good Lord in a similar way. In loving God this way we will not fear sin because we will feel that any disobedience to God will draw us apart from Him. Thus, if we truly love Him how could we, at the same time, love Him without our whole heart and displeasure and disobey Him? This would be a contradiction. This is why the prayer of the heart is so important.

I beg you, during this Lent, to put yourselves into the hands of the Good Lord, to forget the things of this world in order to attach yourselves to the Good Lord. This is the first advice I will give you to fulfill the Law of the Good Lord asking us to love Him. The first Tablet of the Law of Moses had these three Commandments towards God. The second Tablet shows us the law of the love of our neighbor. How can we manifest our love for our neighbor? Undoubtedly the services we render to our neighbor outside our families, in our profession, in our daily lives, but we could also ask ourselves where we most frequently fail to love our neighbor.

To this end let us ask St. James who, in the epistle he wrote and which belongs to Holy Scripture, tells us of this little organ given to us by the Good Lord called the "tongue." He tells us: "It is with the tongue that one sings the praises of the Good Lord but it is with the tongue that one ignites the fires of iniquity and the fires of division." This is true.

Therefore let us make an effort to practice charity in our words and by this very fact charity in our thoughts. Thus let us avoid rash judgments, detractions, and calumnies, which are so easy and sometimes so tempting in our conversations. Unfortunately, some love to criticize this or that, dividing rather than uniting, rather than practicing charity. Let us make efforts to manifest the love

towards our neighbor during this Lent by striving to avoid detractions and calumnies - all the sins of the tongue. Such is, my dear brethren, the advice I deem good to give at the beginning of this Lent.

Let us ask the Blessed Virgin Mary, St. Joseph and the Child Jesus to live as they lived at Nazareth. We must remember that the example Our Lord has given us is absolutely remarkable. What did God Himself - for He is God Who came down among us - do during the thirty-three years of His life? Of these thirty-three years He spent here below before ascending into Heaven, He remained thirty years in family life except when, leaving His parents, He remained at Jerusalem to teach the Doctors of the Law. This is the only event we know of His infancy or His youth. Until the age of thirty He practiced charity in the family. This is an admirable example Our Lord gave us.

Therefore He does not ask us things, which are utterly impossible - no, just the practice of charity towards God and towards our neighbor, as He Himself has done in the family of Nazareth.

Let us ask the Blessed Virgin Mary and St. Joseph to help us to practice this Charity so that, by the grace of the Good Lord, by the grace of the Sacraments which we receive, we may walk little by little towards the goal of our life here below: to share one day the happiness of Heaven with all those whom we love and who have left us.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

SPIRITUAL LIFE

BAD ZEALS,

According Saint Benedict and Dom Marmion

Our holy Father (Saint Benedict) declares first of all that there is "an evil zeal that leads to hell." It is the zeal of the agents of Satan who are intent in snatching from Christ's hands, by every means, the souls redeemed by His Precious Blood. This baneful ardour constitutes the most bitter form of evil zeal: the devil keeps it alive with his breath; this is why

the holy Patriarch says it ends in the eternal abyss.

Other forms of evil zeal, taking the appearance of good, are to be met with. There is, for example, the zeal of Pharisees, strict observers of the outward law. **This "bitter" zeal**, as our holy Lawgiver styles it, has its source, not in the love of God and our neighbour, but in pride. Those who are tainted with it are filled with inordinate esteem for their own perfections; they do not conceive of any other ideal than their own; all that does not accord with it is necessarily blameworthy; they want to bend everyone to their own way of seeing and doing; hence arise dissensions. This zeal tends to hatred. See with what acrimony the Pharisees, moved by this zeal, pursue the Lord Jesus, putting insidious questions to Him, setting snares to entrap Him, seeking not to know the truth, but to find Christ in fault. See how they press Him, how they try to induce Him to condemn the woman taken in adultery: "Now Moses in the law commanded us to stone such a one. But what sayest Thou?" *Tu ergo, quid dicis?* See too how they reproach Him for healing on the Sabbath day; how they complain of the disciples for rubbing the ears of corn in their hands on the day of rest; how they are scandalised at seeing the Divine Master sit down to table with sinners and publicans. There are so many manifestations of this "bitter zeal" into which hypocrisy so often enters.

There is also excessive zeal, ever strained, ever restless, tormented, agitated; nothing is ever perfect enough for souls possessed by this ardour. Our holy Father carefully forewarns the Abbot against this unseasonable zeal. "Let him not be turbulent and over anxious, not impatient and self-opinionated, not jealous and prone to suspicion, or else he will never be at rest": *Non sit turbulentus et anxius, non sit nimius et obstinatus, non zelotypus et nimis suspiciosus, quia nunquam requiescet.* "Even

in his corrections, let him act with prudence and not commit any excess, for fear that in being too eager to scrape off the rust from the vessel and make it too clean, he break it ... Let him never lose sight of his own frailty..." In a word he is "not to let a false zeal of envy or bitterness be kindled in his soul": *Ne forte invidiae aut zeli flamma urat animam.* What he says of the Abbot, the holy Legislator repeats to the monks: they must "not give way to animosity and envy": *zelum non habere; invidiam non exercere.* This is a wise precept. Religious are to be met with who frequently criticise what is done; they believe themselves to be full of zeal, a zeal of bitterness. And why is this zeal "bitter"? Because it is impatient, indiscreet, and wanting in sweetness.

It is of this zeal that our Lord speaks in the parable of the sower when the servants ask the master of the field if they may go to pull up the cockle sown by the enemy, not thinking how they run the risk of also rooting up the good grain. "Wilt thou not that we go?" *Vis imus?* It is this zeal that carried away the disciples with indignation and made them want to call down fire from heaven upon the city of Samaria in punishment for not having received their Divine Master. "Lord, wilt Thou?" A word would suffice: *Domine, vis dicimus ut ignis descendat?* But what does Christ Jesus reply to this headstrong ardour? "You know not of what spirit you are": *Nescitis cujus spiritus estis* "The Son of man came not to destroy souls, but to save."

Obviously this comment of Dom Marmion, is directed to the monks, in his book: "Christ ideal of the monk". However Our Lord Jesus Christ being the perfect example and ideal for all souls, everyone should be looking to practice the good zeal and to avoid the bad zeal, so frequent amongst Catholics. Perhaps it could be a good resolution for the time of Lent.
