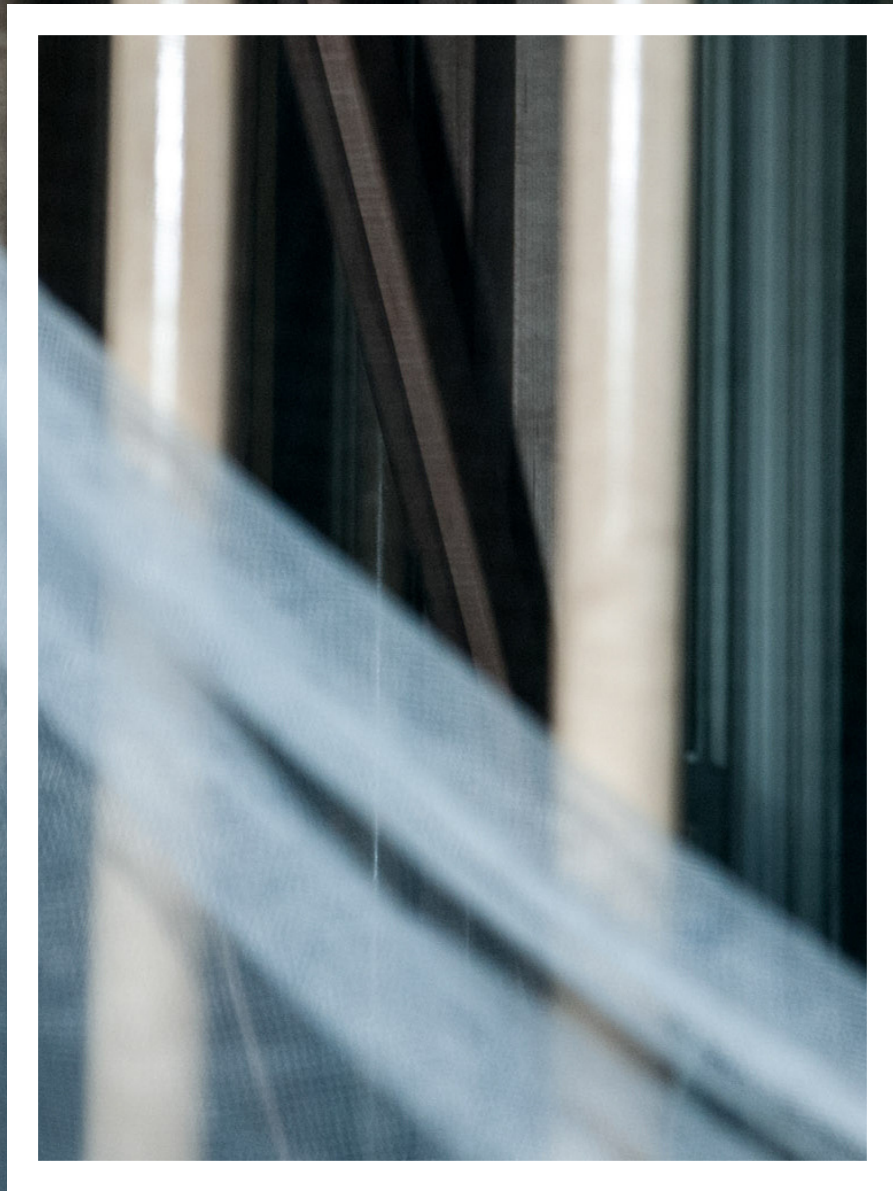


Transcendentals
Beyond the Veil

A DIGITAL CATHOLIC JOURNAL



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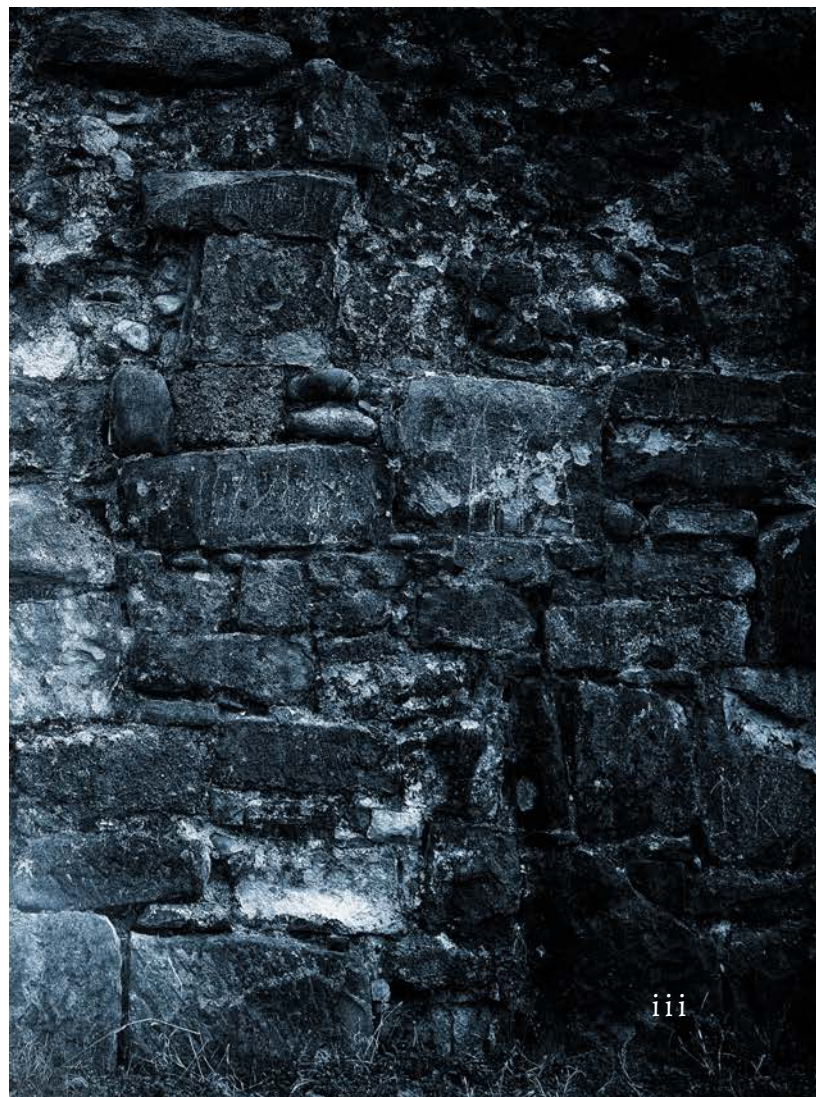
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NEWS FROM THE FRONT

Christ is Risen! A very happy Easter and thank you once again for all of your prayers and support. As you may have noticed, *Transcendentals* has changed when the online journals will be published. Rather than the end of the month, it will now be released on the first Wednesday of every month. That way, our themes can reflect the calendar month more clearly than before.

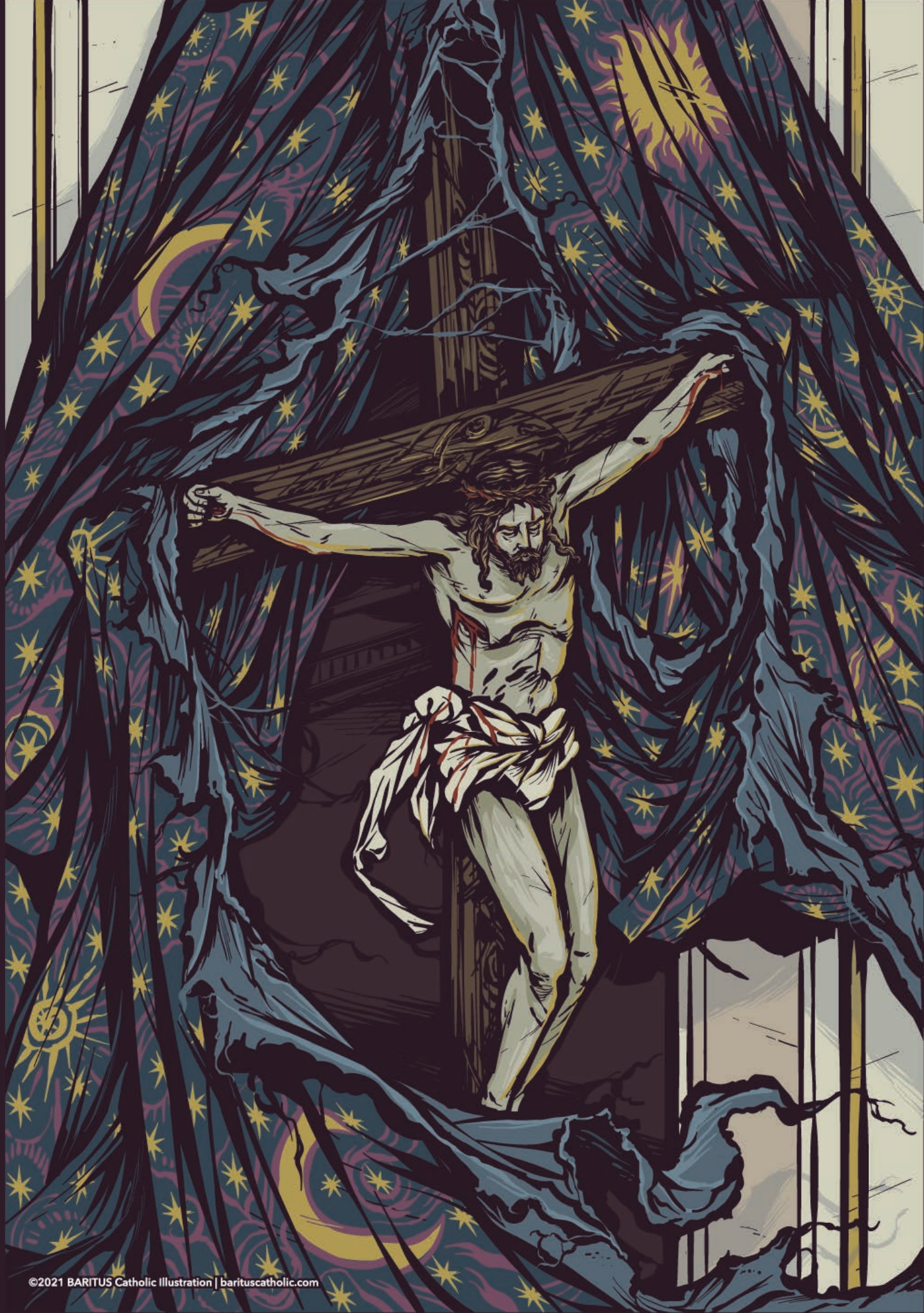
As the Church and her faithful celebrate the resurrection of Jesus Christ, we felt it appropriate for this issue's theme to be, "Beyond the Veil." During the passion of Our Lord, particularly at the moment of His death, the veil in Herod's Temple that divided the holy of Holies from the faithful tore apart. The tearing of the veil symbolized that God no longer desired to be Father of just the Israelites, but for all of His creation. Through the sacrifice and mediation of Jesus, we now have complete access to God, the source of all life.

To help us illustrate this significant event in salvation history, Chris Lewis of *BARITUS Catholic Illustrations* created a truly spectacular custom piece for this issue. We have been following Chris's work for a long time, and we are honoured to join the fight in bringing the beauty of the Catholic Faith to the larger culture and help encourage and enrich the lives of the faithful. To see more amazing pieces, please check out his website barituscatholic.com, or follow his instagram [@barituscatholic](https://www.instagram.com/barituscatholic).

We encourage our readers to submit their own pieces or nudge someone that they know who would enjoy submitting as well. Please visit our website for our guidelines and expectations.

Thank you for reading, praying for our project, and may you have a happy Easter!

Transcendentals





BARITUS

CATHOLIC ILLUSTRATION

Through the Veil

By Chris Lewis, BARITUS

Catholic Illustration

The Second Temple built by Herod the Great was undoubtedly the most sacred place in all of Jerusalem during the time of Jesus. It was here that once a year, during the Day of Atonement, the High Priest would enter the Holy of Holies through the curtain in the innermost sanctuary of the temple to offer sacrifice and incense in atonement for sins. At the moment of Christ's death, we read in the Gospels of the permanent rending of this curtain: "Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain

of the temple was torn in two, from top to bottom."

As Catholics we believe there is a deep underlying significance to this detail, and St. Paul helps to make the significance clear in the Epistles when he writes: "By the new and living way that he opened for us through the curtain, that is, through his flesh." (Hebrews 10:20) The tearing of the temple veil from top to bottom paralleled the passing away of the Old Covenant and access to a new and living way. It signaled to all of Jerusalem the end of an age and

the beginning of a new age in which the Covenant would be made in Christ's own flesh and blood. No longer would atonement for sin be made on Temple Mount, but all people would now look to the True Temple that was raised in three days and seated in glory in the heavenly sanctuary.

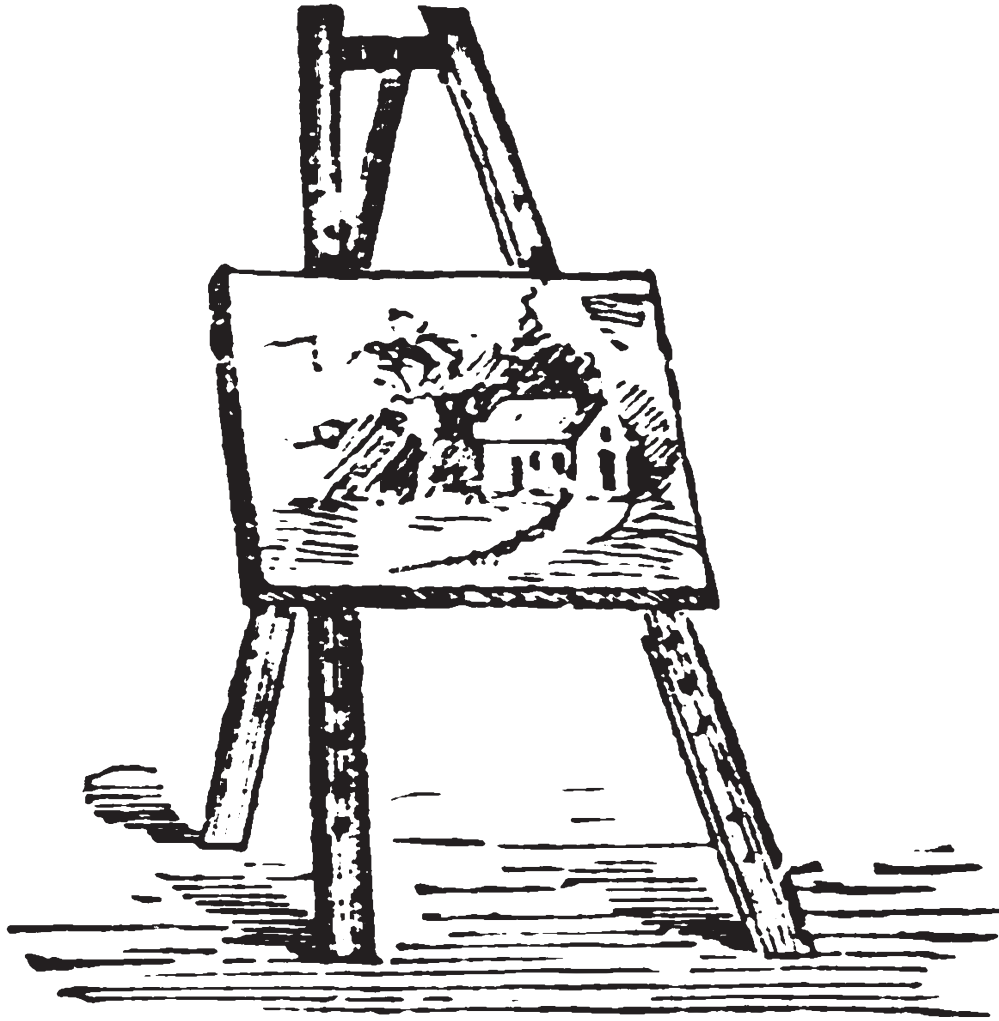
While considering how I would illustrate this subject, I was drawn to the imagery embroidered upon the veil itself. Flavius Josephus describes the magnificent veil in his work "War of the Jews." He writes that it was a "Babylonian curtain, embroidered with blue, of fine linen, and scarlet, and purple, and of a contexture that was truly wonderful." He goes on to say that "this curtain had also embroidered upon it all that was mystical in the heavens." Sin created a boundless chasm between God and man that man alone could never possibly bridge. For those who have stared at the heavens on a crystal clear night far away from any light pollution, the great expanse between God and man becomes quite real in the never-ending starry skies above.

While reflecting on the ornamentation of the heavens stitched into the surface of the veil, the symbolism seemed striking. God, who transcends all

time and space, would tear through the veil of the infinite to become finite and subject Himself to the limitations of time through the Incarnation. God, who is infinitely greater in majesty than all of the stars of the Universe, would humble Himself to take on a simple, and in contrast to the cosmos, small human nature. And in that human nature, He would repair that infinite gap between God and man through a brutal, humiliating death on the cross.



His flesh would become the new curtain, one in which we enter into a mystery extending beyond our finite Universe so that man would no longer need to pass through a symbol of the cosmos with the blood of goats and calves, but now all would have access to the true heavenly tabernacle through Christ our High Priest and His Most Precious Body and Blood. The cross would forever fray the threads asunder that held together the fabric of the world as it was then known and bring us into an age of an everlasting Covenant that would outlive all of the stars in the heavens. Behold, He is making all things new.



**"Those who perceive in themselves this kind
of divine spark which is the artistic vocation...
feel at the same time the obligation
not to waste this talent."**



ST. POPE JOHN PAUL II
LETTER TO ARTISTS

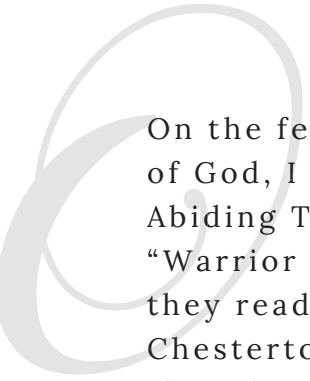


WARRIOR MOTHER

ARTIST: BETHANY LAU

MEDIUM: DIGITAL WORK (PROCREATE)

ORIGINAL SIZE: 3825 X 4950 PX



On the feast of Mary, the Mother of God, I was listening to an Abiding Together episode entitled “Warrior Mother,” during which they read a quote from G.K. Chesterton’s poem, the “Ballad of the White Horse”. The quote goes as follows:

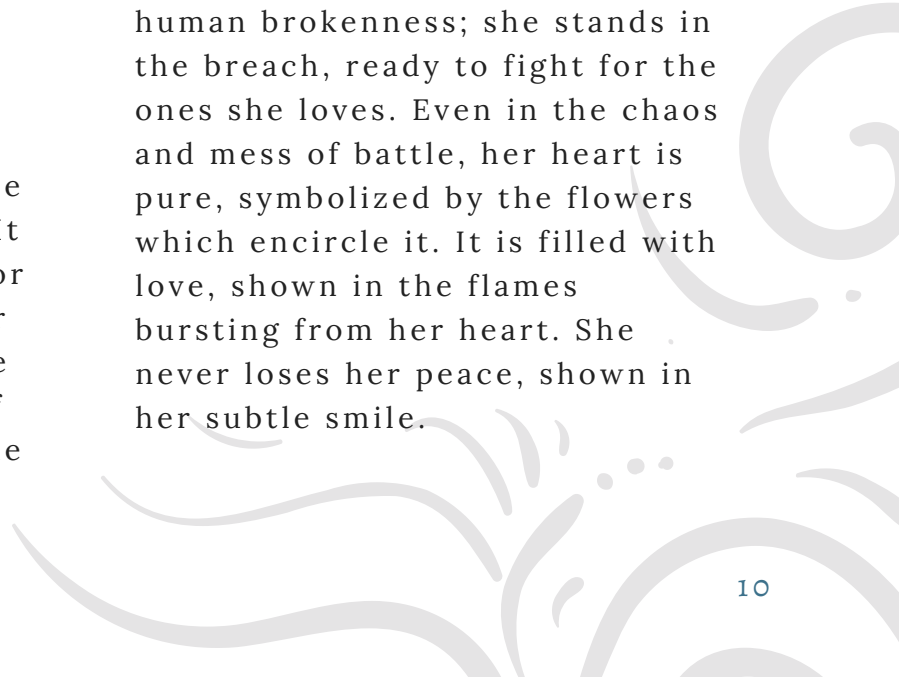
*One instant in a still light,
He saw Our Lady then,
Her dress was soft as western sky,
And she was a queen most womanly,
But she was queen of men.
Over the iron forest
He saw Our Lady stand;
Her eyes were sad withouten art,
And seven swords were in her heart-
But one was in her hand.*

My heart burned as I heard those words. I could see the image so clearly, and I knew I had to paint it. This painting was born from that experience.

In my painting, Mary wears a crown of stars, symbolizing her queenship. The sun is placed where her Son, the light of the world, would be in her womb. She is “clothed in the western sky.” It can be interpreted as a sunrise or a sunset, since Mary brought her son into the world and was there at His death. At the beginning of Christ's life on earth, she was the

one bringing in the new day. She is the Mother of Hope, because even in the hiddenness of her pregnancy and Jesus’s childhood, she believed that God would fulfill His promises to her and His people. At the cross, hope had a new and deeper meaning. She was the Mother of Hope because she believed that, even in death, God would not be defeated. She believed that God’s glory was coming, even as her Son took his last breath. She believed that God was good and that He would fulfill His promises as she laid her only son in His tomb.

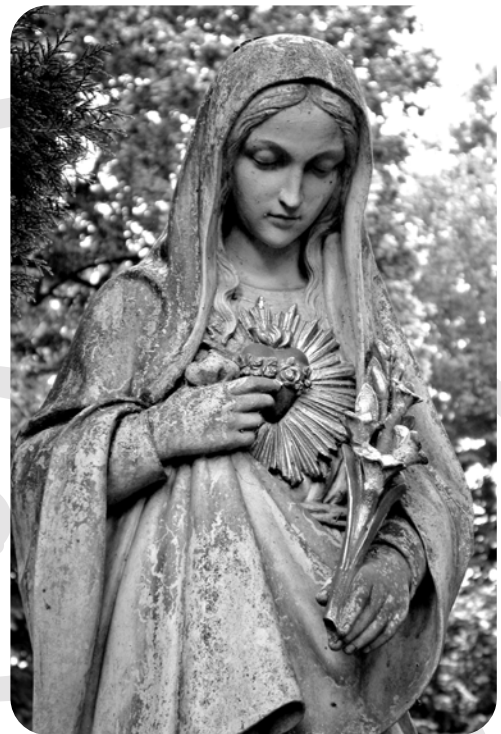
Mary is depicted as a warrior; she wields a sword, and her bare foot crushes the head of Satan. Mary was not simply a timid creature watching from the sidelines. She was the one who strengthened her Son at His final hour, she remained when others fled in fear. Her surrender of Jesus was key to our salvation. Mary is not afraid to enter the depths of human brokenness; she stands in the breach, ready to fight for the ones she loves. Even in the chaos and mess of battle, her heart is pure, symbolized by the flowers which encircle it. It is filled with love, shown in the flames bursting from her heart. She never loses her peace, shown in her subtle smile.



Mary is depicted as both tender and triumphant, feminine and fierce. Her eyes are full of sorrow and joy, and her expression is one of determination. She is radiantly beautiful and incredibly strong. Her heart, pierced with seven swords, is a powerful revelation of her feminine strength and the power of the feminine soul. She knew, even from Jesus' childhood, that her heart would be pierced, that her Son would be the rising and falling of many, and that there would be tremendous suffering in her life and in His. But even more than the certainty of pain and death, she believed that God's glory would be revealed in her and her Son. She is the pure revelation of maternal love, which courageously takes the risk of birth so that something beautiful, glorious, and new can be born into the world.

She is a living sign of trust, openness and receptivity to God's will, and an icon of restored femininity. Throughout her life, it would have been so easy for Mary to run away, to close or harden her heart in self-protection, or to grasp at situations out of a desire to control. In spite of that, she stayed open, receptive and loving every moment of her life, even at the cross. As a mother, she would have desperately desired to take her Son's place, but she

abandoned her beloved to God's will, allowing Him to do what was necessary to save us, and never once trying to be the Saviour. She perfectly embodies the most mature and beautiful identity of the woman as a mother. She is a shelter and shield; her heart takes the swords aimed at us. Her heart is a refuge, a place of life and beauty, a womb in which she receives Jesus and each one of us with tender love and heroic surrender to God's will. Let us strive to emulate all that Our Mother Mary is: her radical hope, her profound receptivity, her joyful surrender and her courageous trust.



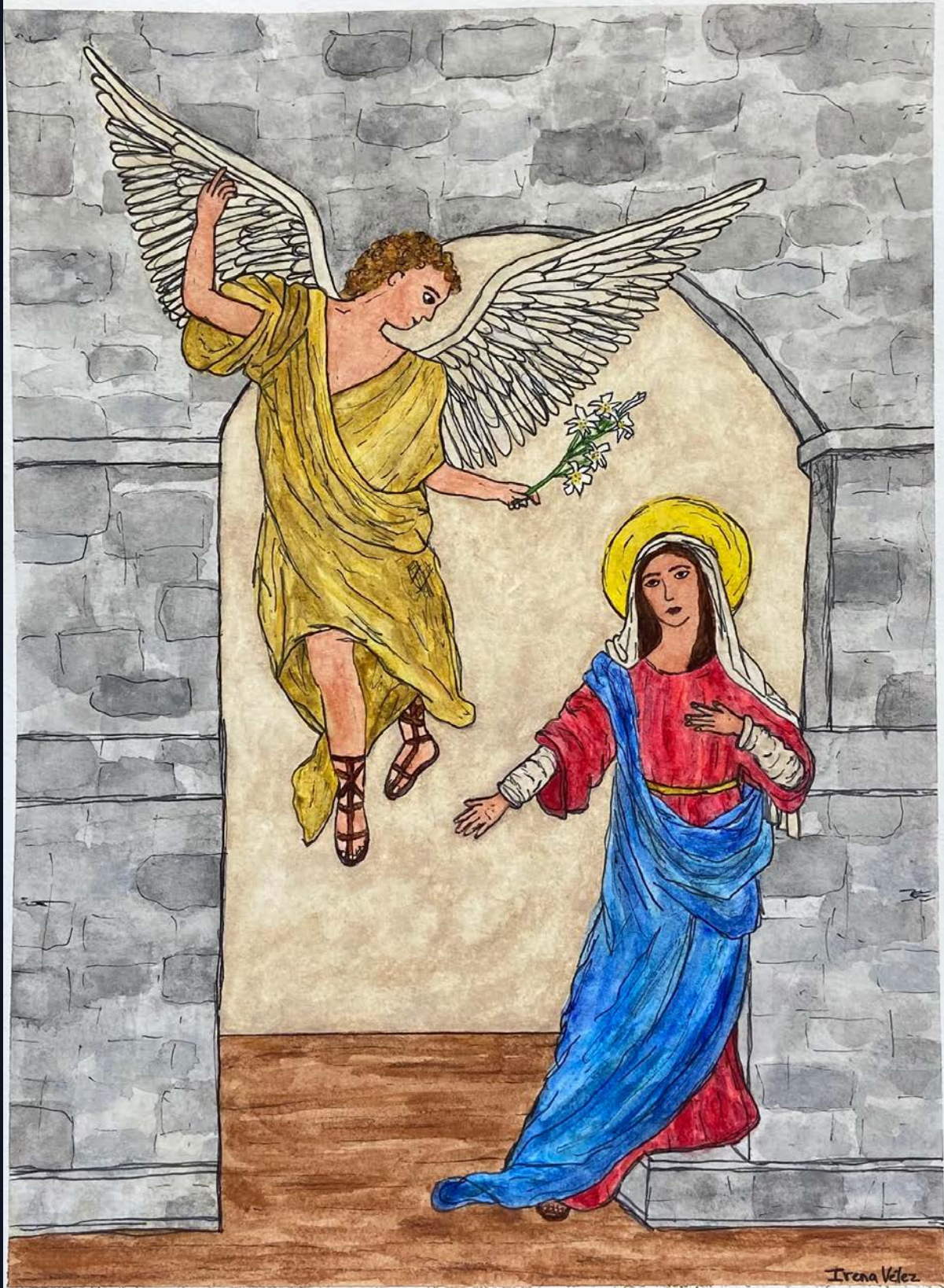
*Our Lady, Warrior
Mother, pray for us.*



CLOTHED WITH THE SUN

ARTIST: CELIA MCCORMICK
MEDIUM: ACRYLIC ON CANVAS
ORIGINAL SIZE: (8 X 12 IN)

This piece displays the woman from Revelation and alludes to the Blessed Virgin, crushing the head of the dragon/serpent. She is surrounded by stars and accompanied by the Holy Spirit.



THE ANNUNCIATION

ARTIST: IRENA VELÉZ

MEDIUM: WATERCOLOUR WITH FINELINER

ORIGINAL SIZE: (9 X 12 IN)

In the sixth month after St. John the Baptist's conception, the angel Gabriel was sent from God to the Virgin Mary in the little town of Nazareth. The angel announced to her that she would conceive and bear the Son of God by the power of the Holy Spirit. What a great task for a woman to vow her virginity to God without knowing why she of all women was chosen to be the mother of the Messiah! She was most definitely confused and frightened, worried and shocked. However, Mary's initial surprise turned into humble acceptance as she responded, "Behold, I am the handmaid of the Lord; let it be to me according to your word." (Luke 1:38 RSV). That unwavering courage to say yes to God, even though she knew that a pregnant unwed woman in her community would be stoned to death.

This is the beginning of the Incarnation of God. God took on human flesh and became one of us when Mary consented to the angel Gabriel's message. Therefore without this moment, Jesus would never have been born in a stable in Bethlehem, preached in the temple, healed the sick, shared meals with sinners, cast away demons, died on the cross, and risen on the third day. This very moment commences the redemption of the world. It is because of the

Annunciation that we can enter into a relationship with Christ, who broke down all barriers to meet us as we are. It is only through Mary's bravery that we know Christ personally.



No wonder Christian art has depicted this miraculous event for centuries. Great artists such as Leonardo Da Vinci, El Greco, Sandro Botticelli, Johann Christian Schröder, Duccio, Caravaggio, and Murillo have all painted the Annunciation in their own ways. Perhaps no human art can capture the magnitude of the

moment, but the intention is to reflect on how Mary came to be the Mother of God. Mary was the vessel in which God was brought down to us. If the Ark of the Covenant in which God dwelt was a chest inlaid with gold, how much more precious is the womb of the Virgin Mary, the New Ark.

In my painting, Mary stands on the stone step of an arch and appears surprised at the angel Gabriel greeting her. He is dressed in a golden robe and strapped sandals, wings spread out. The angel holds a bouquet of white lilies, which are symbolic of Mary's spiritual purity and perpetual virginity. Mary has one hand open to the angel and the other on her heart as she welcomes God's messenger and acknowledges herself as the

handmaid of the lord. Her posture shows her submission to the angel's message. She is dressed in her traditional red and blue colours, symbolizing both her humanity and the Divine Presence she bore inside her. A halo wraps around her head as she becomes God-bearer.

Mary serves to direct our gaze to Christ. We understand Mary to better understand Jesus. We love Mary to love Jesus more. Through Mary, we see God. We say yes to God, like Mary did, to allow Him into our lives. To downplay Mary's role in salvation is to downplay God's plan for mankind and Jesus's very existence. Mary had been chosen before eternity to be the Mother of Our Lord. May we love her and imitate her openness to God.






JOB 42:3

ARTIST: EMILY KOURLAS

MEDIUM: DIGITAL WORK (PROCREATE)

ORIGINAL SIZE: 2160 × 1620 PX

*“Who is this that hides counsel without knowledge?
Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.”*



This artwork represents both a vision and a feeling that I received during online adoration. I was wearing a burgundy zip hoodie and grey sweats, sitting cross legged on my bed. During that night's conversation with Christ, I was in a state of desolation, feeling sorry for myself.

"Why does my life suck, and where are You?" I cried out to Him in my self-pity.

Spiritually, my vision was blurred, and I couldn't see anything clearly. He was in front of me, yet I could not see Him. I buried my face into one of my hands, shut my eyes, and that's when I *felt* it – His kind, gentle gaze upon me. I felt something incredible surrounding us, something heavenly. Most importantly, I saw His smile clearly, goofy and loving, through the veil that blurred my vision.

Quite often we get caught up in our own plans or let ourselves sink into the pain, desperation, or desolation we feel at the moment. When life becomes difficult, our vision can become cloudy. We may lose sight of the fact that our loving Father has a plan for us, and that He is always there. As seen in this artwork,

the veil is a barrier that prevents us from seeing our Father and the plan that He has in store for us. It's a veil that we may struggle to let Christ lift over our heads, because we fear that what He has in store for us won't fulfill our heart's deepest desires. We may also find comfort hiding behind this veil, because it may seem easier and feel less frightening.

Beyond the veil is something glorious and incredible that Christ has crafted for us. He is calling us to trust in Him, and to let Him lift this veil. Even if Christ does not lift this veil as much as we may want Him to, we are still called to trust that there are things too wonderful for us to comprehend at the moment. Rather than taking comfort behind the veil, let's instead take comfort in the knowledge that, in time, Jesus will reveal what's beyond the veil. We can also be confident that Christ is always there right beside us, holding us through it all.

The moment I felt His gaze that night, I laughed, and He laughed with me. I felt so silly for asking God why my life was so hard when I knew I wasn't trusting Him. I was filled with joy despite the blurriness because His love was and still is crystal clear for me.



THE APPROACHABLE KING

ARTIST: JOSHUA TERPSTRA

MEDIUM: PROCREATE

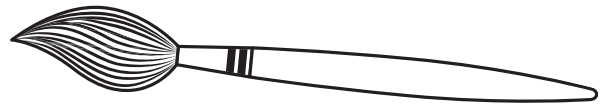
ORIGINAL SIZE: 2982 X 3979 PX

Archbishop Tang was a Chinese Jesuit priest imprisoned for his loyalty to the Catholic Church in 1958 by the Chinese Government. After 5 years in solitary confinement, he brought together the supplies of a fellow prisoner and celebrated the most modest of Masses. “My altar was my blanket, my prison clothes my vestments. But I felt myself at the heart of humanity and of the whole of creation.”

“And the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split” (Matthew 27:51). The temple curtain separated the Most Holy Place which held the Ark of the Covenant and the Mercy Seat. It was in this place that God Himself resided. As the temple curtain was torn, the separation between Man and God was abolished.

While the temple veil was purple, scarlet and blue, I chose to colour the veil scarlet as a representation of the shedding of Christ’s blood and His Passion, through which our salvation was won. This is the same Passion which we experience at the celebration of the Paschal mystery of Christ at every liturgy. “[I]t is in the liturgy, especially in the divine sacrifice of the Eucharist, that the work

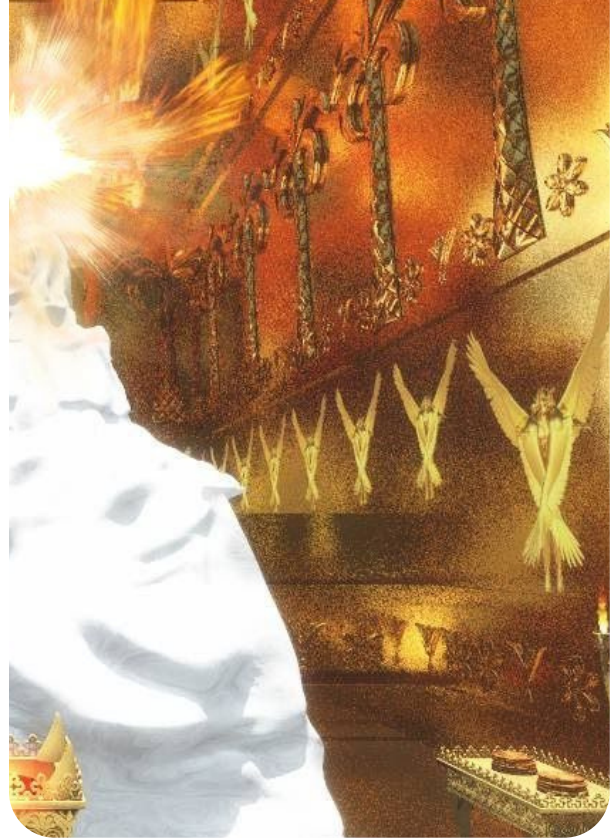
of our redemption is accomplished” (CCC 1068). It is not simply symbolized, but truly accomplished. The remarkable historical event of the Crucifixion and the Resurrection is not one left in antiquity, but one that is *re-presented* in the Mass in which we participate. The same Creator who made the Heavens and the Earth, who created the cosmos, and redeemed His creation, is the same God whom we experience sacramentally.



I decided to use the Eucharist exposed in the monstrance to lend focus to the reality of Easter. The Eucharist is chief among all sacraments, the summit of our liturgy, and is fully the presence of Jesus Christ Himself. In the tearing of the veil, God Himself is made present to us so that we may adore and receive Him. Our adoration of Christ in the Eucharist is the acknowledgement of us as creatures before the Creator (CCC 2628); our reception of Him is the participation in our ongoing salvation. As Archbishop Tang reflected while in prison: “by partaking in the Sacred Mysteries, we find ourselves at the heart of the creation and redemption of God.”

In preparing the creation of this image, I found myself drawn to the images of the vision of the Divine Liturgy in Isaiah 6, and envisioned the heavenly liturgy as described by the Apostle John in Revelation Chapter 4. Framing the Most Blessed Sacrament are the seraphim, who also serve to point the eyes towards Heaven. From the Eucharist, we see a trickle of blood, reminiscent of the piercing of Jesus's side and the Blood of Christ presented at each Mass. The blood falls on a golden altar, meant to call to mind the Ark of the Covenant. That is: the unapproachable vessel of God succeeded by the gift of the True Presence.

Above the Eucharist, we find a mandorla decorated with 24 stars, referencing the 24 seats of the heavenly liturgy in Revelation

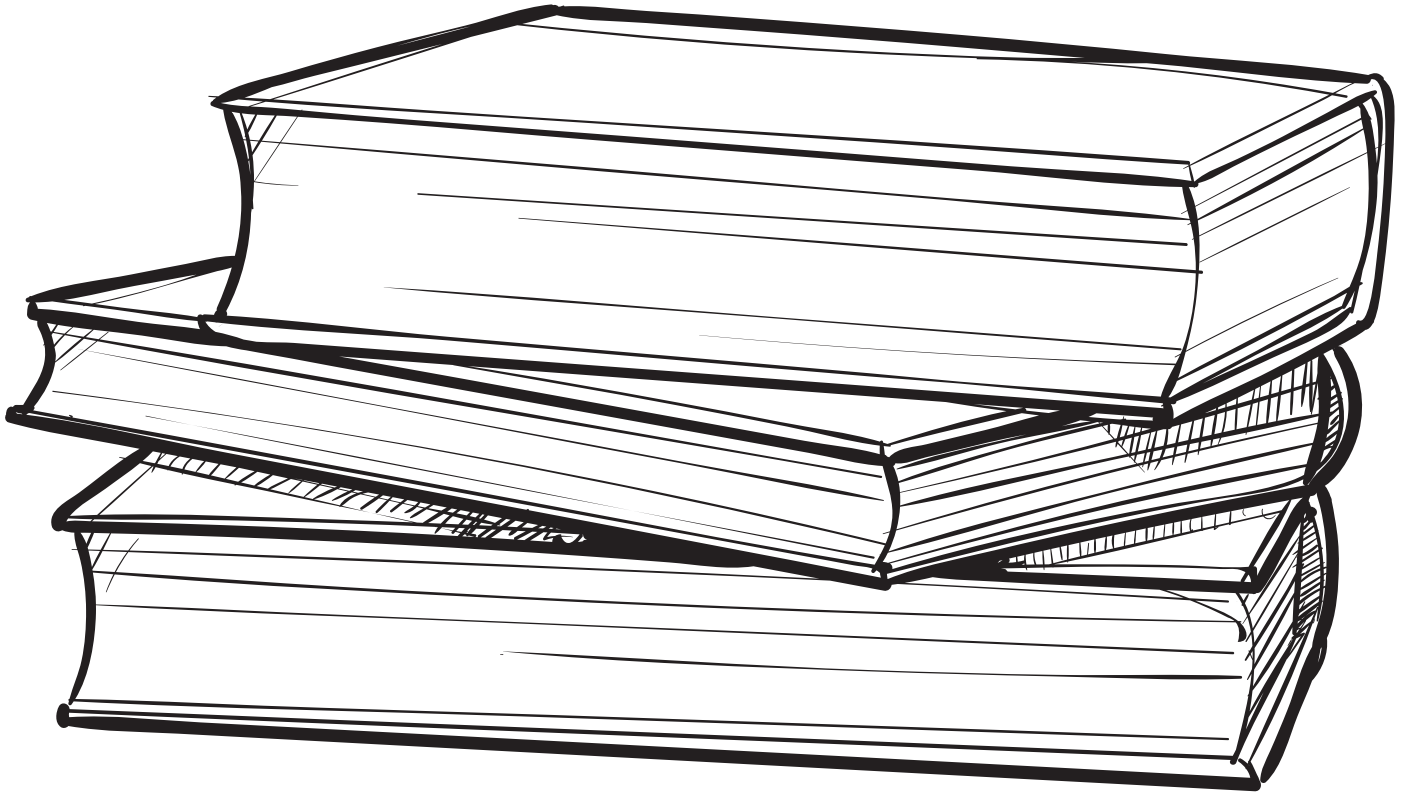


Chapter 4. Traditionally, the mandorla is found in icons depicting the Resurrection of Jesus. In this image, the mandorla represents the celebration of God making Himself sacramentally present in the *re-presentation* of Jesus' death and resurrection.

The building is designed to call to mind a church, and is surrounded by a blue sky and pink clouds, meant to depict the Heavens. The walls and floor of the church are accented by gold, the primary colour of the sacred objects.

This Easter, let us recall the extraordinary gift of our faith as we approach the most extraordinary of sacraments: Jesus Christ, made present in the Eucharist.





**"I count myself one of the number of those who
write as they learn and learn as they write."**



ST. AUGUSTINE



WHAT A FRIEND

ELLEN GLAVIN

We often hesitate to show the people around us the interests we possess, the music we listen to, or the niche books we read. To us, they can seem sacred. But even more than that, when we share these things, people appear disinterested. The things we take as special, captivating, and lovely are too often neglected before our eyes.

On the other hand, there is some comfort having hobbies and interests that are only for ourselves. There they are protected, unharmed, and there is no chance that they will be left unappreciated. But deep down, do we not wish there was someone, somewhere, when we mentioned that we just finished reading our favourite book for the second time, who would say, "Oh, I finished that last year, can you believe the ending?"

"Friendship is born at the moment when one person says to another: 'What! You too? I thought I was the only one.'" - C.S. Lewis

There is something inside of us that wants to share these parts of our lives. It comes from a deep-seated desire to share our lives with the ones around us, and to walk beside another in pilgrimage to our heart's home. As much as we would like to share these restless, sometimes beautiful, other times ugly parts of our souls with anyone, often we are left unsatisfied. True vulnerability hurts; whether that is with sharing superficial things like hobbies or interests or life's big things - until we turn to Jesus. And we come face to face with a man that can tell us everything we've ever done, and in His perfect justice and mercy - understands, and asks us to walk with Him. Though superficially He knows the content of the words we've read, He also fully knows what led us

to read the book, and everything we've experienced before and after. Jesus becomes our ultimate Friend. Our restless hearts can rest in Him.

And in a beautiful way, this is why the Church exists.

“The Church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the Incarnation and the Redemption and with the power of the love that is radiated by that truth.”

Redemptor Hominis, 13

When we come face to face with what answers the restlessness of every human heart, He satisfies our deep human need for friendship. When we acknowledge the necessary Sin of Adam, we can start seeing it as the happy fault that led to such a great redeemer. We begin to see the Man who understands and who sees. "For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet he did not sin," Paul says to the Hebrews (4:15).

How great the mystery that there was a man on this earth that

loved perfectly. And how great the mystery that we are invited to be friends with Him. We have the most beautiful offer to be friends with someone that fully hears, sees, and understands. We get to be friends with a man that calls us higher in each conversation.

More than ever, the world is in dire need of friends, friends with whom we can confide our deepest realities, and Jesus again becomes the answer. We desire friends that we can walk with, delight in the Truth we discover, the Beauty we behold, and the Goodness that is revealed day to day. With new fervour, we can start a new day comforted in the greatest Friendship, that allows us to enter deeply into every other friendship. Through Jesus, we can encounter the True, Good, and Beautiful in each person we face if we only seek far enough. We can stop looking for satisfaction in any other friendship. We are already filled, so we no longer need to find approval in any other place. What freedom! We get to love without expecting anything in return. We can experience pain, persecution, abandonment, and continue in joy. Yes, our hearts will break, but we get to be united with our Saviour in that suffering. What a friend we have in Jesus!



TRUST IN GOD AND HE WILL PROVIDE

ANGELA ROELANDS

What does it mean to trust in God? What does it mean to allow God to provide for you? These may seem like questions that have no connection to one another. But I believe they are intimately tied together. To trust in God is to allow Him to provide.

I am not a huge fan of the phrase, “God helps those who help themselves.” It implies that God only helps people if they try to help themselves. Does that mean that if we lose the means to help ourselves, God abandons us? God is a Father; a loving Father who gives His children whatever they need; not what they think they

need, but what He knows they need. It is the same principle of a human father giving his little children what they need. If you apply this saying to fathers and babies or small children, it would have to be rewritten somewhat like this; “Daddies helps babies who help themselves.” As you can see, that is a ridiculous claim because babies and small children cannot do everything, and in the case of newborn babies, anything on their own. They don't work for their room and board, their food, or their toys. Their mothers and fathers just give those things to them. Parents do this because it is their duty to provide for their

children; they don't do it because the children deserve their food or have earned their bed or toys. Parents love their children, so they provide for them. The same thing may be said of God: He provides for us simply because He loves us.

God provides for us in a number of ways: the first of which provisions is that He created us. Just as adults don't need children to be happy, God does not need us. His happiness is not contingent on us. He wanted us so much that he literally loved us into being because He knew us before we were even created, as it says in Jeremiah 1:5, "Before I formed you in the womb, I knew you." He also provides food by sending rain for crops to grow and animals for us to raise and eat. He provides shelter by creating the materials out of which we make houses and clothes. God just gives us all of these things without our asking for them, and we too often take them for granted. There are other things too which God doesn't just give us, but instead desires that we ask for them.

Just as a human father sometimes wants his child to ask him for help, so God desires us to ask Him for His provident help and care. I think we as Christians need to trust God more with

ourselves, our money, our time, our talents, and everything else in our lives. I believe that if we had complete trust in God, He would provide for us even and especially when we cannot help or provide for ourselves. In the Gospel of Matthew it says,

"do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? [...] Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness and all these things shall be yours as well" (Matthew 6:25-33).

God will provide for our needs if we trust in Him and do His bidding. I often think of St. Francis of Assisi when I think of total trust in God. St. Francis gave up everything. He was disowned by his earthly father, stripped himself naked in the town square to give his clothes back to his father, had no home, no idea where his next meal would come from. He did it all for God because he "sought first God's kingdom" above all other things. God provided him with

food, with clothing and with a place to live in addition to making him into a great saint, arguably one of the greatest.

While most of us are not called to give everything up like St. Francis, we can still put all of our trust in God in other ways. Consider the teaching of St. Paul to the Thessalonians about their idleness. He told them that,

“If anyone will not work, let him not eat. For we hear that some of you are walking in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living” (2 Thessalonians 3:10-13).

How can we trust God to provide everything for us while at the same time work to make our own living? Most are not called to a life like that of St. Francis, but all Christians are called to at least spiritually give up everything. We must have the virtue of detachment.

Detachment is the willingness to give up everything while not necessarily needing to. We must be detached from the things of this earth so that, if it were a choice between having possessions, money, a job, even your family and friends, and following Christ, we would

choose Christ every time. We should trust God so much that if everything in our lives came crashing down and we had nothing left, neither home nor job, not even a friend, we would still rely on God and trust in Him to provide for our needs, just like St. Francis.

While there may be some truth in the phrase, “God helps those who help themselves,” I believe it would be better to say that God helps those who trust in His providence while still doing their best to do what they can. It is true that we should work to the best of our ability to make a living for ourselves, but we must not work so much that it distracts from trusting in God. The things of earth are never more important than the things of heaven. Even all that we have the ability to do is a gift from God. If God had not given us everything that we need to be able to work, we would not be able to provide for ourselves at all. Everything that we have, we have because God gave it to us. It can all come crashing down without any warning, but we must trust God in everything and not be anxious about anything. It is a beautiful way to live because the pressure is no longer on us, but on our heavenly Father, who cares for us and provides everything we need.



**For love of Thee I thirst! Fulfill my hope;
Augment in me Thine own celestial flame!
For love of Thee I thirst! Too scant Earth's scope.
The glorious Vision of Thy Face I claim!**



**ST. THERESE OF LISIEUX
I THIRST FOR LOVE**

FARMYARD SEARCH PARTY

ANGELA BLACH

Let me hear your feet pound pavement,
pull your boots on through the door.
Bound over brambles, stomp through wheat,
part corn for me: holler and wave!

Ragged winds rip. Dusty pants and scratched knees.
Thieves tear, crowds jeer, closed eyes, plugged ears.
Slashing hands, mine! Roaring words, mine.

Father, find me!
I weep, blood seeps: bring bandages!
My rabid eyes forage for your face.
Oh, let long legs outrun mine,
strong hands assuage raging arms,
silent clutch sweep and grasp me in!

Pluck thorns from skin. Stupefy with melty eyes.
Render, by balmy lamplight, my Innermost.
Ignore the cold: coax furred fists, hem my hand in yours.
Scoop me up and shut the gate and as the screen door
creaks to a close, take me, teary, candlelit, to bed.

VERSO L'ALTO

TYLER BROOKS

When they tell you to buy the lie,
And follow them to a life of ruin.
They will not be ready for our cry:
“To the heights, we will go!”

These mountains, oh how tall they look!
From down below it seems impossible.
But with our axe and with a hook:
“To the heights we will go!”

Come with me and we will fly,
Life was not meant to be lived below
For if we live the way of self-deney,
To the heights, we will go!

The journey is hard, let it not be mistook.
It will be filled with slips and grabs.
But like those heroes in the old books,
To the heights, we will go!

BIOGRAPHIES



Anegela Blach

Angela is a student at the University of Calgary studying history and education. She is a student leader for the St. Francis Xavier Chaplaincy's UCalgary branch. She enjoys writing poetry to express what Jesus has done and is doing in her life.



Tyler Brooks

Tyler is a faithful Roman Catholic, student at heart, and passionate nerd. After recently obtaining an Honours Bachelor of arts with a major in History and minor in Political Science at UOttawa, he is now in the Master of Divinity program at St Paul University. He can be found reading history books, hanging out with his friends, and probably discussing theology.



Ellen Glavin

If there is one word that Ellen would like to be described by it would be, "steadfast". A C.S. Lewis fanatic, you can often find her reading or sharing about how she encounters the Heart of God through story, creation and fairy tales. After spending most of her life in small town Southwestern Ontario and finishing an undergraduate degree in Environmental Science at the University of Guelph, she now serves as a campus missionary with Catholic Christian Outreach in Vancouver, Canada.

BIOGRAPHIES



Emily Kourlas

Emily is a beloved, adopted daughter of God who loves to laugh. Holy goofiness is her middle name, and she tries her hardest to spread joy to as many people as possible. She loves creating artworks and writing musical pieces to glorify her Father almost as much as she loves praying with choral classics and Gregorian chants. Christ is the most important person in her life, and she is just so, so in love with the Lord.



Bethany Lau

Bethany Lau is many things: a psychology student, a missionary disciple, an amateur artist and poet, but she receives all that she is from the gaze of Jesus, her soul's first love. She is captured by the mysterious beauty of life, the human person, the heart of God, and her creations are born from these moments of encounter. She has a passion for ministering to hearts and loves nothing more than a good spiritual conversation. Her dream is to raise up great saints for the renewal of the world, so that everywhere Jesus would be known and loved.



Celia McCormick

Celia McCormick is a student at the University of Guelph. She switched out of the art program and into the business program upon realizing that the art they were creating was a mockery of the beauty that art once was. She is a caffeine-addicted art enthusiast who loves to create. Her ultimate goal is to become a saint and to drag a boatload of people with her. She is now serving as a missionary with NET Canada!

BIOGRAPHIES



Angela Roelands

Angela is a child of God and a child at heart living on the home farm in Southwestern Ontario while studying theology online via distance education with the Augustine Institute. While being a student is her main occupation, arts, crafts, reading, and writing are among her many interests and talents. She has had a various array of different jobs but aspires to teach in some respect someday.



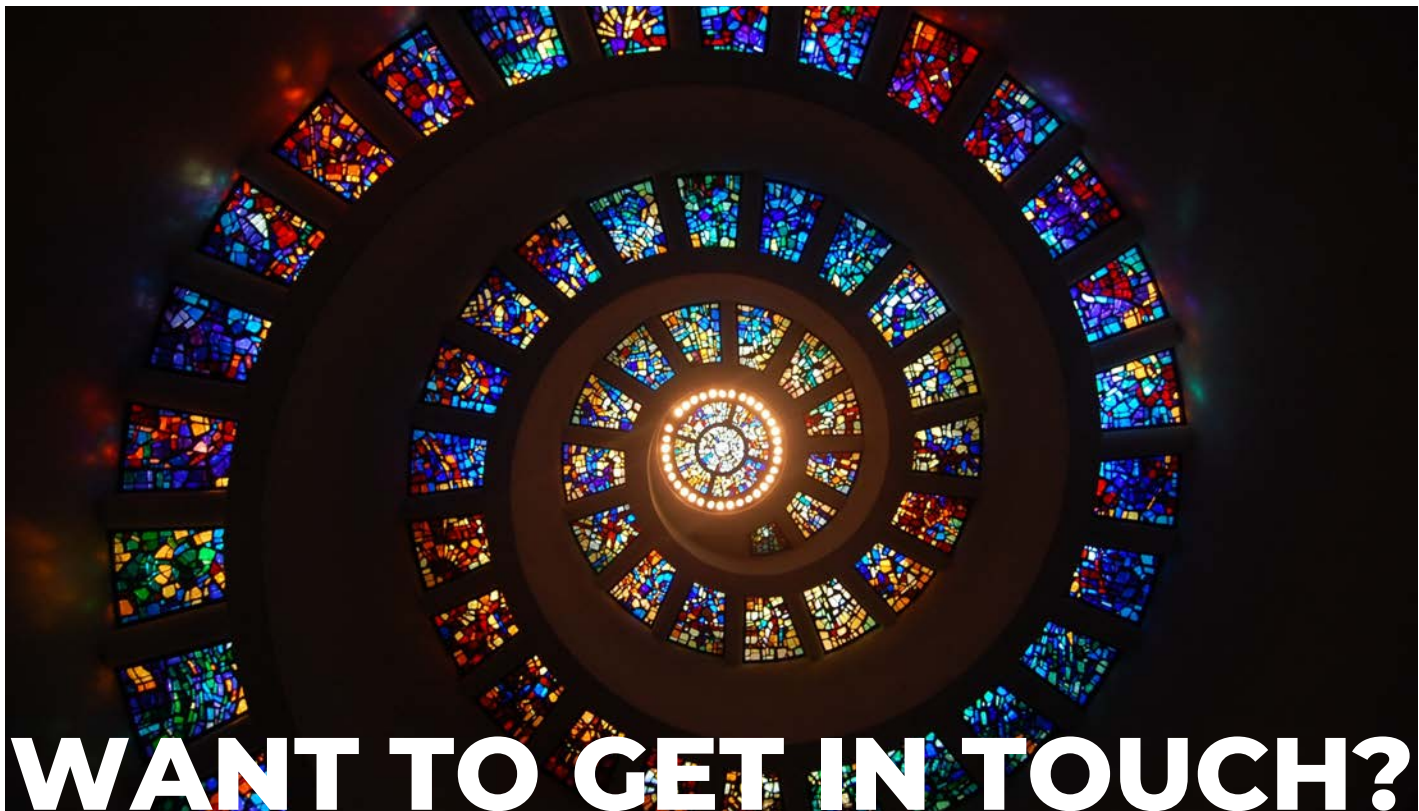
Joshua Terpstra

Joshua was raised in Belleville, Ontario, where he was received by a loving Catholic community in some of his formative years. His years in youth ministry coincided with a developing love of the arts, both in the theatre and in his sketchbook. Since beginning his studies at the University of Ottawa in 2017, not only has he found a community where he has been able to thrive, he has been led to travel across the world to Singapore, Cameroon, and Mexico to serve and to learn. As he finishes his psychology and theatre degree, he is teaching visual arts, drama, french, and english to elementary students at a private Catholic school.



Irena Vélez

Irena is a passionate Ottawa-based artist working mainly in watercolour. Her art inspiration and ideas come largely from her Catholic faith and her desire to share it with others. When Irena is not painting, she is either at church, reading a good book, studying journalism and history, training in martial arts, or spending time with family and friends.



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