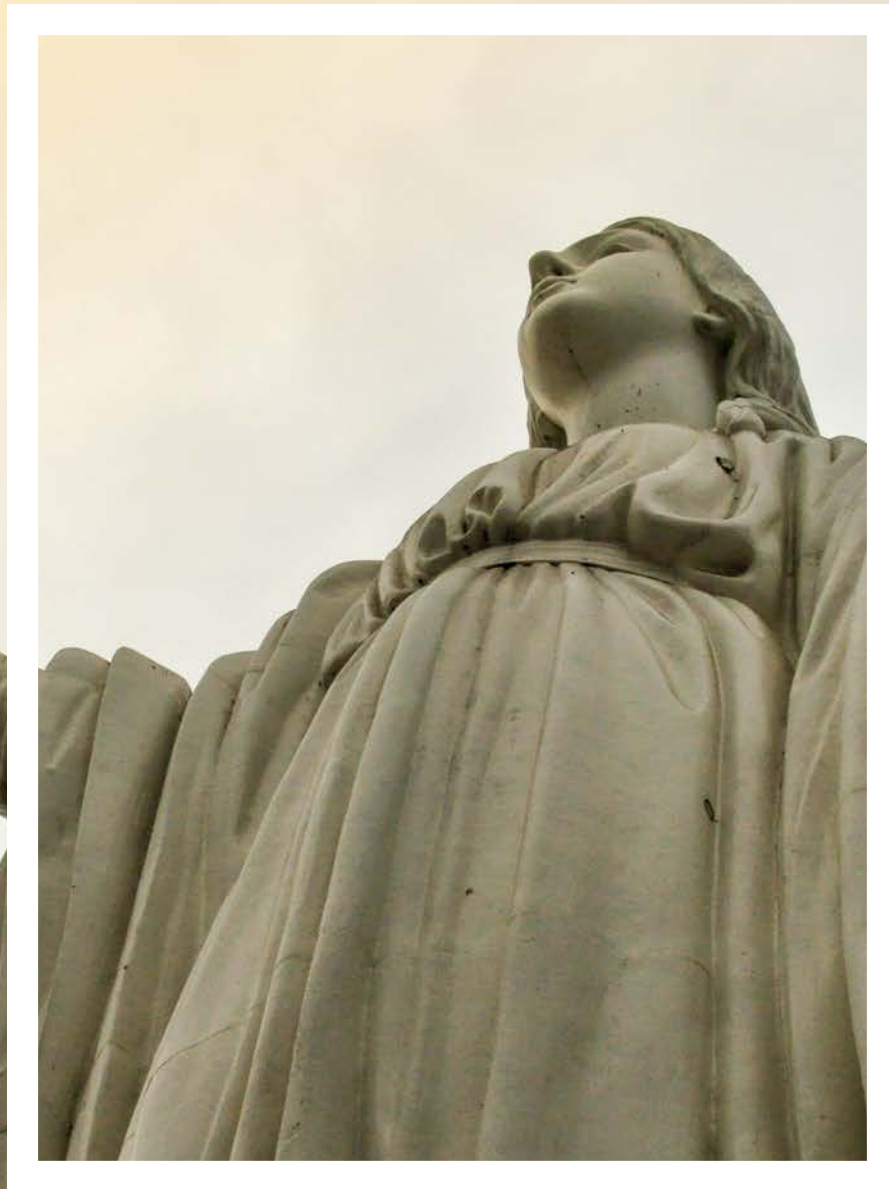


Transcendentals
Mediatrix

A DIGITAL CATHOLIC JOURNAL



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NEWS FROM THE FRONT

Welcome to our May issue of *Transcendentals*! Forgive us if we sound like a broken radio but we just want to express our sincerest thanks for all the prayer and support we have received. Big things are happening with the journal and there is more to come. Stay tuned!

With the Church celebrating Our Lady during this month, we found it fitting to dedicate our issue completely towards Mary! As St. Louis de Montfort once said: "we are showing that we need Mary, His holy Mother, to be our advocate and mediatrix with him who is our Mediator."

This issue we are very pleased to feature Sr. Magdalene Teresa from the Sisters of Life. God has used her desire to transform the culture through art, by increasing her dedication to prayer and works for the sacredness of human life. She sees herself as transforming the culture one heart at a time. For the past sixteen years her mission has been to serve vulnerable pregnant women through our Visitation Mission in Manhattan.

We hope that you enjoy her piece along with the rest of the issue. Don't forget to follow us on Instagram and to subscribe so that the issue goes directly to your email!

If you are feeling inspired, please do not hesitate to email us at info@transcendentals.ca or message us on our Instagram page.

Enjoy and may Mary pray for us sinners now and unto the hour of our death.

Transcendentals



CLAY SCULPTURE

ANNUNCIATION'S EMBRACE

By Sr. Magdalene Teresa
Sisters of Life

Through the mystery of the Annunciation, we are given an extensive glimpse into God's eternal plan. It is in this mystery that God, through the Incarnation, breaks through time and space and becomes one of us. This mystery embraces our humanity while allowing us to touch divinity. The unborn Savior of the Universe has just come to be one with us in the womb of Mary. In the presence of the messenger St. Gabriel, we also are enfolded into the reality of heavenly care. This sculpture's unfinished model being eight inches high - is envisioned to be eight feet in height, slightly larger than life when cast in bronze.

The vision includes children being able to sit in the lap of Mary, mothers and fathers would be able to rest against the underwings of St Gabriel.

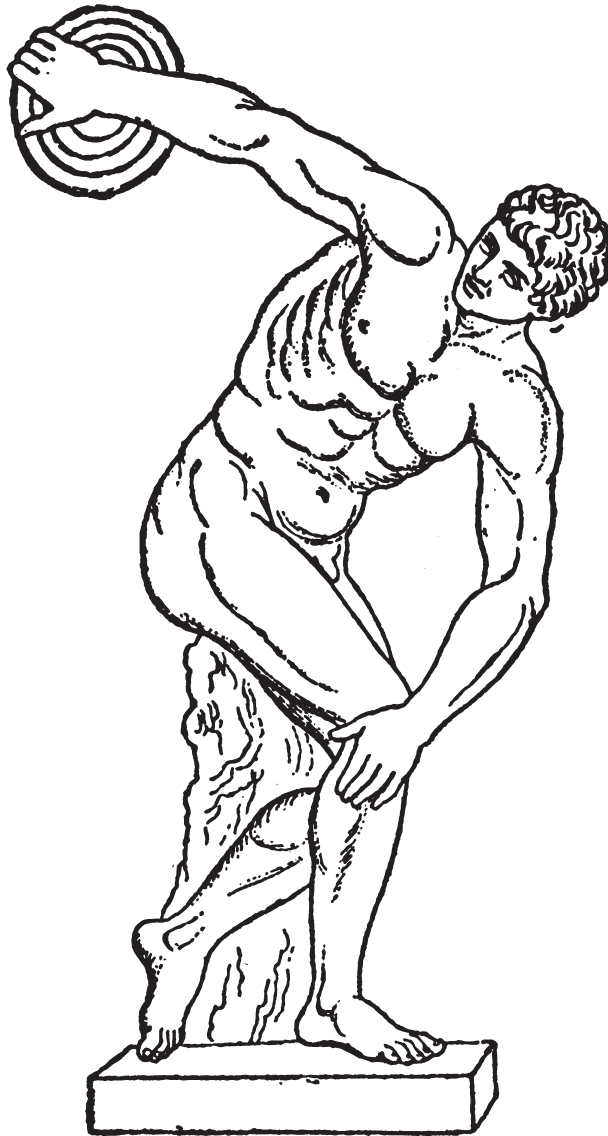
The figure of Mary bowing her head, possibly hiding her human tears, shows us humble and trustful surrender to the Will of God. This type of surrender is more possible for us because she led the way.

The wings of St. Gabriel folding into the earth (as if emerging from the earth) speaks of how present God's care is for every soul - so present as is the earth under our feet. The symbol of the Holy Spirit rushing toward Mary is also set within the earth symbolizing the reality that the Holy Spirit became one with our humanity in Mary, thereby giving us our Saviour.



- Another intention for this sculpture would be to provide a space for men and women who have lost a child through abortion or miscarriage. Here they would be able to be embraced by all the mysteries carried within the Annunciation. As is said in the Angelus prayer: Pour forth thy grace into our hearts that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may by His Passion and Cross we be brought to the glory of His Resurrection. My prayer is that this sculpture might enfold its viewers in the mystery which is foundational to our Salvation. May we be embraced by the love poured out to overflowing in the grace of the Annunciation.

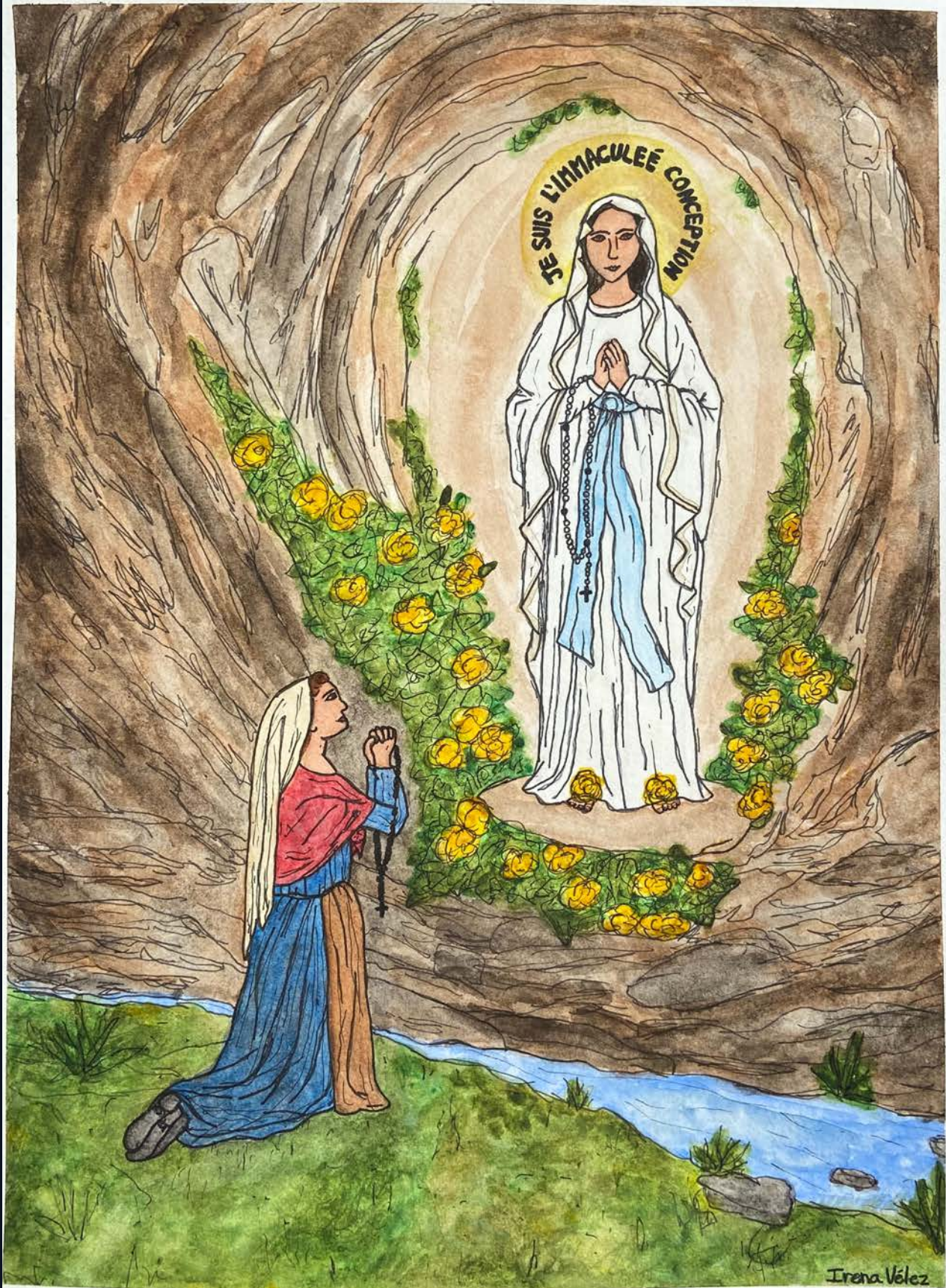




**"Humanity in every age, and even today,
looks to works of art to shed light upon
its path and its destiny."**



ST. POPE JOHN PAUL II
LETTER TO ARTISTS



OUR LADY OF LOURDES

ARTIST: IRENA VÉLEZ

MEDIUM: WATERCOLOUR WITH FINELINER

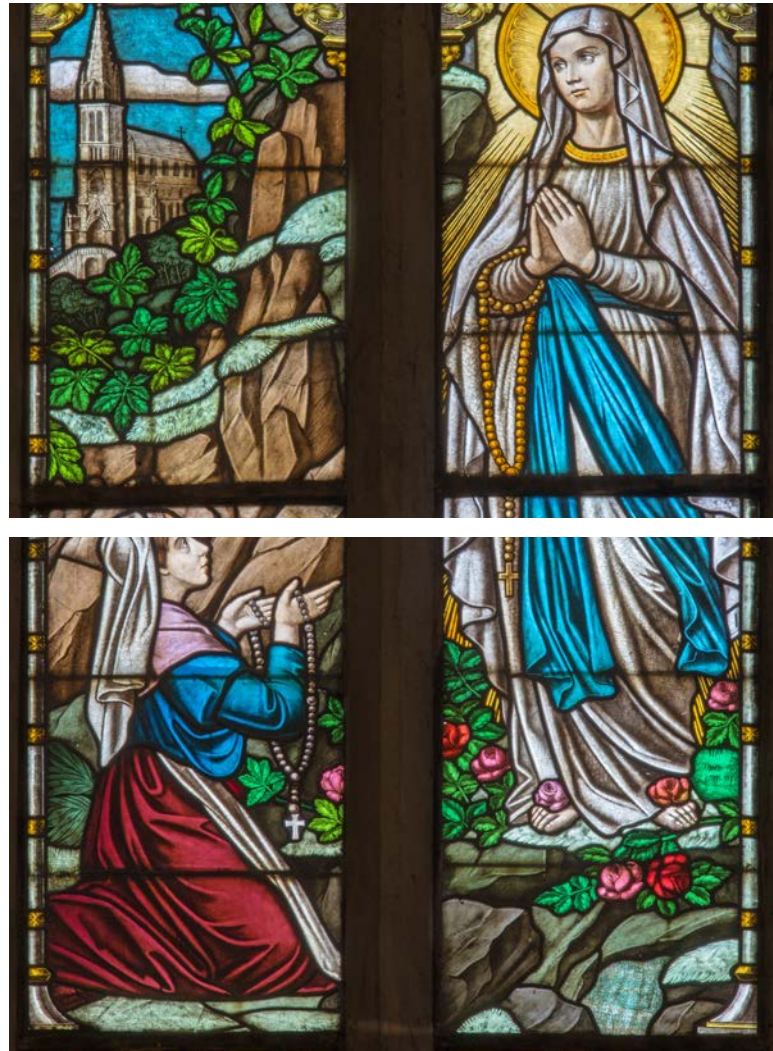
ORIGINAL SIZE: (9 X 12 IN)

Bernadette Soubirous was a 14-year-old shepherd girl living in the small town of Lourdes in southern France. On Feb. 11, 1858, she went to Massabielle, a waste yard, with her sister Toinette and neighbour Jeanne Abadie to collect firewood. As she removed her stockings to walk through the stream by the Grotto, she heard a sound like a gust of wind. She looked up and saw “a lady dressed in white, wearing a white dress, a blue girdle and a yellow rose on each foot.” The Lady held a rosary and a light shone in the alcove where she stood. Bernadette later described her as “a tiny maiden,” young and no taller than herself.

Upon seeing her, Bernadette made the sign of the cross, with her rosary in hand. The Lady smiled and asked Bernadette to pray it with her. The Lady only said the Our Father and the Glory Be. When they finished, the Lady smiled and disappeared. Bernadette tried to keep the encounter a secret, but her sister Toinette told their mother, and they were punished for it. Bernadette’s friends were alarmed when they saw her so full of joy and she began to receive much criticism from people in the town, scorned for her strange behaviour.

The little girl, unperturbed, returned to Massabielle again.

the Lady requested that she return for the next fifteen days. The Lady also asked Bernadette to tell the local priest to build a chapel there and let the processions come.



Father Peyramale did not believe Bernadette and told her never to return to Massabielle, but she did not listen.

On Feb. 24, the Lady asked for prayer and penance for the conversion of sinners. The next day, the Lady asked Bernadette to dig in the ground for a spring of water. The people watching were

appalled at her actions, but slowly the muddy ground poured forth clear water. Immediately, pilgrims started coming and bathing in the water, where miraculous cures started occurring.

In the evening of Mar. 24, Bernadette visited the barricaded Grotto, which was closed off by the government after so much attention. The Lady was there, and Bernadette finally asked her for her name. "I am the Immaculate Conception," said the Lady. Bernadette was uneducated and did not know what this term meant. Interestingly, Pope Pius IX had declared the dogma of the Immaculate Conception only four years earlier, in 1854. Our Lady of Lourdes is a confirmation of this teaching.

Father Peyramale initially disregarded what Bernadette told him of the Lady, shocked that a young shepherd girl would know the term. Many continued to mock Bernadette, but believers slowly came to outnumber disbelievers. The precision and clarity of Bernadette's accounts were convincing, she spoke firmly and genuinely. She would not accept payments, she refused to bless rosaries, and she did not sell souvenirs. Gradually, people came to accept Bernadette's report and pilgrims flooded the Grotto in increasing numbers.

The Church instituted an investigative commission on Nov. 17, 1858 and on Jan. 18, 1860 the local bishop declared that the Virgin Mary had indeed appeared to Bernadette Soubirous, 18 times. Thus, the Marian veneration at Lourdes was established and it is now one of the most visited Marian shrines in the world. Since the apparition, Lourdes has had more than 7,000 cases of unexplained cures, and 70 have been recognized as miraculous by the Church.

Our Lady came to Lourdes to call sinners home. Mary's very purpose is to bring people to her Son. She appeared to a poor, sick little girl in an unknown French town to bring Christ's message to the world. And the Virgin brought Bernadette hope: "She told me that she did not promise to make me happy in this world, but in the next." Bernadette did everything for her true home, Heaven. She delighted in the joy of Christ through Mary. The last words of Bernadette Soubirous were, "Holy Mary, Mother of God, pray for me, a poor sinner."

Approach Mary and you will approach Christ.





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

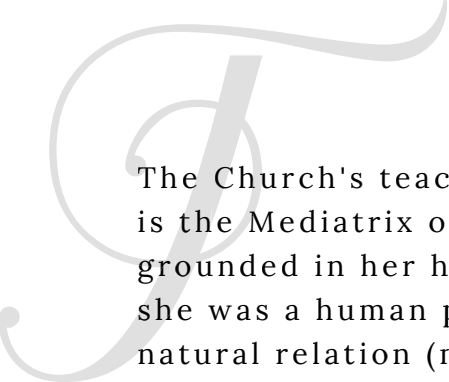


ST. AUGUSTINE



Ε X (Y X)

CLIF CLEMOTTE



The Church's teaching that Mary is the Mediatrix of graces is grounded in her human nature – she was a human person with a natural relation (motherhood) to the incarnate Word of God (Christ) by supernatural divine favour. Mary's mediation thus simply means that her motherhood to Christ (a natural relation, even though it was brought about supernaturally) was God's chosen means by which to incarnate the Word; Christ literally comes to us through Mary, and this tells us something about the divine order placed upon the world. Persons matter. God is three Persons; humans are persons; and human persons'

relationships with one another matter.

I chose the title I did for this brief submission because I find it entertaining and succinctly illuminating; it is the logical notation for "there exists some x such that x is Y ." It is an existential statement (this does not relate to Sartre or existentialism, except incidentally). Existence is crucial to understanding persons. In my first submission to this journal, I wrote about the importance of "one" and "being" as fellow transcendentals (or *predicables*) alongside truth, beauty, and goodness.

Aristotle has a distinction between primary and secondary substance. The latter is what we might call 'essence' – the abstracted fundamental features which make something to be what it is, as opposed to some other thing. But primary substance is (as one might expect) logically prior to secondary substance because a primary substance is a subject – a something, a *that*, which has its own real existence. A lump of granite is a primary substance. So is a human being. It is an individual that exists. This distinction between primary (concrete) and secondary (abstracted) substance is what underlies Boethius' famous definition of a person as an individual substance of a rational nature. A person has to be an individual; it must also be an individual of a certain kind of abstracted essence. But the emphasis is upon the person's individual existence. If this seems common-sensical, it should be. Even though philosophy rightly has its own technical jargon and terminology, it should ultimately serve to clarify and systematize the world we already begin to perceive pre-philosophically. (Otherwise, it would be hard to see how philosophy could ever “get off the ground,” to borrow a phrase from Wittgenstein!)

In the points above made by Aristotle and Boethius, existence is crucial. What is it that exists?

An object, some thing. There is a sense in which one can logically point at an object. And this is why I chose the title above: there is an x. The demonstrative pronoun matters: the x, the object, is real. The word 'real' comes from the Latin word *res*, which is simply 'thing'. We return full circle from object to reality to objects – we “arrive where we started,” to quote Michael O'Brien – precisely because we here run up against the way things are. 'Object,' 'reality,' 'thing,' 'subject,' 'substance,' 'essence,' 'existence,' 'to be,' are all linguistically related because they are conceptually related. The demonstrative pronoun reveals that the x, the object, the reality we are discovering, is not something we make, but rather it is there. We are not purely passive, certainly – but we do not make the cosmos. We actively seek it and are formed by it as we perceive it.

There is an x, such that x is Y. This is a formula. It could be filled in by many things – if one disregards truth and falsehood, it could be filled in by anything. Despite its widespread applicability, this formula is important for understanding personhood because the human person is a complicated and mysterious thing. Yet the nature of this thing is not obvious. (Otherwise, philosophy of mind

would be settled by now!) In attempting to understand how the human mind perceives the world and perceives itself in the world, the western philosophical tradition has acquired the notion of a narrative self, or narrative person. In this view, personhood is the aggregate narrative, the aggregate connection, between mental states from their inception to their dissolution. Changes in narrative are changes in personhood. Much intelligent argument has gone into this view, in particular with contributions from Locke and Hume. Without intending to pretend their points never existed, I do wish to insist that this is a fundamentally implausible view of personhood! The connection, the narrative, is a product of a mind; no narrative exists except insofar as it is the attempt of a mind to connect things together which are not physically connected – or at least object-ly connected (to coin a term). The narrative connects things.

A person cannot fundamentally be a narrative, then, both because a narrative exists within another thing – a mind, i.e. an individual of a rational nature, thus by definition a person – and also because a narrative, also by definition, connects logically prior things which have their own discrete existence. Narratives cannot ground personhood;

a person can only itself be a thing. Persons can properly be placed into the formula. There is an object, that object is (exists as) a person. Personhood is real, res-based.

Quine famously coined the slogan, "to be is to be the value of a variable." His point, as seen in "On What There Is," was radically different from mine; yet I think he accidentally produced an insight. Existence, as Aristotle noted long ago in different terms, is grounded in Things. Res. Substances. Subjects. Karol Wojtyla, in *Love and Responsibility*, begins his thoughts on persons with a similar analysis. The narrative is simply an artifact, an attempt to understand how these things that are persons are related. It can be true, false, incomplete, or adequate. But it is not real in the sense of being itself a res, something of which we can properly say "there – there it is!"



The Church's teaching that Mary is the Mediatrix of Graces is meant to point to the reality of persons – primarily, the divine Persons. "Truth exists, the Incarnation happened," as Warren Carrol said. Christ is real – again, res, thing, object – exists. The Son of God is an incarnated person, and as such has a natural relationship to another person – His mother, Mary. The reality of persons is fundamental to revelation and to Christian life in response to it. Sacramental life is grounded in the notion of personal mediation. That is why sacramental priesthood is necessary – a personal mediation of grace, by the grace of God. The reality of persons leaves no fitting alternative for the mediation of grace into the world. Our existence as persons requires that grace be mediated, be carried to us, because we each exist as discrete objects; the graces conveyed are meant to reveal divine Persons to us. It is fitting that persons are the proper tool to this end. Salvation is from divine persons, is given to human persons, and is mediated through them also. Personhood is real and, by grace as exemplified by Mary, is the reality through which God reveals and invites us into His own tri-Personal life. Personhood is a mediating reality because it is grounded in objective existing things.





THE GLORY OF THE HOLY FAMILY

ANGELA ROELANDS

God holds everything in the universe under His control. He knows exactly what will happen with every choice anyone could or would ever make. Even though Christ was abused and killed, He was in complete control throughout the entirety of His Passion. During His three trials before the chief priests, Pilate, and Herod, we see Him speaking as one with more authority than those who were judges over Him. All through the Gospels, He speaks with greater authority than anyone else. It is because He is God, and as God He truly has more authority than anyone else.

When Pilate took Jesus into the praetorium to examine him away from the crowd, he asked Him if He was a king and, specifically, if He was king of the Jews, as the chief priests alleged (John 18:33-35). He answered Pilate by saying, “You say that I am a king” (Jn 18:37), implying that ‘king’ is Pilate’s word for it, but Jesus is far greater and more powerful than any earthly king could ever be. His kingdom is not of this world: by saying what He did, Christ switched roles with Pilate. Pilate became the one who was on trial instead of Jesus. Jesus tested Pilate

to see if he would see and accept the truth that Jesus had to offer, the truth that is Himself.

Even while on the Cross in His final agony, Jesus spoke with authority in giving His Blessed Mother to St. John, and so to us (Jn 19:26,27). He also spoke with authority in forgiving St. Dismas, the good thief, and in promising him a place with Himself in paradise (Lk 23:40-42). He is the Sovereign King and Ruler of all there is, yet He humbled Himself first to become Man with all the weaknesses and limitations that attend upon humanity. Then Jesus allowed, even willed, Himself to be crucified, to be killed, that is, and to die, and not just to die, but to die the death of a criminal, the most painful death ever invented: crucifixion. He chose to do this out of His great Divine Love that can never be measured or fully understood. Then, to top it all off, Jesus chose to remain physically present with us in something as simple and as small as bread. He became bread to feed and nourish us. Perhaps, though, it would be more accurate to say that bread becomes Christ, so that, by eating it, we also become like Him. Why and how does He love us so much as to do this for us? He could wipe us all out at any moment for our sins which

caused Him so much pain, but He sustains our existence, even by feeding us with Himself.

Jesus Christ is the great, all powerful Sovereign Ruler over all things, but by becoming Man, He subjected Himself to human parents, parents whom He created and chose specifically for the purpose of being His parents. If He is the all-powerful and Sovereign Ruler of all there is, His Most Holy Mother, by virtue of being His mother, is second to none but Him. Our Lord humbly subjected Himself to Our Lady and St. Joseph, and Our Lady humbly subjected herself not only to God the Father, as all should, but also to St. Joseph, her husband, who was a lesser creature than herself, being the Mother of God and of the Immaculate Conception.

Our dear Lady witnessed the horror of her Son's agony on the cross. He suffered excruciating pain, which words cannot express, in dying the horrible death of the crucifixion. His Mother, Our Lady, was standing beside the Cross watching Him die. She was there, knew why He was dying, knew that her beloved Son, her Lord, her God, was dying because we had sinned. Our sins brought His suffering upon Him. They were so closely united that

she was suffering because He was suffering. They both suffered for our sins. They both want us to be free from sin. She watched all that happened to Him: the torture, spitting, kicking, pushing, shoving, the stripping off of His garments, His nailing to the cross, its raising, all His long hours of agony while upon it. Just as God would be perfectly within His rights to smite us all for our sins, Our Lady may well be justified in not forgiving us for causing her beloved Son so much pain. Yet she does forgive us because her heart is united to her Son who forgives us. So we ask her, we implore her, to “pray for us sinners now and at the hour of our death,” and she does so because she is our Mother also. As second only to God, Our Lady is the most powerful intercessor we have, so we must pray to her often. She is able to obtain anything for us if only we ask her and if it is in accord with the Will of God. She is full of grace, and will shower down graces on all those who ask of her. That is why she has been given the title of Mediatrix of all Graces. Our Lady subjected herself to St. Joseph as her husband and head of the Holy Family. Under St. Joseph’s authority were the two most perfect beings in the Universe. Imagine the amount of responsibility placed upon his shoulders. He was to teach the

Son of God how to be a man. I think that is why, in his great humility, St. Joseph tried to step back and separate himself from Our Lady once he found out she was pregnant with Jesus (Mt. 1:19). It was because he felt himself unworthy of so great a task as raising the Sovereign Ruler of all when he himself was just a creature. He was in awe of Mary, too, that she should be chosen to be the Mother of the Messiah. But once the angel reassured him that this task was given specifically to him and to no other, he rose to the challenge and took it upon himself without false humility, without excuses as to why he could not. St. Joseph, as the earthly father of Jesus, is our second most powerful intercessor. He taught the Son of God how to be a man, how to carry wood, how to work with it, and how to endure the hardships of life. It was through working with wood that Jesus accomplished the salvation of the whole world.

The members of the Holy Family are the most incredible people ever to have walked the earth, as well as being the holiest. We must take advantage of the help they can offer us in getting to heaven by praying to them often and with confidence.

Sancta Familia, ora pro nobis!



ON THE JESUS PRAYER & THE ROSARY

TYLER BROOKS

"The Church must breathe with her two lungs." This quote from *Ut Unum Sint* by St. John Paul II refers to how the Mystical Body of Christ legitimately expresses herself through both the Roman tradition and the various traditions of the Eastern Churches. While possessing the same truth, beauty, and goodness, these traditions reveal their theology and spirituality in diverse ways. With regards to practices of personal piety, a common discipline in the Byzantine East is the Jesus Prayer, while in the Latin West, the most common devotion is the Rosary.

In my own experiences with both Latin and Byzantine Catholics, I find that there is an unnecessary

divide between praying the Jesus Prayer and the Rosary. I have heard it said from both sides that while recognizing the fruit of the other prayer, they stick to the one in their own tradition for tradition's sake. For me, both of these prayers are too important and too powerful for one to be prayed in one tradition while ignored in the other. I do not believe a Byzantine Catholic compromises the integrity of their tradition by praying the Rosary nor does a Latin while practicing the Jesus

Prayer. While the Jesus Prayer is more a discipline and the Rosary is a structured devotion, they both have the same goal of pointing us to Jesus and asking for His mercy. It is with this in mind that I will attempt to briefly highlight both prayers and suggest a relationship between the two so as to encourage Catholics to fully embrace both the Jesus Prayer and the Rosary, regardless of one's own tradition.

While having many variants, the Jesus Prayer is usually a repetition of the words, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." It can be counted using a prayer rope, or *chotki*, but this is simply a helpful tool and not a requirement. While St. Pachonius the Great is credited with formulating the prayer sometime in the late 4th-early 5th century, this is the prayer made famous by the desert ascetics from the 5th century onwards. The prayer has its roots in scripture, in, for example, the blind man Bartimaus crying out, "Jesus, Son of David, have mercy on me" (Mark 10:47 RSV) and in the repenting tax collector who asks, "God, be merciful to me a sinner" (Luke 18:13 RSV). While it is short and repetitive, it serves to constantly remind the faithful of our reliance on Jesus. The ultimate goal is obtaining stillness of the mind, body,

and heart so as to fully encounter and find union with God.

The Rosary consists of a brief reflection on one of four sets of mysteries, which consists of five moments in the Gospel, each followed by an Our Father, 10 Hail Marys, and one Doxology. Some practices, such as those in religious orders, have the individual praying every mystery set rather than simply one set. It is believed that it was first given to St. Dominic by Mary herself in the 13th century, after which it was officially recognized by St. Pius V, who in his papal bull, *Consueverunt Romani Pontifices*, states (note, this was before the addition of the fourth set of mysteries by St. John Paul II in the late 20th Century) :

"And so Dominic looked to that simple way of praying and beseeching God, accessible to all and wholly pious, which is called the Rosary, or Psalter of the Blessed Virgin Mary, in which the same most Blessed Virgin is venerated by the angelic greeting repeated one hundred and fifty times, that is, according to the number of the Davidic Psalter, and by the Lord's Prayer with each decade. Interposed with these prayers are certain meditations showing forth the entire life of Our Lord Jesus

Christ, thus completing the method of prayer devised by the Fathers of the Holy Roman Church.”

There are clear similarities between the two prayers, as is the case with all forms of piety. However, I wish to comment on the theological roles they serve in bringing the faithful to a deeper understanding of the holy mysteries. Metropolitan Antony of Sourozh, in his introduction to *The Way of a Pilgrim*, describes the Jesus Prayer as “both a summary and the whole of the faith whose enigma is solved in Christ.” Therefore, it is safe to call the Jesus Prayer the key to unlocking the meaning of the Christian faith. It invokes the name of the one who restored human nature through His Incarnation and asks for continuous mercy for the faithful’s pilgrimage towards Heaven. Similarly, section 971 from the *Catechism of the Catholic Church* refers to the Rosary as an “epitome to the whole Gospel,” a summary of the Good News. Both of these prayers are for every Christian to pray, whether one is a religious, cleric, or a member of the laity, and serve as summaries for the redemption achieved through Jesus Christ.

The Jesus Prayer has been helping Christians achieve spiritual union with Christ for centuries and continues to be a great aid in the spiritual life today. Though a younger devotion, the Rosary has received many papal endorsements and is encouraged by the Blessed Virgin herself in the apparitions at Fatima. Both prayers are founded upon submitting oneself to Jesus—whether by invoking His name or through His mother—and asking for mercy. With the brief history and significance of these two prayers, why is there still a divide in today’s Catholic circles on picking one?

It is worth noting the struggles with praying both prayers and why each are still locked in its own tradition. From a western perspective, I have found that many people are either not familiar with the Jesus Prayer, or that there is this self-made barrier with anything outside of their comfort zone. In my own experiences, I have found that many Latin Catholics possess a sense of their own superiority as a whole over the Eastern Churches, an attitude which the Second Vatican Council addressed in the decree *Orientalium Ecclesiarum*. Article three of said decree states that the churches of both West and



East are “consequently of equal dignity, so that none of them is superior to the others as regards rite and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world under the guidance of the Roman Pontiff.” Ultimately, these churches, in their different traditions, all point to the truth, beauty, and goodness of Christ. Moreover, the demand of the Jesus Prayer is fairly large since it is more a spiritual discipline rather than a devotion. While it can be prayed during set times, it is meant to help us recount Jesus throughout the day in order to “pray without ceasing” (Thessalonians 1: 17 ESV). Thus, the Jesus Prayer is an answer to St. Paul’s call for Christians to always pray so that we may have a thankful heart. In *The Way of a Pilgrim*, the pilgrim describes some of the fruit from this discipline:



“I spent the whole summer in ceaseless oral prayer to Jesus Christ, and I felt absolute peace in my soul. During sleep I often dreamed that I was saying the prayer. And during the day if I happened to meet anyone, all men without exception were as dear to me as if they had been my nearest relations.”

With respect to the Rosary, there are many reasons why it is not prayed as often (both in the East and the West). Again from experience, I have heard it said that it is too long, repetitive, or difficult to focus on the meditations and the different prayers within it. These are all worthy reasons that should not be ignored or scoffed at. God made each of us with different tendencies and strengths. It makes perfect sense why some may find it more difficult to pray. Additionally, I often hear from Eastern Catholics that though they recognize the beauty of the Rosary, they do not pray it because it is not part of their tradition. However difficult it may be or for whatever reason provided, the fruits of the Rosary are plentiful, and I will again appeal to the history of the Church in order to encourage praying it. While it’s worth noting how many saints and popes through the ages have explicitly encouraged the devotion, none compare to the approval given by the Mother of God herself. I will thus appeal to her authority in gently encouraging those who find it difficult to find a way to make it easier to pray. For when we approach Mary, we are pointed immediately to the Saviour. As St. Louis de Montfort said, “To go to Jesus, we must go to Mary; she is our mediatrix of

intercession.” As if this were not enough, there are fifteen promises given by Our Lady for praying the Rosary. While I will not list out all of them, I shall give three:

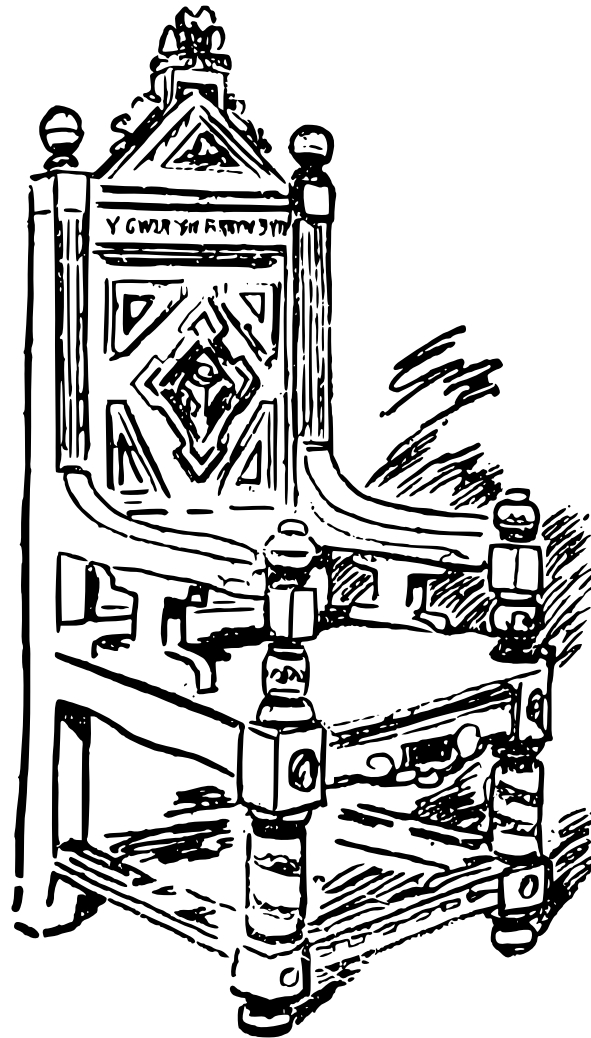
- I promise my special protection and the greatest graces to all those who shall recite the Rosary
- It will cause good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire for Eternal things. Oh, that souls would sanctify themselves by this means!
- All those who propagate the Holy Rosary shall be aided by me in their necessities

It is true that every Catholic “must retain his own rite wherever he is, must cherish it and observe it to the best of his ability” as decreed in *Orientalium Ecclesiarum*. What I am proposing is that we fully live out our respective traditions with the recognition of the others that the Church possesses. I believe that in order to fully appreciate this true diversity within the Church, we must also engage with it when appropriate. Though it

is impossible to live out two traditions fully, we can embrace some practices from the different traditions of the One Church, and thus enrich our own spiritual lives.

It was my hope with this *very* brief discourse on the Jesus Prayer and Rosary that you could see the fruit of both spiritual practices and understand their theological significance. Perhaps you knew one devotion better than the other or did not know one of them at all. Regardless, please let this essay be a starting point, and I encourage you to explore these two spiritual practices regardless of your tradition. Going back to St. John Paul II, if “the Church must breathe with her two lungs,” then perhaps her faithful should be more aware of each one.





**Through thee, to us, our Saviour came,
Through thee, to Him, we fain would go.
Our lives are marred by wrong and shame,
Yet, confidence in thee we know.**



**ST AMADEUS OF LAUSANNE
THROUGH THEE, TO US, OUR SAVIOUR CAME
TO OUR LADY OF THE ROSARY**

DO WHAT HE SAYS

BARNABAS NEY



Picture a place, a stately hall
In through the arch, with banners tall.
The clothes are laid, the tables set
For a wedding feast, a noble banquet.

Hear the people, a gathering crowd
Whispering softly, laughing out loud.
The lutes swell, a growing hum,
Now bursting forth, a herald drum!

See the fair face, entering now
The smiling bride, with festive brow.
Her husband there, following nigh,
To the dais, their honour high.

The feast goes on, in mirth and song.
Taste the good wine, the night goes long
The meat is sweet, more so the drink
A perfect night, or so you'd think.

Sense the concern, a dreaded fear
The wine is gone, or so you hear.
Furrows appear, on that fair face.
An oversight, a fall from grace.

Watch her arise, to seek the queen
One barely known, and scarcely seen.
Though first in birth, in lowly seat
Laying all down, at her Son's feet.

Now know the calm, the sure reply
Ask not the how, doubt not the why.
Respond to her words, act and you will see,
"Do what He tells you, whatever it be."

HE IS IN THE HIDDEN

JASMINE HERNANDEZ

He is in the hidden,
in the everyday.
He is in the mundane,
in the ordinary moments of our day-to-day lives.

He is in a smile,
in a laugh,
in a roar of laughter.

He is in a word of encouragement,
in an embrace.
He is in conversations and time together with family and friends,
in the exchange of I love you.

He is in a beautiful sunrise or sunset,
in the blue skies and fluffiness of the clouds.
He is in the song of birds outside your window,
in the gentle breeze,
in the blooming of a flower.
He is in the leaves changing colour that fall off the trees.
He is in the landscape covered in snow and the uniqueness of each
snowflake.

He is in every beat of your heart,
in every breath that you take.
He is with you, walking right beside you,
always.

IMMACULATE

MIKAELA DICKISON

The flowers of the Immaculate's heart
left without the Living Water
now gushing from her Son's most Sacred
source of their life

Not only water flowed from His side
the blood shed in sacrifice
an outward reflection of the Blessed Mother's
own pierced heart

First without her spouse's heart most chaste
now separated from the Sacred

But the flowers in her heart did not wilt
they didn't even falter
for the blood that ran from her Son
gave them life

Strengthening their stems with His sacrifice
to stand tall at His side

The flowers continue to bloom
As the Immaculate awaits

BIOGRAPHIES



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.



Clif Clemotte

Clif is a student of philosophy, currently pursuing graduate studies and living on Vancouver Island. He holds two undergraduate degrees from liberal arts colleges, institutions that fostered his love of reading, research, and stimulating conversation. For a year after graduation, he taught at a private elementary institution; now, a student once again, he plans to conduct research on the human mind and the process of knowledge.



Mikaela Dickison

Mikaela is a fourth-year commerce student at Queen's University, who lives out her related charisms in her heart for relationships, evangelization and leadership. She was very fittingly presented the St. John Paul II Award for leadership through CCO and Newman House Catholic Chaplaincy, this April 2021. God speaks to Mikaela through sunsets and nature, which is evident in her poetic writing. She is often described by those around her as a sunflower, because of her extraordinary, big way of reflecting the Son, and the way she lives every second absorbing His light. A dear friend of Mikaela's coined the term "Mik days" to describe the way that God surprises Mikaela with unexpected encounters with those she loves, through which she highlights His providence. Mikaela is invested in so many lives and is a friend of great depth to many.

BIOGRAPHIES



Jasmine Hernandez

Jasmine is a graduate from Ryerson University where she majored in Biomedical Science and minored in Psychology. She loves being in nature and spending quality time with family and friends. Jasmine believes that our very lives bear witness to the message of the good news, inspired by St. Francis of Assisi which is: "Preach the Gospel at all times. When necessary, use words." In her journey of faith, she has encountered the Lord in Truth, Beauty and Goodness, through living out love and simplicity. You can follow me in my journey through my personal Blog and Instagram: Amare et Simplicitas. <https://amareetsimplicitas.wordpress.com/>
https://www.instagram.com/amare_et_simplicitas/



Barnabas Ney

Barnabas is a beloved beggar of the Most High King. He enjoys adventuring in the wilds of his native Vancouver Island, but is even more excited to be serving Christ and His Church as a campus missionary for Catholic Christian Outreach. While he holds an MA in Economic Policy, his real joy is in pursuing and contemplating beauty and its One true source.

BIOGRAPHIES



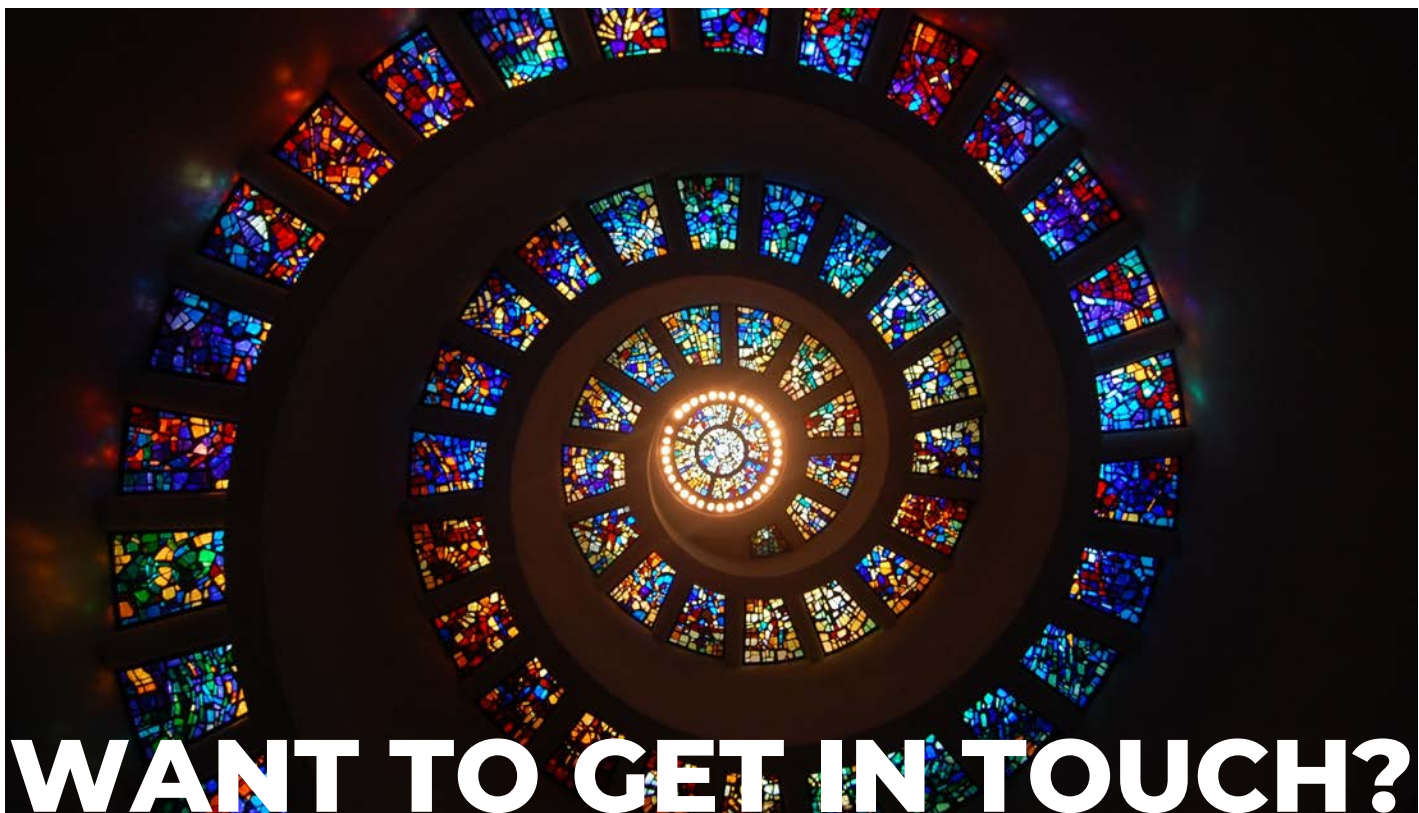
Angela Roelands

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.



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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