



THE RAY

The newsletter of Our Lady of Grace Catholic Spirituality Center

June 2021

Vol. 11 Issue 2

Our Lady of Grace Catholic Spirituality Center
2281 North Swan Boulevard
Wauwatosa, WI 53226

(414) 302-0240
www.ourladyofgracespiritualitycenter.org

From the Desk of Mary...



Warm greetings from Our Lady of Grace Catholic Spirituality Center where we joyfully offer spiritual direction and vocational discernment in the Roman Catholic tradition and remember you daily in our grateful prayers.

The month of May was particularly special for me this year. Following a weeklong retreat, I celebrated my 20th Anniversary of Consecration to a Life of Virginity lived in the world on May 27th. This beautiful vocation dates back to antiquity and is the oldest form of Consecrated Life in the Church. In celebration of this special anniversary, I gifted the Center with a lovely hand painted eleven-piece Nativity set from Florence that will be on display throughout the year. I hope you will consider visiting the Center soon to see it in person.

Monsignor Charles Mangan's article in this issue, "In You, Lord, is Our Hope", provides a wonderful opportunity for us to deepen our understanding of hope in the Catholic context that we may grow in living out this precious theological virtue. We thank him for his generous contribution to our newsletter. We further congratulate him on his appointment beginning July 1, 2021 at his alma mater, Mount Saint Mary's Seminary in Emmitsburg, Maryland, where he will serve on the spiritual and theological faculty.

Because we are a non-profit organization, we depend on the gifts that we receive to support us. We are so grateful to Josh Gentine, our volunteer Fundraising Coordinator for his time, and for the people's generous response to his appeal. For all the many ways in which you support the Center, we are so very grateful.

Shortly after I settled on the theme of "hope" for this issue of our newsletter, I found a little rhyme by the 20th century American author, F. Scott Fitzgerald, that reminds us that a kind smile is a gift, and carries with it, hope. "It was only a sunny smile, and little it cost in the giving, but like morning light it scattered the night and made the day worth living."¹

I wish you a gentle, peaceful summer of giving and receiving many sunny smiles.

¹<https://www.goodreads.com/quotes/212686-it-was-only-a-sunny-smile-and-little-it-cost>



As Always...

This newsletter is made possible through the generosity and skills of Miss Nicolette Bardele.



Our Lady of Grace Vice President Tim Tarpey with Fr. Reed Mungovan, SDS at the blessing of the new Nativity set on March 20, 2021

Serra Club of Milwaukee, Thank You!

Serra Clubs worldwide are known for their prayers, activities, and fundraising efforts to foster and support vocations to the priesthood and vowed religious life. In Milwaukee, this includes the Padre Serra Catholic Schools' Basketball Tournament for eighth graders, their biggest annual fundraising event. For the second year in a row, it had to be cancelled in 2021 due to the restrictions posed by the pandemic.

We are all the more grateful and honored to announce that we recently received generous funding from the Serrans that will cover most of the rent for our office space over the next year. This support embodies the generous spirit and motto of Saint Junípero Serra, founder of the California missions, "Siempre adelante, nunca atrás."—"Always forward, never back."

We remember all Serra Club members, living and deceased, in our grateful prayers.



The blessing of the new panel plaques on Friday, June 11, 2021, the Solemnity of the Most Sacred Heart of Jesus

Act of Hope (Traditional Catholic Prayer)

O my God, relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.



In You, Lord, Is Our Hope *Monsignor Charles M. Mangan*



“Hope is the theological virtue by which we desire the kingdom of Heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit” (no. 1817). Thus, the Catechism of the Catholic Church (CCC) defines the second of three theological virtues.¹

Whenever authentic hope is recognized in another, the observer comes away greatly edified, fortified in his own difficulties, and strengthened in his personal pursuit of an increase in supernatural hope. Saint John Bosco (1815-1888), whom the Church liturgically commemorates on January 31, is a model of hope for all brothers and sisters of Jesus. Riddled by scorn heaped upon him by the anti-clerics of his day and acknowledging the horrendous obstacles which plagued the young men under his charge, Don Bosco responded with warmth, courage and charity. His eyes were fixed firmly on the Savior. This indefatigable apostle of the youth — hailed by Saint John Paul II as the “teacher and father to the young” — endured all trials which confronted him. Instead of lashing out in anger, he realized that God would preserve him and give success to his hands which the Lord Himself desired.

Saint John Bosco found that a persistent effort was crucial in order that the theological virtue of hope would develop. The frequent and worthy reception of the Sacraments (specifically Penance and the Most Holy Eucharist), daily recourse to Our Blessed Lady (particularly the Rosary), regular visits to the Blessed Sacrament, and reflection on Sacred Scripture and the lives of the saints will lead to a more profound hope, which in turn will result in a renewed fidelity to Jesus the High Priest.

Often, faith and charity are frequently discussed as foundational to the Christian life, which, of course, they are. However, the supernaturally infused virtue of hope, also, is indispensable. Father Henry Davis, S.J., in *Moral and Pastoral Theology, Volume I*, offers a valuable treatment regarding the importance of hope. “The act of hope is absolutely necessary for salvation for all who have come to the use of reason². Since we cannot love God — and love of God is essential to salvation — unless we apprehend Him by faith as our Good and love Him as our Good, hope is necessary for the just as well as for sinners, since both must attain to eternal happiness by their own personal merits under God’s grace, and they could not attempt to do so without hope.” This Jesuit theologian underscores that hope is particularly crucial for sinners, “because without hope they cannot trust for forgiveness of their sins, and thus could not dispose themselves to receive the grace of conversion.”

Hope is very practical, for it ably assists the disciple of Jesus on his challenging pilgrimage to Paradise. This virtue enables him to grow in holiness, which means conformity to the Master. Hope, the Catechism asserts, purifies the endeavors of Christians “so as to order them for the Kingdom of Heaven” (no. 1818). Furthermore, hope “keeps man from discouragement... sustains him during time of abandonment... opens up his heart in expectation of eternal beatitude” (no.

1818). In short, the follower of the Messiah who is rooted in hope “is preserved from selfishness and led to the happiness that flows from charity” (no. 1818).

Hope, which has been vividly described as an anchor (cf. Hebrews 6:19-20) and a helmet (cf. 1 Thessalonians 5:8), is clearly referred to by Our Blessed Lord Himself in the proclamation of the Beatitudes (Matthew 5:3-12; Luke 6:20-23). Prayer itself — especially the Our Father — nourishes the virtue of hope (cf. CCC, no.1820).

How may one be at fault concerning hope? Father Davis states that we may sin against the virtue of hope by omission (that is, “when we deliberately fail to elicit an act of hope when we ought to do so”) and commission (that is, aversion from God and Heaven; despair; presumption). Regarding omission, each Christian is to make an act of hope when he “comes to the use of reason, and the reality of God’s existence and man’s destiny are sufficiently apprehended, for at that moment he must consciously wish to attain to his destiny.”

Concerning commission, one may sin in three ways: 1) by aversion from God and Heaven, which “is not that hatred of God which is opposed to charity . . . but it is a turning from God as from one’s own Supreme Good and turning to creatures instead,” which arises from lust or spiritual sloth; 2) by despair, which is “based upon a false though deliberate judgment that either God does not want to save us, or that He cannot do so in view of our sins, or that He is not ready to give us sufficient graces for salvation”; 3) by presumption, which “is an unfounded expectation of obtaining eternal happiness and the means necessary for it in ways other than God has willed.”

When I was enrolled in our parish’s elementary school, our fifth grade instructor, Sister M. Vianney, P.B.V.M., taught us that praying the Angelus and the Acts of Faith, Hope and Charity three times per day would speed us along the journey to Heaven. The Act of Hope we learned captures precisely what we anticipated: “O my God, relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.”

The Catechism of the Catholic Church concludes its consideration of the theological virtue of hope by quoting a passage from one of the writings of Saint Teresa of Avila (1515-1582) in which this Discalced Carmelite speaks of the glories for which we ardently hope. “Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one. Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end” (no. 1821).

¹The three theological virtues are: faith, hope and charity. CCC ¶1813 states, “They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being.

² *Code of Canon Law* (1983), Can. 97, §2. A minor before the completion of the seventh year is called an infant and is considered not responsible for oneself (non sui compos). With the completion of the seventh year, however, a minor is presumed to have the use of reason.