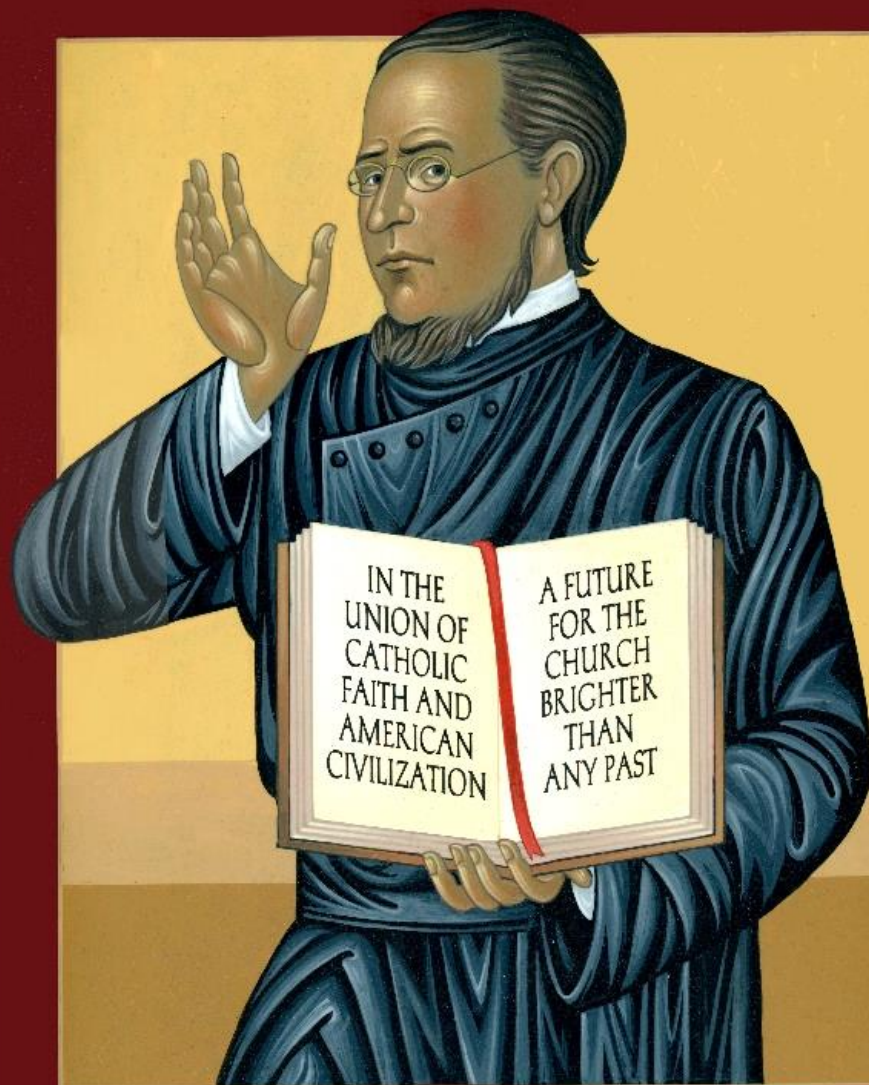




## ***A Collection of Isaac Hecker Quotes***



ISAAC THOMAS HECKER





## ***Preface***

We are grateful to the Paulist Associates in Columbus for compiling the various quotes within and for bringing these quotes to the Board for distribution to all Associates.

In addition, we recognize Cathy Hoekstra, Board member and Paulist Associate in Grand Rapids, for her careful editing of these quotes and indexing the topics. Cathy conducted careful and detailed research to identify the original source whenever possible.

We also acknowledge Paula Cuzzo, Board member and Paulist Associate in Boston, for her work on the layout and design as well as her work on indexing.

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March 6, 2017  
The 159<sup>th</sup> Anniversary of *Nuper Nonnulli*





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Some quotes are listed in more than one topic area.

*PV = The Paulist Vocation*

*PPB = The Paulist Prayer Book*

*Hecker Diary = Isaac T. Hecker, the Diary: Romantic Religion in Antebellum America* (edited by John Farina)





## *Christian / Christianity*

Perhaps the time has come when people will consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians, and that a movement is about to set in on all sides toward unity, and the prayer of Christ that “all who believe in Him might be made perfect in unity” will find its fulfillment. This is our hope. To contribute to this result we labor.

(1886, *The Church and the Age*, p.235; *PV*, p.261)

God nowhere acts directly except in the Christian human soul. Grace is the direct influence of God operating in the human soul. This primary action of God in the soul demands our primary attention.

(primary source unavailable;

“Readings from Fr. Isaac Hecker, CSP,” *PPB*, p.504)

Why should not those who profess Christianity imitate Christ in devoting themselves entirely to the spreading of the truth, the relief of the poor, and the elevation of the lower classes.

(1858, from a document submitted to his spiritual director and others in Rome; “A Narration of His Life, Rome,” *PV*, p.51)

The whole aim of the science of Christian perfection is to instruct men how to remove the hindrances in the way of the action of the Holy Spirit, and how to cultivate those virtues which are most favorable to His solicitations and inspirations.

(primary source unavailable;

“The Guidance of the Holy Spirit,” *PV*, p.130)

There is no other way of perfection for the great mass of Christians than in the performance of the common duties of life with an eye to God.

(“Letter to Simpson,” February 22, 1861; see *Catholic World*, 83, June 1906; *PV*, p.206)

The Divine Spirit embodied in the Church and the Divine Spirit indwelling in every Christian soul are one and the same Divine Spirit, and they bear testimony to each other, and work together for the same end.

(1886, *The Church and the Age*, p.146; *PV*, p.219)

The Holy Spirit, having taken up His abode in the Christian soul and become its abiding guest, enlightens, quickens, and strengthens it to run in the way of perfection.

(1886, *The Church and the Age*, pp.218-219; *PV*, p.223)

The Christian Church dates her birth from the day of Pentecost, when she was endowed from on high with the never failing presence of the Holy Spirit who is her indwelling life and power.

(1876, "On the Mission of New Religious Communities," *PV*, p.276)

... as Christ is perfect God and perfect man in a single Personality, so a perfect Christian is one who unites a complete action of divine grace with a complete cooperation of human nature in one persona.

(1876, "On the Mission of New Religious Communities," *PV*, p.297)

The best sermon on Christianity is a Christian.

(*Hecker Diary*, May 3, 1843; *PV*, p.247)

Christianity does not confine itself to the reign of God in the soul; it seeks to establish the reign of God upon the earth.

(1886, *The Church and the Age*, p.162; *PV*, p.250)

Do not say that your state in life does not offer the means of sanctifying your soul; open your eyes and dare to meet its duties and responsibilities like a Christian.

(1865, "Thoughts on the Spiritual Life," *PV*, p.215)

It is in difficulties and hindrances that Christians find in their age [those things] which give form to their character and habits; and when mastered become the means of divine grace and their titles of glory.

("The Saint of the Day" Sermon VI, 1863; *PV*, p.210)

The common road to heaven for Christians is in fulfilling the common duties of daily life.

("Divine Vocation to Life in Community," *PV*, p.119)







## Church

The Holy Spirit is preparing the Church for an increased infusion of Himself in the hearts of the faithful. This increased action of the Holy Spirit will renew the whole face of the earth – Religion and Society.

(“Later Thoughts, Ash Wednesday,” 1875; *PV*, p.92)

A Paulist, as a distinct species of a religious man, is one who is alive to the pressing needs of the Church at the present time, and feels called to labor specially with the means fitted to supply them.

(“External Mission of the Paulist Community,” *PV*, p.148)

The Holy Spirit fills the whole earth, acts everywhere and in all things ... dwells substantially in the souls of the faithful, and is the light, life, soul of the Church.

(Diary begun in Egypt, 1873; *PV*, p.169)

It is from the Holy Spirit we are to look for the renewal of the life and strength and glory of the Church.

(“Notes on the Holy Spirit, 1870s-1880s;” *PV*, p.174)

The Divine Spirit embodied in the Church and the Divine Spirit indwelling in every Christian soul are one and the same Divine Spirit, and they bear testimony to each other, and work together for the same end.

(1886, *The Church and the Age*, p.146; *PV*, p.219)

Hence the power and life of the church can be no other than the indwelling Christ. As the soul is the life of the body, so Christ is the life of the church.

(*Catholic World*, 38, October 1883, p.9; *PV*, p.238)

Few great undertakings in the Church have been conceived and carried on to success without the cooperation, in some shape, of women.

(1886, *The Church and the Age*, p.146; *PV*, p.256)

The Christian Church dates her birth from the day of Pentecost, when she was endowed from on high with the never failing presence of the Holy Spirit who is her indwelling life and power.

(1876, “On the Mission of New Religious Communities,” *PV*, p.276)

As the soul is the life of the body, so Christ is the life of the Church. This is why Saint Paul calls the Church “the Body of Christ.” The power and life of the Church can be no other than the indwelling Christ.

(*Catholic World*, 38, October 1883, p.9; *PV*, p.238)

The Church has the life my heart is thirsting for and that my spirit is in great need of.

(source unknown)





## ***Destiny / Destined***

The destiny of the soul is to come to God; to be one with God.  
(source unknown)

Man has a destiny. His end is God. His destiny is divine.  
("Divine Origin and Sanction of Life in Community," *PV*, p.110)

Man not only has a destiny but each individual has a special destiny, a definite work to do, and this work is great, an important divine work.  
("Divine Origin and Sanction of Life in Community," *PV*, p.110)

It is the will of God that each one of us should strive to find his vocation and should follow it with fidelity. To learn our vocation, and by what road God has destined us to walk, is one of the most important tasks of our life.  
("Divine Vocation to Life in Community," *PV*, p.118)



*Servant of God*  
*Father Isaac Thomas Hecker*  
Founder of the Paulist Fathers 1819-1888



## ***Free / Freedom***

Keep your heart free for God and let Him have unbounded freedom within it.

(1865, "Thoughts on the Spiritual Life," *PV*, p.211)

... the sacraments were instituted by Christ in order that the precious gifts of God's mercy might be more freely distributed and more abundantly received.

(*Catholic World*, 38, October 1883, p.11; *PV*, p.239)

We seem to fear intelligence, freedom, energy and all that goes into making us human, when the absence of these is more to be deplored than the danger of their abuse.

(1865, "Thoughts on the Spiritual Life," *PV*, p.210)





## *Grace*

All your difficulties are favors from God but you see them from the wrong side. You speak of them (your difficulties) like a block of marble that is being chiseled would speak, not realizing that you are being transformed into a sculpture. When God purifies the soul, it cries out like a small child that is having its face washed.

(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.133)

God nowhere acts directly except in the Christian human soul. Grace is the direct influence of God operating in the human soul. This primary action of God in the soul demands our primary attention.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.175 and  
"Readings from Fr. Isaac Hecker, CSP," *PPB*, p.504)

O, Lord! help Thou me in my dimness, make plain my path, open my eyes that I may see, give me grace that I may walk in Thy way.

(*Hecker Diary*, April 24, 1845, *PV*, p.19)

God, give me Thy grace to help me on in the way that Thou wouldst have me to go. Give me hope, grace, love.

(*Hecker Diary*, April 24, 1845, *PV*, p.20)

It is a law of Divine Providence ... that He gives His grace to fulfill the duties of the station to which He calls us.

(*Hecker Diary*, April 24, 1845, *PV*, p.21)

The Holy Spirit is received by the sacramental grace of baptism, and renewed by the other sacraments; also in prayer ... hearing sermons, reading the Scriptures or devout books, and on occasions, extraordinary or ordinary, in the course of daily life.

(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.131)

... grace does not set aside, but answers, purifies, elevates and invigorates nature.

(“The Present and Future Prospects of the Catholic Faith in the United States of North America,” December 1857-January 1858; *PV*, p.268)

... as Christ is perfect God and perfect man in a single Personality, so a perfect Christian is one who unites a complete action of divine grace with a complete cooperation of human nature in one personality.

(1876, “On the Mission of New Religious Communities,” *PV*, p.297)

The end of all spiritual exercises is to place the soul in those dispositions which are most favorable to bring down upon it the grace of God and to place it under the guidance of the Holy Spirit.

(1865, “Thoughts on the Spiritual Life,” *PV*, p.213)

It is in difficulties and hindrances that Christians find in their age [those things] which give form to their character and habits; and when mastered become the means of divine grace and their titles of glory.

(“The Saints of our Day,” Sermon VI, *Sermons Preached at the Church of St. Paul the Apostle*, New York, 1863; *PV*, p.210)





## *Human / Humanity*

Divine love is infinitely active, and, when it has entered the human heart and has set it on fire, it pushes one to outward perfection and visible justice.

(1886, *The Church and the Age*, p.162; *PV*, p.250)

The supreme want of a person's heart is God: God not in an ideal or abstract manner, but God in such a manner as adequately to meet a human being, constituted as humans are.

(source unknown)

A human being has a heart, a sensitive heart, a heart of flesh and blood. This heart, to be met, requires that God should come to it sensibly, come to it as flesh and blood.

(source unknown)

Self-submission to God is the highest act of a human being.

(source unknown)

The head, the heart, the hand of a human with one voice proclaim that the end of a human is to know, to love, to live for God!

(primary source unavailable; *PPB*, p.165)

God nowhere acts directly except in the Christian human soul. Grace is the direct influence of God operating in the human soul. This primary action of God in the soul demands our primary attention.

(primary source unavailable;

"Readings from Fr. Isaac Hecker, CSP," *PPB*, p.504)

The God-Man, Jesus Christ, is ... the example, the source and end of all strivings, the crown of our humanity, and the final scope of all our energies.

(1846, "The Catholic Church and Life in Community," excerpts from letters during novitiate year, *PV*, p.113)

[Out of] the indwelling presence of the Holy Spirit ... will spring a force surpassing all human strength, a courage higher than all human heroism, a sense of dignity excelling all human greatness.

(primary source unavailable;

"The Guidance of the Holy Spirit," *PV*, p.130)

... as Christ is perfect God and perfect man in a single Personality, so a perfect Christian is one who unites a complete action of divine grace with a complete cooperation of human nature in one personality.

(1876, "On the Mission of New Religious Communities," *PV*, p.297)

Intelligence and liberty are the human environments most favorable to the deepening of religious truth.

(1886, *The Church and the Age*, p.108, *PV*, p.253)

We shall only know the value of our true human nature when we find it acting in accordance with the intentions of its divine Author.

(1865, "Thoughts on the Spiritual Life," *PV*, p.216)

We seem to fear intelligence, freedom, energy and all that goes into making us human, when the absence of these is more to be deplored than the danger of their abuse.

(1865, "Thoughts on the Spiritual Life," *PV*, p.210)







## *Individual / Individuality*

Each one of us has an individual character to act out under the inspiration of God, and this is the highest we can do.

(source unknown)

The individuality of a man cannot be too strong, or his liberty too great, when he is guided by the Spirit of God.

(“Personal Sanctification of the Paulists,” *PV*, p.127 & 185)

The light the age requires for its renewal can only come from the same source, the cultivation of the Holy Spirit in the individual soul.

(“External Mission of the Paulist Community,” *PV*, p.149)

Sanctity is the result of the primary or immediate action of the Holy Spirit in the individual soul and its faithful correspondence with this inspiration.

(“Notes on the Holy Spirit, 1870s-1880s,” *PV*, p.177)

An advantage to the soul being guided immediately by the divine light [is that] it will increase individual action, liberty and energy.

(“Renewal of Christian Life,” December, 1875; *PV*, p.180)

Let us not be daunted by comparing ourselves with others, or be puffed up in so doing. God has given us an individual life which he has not given to any other. This individuality let us live.

(*Hecker Diary*, March 25, 1844; *PV*, p.198)

Man not only has a destiny but each individual has a special destiny, a definite work to do, and this work is great, an important divine work.

(“Divine Vocation to Life in Community,” *PV*, p.117)



## *Jesus / Christ*

Jesus Christ is the only Way, the whole Truth, and the true Life.

(source unknown)

The God-Man, Jesus Christ, is ... the example, the source and end of all strivings, the crown of our humanity, and the final scope of all our energies.

(1846, "The Catholic Church and Life in Community," excerpts from letters during novitiate year, *PV*, p.113)

It is only through Christ that we can see the love and goodness and wisdom of God.

(source unknown)

Perhaps the time has come when people will consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians, and that a movement is about to set in on all sides toward unity, and the prayer of Christ that "all who believe in Him might be made perfect in unity" will find its fulfillment. This is our hope. To contribute to this result we labor.

(1886, *The Church and the Age*, p.235, *PV*, p.261)

One of the preeminent marks of a true follower of Christ is the love of Truth above all things.

(1876, "On the Mission of New Religious Communities," *PV*, p.291)

The highest object of man's earth[ly] existence is to be the same as Jesus, to submit to Christ, to yield to heaven. To labor for the redemption of man, the establishing of God's kingdom upon earth.

(*Hecker Diary*, July 18, 1844; *PV*, p.13)

Why should not those who profess Christianity imitate Christ in devoting themselves entirely to the spreading of the truth, the relief of the poor, and the elevation of the lower classes.

(1858, from a document submitted to his spiritual director and others in Rome; "A Narration of His Life, Rome," *PV*, p.51)

The God-Man, Jesus Christ, is ... the example, the source and end of all strivings, the crown of our humanity, and the final scope of all our energies.  
(1846, "The Catholic Church and Life in Community,"  
excerpts from letters during novitiate year, *PV*, p.113)

... the sacraments were instituted by Christ in order that the precious gifts of God's mercy might be more freely distributed and more abundantly received.

(*Catholic World*, 38, October 1883, p.11; p.239)

... as Christ is perfect God and perfect man in a single Personality, so a perfect Christian is one who unites a complete action of divine grace with a complete cooperation of human nature in one persona.

(1876, "On the Mission of New Religious Communities," *PV*, p.297)

Hence the power and life of the church can be no other than the indwelling Christ. As the soul is the life of the body, so Christ is the life of the Church. This is why Saint Paul calls the Church "the Body of Christ." The power and life of the Church can be no other than the indwelling Christ.

(*Catholic World*, 38, October 1883, p.9; *PV*, p.238)

People misinterpret when they look for solutions in a new coming of Christ. Christ has come. Christ is here now, upon the earth. Christ abides with us according to his word

(*Catholic World*, 38, October 1883, pp.12-13; *PV*, p.240)





## *Love / Loving*

Divine love is infinitely active and when it enters the human heart, it sets it on fire.

(1886, *The Church and the Age*, p.162; *PV*, p.250)

It is only through Christ that we can see the love and goodness and wisdom of God.

(source unknown)

The love of God and the love of humans are one. God promises His reward not to the ignorant, or to the indolent, or to the indifferent, but to those who visit the prisoner, feed the hungry, give drink to the thirsty, clothe the naked — to the doing of good works as the evidence of the truth and faith.

(source unknown)

Spirit enlightens, Love enlivens.

(*Hecker Diary*, April 7, 1844; *PV*, p.165)

We shall know more, love more, and do more, if we be more.

(*Hecker Diary*, April 7, 1844; *PV*, p.164)

The head, the heart, the hand of a human with one voice proclaim that the end of a human is to know, to love, to live for God.

(primary source unavailable; *PPB*, p.165)

One of the preeminent marks of a true follower of Christ is the love of Truth above all things.

(1876, "On the Mission of New Religious Communities," *PV*, p.291)

Stir up my heart to good. Give me humility. Greater love of God. More wisdom. Devotion. Love towards Men. Self sacrifice. Greater faith. Knowledge of thee, heaven, and the hidden things of God.

(*Hecker Diary*, February 16, 1845; *PV*, p.19)

God, give me Thy grace to help me on in the way that Thou wouldst have me to go. Give me hope, grace, love.

(*Hecker Diary*, April 24, 1845; *PV*, p.20)

God wishes to fill our intelligence and our heart with divine light and love, and thus to deify our whole nature – to make us one with what we represent – God.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.133)

[To] what else does the death on the Cross testify than the supreme and undying love of the Crucified for the Truth?

(1876, “On the Mission of New Religious Communities,” *PV*, p.291)

Genuine contemplation and action are inseparable. He who sees truth loves truth and he who loves truth seeks to spread it.

(1886, *The Church and the Age*, p.162; *PV*, p.250)

What peace and happiness it gives me to live alone for God’s love and to love all for His love, in His love and with His love.

(Letter to his mother — October 15, 1846; *PV*, p.234)

He who loves all things, in the view of God has nothing further to do than to increase his love.

(1865, “Thoughts on the Spiritual Life,” *PV*, p.211)



ISAAC T. HECKER



## *Pray / Prayer*

Perhaps the time has come when people will consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians, and that a movement is about to set in on all sides toward unity, and the prayer of Christ that “all who believe in Him might be made perfect in unity” will find its fulfillment. This is our hope. To contribute to this result we labor.

(1886, *The Church and the Age*, pp.188-189; *PV*, p.261)

The Holy Spirit is received by the sacramental grace of baptism, and renewed by the other sacraments; also in prayer ... hearing sermons, reading the Scriptures or devout books, and on occasions, extraordinary or ordinary, in the course of daily life.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.131)

Read the Bible with prayer that you may be enlightened by the Holy Spirit. Read the Bible with piety, that you may have the disposition to profit by what you have read.

(1886, *The Church and the Age*, p.275; *PV*, p.242)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul, employing for this purpose all exercises of prayer, spiritual reading, sacraments, the practice of virtues and good works.

(1886, *The Church and the Age*, p.22-23; *PV*, p.221)

What an example was St. Paul, of courage, fidelity, and hope! Pray that I and each of us may be actuated by the same spirit as our Patron, St. Paul.  
(primary source unavailable; *PPB*, p.349)

I pray thee to be to me what I need, not what I ask.

(*Hecker Diary*, February 16, 1845. *PV*, p.19)



## *Providence*

It is a law of Divine Providence ... that He gives His grace to fulfill the duties of the station to which He calls us.

(*Hecker Diary*, April 24, 1845; *PV*, p.21)

The external God is, and in Him is all that lives, moves, and exists, and His providence directs all things to the end for which He called them into existence.

(primary source unavailable; *PPB*, p.248)

The rule of my actions is to wait on Providence until His designs are manifest, and to second those.

(Letter to Mrs. King, January 18, 1864; *PV*, p.206)





## *Religion*

The aim of all religion is by the light of divine faith to elevate our finite intellect to a participation in the infinite intelligence, to enlarge our hearts by divine charity, to embrace in infinite love the whole universe, to intensify our wills by divine grace so as to make them participate in the strength of the Almighty, to deify our nature.

(primary source unavailable;  
“Readings from Fr. Isaac Hecker, CSP),” *PPB*, p.506)

If religion required the destruction of our natural affections, what are we to do with the examples of friendship, of David & Jonathan? [T]hen our Lord's love for Lazarus, or His affection for John, or even his love for his own mother are to be condemned ...

(1865, “Thoughts on the Spiritual Life,” *PV*, p.214)

The practical aim of all true religion is to bring each individual soul under the immediate guidance of the Divine Spirit.

(“The Safeguards of the Paulists,” *PV*, p.141)

The aim of all religion is to bring the soul under the immediate action of God in order to unite the soul more perfectly with God.

(1876, “On the Mission of New Religious Communities,” *PV*, p.295)

True religion teaches us to control our tendencies and passions, not to extinguish them but to direct them into right channels and not to pervert or abuse them.

(1865, “Thoughts on the Spiritual Life,” *PV*, p.216)

A religion that does not enter into the actions of our daily life is a religion that is not worth having.

(1865, “Thoughts on the Spiritual Life,” *PV*, p.215)





## ***Sacrament***

A sacrament is not a symbol of a process but the very process itself of conveying grace to the soul.

(1886, *The Church and the Age*, p.254; *PV*, p.224)

The Holy Spirit is received by the sacramental grace of baptism, and renewed by the other sacraments; also in prayer ... hearing sermons, reading the Scriptures or devout books, and on occasions, extraordinary or ordinary, in the course of daily life.

(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.131)

By the sacrament of Baptism, the Holy Spirit communicates Himself to the essence of the soul and substantially dwells within it as in His temple.

("Renewal of Christian Life," December, 1875; *PV*, p.182)

... the sacraments were instituted by Christ in order that the precious gifts of God's mercy might be more freely distributed and more abundantly received.

(*Catholic World*, 38, October 1883, p.11; p.239)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul, employing for this purpose all exercises of prayer, spiritual reading, sacraments, the practice of virtues and good works.

(1886, *The Church and the Age*, pp.22-26; *PV*, p.221)





## *Sanctity*

From the cares, toils, duties and responsibilities of daily life are to be built the pillars of sanctity in our age

(primary source unavailable; from "Listening to God A Hecker Reflection," by Fr, Paul Robichaud, CSP; September 10, 2013 on paulist.org; <http://www.paulist.org/the-conversation/transformation-by-grace-a-hecker-reflection/>)

Our age lives in its busy marts, in counting-rooms, in workshops, in homes, and in the varied relations that form human society, and it is into these that sanctity is to be introduced.

(primary source unavailable;  
"Homily on the Feast of St. Joseph," *PPB*, p.359)

Sanctity is the result of the primary or immediate action of the Holy Spirit in the individual soul and its faithful correspondence with this inspiration.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.117)





## *Soul*

The destiny of the soul is to come to God; to be one with God  
(source unknown)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul.  
(1886, *The Church and the Age*, p.25)

A sacrament is not a symbol of a process but the very process itself of conveying grace to the soul.  
(1886, *The Church and the Age*, p.254; *PV*, p.225)

All your difficulties are favors from God but you see them from the wrong side ... speak of them [your difficulties] like a block of marble that is being chiseled would speak, not realizing that you are being transformed into a sculpture.

(“Father Hecker’s Spiritual Doctrine” by Walter Elliott; CSP,  
quoted in “Transformation by Grace:  
A Hecker Reflection,” by Fr, Paul Robichaud, CSP; October 13, 2013  
on paulist.org; [http://www.paulist.org/the-  
conversation/transformation-by-grace-a-hecker-reflection/](http://www.paulist.org/the-conversation/transformation-by-grace-a-hecker-reflection/))

When God purifies the soul, it cries out just like little children do when their faces are washed.  
(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.133)

The essential and universal principle, which saves and sanctifies souls is the Holy Spirit. The actual and habitual guidance of the soul by the Holy Spirit is the essential principle of all divine life.  
(source unknown)

The light the age requires for its renewal can only come from the same source, the cultivation of the Holy Spirit in the individual soul.  
(“External Mission of the Paulist Community,” *PV*, p.149)

God offers to come and dwell in your souls. God offers you interior peace, supernatural strength, holiness, and salvation.  
(primary source unavailable;  
“Readings from Fr. Isaac Hecker, CSP,” *PPB*, p.502)

God nowhere acts directly except in the Christian human soul. Grace is the direct influence of God operating in the human soul. This primary action of God in the soul demands our primary attention.

(primary source unavailable;  
"Readings from Fr. Isaac Hecker, CSP;" *PPB*, p.504)

In God's hands are my being, my soul, and all my faculties, to do and direct as He pleases.

(From private memoranda, made in Europe during his illness, [1874-5]; *PV*, p.90)

... God, and God alone, can satisfy the inmost wants of the soul...

(1846, "The Catholic Church and Life in Community," *PV*, p.114)

... a constant readiness to perceive the Divine guidance in the secret ways of the soul, and then to act with decision and a noble and generous courage – this is true wisdom.

(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.131)

The radical and adequate remedy for all the evils of our age, and the source of all true progress, consist in increased attention and fidelity to the action of the Holy Spirit in the soul.

("External Mission of the Paulist Community," *PV*, p.149)

Let each soul study the way in which the Holy Ghost attracts it, be faithful to that attraction, and not depart on any account from it.

(Letter to Mrs. King, March 25, 1863; *PV*, p.168)

The highest action consists in cooperating with, and suffering the divine action, in the soul.

(Diary begun in Egypt, 1873; *PV*, p.168)

The Holy Spirit fills the whole earth, acts everywhere and in all things ... dwells substantially in the souls of the faithful, and is the light, life, soul of the Church.

(Diary begun in Egypt, 1873; *PV*, pp.169-170)

The Holy Ghost is the life giver, sanctifier, the strength and support of the Soul.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.174)

Grace is the direct influence of God operating in the Human Soul. This primary action of God in the Soul demands our primary attention.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.175)

Sanctity is the result of the primary or immediate action of the Holy Spirit in the individual soul and its faithful correspondence with this inspiration.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.177)

The interior inspirations of the Holy Spirit are the immediate guide and proximate means of the sanctification of the soul.

("Notes on the Holy Spirit, 1870s-1880s;" *PV*, p.178)

An advantage to the soul being guided immediately by the divine light [is that] it will increase individual action, liberty and energy.

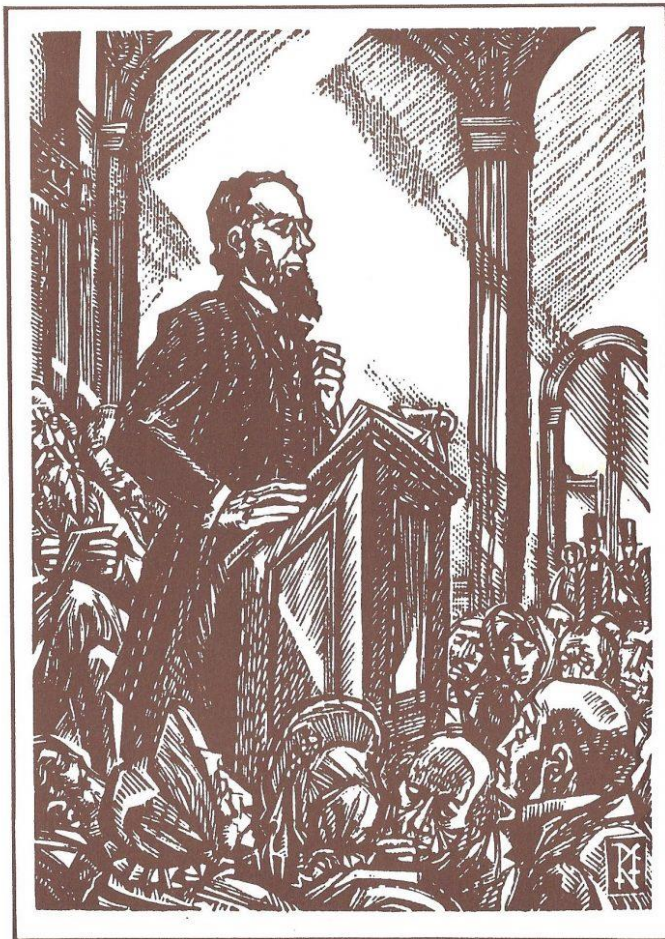
("Renewal of Christian Life," December, 1875; *PV*, p.180)

By the sacrament of Baptism, the Holy Spirit communicates Himself to the essence of the soul and substantially dwells within it as in His temple.

("Renewal of Christian Life," December, 1875; *PV*, p.182)

Sanctification is nothing else than the soul acting habitually by the instinct of the divine ideal, the Holy Spirit.

("Renewal of Christian Life," December, 1875; *PV*, p.182)



The kingdom of God in the soul consists in the possession, to a certain degree of perfection, of the beatitudes.

(“Renewal of Christian Life,” December, 1875; *PV*, p.183)

Oh make my heart more devout; inspire my soul; raise my thoughts, and may the spirit dwell in me in fullness to overflow.

(*Hecker Diary*, August 19, 1843; *PV*, p.195)

.To the Lord I would devote all my soul and all the powers he has given me. They are all His. He gave and for His purpose they should be employed.

(*Hecker Diary*, May 8, 1844; *PV*, p.199)

The Divine Spirit embodied in the Church and the Divine Spirit indwelling in every Christian soul are one and the same Divine Spirit, and they bear testimony to each other, and work together for the same end.

(1886, *The Church and the Age*, p.146; *PV*, p.219)

The Holy Spirit, having taken up His abode in the Christian soul and become its abiding guest, enlightens, quickens, and strengthens it to run in the way of perfection.

(1886, *The Church and the Age*, p.218; *PV*, p.223)

One soul actuated by the gifts of the Holy Spirit, who breathes an air of peace, who acts with holy liberty and resistless energy, does more to advance the Kingdom of God than tens of thousands without those gifts.

(1886, *The Church and the Age*, pp.27-28; *PV*, p.222)

Hence the power and life of the church can be no other than the indwelling Christ. As the soul is the life of the body, so Christ is the life of the Church.

This is why Saint Paul calls the Church “the Body of Christ.” The power and life of the Church can be no other than the indwelling Christ.

(*Catholic World*, 38, October 1883, p.9; *PV*, p.238)

Christian perfection is built up upon the central conception of the immediate guidance of the soul by the indwelling Holy Spirit.

(1886, *The Church and the Age*, p.218; *PV*, p.223)

... increase the action of the Holy Spirit in each soul, develop Its Gifts, and you will sanctify each soul.

(1876, “On the Mission of New Religious Communities,” *PV*, p.293)

The Holy Spirit having taken up His abode in the Christian soul enlightens, quickens, and strengthens it to run in the way of perfection.

(1886, *The Church and the Age*, p.218; *PV*, p.223)

The radical remedy for the evils of our age consists in increased attention and fidelity to the action of the Holy Spirit in the soul.

(1886, *The Church and the Age*, p.26; *PV*, p.222)



From God's action within the soul, there gradually comes to birth the consciousness of the indwelling presence of the Holy Spirit from which will spring a force surpassing all human strength; a courage higher than all human heroism; and a sense of dignity excelling all human greatness.

(1886, *The Church and the Age*, pp.23-26; *PV*, p.222)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul, employing for this purpose all exercises of prayer, spiritual reading, sacraments, the practice of virtues and good works.

(1886, *The Church and the Age*, pp.23-26; *PV*, p.221)

Do not say that your state in life does not offer the means of sanctifying your soul; open your eyes and dare to meet its duties and responsibilities like a Christian.

(1865, "Thoughts on the Spiritual Life," *PV*, p.215)

The end of all spiritual exercises is to place the soul in those dispositions which are most favorable to bring down upon it the grace of God and to place it under the guidance of the Holy Spirit.

(1865, "Thoughts on the Spiritual Life," *PV*, p.213)





## *Spirit / Spiritual*

For beginners in the spiritual life, the greatest obstacle can be a false standard of perfection. It raises a standard of perfection that is beyond our power to reach and causes us to give up and fail.

(primary source unavailable; from "Living with our Imperfections: A Hecker Reflection," February 17, 2014 on paulist.org; <http://www.paulist.org/the-conversation/living-with-our-imperfections-a-hecker-reflection/>)

The essential and universal principle which saves and sanctifies souls is the Holy Spirit. The actual and habitual guidance of the soul by the Holy Spirit is the essential principle of all divine life.

(source unknown)

The individuality of a person cannot be too strong, or one's liberty too great, when one is guided by the Spirit of God.

("Personal Sanctification of the Paulists," *PV*, p.127)

Spirit enlightens, Love enlivens.

(*Hecker Diary*, April 7, 1844; *PV*, p.165)

Increase Thy Spirit in us until between Thee and us there is no more we or thee, but only thou, O Father.

(quoted in John Farina's book, *An American Experience of God: The Spirituality of Isaac Hecker*, p. 59)

When the Spirit begets us, we are no more. The Spirit is all, and there is nothing else.

(quoted in John Farina's book, *An American Experience of God: The Spirituality of Isaac Hecker*, p. 59)

What an example was St. Paul, of courage, fidelity, and hope! Pray that I and each of us may be actuated by the same spirit as our Patron, St. Paul.

(primary source unavailable; *PPB*, p.349)

The light the age requires for its renewal can only come from the same source, the cultivation of the Holy Spirit in the individual soul.

("External Mission of the Paulist Community," *PV*, p.149)

He who is spirit-led has all things needful.

(*Hecker Diary*, April 7, 1844; *PV*, p.164)



The virtues are, so to speak, the doors to the sanctuary of perfection. The end of perfection is the immediate guidance of the Indwelling Holy Spirit.

(primary source unavailable;  
“Readings from Fr. Isaac Hecker, CSP,” *PPB*, p.501)

... every step that I take I endeavor to be actuated only by the Spirit of God.

(Letter to the American Fathers,  
dated Rome, September 1857; *PV* p.35)

The Holy Spirit is preparing the Church for an increased infusion of Himself in the hearts of the faithful. This increased action of the Holy Spirit will renew the whole face of the earth – Religion and Society.

(“Later Thoughts – Ash Wednesday, 1875”; *PV*, p.92)

The whole aim of the science of Christian perfection is to instruct men how to remove the hindrances in the way of the action of the Holy Spirit, and how to cultivate those virtues which are most favorable to His sollicitations and inspirations.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.130)

[Out of] the indwelling presence of the Holy Spirit ... will spring a force surpassing all human strength, a courage higher than all human heroism, a sense of dignity excelling all human greatness.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.130)

The Holy Spirit is received by the sacramental grace of baptism, and renewed by the other sacraments; also in prayer ... hearing sermons, reading the Scriptures or devout books, and on occasions, extraordinary or ordinary, in the course of daily life.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.131)

Not to “resist the Spirit” is the first duty. Fidelity to the Divine guidance, yielding one’s self up lovingly to the impulses of virtue as they gently claim control of our thoughts – this is the simple duty.

(primary source unavailable;  
“The Guidance of the Holy Spirit,” *PV*, p.132)

The radical and adequate remedy for all the evils of our age, and the source of all true progress, consist in increased attention and fidelity to the action of the Holy Spirit in the soul.

(“External Mission of the Paulist Community,” *PV*, p.149)

... there is no virtue which the spirit does not teach if we would hear its whispering voice in our hearts.

(*Hecker Diary*, November 1, 1843; *PV*, p.163)

What would the spirit have me to do? To say?

(*Hecker Diary*, June 6, 1844; *PV*, p.167)

What is the work that the spirit is doing now within me?

(*Hecker Diary*, June 6, 1844; *PV*, p.167)

The Holy Spirit fills the whole earth, acts everywhere and in all things ... dwells substantially in the souls of the faithful, and is the light, life, soul of the Church.

(*Diary begun in Egypt*, 1873; *PV*, pp.169-170)

It is from the Holy Spirit we are to look for the renewal of the life and strength and glory of the Church.

(“Notes on the Holy Spirit, 1870s-1880s;” *PV*, p.174)

Sanctity is the result of the primary or immediate action of the Holy Spirit in the individual soul and its faithful correspondence with this inspiration.

(“Notes on the Holy Spirit, 1870s-1880s;” *PV*, p.177)

The interior inspirations of the Holy Spirit are the immediate guide and proximate means of the sanctification of the soul.

(“Notes on the Holy Spirit, 1870s-1880s;” *PV*, p.178)

By the sacrament of Baptism, the Holy Spirit communicates Himself to the essence of the soul and substantially dwells within it as in His temple.

(“Renewal of the Christian Life,” [December 1875]; *PV*, p.182)

Sanctification is nothing else than the soul acting habitually by the instinct of the divine ideal, the Holy Spirit.

(“Renewal of the Christian Life,” [December 1875]; *PV*, p.182)



Oh make my heart more devout; inspire my soul; raise my thoughts, and may the spirit dwell in me in fullness to overflowing.

(*Hecker Diary*, August 9, 1843; *PV*, p.195)

... I ask in Jesus' name give unto me more and more of thy loving spirit. Fill my whole being that there may not remain anything but thy loving kindness.

((*Hecker Diary*, August 9, 1843; *PV*, p.195)

The Divine Spirit embodied in the Church and the Divine Spirit indwelling in every Christian soul are one and the same Divine Spirit, and they bear testimony to each other, and work together for the same end.

(1886, *The Church and the Age*, p.146; *PV*, p.219)

Let us give up to the Spirit and it will move us in the right direction. He that follows the Holy Spirit is never led astray.

(*Hecker Diary*, March 25, 1844; *PV*, p.199)

The Holy Spirit, having taken up His abode in the Christian soul and become its abiding guest, enlightens, quickens, and strengthens it to run in the way of perfection.

(1886, *The Church and the Age*, pp.218-219; *PV*, p.223)

The Christian Church dates her birth from the day of Pentecost, when she was endowed from on , high with the never failing presence of the Holy Spirit who is her indwelling life and power.

(1876, "On the Mission of New Religious Communities," *PV*, p.276)

The Holy Spirit is to guide us in the work of God, and not we the Holy Spirit.

(1876, "On the Mission of New Religious Communities," *PV*, p.285)

... increase the action of the Holy Spirit in each soul, develop Its Gifts, and you will sanctify each soul.

(1876, "On the Mission of New Religious Communities," *PV*, p.293)

Read the Bible with prayer that you may be enlightened by the Holy Spirit. Read the Bible with piety, that you may have the disposition to profit by what you have read.

(1886, *The Church and the Age*, pp.275-276; *PV*, p.242)

The Church has the life my heart is thirsting for and that my spirit is in great need of.

(source unknown)

Christian perfection is built up upon the central conception of the immediate guidance of the soul by the indwelling Holy Spirit.

(1886, *The Church and the Age*, p.218; *PV*, p.223)

The Holy Spirit having taken up His abode in the Christian soul enlightens, quickens, and strengthens it to run in the way of perfection.

(1886, *The Church and the Age*, p.218; *PV*, p.226)

The age calls for [people] whose minds are enlightened and whose wills are strengthened by an increased action of the Holy Spirit.

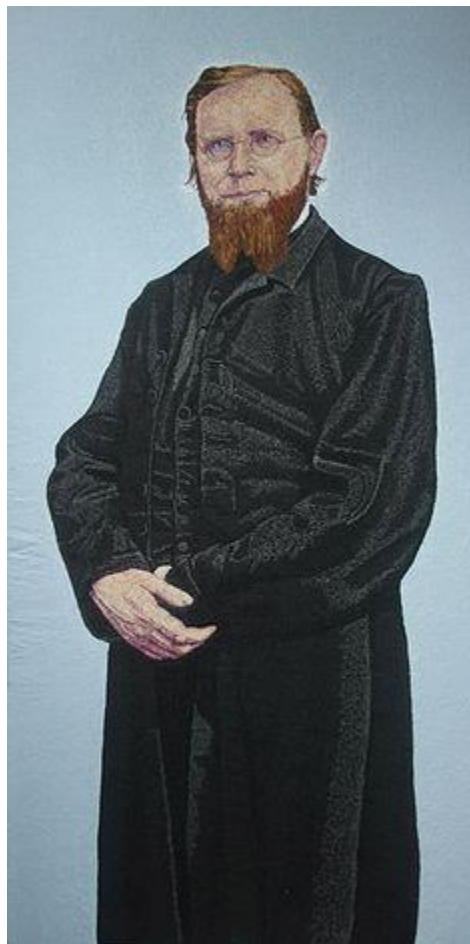
(1886, *The Church and the Age*, pp.27-28; *PV*, p.222)

One soul actuated by the gifts of the Holy Spirit, who breathes an air of peace, who acts with holy liberty and resistless energy, does more to advance the Kingdom of God than tens of thousands without those gifts.

(1886, *The Church and the Age*, pp.27-28; *PV*, p.222)

The radical remedy for the evils of our age consists in increased attention and fidelity to the action of the Holy Spirit in the soul.

(1886, *The Church and the Age*, pp.23-26; *PV*, p.222)



From God's action within the soul, there gradually comes to birth the consciousness of the indwelling presence of the Holy Spirit from which will spring a force surpassing all human strength; a courage higher than all human heroism; and a sense of dignity excelling all human greatness.

(1886, *The Church and the Age*, pp.23-26; *PV*, p.222)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul, employing for this purpose all exercises of prayer, spiritual reading, sacraments, the practice of virtues and good works.

(1886, *The Church and the Age*, pp.23-26; *PV*, p.221)

The Divine Spirit embodied in the Church and the Divine Spirit indwelling in every Christian are one and the same Divine Spirit and they bear testimony to each other and work together for the same end.

(1886, *Church and the Age*, p.146). *PV*, p.219.

(1886, *The Church and the Age*, p.146; *PV*, p.219)

True spiritual direction does not consist in substituting another conscience for our own, but to enlighten, strengthen and establish our own conscience.

(1865, "Thoughts on the Spiritual Life," *PV*, p.214)

The aim of spiritual direction ... [is] to discover the ways of God for you and to point them out to you and aid you to walk therein.

(1865, "Thoughts on the Spiritual Life," *PV*, p.214)

The end of all spiritual exercises is to place the soul in those dispositions which are most favorable to bring down upon it the grace of God and to place it under the guidance of the Holy Spirit.

(1865, "Thoughts on the Spiritual Life," *PV*, p.21)





## Truth

Jesus Christ is the only Way, the whole Truth, and the true Life.  
(source unknown).

The one who seeks truth loves truth, and the one who loves truth seeks to spread the knowledge and practice of truth.  
(1886, *The Church and the Age*, p.162; *PV*, p.250)

One of the preeminent marks of a true follower of Christ is the love of Truth above all things.  
(1876, "On the Mission of New Religious Communities," *PV*, p.291)

... the affections of the heart are guides to truth as certain as the logic of the understanding – that is, when the heart is pure.  
(*Catholic World*, 46, October 1887, p.231; *PV*, p.16)

Nothing less can satisfy the inmost desire of the soul, when once awakened, than truth in its wholeness and fullness.  
(*Catholic World*, 38, October 1883, p.13; *PV*, p.240)

We must look beneath all outward divergencies and find out the central truth of all religions ... if we would bring about unity of belief and unity of action.  
(“Notes on the Holy Spirit,” 1870s-1880s; *PV*, p.179)

[To] what else does the death on the Cross testify than the supreme and undying love of the Crucified for the Truth?  
(1876, "On the Mission of New Religious Communities," *PV*, p.291)

Christianity invites us to exercise our faculties in search after truth, and, when found, to follow truth and emancipate ourselves from all servitude.  
(1886, *The Church and the Age*, pp.199-203; *PV*, p.254)

Intelligence and liberty are the human environments most favorable to the deepening of religious truth.  
(1886, *The Church and the Age*, p.108; *PV*, p.253)

Our power will be in presenting the same old truths in new forms, fresh new tone and air and spirit.  
(“Personal Sanctification of the Paulists,” *PV*, p.125)



## *Virtue*

The virtues are, so to speak, the doors to the sanctuary of perfection. The end of perfection is the immediate guidance of the Indwelling Holy Spirit.  
(primary source unavailable;  
"Readings from Fr. Isaac Hecker, CSP;" *PPB*, p.501)

I do not think that the principal characteristic of [the Paulist] Fathers and of our life should be poverty or obedience or any other special and secondary virtue, or even a cardinal virtue, but zeal for apostolic works.  
("Personal Sanctification of the Paulists," *PV*, p.125.)

The whole aim of the science of Christian perfection is to instruct men how to remove the hindrances in the way of the action of the Holy Spirit, and how to cultivate those virtues which are most favorable to His sollicitations and inspirations.  
(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.130)

Not to "resist the Spirit" is the first duty. Fidelity to the Divine guidance, yielding one's self up lovingly to the impulses of virtue as they gently claim control of our thoughts – this is the simple duty.  
(primary source unavailable;  
"The Guidance of the Holy Spirit," *PV*, p.132)

... there is no virtue which the spirit does not teach if we would hear its whispering voice in our hearts.  
(*Hecker Diary*, November 1, 1843; *PV*, p.163)

The sum of the spiritual life consists in observing and yielding to the movements of the Spirit of God in the soul, employing for this purpose all exercises of prayer, spiritual reading, sacraments, the practice of virtues and good works.  
(1886, *The Church and the Age*, pp.23-26; *PV*, p.221)





## Work

The love of God and the love of humans are one. God promises His reward not to the ignorant, or to the indolent, or to the indifferent, but to those who visit the prisoner, feed the hungry, give drink to the thirsty, clothe the naked — to the doing of good works as the evidence of the truth faith.

(source unknown)

... God gave to each soul a definite work to do, and marked out for it a special path in life ... He gave also to the soul the strength, courage, talent, grace, to do the work well; and more, to do it with a certain degree of facility and pleasure.

(“Divine Vocation to Life in Community,” *PV*, p.117)

Man not only has a destiny but each individual has a special destiny, a definite work to do, and this work is great, an important divine work.

(“Divine Vocation to Life in Community,” *PV*, p.117)

True devotion consists of turning all to God that comes whether we work with our minds or hands.

(1860, unpublished thought of Isaac Hecker;

“True Devotion: A Hecker Reflection, October 28, 2013;

by Fr, Paul Robichaud, CSP;

<http://www.paulist.org/the-conversation/true-devotion-a-hecker-reflection/>

God has a work for me to do in the world, and I shall live to do it.

(From statements made by Father Hecker towards the end of his life, *PV*, p.3)

What does God desire from me? How shall I attain unto Him? What is it He has sent me into the world to do? These were the ceaseless questions of my heart, that rested, meanwhile, in an unshaken confidence that time would bring the answer.

(From statements made by Father Hecker towards the end of his life, *PV*, p.3)

He that seeks for a work will never find it, but he that submits himself to the Creator will always be at work.

(*Hecker Diary*, July 18, 1844; *PV*, p.13)



Let us be thankful to God, humble towards each other and everyone else,  
and more than ever in earnest to do the work God demands at our hands.

(From a letter to the American Fathers, Rome,  
March 11, 1858; *PV*, p.66)

Keep close to God, and His blessing will always be with us, and He will  
strengthen us to do His work.

(From a letter to the American Fathers, Paris,  
April 18, 1858; *PV*, p.79.)





## *Miscellaneous*

God still moves in us. Reason seeks to know God. The heart longs to possess God.

(source unknown)

It is God in us that believes in God. Without the light of God, we should be in total darkness.

(*Hecker Diary*, September 24, 1853)

“The materials are all around us to make life holy, beautiful, most worthy of our time and energies and yet how few there are who appear to have the least appreciation of this.

(primary source unavailable; from “Celestial Riches: A Hecker Reflection,” by Fr, Paul Robichaud, CSP; February 24, 2014 on paulist.org; <http://www.paulist.org/the-conversation/celestial-riches-a-hecker-reflection/>)

“Our Lord does not tell us to close our eyes to the beauty of the world, rather he invites us to do the contrary. ‘Behold the lilies of the field.’”

(primary source unavailable; from “Right Under our Noses: A Hecker Reflection,” by Fr, Paul Robichaud, CSP; February 3, 2014 on paulist.org; <http://www.paulist.org/the-conversation/right-under-our-noses-a-hecker-reflection/>)

“Our Lord employed things in the natural order to excite us to consider the supernatural.”

(source unknown)

True piety is not something foreign to the common duties of our daily life; it consists in performing these duties with an eye to God.”

(1860, unpublished thought of Isaac Hecker;  
“True Devotion: A Hecker Reflection,” October 28, 2013,  
by Fr, Paul Robichaud, CSP;  
<http://www.paulist.org/the-conversation/true-devotion-a-hecker-reflection/>)

The more of God that is in us, the more we see out of us.

(*Hecker Diary*, ????)

Genuine contemplation and action are inseparable.

(1886, *The Church and the Age*, p.162; *PV*, p.250)

Would we only be willing to see things as they are, and be willing to be just what we are, we should find more good in the world, and in creation, than some religious writers would be willing to acknowledge.

(source unknown)

It is the life that flows through us that refines, elevates, and ennobles our being.

(*Hecker Diary*, April 7, 1844; *PV*, p.165)

God is the magnet in the center of your hearts. God is always drawing you toward Himself.

(primary source unavailable;

"Readings from Fr. Isaac Hecker, CSP," *PPB*, p.502)

Our affairs are in the hands of God....Let us not be impatient; God is with us, and will lead us if we confide in Him.

("Letter to George Hecker," September 2, 1857; *PV*, p.31)

To me my life has been one continued growth; and hence I have never had any desire to return to any part or period of it .... My best life was always in the present.

("From a letter dated New York, August 2, 1864," *PV*, p.82)

This is my daily, hourly, and only study; to surrender myself more completely to the guidance of God.

("From a letter dated New York, August 2, 1864," *PV*, p.82)

It is not necessary for all to take the vows of a religious, but it is necessary for all to live holily in order to gain heaven, whoever or wherever they may be.

(1846, "The Catholic Church and Life in Community," letter to his family during his novitiate, *PV*, p.116)



Where is God? Is he not here? His presence is always universal and nearest

(*Hecker Diary*, April 18, 1843; *PV*, p.190)

The belief in the special guidance of God has been the faith of all deeply religious men.

(*Hecker Diary*, August 2, 1843; *PV*, p.193)

I feel the presence of God wherever I am. I would kneel and praise God in all places.

(*Hecker Diary*, March 22, 1844; *PV*, p.198)

Man renders to God that perfect worship when he offers the homage of his entire intelligence and liberty.

("The Saints of our Day," Sermon VI, *Sermons Preached at the Church of St. Paul the Apostle*, New York, 1863; *PV*, p.209)

It is no small task indeed to bring all our thoughts, affections and actions, and expressions in accordance with the dictates of the Holy Ghost.

(1865, "Thoughts on the Spiritual Life," *PV*, p.213)

To be conscious of the Absolute always, and to cooperate with it, this is the highest action of the rational creature.

(*Hecker Diary*, December 17, 1875; *PV*, p.218)

How many joys and rich blessings are waiting for to enter our hearts prevented by our disobedience. Alas we ourselves shut out so many blessings unconsciously.

(*Hecker Diary*, August 10, 1843; *PV*, p.248)

Ah, man detects the traces of Satan everywhere! How few detect the finger of God!

(Letter "Dear Brothers," March 1, 1843; *PV*, p.257)

The reconciliation of obedient faith and intelligent liberty is the problem of the age.

(source unknown)

The Kingdom of heaven is brought about not by the alteration of one's circumstances, but of one's self.

(1865, "Thoughts on the Spiritual Life," *PV*, p.217)

Let us not forget that the first external revelation of God was creation.

(1865, "Thoughts on the Spiritual Life," *PV*, p.217)

The wisest man goes astray when he takes a single step without God.

("Divine Vocation to Life in Community," *PV*, p.119)





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