



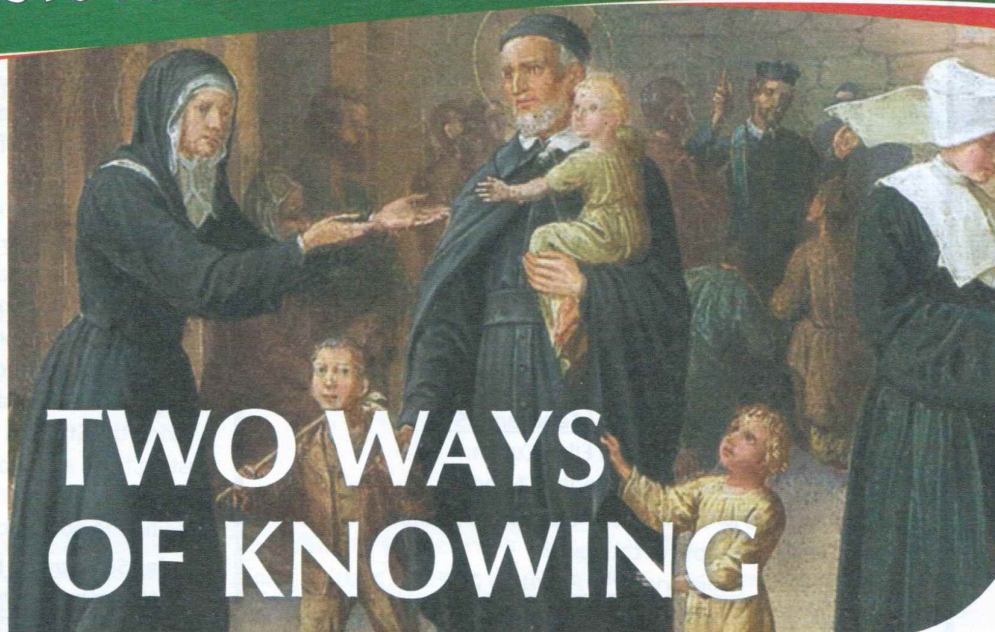
In 1 Cor 2:6-10, St Paul suggests that there are two ways of knowing, by observation and participation. The first is the result of rational study and understanding about a topic of interest, e.g., the Crucifixion of Jesus, while the second is the fruit of a heartfelt understanding of the mystery of the Crucifixion as a result of a spiritual understanding granted by the Holy Spirit.

St Vincent de Paul was well aware of this distinction. In the course of a conference, which he gave to Daughters of Charity, he seemed to refer to it when he said:

“A theologian who has only his own special theological knowledge speaks of God in the way his subject has taught him; but a person of prayer speaks of him in quite a different way. And the difference between the two, arises from this, that the one speaks of him through acquired knowledge, and the other through infused knowledge, full of love, so that the theologian in this respect, is not the most learned, and he or she should be silent when a person of prayer is present.”

Speaking on another occasion St Vincent said:

“It is into hearts without worldly knowledge, who seek God in himself,



that he is pleased to pour forth the most excellent inspirations and the greatest graces. He manifests to those hearts what all the academic schools have not discovered and develops in them mysteries that the most learned fail to have the least sight of.”

At another time Vincent added: ‘How comes it that you find illiterate people speaking so well of God, unfolding the mysteries with more knowledge than a theologian?’ Talking to Daughters of Charity, many of whom were illiterate, Vincent said:

“What God hides from the wise. He makes known to the ignorant. And why so? Because God takes pleasure in

little ones and poor people, so that very often they are wiser in prayer than are the learned. Do not be discouraged, then, because you have not much intelligence. Our Lord will be your teacher. He will teach you as children who as yet know nothing are taught.”

Implicitly, St Ignatius of Loyola endorsed St Vincent’s distinction between two types of knowledge when he wrote in his Spiritual Exercises, ‘For it is not knowing much, but realising and relishing things interiorly, that contents and satisfies the soul.’

— Pat Collins

resurrection of the dead / and the life of the world to come. Amen.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Pray, brethren (brothers and sisters), ...

May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

May this oblation, O Lord, we pray, cleanse and renew us and may it become for those who do your will the source of eternal reward. Through Christ our Lord.

Amen.

Eucharistic Prayer

The Lord be with you. **And with your spirit. Lift up your hearts. We lift them up to the Lord.** Let us give thanks to the Lord our God.

It is right and just.

Sanctus

Holy, Holy, Holy Lord God of hosts. ...

After the Consecration

The mystery of faith.

Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

THE COMMUNION RITE

Behold the Lamb of God, ...

Lord, I am not worthy ...

Communion Antiphon

(Cf. Ps 77:29-30)

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

Prayer after Communion

Having fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live.

Through Christ our Lord.

Amen



Reflection

In what ways are you righteous in the areas of anger, human relationship and honesty?



Lesson

A person obeys the Law not for the sake of obedience, but for the sake of authenticity, which is a higher or greater form of righteousness.



Prayer

Lord, open my eyes that I may consider the wonders of your Law. Let me understand that in loving you I will keep your Law in my heart.

