

Religion

<p>1</p> <p>Religion is the virtue by which men show God due worship and reverence.</p> <p><i>St. Thomas Aquinas</i></p>	<p>2</p> <p><i>Religion is so called, because by it we bind ourselves to the one God for divine worship with a bond of service.</i></p> <p><i>St. Isidore</i></p>	<p>3</p> <p><i>external actions are signs of internal reverence.</i></p> <p><i>St. Thomas Aquinas</i></p>	<p>4</p> <p>If anyone should ask a truly wise man why he was born, he will answer without fear or hesitation, that he was born for the purpose of worshipping God.</p> <p><i>Lactantius</i></p>	<p>5</p> <p><i>It is the root of all religion that a man knows that he is nothing in order to thank God that he is something</i></p> <p><i>G. K. Chesterton</i></p>	<p>6</p> <p>It is the highest duty of religion to imitate Him whom thou adorest.</p> <p><i>St. Augustine</i></p>	<p>7</p> <p>Whatever thou doest, offer it up to God, and pray it may be for His honor and glory.</p> <p><i>St. Teresa of Avila</i></p>	<p>8</p> <p>WISDOM PRECEDES, RELIGION FOLLOWS; FOR THE KNOWLEDGE OF GOD COMES FIRST, HIS WORSHIP IS THE RESULT OF KNOWLEDGE.</p> <p><i>Lactantius</i></p>
<p>9</p> <p><i>Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. "You shall worship the Lord your God, and him only shall you serve," says Jesus, citing Deuteronomy.</i></p> <p>CCC 2096</p>	<p>10</p> <p>To adore God is to acknowledge, in respect and absolute submission, the "nothingness of the creature" who would not exist but for God. To adore God is to praise and exalt him and to humble oneself, as Mary did in the Magnificat, confessing with gratitude that he has done great things and holy is his name. The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.</p> <p>CCC2097</p>	<p>11</p> <p><i>For we are created on this condition, that we pay just and due obedience to God who created us, that we should know and follow him alone. We are tied and bound to God by this chain of piety; from which religion itself received its name.</i></p> <p><i>Lactantius (4th c.)</i></p>	<p>12</p> <p>IT IS UNQUESTIONABLY THE FUNDAMENTAL DUTY OF MAN TO ORIENTATE HIS PERSON AND HIS LIFE TOWARDS GOD... BUT MAN TURNS PROPERLY TO GOD WHEN HE ACKNOWLEDGES HIS SUPREME MAJESTY AND SUPREME AUTHORITY; WHEN HE ACCEPTS DIVINELY REVEALED TRUTHS WITH A SUBMISSIVE MIND; WHEN HE SCRUPULOUSLY OBEYS DIVINE LAW, CENTERING IN GOD HIS EVERY ACT AND ASPIRATION; WHEN HE ACCORDS, IN SHORT, DUE WORSHIP TO THE ONE TRUE GOD BY PRACTICING THE VIRTUE OF RELIGION.</p> <p><i>Pope Pius XII</i></p>	<p>13</p> <p>The second commandment prescribes respect for the Lord's name. Like the first commandment, it belongs to the virtue of religion ... Among all the words of Revelation, there is one which is unique: the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy. "The Lord's name is holy." For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it.</p> <p>CCC 2142-2143</p>	<p>14</p> <p><i>it is a law of man's nature, written into his very essence, and just as much a part of him as the desire to build houses and cultivate the land and marry and have children and read books and sing songs, that he should want to stand together with other men in order to acknowledge their common dependence on god, their father and creator.</i></p> <p><i>Thomas Merton</i></p>	<p>15</p> <p>Our meditation in this present life should be in the praise of God; for the eternal exultation of our life hereafter will be the praise of God; and none can become fit for the future life, who hath not practiced himself for it now.</p> <p><i>St. Augustine</i></p>	<p>16</p> <p>We say that [religion] is a moral virtue because acts of religion do not have, as their direct object, God, but rather the reverence which is due God. These acts of worship deal directly with the means which tend towards man's final and last end, namely, God's worship and reverence. We say moreover that religion is a virtue by which we render to God due worship, worship, i.e., by which we acknowledge God as the supreme Being, the Creator, the uncreated, infinitely perfect Being. That man must exercise this virtue of religion is the teaching of the First Commandment.</p> <p><i>New Catholic Dictionary</i></p>

<p>17</p> <p><i>Aspire to God with short but frequent outpourings of the heart; admire his bounty; invoke his aid; cast yourself in spirit at the foot of his cross; adore his goodness; treat with him of your salvation; give Him your whole soul a thousand times a day.</i></p> <p><i>St. Francis de Sales</i></p>	<p>18</p> <p><i>No meal should be begun without prayer, and before leaving the table thanks should be returned to the Creator.</i></p> <p><i>St. Jerome</i></p> <p>Let every faithful man and woman when they rise from sleep at dawn, before they undertake any work, wash their hands and pray to God . . . Pray also before thy body rests upon thy bed.</p> <p><i>St. Hippolytus</i></p>	<p>19</p> <p>Let us consider, brethren, of what material we were formed, who we are, and with what nature we came into the world, and how He Who formed and created us brought us into his world from the darkness of a grave, and prepared his benefits for us before we were born. Therefore, since we have everything from him, we ought in everything to give him thanks.</p> <p><i>Pope St. Clement I</i></p>	<p>20</p> <p>You haven't been praying? Why, because you haven't had time? But you do have time. Furthermore, what sort of works will you be able to do if you have not meditated on them in the presence of the Lord, so as to put them in order? Without that conversation with God, how can you finish your daily work with perfection? . . . Prayer has to come before everything. If you do not understand this and put it into practice, don't tell me you have no time: it's simply that you do not want to pray.</p> <p><i>St. Josemaria</i></p>	<p>21</p> <p><i>A man who prays without ceasing, if he achieves something, knows why he achieved it and can take no pride in it.. for he cannot attribute it to his own powers, but attributes all his achievements to God, always renders thanks to Him and constantly calls upon Him, trembling lest he be deprived of help.</i></p> <p><i>St. Abba Dorotheus</i></p>	<p>22</p> <p><i>Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Teach them to your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them at your wrist as a sign and let them be as a pendant on your forehead.</i></p> <p><i>Deuteronomy 6:4-8</i></p>	<p>23</p> <p>Human society as such is bound to offer to God public and social worship. It is bound to acknowledge in Him its supreme Lord and first beginning, and to strive toward Him as to its last end, to give Him thanks and offer Him propitiation.</p> <p><i>Pope Pius XI</i></p>	<p>24</p> <p>THIS SUBMISSION TO GOD, THIS READINESS OF WILL TO DEDICATE ONESELF TO ALL THAT SERVES HIM, IS REALLY NOTHING LESS THAN THAT EXERCISE OF DEVOTION WHICH CONSTITUTES ONE EXPRESSION OF THE VIRTUE OF RELIGION.</p> <p><i>Bl. John Paul II</i></p>
<p>25</p> <p>THE WORTHIEST THING, MOST OF GOODNESS, IN ALL THIS WORLD, IT IS THE MASS.</p> <p><i>Lay Folk's Mass Book (13th c.)</i></p>	<p>26</p> <p><i>No one may whisper, nor slumber, nor laugh, nor nod; for, in church, all ought to stand wisely, soberly, and attentively, having their attention fixed upon the Word of the Lord.</i></p> <p><i>Teaching of the Twelve Apostles</i></p>	<p>27</p> <p><i>Reflect, O man, what sacrificial flesh you take in your hand – and to what table you will approach. Remember that you, though dust and ashes, do receive the Body and Blood of Christ.</i></p> <p><i>St. John Chrysostom</i></p>	<p>28</p> <p>God has no need for our worship. It is we who need to show our gratitude for what we have received.</p> <p><i>St. Thomas Aquinas</i></p>	<p>29</p> <p>Let us consider how we ought to conduct ourselves in the sight of the Godhead and of His angels, and let us sing the psalms in such a way that our mind may be in harmony with our voice.</p> <p><i>St. Benedict</i></p>	<p>30</p> <p>It is an old custom of the servants of God to have some little prayer ready and to be frequently darting them up to heaven during the day, lifting their minds to God out of the mire of this world. He who adopts this plan will get great fruits with little pain.</p> <p><i>St. Philip Neri</i></p>	<p>31</p> <p>A man who is religious, is religious morning, noon and night; his religion is a certain character, a mold in which his thoughts, words and actions are cast, all forming parts of one and the same whole.</p> <p><i>Bl. John Newman</i></p>	<p>Holy Mary Queen of Confessors Pray For Us</p>

