



After Thirty-Three Years Confessor Will Guide Purpose of Catholic Life Sacramental Defined

By MONSIGNOR HART

Father J. Edmund O'Brien R.I.P.

A man of God and a friend to man! By vocation, by ordination, by appointment, Father J. Edmund O'Brien was a man of God. He heard the call of the Great High Priest, and he answered that call. His Bishop approved of the studies and training at St. Andrew's and St. Bernard's seminaries that fitted him for the office of Priesthood.

Just thirty-three years ago he was made a priest: his labors as a priest have filled up the age of our Great High Priest, and he has been called after thirty-three years to enter into the joy of his Lord. May his priestly soul rest in peace!

As a Man of God, he has served as an Assistant Pastor, as a Pastor, as a Teacher, as a Chaplain to the Dominican Sisters of the Perpetual Adoration. At the altar in Holy Mass, in the confessional, in the classroom where he catechized the children, in the pulpit where he gave to the older people a knowledge of the Word of God, in the sick room and at the bed of death, Father O'Brien was the man God had sent to minister to the graces of salvation.

As a Friend of Man, Father O'Brien has left his mark in many a place and many a heart! The poor, the abandoned, the lesser ones of God's flock he kept close to him. Catholic men of every walk of life were his admirers and associates: and for those not of the Faith, he found solid grounds for loving them as his brethren.

His closing years of service were spent close to the altar with his beloved and admired Dominican Sisters. Their prayers will be with him in death as his prayers were with them in his daily life.

Bishop and priests join with the religious and the lay people in honoring the memory of an outstanding Man of God who was likewise a devoted friend of Man. May the soul of Father O'Brien soon enter into the eternal union with the Great High Priest, into the reward that Christ has prepared for those that love Him!

New Law On Eucharistic Fast

Let every Catholic give immediate attention to the revision in the law on the fast before Mass and Holy Communion as set forth in the Constitution of Pope Pius XII. The desire of the Pope to lead more and more people to the practice of frequent and daily Communion, by lessening the more difficult provisions of the Communion Fasting laws, now offers a practical opportunity to all to receive Holy Communion much more frequently than they have been receiving.

Water no longer breaks the Eucharistic Fast: your confessor may permit you to take of medicine, and to eat and drink, but the kindly attention of the Holy Father to our comfort and convenience find a ready response in us to his desire that we show greater devotion to the Blessed Sacrament.

Know the new regulations, and be guided by them.

Sacramental Aid Catholic Living

What a loss to the joy of Catholic living would be ours were we to be deprived of the use of the Sacramental Holy Water at home and at the entrance to the church; blessed candles with their flickering tongues of flame and the accompanying scent of the burning wax; the Stations of the Way of the Cross: holy pictures, rosaries, medals, etc.—all are given us by the Church to arouse in us holy thoughts and to increase devotion: these religious thoughts and the constant reminding they give of Christ and His Saints are good before God, worthy of merit, and serve to prepare the heart for the reception of vital sins.

The purpose of Catholic living is to grow in grace, to increase our store of merit: the Sacramentals are an ever present help toward Catholic living.

Candlemas Day is next: see that you have two or more blessed candles in your home: wear a scapular or a scapular medal: carry a lantern with you wherever you go—renewing it when you see and wear it as a sign of perfection. Have religious pictures in your home, and holy cards in your prayer book. Refresh the Blessed Sacrament and the sacramentals that surround it: the candles you and your fellow parishioners have blessed, the waxed ends of incense accompanying your prayers up to God, the blessed palm and blessed ashes of particular days.

What is a Sacramental?

Close your eyes and see how close you can come to the Blessed Sacrament. The mass sounds almost the same as Sacrament, but it is entirely different. Christ instituted the Sacrament, and the Church instituted all the sacramentals. Sacramentals do not confer grace; the Sacraments do. Sacramentals are the things that surround the Sacrament, and help us to receive it. They are the Holy pictures, medals, candles, etc.—all are given us by the Church to arouse in us holy thoughts and to increase devotion: these religious thoughts and the constant reminding they give of Christ and His Saints are good before God, worthy of merit, and serve to prepare the heart for the reception of vital sins.



FRIDAY, JANUARY 30, 1933

JOSEPH BREIG Religion And The Schools

I can understand Jewish opposition to anything resembling religion in the public schools. The Jews are a small minority, as were Catholics in the town in which I was reared. I was acutely embarrassed in grade school by being forced to listen to Protestant prayers. I was keenly conscious of the unfairness of such practices as having baccalaureate services in Protestant churches.

That sort of thing put Catholics and Jews in a rotten position. If we attended the services, we seemed to be compromising our sacred beliefs. And of course we were extremely ill at ease listening to a Protestant sermon delivered by a Protestant minister in a Protestant church, amid a Protestant throng.

IF WE STAYED away from baccalaureate, we felt left out of things. Further, we were marked boys and girls, with all kinds of difficult—almost impossible—explaining to do.

We felt the weight of silent faculty and students disapproval. Or, if the word "disapproval" was too strong, then let me say that we knew that we were looked upon as being odd.

Most of the public schools in those days were, to all intents and purposes, Protestant schools: as they are even now in many of the rural sections of America. I am putting the matter quite bluntly, but I am speaking the truth.

THE CLIMATE of the public school was Protestant; the teachers were Protestant; all the underlying assumptions were Protestant. It was useless for a Catholic to apply for a position on the faculty, or to run for election to the school board.

Now of course it was dreadfully unnecessary for the majority to discriminate in such a fashion against the minorities.

It was inconsiderate to schedule baccalaureate services and other school affairs in Protestant churches, and invariably to invite Protestant ministers as speakers, while pointedly ignoring the rabbi and the priest.

ELEMENTARY courtesy would have dictated that the majority, simply because it was dominant, should have been delicately careful of the most sensitive feelings of the minorities, should have gone out of its way to make them feel at home—to insure that nothing would be done to oppress or laze the conscience of the tenderest child.

But you seldom get courtesy from majorities. Large majorities are always tempted to ride roughshod over minorities.

All this being so, I say that I can understand, very well, the Jewish opposition to religion in the public schools—an opposition reiterated not long ago by the American Jewish Congress.

THE NEWS, remaining a small minority, and of Protestant majority and a large and constant growing Catholic minority, simply don't want their children to go through what I and my Jewish and Catholic friends went through.

They fear that religion in the public schools will mean, in the long run, that the public schools will be Christian schools; that the masses will be Christian, the underlying assumption of the Christian, and in a certain sense anti-Jewish.

I UNDERSTAND; but the solution is not to turn the schools over to secularists; that is, to irreligion or non-religion. That way lies embarrassment, and worse than embarrassment, for Jews, Catholics and Protestants alike.

The solution lies in the establishment of some kind of mutual respect in which each group will at least be encouraged to stay its conscience, and will in no way be penalized for so doing, as that impossible? It is not impossible; with certain good will it can be done.

AND IT MIGHT be said if we are not to let the public schools be turned over to secularists, a Protestant minister would be a very odd sight in a public school. The answer is that the public school should be a place where all religions are represented, and where each group is given the opportunity to express its faith in a way that is respectful to all.

But why have people who themselves give advice about religious matters not been more helpful in this regard?

FOR WORLD'S WAR'S VICTIMS



Distributed to parishes throughout the United States is this official poster of the 1933 appeal of the Bishops' Fund for the Victims of War, in Europe, Asia, the Near and Far East, to be collected in most dioceses on Lactare Sunday, March 15. The appeal will be made on behalf of the Bishops' Welfare and Emergency Relief Committee and War Relief Services—National Catholic Welfare Conference. (NO Photos).

BOOK REVIEWS

Altar Boys, Etc.

By SISTER MARGARET TERESA

(Professor of Literature, Nazareth College, Rochester, N. Y.)

LETTERS TO AN ALTAR BOY, by Rev. David Rosage, Bruce, 1932, 93 pp.

Quiz for Jimmy Altar-Boy and for his Mom:

1. Do you know who the very first altar-boy was to stay through the whole Sacrifice of the Mass?

2. Do you know the Four Points required for the title "All-American Altar-Boy"?

3. DO YOU know what Pope Pius XII used to do with his cassock and surplice after Mass? (Oh oh...)

4. What four brushes does a server use before leaving home? (Hint: they all cause shining!)

5. What is the one single good of leaving a surplice on the floor? (This is the hardest question.)

6. Why do sissies last just one week at the job?

7. Who is most responsible for a boy's being reliable? (Only one answer allowed.)

8. Does an altar-boy rate in Heaven?

9. and 10. If neither Mom nor Jimmy Altar-Boy can answer at least five of these questions (Let Dad be judge), what would be a good idea? This book has nice pictures, too, especially "The Three Brushes"—but there have to be four, the book says.

MARJORIE AND ME, or Life With the Misses, short stories by Bernard Bassett, S.J., Sands and Co., London, 1932.

Father Bassett, popular British storywriter and columnist of the London Catholic Herald, knows so much he can tell a man how to go about preventing his wife from buying a hat, and the futility thereof; he gives you the baby in church from a new point of view; he gets you set to use your Missal at Mass all the time (!!) and shows you how to make a convert by losing your temper. There is a grating satisfaction in "Sparrows" tin

WELL-PAID SERVANTS

Every servant working for the Kingdom of Heaven is well-paid. He gives his labor, the toll of his hands: a material thing. He is paid in a medium that is spiritual. Of its very nature a spiritual reward must ever be far more precious than the greatest material reward can be. Christ uses the parable to help his hearers grasp what is to them most difficult.

Well-paid servants! Twelve hours of material labor earned for the laborer a denarius—a coin representing the eternal gift of Heaven. Three-six-nine-hours earned for the three groups of laborers a denarius—just what they had agreed to. Then the one hour men, the ones who had begun to work at the eleventh hour, reported to the steward for their pay: they received each a denarius.

They were satisfied, knew it was the will of the Master of the Vineyard that they should receive this amount.

The twelve hour men, those who worked all the day reaping each hour new and heavier growing burdens of grapes, who labored when the sun was brightest and the shade was sparse, were not satisfied to receive the same wage as the one hour men.

There were two reasons why they had no right to complain, or to expect more: their agreement with the Master; and the very generous amount all received.

God's goodness prepares for all who labor for Him a supernatural reward. Unprofitable servants, give them a value far above their wages!

Who knows but what the person who asks you about the Faith may be a denarius through God's grace a great convert maker if you but take time to answer him with kindness and patience!

We are so wont all the laborers in the Vineyard well treated personally paid—each man a denarius: all of Heaven and its reward prepared by God for those whom He loves!

You Can Win Converts

Kind Answer Gets Results By Rev. John A. O'Brien, Ph.D.

(The University of Notre Dame)

When Father George C. Royer came out of his mission church at Dothan, Alabama, one Sunday morning, he encountered at the door a young man who eyed him suspiciously.

"Are you the Catholic parson here?" the stranger asked.

"Yes," extending his hand in a friendly greeting, "my name is Father Royer. Can I help you?"

"Mise is McKinley Paul Abraham. I want to know where you Catholics get your idea about Purgatory. It seems pretty weird to us Protestants."

FATHER HEAD celebrated an early Mass at Eufaula, then driven 50 miles to Dothan to say a 10 o'clock Mass for his little flock of ten families.

He was dead tired, hungry and in no mood for a prolonged theological argument. He felt like telling the young man this was neither the time nor the place to start a debate, but checked himself and said in a friendly manner:

"You'll find it in the second Book of Maccabees, chapter twelve, which says: 'It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.' This doctrine is also taught by St. Paul. In his first letter to the Corinthians, third chapter, he speaks of the man dying with venial faults on his soul, saying, 'he will lose his reward, but himself will be saved, yet so as through fire.'"

"THAT'S NEWS to me," said McKinley. "Where can I read more about this?"

"I'll send you a Sunday Visitor pamphlet, 'Why Pray for the Dead' which will tell you the whole story."

Two Sundays later Mass was again said at the Dothan mission. McKinley was present and met Father at the door after wards.

"I understand about Purgatory all right," he said. "Now I want to know why you priests don't marry. That seems to us Protestants to be against human nature. If all of us followed your example what would be come of the human race?"

"That's the question," remarked Father Royer, "that's put me the most frequently in these parts. The Catholic Church thinks highly of the married state and encourages her lally to marry. But she requests her clergy to embrace celibacy as a closer approximation to our great High Priest, Jesus Christ, and as a means of devoting one's whole heart, mind and strength to the loving care of souls. I'll send you a pamphlet on this, too."

THE PRIEST'S explanation and the pamphlet satisfied McKinley and he began attending Mass regularly. After several months he applied for instruction. After four instructions, he said: "When you don't have Mass here, I go to the Episcopal Church. They have the same Mass, only it is said in English. Sometimes I attend the Baptist Church as the preacher there is mighty powerful. Surely that's okay, isn't it?"

The priest had to explain that Christ founded not a multitude of Churches with conflicting creeds but one Church of which He wishes all men to be loyal members and to attend it alone.

AFTER MCKINLEY had finished his instructions, Father Royer had him wait for several years to test the firmness of his convictions. On April 4, 1934, he finally baptized him.

So appreciative of his Faith and so eager to share it with others was the young convert that, despite the opposition of his family, he entered the seminary and was ordained to the priesthood on March 27, 1935.

Since then, with Pauline zeal, he has preached the Gospel from a trailer chapel throughout Alabama, dispelling the many misconceptions that the Church and winning many converts. He has built mission churches at Talladega and Sylva, and is now building a church in Childersburg.

"GOD'S GRACE surely works wonders," observes Father Royer. "When I first met McKinley, I little thought he would become a Catholic, much less a priest. Now he's winning more converts than many of us 'trade' Catholics. I'm sure glad I took time to answer his questions that first Sunday when I was not dog-tired. If I hadn't we would have lost a great convert maker."

Who knows but what the person who asks you about the Faith may be a denarius through God's grace a great convert maker if you but take time to answer him with kindness and patience!

Bishop Kearney's Appointments

- 1 Sunday—Academy of the Sacred Heart, Address IFCA Catholic College Seminar—2:30 p.m.
2 Monday—St. Francis of Assisi, Family Rosary for Peace 7:00 p.m.
3 Tuesday—St. Mary's Hospital, Mass and Blessing of Throats of Patients—9:00 a.m.
4 Wednesday—St. Agnes High School, Mass—8:30 a.m.
5 Thursday—Nazareth Hall Cadet School, Fathers and Sons Banquet—4:30 p.m.
6 Friday—St. Joseph's St. Monica Sodality Mass—9:00 a.m.
7 Saturday—St. Bernard's Seminary, Conference for Seminarians—5:30 p.m.
8 Sunday—Waldorf Astoria Hotel, New York—Address Province Convention of Newman Clubs—10:30 a.m.
11 Wednesday—St. Joseph's Cathedral, Buffalo—Consecration of Archbishop-elect, the Most Rev. Celestine Damiano, Apostolic Delegate to South Africa—10:30 a.m.
12 Thursday—Sheraton Hotel, Knights of Columbus, Fourth Degree Lincoln Day Banquet—7:00 p.m.
13 Ash Wednesday—Columbus Civic Center Chapel, Daily Lenten Mass at 8:30 a.m., every weekday morning during Lent.
22 Sunday—St. Joseph's, Catholic War Veterans Annual Communion Mass—7:30 a.m.
Columbus Civic Center, Catholic Scouters Rally—3:00 p.m.
24 Tuesday—Hotel Rochester, Catholic Speakers' Bureau Banquet—6:30 p.m.

The Apostles' Creed

'I Believe...!'

By Rev. Albert J. Shamon

(This is a series of articles on "The Apostles' Creed" written by Father Albert Shamon, professor at St. Andrew's Seminary and author of "Behind the Mass.")

BORN OF THE VIRGIN MARY. Speaking of the Mother of God, St. Augustine said: "You are a virgin, O Mother, but a Holy virgin for you consecrated your virginity to God." Unless virginity is vowed to God it is not necessarily honorable.

A vow is an act of religion, a deliberate promise under pain of serious sin to do something very pleasing to God.

To vow to do something is more pleasing to God than to do something without vowing. A serious promise evidences stronger allegiance, deeper loyalty and more whole-hearted service than one's mere say-so.

A simple "I shall do it" is like giving the fruit, "I vow on my life to do it" is like giving both the fruit, and the tree. Two eyes are better than one.

A VOW, MOREOVER, FIXES THE WILL ON SOMETHING good. As one whose will is fixed in sin is more vicious than a sinner whose will is not, so one whose will is fixed in good is more virtuous than a good man whose will is not.

A vow, in consequence, adds to the perfection of a work. It gives God a super-deluxe model. If, for no other reason than that it was the more perfect thing to do, Mary took that vow.

Mary's vow was not a mere negative thing, a condemnation of marriage. She graced the wedding feast at Cana. Her vow was not simply an abstinence from sexual relations, Mary knew virtue resided, not in the body, but in the soul.

For Mary, the vow of virginity was a means to an end. For her, it symbolized total consecration to God.

ALWAYS THE HEBREWS ENTERTAINED AN EXALTED notion of their great God, Yahweh. Of all beings, He was the Best. Nothing but the best befitted the Best. Hence, the Chosen People offered Him, not just any lamb, but unblemished lambs; not just any fruit, but first fruits.

These they destroyed, for they knew that the best possible use for the best they had was to sacrifice them to the Best.

Mary had learned that lesson well. For to her, her vow meant: the sacrifice of the best in her to the Best for her.

The legend of Mary's Presentation in the Temple (Nov. 21) expresses in its own way this consecration to God. "At the age of three," so goes the legend, "St. Joachim and St. Anne brought Mary to the Temple to dwell there as a Sister-Sacristan."

As far as we know, the services of women were never permitted in the Temple. Why should Mary dwell there anyway? No Blessed Sacrament was there, and she could not enter the Holy of Holies.

Really Mary's Presentation is but a graphic way of expressing her complete withdrawal into the temple of her soul to dwell there always in the presence of the Lord.

That Mary made a vow of virginity is inferred from the objection she raised to Gabriel when he broached the subject of her becoming God's mother. On that occasion, she asked: "How shall this be done, because I know not man?" The phrase "know man" is the normal Hebrew euphemism for the cause of natural conception.

The question can have only one of two interpretations. It can mean either "How can I become a mother, I am not married?" or "Even though I am married, I have vowed to live with my husband as brother and sister."

SINCE MARY WAS ALREADY BETROTHED to St. Joseph, the question could not have the first meaning. It would not make sense for a betrothed virgin to say "How can this be done, I know not man?"

If, after marriage, she had intended to know man, the natural reply would be: "What has not happened today may duly happen tomorrow."

In its context, Mary's question can have meaning only if she had a vow of virginity. Give her question any other interpretation and you rob the Virgin most prudent of any sense.

But why, then, did Mary wed St. Joseph? She was yielding to the tyranny of custom. The Hebrews disdained the unmarried state. "Increase and multiply and fill the earth" was law for them.

In all Old Testament history, the only recorded instances of celibacy seemed to be among the prophets—Eliash, Eliseus, Jeremias.

OF CELIBATE WOMEN, THERE WERE NO EXAMPLES. To the Hebrew, a woman without a husband was more dismal than a headless person; without children, she was more ignominious than a barren fig tree. "A young girl," goes an Arab saying, "may have only one procession—a wedding or a funeral procession."

So Mary wedded. But since she intended to remain a virgin, she chose a man who would honor her intention. That throws much light on St. Joseph. "Since Hebrew custom," said St. Augustine, "did not allow this (a vow of virginity), she espoused a man who would not take from her by force—but would protect from violence—what she had vowed to God."

To be a good Catholic in a bad world requires something of the prudence of Mary. She knew well how to distinguish between essentials and non-essentials, substance and accidents.

The Mass, for instance, has an essential part—the words of consecration. It also has a non-essential part—the rites and ceremony. The Church will yield a point on non-essentials. That is why the Mass is celebrated in so many rites. But never on essentials. That is why, regardless of rite, the Mass is still the Mass.

MANY HAD VOWED NEW VIRGINITY TO GOD. Hebrew custom forbade it. Mary yielded the point, but not the principle. She wedded, but to one who would respect her vow.



Fr. Shamon

Sunday Sermon

By Mgr. Hart

WELL-PAID SERVANTS

Every servant working for the Kingdom of Heaven is well-paid. He gives his labor, the toll of his hands: a material thing. He is paid in a medium that is spiritual. Of its very nature a spiritual reward must ever be far more precious than the greatest material reward can be. Christ uses the parable to help his hearers grasp what is to them most difficult.

Well-paid servants! Twelve hours of material labor earned for the laborer a denarius—a coin representing the eternal gift of Heaven. Three-six-nine-hours earned for the three groups of laborers a denarius—just what they had agreed to. Then the one hour men, the ones who had begun to work at the eleventh hour, reported to the steward for their pay: they received each a denarius.

They were satisfied, knew it was the will of the Master of the Vineyard that they should receive this amount.

The twelve hour men, those who worked all the day reaping each hour new and heavier growing burdens of grapes, who labored when the sun was brightest and the shade was sparse, were not satisfied to receive the same wage as the one hour men.

There were two reasons why they had no right to complain, or to expect more: their agreement with the Master; and the very generous amount all received.

God's goodness prepares for all who labor for Him a supernatural reward. Unprofitable servants, give them a value far above their wages!

Who knows but what the person who asks you about the Faith may be a denarius through God's grace a great convert maker if you but take time to answer him with kindness and patience!

Why Stalin Hates Priests

New York—(NC)—Had permission of the party is based on more than one "priest" work of certain churches.

Father Daniel A. Lord, S.J., reminded Americans in a nationwide radio address.

"This morning, as a priest, I offered Mass," Father Lord said, "across the world a hundred thousand of more offered Mass. I had a hundred thousand other priests who were tried to the limit of God to fill the world with the living presence of the Holy Spirit."

"That's why Stalin hates priests. That's why he hates the Holy Spirit. He is trying to obstruct the Holy Spirit, the bishops whose hands create priests, Father Lord stated in a Christian in Action broadcast.

The Holy Spirit is said to be the Spirit of God, the Spirit of Truth, the Spirit of Love, the Spirit of Peace, the Spirit of Wisdom, the Spirit of Power, the Spirit of Knowledge, the Spirit of Fear of the Lord, the Spirit of Gentleness, the Spirit of Kindness, the Spirit of Goodwill, the Spirit of Faith, the Spirit of Hope, the Spirit of Charity, the Spirit of Mercy, the Spirit of Compassion, the Spirit of Forgiveness, the Spirit of Patience, the Spirit of Self-control, the Spirit of Perseverance, the Spirit of Endurance, the Spirit of Courage, the Spirit of Bravery, the Spirit of Honor, the Spirit of Dignity, the Spirit of Respect, the Spirit of Reverence, the Spirit of Obedience, the Spirit of Submission, the Spirit of Humility, the Spirit of Modesty, the Spirit of Simplicity, the Spirit of Frugality, the Spirit of Sobriety, the Spirit of Temperance, the Spirit of Abstinence, the Spirit of Fasting, the Spirit of Prayer, the Spirit of Meditation, the Spirit of Contemplation, the Spirit of Devotion, the Spirit of Piety, the Spirit of Sanctity, the Spirit of Holiness, the Spirit of Righteousness, the Spirit of Justice, the Spirit of Equity, the Spirit of Fairness, the Spirit of Integrity, the Spirit of Honesty, the Spirit of Truthfulness, the Spirit of Sincerity, the Spirit of Openness, the Spirit of Transparency, the Spirit of Accountability, the Spirit of Responsibility, the Spirit of Initiative, the Spirit of Creativity, the Spirit of Innovation, the Spirit of Progress, the Spirit of Improvement, the Spirit of Perfection, the Spirit of Excellence, the Spirit of Achievement, the Spirit of Success, the Spirit of Victory, the Spirit of Triumph, the Spirit of Glory, the Spirit of Honor, the Spirit of Fame, the Spirit of Reputation, the Spirit of Prestige, the Spirit of Influence, the Spirit of Power, the Spirit of Authority, the Spirit of Leadership, the Spirit of Guidance, the Spirit of Direction, the Spirit of Inspiration, the Spirit of Motivation, the Spirit of Encouragement, the Spirit of Support, the Spirit of Assistance, the Spirit of Help, the Spirit of Aid, the Spirit of Relief, the Spirit of Comfort, the Spirit of Solace, the Spirit of Consolation, the Spirit of Sympathy, the Spirit of Compassion, the Spirit of Understanding, the Spirit of Tolerance, the Spirit of Acceptance, the Spirit of Forgiveness, the Spirit of Reconciliation, the Spirit of Peace, the Spirit of Harmony, the Spirit of Unity, the Spirit of Brotherhood, the Spirit of Sisterhood, the Spirit of Fellowship, the Spirit of Community, the Spirit of Cooperation, the Spirit of Collaboration, the Spirit of Partnership, the Spirit of Alliance, the Spirit of Friendship, the Spirit of Love, the Spirit of Affection, the Spirit of Warmth, the Spirit of Kindness, the Spirit of Gentleness, the Spirit of Patience, the Spirit of Self-control, the Spirit of Perseverance, the Spirit of Endurance, the Spirit of Courage, the Spirit of Bravery, the Spirit of Honor, the Spirit of Dignity, the Spirit of Respect, the Spirit of Reverence, the Spirit of Obedience, the Spirit of Submission, the Spirit of Humility, the Spirit of Modesty, the Spirit of Simplicity, the Spirit of Frugality, the Spirit of Sobriety, the Spirit of Temperance, the Spirit of Abstinence, the Spirit of Fasting, the Spirit of Prayer, the Spirit of Meditation, the Spirit of Contemplation, the Spirit of Devotion, the Spirit of Piety, the Spirit of Sanctity, the Spirit of Holiness, the Spirit of Righteousness, the Spirit of Justice, the Spirit of Equity, the Spirit of Fairness, the Spirit of Integrity, the Spirit of Honesty, the Spirit of Truthfulness, the Spirit of Sincerity, the Spirit of Openness, the Spirit of Transparency, the Spirit of Accountability, the Spirit of Responsibility, the Spirit of Initiative, the Spirit of Creativity, the Spirit of Innovation, the Spirit of Progress, the Spirit of Improvement, the Spirit of Perfection, the Spirit of Excellence, the Spirit of Achievement, the Spirit of Success, the Spirit of Victory, the Spirit of Triumph, the Spirit of Glory, the Spirit of Honor, the Spirit of Fame, the Spirit of Reputation, the Spirit of Prestige, the Spirit of Influence, the Spirit of Power, the Spirit of Authority, the Spirit of Leadership, the Spirit of Guidance, the Spirit of Direction, the Spirit of Inspiration, the Spirit of Motivation, the Spirit of Encouragement, the Spirit of Support, the Spirit of Assistance, the Spirit of Help, the Spirit of Aid, the Spirit of Relief, the Spirit of Comfort, the Spirit of Solace, the Spirit of Consolation, the Spirit of Sympathy, the Spirit of Compassion, the Spirit of Understanding, the Spirit of Tolerance, the Spirit of Acceptance, the Spirit of Forgiveness, the Spirit of Reconciliation, the Spirit of Peace, the Spirit of Harmony, the Spirit of Unity, the Spirit of Brotherhood, the Spirit of Sisterhood, the Spirit of Fellowship, the Spirit of Community, the Spirit of Cooperation, the Spirit of Collaboration, the Spirit of Partnership, the Spirit of Alliance, the Spirit of Friendship, the Spirit of Love, the Spirit of Affection, the Spirit of Warmth, the Spirit of Kindness, the Spirit of Gentleness, the Spirit of Patience, the Spirit of Self-control, the Spirit of Perseverance, the Spirit of Endurance, the Spirit of Courage, the Spirit of Bravery, the Spirit of Honor, the Spirit of Dignity, the Spirit of Respect, the Spirit of Reverence, the Spirit of Obedience, the Spirit of Submission, the Spirit of Humility, the Spirit of Modesty, the Spirit of Simplicity, the Spirit of Frugality, the Spirit of Sobriety, the Spirit of Temperance, the Spirit of Abstinence, the Spirit of Fasting, the Spirit of Prayer, the Spirit of Meditation, the Spirit of Contemplation, the Spirit of Devotion, the Spirit of Piety, the Spirit of Sanctity, the Spirit of Holiness, the Spirit of Righteousness, the Spirit of Justice, the Spirit of Equity, the Spirit of Fairness, the Spirit of Integrity, the Spirit of Honesty, the Spirit of Truthfulness, the Spirit of Sincerity, the Spirit of Openness, the Spirit of Transparency, the Spirit of Accountability, the Spirit of Responsibility, the Spirit of Initiative, the Spirit of Creativity, the Spirit of Innovation, the Spirit of Progress, the Spirit of Improvement, the Spirit of Perfection, the Spirit of Excellence, the Spirit of Achievement, the Spirit of Success, the Spirit of Victory, the Spirit of Triumph, the Spirit of Glory, the Spirit of Honor, the Spirit of Fame, the Spirit of Reputation, the Spirit of Prestige, the Spirit of Influence, the Spirit of Power, the Spirit of Authority, the Spirit of Leadership, the Spirit of Guidance, the Spirit of Direction, the Spirit of Inspiration, the Spirit of Motivation, the Spirit of Encouragement, the Spirit of Support, the Spirit of Assistance, the Spirit of Help, the Spirit of Aid, the Spirit of Relief, the Spirit of Comfort, the Spirit of Solace, the Spirit of Consolation, the Spirit of Sympathy, the Spirit of Compassion, the Spirit of Understanding, the Spirit of Tolerance, the Spirit of Acceptance, the Spirit of Forgiveness, the Spirit of Reconciliation, the Spirit of Peace, the Spirit of Harmony, the Spirit of Unity, the Spirit of Brotherhood, the Spirit of Sisterhood, the Spirit of Fellowship, the Spirit of Community, the Spirit of Cooperation, the Spirit of Collaboration, the Spirit of Partnership, the Spirit of Alliance, the Spirit of Friendship, the Spirit of Love, the Spirit of Affection, the Spirit of Warmth, the Spirit of Kindness, the Spirit of Gentleness,