

An August 21, the seminar was over and the participants were left on their own. Two of us bought some mountain climbing equipment and set out to practice our newly learned language on the people who live on Mt. Fuji, Japans highest peak, (12,395 ft.). Four days later we were back in Tokyo nursing our blisters but nevertheless proud of our unusual feat. The rest of the week was spent touring Tokyo. The Canadian delegates will long remember the parting ceremonies at Haneda airport on August 27; we left Japan and its small people amidst the tears of our new found friends, the cries of W.U.S., W.U.S., and the refrain of Old Lang Syne.

DICK WEDGE' 56

SEAT OF WISDOM

The Litany of thee Blessed Virgin contains many inspiring and poetic titles bestowed by the Church on Mary Immaculate. These many titles under which Mary is invoked unfold before us Mary's exalted privileges, her holiness of life, her amiability and power, her merciful love and queenly majesty. To compile a complete list of all the titles bestowed upon our Blessed Lady would be a different task, for the love and devotion of Catholics have prompted them constantly to invent new ones. The Church and the faithful, the saints and the poets have vied with one another in lavishing upon her terms of endearment and of honor.

Of all the titles with which we adorn Mary, the title of the Mother of God is the most magnificent. Here we touch the source and cause of all her sanctity. All the mysteries of our Lady's life, all the titles by which she is addressed, all the prerogatives which are hers, find their principle of synthesis in the one great truth. This truth was enunciated solemnly by the Council of Ephesus—She is Mother of God.

But comparatively few Catholics, except those who work at the hard business of studying, invoke Mary by her radiant title, Seat of Wisdom. We readily see how she is the Mother most pure, the Cause of our joy, the Refuge of sinners. But why she is called Seat of Wisdom?

Mary is the Seat of Wisdom because, as the Mother of the Incarnate Divine Wisdom, she possessed and practised wisdom in the highest degree of perfection. "Wisdom is considered the most perfect of all the gifts, the one which embodies all the virtues." This heavenly wisdom protects against the wisdom of the world,

which is folly in the eyes of God and leads to perdition. Wisdom chooses the better part and finds its most perfect act in the loving Contemplation of God. Is not Mary, then, fitly called the Seat of Wisdom whose whole life was spent with God, pondering the things of God in her heart?

There is another aspect of her supernatural wisdom. Mary was never known as a great wonder-worker performing breath-taking miracles in the name of God. The Gospels say little of the holiness of Mary simply because it is taken for granted. We do not write learned monographs to prove that grass is green. We take little account of what is of every-day experience. If, then, in the Gospels we find no comment even on the nature of Mary's sanctity, we may conclude that not only was her sanctity taken for granted, but that it seemed so very ordinary and common that it passed without notice. She made spiritual capital of the most ordinary actions. Every commonplace thing she did, she did in union with God. Mary's peerless wisdom is noticed only in the silence and retreat of a hidden life of every day actions. Here was a sanctity that conversed with God over pots and pans and could make acts of adoration with a broom in her hand. In Mary's life there was no artificial division between God and activity, no transition from work to prayer. It was all prayer whether her hands were folded or worked a spindle. She poured forth her entire heart and soul with every action she performed. For she is the Seat of Wisdom!

Mary is so perfectly of the mind of Jesus that holy Church in her liturgy identifies her counsel with that of Divine Wisdom. Her whole life illustrates the far-flung affects of ordinary actions well done. Because Mary's simplest actions were performed so purely, so lovingly, so comfortably to the Will of God, they had endless repercussions in their efficiency. It was in no small measure due to the little hidden prayers and good works of Our Lady that the Apostles received their intrepidity in the work of evangelization, doctors received their learning, and martyrs their fortitude.

It is her greatest privilege to which all the rest are complementary—that Mary is the Seat of Wisdom, the abode of the Incarnate God. Her Immaculate Conception, unique dignity though it is, is only a prelude to a more wonderful privilege still. The All-Wise God prepared a worthy dwelling place for His Divine Son and it was in the soul of Mary, sinless and full of grace. He has made her the Seat of Divine Wisdom. We honor the Blessed Virgin Mary above all angels and other saints, because she is the Mother of God, the Seat of Wisdom, and consequently surpasses them all in grace and glory, and in her power of intercession. The light emanating from her immaculate soul outshines and almost

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eclipses the rest, in much the same way as the noonday sun puts out the light of the moon and stars. Our Lady, Seat of Wisdom, is above them all because she was chosen for a dignity immeasurable greater than any bestowed on any other creature, and God always gives to the soul graces proportionate to His designs upon it.

Of all the lessons deductible from the life of Mary, perhaps there is none more encouraging than this—that the commonplace deeds of the most commonplace life can be vitalized, rendered pleasing in God's sight if, like Mary, Seat of Wisdom, we do them for the love of Jesus, and for this alone. Rightly, then, do we invoke her in whose hands the Holy Spirit has placed all created wisdom. We all need Mary's powerful help in our daily struggle against the world, the flesh and the devil. Because of her position, her virtues and her sufferings for us, she has a right as well as a duty to aid us. Considering God's great love for Mary, we should call upon her frequently and ask her to make us comformable to Incarnate Wisdom, for with wisdom comes peace, peace within and without. We can have all this and heaven too, if we praise Our Lady, Seat of Wisdom, to please Him!

SISTER MARGARET MARIE, S.S.M.

ON GETTING UP

There she stands, in front of me. She's beautiful. She has a perfect figure. She smiles. She comes toward me . . . Then my ribs practically shatters beneath a sharp fish.

"C'mon. Get up! It's five after seven."

Oh God, Oh God, someday I'm going to kill him.

"C'mon! C'mon, you big squid. Get up."

I roll over. I open one eye.

"What time is it?" I ask.

"Five after seven; I just told you that."

"Wednesday," he says.

"Oh yeah," I mutter, my head under the clothes. "What day is it?"

"Rolls. C'mon, get up!"

"What we got for breakfast this morning?"

"Okay, Okay. OKAY!" He leaves.

Rolls!

I snuggle into the good old pillow. And back I go to dream-land. Sleep, beautiful sleep. "Sleep it is a gentle thing, beloved from . . ." Suddenly I find myself on a ship. It's hot. I'm dying of thirst. I can't even speak. All around me is the sea . . . at my feet