

Finding Our Unique Path to Holiness: Developing the Gift of Discernment

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Introduction

1. Pope Francis highlights the need for discernment for spiritual growth near the end of *Gaudete Et Exultate*.
 2. Cardinal John Henry Newman (1801-1890), canonized a saint October 13, 2019, wrote about and practiced discernment on his own spiritual journey.
 3. Books by Newman: *An Essay on the Development of Christian Doctrine* (1845); *Apologia Pro Vita Sua* (1866); *An Essay in Aid of a Grammar of Assent* (1870); *The Idea of a University* (1864).
 4. Books about Newman: *John Henry Newman: A Biography* by Ian Ker
- I. Pope Francis on Discernment – *On the Call to Holiness in Today's World Gaudete Et Exultate (GE)*
- A. The universal call to holiness
 1. By virtue of baptism we are all called to holiness.
 2. We must follow our own unique path.
 - B. Discernment (GEn166-175)
 1. Concern: we are faced with “immense possibilities for action” (multiple options); and a great variety of distractions; a culture of zapping (sudden dramatic events); enticing novelties; and personal rigidity (n167-168).
 2. Discernment is a gift of the Holy Spirit that we are called to develop through prayer, reflection, reading and good counsel (n166).
 3. To find the path to complete freedom in Christ we need to examine our own hearts (desires, anxieties, fears, questions) and the circumstances around us, “the signs of the times” (n168).
 4. We need discernment to make the big decisions of life and to follow God’s will in simple everyday realities, and to do our best in meeting our responsibilities and commitments and move beyond mere good intentions. A daily prayerful examination of conscience is an important spiritual exercise in developing discernment (n169).
 5. Discernment takes into account psychological, sociological and moral insights, and Church norms, but transcends them by seeking a graced “glimpse of that unique and mysterious plan that God has for each of us.” It takes into account not just our temporal well-being, our personal satisfaction

- in accomplishment, and our peace of mind but also the meaning of our life before the Father who loves us and knows the real purpose of our life (n170).
6. Discernment requires no special abilities and is not just for the more intelligent and better educated. It is a gift given to all to be developed as best we can (n170).
 7. We need the “silence of prolonged prayer” to interpret apparent inspirations, to calm our anxieties, to see our existence in the light of the Lord, and to achieve a “new synthesis” inspired by the Spirit (n171).
 8. We must be ready to listen to reality, to others and to the Lord which challenges our partial ideas, our usual habits and ordinary ways of seeing things, which can “shatter our security but lead us to a better life.” “It is not enough that everything be calm and peaceful (n172).”
 9. A discerning Christian accepts the Gospel “as the ultimate standard” and Church teaching that interprets it. It is not a matter of applying rules or repeating the past since circumstances change. Discernment frees us from rigidity and opens us to the risen Lord and his Spirit who “alone can penetrate what is obscure and hidden in every situation, and grasp its every nuance, so that the newness of the Gospel can emerge in another light (n173).”
 10. We grow in discernment by remembering God’s patience and that God’s timetable is not ours (n174).
 11. We are trying to better fulfill our baptismal mission which entails a readiness to accept the logic of the cross (n174), even in areas that frighten us (n173).
 12. Discernment, then, is not a solipsistic self-analysis or a form of egotistical introspection, but an authentic process of leaving ourselves behind in order to approach the mystery of God, who helps us to carry out the mission to which he has called us for the good of our brothers and sisters (n175).

II. Background on John Henry Newman (1801-1890)

- A. Biography: born Feb. 21, 1801 in London; oldest child of John Newman (banker) and Jemina Fourdrinier; 1808 private schooling at Ealing School in London; attended Trinity College (1816-20), Oxford; elected scholar; B.A. degree; 1822-23 Fellow, Oriel College, Oxford; M.A. degree; 1824 ordained a priest, Church of England; father died; 1828 – appointed vicar of the University Church of St. Mary the Virgin, Oxford with a mission parish in Littlemore; 1832 – friendships with Hurrell Froude, John Keble, Edward Pusey; after resigning Oriel tutorship, took Mediterranean tour; wrote “Lead Kindly Light”; 1833-41 – *Tracts for the Times* published, reviving the spiritual and intellectual life of the church and the university; first tract “via Media” against the church of Rome; Tract 90 (last) retraction of statement against church of Rome; 1842 – at Littlemore, outside Oxford, in quasi-seclusion, wrote *An Essay on the Development of Christian*

Doctrine (1845); 1845 - resigned Oriel College fellowship; received into Roman Catholic Church by Fr. Dominic Barbier on Oct 9th, Littlemore; 1847 – ordained a Catholic priest in Rome, joined Oratory of St. Philip Neri, returned home to start English Oratory; established the Oratory in Birmingham; 1851 – *The Present Position of Catholics*, Achilli trial; 1851-58 – Rector of Catholic University in Ireland, later University College, Dublin; *Discourses on the Scope and Nature of University Education: Address to the Catholics of Dublin* (the idea of a university); 1859 – editor of the Catholic publication, *The Rambler*, wrote article “On Consulting the Faithful in Matters of Doctrine”; 1864-66 – attacked by Charles Kingsley, Newman responded with *Apologia Pro Vita Sua*; *The Dream of Gerontius* written; 1867 – denied permission to establish Oratory at Oxford; opposed the definition of papal infallibility by Ultramontanes; 1870 – *An Essay in Aid of a Grammar of Assent* (on the nature of religious belief); 1875 – A Letter Addressed to his Grace the Duke of Norfolk, a reply to Gladstone; 1877 – elected first honorary fellow of Trinity College, Oxford; 1879 - May 12 created a cardinal by Leo XIII; 1890 - died Aug 11; buried at Rednal, near Birmingham; on his gravestone: *Ex umbris et imaginibus in veritatem* (Out of shadows and images into truth); 1893 – Timothy L. Harrington, attending the University of Pennsylvania, founded the first Newman Club; 1904 – Catholic student centers at American Colleges and universities named for Newman; 1906 – Raymond V. Achatz, founder of the Newman Club at Purdue University determined to make it a national movement; 1958 - the cause of John Henry Cardinal Newman was submitted for canonization as a Saint in the Roman Catholic Church; 1980 – The Friends of Newman Association formed in the United States to assist in the process of canonization which will be realized on October 13, 2019.

- B. Character: brilliant incisive mind; man of great faith; aristocratic; great writer; passion for the world combined with indifference; took personal interest in students as a tutor, always acted as a gentleman; influential preacher; energetic and extremely hard working; often acted as a practical realist; liked to play the violin; loved Oxford; never married; had mostly lay friends; fit well into family life and got along well with children; lived in plain surroundings at Oriel; liked paintings showing saints praying in heaven; prayed regularly; his books were his most valuable possession; odd speaking style with frequent pauses; light was major image of God, had ideal of the gentleman more Aristotelian than Platonic.
- C. It has been said that Vatican II was Newman’s Council in the sense that many of the things he held in the 19th Century were finally acknowledged by the Church in the 1960s, such as the important role of the laity, the notion of the development of doctrine, the need to place papal infallibility in the context of the infallibility of the whole Church, finding ways to deal with faith and reason, and the need for an historical perspective on Christian dogmas.

D. Newman is part of the Victorian Era. Queen Victoria reigned from 1837 to 1901. The politics were dominated by the Tory, Benjamin Disraeli (1804-1881), a convert to Christianity and a favorite of Victoria; he was involved in the expansion of the Empire; and William Gladstone (1809-1898), head of the Liberal Party, four times Prime Minister, favored Irish home rule, very religious, and disliked by Victoria. The leading Victorian poet was Tennyson (1809-1892). Victorian architecture featured highly ornamental massive structures. Newman helped shape the English language during the Victorian period. In literature, Charles Dickens (1812-1870), whose novels, such as *Oliver Twist*, pointed out the abuses of the Victorian Society. Charles Darwin, the English naturalist, published *The Origin of the Species* in 1859. Matthew Arnold (1822-1888), the English poet and critic, who wrote *Social Criticism* and dealt with religious topics; and John Stuart Mill (1806-1873), British philosopher and economist, who published *On Liberty* in 1859 and advocated political and social reforms and was an important liberal thinker. Pius IX was pope from 1846-1878 (longest in history). We need to try to retrieve Newman's thoughts to see if they can enlighten our own spiritual journey. It is a matter of entering into dialogue with one of the most important figures of the past. As we do so, it is important to remember that he was a product of his own times. In many ways, his ideas seem outdated, especially his harsh rhetoric in terms of other churches. This strikes us as unenlightened, but it was not an ecumenical age.

III. Newman combined a high ideal of holiness with a very practical sense of the humble means to attain it.

A. The ideal of holiness

1. From an early age, Newman had a great desire to succeed. He studied long hours – 10 to 12 hours a day when he was at Oxford. He devoted a good deal of time to his prayer life.
2. He had a passionate desire to do God's will, to follow wherever God would lead him.
3. He threw himself into the Oxford Movement; passionately working for the reform of the Anglican Church.
4. He devoted long hours to preparing his homilies for St. Mary's, the university church in Oxford. He wanted his sermons to make an impact on the people.

B. Taking practical, humble steps to achieve the ideal.

1. His most famous poem, "Lead Kindly Light," includes the verses: "I do not ask to see - the distant scene – one step – enough for me."
2. Newman had the image that the Divine Light would just help us to take the next step. It is self-defeating to try to see too far ahead; if we take the step God will illumine the next one for us.

3. For Newman, real spirituality is very unpretentious. True self-denial consists of little things – continual practice of small duties which are distasteful to us. He said, “Nothing is more difficult than to be disciplined and regular in our religion. It is very easy to be religious by fits and starts and to keep up our feelings by artificial stimulants; but regularity seems to trammel us and we become impatient.”
 4. He told us to remember “how mysteriously little things are in this world connected with great; how single moments, improved or wasted, are the salvation or ruin of all important interests” (*cf* Ker, p. 93 for those quotes).
 5. He thought the hallmark of a truly spiritual person is consistency, a carefulness about all things, little and great. The greatest mortification is “to do well the ordinary duties of the day.”
 6. Newman said, “If we would aim at perfection we must perform well the duties of the day. I do not know anything more difficult, more sobering, so strengthening, than the constant aim to go through the ordinary days well” Ker, p. 94.
 7. Somewhat humorously, he said, “Go to bed in good time, and you are already perfect” Ker, p. 94.
 8. He thought we should voluntarily do acts of self-denial to prepare ourselves for unexpected temptations.
 9. He recognized that a total commitment to Christ is rare for most Christians, because we maintain a reserve, a corner in our hearts, which we will not give up, because we think then we will not be ourselves.
 10. Real religion reveals itself in actions as opposed to feelings and words. We become religious by obeying God in practice. To do one deed of obedience for Christ’s sake is better than any amount of religious eloquence, feeling, and imagination. It is more important to practice love than to talk about it.
 11. He has kinship with the liberation theologians and their notion of orthopraxis.
 12. It is important to see Christ in his actual life on this earth as a model for this whole effort.
 13. In writing his books and articles: a good example of his own discipline.
- C. Synthesis
1. It is important that idealism and practical steps work together fruitfully.
 2. The idealism provides us with our motivation and vision while the practical steps keep us in touch with reality, help us know the joy of limited successes and keep us from getting discouraged.
 3. It is important to note that after Newman failed his exams and was especially hurt to have to tell his family, he continued to work hard and eventually became a Fellow at Oriel. He learned from his mistakes and went forward.

IV. Newman insisted on a fruitful synthesis between doctrine and personal religious experience.

A. Doctrines

1. At the age of 15, he had an important religious experience when he “fell under the influence of a definite creed and received into my intellect impressions of dogma, which, through God’s mercy, have never been effaced or obscured” Ker, p. 4.
2. Throughout his life, he railed against liberalism, which he saw as a “deep plausible skepticism and religiously a real antipathy or anger against revealed truth.” He feared subjectivism and relativism.
3. He retained a proper perspective on doctrines and dogmas. From his study of the Arian Heresy, he gleaned the principle of economy. Christian dogmas were only “the shadow projected for the contemplation of the intellect, of the Object, of scripturally-informed piety: a representation, economical; necessarily imperfect, as being exhibited in a foreign medium, and therefore involving apparent inconsistencies or mysteries” Ker, p. 50.
4. Dogmas could be a problem, because they try to make explicit what is implicit in the faith of believers and could end up startling or offending those who had been acting on it all along.
5. He thought that the intellectual expression of theological truth not only excluded heresy, but also assists the acts of religious worship and obedience.
6. He also saw the importance of accommodating doctrines to the feelings and situation of the hearers but always careful to “maintain substantial truth.” For him, the early Church did not use the Bible to teach the faith, but taught what had to be believed and only appealed to Scripture to vindicate its teaching.
7. His book and essay, *On the Development of Christian Doctrine*, was the fruit of his reflections from 1841 to 1845. It does not seem that Newman was greatly influenced by Darwin, but he did have a great sense for evolution as an historical fact.
8. For Newman, doctrines developed in an organic way. New situations and questions drew out of the original understanding of the faith new conclusions. Thus, doctrines reflect the Church’s self-understanding at any given point in history. He worked out seven criteria for proper development. Thus, it preserves the substantial form; keeps the same principles; organically assimilates into itself new elements; it draws forth from its own principles new conclusions; the earlier stage anticipates later developments; new patterns result from being faithful to the original principles thrust into new context; and at any moment, the identical continuum is present with the vigor of life.

9. When Newman was made a Cardinal (1879), he used the occasion to still speak out against liberalism and to point out the importance of doctrine. The outstanding American theologian David Tracy says that Newman is distinctively Catholic in seeing the value of doctrines.
10. Today it is important to distinguish dogmas and doctrines.
11. Rahner saw the great value of the structured Church with its dogmas and doctrines as guiding one's own intellectual inquiry and helping us to avoid subjectivism.

B. Personal experience

1. Newman put great trust in his own personal perceptions of things and saw God guiding him along his own distinctive path.
2. He learned a lot from his travels, not so much in actually being in the places, but on reflecting on them later. For him, traveling is writing, which produces anxiety, but which is valuable afterwards.
3. His personal experiences with illness were important to him. His first illness, at the age of 15, made him a Christian. It was at this time that he knew it was the will of God that he should lead a single life; that his "calling in life would require such a sacrifice as celibacy involved."
4. He did not have the strong conversion experience that the Evangelicals talked about, but rather a "returning to, a renewing of principles under the power of the Holy Spirit which I had already felt and in a measure acted on when young."
5. He did see a uniqueness about himself, saying in his journal in 1821, that his own feelings were "different from any account I have ever read."
6. In 1828, when his sister, Mary, suddenly died, he felt a tremendous sense of loss; he developed a strong sense of "the transitory nature of this world." He spoke of "subtle feelings which quite pierced the soul and make it sick. Dear Mary seems embodied in every tree and hid behind every hill. What a veil and curtain this world of sense is! Beautiful but still a veil..." Ker, p. 30.
7. Tracy says that Newman is distinctively modern in emphasizing personal experience. He insisted that faith is a matter of deep personal assent to the truth of revelation, that personal conscience must never be violated, but, of course, it must always be formed by the community of the Church. For Newman, such personal religious experience was always mediated through the revealed Word in the Bible and the tradition. He continued to see doctrine as a trustworthy guide to spirituality and not a hindrance.
8. While in Sicily, he had a strong personal experience of God present in the beauties of nature.

- V. Newman also saw that there must be a proper relationship between authority in the Church and the conscience of individuals.

A. Authority

1. Newman demonstrated a great respect for authority throughout his life. He submitted to the Bishop of Oxford, who told him to quit publishing "The Tracts." He submitted himself to the authority of the Pope when he became a Catholic. He did so even though he lived under the reign of Pius IX, one of the most reactionary popes in history, who gave us the Syllabus of Errors. He tried to please the Irish bishops in founding the Catholic University of Ireland. He received the Pope's permission to start The Oratory in England.
2. He had very difficult dealings with much of the Catholic hierarchy. Cardinal Cullen in Ireland often refused to answer his letters and gave him little backing in founding the University. He was in constant disputes with Cardinal Wiseman and later with Cardinal Manning. Vatican officials distrusted him throughout all of his Catholic life.
3. Newman's whole position on the question of infallibility is important. He opposed the efforts of the Ultramontanes to pass a strict statement on papal infallibility at the First Vatican Council in 1870. He wrote a letter to his bishop, passionately saying it was not wise to disturb the peaceful situation, and that there was no need for a definition. This letter became public and caused a great stir. Despite this, the Council in 1870, did pass the infallibility statement. Newman's position was that it was correct and quite moderate, and he had no great difficulty in accepting it. He wanted to see the later reaction of the 80 bishops who left the Council before the vote was taken in opposition. He feared the definition would create in educated Catholics a habit of skepticism or secret infidelity to all dogmas. On the positive side, he felt that this could limit the Pope's power, because it was now clearly defined. He did not expect a lot of formal dogmas, and the popes had avoided this for the last 300 years. Despite this, he never had any doubts that the Catholic Church was the true successor to the Early Church.
4. He did think it was good, or at least not that bad, if the Vatican lost the Papal States and their temporal power. He also said, in regard to Pius IX, that it was not good for a pope to live for 20 years, because they tended to become a god. He agreed with Dollinger that it was scandalous the way the whole thing was pushed through the Council, but that this had happened in other cases earlier in the Church also. He thought that there would be a future Council, which would complete what was done at Vatican I, just as Vatican II did, placing papal primacy in the context of collegiality. He wanted the papacy open to other nationalities and the enlargement of the College of Cardinals.
5. Newman believed that Church authority was part of the proper Church structure, but that it had to be balanced by the work of the theologians and the piety of the people. The Church has this threefold structure, which must be kept

in fruitful tension. In the big picture, he felt that this balance, when destroyed, would tend to come back into balance.

6. Newman lived to see the death of Pius IX and the coronation of Leo XIII as Pope, who wanted to dialogue with the modern world. Leo XIII made Newman a Cardinal, thus lifting from him the heavy cloud that had surrounded him since becoming a Catholic.
7. Newman suggests to us the positive role of church authority, but reminds us also of the way it can get out of control, especially by seizing too much power.

B. Conscience

1. For Newman, conscience was one of our main sources of religious experience – the way we know the call of God. For him, conscience could not be violated and would have to be followed, even if it was against the pope.
2. He thought since conscience had to do with the practical question of doing or not doing something, it could not come into direct collision with the pope's infallibility, which has to do with doctrines and not practical matters.
3. He did say that conscience "in order to prevail against the voice of the pope must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question" Ker, p. 689.
4. For Newman it would be a sin to obey a papal order which one seriously thinks is wrong, even if one is mistaken.
5. "Certainly, if I am obliged to bring religion into after-dinner toast (which indeed does not seem quite the thing), I shall drink – to the pope, if you please – still, to Conscience, first, and to the Pope afterwards" Ker, p. 690.
6. Newman had to defend the infallibility doctrine against the British Prime Minister William Gladstone and did so in a famous letter to the Duke of Norfolk. This gave him a chance to attack the Ultramontanes like Cardinal Manning and to show the limitations of the infallibility doctrine.
7. Newman reminds us of the great importance of conscience. An informed conscience is our final norm for making moral decisions.

C. It is important to maintain a fruitful tension between Church authority and personal conscience.

1. Newman thought that the truth was achieved in an interplay between various forces. This is fundamentally healthy and not bad.
2. Church authority keeps us from falling into subjectivism.

VI. Newman relates certitude and doubt.

A. Certitude

1. Despite all his difficulties with the Catholic Church, Newman said he really never doubted his becoming a Catholic.
2. This reminds us of his famous statement that a thousand difficulties do not make a doubt.

3. He thought we could have certitude without total logical proof in matters of faith.
 4. He argues that the being of God is as certain to me as the certainty of my own existence, but still, when he looks at the world of men he is filled with unspeakable distress. It is as though I looked into a mirror and did not see my face. And when he looks into the world, he sees no reflection of its Creator. The usual arguments do not warm or enlighten him for God's existence, or take away the winter of my desolation, or make my moral being rejoice.
- B. Probability
1. Newman's great insight is that we believe on the basis of converging probabilities.
 2. Newman's logic is like the circumstantial evidence that points to a criminal. When all the evidence is put into proper combination through prudent judgments, then doubt disappears and certitude appears. Thomas Aquinas said that in contingent matters, it is enough to achieve probable certitude, which, in general, reaches truth. The certitude we seek in human relationships is different from the certitude we seek in math.
 3. Doubt does not arise from the possibility of error but only when error is probable.
 4. Newman had a great deal of trouble dealing with suspense and personal uncertainty which often left him depressed. He was far better off when he had a clear path and a definite purpose. By 1863, he got to the point where he could hardly function and poured out his sorrows in his journal: "O how forlorn and dreary has been my course since I have been a Catholic."
 5. He turned his attention finally to his book, *A Grammar of Assent*, a book he had always wanted to write on the relationship of faith to reason. It is in one sense his great contribution. He ended up saying, we grasp the proof of a concrete truth as a whole by a sort of instinctive perception of the legitimate conclusion in and through the premises. Ker, p. 645. For him, the conversion of the Roman Empire is one of the main proofs for the divinity of the Gospel.
- VII. Newman on the role of imagination in discernment *cf* "Moral Imagination in Theological Method and Church Tradition: John Henry Newman" by Gerard Magill in *Theological Studies* 53 (1992)
- A. Concern
1. Relying exclusively on reason and logic to make decisions.
 2. Relying exclusively on feelings and emotions.
- B. Functions of imagination: a mental instrument for creative discernment
1. Dynamic: identifying possible outcomes that stay in touch with reality and are not whimsical; based on our drive to understand and active search for truth; a creative function that anticipates.

2. Holistic: synthesizing – seeing connections, integrating which involves a rationale necessary for doctrinal development; achieving a holistic understanding which is the purpose of a liberal education; enlarging our horizon; relating the secular and religious realms; combining the religious and the moral; being alert to converging arguments; grounds a dialectical approach to apparent opposites or factors (tradition and change) a mediating function that interprets; faith is justified by converging probable arguments.
3. Subjective or personal appropriation which shows the importance of character and personal virtues; seeking “living knowledge” imagination plays a role in the development of doctrine as the community of faith deepens its understanding of the reality of Christ and his teachings.

C. Application

1. The three functions (anticipating, connecting and subjective) work together in an effective discernment.
2. It helps to anticipate the consequences of our choices.
3. We need to take a holistic approach, connecting all aspects of our options.
4. We need prayerful reflection on the Gospel fundamentals and Church teaching. We are called to grow in virtue which enables us to make better choices.

VIII. Discernment based on the Spiritual Exercises of St. Ignatius – James Martin S.J.

A. In General

1. God wants us to make good decisions.
2. We are moved by positive and negative forces toward or away from God, selfish and generous motives. We need to identify, weigh and judge them.
3. Making good choices is not a matter of blindly following rules.
4. We must rely on God’s promptings.

B. More Specifically

1. Strive to be “indifferent” free of impeding factors to doing good.
2. Pray for God’s help, reflect on Gospel and Church teachings. “Trust your heart, but use your head.”
3. Weigh the various inner movements to see which came from God. The good spirit brings support, encouragement and peace of mind; the evil spirit brings “gnawing anxiety,” often related to selfishness. Poor decisions draw a challenge from the good spirit. The inner movements may be subtle and it takes experience to identify them.
4. If there is no clear answer, try other things. What would a good person do; what advice would I give to someone else; how will your decision appear on judgment day or when you are dying?
5. After a good discernment we might feel a sense of “confirmation,” in tune with God, peaceful.

IX. Newman's prayers and poems.

A. Prayer: God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good; I shall do His work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments. Therefore, I will trust Him, whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him. If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me. Still, He knows what He is about.

B. Poem: *The Pillar of the Cloud* (written at sea, June 16, 1833)

LEAD, Kindly Light, amid the encircling gloom

Lead Thou me on!

The night is dark, and I am far from home—

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene—one step enough for me.

I was not ever thus, nor pray'd that Thou

Shouldst lead me on.

I loved to choose and see my path, but now

Lead Thou me on!

I loved the garish day, and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile.

Next month:

Maintaining Hope in our Troubled Times: Christian Perspectives

Thursday, November 14, 2019, 5:30 – 7 p.m.