



## **St. Mother Maria of Paris: 1891- 1945; Feastday: July 20**

### **Quotes taken from *Mother Maria Skobtsova: Essential Writings***

We cannot see the Church as a sort of aesthetic perfection and limit ourselves to aesthetics swooning — our God-given freedom calls us to activity and struggle. And it would be a great lie to tell searching souls: 'Go to church, because there you will find peace.' The opposite is true. She tells those who are at peace and asleep: 'Go to church, because there you will feel real alarm about your sins, about your perdition, about the world's sins and perdition. There you will feel an unappeasable hunger for Christ's truth. There instead of lukewarm you will become ardent, instead of pacified you will become alarmed, instead of learning the wisdom of this world you will become foolish in Christ.' (p. 115)

But if at the center of the Church's life there is this self-giving Eucharistic love, then where are the Church's boundaries, where is the periphery of this center? Here it is possible to speak of the whole of Christianity as an eternal offering of a Divine Liturgy beyond church walls ... It means that we must offer the bloodless sacrifice, the sacrifice of self-surrendering love not only in a specific place, upon the altar of a particular temple; the whole world becomes the single altar of a single temple, and for this universal liturgy we must offer our hearts, like bread and wine, in order that they may be transformed into Christ's love, that he may be born in them, that they may become "God-manly" hearts, and that He may give these hearts of ours as food for the world..." (p. 185)

Non-possession teaches us not only that we should not greedily seek advantages for our soul, but that we must not be stingy with our soul, that we should squander our soul in love, that we should achieve spiritual nakedness... There should be nothing so sacred or valuable that we would not be ready to give it up in the name of Christ's love to those who need it. Spiritual non-possession is the way of the holy fool. It is folly, foolishness in Christ. It is the opposite of the wisdom of this age. It is the blessedness of those who are poor in spirit. It is the outer limit of love... (p. 181-182)

However hard I try, I find it impossible to construct anything greater than these three words, 'Love one another' — only to the end, and without exceptions: then all is justified and life is illumined, whereas otherwise it is an abomination and a burden. (p. 19)

Such terrible times are coming, the world is so exhausted from its scabs and sores, it so cries out to Christianity in the secret depths of its soul, but at the same time it is so far removed from Christianity, that Christianity cannot and dare not show it a distorted, diminished, darkened image of itself. It should scorch the world with the flame of Christ's love, it should go to the cross on behalf of the world. It should incarnate Christ Himself in it. (p. 186)