

ave maria

ISSUE 03
WINTER 2010

Your guide
to the 4
temperaments

Fashion,
corruption
and
respect

Formal dressing
for your body type



EDITOR'S LETTER



The month of August saw the passing of a dear friend and mentor of mine, Br Michael McMurray of the Confraternity of Christ the Priest. God called him home, to His Heavenly Kingdom on August 2, 2010.

I just wanted to dedicate this issue of 'ave maria' to the memory of this religious brother who saw potential in a particular young woman who, just out of high school, was looking after the parish newsletter and studying 3D animation at university.

Through generosity of spirit and time, Br Michael encouraged this young woman to use her God given talents in writing and design to help further the Kingdom of God on earth and bring God's Word to the world. The following year, she transferred to a degree in writing and the rest they say, is history.

I will never forget the influence of this tremendous mentor in my life. His confidence in my abilities saw the Confraternity bestow me with the honour of founding editor of 'In Sight' Magazine in 2005; I was twenty and still studying at university.

Five years later I continue as editor of 'In Sight' but have now added two publications in 'molly' and 'ave maria' and I'm also Associate Editor of 'Contact' Magazine, published by the Confraternity of Christ the Priest, which Br Michael worked on his entire vocational life. None of this would be possible without his support, guidance and encouragement.

He also gave a tremendous witness to what we can achieve, with God's grace, despite our human failings and suffering. Trust in God and he will work through you – I shall never forget this advice.

And while he is no longer on this earth, we all know that is not the end. Of this much I am sure; I will still have his help, guidance and particularly prayer, as I continue in this apostolate. Praised be Christ the Priest!

Have you encountered inspirational mentors in your own life that have helped shape you into the person you are, or want to be? I love to hear your stories. Post them on our online forum at insight.christthepriest.com .

God bless,

Emily Shaw

All postal correspondence to:
Ave Maria Magazine
RMB 525
HOLBROOK NSW 2644

Ph: 0400 524 190

Editor:
Emily Shaw

Email:
eshaw@christthepriest.com

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vocation@christthepriest.com



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Ian McIntyre
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Helen Alvare
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corruption, fashion and respect

As we near the advent of warmer weather I can't help but inwardly groan as I consider that soon we will see hoards of lemmings following the fashion fads, wearing barely-there clothing that defies the definition of clothing, let alone modesty.

And so I began thinking, how did we get to the point where we thought that dressing in such a way, that we are leaving little to the imagination, was a good thing, and that dressing in a dignified way was frumpy?

What I discovered, is nothing short of interesting and thought provoking.

Fashion before 1901

'And the LORD God made garments of skins for the man and for his wife, and clothed them.' (Gen 3:21)

After the fall, Adam and Eve needed to be clothed. Prior to the fall there was no need, they could be naked and were not ashamed because they were not drawn to sin. In other words, they could walk around the Garden of Eden naked because it would not tempt the other person to sin by say, lusting after them.

So before sin entered the world, we didn't need clothes. Just think, if Adam and Eve had never sinned, we'd all be walking around in our birthday suits – naked and unashamed.

But they did sin, and as a result it was necessary for God to clothe them

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so as to try and preserve their purity. Basically, we need to wear clothes so as to respect our bodies as temples of the Holy Spirit, and to respect others by not tempting them to sin.

So then, when God clothed Adam and Eve, how did he do it? He clothed them in a tunicas – tunic. A Biblical (and pre-Christian) tunic was a flowing garment that extended past the knees and covered both arms and shoulders. If you consider any illustrated Bible, Old or New Testament, and the way that the clothing is depicted you'll understand what I mean.

Early pagan Greek and Roman styles for women were also flowing and floor length robes and gowns or tunics that were either sleeveless or sleeved, belted at the waist and were often finished off with a veil or a hair ornament. Men wore knee length versions of these tunics or robes.

Now these basic styles did not change much for centuries and by the time of the Crusades, or Middle Ages, (c. 1096-1272) women wore elegant floor length gowns, with sleeves and married women wore a veil. In fact, even hair-styles were changed upon a change in marital status. Prior to

marriage young women wore their hair loose and flowing and once wed they tied it back into a bun or similar. (This tradition was reinvented years later. Prior to coming out in society a young woman wore her hair down as a sign of her youth and when she made her debut and was considered a woman she wore her hair up).

At this time the veil worn by married women was worn over a wimple – think of cloistered nun's habits, particularly say, St Therese of Lisieux – and a girdle was worn around the waist or hips.

By the time of Elizabethan England (late sixteenth century) fashion had become more ornate, though the basic structure remained the same.

That is: long gowns, long sleeves and a head covering of some description. However they introduced collar ruffles, the corset, large sleeves and replaced the wimple with various styles of headdresses, some of which had a veil attached at the back.

The French Revolution (1789-1804) saw a fashion revolution as well. Napoleon Bonaparte's wife, Josephine, started a trend of high waisted, straight dresses with flattened bust lines which

we would today recognise as being the 'Jane Austen' look of high waists, low cut bodices, a long and straight skirt and long and narrow sleeves or short and puffy ones or even a combination of both.

At this time in the young United States of America came the 'Civil War' style with a natural waist, very full skirts with hoops and petticoats (think Scarlett O'Hara), followed by the bustle.

At the advent of the Twentieth Century fashion, though different in look, was still the same in principle and in that sense had really changed little since Biblical times.

But the Twentieth Century would deliver a radical change in fashion styles, as well as the first real move towards mass production of clothing and the birth of the fashion world as we know it today.

Fashion since 1901

The fashions of the early Twentieth Century were characterised by wide shoulders and tiny waists. Hemlines moved up a few inches above the ankle, which to us today seems like very little, but at the time, showing your ankle



These illustrations are part of The Costumer's Manifesto by Tara Maginnis, Ph.D. Copyright 1996-2008.

corruption, fashion and respect



was considered to be immodest.

Yet by the 'Roaring Twenties' only a decade or so later, women sported short hair-styles and flapper styles which had boyish silhouettes, knee length skirts and sleeveless bodices were introduced as well. This boyish and masculine way of dressing was thanks largely to Coco Chanel.

At this time Yves Saint Laurent introduced pant suits for women but the idea did not take off at the time and swim suits designs were changing.

During World War II (1939-1945) women in America wore overalls and pants to work in the factories, but once off duty they returned to a more feminine way of dressing – skirts and dresses - and took pains to set their curls.

In 1946 the bikini was introduced and Louis Reard, who was responsible for its design, could not persuade any fashion models to wear it as they considered it too immodest, and hired Michele Bernardini, a nude dancer, to model it for him.

The bikini was banned in Catholic countries such as Spain and Italy, yet today it is a staple in many women's wardrobes.

About this time, Christian Dior reintroduced design elements that were feminine such as long flared skirts and belted waists but Coco Chanel was back in a big way and reacting against such designs, opting instead for more masculine designs including bell bottom pants which planted the seed for women to wear pants.

Influential Hollywood actresses like Audrey Hepburn wore her designs and so fashion changed from the feminine ideal of Marilyn Monroe (1950s) to something more boyish like Twiggy (1960s).

The sixties also saw hemlines shoot up with the sexual revolution and sexuality became a way of dressing. Femininity and its identifying fashion items, like the girdle, were thrown out the window.

By the 1970s women were working more and more outside the home and pants were really popular. Jeans became a symbol of revolution (feminism) and though long skirts were reintroduced, they were rejected by the mainstream.

The 80s and 90s saw more casual dressing and fashion innovations such as shoulder pads, huge accessories and the coining of the phrase 'business

casual'. By the end of Twentieth, and the beginning of the Twenty-first, Century ideas of femininity and modesty had been completely rejected by mainstream and dressing for sexuality the name of the game.

Fashion and the Church

During all of these changes in fashion, the Church has spoken out against immodesty and in defence of purity, but on mostly deaf ears. Sure, at one point Catholic countries banned the bikini, but that solidarity did not last.

Consider this quote from Pope Pius XII in his **Moral Problems In Fashion Design**: 'It is often said almost with passive resignation that fashions reflect the customs of a people. But it would be more exact and much more useful to say that they express the decision and moral direction that a nation intends to take: either to be shipwrecked in licentiousness or maintain itself at the level to which it has been raised by religion and civilization.'

Pope Pius XII continued: 'An excess of immodesty in fashion involves, in practice, the cut of the garment. The garment must not be



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evaluated according to the estimation of a decadent or already corrupt society, but according to the aspirations of a society which prizes the dignity and seriousness of its public attire.'

Prior to the twentieth century it was generally expected that women (and men) dressed modestly. This was for two reasons, the first of which is purity. By covering the parts of our bodies that would cause others to have impure thoughts or be tempted to act against purity, there is not the obvious temptation to sin.

In other words, if a woman dresses modestly she is not putting herself on display in a sexual light and is not tempting men to think impurely about her or want to engage in impure actions with her.

One of the shocking ideas that came out of radical feminism was this idea that if men have the problem of thinking or acting impurely when women dress in a certain way, then it's their problem. Women should be free to wear what they want, when they

want.

Instead of refuting this directly, I want to give you the second reason in favour of dressing modestly. This reason is something that is perhaps less evident to many people. That is, the idea that anything precious, mysterious and sacred is hidden from view (para. Dr. Alice von Hildebrand).

Consider simply where we house the Eucharist in our Churches. The Body of Christ is precious and sacred, and a mystery of faith. It is also veiled in the Tabernacle, hidden from sight. It is also hard to get to, as the Tabernacle is locked and opened only by Ministers of Communion – the clergy.

In her book, **Dressing With Dignity**, Colleen Hammond quotes a description given by Muhammad Ali to his daughter on the idea of the body being sacred: 'Where do you find diamonds? Deep down in the ground covered and protected. Where do you find pearls? Deep down at the bottom of the ocean, covered up and protected in a beautiful shell. Where

do you find gold? Way down the mine, covered over with layers and layers of rock. You've got to work hard to get to them... Your body is sacred. You're far more precious than diamonds and pearls, and you should be covered too.'

Your body is precious and valuable and as such it should be veiled and hard to get too. It's simple, but very beautiful to think that you are a temple of the Holy Spirit.

Reclaim the dress

If we as women do not realise the inherent beauty and preciousness of our own bodies, how can we expect men to? If we dress immodestly and treat our bodies as nothing more than flesh to be used for self gratification, then we have lost our dignity and respect.

If we dress and act like men, how will we ever appreciate what it means to be women? How will we ever truly appreciate the blessing of children if we abhor our maternity, the very beautiful gift that defines us as women?

And how do we restore our dignity? By reclaiming the dress (which also encompasses the skirt).

Why? Because, for hundreds, if not thousands of years, dresses and skirts were the epitome of femininity, a beautiful veil for the Temple of the Holy Spirit and a protector of purity.

Feminine dressing, hairstyles and behaviour are necessary if we want to restore our dignity and be respected by the opposite sex.

Dresses and skirts before pants and slacks –though these are practical sometimes.

And when I say skirts I'm not talking about mini-skirts or skirts with splits all the way up to the top of your thighs, but feminine skirts that are not too short, tight or fitted so as to leave nothing to the imagination.

Reclaim the dress and give masculine dressing the boot! Restore your dignity as a woman, a Temple of the Holy Spirit, by veiling your precious body and making it hard to get too! And you might just notice how others, but more especially men, will start treating you with more respect.





your guide to the: temperaments

Each of us has our own temperament,
or combination of temperaments and
understanding these will help us
understand ourselves and what it will take
for us to achieve holiness.

the temperaments

We each experience things differently. Our reactions to the same series of events may be completely the opposite to that of the person next to us. This difference in reactions is what we define as temperaments.

'The basic difference between each is the amount of time it takes one to react and the duration of the resultant reaction. The sanguine reaction will be quick but brief, the phlegmatic's long and brief, the choleric's quick and enduring, and the melancholic's lengthy and permanent.'

And there we have the list of the four temperaments: sanguine, phlegmatic, choleric and melancholic.

History of the temperaments

The idea of the four temperaments is attributed to Hippocrates, c.450 BC, who divided people into four categories as a result of the dominant humours in their body: blood (sanguine), bile from the liver (choleric), phlegm (phlegmatic) and bile from the kidneys (melancholic).

At this time there was a popular view among the astrologers and philosophers that each of these temperaments represented one of the four elements: air (sanguine), fire (choleric), water (phlegmatic) and earth (melancholic).

In more recent times, David Kiersey has created a modern temperament sorter based on the historical legacy of the temperaments through various guises and based on his research, he has re categorised the 4 temperaments as: Artisan (sanguine), Idealist (choleric), Rational (phlegmatic) and Guardian (melancholic).

Anthropologist and author Helen Fisher is another who has conducted research into four 'personality types', however her categories are based on chemistry. Her four categories are: The Explorer who is defined by high dopamine activity and is adventurous, novelty-seeking and creative; The Builder who is defined by high serotonin levels and are cautious, conventional and managerial; The Negotiator who is defined by higher levels of oestrogen and are empathetic, idealistic and a big-picture thinker and; The Director who is defined by higher levels of testosterone and are aggressive, single-minded and

analytical.

These personality types can be classified as: The Explorer (sanguine), The Director (choleric), The Builder (phlegmatic) and The Negotiator (melancholic).

So then, despite the many changes of names or categories over the years, the characteristics of the four temperaments have remained unchanged.

Sanguine

'The sanguine is not seeking truth - he is looking for acceptance, and that he is likely to find, because, even if he becomes involved with a cause or a controversial matter, he will bend with the group's tendencies.' (Elizabeth G. Melillo, Ph.D.)

The sanguine temperament is generally regarded to be the most prevalent of the four temperaments. This temperament is defined by a quick but brief reaction to stimulus, and the reaction itself is superficial. The sanguine is easily swayed by peer pressure and will not make a decision that would steer them away from the status quo.

They are also extroverted and often the life of the party. Sanguine are optimistic and cheerful and live life to enjoy it. They are also sensitive and compassionate as well as being easily taught and happy to oblige superiors. They do not bear grudges and get along with even the most difficult of people. A sanguine is creatively swayed, with an active imagination and a very skilled conversationalist.

But all of the temperaments have their negative tendencies and the sanguine's is superficiality. Sanguines form impressions but do not pause, and take time for deep thought or reflection. They show little or no interest in hard work and often partially finish what they start. They are initially really enthused by something but just as quickly this interest wanes and they flit on to something else.

A tendency to vanity and self-complacency is also part of the sanguine's make-up. They are satisfied with themselves; the way they look, act and their achievements, and want others to be so too. They also take pride in their work, even if it is only half done.

They are also drawn to, and easily influenced, by external senses and attractions. They love beauty and are inclined to flirtation which can go further if not nipped in the bud. They are also susceptible to the vices of gluttony and lust as a result of their love of beauty and pleasure.

Phlegmatic

'The phlegmatic have a degree of detachment that makes for great minds, but does not foster warm relationships. They will be unlikely to offend others, and equally unlikely to fall into the trap of judging, but will leave the others with a sense of indifference.' (Elizabeth G. Melillo, Ph.D.)

The phlegmatic temperament is defined by a weak (if at all) reaction to stimulus and this reaction does not leave a lasting impression, like the sanguine, their reaction is shallow.

They are slow and meticulous workers who persevere even though thinking is an exertion for them. Phlegmatics are composed and thoughtful and insults, irritations and sufferings are not a great disturbance for them.

They are practical and rational and weigh up all options without bias. They have a lot of common sense and are relaxed and easy going. Phlegmatic's are compassionate and reliable. They are often referred to as being like the tortoise who raced the hare; 'slow and steady'.

They are however, inclined to take things too easy and become lazy. They enjoy sitting about eating or lounging about in general.

They lack ambition and are not attracted by lofty ideals or sentiment. Phlegmatics avoid penance and self-sacrifice wherever possible. They are very detached and aloof and show very little interest in all that is happening around them. And they are also very resistant to change of any kind.

Choleric

'The choleric approach is never in half measure, and what he embraces as most important in his life can make him the greatest of saints or the most picturesque of sinners.' (Elizabeth G. Melillo, Ph.D.)

Those of a choleric temperament react very easily and strongly to

the temperaments

stimulus and that initial impression is long lasting.

Choleric's are natural born leaders and most determined people. They are perhaps aptly described of people of action before thought, though they are intelligent with a strong will and are not afraid of hard work or difficulties along the way. They will persevere because they do not see any value in giving up. They are ambitious both for things of the world, and of the next. A choleric can aim for the stars because their drive, enthusiasm and energy will see them work very hard and achieve those goals which they set their mind to.

Cholerics will put all their time and energy behind their pursuits and a self confidence that they can achieve their chosen goal. However, the choleric must watch out for the sin of pride which is their most common negative trait. Because of this tendency towards pride, a choleric who is humiliated is deeply hurt both at being embarrassed but also for having sunk to a level so as to make a mistake.

The choleric is impatient with obstacles, stubborn and opinionated and as such can be rather cold and heartless with those who do not share their views. They also have a tendency towards anger and have an acid tongue which they deliver condescendingly.

Melancholic

'The depth and dedication of the melancholic will meet or exceed that of the choleric, but his natural caution and slowness to embrace new courses of action can leave him with a sense of having no way to channel his profound ideals.' (Elizabeth G. Melillo, Ph.D.)

A melancholic person will react weakly to stimulus but the impression will be deep and long lasting. Many consider this temperament to be that which longs so much for Heaven that this earthly life holds no pleasure for them.

Melancholics are inclined to solitude and deep reflection and meditation. Often melancholics feel out of place here (on earth) as their peace is found in prayer, in quiet contemplation with God. Prayer comes naturally to them and they are sober and modest in life as they take such a serious view of it.

The melancholic is capable of

great endurance and has a sharp and profound intellect. They are careful and detailed and undertake further research on topics so that they have a full grasp of it.

They are extremely compassionate and they are sympathetic friends and a place of good counsel for others. When they love the attachment is so deep and strong that any coldness of ingratitude hurts them easily.

They have a tendency to sadness and melancholy and magnify difficulties which results in them losing confidence in themselves. They find it hard to reveal their feelings and long for closeness but it is hard for them to open up.

Melancholics are inclined to be passive or inactive because they are pessimistic in their outlook on many things and as such they can become easily discouraged. They hesitate to make decisions and postpone activities so that they become even more daunting.

They are slow in their thinking and speech because they consider every angle first. Melancholics are often reserved because they are actually anxious about the possibility of disgracing themselves and often will let others less talented than them be promoted ahead of them and then bear resentment to them for that promotion.

More on the temperaments

Typically, the sanguine and choleric temperaments are the outgoing extroverted temperaments

and the melancholic and phlegmatic temperaments are reserved and introverted. But it is possible to be a combination of two temperaments, though one if usually more dominant. Some possible combinations include: choleric - sanguine, choleric - melancholic or melancholic - phlegmatic.

Determining your temperament is a great way to understand yourself, and those around you, and it is also a great help in tailoring your spiritual life to suit your temperament. In discerning your temperament you will be able to grow in holiness through understanding the positives and negatives of your personality type and adjusting your prayer life to focus on some areas more than others. For instance a choleric can direct their abundance of fervour and energy by taking leadership positions in the Church like running a youth group or joining the parish council, whereas a sanguine could focus on more people based involvement like visiting the sick and elderly or other similar charity work.

For more information on the temperaments, we suggest reading: 'The four temperaments and the spiritual life: "Know yourself."' By Rev. Conrad Hock which is now available free of charge online, and 'The four classic temperaments and spirituality' by Elizabeth G. Melillo, Ph.D.

Turn to page 12 to take our temperaments quiz and determine your own temperament.



Determining your temperament is a great way to understand yourself, and those around you.

formal dressing for your body type

formal dressing for your body type

Cocktail parties, university balls and weddings are a lot of excitement for us all. Months are spent trawling through stores for the perfect formal dress, shoes, bag and accessories.

Often this is a frustrating time where after trying on many dresses, you still haven't found what you like. Added to this are usually concerns of modesty, as many of the dresses in retail shops today are impossibly short or exceedingly low cut.

But what if you could circumvent all of that hassle and make it easier to find exactly what you're looking for? Well you can, and the secret is understanding your body and the styles that are going to suit you best.

Revisit your body type

In previous issues of 'ave maria' we have looked in some depth at strategies for dressing for your own body type. Each body type is different and there is no one size fits all approach to fashion.

The goal of dressing a Pear body type is to minimise the hips, bottom and thighs and create a more balanced silhouette by adding detail, colour or pattern to the top half.

Heart body types are the opposite of the Pear body type whereby the aim is to minimise the top half and add colour, pattern or detail to the bottom half.

Both the Box and Hourglass body types aim to dress without adding any more attraction to their waist section: that is, by aiming to draw attention away from their waist. The Box type is also aiming to create the illusion of curves whilst her Hourglass friend is aiming not to overemphasise her own curves.

Shopping

Retail shop – Traditionally the way to find address is to trawl through the racks of dresses and try on one's you like. This process can be speed up by having a look online at that store's website and getting a few ideas before you start visiting the actual stores in order to try them on. And this is a must – always try before you buy and always have some one with you who will give you an honest appraisal. Some dresses look great on a model or coat hanger, but they just might not suit you.

Online – There are some great websites online that specialise in modest evening wear for formals and weddings. The only issue here is that you can't try them on, so make sure you read carefully the fine print on purchasing these dresses and see if there is an exchange or refund policy if the dress does not fit.

OP shop - Yes, that is the opportunity shop. There are a number of op shops now that are actually made up of factory seconds or clothes direct from the manufacturer. Sometimes the faults in these clothes are imperceptible to the naked eye, or may be as simple as a broken zipper or missing button, which, if you can sew, or know some one who can, the dress will be good as new in no time.

Make your own - If you, or some you know, can sew, this is a great option because you can tailor the dress exactly to your needs and body type. This will also ensure that the dress fits properly.

And remember, it need not be a dress. A skirt and top may be just the ticket, and for some body types like pear and heart, it might just be a smart choice.

PEAR



weddings.about.com

Above: A bolero jacket and pencil skirt will help to balance out a Pear's silhouette.

Below: A dark coloured bottom half of a dress will slim the lower half and a contrasting colour, detail or pattern on the top half will help with proportions.

Tips: Shrugs or wraps on the top half are great for focusing attention up and away from your bottom half. Soft flowing and non bulky skirts are best.



zoombridal.com

formal dressing for your body type

HEART



beautifullymodest.com

Above: Structured top half that is fitted and shows no cleavage combined with a fuller skirt is best for your shape.

Below: Heart shapes can wear amazingly detailed and full skirts so as to draw attention away from their top half and balance out their silhouette.

Tips: Avoid bulk on top at all costs - no shrugs or wraps etc. Dark colours on top and patterns or shiny fabrics on the bottom is best.

HOURGLASS



beautifullymodest.com

Above: Fitted dresses with detail away from waist area are best. Bulk on shoulders or skirts focus attention elsewhere.

Below: Unusual details help draw attention upward. The ruching starts below natural waist and detail continues all the way up to the shoulders, skimming over the waist area.

Tips: Ensure your dress fits well. Hourglasses have a tendency to look frumpy in ill fitting clothes. Alter if necessary!

BOX



beautifullymodest.com

Above: The busy detail on the top half and a fuller skirt create the illusion of curves.

Below: This dress is fitted around bust area and skims over waist area, giving the illusion of curves.

Tips: Your goal is to create curves and avoid drawing attention to your waist. You are also able to adapt Heart and Pear styles so long as the focal point is either above or below your natural waist.



latterdaybride.com



prom.about.com



prom.about.com

What is your... **TEMPERAMENT?**



1

Your sister and her husband have announced that they're pregnant, you:

- a. Squeal with excitement and spend the next day shopping for baby things
- b. Congratulate them and offer some practical advice
- c. Kiss and hug the couple then move on to the next conversation
- d. Congratulate them and later mull over the blessing of children

2

Your parish needs volunteers, you:

- a. Join parish council and run for president
- b. Think about it but decide to stay detached
- c. Consider it and offer to read at Sunday Mass
- d. Offer your services and help for a bit before leaving

3

At work you:

- a. Throw yourself 100% at your work and blame others for mistakes
- b. Persevere at your own pace
- c. Complete your work but lack confidence in your abilities
- d. Work is work, you live for morning tea and lunch and the social aspect

4

In your romantic relationships, you:

- a. Enforce and abide by strict courtship rules, having your goal set at marriage
- b. Keep things at a measured pace, with each step well thought out
- c. Find it hard to open up and express your feelings
- d. Have trouble with purity, the allure of pleasure hard to resist

5

When someone says something hurtful to you, you:

- a. React angrily, trading blows and hold a grudge forever
- b. Shrug it off and bear no grudge
- c. Are ok at first, but become more depressed as time goes by
- d. Get angry, but after a minute you cool down, laugh it off and bear no ill will

6

When something doesn't work out the way you planned, you:

- a. Blame others and criticise them for their mistakes
- b. Shake it off, better luck next time
- c. Lose confidence in yourself and feel inadequate, it's all your fault
- d. Get upset at first, but quickly recover and move on to the next project

7

Your idea of 'dream jobs' are:

- a. CEOs, Prime Minister,
- b. Scientists, Diplomats, Researchers
- c. Inventors, Professors, Philosophers
- d. Artists, Musicians, Actors

8

Your friends would describe you as:

- a. Enthusiastic, smart, determined and confident
- b. Relaxed, practical, compassionate and lacking in ambition
- c. Reserved, intelligent, loyal and meticulous
- d. Creative, optimistic, fun loving and sensitive

What is your... **TEMPERAMENT?**



If your answers were mostly A's you are choleric, like St Paul

You are a doer. You have lots of ambition, enthusiasm and passion and you try to encourage others but you can come off as both inspiring and intimidating. You like to be a leader, in charge of everything and have good self confidence. You need to work on fostering the virtue of humility and patience as pride and anger are the two biggest negatives of this driven temperament.

If your answers were mostly B's you are phlegmatic, like St Thomas Aquinas

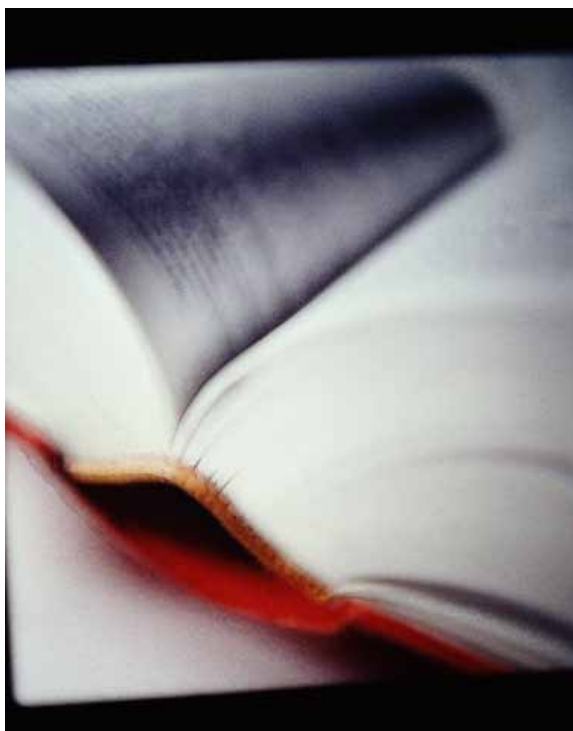
You're a self content person. You are accepting of other people, kind and compassionate though you also tend to be shy and resist change in your life. You're relaxed, however you're also curious and observant. You need to work on being active. Phlegmatics tend to take things so easy that they become lazy. So learn how to summon your energies and emotions.

If your answers were mostly C's you are melancholic, like St Therese of Lisieux

You're a deep thinker. You mull over everything before making any decisions and tend to be a perfectionist. You have trouble expressing your emotions but when you're in love, you never stray or cool your passion. You need to increase your courage so as to prevent falling into despair or sadness through postponing decisions and projects. You are a capable person, so take that leap of faith.

If your answers were mostly D's you are sanguine, like Saint Peter

You are the life of the party. You're optimistic, cheerful and creative and can get along with everyone. You possess common sense however you are easily swayed by your peers. You are sensitive and compassionate and have many friends. However, you are prone to the superficial and place a lot of value on the external. Without some self imposed discipline, you can fall prey to the vices of gluttony and lust.



book reviews

Broken by addiction; blessed by God

Broken by addiction; blessed by God is one woman's journey from a life of addiction, to one of ongoing recovery that could only be accomplished successfully by finding God in her own life.

Penny Mary Hauser, MSN, is a most remarkable woman.

Her story alone, of recovery from alcoholism to a psychiatric/mental health nurse helping other women to recover from addictions is inspirational, yet this is not what her book is entirely about.

Broken by addiction; blessed by God outlines a method of treatment for women dealing with addictions, whether it is an addiction to alcohol, drugs, cigarettes, shopping or sex, that is gender specific and looks at the reasons behind addictions in women.

STIGMA stands for Self Image, Traditional roles, Ineffective communication, Grief and loss, Medical issues and Anger and abuse and each chapter deals with one element in detail and outlines a step by step process for working through and dealing effectively with those issues that are uncovered during the treatment program.

Hauser includes her own experiences, both as a recovering addict herself and from her professional experiences with other women, to give a complete picture of the way in which her treatment works and brings the underlying issues of addictions to the surface.

Throughout the book, Hauser argues the case for a continuing and consistent conversation with God in addiction recovery as vital. Especially considering that forgiveness is often a huge part of

recovering from addictions, as well as recognising our individual worth and dignity and the blessings in our lives.

Although this is aimed at women who suffer from addictions, I found the content was relevant in assessing the hurts and unforgiveness we women often carry around.

It also deals really well with issues of self image and self esteem and effective communication in all relationships. It is an interesting read, regardless of whether you have an addiction or not, and a must read if you do.

Broken by addiction; blessed by God, \$24.95, is published by Ligouri Publications and distributed in Australia by Rainbow Books. Email Rob Humphreys at rob@rainbowbooks.com.au or visit www.mosaicresources.com.au to order a copy.

Faith Bound: prayers by and 4 college students

Faith Bound: prayers by and 4 college students is a prayer book designed for young people aged 18 years and over and who are in tertiary or post secondary education.

This prayer book was compiled and arranged by Ellen Rosebrough and contains well constructed verse to stream of consciousness prose which are contextualised by relevant Bible verses throughout.

From the prayers of students moving

onto campus for the first time: 'I ask this school teach me to live in this world, not simply be a part of it,' (p 9) to the advice of a spiritual director to a young man discerning his call to the priesthood 'Keep praying' (p 74), this book covers many topics that are relevant to this stage of life.

Perhaps my favourite is the beautiful depiction of the love of Our Lord for us, written by N. Roozeboom: 'If you would only step forward, I would part the sea' (p 31). These prayers will resonate with

all young people, whether they are at university or not, for their brutal honesty. At times witty, poignant and reverent, the voices of the young contributors will strike a chord with all university students.

Faith Bound: prayers by and 4 college students, \$16.95, is published by Ligouri Publications and distributed in Australia by Rainbow Books. Email Rob Humphreys at rob@rainbowbooks.com.au or visit www.mosaicresources.com.au to order a copy.

real women



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real

women

Helen Alvare is a leader in the legal community in the U.S. and what's more she's actively pro-life

The World Meeting of Families, held in Mexico City in 2009, saw thousands of Catholics converge in a conference centre to listen to speakers from all over the world, on the subject of the family.

One of these speakers was a formidable woman, who spoke on the family as a school of love.

Helen Alvare is a professor, lawyer, theologian, wife and mother who is well respected in Catholic circles for her dedication to the pro-life cause.

Her presentation at WMF was a stark reminder of the importance of the traditional family structure and its impact on society.

‘For most people the family is the place where one learns to love, or not. [...] At crucial developmental periods prior to adulthood, if we do not come to understand the contents of attentive, secure, sacrificial love from our family, we will likely be impaired in ways difficult if not impossible to transcend in the matter of giving and receiving love.’ explained Alvare.

‘The family is where we first see the building of a bridge between males and females, between younger and older, and between diverse personalities.’

She also addresses the importance of marriage itself. ‘We also find in marriage greater economic stability,’ she explained, ‘extended families well-disposed to assist the new parents, and social satisfaction with the married couples’ initiation into the ways of sacrifice, long-term planning and care for the next generation.’

Sadly, she also made the confronting statement that family members are the only people we can legally kill – through abortion and euthanasia. Which begs the question, if our family is a school of love, are we good pupils?

Though Alvare was raised Catholic and practices the faith now she describes herself as a ‘born again Catholic’ who came to support the ‘pro-life position not through theology but through pure intellectual investigation.’

She admits: ‘When I came back and studied theology in my late 20s and early 30s, I thought, “My God, it complements the facts beautifully”.’

She also admits that a quote



Family is a school of love, says Helen Alvare

of late G.K. Chesterton has given her professional life its purpose: ‘Everyone matters. You matter. I matter. It’s the hardest theology to believe.’

And just what does her professional life entail? Alvare may have started out in commercial litigation in the mid 80s, but she had come a long way since then.

Since September 2008 Alvare has held the position of Associate Professor of Law at George Mason University, Arlington, Virginia where she teaches Family and Property Law.

Prior to this she was an Associate Professor at Columbus School of Law, Washington.

Since 2005 she has also been a Consultant for ABC News on the subjects of: Women in the Catholic Church; Religion in the Public Square; the Papacy. April 2008 saw her appointed as a Consultor: Pontifical Council for the Laity, Vatican City.

For a decade, concluding in 2000 Alvare was the Director of Planning and Information Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.

In this role she was the National representative on abortion, euthanasia, feminism, capital punishment, population and related issues for the American Catholic bishops in

the media and lectured extensively at various public forums including universities.

Alvare testified on behalf of the bishops before federal congressional committees and lobbied members of Congress regarding federal legislation.

Prior to that she was a staff attorney with the NCCB where she drafted briefs for U.S. Supreme Court and federal courts, in cases concerning abortion, euthanasia and the First Amendment.

Helen Alvare frequently admits that her work is very important to her. When she was asked the question about the effect of motherhood on her work, she answered: ‘The first thing that it’s done is change my spiritual life. It has been an acute reminder that we are not in control, and that I really have to lean on God for more, and that has led me to lean on Him more for everything else. Number two, my alarm at social trends that can poorly affect children and family life has increased.’

‘While I always struggle with the balance between work and home, as I think every woman does who works, I realize the value of my public involvement. I want to try and help shape a culture that I want my children to grow up in.’

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If you enjoyed reading this magazine why not try out some of the other quarterly youth publications produced by the Confraternity of Christ the Priest?

In Sight is a magazine that aims to keep the Lord forever in our sight. Designed for young people aged 13 years and older, it challenges young people to learn more about their faith, and how relevant it is today.

Molly is for teenage girls aged 13-17 years old. It aims to help teenage girls navigate through life's ups and downs without losing their moral compass.

Ave Maria is designed for young women 18 years and over. It discusses topical issues in a Christ-centred way.



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