

THE SERAPH

April 2016

Vol. XXXVI No. 8



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The **SERAPH** is published monthly except July and August by the Franciscan Friars at 3376 Mt. Read Blvd. Rochester, NY 14616.

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SUBSCRIPTION RATES

USA: Free upon request.
Suggested donation \$20.00.
FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE
SHOULD BE SENT TO:

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Publishers
Order of St. Francis of Assisi, Inc.
Rochester, New York 14616 USA

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Runaways

Bishop Giles OFM

In the Church as well as in the world, right order demands consistency and accountability. When people frequently move or are moved from one place to another a very common evil usually ensues. There is the very natural effect of being separated, or alienated from those around us. The ties of kinship are essential to our natural wellbeing. Too often, we see that families are broken and people are left without any roots or foundation. This is the opening that many devils; both the fallen angels and evil inspired men; seek, manipulate, and take advantage of.

Children of broken homes, runaways, and orphans, are all easy targets for the users and abusers of this world. What makes the trafficking of humans possible is this alienation from others. The poor soul is cut off (in one way or another) from true family and friends; it is then that the manipulators step in to fill that void in their lives. The manipulator becomes their “friend” and their “family.” As strange as it sounds, these poor souls begin to even believe that these people who

abuse and mistreat them, truly love them. The true family and friends are turned into enemies, and made to appear as the abusers, all the while, these poor souls suffer from the real abusers – that they deem to be their “friends.” Is there any greater perversion of truth and right order?

Sadly to say, there is. The Catholic Church is our true family, and our true friend; and only desires the best for us (our eternal salvation). Yet, for whatever reason, many souls flee from Her and embrace demons (both human and spiritual) in false religions. There are many who, like misguided children, run away from their mother, imagining that their mother exacts too much from them; imagining that their mother does not understand them; imagining that their mother does not love them. True parents and adults can see that this is foolishness in children who run away. The tragedy is that there are few who can see this foolishness in fallen away Catholics.

It is true that in the Great Falling Away that took place with the false council of Vatican II, many Catholics were truly orphaned.

Material orphans are often placed with one family or another, shuffled around until they are able to manage for themselves. These spiritual orphans of the Church did exactly this same thing. They wandered from one parish to another, from one priest to another. They were totally disconnected from any true loving authority to guide, govern, or sanctify them. There were many groups that formed, but no one had any real authority, so people came and went as they pleased. As soon as their “foster” Church demanded something of them in the way of right order, discipline, etc., they used this as an excuse to move out and go somewhere else.

Having been spiritually used and abused by many usurpers of authority, many Catholics did exactly what the devils planned – they became their own spiritual guides. They went to whoever made them “feel” good. They listened to whoever said what they wanted to hear. Through a process of gradualism, they became Protestants. With itching ears, they seek out only that which pleases them. It often was simply a show played out before them in Latin. The late Bishop Louis Vezelis OFM labeled many of these “traditionalists” as members of the “Latin is Lovely Club.” With beautiful buildings, great choirs

and elaborate ceremonies, all in the ancient mysterious language, many Catholic were led astray. The doctrines and morals of the Church became inconsequential to these poor souls. Their “faith” is nothing more than external ceremonies, and no longer requires any conformity to the right order of God and the Church. Belonging to these “Churches” is like having “parents” that do not insist upon you eating a healthy diet, but allow you to eat whatever you like; and do whatever you like. Many children imagine that this kind of “parenting” is the best for them, but maturity and true wisdom says otherwise. Love makes demands of the ones that are loved. Manipulators pretend not to make any demands, until they have gained the upper hand. Then the manipulators enforce a demonic service of compliance – either in this life or in Hell.

The Modernist Church of the false Vatican II Church (Novus Ordo) has opened the doors of “freedom” for her children. It appears to be a good parent that allows their children to do whatever they like. This is not much different than the Protestant churches. The “Traditionalists” have arrived at the same destination. There are the “Traditionalists” that think the head of the Novus Ordo Church is the head of the Catholic Church.

However, these “Traditionalists” will not obey this parent that they acknowledge. There are “Traditionalists” that say they are orphans and thus there is no authority for them to submit to, and refuse to obey anyone. Not much different than the Luciferian decree of: “Non Serviam.” There are, as we mentioned above those “Traditionalists,” who don’t care what anyone says or teaches, as long as they have the “Latin Mass.” Any concern for truth is irrelevant. Any doubts concerning validity or licit-ness of priests or sacraments are simply dismissed because a beautiful “ceremony” is presented.

“Traditionalists” truly appear to be without any guiding parent, or authority. They act as runaways or orphans, without maturity, reason, or order. The simple word used to describe something without right order is anarchy.

Just like spoiled, self-indulgent children, “Traditionalists” quickly and easily dismiss anyone who demands to be respected and obeyed. They refuse to accept any authority over themselves. The parents (even foster parents) who truly love them are not only dismissed, but they even run away from them. Some bishops and priests also act like very weak and bad parents, who will allow the children to do whatever they

want, so that they can be friends. What they have, may appear (superficially) to be a family or a church, but it is nothing of the sort. It is a demonic imitation of the real thing. The devils are the ape of Christ, and in the same way, the various rebellious churches are the ape of the True Catholic Church.

The true parents, like true bishops and priests are rejected and despised by many in the world today. This is a very painful experience for parents and pastors, but if they desire to remain faithful to their duties, they will have to bear this cross patiently for the love of God. They cannot become like the indifferent, or the users and abusers who will take advantage of others, but must imitate Jesus and lovingly and patiently call out to the wandering souls to return to their true home. They must not renounce their authority or duties, but must insist upon them even at the cost of being hated, despised, and rejected by those whom they love. Families are not, and cannot be democracies or popularity contests. They must be modeled after the Holy Family. The father must manifest the Will of God the Father, to the family in his authority; the mother must manifest the Love of God the Holy Ghost in humble submission to her husband and in guiding the

children; the children must love, respect and obey their parents as they represent the humility of God the Son. “Families” that attempt to make all equal in some form of democracy, deny God and imitate the devils. The devils attempted to make themselves equal to God or even above God. Children made equal to parents and parents that attempt to make their children equal to themselves are acting demonically. The Church is the Mystical Body of Christ, the family of the Faithful. The Catholics who work to be equal to the authority placed over them, or that reject that authority placed over them, are likewise acting demonically and will, if they haven’t already, cut themselves off from the Body of Christ.

The right order of dioceses and parishes has been broken down. “Traditionalists” like the Protestants now flock to “the church of their choice.” True Catholics know that they belong to a specific parish, and diocese, (pastor). They realize that they must support this bishop, priest, and parish. They realize that they must submit to this authority even if they personally do not like it. One must perform his Easter duty to his true pastor. This pastor is also the one they must present themselves before to be married. etc. To run from “priest” to

“priest” or “church” to “church” is very convenient for those who want anonymity and despise the authority that God has placed over them; but it is definitely despicable to anyone with true Catholic hearts.

Every parent that claims no authority or refuses to exercise any authority is not a true parent. Every bishop that claims to have no authority, or refuses to exercise his authority, is no true pastor or shepherd. Any parent that claims his authority comes from his children, is not a true parent. Any bishop that thinks his authority comes from the people that support him, is not a true bishop. All power and authority comes from God. Democracies do not exist in Heaven. God is Supreme.

Often, when children mature they come to realize just how mistaken they were as children. They see that, the ones they thought were friends were actually their worst enemies. And they realize that the ones that they rejected, were the very ones that truly loved them. Our hope and prayer is that all these children will understand and repent of their errors in this life, rather than in the next. Likewise, it is our hope and prayer that all fallen away Catholics/Protestants/“Traditionalists” will likewise rise up and return to their true pastors in the True Church.

The Temptations of Anonymity

Bishop Giles OFM

Father Grou SJ in his work: “Morality extracted from the *Confessions of Saint Augustine*” tells us that it takes others to bring out either the best in us or the worst in us. We are never as good as we can be when we are alone, nor are we as bad as we can be when we are alone. This conclusion is drawn forth from the instance that Saint Augustine tells of the theft of the pears from his neighbor’s tree when he was just a small boy and how he was drawn into this deep evil by the companions that he associated with at that time.

In examining this, we note that St. Augustine and the other boys committed their theft under cover of darkness seeking a sense of security, in the anonymity of the night. In the darkness they could not be seen and so, even if they were detected there was little chance of being identified. They hid themselves from the eyes of men, but they failed to realize or understand that they could not hide themselves from the eyes of God.

There is another aspect of

anonymity as we seek to be hidden in a crowd. Because St. Augustine was with others, there is always the possibility of “getting away” even if others get caught. Or of shifting the blame for our actions upon others. The traditional “pickpocket” revels in practicing his sleight of hand in broad daylight and before the eyes of everyone. The bustling crowd makes the poor victim unable to detect exactly who the culprit is. The criminal may be standing right next to him, or may be long gone.

Our modern technology, and the tools we use in this technology -- especially the internet, social media, cell phones -- all aid in giving us this sense of anonymity. The users of these technologies may be able to screen themselves from the eyes of their friends, family and neighbors, but they cannot hide themselves from the eyes of God. On the one hand, we have the childish notion that if everyone else is doing something, then it is permitted or should be permitted for us to do the same thing. Most parents are familiar with this childish reasoning and

can easily refute it in others, but have a hard time resisting it in themselves. Our society often aids the thinking and acting along these very lines, as there is added confusion over what is normal, compared to what is popular, or “average.” For example, we often see statistics that the average pubescent child views online pornography and then the report almost invariably suggests that this “average” is “normal.” Thus, evil is glossed over and presented as even something that is good. With the viewing of pornography and other suggestive images comes the practice of self-abuse, which again “the studies” suggest is quite prevalent in our society, and therefore should be permitted and even encouraged. There is a false sense of security in the anonymity of numbers because “everyone else” is doing it. How little consolation this will be when we are with “everyone else” in Hell!

On the other hand, we imagine that what we view in the privacy of our homes, bedrooms, or basements goes unnoticed and therefore is not harmful. Technology gives us this false sense of security as we can bring evil into our very homes, and the neighbors can’t see us do it. Often the other people in the

house cannot see us bring this in to our lives. In the past when such perversions were found in print, it was necessary to risk being caught in the obtaining, carrying, and even hiding these things. There was always physical evidence. Today, we have the false security in the fact that the images are digital, they can enter our lives through airwaves, and can be deleted leaving very little if any trace. Again, what the sinner fails to realize, is that God sees and knows all. We cannot hide from Him.

Coupled with this concept of anonymity, is the idea that evil must be physically manifested before it is really evil. Jesus Christ has clearly taught us that this is not the case. The man that harbors hatred in his heart is already guilty of murder; and the man that lusts in his heart is already guilty of adultery. St. Augustine complains that society thinks very little of the passions, faults, foibles, and plays of children. Because children have very little impact upon the physical world around us, we tend to discount them. The angry child that forms a fist and strikes another is laughed at and often even encouraged because we see that his strength is insufficient to inflict serious physical harm. We

conclude that, since no physical harm was done that no evil has been committed. We are seriously wrong, as we can see from the very teachings of Christ. The evil is in the will. The evil will of the child is just as strong and evil as the evil will of an adult. In the digital world, there is the concept that no one is harmed in the viewing of immoral images. This is far from the truth. The viewer is definitely harmed as God has clearly told us. The producers of these images are harmed as they will have to give an accounting for all the souls they have led into sin against God. Most often the subjects of the images are forced by a kind of slavery to submit to all kinds of abuses and evils. This is by no means a personal or private sin that harms no one else.

There is also the many games of children (both young and old) that must be considered. When the passions of rivalry, anger, frustration, revenge are promoted in the “sports” of childish minds, is there no sin? When the opposing team is looked upon and spoken of in disparaging terms, is this not against the very command to love our neighbor? Are these “games” as harmless to souls as we think they are to

bodies? What have we taught our children when we strive to entangle them into the fanaticism of the “sports” world, where arguments and fights abound between players of opposing teams, or between the supporters of the opposing teams? Are not games real? Or are they not preparation for dealing with “real” life? The “playing” with paintball guns is often looked upon as “fun” and “harmless.” What does this “game” teach and develop, if not the “skill” for shooting and killing others?

What of violent video games, where the player must take up weapons to kill, and destroy the enemy? When these “games” are made as realistic as possible, can we still imagine that the blood lust of the player is not an evil that we should be concerned with? Games still do what they have always done -- prepare us for the real world. Even in the animal kingdom, we see that the play of the young is nothing less than a preparation and development of the skills that will be needed in maturity. If we look at violent games, both physical, and virtual, how can we not conclude that we are preparing future violent criminals?!

There is a saying that nothing

happens by accident. If we were to consider this from the perspective of demonic hatred for God and humanity, perhaps it will begin to make some sense. What better way to destroy souls than through “games?” What better way to get men to kill and destroy one another than through “games”? We have been deceived into thinking that these games are harmless. They harm the souls as we see clearly from the teachings of God, they harm the world as we see them as preparation to do the same thing in the real world.

We have heard of evidence that many of our young people involved in military service deal with their “mission” of killing as if it were a “game.” Some, in the performance of their duties, even listen to the theme music of their “games.” This game mentality helps them to their job more efficiently. Tragically, little thought has been given to help these poor souls deal with the devastating realization that what they have done was not a “game” but those were real living people that died at their hands. This is a burden that many coming out of the military cannot deal with and end up committing suicide; or turn to drugs to deaden the pains of their consciences.

There is a lesson in this for all of us. Life is not a game. We must take our games as seriously as we do our lives. We should not “play” games of violence or evil, because the will that is necessary to “play” these games is just as detrimental to our souls as is the will of those who carry these things out in the physical world. Also, the physical skills that are learned in the “games” will only make the “players” more predisposed, prepared and ready, (sometimes even eager) to use these skills in the physical world.

It is time for us to wake up and begin avoiding the evil images that are constantly presented to us both physically and virtually. We must be wary of the “games” that are promoted to us and our children. As our mothers have often said, “just because everyone else is doing it, does not make it right.” We may often safely conclude that if “everyone else” is doing it, it is probably evil. We may hide from the eyes of men, but we can never hide from the eyes of God. The desires of our heart are the same in games and in life and God will punish the evil desires as if they were physically committed.

Sister Agnes' Favorites



“O Jesus and Mary, let my entire consolation in this world be to love you and to suffer for sinners.”

“O Jesus, I would rather die a thousand deaths than be unfaithful to you!”

“I must die to myself continually and accept trials without complaining. I work, I suffer and I love with no other witness than His Heart. Anyone who is not prepared to suffer all for the Beloved and to do His Will in all things is not worthy of the sweet name of Friend, for here below, Love without suffering does not exist.”

“I shall spend every moment loving. One who loves does not notice her trials; or perhaps more accurately, she is able to love them.”

“O my Mother, to you I sacrifice all other attachments so that my

heart may belong entirely to you and to my Jesus.”

“I shall do everything for Heaven, my true home. There I shall find my Mother in all the splendor of her glory. I shall delight with her in the joy of Jesus Himself in perfect safety.”

“From this moment on, anything concerning me is no longer of any interest to me. I must belong entirely to God and God alone. Never to myself.”

Love overcomes, love delights. Those who love the Sacred Heart rejoice.

Jesus, my God, I love You above all things.

– Bernadette Soubirous

From: The Private Notes of Saint Bernadette of Lourdes p29. A Holy Life – Patricia A McEachern

Franciscans and the Protestant Revolution In England

Francis Borgia Steck, O.F.M.

PART SECOND

UNDER THE STUARTS 1603-1649

CHAPTER V

VENERABLE PAUL HEATH,
O. F. M.

Of Protestant parentage — Student at Cambridge — Religious doubts — Conversion — Enters the Franciscan Order at Douai — Novitiate and years of study — Esteemed by the brethren — The scholar — The priest — The religious — Eager to join the English missionaries — Permission finally granted — Arrives in London — In Compter prison — Before the mayor and the commissioners of parliament — In Newgate — Before the judges — Sentenced to death — Martyred at Tyburn.

About six weeks had elapsed since the martyrdom of Venerable John Baptist Bulaker, when a fellow friar of his, no less distinguished for sanctity than for learning, set out for the English missions, in the hope of gaining the martyr's



Venerable Paul Heath, O. F. M.

crown. The story of his conversion from Protestantism, of his career in the Franciscan Order, and of his martyrdom for the faith, forms perhaps the fairest episode in the history of the Second English Province.

Venerable Paul Heath, the son of a Protestant family in Peterborough, Northamptonshire, received at his christening, on December 16, 1599, the name Henry. He was an unusually gifted child, and from early boyhood manifested an insatiable fondness for books. To give him the advantages of a

liberal education, his parents sent him at the age of eighteen to the University of Cambridge. He matriculated at Corpus Christi College, where on account of his engaging manners and extraordinary diligence he soon won the esteem of his professors and associates. From one of his fellow students, who later became a Catholic and a Jesuit, we learn how earnestly Henry Heath devoted himself to his studies. How eagerly he sought the company of such as cared more for books than for pleasure, and how, even as a Protestant, he showed a decided aptitude and inclination for the life he was one day to embrace. Serious doubts regarding the faith in which he had been reared began to trouble his mind; and the farther he advanced in his studies, the graver became his religious misgivings. Not less prudent than sincere, however, he kept the matter a close secret from all except a few intimate friends, who presently joined him in his search for the truth. Thus four years elapsed, when the authorities conferred on him the degree of Bachelor of Arts and placed him in charge of the college library. This appointment gave him an opportunity to delve into the rich mine of Catholic literature, largely the spoils of the

confiscated monasteries.

At this time, no religious controversialist was more extolled in the Protestant circles at Cambridge than William Whitaker, a former master of the university. With absorbing interest, young Heath read and studied the canon's attack on Cardinal Bellarmine, who had openly questioned the literary honesty of the Protestant divine. Consulting the original sources to which the disputants referred, Henry noticed how accurately the learned Cardinal quoted his authorities, and how his less scrupulous adversary misquoted and misconstrued passages in order to buttress his theses. This roused the young man's suspicion and indignation. Night and day, he busied himself with the teaching of the Catholic Church and soon perceived how utterly untenable Protestantism was on logical and historical grounds. Meanwhile, the grace of God enlightened and strengthened him, so that after the lapse of about a year Henry was determined to embrace the old faith. It was probably through the imprudence or malice of a fellow student that the affair at last came to the notice of the university heads. Knowing what an influence he exerted over his associates, the authorities threatened him with

imprisonment and expulsion. This, only served to confirm the young man in his convictions. He secretly left Cambridge and proceeded to London.¹

Here, in the hotbed of Puritanism, Henry's constancy was put to a severe test.² He sought to interest the Spanish ambassador in his behalf; but in vain. Still more disheartening was his experience with Mr. George Jerningham, a well-known Catholic nobleman, who took him for a spy and sent him packing with bitter reproach.³

1 Mason, *Certamen Seraphicum*, pp. 73-146. The author drew the above facts regarding the university career of Fr. Heath from a letter which F. John Spencer, S. J., wrote on May 23, 1643, about a month after the martyr's death, declaring that he was an eye-witness of what he recounts. See Mason, p. 74. — Four of the martyr's friends likewise converted to the Catholic faith and embraced the religious state, one, apparently the above-mentioned F. Spencer, joining the Jesuit Order, and three becoming Franciscans. The names of the latter are not known. See Hope, *Franciscan Martyrs in England*, p. 157; Gaudentius, *Bedeutung und Verdienste des Franziskanerordens im Kampfe gegen den Protestantismus*, p. 176; Stone, *Faithful Unto Death*, p. 156.

2 The subsequent facts concerning Fr. Paul's conversion and later career are vouched for by Mason, who for at least ten years shared the same roof with the martyr and hence had ample opportunity to observe his private and public life.

3 In extenuation of the ambassador's and the nobleman's behavior, we must bear in mind that at the time government spies infested the country. With devilish cunning they frequently ingratiated themselves into Catholic households, in order to ferret out

Altogether at a loss how to prove his sincerity, Henry began to seek the aid of the Blessed Virgin, promising eventually to dedicate himself entirely to her service. The next time he met Mr. Jerningham, the nobleman's attitude was wholly changed. Through him he became acquainted with Rev. George Muscot, who after due preparation received him into the Church. Thereupon, provided with a letter of recommendation from the Spanish ambassador, he departed for the English College at Douai.

Henry Heath had been at the college but a short time, when two Franciscans from the neighboring friary came there. Their modest and mortified demeanor caught the fancy of the young convert, and he conceived an ardent desire to join their ranks. But his father confessor, whose advice he had sought, dissuaded him on the grounds that such a life would prove too difficult for him who had only recently embraced the true faith. But Henry had no peace. Again he began to pray to the Blessed Virgin, and again he experienced her aid. It was

the names and hiding places of priests and of such as harbored them. An instance of this kind is related by Stone (p. 157), where a certain Beard repaid the hospitality of unwary Catholics by denouncing them to the authorities.

probably in May, 1624, that the superior of St. Bonaventure's, Fr. Jerome Pickford,⁴ invested him with the habit of St. Francis and gave him the name Paul of St. Magdalene.

"I am scarcely able to relate," writes Mason, "what a saintly and angelic life he led in the seraphic lyceum. Indeed, the virtues that others acquire only in part and by degree, were united in him and sprang up all at once; both in the beginning of his conversion and in the novitiate, no one was more austere than he in self-abnegation and self-discipline, no one more conspicuous for contempt of the world, no one more assiduous in prayer, more perfect in renouncing his own will, more fervent in the love of God and of heavenly things." Having completed the year of probation, Fr. Paul was admitted to profession by Fr George Perrot who was governing the friary in the absence of the superior.⁵ The next three years, he studied theology under the direction of Fr.

Francis Davenport, where upon, in 1628, he was ordained priest.

The important offices which were subsequently entrusted to him show how highly the superiors esteemed the young priest's virtue and learning. The first chapter of the English province, held in 1630, appointed him vicar of Douai, professor of moral theology, and spiritual director of the student clerics. Two years later, he succeeded Fr. Francis Bel⁶ as guardian of the friary. In the same year, after the death of Fr. William of St. Augustine, he was appointed head professor of dogmatic theology. The provincial chapter of 1637 again elected him guardian, at the same time entrusting him with the responsible offices of custos and provincial commissary. All these offices, we are told, Fr. Paul discharged with great fidelity, although he deemed himself unfit and unworthy to be placed over others. The Flemish Franciscan, Fr. Peter Marchant, who presided at the chapter of 1637 and who was intimately acquainted with the members of the English province, informs us that Fr. Paul was "a mirror of meekness, integrity, and sincerity, a beacon light of holiness, a model of religious observance among

4 Fr. Bonaventure Jackson had, indeed, been appointed guardian of Douai in 1624; but we know, too, that he was called the same year to the mission in England.

5 He was "governing the friary," says Mason (p. 80), "in the absence of the preses" (namely, Fr. Francis Davenport), who had been sent to Rome to plead the cause of the newly-founded English custody at the general chapter held on Pentecost, 1625.

6 Fr. Bel had been commissioned by the general chapter to restore the Franciscan province in Scotland.

the brethren, and in the science of theology a shining and glowing star among the luminaries of the Douai University.”

Even before his ordination, Fr. Paul evinced a remarkable aptitude for the sacred sciences. With a penetrating intellect, retentive memory, and acute judgment he combined untiring zeal and energy. One day, Dr. Poletius, then *regius professor* at the local university, attended a public disputation which the clerics had prepared at the friary. The manner in which Fr. Paul defended his thesis won unstinted applause from the learned divine. “I will say candidly,” he remarked later, “that never in my life did I hear a theologian defend his thesis in a more learned and skillful manner.”

No wonder that after his ordination Fr. Paul was permitted to devote himself principally to teaching and writing. In order to deepen his knowledge of theology and better to qualify himself for the sacred duties imposed upon him, he carefully studied the writings of Holy Scripture and of the Holy Fathers, the decisions of the Councils, and the history of the Church written by Baronius. In speculative theology, he was an ardent and efficient expounder of Bl. John Duns Scotus, the founder

of the Franciscan school. His lucid exposition and sound vindication of the Scotistic doctrine was the frequent topic of comment not only among his brethren but also among the professors and students of the neighboring university. His writings, of which Mason adduces thirty titles, embrace every branch of higher learning, philosophy, dogmatic and moral theology, canon law, ascetics, and history. A number of them are of a controversial character, directed against the English Protestants of his day. How valuable his services were to the province, we may judge from the fact that his superiors found it expedient to refuse him permission to leave for the English missions, because, as they averred, the welfare of the province demanded his services as teacher of the clerics.

Despite the manifold cares as superior and professor, Fr. Paul found ample time to discharge the various functions of his religious and priestly calling. In 1635, when the Franciscan Sisters settled at Nieuport, he became their extraordinary confessor. At the same time, he heard confessions at the convent of the Poor Clares at Aire. Like a true son of St. Francis, he cherished a singular love for the sick and needy. When he heard of families in distress,

he would visit them and even beg alms with which to relieve their wants. In him the lowly and unlettered found a trusty friend, ever ready to instruct and advise them in the way of salvation. Sinners and heretics seemed to be the special objects of his priestly zeal. No way was too far, no weather too inclement, no other concern too pressing, no sacrifice too great, where the salvation of an erring soul was at stake. For their conversion he offered up his prayers and fasts and in the end won them over to Christ not so much by learned discussion as by the engaging humility and modesty of his demeanor. His success in this respect must have been extraordinary. Mason remarks that he could recount many instances of conversions wrought through the labors and prayers of Fr. Paul, but that he refrained from doing so, because the persons concerned were still among the living.

A fair glimpse into the inner life of this holy man is afforded us by his Soliloquies or Documents of Christian Perfection,⁷ an ascetical treatise similar to the *Imitation of Christ of Thomas a Kempis*. *His*

7 A third edition of these *Soliloquies*, together with a brief life sketch of Fr. Heath, was published in 1892 by the Franciscans of St. Bonaventure's College, Quaracchi, Italy.

*so-called "Daily Exercise,"*⁸ a sort of rule of life to which he obliged himself, shows how earnestly the saintly friar endeavored to guard against worldly principles and allurements and to make constant progress in holiness. Among these exercises or resolutions, a number are significant: daily to make a hundred aspirations of love to Jesus; constantly to mortify the eyes, the tongue, the passions, and the affections; to bear patiently with the shortcomings of others; to be fully resigned in time of discomfort and want; to seek only God and his service; to disregard the love and esteem of men; to refrain from all needless and protracted conversation with others; to perform all things in the spirit of obedience; in particular, to observe the following rules: (1) to renounce all right and authority over everything whatsoever, even over my good name and personal convenience, and willingly to suffer myself to be despoiled of all things for God's sake; (2) to offer myself as a servant to every creature and to do all possible good, expecting in return only crosses and afflictions; (3) to live as entirely dead to the defects of others, in order that I may continually lament my own defects.

8 Contained in the *Vita Auctoris prefacing the third edition of the Soliloquies*.

Prayer and mortification constitute the fountain whence the saints of God draw light and strength for their exterior activity. Like the Seraph of Assisi, Fr. Paul was a great lover of prayer. Though the provincial constitutions exempted him from choir duty, he deemed it a privilege and an obligation to chant the divine office in common with the brethren. Many a time, after the others had finished the midnight chant and meditation and had retired to their rooms for a brief rest, he would pass the remainder of the night in prayer and contemplation before the Blessed Sacrament. Especially dear to him was the Franciscan custom of praying with arms extended in the form of a cross. To encourage his brethren in the practice of this form of prayer, he used to tell them what singular favors he had obtained through it from God. Mason says that he often heard the saintly friar relate the following incident. A contagious disease had broken out in the community. Several friars had already died of it, and a number were dangerously ill. When Fr. Paul, who apparently was guardian at the time, felt the sickness coming on him, he went to the church and with his arms extended spent half an hour in prayer. Finally, overcome by

fatigue, he dropped his arms and rose to his feet, only to find that the symptoms of the disease had entirely left him.

No less remarkable was his devotion to the Mother of God. To her intercession he ascribed his conversion to the true faith. He carefully carried out the promise he had made of entirely dedicating himself to her service. As a constant reminder of this pledge, he wore a little chain on his arm, which he never removed. Like Bl. John Duns Scotus, he was an ardent champion of her Immaculate Conception, defending and extolling this prerogative of Mary whenever an opportunity offered itself. In all difficulties, trials and temptations, he had recourse to Mary, his Mother, and constantly exhorted others to do likewise. It was to her that he took refuge when everybody and everything seemed to stand in the way of his joining the missionary friars in England. Shortly before his departure for England, he wrote a beautiful letter, or rather prayer, to his heavenly Queen.⁹ In this letter, he again pledges her undying love and fidelity and thanks her for all the benefits he has till then received through her, recounting above all how she has helped him

⁹ For a copy of this letter see Mason, pp. 103-109.

find the true faith and how she has obtained the same grace for his father, who at the time was a man of eighty years and was living as lay brother in the community at Douai.

On the subject of Fr. Paul's spirit of mortification, his biographer becomes quite eloquent. "Why," he asks, "should I mention those bodily penances, abstinences, and Fasts which the Rule and the Statutes of the Order prescribed and which Fr. Paul observed so scrupulously that he looked on the least remissness in this regard as a serious matter?" To these austerities he was wont to add many more of his own choice. His bed was not the customary strawsack, but the floor, where without removing his habit he took a few hours of sleep. For years he was accustomed to fast on bread and thin broth, two or three days of every week. Next to the skin he constantly wore a hairshirt and an iron chain about the waist, and often disciplined himself even to blood. So great was his love of poverty and self-denial that he always reserved the shabbiest habit and the dingiest room for himself. Despite his learning and sanctity, he thought so little of himself that Mason cannot help remarking how condescending and considerate he was in his

dealings with the brethren over whom he was placed. Thus, in the solitude of the friary at Douai, did the man of God prepare himself for the supreme sacrifice of his life.

In 1641, it was learned at Douai that the persecutions had again broken out in England, and that seven priests were in prison awaiting execution. No one in the Franciscan convent was more affected by these sad tidings than Fr. Paul, especially since among the condemned priests was his former fellow novice and friend Fr. Christopher Colman. This is evident from the letter which he wrote to Fr. Colman on hearing of his imprisonment and impending martyrdom.

To his eminently honored and ever beloved friends, the illustrious Colman and companions,
Greetings.

O most estimable men, most noble friends, most excellent champions of Jesus Christ! Your bodies are temples of the Holy Ghost, your souls are a celestial paradise, your blood is more precious than all the morning and evening sacrifices of Aaron and all his sons. Alas! how great is my misfortune not to be permitted to come to you, in order to share your bondage and offer myself as a sacrifice with

that burning love for Christ which has made you so steadfast in your trials, so triumphant over human threats, so resplendent with all gems of virtue that Solomon in all his pomp was not so glorious as you are. O loving Jesus, what crime have I committed that I am not allowed to share your fate? Since there is nothing I desire more in this life, nothing in very deed can satisfy me so long as I am separated from you. Humbly, therefore, I beseech you to pray for me, that I may come to you and never be severed from you. Your unworthy servant,

P. Magdalene.¹⁰

As the days wore on, he was so carried away by the desire for martyrdom that he finally addressed a letter to the provincial, Fr. George Perrot, asking leave to come to England. He wrote in part:

Neither new nor singular is this my petition, but only what stones and plants and other insensible creatures strive after, inasmuch as all things by a spontaneous and innate force incline toward

¹⁰ Mason had an autograph copy of this letter. Referring to the salutation and subscription, he reminds the reader that their unusual and inappropriate form was owing to the religious troubles in England, where letters addressed to priests were often intercepted and confiscated by the heretics (p. 113).

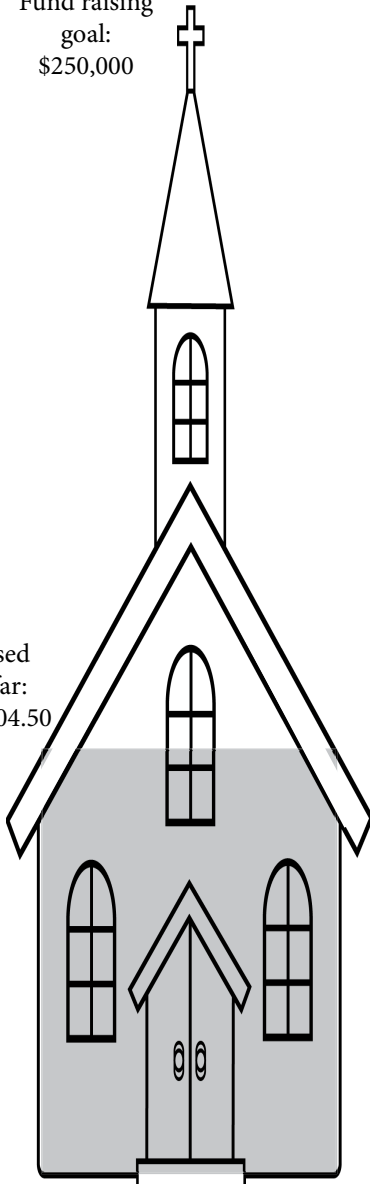
the center and end for which they have been created. You will not, I think, deem that soldier brave and magnanimous who, learning that the army of his general is drawn up on the field of battle, and that his fellow soldiers with drums and trumpets and other instruments of warfare are clamoring for a charge with the enemy, yet indulges himself in base sluggishness at home. It is true, I am unfit (I do not deny it) and altogether unworthy to discharge the office of an apostle and to contemplate encountering injury and reproach for the name of Jesus, but power is made perfect in infirmity, since God has chosen the foolish to confound the wise. Of this, too, I am convinced, that the obligation to serve Jesus Christ is as well incumbent on me as on others, and that I am certainly not less bound to suffer for Him. May the most loving Lord inspire you with a speedy consent.

(To be continued)



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APRIL 2016

May God bless you,
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Christ the King

Fr. Joseph Noonan, OFM



Part IV (Conclusion)

It is imperative for the reader to have a good understanding of the error of naturalism as this explanation of cause and effect concerning Christ's Kingship continues. Fr. Denis Fahey, in his book *The Kingship of Christ and Organized Naturalism* provides a short overview of this error.

"... The fundamental doctrine of the Naturalists is that human nature and human reason must be in all things mistress and

guide. This decided, they either ignore man's duties toward God or pervert them by vague and erroneous opinions. For they deny that anything has been revealed by God; they do not admit any religious dogma, or any truth that cannot be understood by the human intelligence; they deny the existence of any teacher who ought to be believed by reason of the authority of his office. Since, however, it is the special function of the Catholic Church

to preserve from any trace of corruption and to set forth in their integrity the truths divinely entrusted to her keeping, including her own authority to teach them to the world, and the other heavenly aids to salvation, it is against the Church that the rage of the enemies of the supernatural and their most ferocious attacks are principally directed.”

There are two principle errors (theological and moral) which seem to dominate society today which have their roots in naturalism. The first is that of religious indifference. Much has been written about religious indifference, in this publication over the years. It is assumed the reader has, at least, an elementary understanding of this error. Briefly, one religion is as good as another; all religions are equal, etc. What this really means is that the all-out attack on the Catholic Church began with the promotion and acceptance of this error many years ago. More to the point-the organized enemies of the Holy Roman Catholic Church, the Jewish Nation and Freemasonry, have as their goal the overthrow and complete elimination of

the Kingship of Christ. This could only be accomplished if the masses were no longer concerned with objective truth, i.e., the Catholic Church is the One True Church.

This has been carried out by the Modernists in the New Church and has been quite successful. Furthermore, this heretical indoctrination was reinforced by foisting the Novus Ordo Missae upon the naïve Catholic populous. In doing so, Catholics were deprived of the Supernatural Life of Grace, which Fr. Denis Fahey speaks of in his writings. This is an essential point in understanding the effect the two errors have had among average Catholics.

In other words, spiritually speaking, the difference between Catholics and non-Catholics is the Supernatural Life of Grace. Once this Life is eliminated, Catholics soon began to live and act like other Protestants. One proof of this has been demonstrated here; one religion is as good as another.

The second effect (error) is the moral license that began to spread through Church members in the 1960's. One is reminded

at this point that the Freemasons set out to undermine the Catholic moral foundation of society many years ago. By gradually chipping away at the moral code of the adult, the moral principles began to be compromised. One can easily see this in hindsight: the willingness to use artificial contraception since the 60's to the extent that these immoral methods are used to some degree by most "Catholic" couples; the growing acceptance of abortion among the once-faithful Catholics; and most recently, the unthinkable acceptance of homosexuality and the SCOTUS decision (same-sex marriage).

One often speaks of the ignorance of today's Catholics when attempting to find a proportionate cause. This, indeed, is part of the answer, along with the indoctrination by the Modernist clergy. One cannot forget, though, the lack of supernatural grace among those who have compromised. Have we considered that perhaps they gave in because there was no grace due to a lack of a True Sacrifice and Sacraments?

This conclusion follows the evil designs of the Jewish Nation and Freemasonry. Various authors

have documented the influence of these two visible enemies of the Kingship of Christ in the 1960's. The so-called architect of the Novus Ordo Missae, Annibal Bugnini was a Freemason. Both Freemasons and the Jewish Nation were overjoyed at the "advancements" they were able to make at Vatican II.

Going beyond the effects within the Church, society has quickly (historically speaking) become an immoral sewer. What was unthinkable sixty years ago is now acceptable. Literally, anything goes. All forms of immorality are openly practiced: from contraception to abortion to homosexuality to bestiality.

When a nation becomes sinful it will not only draw down the wrath of God, but it will become more easily controlled or manipulated by the organized visible forces of evil. Similar to the individual, the soul of the nation can find itself in a spiritual state of (mortal) sin. A nation in such a state cannot be blessed by God.

Many in the United States consider this nation to be "exceptional." The implication would seem to be that God

continues to bless this country, regardless of its sins. This has never occurred in history. Why would it occur now? This nation is no different from any other in the arena of spiritual blessings and punishments.

One is reminded of Israel in the Old Testament. As long as the nation was good it was blessed. When they were disobedient to God, they were, at times, punished severely. As aside, the modern nation of “Israel” cannot be blessed by God as so many unfortunately believe. It denies the Second Person of the Blessed Trinity, Our Lord Jesus Christ the King and the Roman Catholic Church along with its dogma and teachings. No nation can deny Our Lord and at the same time be blessed by Him.

As one looks around at the spiritual landscape today, it would seem that the organized visible enemies of the Kingship of Christ, the Jewish Nation and Freemasonry, have accomplished their stated goals. The question remains, how far will the masses fall? As of 2016, there does not seem to be a visible “bottom of the pit.” In other words, society is in free fall with no end in site.

It is important, though, for True Catholics to have a good understanding of what is taking place and who is responsible. There are many spiritual traps and snares all around us. If Catholics are not vigilant, they WILL FALL. Our own history has shown us that not all of our members have remained faithful. There is, indeed, a constant “sifting process” which takes place. Adults, especially those raising children, need to be aware of the surroundings of their children and if necessary, make the proper changes.

The struggles Catholics face today, are, in reality, the “Great War of Mankind” between the Kingship of Christ and Satan. We are confirmed soldiers in this battle. It is not simply the life of your body which is at stake, but your immortal soul. Let us fight to our last breath, having as our motto and imprinted on our banners, Long Live Christ the King!

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Franciscan Saints

APRIL 14

THE SERVANT OF GOD
PICA

*Mother of our Holy Father
St. Francis, Tertiary*

The Franciscan menologium says concerning the servant of God Pica, that she not only gave bodily birth to St. Francis, but by her prayers and the example of her virtues gave him as a brightly shining light to Holy Church.

Pica was descended from a noble French family of the Bourlemonts. In France she was given in marriage to the wealthy Italian merchant, Peter Bernardone of the house of Moriconi, the father of St. Francis.

Concerning the birth of her first child, our Seraphic Founder, an old manuscript, which is preserved in the Vatican, relates the following: When Pica had for several days suffered the severe pains of labor, there appeared an unknown stranger, in pilgrim's garb, and announced to the mother that her child would not

come into the world until she had been conveyed to a stable. Tradition relates that the chapel which now bears the title, "To St. Francis, the Little One," was the stable wherein the mother happily gave birth to her first son.

When the child was carried about later, the manuscript continues, again a mysterious stranger came, made the Sign of the Cross on the child's right shoulder, and recommended that the greatest care be tendered the child. Being a truly Christian mother, Pica did that. One can readily assume that it was she who animated the boy if, as St. Bonaventure records, Francis grew up from his earliest youth with a passionate love for the poor.

His father was not so compassionately inclined. When, at the beginning of the extraordinary

career to which God called him, Francis had sold his riding horse, and gathered alms to restore a ruined church, his father went out in search of him, laid hold of him, maltreated him, and cast the twenty-five-year-old young man into a dark room in the cellar of his home. His mother, however, who in dealing with her son recognized the workings of God, did not in any way sanction the actions of her husband; soon after, when he was gone for a few days, she set Francis free. Undoubtedly she had on that account to hear reproaches and angry words upon Bernardone's return, but in this son of hers she had the comfort of seeing the signs of holiness stand out in ever bolder relief.

After the death of her husband, Pica committed herself to Francis' spiritual guidance, donned the penitential garb of the Third Order, and lived a secluded life devoted to piety and the practice of good works.

ON THE HABITS OF CHILDREN

1. How exceedingly important is the rearing of children and the cultivation of habits in children! When an angel announced to the mother of Samson, who had

been long without children, that she should receive a son, and she reported that to her husband, the latter bade God almighty to send the angel again, so that the angel might instruct him how to rear that son. When the angel really came, the father of Samson said to him: "When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?" (Judges 13:12) To accustom children to the things they should do, and constantly to protect them from the things they should not do, is the most difficult duty in the entire process of rearing. On that account did the venerable Pica receive such a great reward, that she accustomed her son Francis from his earliest youth to those acts of tender mercy which brought such great blessings to his labors.

2. He who must rear children will often experience how difficult it is to inure them to what is good: cleanliness, orderliness, obedience, sociableness — especially when their disordered nature rebels against it. How much effort must be expended to break them of bad habits, of lying, pilfering, quarreling, and the like, if their natures are thus inclined. But the longer and more determinedly one applies oneself to the task, so much the easier will it be for the

child to overcome itself. Finally, it will do what is good, and it will as easily desist from evil as it formerly did the opposite; habit will become second nature. Such is the power of habit. Have you not already experienced this yourself? It is, therefore, a weak and pernicious love if one does not want to hurt the child, and as a result gives the child over to the influence of its lower nature. The Holy Ghost says: "He that loveth his son, correcteth him betimes" (Prov. 13:24).

3. Consider what a fortunate thing it is for a man throughout his life if he has been well trained in his youth. "A young man according to his way, even when he is old, he will not depart from it" (Prov. 22:6). If he has accustomed himself to diligence, self-conquest, obedience, compassion, to regular prayer, attendance at

church, and the reception of the sacraments, how many dangers will he then escape throughout life, how many merits will he gather for eternity, how grateful will he be to his parents on his deathbed that they trained him to do good! But if they did not train him thus, how will it be with him then? "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?" (Ecclus. 25:5)

PRAYER OF THE CHURCH
(Sixth Sunday after Pentecost)

O God of Hosts, the Giver of all good things, implant in our hearts the love of Thy Name; make us to grow in fervor; foster in us that which is good, and in Thy loving kindness, of that which Thou fosterest, be Thyself the safeguard. Through Christ our Lord. Amen.



THE PRUDENT CHRISTIAN

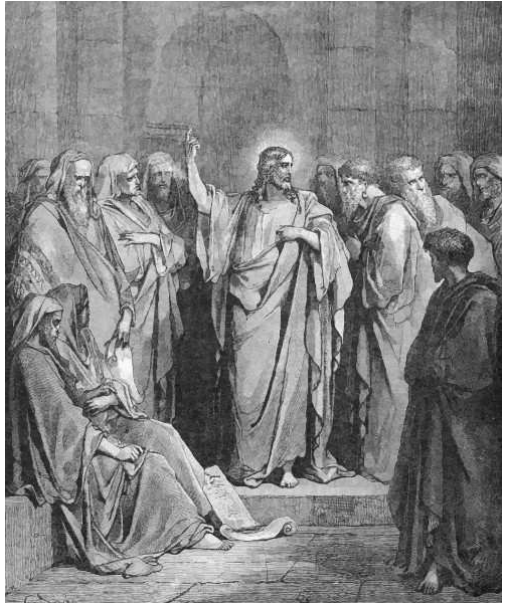
OR,

CONSIDERATIONS ON THE IMPORTANCE, AND HAPPINESS, OF ATTENDING TO THE CARE OF OUR SALVATION.

BY THE REV. J. FLETCHER, D.D.

“Give me understanding, and I shall live.” — PSALM cxix.

1834.



CONSIDERATION II.

ON THE OBLIGATION, AND HAPPINESS, OF SERVING GOD.

THERE is no truth more undeniable; nor any, that is more interesting to us, than that we are placed in this world, for the express purpose of serving God. This is the first idea that was planted in our tender minds; the first young thought, we were taught to lisp. It is a sentiment, which every day's reflection has contributed to confirm, and a principle, which we all profess to venerate.

In like manner, we equally believe, and own, that in order to enable us to acquit ourselves of this duty, it has pleased the wisdom of God, to confer upon us talents, and inclinations, adapted to its cultivation. He

has given us, for this end, an understanding to contemplate His divine perfections; a memory to remind us of his benefits; and a variety of exalted sentiments to engage us to cherish in our hearts the feelings towards Him of gratitude, and love. He has even, still farther, in order to render the attention to his service the more pleasing, and secure, established in our favor the order of religion, — thus supplying us with every means of fulfilling our duties to Him with fidelity, and ease. Such are the maxims, which we, all of us, admit in regard to the obligation, which we are under, of serving and obeying God.

I. The motives, which invite, and should compel, us to fulfil this duty, are various almost, as they are urgent. They are founded, many of them, upon the perfections themselves of

His Divinity; — many of them upon our relations to this eternal Being; and many of them, upon our own interest, and happiness.

In all these points of view, God forcibly demands, and richly deserves, the tribute of our service. Of Himself, He is not only the source, from which proceeds everything, that is good, great, and amiable, in this world; but He is, moreover, infinite in every possible form of perfection, — in sanctity, in wisdom, in majesty, in mercy, &c. Hence, therefore, the strict duty of devoting ourselves to His honorable worship. — In His relationship to us, He is, — among a multitude of other claims, — our Maker, our King, and our Ruler. Therefore, as His subjects, and dependents, we are in justice bound to obey Him. — He is our Father, and our Protector. In these endearing qualities, He loves us more affectionately, and cherishes us with greater tenderness, than does the fondest mother her dearest, and darling, offspring. We, therefore, as His children, and His favorites, ought to pay Him, not merely the tribute of our obedience, but the willing, and cheerful, sacrifice of our warmest, and best, affections. — He is our Benefactor, and our Hope. From His liberality we have received all our present comforts; and from His mercy we expect all our future blessings. Therefore again, if we have hearts susceptible of any generous feelings, we should endeavor to repay such munificence

with our gratitude; such prospects with the exertions of our piety, and devotion. All these, again, are truths too plain to be called in question. For, if, — to compare claims with claims; and great claims with very inferior ones, — if, in this world, in our relationship with one another, we deem it an honor to serve our prince; — if we instinctively love our parents; — if we cherish our friends, and benefactors, — then, how much more forcibly ought we not to feel the honor, the duty, and the happiness, of serving that eternal Being, who, in reality, is, alone, deserving of our service; — alone, entitled to our love! Hence, that positive injunction of His authority: — “*The Lord, thy God, thou shalt adore; and Him only thou shalt serve. . . . Thou shalt love Him with thy whole heart, and with all thy mind,*” &c. We do, in fact, belong exclusively to God. We are born, stamped with His seal; and consecrated to His worship.

II. It is in order to remind us of these obligations, that we no sooner entered into life, than we formally owned, and solemnly ratified, the sacred contract. We then, (on the occasion of our baptism) promised, and engaged, to devote ourselves wholly to the divine service, — declaring, in the most striking terms, and under the most impressive forms of religion, that we renounced, and abjured, whatsoever is opposed or injurious, to this holy duty, — the flesh, with its sensualities; the world, with its vanities; the devil with his

artifices, and solicitations. Such have been our positive declarations; — and they are declarations, which we have repeated, over and over again, since we have come to the use of reason. Wherefore, if contracts have any force; — if engagements be not objects devoid of signification, — it ought then to appear to us manifest, that, since we are thus formally, and religiously, consecrated to God, — so we ought, of course, to labor to serve Him well. There is not, in fact, any human tie, however strong, that can distantly be compared with the obligation, which we have contracted by our promises, and sealed by our vows, at the baptismal font.

Neither is it the circumstance of our being thus made by our baptism the servants of God, that should, alone, engage us to be faithful to Him. Along with this character, we become, at the same time, by virtue of the same holy institution, invested with a variety of distinctions, which are alike binding, as they are honorable. By it, we become the members of the true Christian Church; and are entitled to a multitude of its great, and sanctifying privileges. We are exalted to the dignity of being the very children of God; made the heirs of heaven, and the princes of the eternal court. Speaking of our high prerogatives, and duties, St. Peter tells us, that we are “*a chosen generation, a royal priesthood, a holy nation, a peculiar people,*” &c. Such as these again are some of the many effects, and implied obligations, of

our baptismal contract. If then, we were but sensible of these blessings; — if we had only the gratitude, or the prudence, to carry the remembrance of them in our hearts, — how careful, under the impulse of the useful impression, should we be to act always with consistency, — never to degrade ourselves by any unworthy conduct; but, on the contrary, to comport ourselves, on all occasions, with dignity, piety, and decorum. But, alas, so it is: These are reflections, which, because we suffer ourselves to be stunned by the noise of our passions; vitiated by the pleasures, or distracted by the cares, of the world, — we are, very seldom, either prudent enough, or grateful enough, to make.

III. After the consideration of the above general obligations of serving God, we ought, in the next place, to reflect often upon the various *particular* motives, which, — if they do not equally, — do still very urgently, impose this same task upon us. It is, then, a fact, which we are all of us candid enough to own, that we have each of us received from the hands of the Divine Benevolence a variety of favors, both spiritual, and temporal. Hardly, perhaps, has there occurred so much as a single day, in which, under one shape or other, we have not received some token of God’s kindness to us. Nay; He has loaded us with favors, as if He were rich, for the sake of enriching us. And then, too, what renders this profusion of goodness the more

astonishing, is the circumstance, that He has conferred these benefits upon us, although we have, perhaps, constantly abused them; and by our ingratitude rendered ourselves wholly undeserving of them. Thus, in regard of *spiritual* benefits, — with how many of these has He not incessantly been pleased to bless us! How many calls, and inspirations; how many lights, and graces, has He not bestowed upon us! How often, in the tribunal of penance, has He not pardoned us our offences; and, again and again, re-admitted us to His friendship! How often has He not invited, and permitted us to sit down at His Sacred Table in the banquet of our altars, — bestowing upon us there the best gift, that His wisdom has invented, and His mercy created, for our comfort, and support! These, and many such as these, are the spiritual favors, which His benevolence has frequently showered down upon us. In regard of *temporal* favors, — how numberless, too, are these; and how urgent the claim, which they present to our fidelity! Thus, with what a multitude of advantages, and with what a variety of comforts, has He not surrounded us! All our earthly benefits, and blessings, are His gift. We owe to Him our health; our possessions; the success of our undertakings; and all the endearments of social life. If we have been secured from accidents, or freed from dangers, it is to His protection, that we owe our deliverance. Under our crosses, and trials, He has been our support;

under our afflictions, our consoler. He has kindly helped, and defended us, amid the losses, and misfortunes, which, either our own imprudence, or the casualties of life, had brought upon us. These, therefore, again, form a debt, which, by our gratitude, and piety, we ought earnestly to strive to pay. To a good heart, there is no tie so strong; no obligation, that appears so binding, as that, which results from the benevolence of love, and the kindness of generosity.

IV. In order to engage us the better to fulfil this duty, it has, still farther, pleased the wisdom, and mercy, of God to attach to the cultivation of virtue an abundant share of present happiness; and to its neglect, — by the way of punishment, — an awful degree of misery, and distress.

He has attached happiness to the cultivation of virtue. This is a truth, which everyone will own, who makes, — or who has once made, — the service of God the object of his serious care. In fact, it is the very property of virtue to create happiness; and in every state, and stage, of life to increase, and multiply, our comforts. Yes, there are in it gratifications, such as we seek for in vain, in any worldly pursuit, or in any earthly object. whatsoever. There is in it a charm, a melody, a pure, and chaste, delight, which both satisfy the good feelings of the heart, and the dictates of our reason. So far from groaning, like the sinner, under the

weight of a galling yoke, — so far from living under the impressions of fear and apprehension, — the virtuous Christian, on the contrary, feels himself, just like a well-loved child, securely sheltered under the wings of a tender parent. His life is a state of confidence; — his heart, the throne of contentment. His very tears, and mortifications, are accompanied with consolations. His tears, like the showers of spring, produce gladness; his mortifications, hope. “*His peace,*” — *the divine wisdom tells us, — “is the peace of God, which surpasses all understanding.”* When even he looks forward to the grave, — that spectacle, which is so distressing to the sinner, — so far from viewing this with the sentiments of horror, he considers it, on the contrary, with the calm sensations of pleasing expectation, — with the feelings of a child, going home to the embraces of an affectionate father. Such as these are the rewards, which, by the way of encouragement, God is pleased to attach to the faithful cultivation of His service.

To the neglect of His service He has appended uneasiness, and pain. Let the situation of the sinner in this world be what it may, — however much he may be stunned with the noise of dissipation, exalted in rank, or surrounded by splendor, — still, he is never a happy man. There is always a something within him, — a voice, which constantly censures, and reproves, him, — a judge, that

forever threatens, and condemns. His better feelings are at variance with his passions; his conscience, with his conduct; his reason, with his very self-love. Hence, he is restless, and discontented. But, above all, it is when he looks forward, — as he sometimes must do, — to the future, and eternal, consequences of his sins; — it is then that he is appalled by terrors, and depressed with gloom. He shudders at the prospect before him; and shrinks away with horror from the scene. Such, again, are the expedients of God’s justice; and the artifices, at the same time, of His Mercy, in order to withhold us from the neglect of His service.

Wherefore, seeing that we are thus placed in this life, only for the purpose of serving God; and bound, moreover, by every tie of duty, gratitude, and interest, to do this, — let us, hence, make the cultivation of this great concern the main object of our care. Let us devote ourselves earnestly to Him, who has made us entirely for Himself. Let us serve him with love, fidelity, and joy: — “*Serve ye the Lord with gladness.*” We shall, indeed, do this, if either the desire of present peace, or the wish for future happiness, be our guide. We shall do so, if we but follow the real suggestions of our own hearts; or the very convictions, — the rational convictions, — of our self-love.

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