

THE SERAPH

December 2015

Vol. XXXVI No. 4



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EDITOR

Bishop Giles O.F.M.

PRODUCTION

Mr. Francis Y. No
Bishop Giles O.F.M.

CONTRIBUTORS

Fr. Joseph O.F.M.

CIRCULATION

Bishop Giles, O.F.M.

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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Suggested donation \$20.00.
FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE
SHOULD BE SENT TO:

The SERAPH
3376 MOUNT READ BLVD
ROCHESTER, NEW YORK 14616
Tel. (585) 621-1122
e-mail: friars@friarsminor.org
web sites: friarsmionr.org and
franciscanfathers.com

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

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EDITORIAL

Advent

The season of Advent is a time of preparation for the reception of our Savior. It is a commemoration of the four-thousand years that mankind longed for peace and unity with God, which was lost in the Garden of Paradise. There are three different comings of Christ in time. Christmas celebrates a historical event that took place over two-thousand years ago in Bethlehem. The Son of God, Who had become man and was hidden in the womb of the Blessed Virgin Mary for nine months, was revealed to the world through His birth. The second coming of Jesus Christ is to each of us individually throughout the rest of time. The third coming of Jesus Christ will be at the end of this world and the end of time.

During the four weeks of Advent we recall the four-thousand years of longing. Mankind suffered terribly because we were separated and cut off from God. The Gates of Heaven were barred against us because of sin. We were made by God and for God; and as St. Augustine tells



us: “Our hearts are restless, until they rest in God.” This separation was a bitter trial. God in His mercy promised to send a redeemer and to reconcile us to Himself. The first Advent is this longing for the fulfillment of the promise. We again recall this first Advent and unite our hearts with the all the saints from the Old Testament as they suffered and longed for Christ.

It is not enough that Christ has historically visited mankind. His desire is to be united to each and every one of us throughout the rest of time. It is His delight to be with the sons of men. “... and My delights were to be with the children of men.” (Proverbs 8,31) God wishes us all to be able to truthfully say with St. Paul: “And I live, now not I; but Christ liveth in me.” (Galatians

2, 20) Our Advent then, is not just a historical remembrance, but it is an actual preparation for us as individuals. It is a time for us to prepare ourselves (mind, body, and soul) to receive Him. It is therefore a penitential season. St. John the Baptist's cry to prepare the way of the Lord, (St. Luke 3, 4) applies to each of us today. We must straighten out the crooked ways of our lives; we must smooth out the rough ways; and we must level out the hills and fill in the valleys of our lives. Only in this manner can Our King and Lord come to us.

St. Joseph and the Blessed Mother Mary went from door to door seeking someone to welcome God into their homes. Today, true Catholic clergy and our Holy Mother the Church come knocking at the doors to each of our souls asking if God is welcome there. There are a few who will welcome Him and will rejoice. They will not count the cost of the sacrifices that they have made or will be required to make to receive and keep God in their hearts and souls. These souls understand and experience the truth that God is a jealous lover, (Deuteronomy 4, 24) but He will never be outdone in generosity; as He rewards

us a hundred-fold in this life and eternally in the next. God wants all our love and will not tolerate being second to anyone or anything in our affections. The First Commandment in demanding that we love God with a preferential love, further indicates that God is a jealous lover. The sacrifices and the suffering are often great, but when they are placed next to the reward of receiving the Living God into our lives, we understand that our sacrifice is truly small and insignificant. We can never do enough to merit such a great honor or privilege.

There are a few more souls that do welcome Him, but refuse to give themselves completely to Him. They often hold back something. They welcome Him, but only as long as it does not cost them too much. As long as He is not an inconvenience to them, He may stay with them. However, if His living in them begins to demand sacrifices of themselves, they turn away from Him. These souls may not be in mortal sin, but they vacillate between giving themselves to God and giving themselves to the world. They will make small sacrifices if it is demanded of them, or forced upon them;

but they give little if anything willingly and generously.

Sadly, the majority of souls, outright, reject Him. The priests and the Church are not welcome in their hearts and minds, just as St. Joseph and Mary were turned away from so many homes in Bethlehem. The goal of the Church and Her priests is the same as that of Mary and St. Joseph: to bring forth the Living God into our lives. It is God's desire that every one of us should receive Him; as such, He has sent out His priests in the true Catholic Church to knock on the doors of every heart. Too often, men see the weak humanity of the priests and reject the Church; just as so many saw the weak humanity of Joseph and Mary. They saw that Mary was expecting, but they could not see that it was God that she was carrying. Many see that the Church is pregnant and is ready to bring forth life, but do not want to be put out. They do not want to inconvenience themselves for the Church or her priests. Rarely do they understand that in rejecting the Church and her priests that they are rejecting God. Those who rejected Mary and Joseph

probably did not realize that they were rejecting God, but that is what they did. The majority today, think that they can reject the Catholic Church and her priests, and still welcome God. They fail to understand that it is the same for them as for those who rejected Mary and Joseph. Those who rejected Mary and Joseph rejected their very God and Savior. Today, those who reject the Catholic Church and her priests, reject Jesus Christ.

The season of Advent is our opportunity to open up our hearts and minds to the pleading instructions of the Catholic Church and turn our lives to Christ through Her. She comes humbly and mercifully to us to soften our hearts and souls. If we reject this approach of God into our lives, there is a third Advent that we should consider. Christ our Judge is coming. When He arrives it will be with fire and justice, rather than the mercy He offers us now. It is our choice. Jesus will come to us. We may welcome and receive Him now when He comes filled with mercy and compassion for us; or we will be forced to receive Him as an angry Judge to condemn us to an eternal misery in Hell.

May this Advent be a true

Advent for us here and now. Let us welcome the true Church, the priests and sacraments (that hide the Living God) into our hearts and minds. As the Church enters into our lives, we will find the hidden treasure of God. He desires that we receive Him in this manner, and it is only in this manner that He will lovingly come to us. He will come and live in us and transform us into Himself.

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The False Religion of Evolution

Bishop Giles OFM



The month of December brings to mind Advent and Christmas. Our thoughts are focused upon Jesus Christ, Our Redeemer. He is the Second Person of the Blessed Trinity; true God and true Man. His coming to this earth was necessitated by the sin of Adam. St. Paul defines the Church's teaching concerning sin and death. "Therefore as through one man sin entered into the world and through sin death, and thus death has passed unto all men because all have sinned." (Romans 5, 12) Death is therefore a consequence of sin. We were not made to die, but to live eternally with God in Heaven. Jesus has come so that we may have this life. "I came that they may have life, and have it more abundantly." (St. John 10, 10)

The evolutionists would have us believe that death entered the world before sin. They suggest that, before the first man was ever made, life was "evolving;" beings

came into existence and died out because they were unfit for their environment; or died after having successfully passed their genetics onto the next generation. They refuse to acknowledge any intelligence in creation. To them, all is simply a matter of chance.

Perhaps more interesting, is the fact that they deny sin, or that sin is the cause of death. If there is no God then, He did not give us any laws to live by. The only real laws then would be "natural" laws or as they would express it: the law of the "survival of the fittest." This, evolutionary law, actually undermines every other law. Every person becomes, in this scenario, a law unto himself. A person is allowed to steal, cheat, lie, and even kill to obtain what he needs or even desires. No one has any rights. The strongest, quickest, cleverest, etc. is the only one that should survive and should be the only one permitted

to pass his genetic material onto the next generation. There is no sin in any of this because there is no God. The previous generation saw this played out before their eyes in the implementation of “eugenics” on national and even a world wide scale. The Nazi party is often pointed out as promoters of this with their goal of pursuing a “master race” of people. However, the Nazi party was not alone in this. The United States, Europe, and even Asia, practiced this among their own people. It was not even regulated to one particular political system; we saw Fascism, Communism, and Democracy, all lend support to this demonic religion (theory) as the “mentally unfit,” the physically handicapped, etc. were held captive and experimented upon and even forcibly sterilized.

While we look back upon those days with a sense of horror and often even with denial, we continue the same demonic religion (theory) today. Parents are often encouraged to murder their unborn children because their lives are deemed unfit or inconvenient. We see the promotion of “assisted suicides;” and our current health care systems appear to be headed in the utilitarian direction of determining who is worthy of care and who is not. It is the height of “eugenics.”

Apart from God, life is empty and meaningless. We were made by God and for God. If we deny this, we deny any relevance to our own existence. If we are nothing more than one stage in the evolutionary process – nothing more than animals – life is hollow and cheap.

Atheistic evolutionary religion has been preached to our children for several generations now under the guise of “science”. This has destroyed the faith of millions. Without the true faith in God, evolution has left a huge void in many lives. This empty “feeling” is real and leads many to conclude that death is better than this life (either for themselves, or for their loved ones). Others have sought to fill this void with false and/or Pagan religions and philosophies. We are witnessing a new era of “neo-Paganism.” Satanism is on the rise as souls seek to fill the void of God. They need religion, so the devils are quick and eager to lead them to Satanism and Hell – all under the guise of enlightenment and intellectualism/rationalism.

One particular crime, this has fostered, appears to be ever increasing in our days. We see the deluge of pornography, sexual abuse, sexual perversions, human trafficking, etc. Many are led into this trap because they have turned away from God and the Church. They see themselves as animals

and consequently everyone else as animals also. The weaker “animals” are to be captured, controlled, and used to satisfy the “needs” of the stronger “animals.” Life has no meaning at all. The very existence of a soul is denied, so all that is left is a physical body. The pleasure of the body is then pursued without any regard to: order, law, or rights. Compassion, sympathy, understanding, and most importantly charity have been destroyed. Women, children, and the weak are all to be used and abused at the pleasure of the strongest or the “fittest.” For only the “fittest” deserve to live and reproduce.

Pleasure is the pursuit of the day. Our souls were made to experience happiness; but in denying the soul, and therefore its destiny of happiness; all that is left is the body and its empty pursuit of pleasure. Pleasure is fleeting and fickle. Happiness is lasting and solid. The body seeks pleasure, the soul seeks happiness. Pleasure escapes us just as fast as it comes to us. Everyone who gives himself over to the pursuit of pleasure ends up in an endless cycle of “highs” and “lows.” As soon as the passion of the moment is over, disgust, frustration, and despair set in. Instead of learning from this and abandoning the useless pursuit of pleasure,

most just set off in the pursuit of another “pleasure.” Before long, the body becomes habituated and the pleasure becomes ever more elusive. The objects that once created euphoric pleasure, now no longer are enough. The body keeps “upping the ante” as the addiction demands more and more, and returns less and less, in the way of satisfaction. True happiness is in the soul, and is independent of the passing pleasures or pains of the body. True happiness comes from fulfilling our obligations of knowing, loving, and serving God.

We have been given an immortal soul, and it is made in the image and likeness of God. It was made by Him and made for Him. Only when we live for the purpose for which we were made, can we find rest, peace and true happiness. This Advent and Christmas season, may we see the true value of ourselves as well as everyone else. God loves us and has given His only begotten Son to redeem us. Atheism, evolutionism, materialism, etc. are all lies meant to lead us away from God and our true purpose and goal of this life. Let us welcome Him into our hearts and lives, by returning to, or increasing our love and participation in His Mystical Body, the true Catholic Church.

Franciscans and the Protestant Revolution In England

Francis Borgia Steck, O.F.M.

PART SECOND

UNDER THE STUARTS 1603-1649

CHAPTER II

VENERABLE WILLIAM WARD, FRANCISCAN TERTIARY

Troublous reign of Charles I — Puritan animosity against "Papists" — William Ward, a Protestant at Oxford — Returns to the old faith — Ordained priest — Seized on his return, to England — Three years in prison — Thirty years of unceasing toil and hardship — A true follower of St. Francis — In Newgate for being a priest — Sentenced to death — Martyred at Tyburn.

After three years of constant quarreling with the Commons, who demanded that the penal laws against Catholics be enforced, Charles I, in 1628, prorogued parliament and for the next twelve years ruled without it. During this period, as we have seen, Catholics enjoyed



an interval of comparative peace and toleration. The Puritans, however, embittered by the consequent increase of "popery," left nothing undone to undermine the authority of Charles and to bring archbishop Laud of Canterbury to justice for treasonable leanings toward Rome. To create a spirit of fanaticism among the lower classes, unscrupulous pamphleteers deluged the country with their writings, in which they railed at the Pope and the Church and represented

the king as a secret friend and protector of the detested Catholics. Had Charles been a strong and resolute character, his game of double-dealing would have neither emboldened the agitators of Puritanism nor undermined the throne on which he thought himself securely seated. He made principle subservient to policy, and this temporizing attitude proved his undoing.

Matters came to a head when, in 1640, the threatening attitude of the Scots compelled the king to reconvene parliament. Now the Puritans, who controlled the House of Commons, had an opportunity to aim a deadly blow at the Church. At once they raised the cry of “no popery,” and flatly refused to vote the necessary war subsidies unless the king rigorously enforced the penal laws against the Catholics, whom they falsely accused of favoring and aiding the Scots. Deserted by the terrified Lords, Charles reluctantly consented and “gave orders that all Catholics should quit the court, and be expelled from the army; that the houses of recusants should be searched for arms; and that the priests should be banished from the realm within thirty days.”¹

But, by thus giving way to the fanatic Commons, the king signed his own death warrant. With unexampled insolence, they now publicly assailed their sovereign with keen invectives for having favored and protected Catholics, contrary to existing laws. From religious fanaticism the popular mind went over to political revolutionism; to the cry of “no popery” was added the clamor for “no royalty.” What followed is well known. “A century of revolution,” Stone aptly remarks, “began with a king’s act of defiance hurled at the highest spiritual authority on earth, was ending with a people’s renunciation of all kingly authority.”² The public execution of the unhappy monarch, in 1649, is one of the saddest and most shocking events in English history, and shows how the allegiance of a people to a temporal sovereign stands and falls with their allegiance to him whom Christ vested with supreme authority in matters spiritual.

Having seized the reigns of government, the Puritan “army of saints,” under the cloak of zeal for “pure religion” and civil liberty, immediately

p. 229.

2 Stone, *Faithful Unto Death*, p. 211.

began a bloody persecution of Catholics who deemed it their duty to support the king as the embodiment of lawful authority. During this religious and political upheaval, five Franciscans suffered death for the faith. Before detailing their life and martyrdom, however, we must acquaint the reader with one who, though not a member of the province, still, as a Tertiary of St. Francis, deserves more than a passing notice in the story of the English Franciscans.³ His saintly life and death will show how the spirit of St. Francis was breathing in England even at a time when the once glorious province had fallen to ruin.

F. William Ward⁴ was born of Protestant parents about the year 1560, at Thornby in Westmoreland.⁵ Of his early life

3 That Venerable William Ward belonged to the Third Order of St. Francis is sufficiently attested by Mason in his *Certamen Seraphicum*. On page 50, he makes mention "of the martyrdom of Mr. Ward, a priest of the venerable secular clergy, whom I shall justly call our confrere, as the cord of St. Francis, with which on the scaffold he was girded next to the skin, amply testifies."

4 His real name, according to *The Catholic Encyclopedia*, was Webster. Under this name he is also registered in the *Douai Diaries*.

5 Our sources of information regarding his life and martyrdom are the following: Dodd, *Church history of England*, Vol. III, p. 95; his chief sources were

nothing is known beyond the fact that his parents, who were of the wealthy class, had him educated at Oxford, where after completing his studies he was for seven years associated with Brasenose College. The renewed hostility of Queen Elizabeth against the Church of Rome and the subsequent sufferings of the Catholics must have made a deep and lasting impression on him. Examining the tenets of the proscribed religion and seeking the counsel of Catholic friends, he gradually perceived on which side truth and justice lay. It is probable that to avoid opposition on the part of his Protestant family, who would surely have resented his contemplated conversion to Catholicism, William accompanied Mr. Dutton, a Catholic gentleman, to Spain and there embraced the religion of his forefathers. He left England a skeptical Protestant,

the *Athenae Oxonienses* of Anthony Wood and a manuscript account of the martyr's life written by a fellow priest of his acquaintance. — Hope, *Franciscan Martyrs in England*, pp. 117 seq.: the author seems to have drawn chiefly from De Marsys, who was an eye-witness of the martyrdoms he relates. — Stone, *Faithful Unto Death*, p. 128, who refers the reader to Challoner's *Memoirs of Missionary Priests*. — Spillmann, *Katholikenverfolgung in England*, Part IV, p. 23, who likewise drew from Challoner. — *The Catholic Encyclopedia*, Vol. XV, p. 552.

he returned a devout and practical Catholic. In time, Dodd informs us, he even succeeded in bringing his mother to the fold of Christ. Indeed, so openly did he practice his religion that he was repeatedly arrested and imprisoned. This, however, only confirmed him in the faith and filled his heart with a burning zeal to take the step he had long been contemplating.

In 1604, he left for the continent; and on September 16, the authorities of the English College at Douai admitted him as a candidate of the priesthood, despite the fact that he was already over forty years of age. On June 1, 1608, he was ordained priest; and a few months later, on October 14, he again set sail for England.⁶ The ship, however, was driven to the coast of Scotland. English harbors at that time were infested with spies eager to detect a priest among the landing voyagers. F. William Ward did not escape their vigilance. He was seized and without much ado thrown into a dark and loathsome prison. Here he suffered for three years, until by some chance or other he was set free. Thereupon, he departed for his native land, where he soon engaged in ministering to the

needs of the scattered Catholics.

The remaining thirty years of his life, from 1611 to 1641, were spent chiefly in and about London, the very hotbed of irreligion and persecution. They represent one long unbroken period of indefatigable zeal and devotion, beset with untold trials that would have discouraged a less fervent and self-denying spirit. Time and again, the heroic priest was arrested, imprisoned, and banished. His biographers tell us that the time he spent in the various prisons aggregated no less than twenty years. But nothing could quench the fire that glowed in his priestly soul. He always returned to his beloved flock with renewed zeal, anxiously hoping that the day would come when he would be permitted to seal his faith with his blood.

It was probably at the time when the English Franciscans undertook the restoration of their province, that F. William Ward became acquainted with the friars and joined the Third Order of St. Francis. His private no less than his public life was that of a true and whole-souled Tertiary. Personal sanctity lent special weight to his priestly exhortations, so that he was

⁶ See *Douai Diaries*, pp. 19, 24, 285.

one of the most popular priests on the mission. Like a true follower of St. Francis, he loved and practiced holy poverty in a heroic degree and chose the poorest and meanest districts of London and its vicinity as the field of his activity. Although he possessed abundant riches, he was so niggardly with himself in food and clothing that his friends ascribed it to an avaricious spirit. How different would have been their verdict had they known that he was denying himself the comforts of life only to have more to bestow on his cherished poor. These he would seek out in their wretched hovels and with loving condescension minister to their spiritual and material needs.

Naturally of a somber, almost repulsive disposition, F. William Ward was known to be a very exacting confessor and spiritual director. Still, his impartial frankness and justice toward all who came to him won their confidence. Catholics, rich and poor, eagerly sought his advice and consolation in those dark days of political and religious dissensions. Even ladies of rank placed themselves under his direction, declaring that, despite the severity with which he censured sin and inculcated virtue, they preferred him to all

other confessors.

Thus for thirty years, frequently interrupted by imprisonment and exile, this heroic Tertiary priest braved the hardships of the times in the discharge of his sacred office. Meanwhile, the endless agitation of the Puritans against the king and against the Catholics grew more and more aggressive: so that by 1640 it became evident that another bloody persecution would break out. F. William Ward viewed these conditions with mingled feelings of sorrow and joy. He grieved at the thought of the sufferings and hardships it would again create for the helpless Catholics; but his heart rejoiced over the prospect it gave him of yet winning the coveted martyr's crown. When, therefore, his nephew, who was likewise a priest on the mission, requested him to have regard for his old age, to quit London, and to flee to the country, where a safe refuge had been prepared for him, the intrepid priest of eighty years earnestly replied that he was not like the hireling who flies at the approach of the wolf and abandons his flock to its ravenous fury; only imprisonment and death could separate him from those whose shepherd he had been these many years. He was willing to brave

death for the good of his people.

In March, 1641, parliament issued a warrant for the arrest of all priests who should be found in England after April 7. Among those who defied the government and remained with their scattered flock was F. William Ward. His frequent visits to the house of Mr. Wooton, one of his nephews, had long roused the suspicion of a certain Mr. Thomas Mayhew (Mayo), an apostate Catholic and a notorious priest catcher. About midnight, on July 15, 1641, this worthless creature without warning entered the house, forced his way into the apartments of the aged priest, and having literally dragged him out of bed, hurried him off to Newgate prison. Eight days later he was tried at the Old Bailey in London. Among the witnesses that deposed against him was Mayhew. He had known the prisoner for a long time, he declared, and had received the sacraments of Penance and Communion at his hands. After hearing two more witnesses, who likewise declared they knew him to be a priest, the judge asked the prisoner whether these accusations were true.

“No one,” came the fearless reply, “is obliged to accuse himself.

But if you wish to arrive at the truth and to convict me, produce witnesses without reproach, and not like this Mayhew, who may well lie before men since he has broken the faith which he vowed to God.”

In a similar manner, he could have discomfited the other witnesses. But fear of again foregoing the martyr’s crown sealed his lips. His heart leaped for joy, therefore, when the jury after a brief consultation returned a verdict of guilty and the judge condemned him to be hanged, drawn, and quartered on the following Monday.

On Sunday, the day before his martyrdom, he obtained leave to converse with a priest who was also a prisoner. What passed between them we can readily imagine. Early next morning, F. William Ward said holy Mass and administered Holy Communion to a number of imprisoned Catholics. His aged brow, otherwise grave and austere, was now radiant with joy, reflecting the peace and happiness that reigned in his soul. When offered a better coat than he was wont to wear, he said cheerfully:

“You are right to dress me better than usual, since I am going to

a more splendid banquet and a more joyful wedding than any at which I have ever been present.”

He gave a twenty-shilling piece to the jailer, who on leaving said blandly:

“Good bye, Mr. Ward. I hope we shall meet again, in heaven.”

“By no means,” replied the martyr, “unless you change your life and become a Catholic. This is the truth, in defense of which I am about to shed my blood.”

About eight o'clock, the holy priest was led from his dungeon, fastened to a hurdle, and dragged to Tyburn. Many of the bystanders wept at sight of the feeble old man on his bed of pain.

“Why do you weep, my son?” he said to a young man whom he recognized as one of his penitents.

“For love of you, my father,” came the touching reply.

“If you love me,” returned the martyr calmly, “weep not for my death. I can yet live if I will, but it is my joy to die for this cause, and therefore you have no reason to weep.”

Having arrived at the place of

execution, he was taken from the hurdle and ordered to mount the cart that stood beneath the gibbet. Then turning to the presiding officer, he said in broken accents:

“Mr. Sheriff, I would have you all here assembled understand that I am condemned to death for being a Romish priest, although no proof of it was adduced in court. Hence they have dealt unjustly with me. Now, however, I proclaim of my own free will that for well-nigh forty years I have been a priest, for which I thank God. That on this account I have been condemned to death, fills me with joy and I deem it a great distinction, because I die for my Lord and Master, Jesus Christ.”

When the sheriff offered him life and liberty if he would renounce his faith, the valiant champion beaming with joy exclaimed:

“If God had given me a thousand lives, I should deem myself happy to sacrifice them all for my priesthood and the Catholic Church.”

Upon this the sheriff objected that he was to die not for being a Catholic, but for seducing the people.

“I have seduced no one,” replied

the martyr with indignation, “but I have led many in the way of salvation. Would to God that I had converted more — nay, even all England! Believe, I entreat you, that it is the love which I have for you that makes me speak thus; for if you wish to enter into Paradise you must embrace the Catholic religion, which was so long revered by your ancestors.”

When asked whether he was related to Bishop Ward of Gloucester, he replied in the negative, adding that his real name was William Webster.

Seeing now that the executioners were making ready to carry out the sentence, the venerable priest knelt down and prayed. At last, the sheriff interrupted him asking whether there was anything he wished. “Yes,” he replied with a look to heaven, “from all my heart I shall pray God to bless the king, the queen, and the whole royal family as also the government, the people, and the entire kingdom. Then I should like to give a little alms to needy Catholics, but I see none here.” “Give it to the executioner,” cried the people, “that he might deal mercifully with you.”

“What mercy can he show me,” retorted the martyr with a

smile, pointing to the gibbet and the fire. “Nor,” he continued serenely, “do I even desire him to lessen the merit of my sufferings.”

Thereupon, he handed the sheriff forty shillings to be distributed among needy Catholics. To the executioner he gave a half crown, while the driver of the hurdle received two shillings. Then throwing his ring, breviary, and handkerchief to the crowd, he permitted the rope to be placed about his neck. When the cart with a sudden jolt began to move from under his feet, he raised his eyes to heaven and exclaimed, “Jesus, Jesus, Jesus, receive my soul!” Immediately he was cut down and while still living subjected to the cruel and inhuman butchery. Seizing his heart the executioner held it up to the excited rabble and cried, “Behold the heart of a traitor!” But the valiant martyr was beyond the reach of human torture and insult. In the mansions of the King of kings, he was already in possession of that glorious crown for which he had labored and yearned so many years.⁷

⁷ His name appears on the list of English martyrs whose cause of beatification was introduced on December 4, 1880. See *Acta Minorum, an. VI (1887), p. 51.*

Refuting the Atheist 101: Philosophical Reasoning

Brother Anthony, O.F.M



“In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: “Be light made. And light was made. And God saw the light that it was good; and He divided the light from the darkness. And He called the light Day, and the darkness Night; and there was evening and morning one day.” (Genesis 1:1-5)

This beautiful passage comes from the Book of Genesis, the first book of the Bible, and it depicts the first day of creation, at least allegorically so. The Bible is a source of *divine revelation* and it states very clearly that God, the Supreme Being, “created heaven and earth.” This is a

dogma of the Church and also it is generally accepted by the majority of people in the world. This is not a new phenomenon. If one were to examine the annuals of antiquity it would be discovered that most ancient civilizations were monotheistic. But, it is also interesting to point out that the polytheistic religions have always attributed the act of creation to just one deity and placed him above the rest. Not until the more recent centuries, with the dawn of the Renaissance and the emergence of its free-thinkers, has the existence of God ever truly been the subject of debate. They have tossed faith and revelation to the wayside, for they consider them as being out-of-date or the product of superstition. They will accept, as they say,

only the findings of physical science or the analysis of some “humanistic philosophy” as their sole source of knowledge. It is true that some do not deny God’s existence, but they will deny certain qualities which are attributed to God. Take for example the “deist” who doesn’t deny the existence of God as the Creator of the universe, but will deny His divine providence and governance of His creation. It is the “hardcore atheist” who denies God’s existence and he feels that he is justified in his theory. The gauntlet has been tossed as it were, and a challenge has been proposed: Prove God’s existence without using any source of divine revelation!

Can the average Catholic step up to this challenge? Or, is it even possible to know and/or prove God’s existence without using divine revelation? The Church has not left her children without the means of combating such a bold adversary. She has given us Scholasticism. It is the system of philosophy which the Church has used for more than seven centuries. It maintains that man is capable of knowing and/or proving God’s existence by the use of “philosophical reasoning.” What is philosophical reasoning? It is defined, by scholastics, as a

process by which, from certain truths already known, the mind passes to another truth, distinct from these but necessarily follows them. There are different and various methods which can be employed in the execution of this process. The method that will be used in this examination is called *induction* and it is defined as: *a process of reasoning in which one concludes from individual cases to the existence of general laws and principles.* The reason why these methods must be employed is because the knowledge of God is neither direct nor immediate but it is in fact indirect and mediate. It’s not as if one were seeing the sun shining or looking out the window and noticing that it’s snowing. No proof is needed to understand the truth of these events because they are self-evident. This cannot be the method used in acquiring knowledge of God’s existence. A person cannot just look at a tree and automatically state: “I see that this tree exists, so therefore God exists!” This is obviously inadequate because it lacks logic and proper explanation.

Before getting into the examples of philosophical reasoning, there are two very important points which first must be stressed.

The first one: philosophy does not receive its data from extra-mundane sources, such as divine revelation, but only from the *objective evidence* of the natural physical world or the universe. It examines the same data that is examined by the physical sciences with one profound difference. The physical sciences are only interested in the “proximate causes” of phenomena; while the philosophical sciences are interested in discovering the “ultimate causes” of phenomena. This is why philosophy is defined as *the science of beings in their ultimate causes, reasons, and principles acquired by the aid of human reason alone.*

The second point: there are two postulates of philosophy which must be accepted as true in order for the evidence it produces to hold any value. They are: 1) *that the physical world is objectively real and not merely a projection of our internal mental states* and; 2) *that man is capable of knowing and understanding truth.* These two postulates are accepted by people at large without question. If the atheist believes that the findings of sciences are true, he would also have to accept these two postulates. Otherwise he would be a skeptic and skeptics

are not the intended audience.

In the following paragraphs are several examples of philosophical reasoning using the method of induction.

Remember the example that was given earlier about the tree and from simply looking at it claiming that God exists? It was an example of the misuse, or abuse, of immediate knowledge. Simply seeing the tree is not enough. Although, if one were to examine the tree’s attributes and functions, such as growth, propagation, metabolism, and irritability [*The ability of a living thing to react to physical stimulus.*] (editor), it would be recognized as a functional unit of order and of design. Order and design suggest an “intelligent being,” one who arranged this order and designed the tree in such a way that it would fulfill the proper functions required for it to sustain life. Upon these solid grounds the argument can be formed that God exists. This is an example of philosophical reasoning. With these two truths already known, the tree’s attributes and functions and the knowledge of order and design, a logical conclusion for God’s existence has been made. This is called the argument of Order and Design.

Order is defined as *the arrangement of various items into a system or whole, according to some relationship existing between them*. Design is defined as *the arrangement of various items into a system or whole, with this arrangement being the product of plan and intention*. Simply, design is order put into action. Where there is no order there is only chance. Chance is defined as *a mode of causal activity, not purposive in character and it implies the absence of regularity, and for that reason it excludes predictability*. As it is clearly seen its very definition excludes it from being a reasonable possibility. Order and design is the only logical explanation. Man's daily experiences prove this to be a fact. For instance, take the example of a skyscraper in the middle of a big city. No reasonable person would ever say that it just appeared out of nowhere. Nor would they suggest that a brute animal could have accomplished such a feat. Everyone knows that it was the result of the ingenuity and labor of man. It would be illogical to think that the laborers just haphazardly started to throw together pieces of material and this enormous skyscraper resulted from it. What is required is a plan of de-

sign which comes from the mind of the architect. This plan the laborers follow and the skyscraper is the finished result. Order put into action!

Another proof which will be examined is that of Causality, or more specifically the proof the First Cause. The objective evidence of the natural physical world provides a very wide field of reference. It contains within itself every living and non-living being in the universe, plus all of their natural functions and activities. In order to discover the existence of the First Cause all one needs to do is to work backwards through time from effect to cause and will eventually reach the logical conclusion.

Since, it is physically impossible for someone to go back in time and examine every last instance of cause and effect the answer must be concluded logically. Here is an example: Imagine that there are one-hundred dominos lined-up one after the other. The first domino is then pushed over by someone's finger, beginning the chain reaction of the dominos falling, one after the other – the domino effect. What caused the hundredth domino to fall over? Obviously it was the ninety-ninth domino

which knocked-up against it. What then caused the ninety-ninth domino to fall over? The ninety-eighth. What caused the ninety-eighth to fall over? The ninety-seventh. This process is then repeated all the way back to the first domino. So, what caused the first domino to fall over? It was the finger pushing it. This is essentially how cause and effect works. The laws and principles which govern cause and effect remain the same throughout the universe; the only difference is found in their accidentals. When any effect is produced, no matter how complex it is, there must be an efficient cause which produced it. This is a very logical conclusion!

It should be clear by now that when speaking of the efficient cause of the universe, one is speaking of the act of creation. Scholasticism proposes three possibilities from which the source of efficient cause for the universe can be found: from nothing, from the thing itself, and from another. In order to figure out which possibility is true, because only one can be, Scholasticism uses as its guide certain philosophical axioms. They are: “Nothing comes from nothing,” “A being cannot give what it does not possess,” and

“Everything that is changed must be changed by another.” The first two possibilities are proven to be false based on the truths of the first two axioms. For “nothing” cannot produce anything simply because it is nothing and “the thing itself” cannot produce its own existence because that would mean giving itself a perfection (actual existence) which it does not possess. So, the answer must lie in the third possibility – “from another.” The third axiom points out that this requires a “change.” *Change is the actualization of something potential; it implies the passage of one state of being to another.* Change is an observational fact of nature. The example of the dominos demonstrates this very clearly. The thing which caused the first domino to fall over beginning the chain reaction was the finger that pushed it. This finger existed outside of the series of dominos and possessed a quality of action which did not actually exist in the series of dominos itself, although it potentially existed. The series of dominos always had the potential of falling over, but the changing of this into an actuality was beyond the powers of dominos themselves and needed the action of another to begin

the change. When applying this demonstration to the universe it stands to reason that there must be a “being” who exists outside of the universe and who is responsible for its existence. This being is the First Cause or God.

Two proofs of God’s existence, Order and Design and the First Cause, were examined in some detail and the proof of change was also examined to a lesser degree. What they proved is simply that God exists, but they didn’t give any clear insight into God’s nature or Who God is. Fortunately, there are facts about God which can be inferred based on those proofs already covered. God is eternal, living, intellectual, volitional, spiritual, personal and necessary.

God is eternal. This means that God has neither a beginning, nor will He have an end. This is concluded from what has been examined about the First Cause and change. The First Cause is the cause of all causes and change cannot be applicable to it. Change would require another being who exists outside of the First Cause and who would be responsible for the existence of the First Cause. So, in order to avoid an

illogical regression of infinite causes, which is a contradiction, one would have to conclude that there is an Unchangeable Being, to whom no potentiality is present and exists as pure actuality. This Unchangeable Being is the Cause of all causes or God.

God is living, intellectual, personal, and volitional. These four terms really don’t need definitions because they apply directly to man and it is in man where their truth is discovered. The axiom: “A being cannot give what it does not possess” is a clear and reasonable explanation of the truth of these terms. That man is a living being, an intellectual being, a personal being, and a volitional being is an objective fact. Logically, in order for God to be able to give man these qualities, He must possess them in Himself, either formally or eminently. Therefore, God is a living, intellectual, personal, and volitional being.

God is the “necessary being.” A necessary being is one that because of its essence must be what it is. That this is predicated in God is proven by that fact He is the First Cause and the Unchangeable Being. As it was stated before in order to avoid an illogical regression of infinite

causes it must be concluded that God is unchangeable and no other cause can be the source of His existence. So it can be concluded that His existence is also necessary. Therefore, God is the necessary being.

God is spiritual, which means that He does not possess a physical body and is a simple substance. The universe is the sum total of all actually existing physical bodies and everybody is made of distinct component parts. Each part is potential to the whole and the whole will not become actualized until some *outside force* unites them. This is a definition of change. God cannot change. But, since change is an essential part to the composition of physical bodies, it must then be concluded that God does not possess a physical body; therefore He would have to be spiritual.

These are all examples of philosophical reasoning. They prove, not only that God must exist, but also that man is capable of knowing His existence without any assistance from divine revelation.

Unfortunately these proofs have to be qualified with this statement: "No reasonable person will doubt them." What makes

this unfortunate is that the world today is full of unreasonable people, who would prefer to feel or emote truth, rather than to "think" and "understand" it. Even among the scientists there are those who will ignore certain facts which have been proven to be true, simply because they contradict a pet theory. The atheist will also at times ignore certain proven facts because they present a stumbling block for his false sense of self-importance. "A fool convinced against his will is of the same opinion still." Even though this is an unfortunate reality the Catholic should not be discouraged and should stand firm in his beliefs. For if nothing else, these proofs will help strengthen his own faith and give him a better and deeper understanding of God. Now he can truly say with the psalmist:

"The heavens declare the glory of God, and the firmament proclaims His handiwork (Psalm 18:2)."





Franciscan Saints

DECEMBER 27

THE SERVANT OF GOD
BERENGARIA

Virgin, Second Order

Berengaria lived about the year 1565 in the convent of the Poor Clares at Villa del Conde in Portugal. She was a simple and humble lay sister who, while striving for perfection in the quiet round of her kitchen duties, was elevated to the position of abbess in a very unusual way.

At the election of the new abbess, the community was divided into several factions. Many of the sisters, rather than support any of the contesting parties, cast their ballot for simple, childlike Sister Berengaria, believing that she would surely not receive anyone else's vote. But when the votes were counted, it was found that a majority had been cast for Berengaria. Those who presided at the election considered this a special dispensation of

Providence, and did not hesitate to approve the election.

When, however, the new abbess assembled her community in the chapter hall, most of them declined to acknowledge her as their superior and refused their obedience. Filled with a holy zeal, Berengaria cried out: "Very well, then, since most of my living associates refuse to acknowledge me as their lawful superior, arise, dear dead associates, who lie buried here at my feet, and render your obedience." And behold, the stone slabs covering the graves of the seven deceased members of the community were raised as if by an unseen hand and the deceased sisters came forth. As a sign of their submission they cast themselves at the feet of

Berengaria and did not depart until she gave them her blessing and bade them return to their graves.

Frightened at the miracle, all the members of the community now humbly submitted to obedience, and they never had reason to regret it. For, enlightened by God, Berengaria administered her office with the greatest profit for the perfection and sanctification of her associates.

Six reliable historians testify to the above occurrence.

SUPERIORS ARE NOT TO BE JUDGED BY THEIR PERSONAL QUALIFICATIONS

1. Consider that God permitted Berengaria to be elected abbess of her convent, although none of the voters imagined such would be the result. "The lots are in the hands of the Lord" (Ps. 30:16). Human beings can do no more at an election than choose the person they believe to be the fittest for the position. But they cannot know whether he really is the best person for the office. For that reason all who are concerned in the results should imitate the first Christians (Acts 1:24) and pray that God may direct the

election on those whom He finds best for that position.

2. Consider that those who have been elected superiors as well as all who have been placed over us according to God's plans, must be looked upon as representatives of God. For that reason, we owe them obedience and respect, though in our judgment their personal qualifications fit them to be only the least of our associates. God impressed this lesson in a remarkable manner in the case of Berengaria. Jesus Christ impressed the lesson in the house of Nazareth. Joseph was the least of the three inmates of that home, but he had been appointed by God as head of the family. So Mary and Jesus, the Eternal Wisdom, were both subject to him. What merit would you derive from your obedience if you rendered it merely because you found your superiors wise, kind, and congenial? Your obedience would no longer be virtue and would win no merit for eternity. — What merit has your obedience won in the past?

3. Consider that even superiors who are full of faults must be honored as representatives of God. A crucifix that has been damaged is nevertheless a

representation of our crucified Savior. Your superior, as such, is the representative of God in what concerns you, no matter how bad he may otherwise be. Hence St. Peter writes: "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward" (1 Peter 2:18). Did not Mary and Joseph honor the pagan emperor and go to Bethlehem when he issued the edict of enrollment? The Divine Child will also come to you some day and be a merciful judge, if you honor the authority of those whom He has placed over you.

PRAYER OF THE CHURCH

(Vigil of Christmas)

O God, Who dost gladden us with the annual expectation of our redemption, grant that we who now with joy receive Thine only-begotten Son as Our Redeemer, may without fear behold Him coming as Our Judge, the same Lord Jesus Christ, Thy Son, who liveth and reigneth forever and ever. Amen.

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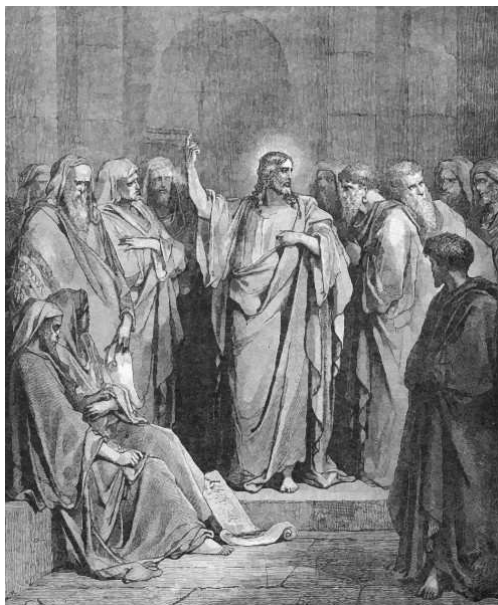
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BY BERNARD A.
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FROM THE GERMAN BY
CHRISTIAN PESCH, S.J.



CHAPTER XXVIII

The Sacred Heart of Jesus, the
Refuge of All

Come all to Me (cf. Mt. 11:24)

1. *The devotion to the Sacred Heart of Jesus is one of those marvelous dispositions of Divine Providence which are not too exalted for the least proficient nor too lowly for the most advanced.* Every man who is at all able to elicit acts of faith and love can venerate the love and the sufferings of the Sacred Heart and offer his own heart in love and sympathy. And yet, to penetrate sympathetically into the life of suffering and love of the soul of Christ is something

so exalted that even the highest of the saints in heaven will not tire of this occupation during the endless ages of eternity. “O taste, and see that the Lord is sweet” (Ps. 33:9). Such tasting of the Lord by contemplating this love and suffering is the art of the saints on earth and their bliss in Heaven.

Moreover, the devotion to the Sacred Heart because of its varied and luxuriant growth as a devotion recommended by the Church offers every man something that must appeal to his taste. Most Catholics prefer to have in their devotions some external object upon which they can concentrate their thoughts

and their affections. Our Savior provided for them, by recommending the veneration of the picture of the Sacred Heart as a suitable means to touch their hearts. Pictures or statues of the Sacred Heart are now found in almost all churches.

Other Catholics find that they need definite vocal prayers. The Church, in addition to the liturgical prayers found in the missal and breviary, has approved and enriched with indulgences a litany, a little office of the Sacred Heart, acts of consecration, and many other prayers. Almost all of the more recent prayer books, especially those books particularly designed to honor the Sacred Heart, of which a goodly number is now available, contain either all or the greater number of these prayers. In them, we also find novenas in honor of the Sacred Heart and instructions on consecrating the month of June to this Divine Heart. To this latter devotion a plenary indulgence and many partial indulgences are attached.

Many, again, are not satisfied with private devotions; they prefer to join a society or confraternity that they may, in union with others, more perfectly

comply with the desires of the Sacred Heart. Even St. Margaret Mary appreciated the value of organization. She writes: "If it should be possible to organize a society for the practice of this devotion, a society in which the members mutually shared their good works, this would, I think, be very pleasing to this Divine Heart." In a later letter she expresses her pleasure at the fact that such societies had begun to take form. Such a confraternity has been in existence for a century and more with headquarters in Rome, in the Church of Santa Maria della Pace. In the year 1900 there were over 10,000 affiliated centers. There are also other associations in honor of the Sacred Heart, for example, the Guard of Honor of the Sacred Heart, and the Apostleship of Prayer. It is not necessary to enter into further details. From what has been said it is evident that this devotion to the Sacred Heart in its fuller development takes into account the wishes and needs of all.

It would be erroneous, however, for anyone to imagine that, in order to be a truly fervent disciple of the Sacred Heart, he must become a member of a great many associations which

promote this devotion and must recite a great number of vocal prayers. To do a little well is far better than to do a great deal superficially. Above all, we must distinguish ourselves in the essential practices: in the celebration of the feast of the Sacred Heart, in the monthly devotions of reparation, and in paying homage to the picture of the Sacred Heart according to the prescription of our Lord.

We shall mention only one more association which anyone can join and from which he will reap great advantage. St. Margaret Mary writes: "It seems to me that it is the wish of Our Savior that we associate ourselves with the angels and cultivate devotion to them, because it is their special duty to love, reverence, and praise Him in the Sacrament of His Love. If we are associated with them, they will represent us in His presence not only to give Him our homage, but also to love Him for us as well as for those who love Him not and to atone for the irreverences of which we have been guilty in His holy presence."

Let us, then, league ourselves with the holy angels and more especially with our guardian

angel. Our prayers are so full of distractions, our love, despite the best of will, is often so cold, our conduct in His presence leaves so much to be desired on the score of the reverence which we owe God. Let us, then, offer God the burning love, the reverence and adoration of the angels to make amends for our shortcomings. Let us invoke these heavenly spirits and say: "O holy angels, praise, love, reverence Our Savior in the tabernacle here and every place where He is present on earth, and atone for the neglect of which we are guilty." The angels will gladly hear our prayer and ally themselves with us even here on earth for the glory of the King of Heaven since we hope hereafter to continue to glorify Him forever in their company in Heaven.

2. *Consecration of the family to the Sacred Heart.* There is another sanctuary besides the tabernacle where Our Savior wishes to rule. This is the Catholic home. St. Margaret Mary on more than one occasion mentions the fact that Our Savior desires to rule the Christian family by means of the devotion to His Sacred Heart. "Our Lord has told me," she says, "that He

would bless abundantly every place where the picture of His Sacred Heart is exposed for veneration and love; that He intends by this means to reunite disrupted families and to protect others which are threatened by some great calamity; that He would pour forth the tender sweetness of His burning love over all associations in which the picture of His Sacred Heart should be honored.” In another place she writes: Since the Sacred Heart is the source of all blessings, Jesus let me know “that He would generously pour forth His blessings wherever the picture of His Sacred Heart should be honored, because His love compels Him to give to souls of good will the exhaustless treasures of His sanctifying and saving graces; that He seeks empty hearts to fill them with the sweetness of His burning love, to consume and transform them into Himself; that He desires humble and submissive souls, who know no other activity than to do what pleases Him.” Then the saint repeats the promises of Our Savior made to families and associations who expose the picture of His heart for veneration and concludes with the promise of Our Savior, that He will keep

their hearts in harmonious union and stay the anger of God’s just judgments. She continues: “Our Savior is particularly pleased to be honored under the image of a physical heart; He desires that this picture be exposed publicly; He promises to pour forth generously the graces in which His Heart abounds upon all who honor Him. Wherever this picture shall be exposed for veneration, it will call down all manner of blessings.”

The Church has complied with the wishes of the Sacred Heart and has recommended that Catholic families expose this picture in their homes and dedicate themselves by common exercises of piety to the service of this Sacred Heart. The introduction of the prayer of consecration is as follows: “Sacred Heart of Jesus, who didst manifest to St. Margaret Mary the desire of reigning in Christian families, we today wish to proclaim Thy most complete regal dominion over our own.”

What is the meaning of the expression: Christ is to reign in the family? It means that the family is to profess faith in Christ as the only-begotten Son

of the Father, as the Redeemer of the human race, as the Dispenser of all graces, as the Foundation of our hope, as the Future Judge, as the King of Heaven and earth. It means that the members of the household, parents, children, inmates, are to love the Savior, Who has loved them first and has sacrificed His life for them. It means that the morals of the family are to be those approved by Christ and that all the details of family life are to be arranged so that the glance of our Savior may rest there with pleasure. It means that the sanctity of the marriage bond must be kept inviolate and incorporate new dwellers in the heavenly Jerusalem so that parents and children may one day gather about the throne of the glorified Savior in love and joy.

Since the devil today exercises his gruesome reign not only in hell, but also in a very particular manner in the married life of many and makes the family an antechamber of hell, all married people who claim to be Christian should enthrone Christ in their homes and in common honor their King with their lips and with their hearts. The family ought to be on a small scale what the Church,

spread over the face of the earth, is on a large scale. The relation of Christ to the Church, His bride, and of the Church to Christ, her Bridegroom, should be reflected in every Christian family in undimmed, irreproachable purity as the Apostle so beautifully teaches (Eph. 5:22 ff.). And as the Church has consecrated herself and the whole human race to the Sacred Heart (June 11, 1899), so it is fitting likewise that every Christian family consecrate itself to this Divine Heart; for the words that Pope Leo XIII wrote on that occasion are true of every family: "Our eyes see today a divine omen that augurs great blessings: the most Sacred Heart of Jesus reigns from the cross, resplendent with the light of the flames of love which issue from it. In Him is all our hope, from Him we must seek salvation, and from Him we may surely expect it."

3. *The Sacred Heart of Jesus, refuge of sinners.* There is a numerous, unfortunately too numerous, class of Christians who seem to be under the impression that they are excluded from the practice and the blessings of the devotion to the Sacred Heart of Jesus. They

are those who, depressed by the consciousness of their many and great sins, feel that so holy, so pure, so exalted a devotion as that to the Sacred Heart of Jesus is not for them. This is an error.

During Our Lord's life on earth, He was often found in the company of sinners. St. Mark tells us expressly, "for they were many, who also followed Him" (Mk. 2:15). The Pharisees considered this a defect and asked His disciples: "Why does your Master eat and drink with publicans and sinners?" But Jesus answered them: "Those who are well have no need of a physician, but those who are sick. For I came not to call the just, but sinners" (Mk. 2:16-17).

Has Our Savior perhaps changed? Has He altered His views? Does He no longer care to seek and save that which is lost? St. Margaret Mary, writing of this devotion, says: "Satan is exerting all his power to prevent this devotion, but Jesus will rule despite His enemies and make Himself Lord and Master of our hearts; for His main object in this devotion is to convert souls to His love." He promised "to avert the just anger of God from them and to restore them to the

state of grace, if they should be so unfortunate as to fall into sin." Similar expressions recur again and again: "I hope that this devotion will be a means which the Lord will use to save a great number of souls from destruction, to eradicate the rule of Satan in their hearts, and to bring them again by His grace to the way of salvation. Streams of grace are continually issuing from the Sacred Heart: one of these is the stream of mercy for sinners, which brings them the spirit of contrition and penance. This devotion is, as it were, a final effort of Our Savior to induce men to accept the sweet liberty of His love."

Sinners, therefore, are certainly not excluded from the practice of this devotion. If they have already washed away their sins by contrition, confession, and sacramental absolution, they are again friends of this Divine Heart and are as dear to It as a Matthew, a Zacchaeus, a Peter, a Paul, a Mary Magdalen. They will find in this Sacred Heart a source of grace to purify their souls from the last stains of sin. The remembrance of what they have been and what the mercy of God has done for them will be a potent stimulus to atone for

the past by a greater fervor in the present.

On the other hand, they may still be in the state of sin, because they have not become cleansed by contrition and confession. If they are unwilling to repent, they are, of course, excluded from the devotion to the Sacred Heart; for no man can love Our Savior and at the same time wish to remain in the state of sin.

But if they desire to free themselves from the fetters of sin and to return to their Savior, they may boldly fly to His Sacred Heart; they will not be rejected. They are even in a position to give Him peculiar pleasure. Whenever a person has lost a very precious object to which he is greatly attached and later finds it again, he experiences a great joy which he would not otherwise have had. Such is the pleasure that fills the Heart of Our Lord whenever a sinner contritely returns to Him: "There shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Lk. 15:7). If your conscience reproaches you, give Our Savior this pleasure without delay. He will press you

to His Heart joyfully and invite the angels, saying: "Rejoice with Me, because this My son was dead, and is come to life again: was lost, and is found" (cf. Lk. 15:24).



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