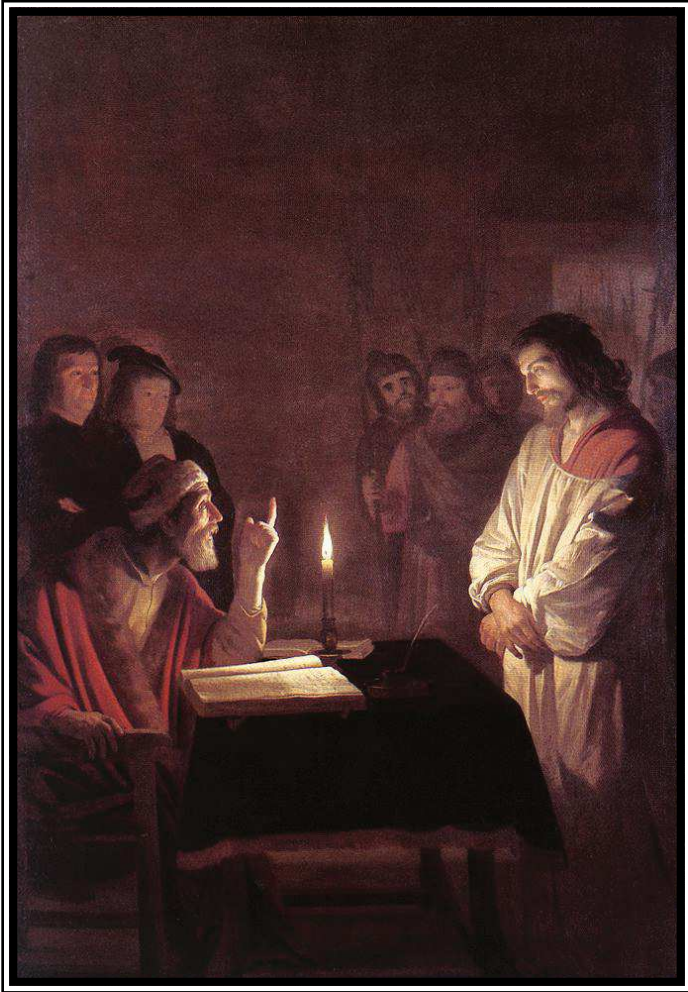


# THE SERAPH

February 2016

Vol. XXXVI No. 6



**“Christ Before the High Priest”**

**c.1617, Gerard van Honthorst**

## Contents

Religious Life.....	1
Sister Agnes' Favorites .....	5
Indulgences .....	6
Franciscans and the Protestant Revolution In England .....	11
Christ the King .....	20
Franciscan Saints .....	24
Our Best Friend .....	27

---

### 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.

The **SERAPH** defends the authentic doctrines of the Roman Catholic Church, and the moral values upon which Godly nations were founded.

The **SERAPH** stands opposed to any and all heterodoxy, particularly as manifested in today's heresy of Modernism. It holds to the principle that good will without truth is a sham and that truth without good will is a shame.

The **SERAPH** seeks to serve and unite in spirit all Roman Catholics faithful to tradition and all men of good will for the betterment of society according to the Gospel of Jesus Christ and in the spirit of St. Francis of Assisi.

### SUBSCRIPTION RATES

USA: Free upon request.

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](mailto:friars@friarsminor.org)

web sites: [friarsmionr.org](http://friarsmionr.org) and  
[franciscanfathers.com](http://franciscanfathers.com)

### EDITORIAL POLICY

Articles dealing with Roman Catholic doctrine, morals, history, and spirituality are welcome. The Editor reserves the right to edit and / or use articles submitted. Manuscripts returned with SAE. Opinions expressed in **THE SERAPH** are not necessarily those of the publishers.

© 2016 All rights reserved. No part may be reproduced without written permission of the publishers.

### Publishers

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

In essentia - Unitas. In dubio - Libertas.  
In omnibus - Caritas.

## Religious Life

The second day of February, we celebrate the feast of the Purification of the Blessed Mother. This marks the end of the Christmas season. The Christ Child is presented in the Temple and the ransom is paid for Him. He is the First Born and according to the Law, the first born belongs to God and must be ransomed. This law was complied with, even though, it was not necessary – just as it was not necessary for Mary to go through the rite of purification (after the forty days since she gave birth to Our Lord.)

Mary and Joseph, and therefore Jesus, too, complied with the laws, rules and obligations that were imposed upon all the ordinary men; and in this way the Divinity of Jesus Christ was kept a secret and hidden from the world. There were only a few that were given the grace of God to see and know the truth about the child Jesus. There were first of all Mary and Joseph, then the shepherds, the Magi, and now, on the feast of the Purification, we see two prophets: an elderly man, Zachary, and an elderly woman Anna. These two people in the Temple represent the Old Testament.

The words of Zachary show very clearly the true desire of the entire Old Testament. He was waiting and longing for the Redeemer, and now that the Redeemer has arrived, he begs of God to allow him to depart this world in peace. (Luke 2, 29) This is the passing away of the Old and the making way for the New.

This transition from the Old to the New was not going to be an easy one as was foretold on that day in the Temple. “This Child is destined for the rise and fall of many...” (Luke 2, 34) Even the very soul of Mary was to suffer in this: “Thy own soul a sword shall pierce.” (Luke 2, 35) In the same manner, the transition in our souls as we advance in the spiritual life is not an easy one. There is a death of the old man, as the new man is created in us. There is, nonetheless, a certain peace that takes over the soul as it approaches this death; just as we saw Zachary at peace with his own dismissal from this world.

Denying oneself is a painful and often bitter transition to make, but it is filled with peace and consolation when it is done well. For Zachary and Anna, we see that Jesus and the changes

were welcome, and therefore they experienced this peace and consolation. The majority of the Israelites, however, did not recognize or accept Jesus and so suffered greatly. Jesus remained hidden, in a sense, from the world until He began His public ministry. At His baptism from St. John and the manifestation of the Blessed Trinity, the Divinity of Jesus Christ was made public for everyone. (Matt 3, 16-17)

The grace of God often works in a very similar manner in the transformation of souls. A soul often hears the calling of God deep within, and finds consolation and peace as Zachary and Anna did, but the soul is too often distracted by the other cares of this world and the body. And so Jesus remains hidden until a later day. Our Holy Mother the Church takes us by the hand year after year, through the Life of Christ. At each step of the way, we are invited to give ourselves more completely to God; we are spiritually invited to draw near to Jesus and follow Him with ever greater eagerness and solicitation.

The Christmas season, as well as the Season of the Epiphany, is passing away, and we are approaching the Lenten season,

which will quickly pass on to the celebration of the Resurrection. We began with Advent and emptied our hearts and souls so that we could be filled with great longing and eagerness for the coming of Christ into our lives. We, then, spiritually held Him in our arms and rejoiced in His love for us, and hopefully, we have grown in love for Him. Now, the Church brings Him before us in the great Sacrifice upon the Cross. All during the season of Lent we contemplate this Sacrifice and our hearts ache because of the suffering that our sins have caused. With great sorrow, we spiritually follow Him in the journey to Calvary.

Pain and sorrow of loss well up within our hearts with the death of Our Lord; but He does not abandon us. He lifts our spirits once again, as He gives Himself to us in the Sacrifice of the Mass and promise to remain with us in the Holy Eucharist until the end of time.

With each passing season, we should be growing in grace and virtue. We are given a time and a season for every emotion. At all times, we are called to greater and greater love of God. God calls many in this world to a love and dedication that is far more

intimate than with the rest. He invites (or proposes) to some chosen souls an intimate spiritual marriage. To some, this is in the clerical state and to others it is the religious life. In the religious life, there is a complete sacrifice of: worldly or material things; marital pleasures (celibacy); and perhaps the greatest of all, the sacrifice of self will in holy obedience. In the priesthood, (clerical state) there is demanded the sacrifice of celibacy, as well as a certain amount of obedience.

It seems strange to many that the priest does not have as many spiritual demands placed upon him as the religious have. It is true that the priest is another “Christ” as he takes that place of Jesus on the altar and in giving us the sacraments; however, it is principally the religious that He takes for His bride in the secret life of the soul. The priest must busy himself with many outward and material things as he cares for the Church and the Flock of Christ. The religious is freed from this obligation and is as a wife – hidden behind the walls of the home, constantly concerning herself with serving and loving her husband and family. She does not attract a lot of attention from the world, but is more precious

to her husband than the entire outside world.

It sadly appears that the current worldly view of the religious life is even worse than that of wife and mother. The role of wife and mother is looked upon as a waste of time or a waste of life, while an active life in the world is deemed to be of highest importance. A woman that gets somewhere in the world of business or politics is deemed a success and a simple wife and mother is considered a failure. This is truly an inversion of right order as well as an inversion of right thinking. The highest and most noble vocation is that of wife and mother. Her life may be hidden, but it is the most essential to the success of everything else. She is the one that gives her husband something to work for, she gives his life purpose and meaning; but even more importantly she is the one that cultivates the hearts and minds of children. She is the one that makes the success of the next generation possible. With the mass fleeing, that we currently see, from the vocation of wife and mother, follows the inevitable decay of all society. Children that are entrusted to hired mercenaries to be educated (spiritually formed

and molded), end up as liberal atheists that are often miserable and helpless wards of the state. What is needed is a reversal of our opinions of the dignity and honor of motherhood. This is truly a high and noble vocation and not one to be shunned, avoided, or looked down upon.

The religious is the wife (Bride of Christ) and holds an even greater dignity than that of other wives. She has chosen the better part, even though she is deliberately barren and will never give children physically to God or to the world. As the Bride of Christ, the religious gives Jesus a heart and soul in which to find rest and consolation – a soul that eagerly reciprocates His love. He finds in the religious means to save other souls. The religious becomes a spiritual mother to many others. The religious serve God in many facets that are of benefit to others and to the world: cleaning, mending, teaching, guiding, nursing, etc. These are not glamorous things in the eyes of the world, just as motherhood is not glamorous in the eyes of the world; but they are precious and glorious in the sight of God, just as a good wife and mother are precious in the eyes of a good husband and father. Religious

vocations are, perhaps, even more vital to the right order of society, than earthly wives and mothers are.

We have spoken of the religious with feminine pronouns; this does not indicate that only women are called to the religious life. Men also are called, and they too become mystical Brides of Christ, as they enter into this mystical marriage of the religious life. Spiritual writers generally refer to our souls with feminine pronouns. In heaven, there is neither male nor female, but it helps our limited understanding to think of our union with Christ in terms of earthly marriage that we are (hopefully) still familiar with. Christ is the head and therefore the groom, so that leaves the Church and all those in it to be His bride (whether male or female).

We ask all to join their prayers with ours, that many more souls will respond to the invitation of God and willingly make the sacrifice of themselves for Him, the Church, and also for the benefit of society. We frequently remember to pray for priests and we see how needed and necessary they are. May we also, see that religious vocations are needed just as much.

# Sister Agnes' Favorites

---



## **Christ and His Mother at the Cross**

*by Fra Jacopone Da Todi (From the Italian by Thomas Walsh)*

### **Christ:**

*Lady, take my broken heart  
For Thine own to share apart,  
John, beloved as thou art,  
Shalt be to thee a son.*

*John, my mother dear, behold;  
Take her tenderly and fold  
In thy pity, She is cold  
And her heart undone!*

### **Mary:**

*Son, Thy spirit hath done forth!  
Son of most stupendous worth!  
My sight is of its vision dearth  
And bloodless in my heart!*

*Hear me, Son most innocent,  
Son of splendor o'er me spent,  
Passing to Thine element,  
With darkness for my part;*

*Son of whiteness and of rose,  
Son unrivalled as the snows,  
Son my bosom held so close,--  
My heart, why hast Thou gone?*

*Son of beauty and of gold,  
Son, whose eyes all gladness told,  
Son, why hath the world so cold,  
Thee cast scorn upon!*

*Son so gentle and so meek,  
Son to all the sad and weak,  
Oh, how bitterly they wreak  
Evil on Thy head!*

*John, my nephew, look and see;  
Dead thy brother now must be;  
For I feel the sword through me,  
As the Prophets said.*

*Slain are mother here and Son,  
Stricken by this blow as one,  
Clasped in final union  
On one cross of dread.*

# Indulgences

Bishop Giles OFM

The teachings of the Church concerning indulgences are often misunderstood by many non-Catholics, and frequently they are even misunderstood by Catholics. To properly understand indulgences requires a good understanding of several doctrines (teachings) of the Church. We must understand the teachings concerning: sin, the sacrament of Confession, the doctrine of Purgatory, as well as the power of the keys of Heaven entrusted to the Church.

To begin with, we can turn to St. Augustine to understand that sin is not a positive thing. That is to say, it is not something that we can see or examine with our senses. Sin is actually the absence of grace or virtue. Where virtue should be, we find emptiness or a void. This is sin. In examining our consciences, we are often led to look for positive things that we have done, or not done. We know that we may sin in one of four ways: in action, in word, in thought, and by omission. These concepts often misdirect our understanding to give some kind

of positive value to sin. Jesus attempted many times to dis-abuse us of this faulty thinking when He instructed us that the man who harbors hatred in his heart is already guilty of murder; or the man who lusts after a woman in his heart is already guilty of adultery. The vice that we find hidden in our thoughts and desires is not a positive thing, but rather a sign of the virtue that is lacking. Where there is anger we see that there is a lack of charity or love; where there is lust, we see that the virtue of chastity is wanting.

Our Catechism teaches us that there are two kinds of sin: Original sin and Actual sin. Original sin is the sin that we have inherited from our common ancestor, Adam. It is the void of grace that should have been ours as a birth right as sons of Adam. However, since Adam lost this grace, he could no longer give it to us by way of inheritance. We are all conceived with this dreadful void in our souls (Except for Mary who was preserved from this. We call this gift of hers, her Immaculate



Conception.) The waters of Baptism wash this sin from our souls. What takes place in the soul at Baptism is the removing of this sin (void in our souls) by filling the soul with God's grace. With Baptism the Holy Ghost enters the soul and fills it with grace, as well as imprints upon it an indelible mark. That which was lacking or empty is therefore filled. The soul then has the grace that God intends for it to be filled with.

Actual sin is any sin that we ourselves commit. When we sin, we are the ones responsible for driving grace from our own souls, and thus making a void in our souls once again. We understand that there are two types of Actual sin: mortal and venial. Mortal sin is a deadly sin, because it makes such a void in our souls that we drive the Holy Ghost from us and make it impossible for us to enter into Heaven. Hence, we have learned that whoever dies in the state of mortal sin is eternally damned to Hell. Venial sin is a less serious sin. It too, creates a void in our souls by driving grace from us, however, the void is not so great as to eternally deprive us of the gifts of Heaven.

The Sacrament of Penance (or Confession) has been given to the Church for the aid of

any who have the misfortune of undermining the gift of the graces received in the Baptismal font. This Sacrament is not the complete aid that Baptism is. The Sacrament of Penance cannot refill the void as Baptism does, but it offers hope to the sinner that has lost the original grace of Baptism. In Actual sin, the sinner made a deliberate choice and so he must now make a deliberate choice to hate and detest his sin and to love and seek the grace that was lost. What takes place in the Sacrament of Penance is the forgiveness of the sin, but not the complete repair or refilling of the soul with God's grace. Reparation must still be made. In the early days of the Church, very severe penances were imposed in the Sacrament of Penance. These harsh penances were both medicinal and salutary. They were medicinal in the fact that they not only corrected the evil that drove grace from the soul, but they also helped to prevent the sinner from ever repeating that sin. They were salutary, in that they gained merit and thus aided in restoring the grace that was lost, often even adding greater graces than were there before. Through these means, even the sins that are as scarlet are made white. (Isaiah 1:18) Whatever our sin may be, Christ has placed in the hands of

the Church the power to forgive it. Only one thing is necessary on our part: “Go show yourselves to the priest and do whatever he tells you.” (Matt. 8:4) The one sin that Catholics often ask about is the sin against the Holy Ghost that cannot be forgiven. This sin cannot be forgiven simply because the sinner will not follow the inspiration of the Holy Ghost in repentance, Confession, and reparation. The Protestants who have rejected the Church and the means of salvation, have rejected the Holy Ghost. Their sins are not forgiven simply because they will not confess them to God’s priest, nor will they make reparation or do penance for them.

Over the years, our Holy Mother the Church has determined that the severe penances of olden days, created obstacles for many people. Many would stay away from the Church and the necessary sacraments of grace, simply because they feared the penances that were necessary. In order to encourage us to partake of God’s mercy in the Sacrament of Penance, the Church has mitigated (lessened) the severity of the penances. In this manner, She knows that there is still much more that is required for the soul to be restored and filled with grace so as to be found worthy to enter

into Heaven; however, She can remove the guilt to the extent that the soul will not have to suffer the eternal flames of Hell.

But, where are such souls to go if they are not deserving of eternal damnation, but yet are not worthy to enter into Heaven? The eternal punishment has been removed, but there is still a void in the soul that must be filled. Such souls as these must enter into a place of purification (Purgatory). Here they can no more increase in virtue, because the time of increasing in merit (grace) has ended with their lives here on earth. This is a time of reparation, not increase. It is in this suffering that payment (reparation) for their sins is made. Because of sin there is a debt that is incurred. By sin, we reject God and give ourselves to the devils. The devils are not going to let us go freely and demand payment for the release of our soul; and God is just and will not allow us into Heaven until this debt is paid in full. Protestants will tell us that Jesus Christ by His suffering and death on the Cross has paid this debt in full, and that nothing further than believing and accepting this is all that is necessary. The Protestants tend to confuse two different words: salvation, and redemption. Jesus has redeemed us (paid the price

for our sins), but He will not save us (take us into Heaven) without our cooperation. He demands many things of us as conditions for our salvation. If we have broken any of the Commandments, repentance and reparation are two of these requirements. We must truly repent of our sins, and do penance. When Jesus forgives sin, He says: "Go and sin no more." (John 8:11) He also says: "Take up your cross daily and come follow Me." (Luke 9:23) We can agree with the Protestants that faith is necessary, but "faith without works is dead." (James 2:26) Our faith must bring us, sinners, to the True Church where we are truly humbled and filled with shame, as we show ourselves to His priest; and willing accept the penance that he will impose upon us.

Now we approach the topic of indulgences. The merits of the sacrifice of Jesus Christ's suffering and death on the Cross are of infinite merit, but they can only be applied to us through the Church. Salvation or the opening of Heaven to us can only be done by the Church, because She alone possesses the Keys to the Kingdom of Heaven. "Whose sins you shall forgive, they are forgiven. Whose sins you shall retain they are retained." (John 20:23) So there is a treasury of

these merits that are under the control of the Church. She may dispense these merits (treasures) as She determines are most just and fitting for the greater honor of God and the salvation of souls. Inspired by the teachings of Jesus Christ and led by the Holy Ghost, She has set out conditions for us to have these merits applied to our souls. These treasures are not of a material kind, but rather are spiritual, and so it is difficult to measure or quantify them for our understanding. Hence we often see that indulgences are quantified in days or years. The Church indulges or pampers the poor sinner to make his return to God easier, and makes up for what is lacking in his penances from the infinite treasure that has been placed at Her disposal. The days or years that are referred to are not indicative of time taken off from the punishment in Purgatory. The days or years are indicative of time of penance done here on earth. An indulgence that is given the value of three years, is equivalent to doing penance here on earth for three years. Obviously the more penance that we do here on earth, the less there is to be demanded of us in Purgatory. So every Catholic is eager to obtain these indulgences. The treasure of these merits are infinite because of the infinite

merits of the Cross, and the continual renewal of this sacrifice on our altars in the true Catholic Church; but added to these are the extra merits of the Blessed Virgin and the Saints. They have done more penance than was necessary for their own salvation, and so the merits of their works are united with Jesus Christ's and are put at our disposal through the Church.

The Church does not just hand out these indulgences, but has placed rules for their distribution or application to our own souls. Many Protestants thus wrongly conclude that the Church practices simony (The monetary selling of sacred things). This is obviously not the case. The gaining of indulgences are predicated upon good works being done. They are most often associated with certain prayers or devotions being made.

Many have falsely assumed that indulgences are like license (or permission to sin). Indulgences are not permission to sin. On the contrary, the gaining of an indulgence requires that we be in the state of grace – which for the sinner means that: he has repented of his sins, gone to confession, and performed the penance that was imposed upon him. Once he is in the state of grace, only then, can he lessen the punishment that is required of him by justice.

Similar accusations of license have been made concerning the Sacrament of Penance. This too, is faulty logic. Penance does not give permission to sin. The sinner who deliberately commits a sin with the thought that he will later confess it, is actually committing another sin called presumption, in addition to the original one. This sin, too, must be repented of and confessed, if it is to be forgiven.

Some have imagined that they can repent and confess some of their mortal sins and have them forgiven, while not confessing other mortal sins. This is contrary to Catholic teaching. We must confess all our mortal sins. If we deliberately withhold even one mortal sin in the confessional, none of our sins are forgiven, and we add to them another sin of sacrilege (abuse of a sacrament).

If the priest is aware of mortal sins not being repented of or confessed, he must try to elicit true repentance and a purpose of amendment from the sinner. If this cannot be done, then he cannot give absolution to the sinner and his sins are not forgiven. In this un-repented and un-forgiven state of sin, the sinner is barred from gaining any of the indulgences in the treasury of the Church.

# Franciscans and the Protestant Revolution In England

Francis Borgia Steck, O.F.M.

---

## PART SECOND

### UNDER THE STUARTS 1603-1649

#### CHAPTER IV

#### VENERABLE JOHN BAPTIST BULLAKER, O. F. M.

*Studies with the Jesuits at Saint-Omer and at Valladolid — Desires to become a Franciscan — Enters the Order — Novitiate and years of study — Joins the English Province — Departs for England — Arrested and imprisoned at Plymouth — In Exeter jail — Before the judges — Conveyed to London for trial — Liberated — Twelve years of missionary labors — Betrayed and captured while saying Mass — Court proceedings against him — Tried for being a priest — Condemned to death — Martyrdom at Tyburn.*

It was in the year 1622 that Thomas Bullaker, the only son of a distinguished Catholic physician in Chichester, took leave of home and kindred and



boarded a ship that was about to set sail for Flanders.<sup>1</sup> Had the civil authorities surmised that the comely youth of some eighteen summers was bound for the English College at Saint-Omer to study for the priesthood, they would undoubtedly have intercepted him and brought action against his parents for

---

<sup>1</sup> Mason bases his life sketch of Fr. Bullaker in the *Certamen Seraphicum* (pp. 35-70) on the writings of the martyr and on other trustworthy testimonies. These writings, he tells us (p. 33), were preserved at his time in the archives of the English Franciscans at Douai.

violating the penal laws then in force. To forestall this, Thomas had disclosed his intention to the Spanish ambassador in London, who alleging important business matters obtained for him the necessary passport.

Arriving in Flanders, Thomas at once proceeded to the English College at Saint-Omer. The Jesuit Fathers in charge of the institution soon detected the excellent qualities of the young Englishman, and perhaps also expressed to him their hope of one day numbering him among their own.

That Thomas shortly after his arrival bound himself in some way to their Order, seems at least probable. He had been with them only three weeks when they sent him for the higher studies to Valladolid in Spain. Here he registered as an *alumnus iuratus* of the English College under the assumed name of Thomas Tailer.<sup>2</sup>

But his mind was agitated with grave doubts regarding his vocation. More and more he felt himself drawn to the Franciscans. Alone in a strange country, without an acquaintance among the Franciscans, he was

at a loss how to proceed. Fearing at the same time lest the college authorities might dissuade him from what he so earnestly desired, he kept the matter secret. With greater zeal than prudence, he spent long hours of the night in prayer and meditation, slept on the bare floor, and subjected his body to the pangs of the scourge and cilice. This he continued for some weeks when he began to realize that his health was declining. He at length took courage and revealed to Father Baker, S. J., his confessor, the secret of his heart. How happy he was when the zealous priest consoled him and assured him of his support. He then made a ten days' retreat, at the end of which he was determined to enter the Order of St. Francis.

Without delay, the Jesuit Fathers made the necessary arrangements with the provincial of the Spanish Franciscans. There was a friary about six miles from Valladolid, on a site called Abrojo, *i.e.*, Thistle, on account of the wildness of the surrounding landscape. Here on the feast of Corpus Christi, 1622, Thomas received the Franciscan habit and the name John Baptist. Here, too, he spent the year of novitiate,

---

2 *Stone*, Faithful Unto Death, p. 133.

edifying all by his love of prayer and mortification. After his profession, he finished his course in philosophy and then studied theology at Valladolid, Avila, and Segovia. Finally, at the age of twenty-four, he was ordained priest. Having reached the goal of his youthful aspirations, his soul, long since inspired by the example of so many of his brethren, went out wholly to the foreign missions. But “at this first starting point,” as Stone observes, “he was prevented by the virtue of religious obedience from making a second mistake as to his vocation.”<sup>3</sup> Shortly after his ordination, a number of friars had again been selected for the flourishing missions which the province had in the West Indies. Fr. John Baptist asked leave to join them. But the provincial put him off, telling him to remember England, which was equally in need of missionaries, and which as his native country ought to have the first claim on his interest and zeal. The young priest willingly submitted and henceforth endeavored to fit himself in every way for a missionary career among his neglected countrymen.

Thus about a year elapsed when

the provincial informed him that he might follow the summons of the Belgium commissary and join his brethren on the missions in England. Fr. John was overjoyed and devoted ten days to prayer and meditation. Then having changed his habit for a secular dress, which he obtained for charity, he set out for Bordeaux. Traveling alone and on foot through an unknown, desolate, and swampy country, the poor friar must have suffered greatly from anguish and fatigue. At last, after many hardships, he reached the French seaport and secured passage on a ship bound for England. From his modest bearing, the captain of the ship suspected his priestly character, and, on landing at Plymouth, reported his suspicion to the mayor of the city, who without further inquiry had the friar arrested and cast into prison. Here he languished for eight days. The weather was extremely cold, which added greatly to his sufferings. Lacking the means to secure sufficient and wholesome nourishment, he would have succumbed to hunger, had not some fellow prisoners shared their meager rations with him. His next place of confinement was the county jail of Exeter,

---

<sup>3</sup> Ibidem, p. 135.

where thrown among criminals of the lowest type he was to await the opening of the Lenten assizes.

At last, the circuit judges came to Exeter, and one of the first to be summoned for trial was Fr. John. After the usual questions as to age and profession, the judge asked him whether he was willing to take the oath of allegiance according to the meaning it had in England.

“As far as the allegiance that becomes a faithful subject is concerned,” replied the friar, “I will obey the king in all that belongs to him. If necessary, I will confirm this by an oath and prove it by my conduct should an occasion present itself. In the proposed oath, however, there are certain clauses regarding the Supreme Pontiff, Christ’s Vicar on earth, which I do not fully understand. Hence, with your leave, I absolutely refuse to take it.”

The judge objected that there were priests who held the oath could be taken. “From this you must not conclude, however, that it can,” was the quick reply. “Whether your assertion is based on facts, I do not know. At all events, after due consideration, I

feel convinced that the oath can not be taken.”

Thereupon, he was asked whom he would obey, the king or the Pope, were they to issue contrary and conflicting orders.

“I imagine,” the friar explained, “that we must obey the commands of him who proceeds along the lines of truth and justice.”

Still bent on ensnaring him, the judge cunningly insisted that he should state who he thought should decide in that matter. But the wary friar detected the trap and refused to answer.

It seems that his quick-witted and straightforward rejoinders had won the favor of the judge, who finally gave him a gentle hint as to how he might escape the law.

“Perhaps you will change your mind in the near future,” he said; “you may ask now for leisure to give the matter further consideration.”

“What my opinion may be hereafter,” put in the prisoner, “I can not at present discover. Nevertheless, I humbly request that judgment in my case be deferred.”

Deeply resenting the attitude



of the judge, the captain of the ship now stepped forward and produced a book, which he declared to be a missal and as such a positive proof that the prisoner on whose person it had been found was a priest. Though no one in court was able to read the book, all agreed that its content was dangerous to the commonwealth. Finally, someone who knew a little Spanish examined it and loudly contended that it was merely a volume of Spanish plays. Now, of course, peals of laughter rang through the court room, much to the discomfiture of the overzealous captain.

For the present, Fr. John Baptist was brought back to prison. A few days later the jailer received orders from the Privy Council to send the suspected priest to London, where he would be tried within the next twenty days. But this was only a ruse to effect his release. Hatred against priests was not so violent just then; and influential friends of the friars had succeeded in interesting the higher authorities in his behalf.

On gaining his freedom, he began at once to search for his brethren in the great metropolis. He had hardly taken up his abode with the friars, when the

hardships he had of late been subjected to began to tell on him. He was stricken with a severe fever, from the effects of which he never fully recovered. Nevertheless, as priest and missionary, he sacrificed himself entirely for the welfare of his flock, gaining the esteem of all by his sterling piety and by his untiring zeal for souls. In 1638, he was formally incorporated into the English province.<sup>4</sup> In what esteem the brethren held him may be seen from the fact that he was made secretary of the provincial; and in 1640, he became titular guardian of the newly formed district of Chichester,<sup>5</sup> his native city.

Twelve years had elapsed since his arrival on the English mission. All this while, he had hoped and prayed for the privilege of dying a martyr's death. But it was a time when priests were comparatively safe, so that he gradually despaired of the martyr's crown and longed

4 Thaddeus, *The Franciscans in England*, p. 206.

5 Mason, p. 49. Thaddeus says (p. 206) that he was appointed guardian of Oxford. The two districts, Oxford and Chichester, were established in the same year, 1640. Perhaps Fr. John Baptist was at first appointed for both places or was soon transferred to Oxford, since Chichester was his native place and he could escape detection more easily at Oxford.

for the life of seclusion and prayer he had enjoyed during the first years of his religious profession. Accordingly, he asked and obtained permission to return to the continent. He was on the point of leaving England, when the smoldering embers of Puritan hatred against Catholics were again fanned into a devastating flame by the rebellious Commons. Now, of course, he decided to remain; especially when he learned how the Tertiary martyr, Venerable William Ward, had been captured, tried, and executed for being a priest. Hoping to share his happy lot, he hastened to London, the hotbed of Puritan intolerance.<sup>6</sup> Friends, however, compelled him to seek a place of safety. A few weeks later, he heard how a number of priests had been seized and thrown into prison.<sup>7</sup> Again he ventured into the thick of the fray, but again he was forced to retire. At last, regardless of friendly entreaties, he went a third time to London and sought out the provincial, Fr. George Perrot, who gave him permission to remain in the city.

With undaunted zeal, the heroic

<sup>6</sup> Spillman, *Katholikenverfolgung in England*, Part IV, p 261.

<sup>7</sup> Mason thinks that among them was Fr. Christopher Colman (P. 51).

friar undertook the hazardous task of ministering to the persecuted Catholics. He visited the loathsome prisons and the gloomy homes of the aged, poor, and sick, administering the sacraments as best he might, distributing whatever alms he could gather, and confirming all in the faith by his noble example of self-denial and by the words of cheer that gushed from his God-loving soul. He was lodging in one of the most dangerous parts of the city, when one day the priest catchers suddenly entered the very house where he was staying.

“Am I the priest whom you are seeking?” he asked, fearlessly stepping up to them.

Baffled by his boldness, they replied in the negative.

“But, besides me there is no other here,” he hastily subjoined, fearing they might depart without making further investigation. On the following day, they returned and again searched the house. Fr. John Baptist was sitting at dinner and had his breviary lying beside him on the table. The door to his room stood ajar. On passing, the spies looked in, but, strange to say, they took no notice of him. At this second

defeat of his most ardent desire, the man of God was much disturbed. On the one hand, he longed for the martyr's crown; on the other hand, he dreaded to cross the designs of Providence. Now he redoubled his prayers and penances, beseeching "the Father of mercies and the God of all consolation to deign at last to hear him and to number him in the ranks of the martyrs."

In a letter to a fellow priest, Fr. John Baptist recounts the particulars of his arrest and trial.<sup>8</sup> "In 1642, on September 11, which fell on a Sunday," he writes, "it pleased the Most High and Almighty to soothe my anguish and to console me, his unworthiest servant, with the prospect of obtaining what I had so long yearned and prayed for." At the time of his seizure he was staying in the house of Lady Powel, a very pious and charitable gentlewoman. One of her maids, however, was secretly in league with the anti-Catholic party, and it was through her greed and treachery that Fr. John fell into the hands of the priest catchers.<sup>9</sup> Having finished his

breviary and morning meditation on the above-mentioned day, the saintly friar vested for holy Mass. Little did he think that at that very moment the pursuivants were standing in the street below, ready to enter the house at a given signal and surprise him at the sacred functions. Just as he was intoning the *Gloria*, Wadsworth<sup>10</sup> rushed in and dragged him from the altar.

"Oh, why didst thou not wait till after the consecration?" exclaimed the friar. "The precious body of my Savior would have strengthened me against thy violence, under which my weakness may now succumb."

Blinded with hatred and rage, the heartless zealot insisted that his victim accompany him through the streets of London, clad in the priestly vestments. Only after being warned of the possible danger to himself, did the base informer relent. Thereupon, he confiscated all the vestments, books, rosaries, pictures and oilstocks, and ordered the friar

---

8 For a copy of this letter see Mason, pp. 53-63.

9 This we learn from De Marsys, who at the time of the Puritan Revolution was in the service of Comte d'Harcourt, the

---

French ambassador at the English court. He was present at the trial and execution of Venerable Bullaker. See Hope, *Franciscan Martyrs in England*, pp. 140 seq.

10 The same who captured Ven. William Ward.

to follow him to headquarters.<sup>11</sup>

A half-hour after their arrival, the sheriff entered and asked Fr. John whether he was a priest. Glad that his hour had come, the man of God assured him that he was.

“What! Durst thou violate the laws of the kingdom, which strictly forbid any person of that profession to set foot on English soil?”

“Those laws are wicked and opposed to Christian justice; therefore, I cared not a straw for them. If you pursue the course you have begun,” he added fearlessly, “I dare say, before the lapse of many years, you will pass a law making it treason to believe in Jesus Christ.”

Then, to bear out his assertion, he referred with glowing indignation to the recent outrage which the intolerant Puritans had committed against Christ by defacing and pulling down the crucifix in Cheapside. This reproach, of course, infuriated the sheriff and his attendants.

“Where in Holy Writ does Christ command that a picture or a statue of himself be made?”

“Albeit, in the sacred pages, he does not command it expressly,” the friar explained, “still, the custom is sanctioned by the natural law with which the divine by no means conflicts. Sound reason and experience, however, tell us that the insult offered an image touches him whom the image represents.”

Then asking whether they would prosecute for treason the man who would outrage the king’s image, he argued that more traitorous by far is one who abuses Christ’s image, as they had done.

“What has brought thee to England?” demanded the sheriff, eager to change the subject.

“To lead back my countrymen to the fold of Christ, whence they have strayed; this was the purpose of my sending and of my coming?”

“By whom hast thou been sent? By the Pope?”

“By those whom the Sovereign Pontiff has vested with due authority and power.”

Satisfied that the prisoner was a priest, the sheriff gave the pursuivants the necessary

---

<sup>11</sup> Lady Powel and her twelve-year-old son, who was serving the martyr’s Mass on the morning of his seizure, were likewise arrested and brought before the sheriff. According to De Marsys, the three prisoners were subsequently thrown into different prisons. See Hope, p. 143.

instructions and departed. What followed we will let Fr. John relate.

“What now troubled them above all,” he writes, “was how to lead me off without danger of death through the dense throng that had gathered at the door and was waiting for me. For this reason, the pursuivants decided to ask for an escort, so that I might safely accompany them to prison. Accordingly, to avoid the fury of the mob, I was taken through a rear door that led into another street. On the way to the prison known as Newgate, we passed by the house of the constable, who together with my captors gave me company. Now this house happened to be a tavern, and thither they brought me, that I might get something to drink. While we were here, Wadsworth, the head of the pursuivants, asked me all kinds of questions regarding my name and birthplace. On all these points, I openly confessed the truth, because I had made up my mind to conceal nothing. He further asked me with which gentlemen of the county of Sussex I was acquainted. I told him that years ago I had known two, who at one time were schoolmates of mine, but now belonged to the parliamentarians; that one of them was Mr.

William Morley, and the other Mr. William Cauley, both of whom had been decorated with the order of knighthood. Then he asked me where I had studied. For some time, I answered, with the Fathers of the Society of Jesus at Valladolid in Spain; then, through the kindness of the said Fathers, I went to the friary at Abrojo, where I received the habit of the Seraphic Father Saint Francis, passed my novitiate, and made my profession. These things I told him quite freely, all of which he faithfully reported to parliament.”

To be continued



# Christ the King

Fr. Joseph Noonan, OFM

## Part II



The second of the principle visible forces which works to overthrow the Kingship of Christ is Freemasonry.

Most of the world is not aware of the goals of Freemasonry, and is thereby fooled by its “philanthropic good works and business connections.” *“The chieftenets are so completely and manifestly at variance with right reason that nothing more can be conceived. They wish, first, to destroy religion and the Church which God Himself has founded,*

*the Roman Catholic Church. Secondly, they desire to uproot the fundamental principles of decency and right living and to cooperate with those who want to pass their lives in satisfying their desires as animals do. This simply means urging the human race, a prey to shame and dishonor, along the path that leads to destruction. The dangers which menace both the family and civil society contribute to make matters worse.”* – From The Kingship of Christ and

Organized Naturalism, Fr. Denis Fahey. C.S.Sp.

Freemasonry is a secret naturalistic force. Masonry is a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. Very few people, including its membership, are aware of this insidious character. It would perhaps be beneficial to the reader to explain the Naturalism of Freemasonry.

*“I. Supernaturalism affirms that the Life of Grace, participation in the Life of the Blessed Trinity, is infinitely higher than the natural life of human reason and that unique Source of that Life in the existing order, is Our Lord Jesus Christ. The loss of Supernatural Life through the fall of the first Adam has been repaired through membership of the Mystical Body of the Second Adam. Naturalism on the contrary, affirms that our highest life is the life of reason, and, consequently, denies that there has been any such thing as a fall from, or a loss of Supernatural Life.*

*II. Supernaturalism affirms, as is logical, that it is only through cultivation of our membership of Our Lord’s Mystical Body that we can be good men and true,*

*as we ought to be. Naturalism, also logically, affirms that it is a matter of indifference whether one invokes Our Lord Jesus Christ, Mahomet or Buddha, or nobody at all.*

*III. Supernaturalism teaches that the Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting that ordered love of country and native-land must be sedulously cultivated. The naturalistic mentality, on the contrary, insists that the highest social organization is the individual State, or the whole group of States, tending to coalesce into a World State.*

*IV. The Catholic Church will aim at permeating all social life, political and economic, with the spirit of the Mystical Body. The State or group of States aimed at by Naturalists will aim at eliminating every vestige of Supernatural Life from social organization.” - From The Kingship of Christ and Organized Naturalism, Fr. Denis Fahey, C.S. Sp.*

The following explanation from The Kingship of Christ further explains the naturalistic or anti-supernatural attitude of the Freemasons. One is clearly able

to see the evidence of Masonic efforts in society through this lengthy explanation.

*“Now, if the mode of action of the Masonic Association in what concerns religion be examined, especially wherever it is more at liberty to cast off restraint, it will be clear to any impartial observer that it is aiming at carrying out the programme of the Naturalists.*

*By lengthy and persevering labour they strive to bring about a condition of affairs in which the teaching office and authority of the Church shall count for nothing in the eyes of the State. It is for this reason that they continually proclaim and contend that Church and State should be completely separated and divorced. By this means they exclude the exceedingly beneficent influence of the Catholic Church from the making of laws and from State administration, and logically conclude that States must be constituted with complete disregard for the laws and precepts of the Church.*

*Nor can they be satisfied with ignoring the Church – the best of guides – and eliminating her influence, they treat her as an*

*enemy and seek to injure her. This is the explanation of the impunity that is allowed to those who attack the very foundations of the Church by word, writing and teaching. Neither the rights of the Church nor her divine prerogatives are spared. The least possible freedom is left her; she is hampered by laws that do not seem on the surface too, oppressive, but which are in reality expressly framed with a view to impeding her liberty of action. As examples of such legislation, we can point to the onerous laws specially imposed on the clergy, which aim at both reducing their members and at diminishing their necessary means of existence and action; the galling restrictions by which the remaining possessions of the Church are tied down and placed under the power and arbitrary control of State administrators; the enactments by which religious communities are suppressed and broken up.*

*It is, however, against the Apostolic See and the Roman Pontiff that the efforts of the Freemasons have a long time been specially directed. After the Sovereign Pontiff had been, for lying reasons, deprived of his temporal power which was*



*the bulwark of his independence and of his rights, he was reduced to a position that was iniquitous and at the same time made intolerable by difficulties arising on every side. Now the time has come when the members of these associations openly proclaim what in secret they have long been plotting, namely, that the sacred power of the Roman Pontiffs must be done away with and the Papacy itself, instituted by God, utterly destroyed. If other proofs were lacking, this fact is sufficiently vouched for by the testimony of men who have intimate knowledge of the matter. Most of these have frequently declared it to be true, both in the recent and more remote past, that the Freemasons intend to pursue Catholicism with the most implacable hatred and that they will not rest until they have completely overthrown all the religious institutions created by the Sovereign Pontiffs.*

*If those who are received into Freemasonry are not obliged to abjure Catholicism explicitly, this, instead of being an obstacle to Masonic aims, is, on the contrary, helpful to them. First of all, in this way they easily deceive the simple-minded and the unwary and*

*entice many others to join their ranks. Secondly, as all those who present themselves from any form of religion are readily received, Freemasons thereby successfully inculcate the great error of this age, namely, that religion is a matter of indifference and that one religion is as good as another. Such an attitude of mind spells the ruin of all religions, especially of the Catholic religion, which, since it is the one True Religion, is treated with the gravest injustice and offered the worst form of insult, when it is placed on the same level as other forms of worship.”*

Those errors which were present during Fr. Fahey's lifetime have worsened at the present time. Only small numbers of people have a correct understanding of the effects of Freemasonry throughout the world. These human devils have penetrated all levels of government, finance and business. Worst of all, they have infiltrated the Church with Masons holding influential positions from the rectory to the Vatican.

The next article will cover many of the effects of the naturalism of Freemasonry.

To be continued



# Franciscan Saints

FEBRUARY 26

BLESSED ISABELLA  
*Virgin, Second Order*

Isabella was the sister of King St. Louis. Her mother, the saintly Queen Blanche, bore this child special affection because, after the death of her husband, she was the only daughter to remain alive.

Isabella was endowed with remarkable gifts, and special attention was paid to educate her in the requirements of her high position. She knew Latin perfectly and could read the writings of the Fathers of the Church in that language. She was, however, no less capable in accomplishments that are peculiarly feminine. With consummate artistry she embroidered vestments for divine services, and took great pleasure in working for the poor and the sick.

The princess loved and honored her saintly brother Louis, who

was her senior by ten years and had then been king for many a year. But her love for God was still greater. One day she was knitting a new-fashioned nightcap. The king asked her to give it to him when finished. "No," she said, "this is the first of its kind and I must make it for my Savior Jesus Christ." Accordingly, she gave it to a poor sick person, and then made another for the king.

Her life in the royal palace was as retired as that of a nun in her convent. Hardly ever did she speak at mealtime. The choicest food she sent to the sick, and she ate so little even of the ordinary food that it was remarkable how she could live. She fasted three days every week. All the court considered the princess a saint. One of the court ladies,

who wrote her life, says: “We beheld in her a mirror of innocence, and at the same time an admirable model of penance, a lily of purity, a fragrant rose of patience and self-renunciation, an endless fountain of goodness and mercy.”

Isabella’s only desire was to belong entirely to God, and so she took the vow of perpetual virginity. However, Emperor Frederick II sought her consent to marry his eldest son Conrad. Her mother, her brother, the king, and even Pope Innocent IV would have liked to see the marriage take place for the best of the State and the Church.

But Isabella wrote the Holy Father a letter in which she expressed such high regard for consecrated virginity and so vivid a desire to persevere in it, that the pope praised her highly and encouraged her in her noble sentiments.

When her mother died, Isabella wished to withdraw from the court in order to consecrate herself entirely to God in a convent. With the king’s assistance she built a convent for the Poor Clares at Longchamps near Paris, and then with several ladies of the court she obtained admission here. At the request of

the Holy Father, the strict rule of St. Clare was mitigated for this community by St. Bonaventure, who was minister general of the Franciscan Order at that time, and the modified rule was confirmed anew by Pope Urban IV.

At Isabella’s request, the convent was named for the Humility of Our Blessed Lady. She lived there nine years and desired nothing more than to be a humble subject although she surpassed everyone in sanctity. At her death in 1270, angels were heard singing. Several miracles occurred also after her death, and so Pope Leo X beatified her.

## ON CONSECRATING ONE’S VIRGINITY TO GOD

1. Blessed Isabella wrote to the pope to say that she considered it greater happiness to be the least among the consecrated virgins than the first queen of the world. And she was right. All the glamour of the world as well as all worldly rank must make way for the dignity and beauty of consecrated virginal souls. “They shall be as the angels of God in heaven.” (Matth. 22:30) St. Chrysostom is of the opinion that in a certain sense, chaste souls surpass even the angels,

for the angels are not subject to sensual desires because they are not made of flesh and blood, whereas virgins keep sensuality in check by their virtue. Hence he says that virginity is as far above the married state as heaven is above the earth. The Holy Ghost assures us: “No price is worthy of a continent soul.” (Ecclus. 26:20) — Do Christians regard virginity with this esteem?

2. Consider what happiness consecrated virginity brings to the soul that preserves it intact. If, as the Apostle requires, a virgin is dead to the world though living in it, and if she “thinketh on the things of the Lord that she may be holy both in body and in spirit,” (1 Cor. 7:34) she will win the special favor of the Bridegroom “who feedeth among the lilies.” He calls her His beloved, and she, too, can say, “My beloved to me and I to him.” (Cant. 2:16) This inward consolation outweighs a thousand fold all the sensual pleasures that a person relinquishes. Even death cannot disturb a virgin soul in its pure and holy joy, but rather it conducts the soul to the enjoyment of that peculiar happiness which is shared only by those “who will sing a new canticle that no man

can sing, and that follow the Lamb whithersoever He goeth.” (Apoc. 14:34) — What a great grace to be called by God to the vow of perpetual chastity!

3. Consider the obligations imposed by consecrated virginity. The world and its pleasures must be shut out forever from such a soul, and she must adorn herself with holy virtues in order to be agreeable to the Beloved of her heart. “My sister, my spouse, is a garden enclosed, a fountain sealed up.” (Cant. 4:12) Even at the royal court Isabella was “an enclosed garden” by her retired, mortified, and humble life. There the lily of untarnished purity budded forth, there the rose of self-denial and patience bloomed, the holy fountain of loving mercy bubbled forth. Oh, would that we belonged entirely to God as she did!

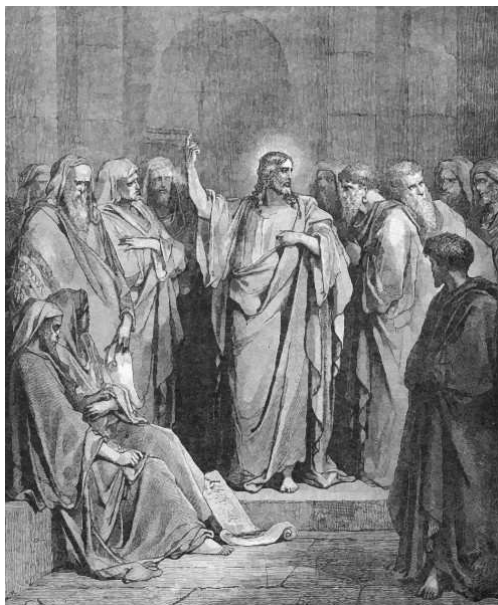
#### PRAYER OF THE CHURCH

*O God, who didst teach Blessed Isabella, Thy holy virgin, to prefer mortification and humility on the Way of the Cross to royal pleasure and worldly honor, grant us through her merits and intercession to overcome the allurements of this world and to find our joy in embracing Thy cross. Who livest and reignest forever and ever. Amen.*

# Our Best Friend

TRANSLATED  
BY BERNARD A.  
HAUSMANN, S.J.

FROM THE GERMAN BY  
CHRISTIAN PESCH, S.J.



## CHAPTER XXX

One Heart With the Heart of  
Jesus

*“And I will give you a new  
heart.” (Ezech. 36:26)*

*1. The new heart.* In the Old Law God repeatedly promised through His prophets to make a new covenant with men and give them a new heart, one in which the knowledge of truth and the love of God should be written. (cf. Jer. 31:31 ff.) This prophecy found its accomplishment in Christ as He Himself testifies. (cf. Jn. 6:44, 45) All the fullness of truth and grace was in the Son of God made man, and of this fullness all who belong to Him have received (cf. Jn. 1:14-16) so that Christ lives in

all (cf. Rom. 8:10; Col. 2:6 ff.). Christ’s life is our life, His Heart is our heart, and His sentiments are our sentiments. This is the New Testament which God has made with us. We are to live with the life of the Divine Heart of Jesus.

When our Divine Savior revealed for the first time to St. Margaret Mary Alacoque “the ineffable mysteries of His most Holy Heart,” He told her in so many words that of herself she was a very inadequate instrument for the accomplishment of the great task He had set for her. Then He asked her for her heart. She told Him to take it. He did so and put it into His adorable Heart, where He allowed her to see it as a little

atom being consumed in that fiery furnace. Then, drawing it out like a burning flame in the form of a heart, He restored it to the place from which He had taken it and said: "Behold, My beloved, a precious proof of My love. I enclose in thy heart a little spark of the most ardent flame of My love, to serve thee as a heart and to consume thee till thy last moment." The sentiments which henceforward filled the Saint are mirrored in her words: "I am no longer able to busy myself about anything except the Sacred Heart of my Jesus. I will die content if I have procured for Him a little glory. . . . If I but love Him and He rules, that is sufficient for me."

Here we see the goal toward which by its very nature the devotion to the Sacred Heart tends — to have one heart with the heart of Jesus, to surrender oneself wholly, that is, to give up all self-seeking, to forget oneself entirely in order to live only by that fire which the love of Jesus has enkindled in us, to live by His love, to live through His love, to live for His love. This is nothing else than the observance of the commandment which enjoins us to love God with our whole soul, with our whole heart, and with all our strength. The ability

to observe this commandment we have not of ourselves, but of Christ from whose heart all graces come. This truth the devotion to the Sacred Heart should always keep before us: Whatever we are, whatever we can do, that we are and can do only through Christ. His heart is the source of the whole supernatural life; from Him comes all light, all strength, all love, all true sentiments, all noble endeavors, all holy works. As the Church is a continuation of the life of Christ on earth, so the Heart of our Savior is the heart of the Church.

God's promise to give His people a new heart has been fulfilled in a manner which no man ever could have suspected. The new heart is not only the noblest human heart, without stain, and replete with holiness and grace; it is a Divine Heart, in which the heavenly Father is well pleased, because He sees in it the undimmed reflection of His own glory, and because this Heart is His greatest and all-sufficient glorification. Christ accomplished many great works by which He glorified the Father. But that which gave to all these works their moral value had its origin in His Heart, in His self-surrender to His heavenly Father, in His obedience, in His virtue, and most of all in His love. This

love is, in the first place, a created love; but the created love is an effect of the uncreated love by which it is continually fanned to a white heat; it is the love of a Divine Person, and therefore it possesses all the dignity proper to a Divine Person. Human language is far too weak and inadequate to express fully all the dignity and glory which the words "Heart of Jesus" connote. The Heart of Jesus contains at one and the same time both Divine Love and the highest human love; it is the epitome of all created and uncreated sanctity; it is properly the only glorification of God on the part of the human race, for all other good is good only because it is a fruit of union with Christ. No man can please God except through Christ.<sup>1</sup> The Heart of Christ is the Sun which makes us children of the Light, It is the furnace whence issues all life-giving warmth without which everything is cold, dark, and dead. The Heart of Christ is the center of the supernatural world. So gloriously has God kept His promise to give His people a new heart.

2. *Our union with the heart of Jesus.* The treasures of the Sacred Heart of Jesus are meaningless

for us, if we are not in living communion with this Divine Heart. If we abide not in Jesus, we are withered branches destined to be cast into the fire and burned. (cf. Jn. 15:6) The Heart of Jesus must become our heart; and the more fully it becomes our heart, the more truly our heart will be a new heart, and the greater the pleasure with which our Heavenly Father will regard us. But there are degrees of union of Christian hearts with the Heart of Jesus. What does this mean?

The essential union with Christ, indispensable for salvation, is the state of sanctifying grace. The fullness of all grace is in Christ and of His fullness we have all received. Christ is the light of the world; by sanctifying grace we are delivered from the darkness of sin and damnation and translated into the kingdom of light. (Col. 1:12 ff.) Children who have not yet attained the use of reason are made partakers of this union with Christ without any effort of their own. But in adults this union cannot be maintained without active co-operation. They must work with grace and perform good works; they must struggle to persevere in grace by overcoming temptations; they must make sacrifices for the supernatural life. If we are determined to

---

<sup>1</sup> Council of Trent, Sess. 6, C. 16; Sess. 14, C. 8.

maintain this union at all costs, if we are prepared to relinquish every earthly possession, every form of pleasure, rather than permit ourselves to be separated from the love of our Savior, we have attained the first degree of union of our hearts with the Heart of Jesus. He who is animated by such sentiments has adopted the sentiments of Christ, and his heart, in a true sense, is one heart with Christ's Heart. Such a disposition may be summarized in the principle: God above all things; I must lose everything rather than lose God. But this is merely the lowest degree of union of our hearts with the Heart of Jesus.

Our Savior not only did not prefer the things of this world to God, or make them equal to God, but He did not love them at all, except insofar as the love of God demanded this of Him. Wealth, comfort, human esteem were not means suitable to the end which the Will of His Heavenly Father had appointed for Him. That is why He did not love them, but chose instead as His portion poverty, suffering, humiliations, and the bitter death of the cross. He loved men and He loved some more than others. The reason for this love was again the love of His Heavenly Father, who had put

into His Heart love for mankind in general and special love for privileged souls. The Will of God was the sole determining factor of the deliberate acts of our Savior's Will. Whatever He loved besides God, He loved solely for God's sake and only insofar as the love of God demanded this of Him.

Identity of sentiment with the sentiments of Christ, therefore, implies detachment of heart from all earthly things considered solely in themselves and prescinding from their relationship to God. The Heart of Jesus is an undivided Heart; anything that does not pertain to the love of God finds no place there. If our heart is to be one with the Heart of Christ, then love of God alone must rule in our hearts. Anything that would enter our hearts must prove that it is part of the love of God. It is not enough that it is not a mortal sin. There can be no question of deliberate sin, not even in small matters. It would be blasphemous even to think that our Savior had ever deliberated: "Is this thing that I intend to do at most a venial sin and therefore not a mortal sin?" And if such conduct is an abomination to the Heart of Jesus, how can our hearts be perfectly one with His if they follow such principles or permit such deliberations?



Union of heart with the Heart of Jesus means the exclusion of all deliberate sin, no matter how small the sin may seem to be.

But this is not yet enough. It would hardly redound to Our Savior's greater glory if we could only say of Him that He had never deliberately done anything sinful. The love of His heart was an absolutely pure love. All love of earth, even though not sinful, is a stain in the sight of God if it is not prompted by love of God and directed toward this love. If the pure sentiments of Christ are to live in us, we may love nothing created, absolutely nothing at all, for its own sake, but only for God's sake; we must purify our hearts of all love of earth, because only a detached heart can love God as the Heart of Jesus loved Him. We may love men, we must love all men, we must love some more than others; but the motive and the measure of all our love must be the love of God. We may strive after the treasures of this world solely as means to help us serve God. We may seek the things which creatures can give us, if, and insofar as, they help us to prove our love for God. Good fortune or evil fortune, wealth or poverty, pleasure or pain, life or death will then become for us matters of indifference; they will

appear desirable only insofar as they promote our only love, the love of the greatest Good.

This is, of course, high perfection, and it is questionable if we shall ever attain it fully in this life. Yet all our efforts must be directed toward it; and if at the end of our life we are still imperfect, God in His mercy has prepared a place of purgation where in purifying flames the gold of the love of God will be cleansed from all the dross which still clings to it as vestiges of our exile on earth. Freedom from all deliberate attachment to creatures for their own sakes is, therefore, the second degree of union of our hearts with the Heart of Jesus.

There is still a higher degree of conformity of sentiments with the sentiments of Jesus, which to many will appear an unattainable ideal. It will be sufficient to indicate it briefly. Jesus, Who, if He had so wished, could have chosen wealth, honor, and legitimate pleasure, chose instead, for love of us, poverty, humiliations, and sufferings. Is it not possible, therefore, for a noble heart to choose for love of Jesus those things which He chose, provided that the Will of God does not determine otherwise? Great saints have been animated by these sentiments and have in

this manner proved their love for their Savior. St. Margaret Mary testifies that the thought of the suffering Lord filled her with the desire to suffer with Jesus, and with the wish that her sufferings might never cease even for a moment. Her desire for sufferings was abundantly satisfied. If this perfection of union with our suffering Savior seems to us unattainable, we can, at least after His example, bear with patience and resignation the sufferings which God's providence sends us. Then our heart will one day become one with the Heart of Jesus in that land where this union implies unalloyed joy and happiness.

3. *The perfect union in Heaven of our hearts with the Heart of Jesus* is a mystery which we believe here below, but cannot understand. The Kingdom of Christ, which on earth embraces all those who suffer and strive for His cause, will not cease in Heaven; there, however, combat will give place to the victor's crown, and the Church Militant will become the Church Triumphant. King of the kingdom of the blessed is Christ. His Heart is the heart of the Church triumphant. His Heart and the hearts of His followers will be but one heart. Of course, each of the blessed will have his

own body and his own physical heart; he also will have his own soul endowed with intelligence and free will. But all beatific knowledge and all beatific love will have its source and origin in Christ, just as all grace which we pilgrims receive here below is vital energy from the vine which is Christ. Even in Heaven the blessed are not merely individuals existing for themselves alone, but constitute there, even as here, the Mystical Body of Christ, with this difference, however, that in Heaven the union of all with each other and with Christ is absolutely perfect. The sentiments of Christ are the sentiments of each individual, nor does the least obstacle mar such conformity. These sentiments are the purest, most ardent love of God, not a love of sacrifice nor of suffering, for there is nothing to be, sacrificed or suffered, but only rapturous, blissful, intoxicating love of God. All the flames of this love have their origin in the Heart of Jesus, and gather in the Heart of Jesus, and in union with the love of the Heart of Jesus they constitute the worship of heaven that endures without ceasing from day to day, from hour to hour. How long will this union of all hearts with the Heart of Jesus endure? Forever!

## GENERAL INFORMATION

The SERAPH is sent FREE anywhere in the United States upon request. Cost of production and mailing is borne by your fellow - Catholics who are concerned for your soul. They desire that you, too, would become informed as to TRUE DOCTRINE AND SOUND SPIRITUALITY as Roman Catholics totally loyal to the Apostolic See.

Won't YOU join them in this world wide apostolate?

### SUBSCRIPTION

Please note the expiration on your label You will find the expiration of your subscription immediately following your name on the address label.

- A1 Benefactor Subscription donation of \$50 or more.
- B1 Supporting Subscription \$20 donation.
- C1 Free requested Subscription.
- Tr Trial Issue. You will receive only 3 issues unless you request to receive more.

Example: 01-16 A1 indicates a subscription which will expire in January 2016. The A1 indicates that it is a benefactor subscription.

Please Note: There is an annual request for renewal.

Back Issues: Due to the extra cost in postage and handling, we must ask a minimum donation of \$5.00 for available copies, and \$6.00 for any copies that must be photocopied.

---

Most Rev. Bishop Giles O.F.M.  
SERAPH - 3376 Mount Read Blvd  
Rochester, NY 14616

Your Excellency: Here's my offering of \$ \_\_\_\_\_ to help defray the cost of publishing the SERAPH - to help you keep on sending it to someone who might otherwise never be able to benefit from it.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

\_\_\_\_\_

# ORDER OF ST. FRANCIS OF ASSISI

The **SERAPH**  
3376 Mount Read Blvd  
Rochester, New York 14616-4344

NON-PROFIT ORG.

U.S. POSTAGE

**PAID**

ROCHESTER, NY

PERMIT NO. 27