

Larkin, Francis
— Manete in dilectione..

ADT 5257

32

2827623

Manete in Dilectione Mea



Manete
In Dilectione Mea

The Heart of Jesus
and the Priest

Edited By
Rev. Francis Larkin, SS.CC

First edition: 50,000

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



COVER: Copy of the famous picture used by Garcia Moreno for consecration of Ecuador to the Sacred Heart in 1873. Picture furnished by courtesy of the Fathers of the Sacred Hearts.

Imprimi potest:

William J. Condon, SS.CC. Provincial

Nihil obstat:

Rev. Edward A. Miller

Censor Librorum

Imprimatur:

Most Rev. John F. Noll, D.D.

Archbishop-Bishop of Fort Wayne

10

12

Preface

FATHER, if you were asked the question, "What is the *surest* way to know Jesus intimately, to love Him ardently, and to serve Him faithfully?" what would your answer be?

Can a categorical answer be given? Certainly!

"DEVOTION TO THE SACRED HEART"

Who is the authority for this statement? None other than Pope Pius XI, in his Encyclical on reparation to the Sacred Heart, *Miserentissimus Redemptor*. Here is the full quotation:

"Are we not to see, Venerable Brothers, in that blessed sign (the Sacred Heart) and in the devotion that flows from it, *the very substance of our holy religion*, as well as the rules to guide us towards a more perfect form of life, *since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to imitate Him more generously than we have hitherto done?*"

Did you ever read that terrific assertion before? Have you forgotten it? Well, that's understandable: there are a lot of things about the Sacred Heart we priests don't know, or long since have forgotten, or even have misunderstood.

That's the reason for *Manete*.

First written by a contemplative monk, it has been translated into many languages and has gone into innumerable editions. It's that kind of book. It packs a wallop. It has hit many a priest right between the eyes, or, better, in his heart. In other words it seems to have been an instrument of the Heart of Jesus, to win priests to the practice of devotion to the Sacred Heart.

For the first time it is being published in the United States, although the book is not unknown to some American priests. We feel confident that it is going to spark them and many others to even greater love for the Sacred Heart and to more zeal in promoting His interests.

And how we need that love and that zeal!

How else are we to arouse our people from that "lethargy of the spirit, weakness of the will, and coldness of the heart,"

which as Pope Pius XII said in his little known call for a "mighty reawakening," of February 11, 1952, is "the root of modern evils" and which has brought about a situation "which, we do not hesitate to say, may explode at any moment?"

How else, except through priests who are fired with love, and burning with zeal for the salvation of souls?

But the *surest* way to love is devotion to the Sacred Heart!

Therefore we cannot afford not to know, to love and to practice the "devotion of devotions" and hand it on to others.

Our Lord told Saint Margaret Mary: "This is My last attempt to win the hearts of men . . . by means of this devotion I will destroy the empire of satan in the hearts of men . . . I will reign through My Heart in spite of My enemies."

Yes, "in spite of His enemies," be they secularists, materialists, or Communists, but note well, as Father Mateo says, "*He never promised he would reign despite His friends . . . despite His priests.*"

"You are My friends if you keep My words." Our Lord has made known His words, His wishes, in the Gospel, but He has also reaffirmed them through the private revelations made to St. Margaret Mary, and approved by the Church.

And He seems to be speaking through the author of this little book, pleading with His priests, to become His "faithful servants and perfect friends," and therefore, apostles of His Heart.

In order to help priests practice devotion to the Sacred Heart of Jesus, we have added to the book an appendix, in which is outlined a plan for priests aspiring to become genuine *friends of the Sacred Heart*. As yet, there is no formal organization, and perhaps there never will be. But it is hoped that the "Friends of the Sacred Heart" will one day constitute an elite corps made up of officers—priests, other Christs—and therefore powerful enough to bring about the *social reign of the Sacred Heart* in our beloved country.

"I will reign through the merciful omnipotence of My Sacred Heart!" And we might add: ". . . through My priests."

Francis Larkin, SS.CC.

National Director

Enthronement of the Sacred Heart in the Home

Manete

In Dilectione Mea

The Heart of Jesus and the Priest

FATHER, do you hear the sad reproaches issuing from the tabernacles of the world: "*Tristis est anima mea usque ad mortem*" (Matt. 26:39). "*O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus*" (Lam. 1:12).

You know the cause of His grief, the heartrending incredible apathy of so many Catholics toward Him Who is the central furnace of love and the source of life. "*Sustinui qui simul contristaretur et non fuit; et qui consolaretur et non inveni*" (Ps. 68:21). A great many are cold, some hate this Heart, which has loved men so much and which from the greater number receives in return only indifference and ingratitude. "*Improperium expectavit cor meum et miseriam.*"

Nevertheless the sadness of Jesus in the Blessed Sacrament comes, above all, from another cause that touches Him more closely. Must we say it? This deplorable indifference of our people toward the Divine Heart arises to a large extent from the indifference of some of the clergy. Poor Jesus Christ! It is souls consecrated to His service that treat Him thus. He Himself said to His chosen servant at Paray-le-Monial that while His enemies strike Him in His Face, His own friends wound Him in His Heart. The words of St. Gregory are still true: "*Causa sunt ruinae populi sacerdotes.*" (Ep. 69, P. L. 77)

Unhappy Truths

There are but few priests whose devotion toward the Sacred Heart is true, solid and constant and who sincerely endeavor to instill it into the souls under their care. We need not look further for the cause of the too numerous fallings away of Catholics, of the immorality and impiety which flood the land everywhere. Man goes astray because he tries to do

without Jesus Christ. He tries to do without Jesus Christ because he does not really know Him, because he does not understand His Heart, because "*inter nos multi infirmi—et dormiunt multi*" (1 Cor. 11:30).

A priest's life ought to be a perpetual give and take between the Heart of God and the heart of man. "*Si quis diligit me—et Pater meus diliget eum*" (John 14:23). It has been well said that we are chalices which must be filled with Jesus Christ and spill their overflow into souls.¹ This double task of absorbing Jesus and giving Him out to the world demands a great love.

The Heart of Jesus has done much for His priests in order that they may love Him. He has given them abundant grace in the protection with which He surrounded their early years, in the wonderful gift of their vocation, in each step by which they mounted toward the priesthood, in the mystery of their holy ordination. "*De tenebris nos vocavit in admirabile lumen suum*" (1 Pet. 2:9).

What shall we say of the confidence God has placed in His priests? He has shown us confidence indeed. He has confided to us all His treasures, His Church, souls, His Body, His Blood, His adorable Heart, His Immaculate Mother, the keys of His paradise. In the two highest acts of His ministry He lends us His very personality: *Ego te absolvo—Hoc est Corpus Meum*. He has lavished on us teaching, counsels, guidance. He has willed to have no secrets from us. "*Omnia quaecumque audivi a Patre Meo, nota feci vobis.*" (John 15:15).

The priest, above all, must remember the burning desire which He made known to us at Paray-le-Monial: "If you knew how I thirst, how I burn to be loved by men! You, at least, give Me this pleasure!"

You, at least. As He uttered this moving plea He must have had in mind each one of His priests. For, note well what the Gospel says: "It is just that he to whom more is given should love more" (Luke 7:42). But He who in exchange for His gifts might well demand all we have, asks only for our love. "*Dilige et quid vis fac. Manete in dilectione mea.*" Sad to say, the words of St. Gregory are still true today: "Behold

¹ Father Mateo Crawley-Boevey, SS.CC.

the world is full of priests, yet true laborers in the harvest field of God are few and far between, because while we have taken on ourselves the priestly office we neglect the duties of that office" (Hom. 17 I in Ev. P. L. 76:1139). True laborers are wanting because, as the *Imitation of Christ* says, there is among us too little of that love "which makes all burdens seem light and carries them without feeling the weight."

I have said that our Lord only asks our love, but it is clear that He cannot be satisfied with any sort of half-hearted, cold, selfish love. He wills to receive from us a burning and intense love which shall reflect the great fire kindled by Him upon the earth. To each of us Our Lord puts this question which should pierce like a sword-thrust to the bottom of our souls: "*Diligis me plus his?*" (John 21: 15). Only after an affirmative reply, will He declare us worthy of our ministry: "*Pasce agnos meos.*"

Dear Father, He asks you: "*Diligis me plus his? . . . Ex toto corde tuo? Ex tota anima tua? Ex tota mente tua? . . . Ex tota virtute tua?*" (Mark 12:30). You who raise daily in your hands the divine Victim, you who pardon and condemn "as one having power," see these humble men and women in silent prayer in your church, see these young children ignorant of evil, see these aged sinners, laborers of the last hour, devoting to My service the last days of their life built up anew in love. Look long at them and answer Me: "Lovest thou Me more than these . . . more than each one of them . . . more than all together?" The answer is long in coming. Poor Jesus Christ!

The One Most Forgotten

Why do so many priests deliberately hold aloof from the tabernacle? Even when they are obliged to approach it, their heart almost always remains elsewhere where they have another treasure. Many priests care more for the noise and bustle of what are perhaps ironically called *Catholic* activities than for recollection and prayer. Many undertakings, clubs, societies, congresses, conferences, excellent in themselves, give little support to Christian life, because their center of gravity is displaced. St. Paul, speaking of Our Lord, says "*Omnia in Ipso constant*" (Col. 1:17). As all in the material world has been

created for Him, so all in the spiritual world finds its source in Him and must depend on Him. We cannot violate this immutable law of souls without reversing the order established by Providence, and imperilling the social equilibrium. Jesus Christ is forgotten and the life of our souls suffers: "*omnis creatura ingemiscit*" (Rom. 8:22)

For many of us, *dicebam vobis, nunc autem et flens dico* (Phil. 3:18), the sweet Heart of the Redeemer seems to have lost its attraction; our petty personality alone interests us, our trivial projects absorb us; daily we try to set on a pedestal the idol of our selfishness which robs God of His glory and vaunts a ridiculous infallibility. St. Paul might well say of us what he said of the Jews: "*Velamen positum est super cor eorum*" (2 Cor. 3:15). Incredible as it may seem, some even go as far as to neglect prayer on the pretext of working for souls; they let the very foundation of the interior life crumble away to devote more time to outward activities and think to glorify God thereby. Hear once again the Lord's warning: "*Qui ex Deo est verba Dei audit: propterea vos non auditis, quia ex Deo non estis*" (John 8:47).

Let us go back once for all to the Sacred Heart. There alone, in that furnace of love, can we renew our exhausted strength. But let us hurry, there is no time to lose. In St. Margaret Mary's writings we read these words: "Woe to the souls who remain soiled and athirst beside the source of living waters; for never more shall they be able to be cleansed and satisfied." May this never be said of us. After so many years spent in the most sacred of all ministries, let us not force Our Lord to repeat to us: "*Nescitis cujus spiritus estis*" (Luke 9:55). Without further delay, let us go to Him, let us go to His Heart.

If Thou Didst Know the Gift of God

After all, Father, what do you seek? What attracts you? Knowledge? But in the Heart of Jesus are hidden and stored up all the treasures of God's Wisdom.

What do you desire? Zeal for souls? He is the King and Center of all hearts. Are there sinners who resist all your efforts to win them? He sacrificed Himself for them individual-

ly; He is the propitiation for the sins of all souls; He is patient and most merciful; He is the inexhaustible fountain of life and holiness.

Are your sick embittering their last days by the memory of their faults? The Heart of Jesus is the salvation of those who hope in Him, the consolation of the dying, the gate of Paradise.

St. Paul was speaking in our name when he wrote: "*Nos autem sensum Christi habemus*" (1 Cor. 2:16).

But for many of us the saying of St. John of the Cross remains a dead letter: "The smallest act of pure love has more worth in God's eyes and serves the Church better than all other works put together." We must not forget that the adorable Heart of the Redeemer is the most perfect of created things, the ideal of all beauty and of all grace, the seat of all joy, the wonder of the angels, the bliss of heaven, the charm of creation. The angels and the blessed spend their eternity in contemplating the Sacred Heart. Yet this Divine Heart which delights the court of heaven leaves our hearts cold.

We obstinately seek a remedy for our social evils where it cannot be found and disregard the remedy without which all others fail, the one unfailing care, devotion to the Divine Heart. Jesus Himself warns us of our error. To us He may well say: "*Si non locutus fuisset eis peccatum non haberent*" (John 15:22). Let us no longer set our trivial excuses and poor pretexts in opposition to His infinitely wise Will. Let us put His teachings into practice, with childlike docility let us give the Sacred Heart of Jesus to souls in order to give them to Jesus. "*Hæc est autem vita æterna ut cognoscant quem misisti*" (John 17:3).

See Your Vocation

What, you doubt it? You are set to teach others and you will not practice what Jesus asks of them. Your excuse must not be ignorance. "*Tu es magister in Israel et hæc ignoras?*" (John 3:10).

And yet the Spirit of God descended upon you, your hands were anointed with holy oil, to you has been given the power of binding and loosing, of preaching and consecrating. Years have passed since then: "*Tanto tempore vobiscum sum*

et non cognovistis me" (John 14:9). Remember that you received the imposition of hands in the name and by the authorization of Jesus; for His glory alone have you been made a priest forever. Do not forget: "*Admoneo te ut resuscites gratiam Dei quae est in te*" (2 Tim. 1:6).

On the day of your ordination you were consecrated Christ's lieutenant, the apostle of His love. Since that day you are His representative, you are to show forth His virtues, to defend His rights, to promote His honor. Be as He was, gentle, humble, chaste, kind. "The priest is the vicar of Christ's love," says St. Ambrose, the vicar of that love which has its seat in the Heart of Jesus! Think of this, and when you pardon, purify, bless, implore, consecrate, teach, be mindful of your high calling.

There is in the heart of the priest, cut by his vow from family ties, an immense void which only an immense love can fill. Foolish efforts have been made, we know, to stir up pity for the Catholic clergy, and the stupid question has been put: "Why is the priest alone forbidden to love?" If this absurdity were true, the priest's obligation of chastity would be the cruellest and the most useless of sacrifices. Love is the right given to us, a duty laid upon us by nature herself, and woe to him who tramples under foot the sacred rights of nature. But no, for the honor of God, the Church does not think thus. When the Redeemer asks His priests for perfect chastity He, the Eternal Wisdom, knows that the human heart, however pure, however free from all human affection, is all too little to hold a Love Divine. At the foot of the altar Holy Church has heard the priest freely renounce all hope of union with a feeble and imperfect creature. Then she Herself becomes His spouse; as dowry she brings him all the glories of her twenty centuries, all the great examples of her saints, all her unsullied history, the wretched to be consoled, sinners to be led back to God with the tenderness of charity. Do not tell me that a priest is forbidden to love!

Yet this universal charity leaves some instincts of the heart unsatisfied. It needs the intimacy of love, open-hearted converse with a friend. God has not forgotten this need; very wonderfully has He provided for us a Friend to understand us, to console us, to delight us. In the silent tabernacles the Heart of Jesus, the most humanly sensitive of hearts, craves,

too, for friendship; this common need must draw together the two hearts, the Heart of God and the heart of the priest. Nothing is so bitter to Jesus as to have our friendship withheld from Him. Listen as He speaks: "*Vis amici mei estis . . . Vos autem dixi amicos*" (John 15:14-15). He wishes us to be His friends, to have but one heart with Him, that we may be like Him, worthy of Him, capable of worthily carrying on His work of love. Your bosom friend, always faithful, all-sufficing, is the God most loving, is Jesus.

The Secret of Success

Dear Father, if you did but think, if you were but docile! "*Si scires donum Dei*" (John 4:10). You know what the Apostle desired: "*In medio nationis pravæ et perversæ . . . lucetis sicut luminaria*" (Philip 2:15). But this light is to be found in the Sacred Heart alone: "*Ego sum lux mundi. Qui sequitur me habebit lumen vitæ*" (John 8:12). It is yours to make shine the star of truth, the light of faith before those who do not or will not see, whose minds and hearts are wrapped in darkness.

If the fact of so many wandering sheep gives us just cause for anxiety, let us open the Gospel: "*Quos dedisti mihi non perdi ex his quemquam*" (John 18:9). A priest has no nobler hope than this, to bring to heaven all the souls entrusted to him. But the Sacred Heart makes just this promise to His friends. He says: "I will bless all their undertakings; I will give them all the graces necessary for their state of life; they shall have power to win over the most hardened hearts."

To win over hearts is the ambition of the apostle. In God's Church there are many preachers but few apostles. "*Si decem millia pedagogorum . . . sed non multos patres*" (1 Cor. 4:15). There are too few apostles because the true secret of apostleship is unknown to the most part. It is well to know theology, philosophy, all sciences sacred and profane, to possess all the secrets of eloquence, a noble presence, a voice that can charm, control and move the crowd. Yet these are natural gifts and all these put together are of themselves unable to save one soul. "*Hæc est victoria quæ vincit mundum, fides vestra*" (1 John 5:4). To lead souls to Jesus we need an art not taught in schools, but to be learned only from the

Master's Heart. This art of communicating the divine, this unction which penetrates, together with the grace of God, unto the innermost recesses of the conscience, this force which breaks and throws down, builds up and plants, is the Divine Love of which the Heart of Jesus is the furnace. These are the flames which have power to set the world on fire but which first should warm your heart. Let the priest not forget that it is little to flatter the ear with harmonious phrases, to catch the attention of an audience by elevation of thought or beauty of style. In the order of Redemption this is valueless: "*Prophetæ fuerunt in ventum locuti*" (Jer. 5:13). But Jesus has promised that in His Heart we shall find the secret of converting the most hardened hearts.

You are wearied with your day-long searching for the lost sheep, you weep like Jeremias over the empty fold, you await in silence her salvation of God, your ears are forever assailed with the blasphemy of those who cry: "*Nolumus hunc regnare super nos*" (Luke 19:14). Come, rest on the Master's Heart; come, remembering: "*Non est in aliquo alio salus*" (Acts 4:12). He is the true shepherd. Even while you sleep, He watches. Watch with Him and the sheep will know your voice and follow you. Go humbly to His school, listen to His teaching. He will always be with you even to the consummation of the world. Become the apostle of His love and you will see. You will see the ice of indifference melting as if by magic, you will see flowers and fruit loading the most barren trees; you will see mountains moved, you will see divine love flowing anew through the dry veins of this skeptical and corrupt society. In a word, you will see the power and the magnificence of His love. Saint Madeleine Sophie Barat used to say to her daughters: "In these unhappy days it seems as if the Blessed Trinity only yielded to the adorable Heart of Jesus."

Unjustified Opposition

Even certain priests have dared to call the cult of the Sacred Heart a sentimental devotion. We may well say, with St. Jude: "*Quæcumque quidem ignorant . . . blasphemant*" (Jud. 10). It is as clear as day that sentiment has nothing to do with this devotion rightly understood. The Sacred Heart

is only the Gospel made more present and more alive; it is the Savior closer to His creature; it is His love revealed to our hearts, His power made visible, His promises realized; in a word, it is Jesus better understood and better loved. It is this, neither more nor less. Accordingly, the Congregation of Rites has declared that the end of the Feast of the Sacred Heart is not to commemorate any one mystery of Our Lord's life but to sum up all the feasts in His honor, since it recalls to us not a special grace but the source of all grace, not a mystery but the principle and inner cause of all mysteries. The motive of this cult is to be found in the fact that all the redemption, before it was worked out in the early life of the Man-God, had already been interiorly and invisibly accomplished in the sanctuary of His heart; it was already summed up in His first *fiat* when, before ever time was made, He resolved to become Man: "*Ecce venio ut faciam, Deus, voluntatem tuam*" (Hebr. 10:7).

"*Deus caritas est*" (1 John 4:16). His Everlasting Heart has always loved; the whole theology of the Sacred Heart consists in finding in this eternal love of God the reason for the whole series of revealed mysteries. God loves and wishes to give. He has given us all in the Creation. He who loves wishes to speak to and be understood by the one he loves. God spoke in Revelation; loving, He wished to make Himself like those He loved. This was the Incarnation. To love is to suffer for the beloved. Behold the Redemption. Love draws us to live closely to the beloved. What but this explains the Eucharist? To love is to be united with him we love. See, here is Communion. To love is to rejoice forever with the beloved. We have Paradise awaiting us. Thus has God loved.

And as the Person of Jesus is divine, His created Heart draws into Itself all the ways of love of the uncreated Heart of God and sums up all Its manifestations. It is the living, throbbing expression of all the Catholic mysteries.

It is true that under the cloak of this devotion there have slipped in here and there too many over-sugared writings, but these manifestations of morbid piety do but parody love. Believe me, Holy Church, can show you something very unlike all this. Consider the devotion which interests us in the Encyclicals of the Popes, in the writings of the Saints, examine its elements, study it in practice, feed your heart and

mind with the doctrine as revealed in serious books by men who can speak with authority, and then tell me if anything manlier, greater, more solid, more Catholic, can be found in the Church of God.

Some superficial observers have chosen to confuse the cult of the Sacred Heart with the childish little devotions which find birth one day in some over-heated brain, to vanish on the morrow. They say with disdain, "The Sacred Heart? A fashionable devotion."

Yes, thanks to heaven, it is the fashion. Our Lord Himself predicted that it would be when He declared that He has reserved it for the last ages. It is fashionable since it is practiced by millions of souls all over the world, covering the earth, as it were, with a network of holiness. Hundreds of leaflets and booklets, written in all tongues, speak of it to all the peoples. Fashionable—yet if we consider it, not in its modifications of outward form, but in its substance we may say that this devotion dates back to the very origin of Christianity.

The Christian people have always recognized and venerated the great love that throbbed in the Savior's breast, and all pious souls have, like St. John, felt it a privilege to rest their wearied heads on the Master's Heart. For centuries this devotion was like a beautiful far-off dawn; with Margaret Mary it was the sun appearing above the horizon; the last century marked its full noon; and this sun will never set since its brightness will shine forth from the Judge of the living and the dead in the valley of Josaphat and will make the light of the blessed in heaven.

But let us confine ourselves to the strict fact of history as it speaks of the revelations of Paray-le-Monial which did not create but merely confirmed and propagated the devotion. They are not of faith; but, in canonizing St. Margaret Mary, the Church has clearly enough shown the value she sets on them. Let us ask ourselves one question. What are we to think of the priest who, when our Lord through St. Margaret Mary offered the world this miracle of love, should reply, "I don't understand all this and I don't want to understand it. The symbolism of this heart, these flames, and thorns, this blood, means nothing to me."

Could one imagine anything at once more irreverent and more foolish?

The Sacred Heart and the Eucharist

The objection may be raised that the base and glory of Catholic piety is the Eucharist, that this at least is an old and serious devotion. It is true. Nothing could ever be more true. But there is no line of cleavage between the two devotions.¹ The Sacred Heart is there in the Eucharist. It is Our Lord's expressed will that the cult of the Sacred Heart should take the form of reparation to the Eucharist. This shows why the coldness of many priests toward the Sacred Heart makes them cold and neglectful in regard to the Tabernacle. Do you know why we love the Sacred Heart so little? It is because we do not realize vividly enough that it is a living heart filled with the life of God.

You will confess without hesitation that many a time, habit or inattention has led you to spend whole days beside the Blessed Sacrament without being more moved than you would be by the presence of a lifeless relic. Do you always take care to treat the consecrated Host as one treats a person? And when you hold It in your hands at Holy Mass and trace on It the Sign of the Cross, when you distribute It to the faithful, when you come close to It as you move about the sanctuary, do you realize the presence of a Person not merely living but divine? Once, in your first fervor, you used to say with a firm and vivid faith, "In the Sacred Host I have before me the Word of God, the Creator of the Universe, the least sign of Whose will is obeyed alike by the tiny atom and by the resplendent seraph."

But this practical indifference, this disrespectful coldness toward the Eucharistic mystery, inconceivable in a priest and yet too common, necessarily finds its echo in the hearts of the faithful and makes them cold to the Sacred Heart. We should indeed have the right to adore the Heart of Jesus even if It were present only in heaven; but since faith shows It to us, through the veil of mystery, present and living in the Consecrated Host, it is there above all that we must seek for and

¹ Fr. Jean Croiset, S.J., contemporary of St. Margaret Mary says that "devotion to the Sacred Heart is nothing else than a more warm-hearted devotion to the Blessed Sacrament."

adore this Heart which has so loved men. If the Eucharist seemed to us lifeless and the tabernacle more a tomb than a King's audience chamber, the Sacred Heart, too, would seem to us a dead thing through which no living blood throbbed and in which no sensitive chord of feeling vibrated. It would be sacred still but could do little to call forth our outbursts of faith and confidence.

We are protected against this fatal reef, which threatens all in close and frequent contact with the sacred mysteries, by the devotion to the Eucharistic Heart of Jesus to which the Church in her motherly care has given the sanction of her supreme authority.

His Holiness Benedict XV, at the request of the Sacred College of Rites, approved the office and Mass of the Eucharistic Heart of Jesus and assigned the corresponding feast to the Thursday after the Octave of Corpus Christi. The Holy Father, not content with affixing his signature to a decree drawn up by others, himself set forth in this official act the motives that caused his decision. This decree definitely consecrated not a new devotion but one approved and encouraged by all the Sovereign Pontiffs since Pius IX and by hundreds of bishops.

The devotion to the Eucharistic Heart is giving fresh impulse to the movement by which souls are today being drawn toward the sacrament of Love, toward "the divinest gift that has welled up from the depths of the Heart of Jesus," (Leo XIII, *Miræ Caritatis*, 1902) and the cult of the Eucharist leads us deeper into the intimate recesses of the Sacred Heart, "the inexhaustible fountain from which the Eucharistic Blood issues to flow forth over the world" (Terrien, *Devotion au Sacre Coeur*, p. 7). Thus when the Sovereign Pontiff judged it opportune to draw yet closer the bonds which already united these two devotions, he wished at the same time to show priests, so deserving of help, comfort and protection, the sacred mystery where they could find the living Heart of the Eternal Father and whence they must draw the moving principle of their ascent toward sanctity.

I say sanctity, for irreproachable and outwardly edifying as a priest's life may be, if he is not willing to become a saint, he paralyzes in great part the efficacy of his apostolate. There are mediocre priests in plenty; good priests are not wanting,

holy priests are, unhappily, too rare. Nevertheless, holiness is required from the priest and demanded by souls; he who dispenses the mysteries of God must be therefore "*sanctus, innocens, impollutus*" (Hebr. 7:26). The mere fact that we are aiming at perfection does more to secure the salvation of souls than does our active ministry: "*Pro eis ego sanctifico me ipsum: ut sint et ipsi sanctificati in veritate*" (John 22: 19). 68

Before bringing to an end this short analysis of the relationship between Sacred Heart and the cult of the Eucharist, I feel it necessary to draw your attention to another point of capital importance. Have you ever realized that each of you creates the Heart of Jesus in the Eucharist? What a consoling thought! Without the consent and the free and active co-operation of Mary, the Word of God would never have had His human Heart; without the free and efficacious co-operation of His priests, Jesus would not have His sacramental Heart. This principle gives rise to a wholesome thought. We have been chosen by the infinite love of Jesus to offer Him daily a new mode of existence. In fifty years of priesthood He becomes present under our hands eighteen thousand times. We have the honor of mounting guard before a Tabernacle as outposts of the Sacred Heart. To us, all should speak of the bonds which hold together these two blessed devotions.

Let us take the sanctuary lamp from mercenary hands into our own care; let it always be trimmed, always burning; it is a beacon light to storm-tossed souls, guiding them to their haven of salvation, the Sacred Heart. Let it be your custom to keep fresh and sweet smelling flowers about the Tabernacle; they image forth lives broken and sacrificed to the glory of the divine Heart. Let the altarcloths, the corporals and all the altar linen be as fine and as well kept as may be; they are the royal raiment of Him Who sets up His throne in Heaven for the joy of the elect and in our altars for the comfort of us who still toil on earth.

But what shall I say of the purity that, above all, befits the priest, the minister of the Heart most pure? Ten years of seminary training have seemed to the Church none too much to infuse into our souls the virtues of the Eternal Priest, to strengthen them against the seductions of the flesh, to put to the test dispositions of our hearts and to satisfy herself

that our eyes, lips, hands, were not too unworthy of the Heart and Body that we must touch, carry and distribute. It would be strange if this daily contact did not make us daily holier. It is well from time to time to re-read the sacred formulas of our ordination, remembering the solemn moment when God's representative pronounced them over us. "*Amodo vigiles, amodo sobrii, amodo casti, in vera et catholica fide fundati . . . estote nitidi, mundi, casti, sicut decet ministros Christi.*" We have accepted many painful sacrifices, renouncements and separations, but it was for the Sacred Heart. "*Ut cunctis cælestis vitæ formam præbeant, ut S. Ecclesiae exemplo sanctitatis consultant, ut se et alios et Dei Ecclesiam illuminent . . . abundet in eis totius forma virtutis, pudor constans, innocentiae puritas.*"

Here is ample material for serious examination. In our difficult ministry, our delicate task of leading souls to the Sacred Heart, we owe them the example of a living and moving faith in the Real Presence of Our Lord in the Blessed Sacrament in order that, as St. Francis of Sales puts it, the crowds "may believe through their eyes rather than their ears."

But our soul itself feeds daily on the Sacred Heart! "Oh, how great a Lord does she entertain! how beloved a guest does she bring into her house! how sweet a companion does she receive! how faithful a friend does she welcome!" (Imit. Bk. 4, 3:4).

The whole world is in restless movement about us, hell is resolved to make us fall. Yet Jesus wills us to be saints. Courage! "*Tantummodo crede, omnia possibile sunt credenti*" (Mark 9:22). The Sacred Heart came to you yesterday, this morning. He will come again tomorrow. Resist . . . fight . . . flee. It is only for twenty-four hours. Then you will go up again to the altar: you will once more be plunged into the abyss of the Heart of Jesus; once more His blood will redden your lips, His grace protect you as with a shield; all your being will be renewed in love. "*Beati oculi qui vident quæ vos videtis*" (Luke 10:23). St. Charles declared that one soul was diocese large enough for a bishop; the worship of the Eucharistic Heart of Jesus, that Tabernacle of infinite Love, is enough to occupy the priest's whole activity, to give

employment to all his talents, be they ever so extraordinary, and to make him a saint and an apostle indeed.

The Long Study and the Great Love (Dante)

Let us reanimate our faith, O ministers of the Lord, let us shake off this lethargy which too often paralyzes our spiritual energy and endangers even the friends of our apostolate, let all our life be fragrant with devotion to the Heart of Jesus. "*Surge qui dormis et illuminabit te Christus*" (Eph. 5:14).

One cannot hide the fact that this devotion touches many dogmas and makes necessary a close and diligent study of the principles on which it is based. To silence its enemies, whether they spring from the old rock of Jansenism or belong to the recent growth of Modernism, we must have clear and precise ideas and be exact in our use of terms. I have been heart-broken at the sight of certain priests who did not know the first elements of the theology of the Sacred Heart. When they spoke of it they were as "blind leading the blind." For those in such intellectual poverty the best service to this devotion is respectful silence. But this is a lamentable alternative; far better to acquire the necessary knowledge, called by St. Paul, "*eminentem scientiam Jesu Christi*" (Phil. 3:8). The grace of our priesthood will make the study easy to us, and its hidden marvels will grow clearer as we pray. "They who learn of Christ to be meek and humble of heart profit more by thinking and praying than by hearing and learning." (St. Aug. Ep. 147) It is in prayer, at Holy Mass, in saying our Office, that we seek and find the Sacred Heart. St. Bernard bids us rightly: "Seek the Heart of God in the words of God."

Above all, our convictions in regard to the Sacred Heart must be practical: "*Faith without works is dead.*" We must not deceive ourselves, the Sacred Heart demands from us a moral transformation.

To be devoted to the Sacred Heart is to know Him and make Him known in order to love Him and make Him loved, to defend His rights, to promote His worship, to preach His glory.

It is to seek in the physical Heart of Jesus the love which gave the world the Eucharist, to study at the foot of the tab-

ernacle the divine charity which revealed the Sacred Heart to men. This is not all. To be devoted to the Sacred Heart is to practice this devotion with loving enthusiasm; if we accept it half-heartedly it will not bear fruit; it is no fire to smoulder under the ashes, but an ardent and joyous flame.

To be devoted to the Sacred Heart is to bring this devotion to bear on the whole of our lives. It is not enough to love the Sacred Heart, we must live intimately with Him, take no step without consulting Him, hide ourselves in Him with all our talents and desires, that He may be glorified in all our works. "*Illum oportet crescere, me autem minui*" (John 3:30). We must, moreover, study His virtues, those of His moral life, those of His Eucharistic life, comprehend them, love them, practice them for His love and His glory. We must have for the least word that He has uttered such respect as we show for the least particle of the Sacred Host.

We must feel compassion for His sorrows and give ourselves up to the task of reparation, lovingly, efficaciously, constantly, intelligently, generously, in order to expiate the monstrous crimes by which His enemies insult Him, break His laws, profane His sacraments and persecute His Church. We must offer Him compensation, also, for the faults, less grave in their nature, but actually more grievous to Him, committed by those who call themselves His friends.

If we are devoted to the Sacred Heart we shall accept willingly the most painful sacrifices with a smiling face, be at peace and even joyful while our heart are bleeding, seek His greater glory in everything and in spite of everything. The apostle of love wrote: "*Qui dicit se nosse eum et mandata ejus non custodit mendax est*" (John 2:4). We shall share His agony and His joys, burn with the desire to make Him known and to extend His reign, to glorify His name, to do His will, to save souls. "Cross the ocean, save a soul, and die," said the Apostle of Oceania, Father Chanel. He who cannot comprehend the sublimity of this word is unworthy of the priestly office.

To be devoted to the Sacred Heart is to have a passionate love for the Church which has sprung like a flower from His blood, to be utterly loyal to its teaching and to its heart. It is to love the hidden life, silence, recollection, mortification. It is to love souls, all souls, always, wholly forgetting our own

ideas, tastes and comfort. It is to sacrifice every day a little more of the human spirit which drags us down, in order to extend the sway of the divine which raises us up, to renounce more and more absolutely the tyrannous fascination of pleasure in order to shape our lives by the stern poetry of duty.

Thou Shalt Receive a Hundredfold

What a current of new life, what treasures of holiness, what unexpected fruits of conversion, the Sacred Heart bestows upon the priests who make Him known and loved, who are resolved to live by Him, with Him and for Him, everywhere and always.¹

How I wish I could persuade the ministers of God to take for their own ideal the glory of the Sacred Heart. Outside Him there is nothing worthy of our hearts. "*Ad quem ibimus? Verba vitæ æternæ habes*" (John 6:69). Would that I could persuade them to live in close union with this divine Heart Who in the Tabernacle languishes with love for souls and sorrowfully watches the ripening harvest, the few real laborers, the little ones asking for bread and having no one to give it to them.

Let me here lay before priests who have charge of souls, a little device that I have found productive of good results. When frequent communicants come to me in Confession I often enjoin on them as penance to communicate on a given day in honor of the Sacred Heart to obtain a special grace. Sometimes I merely formulate this grace in my mind, but if it is prudently possible, I tell them what I am trying to obtain. This practice not merely gives immense glory to the Sacred Heart, but also is of the greatest use to the pastor and his parish. A hardened sinner assailed on the same morning by all the graces won for him by fifty or a hundred Communions offered to the Sacred Heart in his name has little chance of resistance. The Sacred Heart must at last admit him to His mercy.

¹ Since I have consecrated my life to make the Sacred Heart known to priests, letters from my "converts" express their astonishment and grateful joy. "If only I had known sooner," they write, "I no longer know myself! I have become another man—my parish is transformed: I live in trust! I receive all I ask from the Sacred Heart . . . my interior life has found its true direction! . . . "I should never have believed!" etc. And I answer them in Our Savior's words: "*Medicæ fidei quare dubitasti? Majus his videbis!*" (Matt. 14:31).

Let us live in union with Him, let us love Him without measure. How I wish I could persuade all priests to consecrate themselves specially and irrevocably to His most loving Heart, themselves, all they are, all they have, all they can do, in a word, their persons, their lives, their activities, their studies, the souls entrusted to them, their sick, all the forms of their sacred mission.

Dear Fathers, study the promises of the Sacred Heart, those royal promises made known to us through St. Margaret Mary. We should be zealous to preach and propagate them; we should believe them with simplicity and thus pay homage to the infinite love which dictated them in order to be an efficacious revelation of God's love. They are universal; every class of society, every situation in life, has its special promise: sinners, tepid souls, the fervent, those in temptation, the sorrowful, those in health, the sick, those engaged in the world's business, those who work for the salvation of souls, homes, families, the whole world. Our Lord has weighed His words carefully in His Infinite Wisdom and He Who is faithful above all, will surely keep them. He has promised each of us the graces, all the graces, necessary for his state of life. He has promised those who suffer that He will console them in *all* their afflictions; He will bless *all* the enterprises of those who honor Him; to sinners, he offers an excess of mercy; to the just, rapid progress toward perfection; to priests, the gift of converting hearts, even the most rebellious. "All powerful as He is He could give no more; rich as He is, He had no more to give" (St. Augustine). "I will give"—it is God Who says it. Woe to Him who refuses the gifts of God.

As to the representation of the Sacred Heart, we know that Our Lord wishes to see it surrounded with honor, respect and veneration. We have perhaps been too little zealous in propagating this devotion. The image of the Sacred Heart comforts our souls and delights our minds. It is as efficacious as the blood of the lamb on the door-posts of the Hebrews; the Angel of God's Justice recognizes it, adores and passes by, because God's pardon descends more abundantly on that abode where Jesus reigns. Each such image becomes the center of a special cult, a fitting means of propaganda, a challenge to the hate of Satan. Our dear Redeemer wishes to see His image distributed to students in schools, enthroned in

families, honored and loved in seminaries, schools and colleges, solemnly worshipped in churches, enthroned in stores, factories, and institutions.

How many holy thoughts each such image has inspired, what tender memories it has recalled, what marvellous and speedy effects it has produced. After long unfaithfulness, in the remorse of a recent fall or amidst the terrible throes with which a profaned soul struggles to free itself from the tyranny of the senses and of sin . . . behold the image of the Sacred Heart appears with the flames that speak of His love, the thorns and drops of blood that recall His sufferings endured for us, His face radiant with love and pity. Then the soul cries out to her Savior: "*Jesu, fili David, miserere mei*" (Mark 10: 47).

If ever we are led astray, if our senses revolt against the soul, if the lying attraction of forbidden pleasure seems about to triumph over reason and faith, then must we turn to the Sacred Heart. We are so dear to Him! Strengthened by that thought we shall check ourselves after all, take courage and resist again, crying, "*Domine, salva nos, perimus*" (Matt. 8:25).

If your soul is weighed down by suffering, crushed by the pressure of a heavy cross, at grips with despair, if you hate mankind and long only for revenge, stop and look! There is the Heart of Him who loves, forgives, absolves, blesses: "*Ego sum, nolite timere*" (John 6:20).

Many souls have been called back to the thought of duty by this holy image. It has led them back to the path of virtue, aroused in them the longing for heaven. Let us rain down these pictures like roses on this frivolous, Godless world. Then let us trust: "*Si credideris videbis gloriam Dei*" (John 11:40).

But, above all, let there not be a single priest so forgetful of his spiritual interests as not to enthrone in his rectory, within sight of his visitors, the most beautiful and inspiring picture or statue of the Sacred Heart he can procure. Why should the rectory alone lie outside this crusade of faith and love that the Church encourages? Why should the priest's house not share in Our Lord's blessings promised to all homes where His image is honored?

Do not tell me that the crucifix equally represents the love of Jesus, that it is the official and traditional expression

of it in the Church and consequently suffices you; do not expose one devotion to another. These two forms of the cult can and must exist side by side, for they are destined not to exclude but to complete one another; our wish is not to put the crucifix aside. How could it be, since we wish only to glorify Jesus? Besides, the divine Master well knows with what honors the Church surrounds the Man of Sorrows; it in no way affects other devotions or symbols that He has bidden St. Margaret Mary to exhibit the image of the Sacred Heart as the most expressive and efficacious representation of His tender love for souls.

On the other hand it is evident that, outside churches where the tabernacle is its natural focus, our devotion to the Sacred Heart needs the stimulus of a picture or statue which keeps His memory before us and vividly recalls His love.

The New Pentecost

Priest of the Lord, the time is come! Pius XI wrote: "As formerly Divine Goodness wished to exhibit to the human race, as it came from the Ark of Noah, a sign of the renewed covenant between them, 'my bow which appears in the clouds,' so in our own so troubled times the most kind Jesus manifested to the nations His Sacred Heart, unfolding our banner of peace and love to the breeze, an augury of certain victory in the battle before us. Wherefore Our Predecessor, Leo XIII admiring as he did the great possibilities which devotion to the Most Sacred Heart of Jesus contains, with reason wrote in his Encyclical *Annum Sacrum*: 'Just as when the Church lay helpless under the yoke of the Cæsars, there appeared in the heavens a cross, at once the sign and cause of the marvellous victory which was soon to follow,' so today behold before our very eyes there appears another most happy and holy sign, the Most Sacred Heart of Jesus, crowned by a brilliant cross set among raging flames. In this Sacred Heart we should place all our hopes; from it, too, we ask and await salvation" (*Miserentissimus Redemptor*).

See how the world has been transformed these last years by the influence of this most blessed symbol. Providence may have yet richer gifts in store. Peace and hope seem to say to men of good will, "He must reign." Let us not answer with

St. Thomas: *Nisi videro non credam*. "Unless I see I will not believe" (John 20: 25).

In November 1902, a manifesto posted by the freemasons on the walls of Paris bore witness in its very blasphemy to the marvellous power of the Sacred Heart. A bird of night with features representing the venerable Cardinal Richard brooded over the basilica of Montmartre: the Church of the Sacred Heart shone brilliantly, but cast a heavy shadow on the city below and on the world. Underneath was the legend "Here is the enemy." The freemasons have understood the power of the Sacred Heart and yet priests refuse to believe. *Filii hujus saeculi prudentiores . . . filiis lucis*. "The children of this world are wiser . . . than the children of light" (Luke 16:8). It is foolish to close one's eyes, to judge and condemn the confidence felt by souls in this divine remedy, to wish to be wiser than the Church. *Si caeci essetis non haberetis peccatum: nunc vero dicitis quia videmus! Peccatum vestrum manet* (John 11: 41).

Many years in the sacred ministry might well have shown you that the City of God is strongest where the Sacred Heart reigns and there the city of the devil is weak and tottering. Surely there is evidence enough in the multitude of fervent souls who, all over the world, raise their eyes and hearts to the Heart of Jesus; in the sudden blossoming of Saints which is remarked in all classes of society; in the moving frequency with which cause after cause of beatification is introduced, in the legions of voluntary victims who constitute a new phenomenon in the annals of the Church, offering themselves as martyrs to the Sacred Heart to hasten the coming of His Kingdom. Is this too little? "*Noli esse incredulus sed fidelis*" (John 20:27).

My last argument is this: a divine work is usually marked and approved by three signs, to wit: contradiction, fruitfulness, consecration. The cult of the Sacred Heart possesses all three.

Contradiction.—For over two centuries there has been continual strife between the love of Jesus and the malice of men, manifested by the opposition to devotion to the Sacred Heart. This strife was foreseen and foretold by the Redeemer Himself when He said, "I shall reign in spite of My enemies and of all who oppose me."

Fruitfulness.—Two centuries have been glorified by a succession of ever-fresh marvels and miracles wrought by divine Love in favor of suppliant misery; the Sacred Heart has splendidly kept the twelve promises which form, as it were, His contract with humanity.

Consecration.—Twenty Popes in succession, a countless legion of holy bishops, have thought it their highest glory to celebrate, promote, advise and insist on this devotion giving the explicit assurance that “nothing is dearer to Jesus, more useful to souls, or better fitted to present needs.”

We have proved our syllogism and may legitimately draw the conclusion that the work is divine: “*Digitus Dei est hic*” (Exod. 8:19).

It is said that we are witnessing a new Pentecost which will enkindle the world with the flames of the Sacred Heart. Many times every day you repeat the petition, “Thy kingdom come.” You will assuredly hasten its coming if you consecrate to the Sacred Heart the infants you baptise, the marriages you bless, if, daily, offering the Father the Heart of Jesus in the Host, you place on the paten, on Our Lord’s breast, all the souls under your care. Be sure that Jesus will save them. He can save them, He wishes to save them. He has promised to save them and His promises are faithful. “*Non est voluntas ante Patrem vestrum, ut pereat unus de pusillis istis*” (Matt. 18:14). Infuse into these souls a blind and boundless trust in the infinite love of Jesus. When this devotion takes possession of a soul it makes a saint, when it enters a family it transforms it, when it is welcomed into a community it produces a harvest of virtues, when it spreads in a country it creates intensely Christian life.

Through Mary to Jesus

If the enterprise seems difficult we need but listen to Jesus on the Cross: “Behold thy Mother.” The priest who wishes to become holy and to make others holy as the Heart of Jesus wishes, has but to draw close to Him and share in His life. But he can best do this through the Mother of Jesus who is His mother also.

Go then, with full confidence, to Mary, put yourself en-

tirely in her hands and you will see love for the Sacred Heart develop in your heart. To Jesus through Mary! Through Mary's Heart to her Son's Heart! To make us realize this, the Church calls on Mary by the sweet name of *Our Lady of the Sacred Heart*.

To Jesus through Mary. St. Margaret Mary saw that the normal way of reaching Jesus was through the Blessed Virgin.

"Our Lady will make her true children into perfect disciples of the Sacred Heart and will be their special protector to lead them to Him." The holy nun saw the Heart of Jesus offering Himself in sacrifice to His Divine Father on the altar of His Mother's Heart. St. Margaret Mary's one ideal was to enthrone everywhere "the Divine Heart of Jesus living in Mary's heart." May we say with theological precision that the Heart of Jesus is Our Lady's? Suppose for a moment that Mary had refused to pronounce her *fiat*, as indeed she was quite free to do, would the Word of God have gone elsewhere for His human heart? If then, the glorious star of the Sacred Heart shines today in the firmament of the Church we owe It to Mary. Formed from her blood, warmed with her love, the Sacred Heart dwelt long months in her immaculate womb, a living Host in a most precious tabernacle; and after this long abode, after the joyful intimacy of Nazareth, after Calvary where she saw Her Son's Heart laid open by the lance, what wonder that Mary, even now that so many centuries have gone by, seems to us all fragrant with Jesus. At her feet we feel ourselves close indeed to the Sacred Heart.

Confirm Thy Brethren

Perhaps till now you have been hesitating, uncertain, cold toward the Sacred Heart. I should be happy indeed if these words of mine could help to inflame you with a love such as He longs for and to change you from the cold disciple that you have hitherto been into a fervent apostle. Do not wish to know who wrote these poor pages; he is a passing shadow, "the voice of one crying." Believe, rather, that through my unworthy lips Jesus speaks to your heart and that through me He is wishing you perseverance in the devotion He has taught you. He wants you to use my words to warm other priestly hearts. "*Ego autem rogavi pro te ut non deficiat*

fides tua, et tu aliquando conversus, confirma fratres tuos" (Luke 22). Gain for the Sacred Heart new adorers in spirit and in truth; employ all means human and divine, all the resources that your vocation offers you, all the talents nature has allotted to you. Argue, blame if necessary, and above all entreat, without wearying. Strive both by action and by prayer, be intelligent and generous, "in all patience and doctrine" and if you find ministers of the Lord who "cannot endure sound doctrine and turn away their ears from the truth," make yourself an apostle to them. In sanctifying a consecrated soul you indirectly sanctify a whole people. By this you indeed help to "build up all anew in Christ Jesus."

Come Ye Blessed

Priests of God who fight the Lord's battles, let me remind you that God's protection is assured to those who fight for the Sacred Heart. "I will bless their undertakings." Let us guide souls by this divine beacon, let us manifest unshak- en, filial confidence in His mercy, let us help Him to carry out His loving plans, to draw all things to Himself.

We, too, shall die. Sad indeed will be the death of those priests who short-sightedly criticized His revelations, His promises, His words, and thus condemned His mercy, who met His thirst for love with disdain or indifference. "*Horrendum est incidere in manus Dei viventis*" (Hebr. 10:31). Unhappy men, who, though anointed by the Lord, have yet dared to drive souls away from the Sacred Heart with their captious arguments, and the insolent sophistry of the science that St. Paul brands as false, or with the disastrous example of their own frivolous, dissipated lives. God Himself declared: "Woe to him who scandalizes one of these little ones that believe in Me." Unhappy men! One can but shudder at the thought of their first appearance before their Savior, become their inexorable Judge. He will say to them with indignation, "I am Jesus Whom thou hast persecuted." Their judgment will be terribly severe. The vengeance of despised Love will press heavily upon them. "*Et tunc confitebor illis, quia nunquam novi vos*" (Matt. 8:23).

On the other hand, those zealous apostles who have defended, honored, preached the symbol of His love will be con-

soled by Jesus. "He will be their refuge in this extremity; they shall not die out of His favor" and their names, long written on His Heart "shall never be blotted out." "Neither death nor life shall be able to separate us from the love of God which is in Christ Jesus" (Rom. 8:39). St. Therese of the Child Jesus wrote that in the evening of life we shall be judged by love. She said that much will be forgiven to him who has loved much. As we recall our actions and consider them in the light of eternity, after many years of priesthood, our last agony will be filled with anguish and useless regret. We have not always been bright and shining lights. At that last terrible moment we shall feel ourselves very little, very empty-handed. But fear not, O ye of little faith. Round your bed gather the noble company of souls whom you have led to the Master's Heart, speak to Him with confident gratitude. "*Verba quæ dedisti mihi dedi eis . . . et crediderunt . . . Ego te clarificavi super terram*" (John 17, 8:4).

The cohorts of the angels come down, the solemn hour of your reward has arrived, heaven rejoices at your coming, the Viaticum brings you the last earthly embrace of the Sacred Heart.

Leave life without regret, faithful servant. You are blessed for you have believed, your faults have been washed away by love. Listen once more to St. Margaret Mary as she encourages you to meet your judge "It is sweet to die when one has had a great and consistent devotion to the Heart of Him Who is to be our Judge."

Sacred Heart of Jesus, I place my trust in Thee.

APPENDIX

Friends of the Sacred Heart

I NATURE

"Friends of the Sacred Heart" are priests united by the common bond of devotion to the Sacred Heart.

II GENERAL AIM

To practice and propagate devotion to the Sacred Heart in order to bring about the *social reign* of the Sacred Heart.

III SPECIFIC AIMS

1. Personal sanctification through devotion to the Sacred Heart and to the Immaculate Heart of Mary, Mother of priests.

2. To increase the priest's love for the Eucharist; especially through the fervent offering of Holy Mass.

3. To propagate devotion to the Sacred Heart among priests and seminarians, and through priests, among religious, the laity, and especially in the family.

IV SPIRIT

Manly love, generous reparation, zealous apostolate.

V SPIRITUAL ADVANTAGES

A rich share in the graces and blessings promised by the Sacred Heart to His friends and apostles, namely:

- a speedy rise to great perfection (9th promise)
- the power of touching the hardest hearts (10th promise)
- blessings on all their undertakings (6th promise)
- having their names written on His Heart never to be blotted out (11th promise)

VI PRACTICAL PROGRAM

In order to help seminarians and priests to become the "faithful servants and perfect friends" the Sacred Heart said He was seeking, the following practices are suggested:

1. *Study.* Read and meditate books on the theology of and devotion to the Sacred Heart. The following are recommended:

a. Theology of the Sacred Heart: *Devotion to the Sacred Heart*, by Louis Verhelezoon, S.J., Newman Press, Westminster, Md. This recent book (1955) is probably the most complete treatise on the Sacred Heart yet to be published. Highly recommended.

b. History of the devotion: *The Sacred Heart, Yesterday and Today*, Arthur McGratty, S.J., Benziger Bros., N.Y.

c. Writings of St. Margaret Mary: *Selected Letters of St. Margaret Mary*, Henry Regnery Co., Chicago, Ill. In this

important book will be found the principal revelations made by the Sacred Heart.

d. For meditations and sermons: *Jesus the King of Love*, by Father Mateo, SS.CC., Enthronement Center, Washington 17, D.C.

e. Ditto: *Friendship With Jesus*, by Christian Pesch, S.J. Bruce Publishing Co., Milwaukee. One of the best books on the Sacred Heart ever published.

f. Practical Methods of Apostolate: *Enthronement of the Sacred Heart*, by Francis Larkin, SS.CC. Catechetical Guild, St. Paul, Minn. 50c pocket-book, 384 pages. Enthronement of the Sacred Heart of Jesus, Night Adoration in the home, with numerous actual examples; how to make children apostles of the Sacred Heart in their homes; brief practical explanation of devotion to the Sacred Heart; the story of Father Mateo's life, etc. (This book also contains a complete bibliography of books and pamphlets on the Sacred Heart.)

2. *Practice of devotion to the Sacred Heart.*

a. *daily*: morning offering, renewed during the day by ejaculatory prayers. Suggested: "All for Thee, O Sacred Heart," "Sacred Heart of Jesus, Thy Kingdom Come!" "Sacred Heart of Jesus, I love You," "Sweet Heart of Jesus, be my love, sweet Heart of Mary be my salvation" (cf *Raccolta* for other prayers).

—fervent offering of Mass after serious preparation and followed by a fifteen minute thanksgiving.

—fervent visits to the Sacred Heart in the Blessed Sacrament. Unite yourself with the Masses being celebrated at that time elsewhere.

b. *weekly*: Holy Hour, if possible at night before the Blessed Sacrament. (Enroll in Night Adoration to gain plenary indulgence—National Enthronement Center, Washington 17, D.C.)

c. *monthly*: celebrate the First Friday of the month as a "Feast of the Sacred Heart in miniature:" say the votive Mass of the Sacred Heart, receive Communion in a spirit of reparation, make a Holy Hour during the day and, if possible, make the day one of recollection and/or reparation.

d. *annually*: fervent personal celebration of the Feast of the Sacred Heart: Holy Hour on the eve of the feast;

spend as much time before the Blessed Sacrament as possible; renew personal consecration to the Sacred Heart.

—during annual retreat, examination of conscience on practice of devotion to the Sacred Heart, especially on the following points:

—am I trying to be a *saint*?

—is my love for the Sacred Heart characterized by *unshaken confidence*, generous *fidelity to duty*, priestly love for the *Eucharist*, and *zeal* in propagating devotion to the Sacred Heart in the families and among all entrusted to my care?

3. *Spread devotion to the Sacred Heart.*

a. among *individuals*, by: badges, medals and images of the Sacred Heart, prayers to the Sacred Heart, personal consecration, First Friday Communion and other Communion of reparation, morning offering, encouraging them to promote the devotion, etc.

b. in *families*: Enthronement of the Sacred Heart and Night Adoration in the home, frequent renewal of family act of consecration, family Communion, family Holy Hours.

c. in the *church*: urging nine First Fridays, Holy Hours, solemn celebration of the Feast of the Sacred Heart and that of Christ the King with novena or triduum, consecration of parish to the Sacred Heart, weekly devotions to the Sacred Heart, frequent preaching on the Sacred Heart and the doctrine of merciful love, trust, etc.

Asked to comment on the above outline, Very Rev. Gerald Fitzgerald, S.P., founder of the Servants of the Paraclete, Jemez Springs, N. M., sent this message:

“I am convinced the promulgation of the *Friends of the Sacred Heart*, as outlined to me, will work greatly for the consolation of the Sacred Heart in our day. All I would add would be a *plea for total abstinence on the part of priests in reparation to the Sacred Heart for sins of intemperance.*”

Priests and seminarians are invited to send in their reaction to the idea of “Friends of the Sacred Heart” to:

Rev. Francis Larkin, SS.CC.

3 Adams St.

Fairhaven, Mass.

A Form of Consecrating Priests to the Most Sacred Heart of Jesus

LORD Jesus, who art our most loving Redeemer and a Priest for ever, look mercifully on us, Thy humble suppliants, whom Thou hast been pleased to call Thy friends and partakers of Thy priesthood. We are Thine; we wish to be Thine forever: therefore to Thy Most Sacred Heart which Thou hast shown to oppressed humanity as their only safe refuge, we dedicate and devote ourselves wholly this day. Thou who has promised plenteous fruit in the divine ministry to those priests who are devoted to Thy Sacred Heart, make us, we beseech Thee, fit workmen in Thy vineyard, truly meek and humble, filled with the spirit of devotion and patience, so fired with love of Thee that we shall never cease to enkindle and quicken the same fire of love in the hearts of the faithful. Renew our hearts, therefore, in the fire of Thy Heart, so that henceforth we shall desire nothing save to promote Thy glory and win for Thee the souls whom Thou didst redeem by Thy Precious Blood. Show Thy mercy, good Shepherd, chiefly to those priests, our brethren, if there be any such, who, walking in the vanity of sense, have saddened Thee and Thy beloved Spouse, Holy Church, by their lamentable falling away from Thee. Grant us grace to bring them back to Thine embrace, or, at least, to atone for their crimes, to repair the harm they have done, and to lessen the sorrow they have caused Thee, by the consolation of our love. Allow each one of us, finally, to pray to Thee in me, and let the living coal of Thy love burn brightly in my spirit, and grow into a perfect conflagration; let it burn perpetually on the altar of my heart, let it glow in my marrow, let it blaze up in the most secret places of my soul; in the day of my consummation let me be found totally consumed thereby in Thy presence, who with the Father and the Holy Ghost livest and reignest one God for ever and ever, Amen."

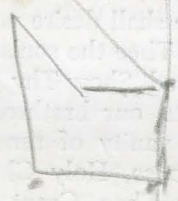
An indulgence of 3 years.

An indulgence of 7 years on the day of the monthly retreat.

A plenary indulgence on the usual condition at the end of a course of "Spiritual Exercises" (Pius X. Rescript in his own hand, Aug. 17, 1908, exhib. Nov. 14, 1908; S. P. Ap., Oct. 24, 1935).—The *Raccolta*, Official Edition, Benziger Brothers.

A Fair of London

It was a fine day, and the sun shone brightly on the water. The boats were crowded with people, and the air was filled with the sound of music and the smell of food. The fair was a great success, and everyone enjoyed it very much.



An illustration of a boat.
A drawing of a boat, showing the hull, the deck, and the prow. The boat is simple in design, with a flat deck and a pointed prow. It is drawn in a sketchy, hand-drawn style.