

To Love Jesus And To Make Him Loved

## *The Fraternity of the Immaculate Heart of Mary*

*Circular Letter of August  
Year of Our Lord 2009*

*Month of The Immaculate Heart of Mary & The Assumption of the Blessed Virgin*

**D**earest Brethren of the Order of Penance, the Lord give you peace. We began last month to encourage souls of good will to set forth on the stormy sea of this life without fear of the good God. As promised last month, we continue in the month of August to eradicate the false fear the Devil inspires and fly as St. Therese of Lisieux has said 'with the wings of confidence and love.'

The Heart of Jesus, beloved brethren, is a Divine furnace, an Ocean of Mercy willing and capable of taking the sins of an infinite number of worlds and annihilating them, erasing them and conquering them in glorious victory. This Heart demands though, that we approach It with confidence! "*Come unto me all you that labour, and are burdened, and I will refresh you.*" (Matt.11:28) This magnificent Heart overflowing with love gives us an infallible promise, He will not turn us away if we fly with confidence to His Heart "*All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out.*" (John 6:37.)

If one has made of their religion a mathematical equation, one that leads to an endless examination of ones sins through a microscope, a burdensome journey of constantly looking over ones shoulder trembling in fear to see if their Father is looking for their next slip and fall into sin so that He can chastise them, believe me, they do not know the true religion, the true God who "*came to seek and save that which was lost!*" (Luke 19:10.) Father Athanase so sublimely states: "*The Jews of the Old Law saw in God a strict Lord and Law-giver and considered themselves but His servants. We, however, to whom the glad tidings of the Gospel have been announced, should look up to God as our loving, provident and forgiving Father, and believe ourselves, as we are in truth, the children of this good Father. Tear down the banner on which is inscribed the slogan: "Fear and Distrust of God" and raise aloft that on which stand out the words: "Love and Confidence!"*" (1) It is not for us dear Brothers and Sisters, who are the adopted sons of God to tremble, to depart in fear from the good God. We are to fly with St. Paul with confidence in obedience to these words: "*rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.*" (2 Corinthians.13:11)

There are many souls perhaps who must be threatened with Divine punishment and Hell in order to serve the good God. But for you, who are of good will, who wish at all costs to keep from offending God; you who have with your own free will, given yourself to God at your profession as a religious in the world under the banner of St. Francis of Assisi, you certainly would do well to cherish a loving relationship with your Saviour! You who have been chosen out of millions of souls to put on the garment of penance and be enlisted in an army which consists of hundreds of Saints, certainly, you must realize that Jesus protects you as His little lambs! In fact, you who we know are so very devoted, you must be convinced that the good God looks upon each of you, you who are reading this now, the good God looks at you as if you were the only soul on earth. He loves you this much, He is overjoyed, really happy that you are striving to serve Him with a perfect love!

Father Athanase relates the argument: "*But what about the sins of my past life?" So many are worried on this score. They tried to make good confessions, but still they think that matters are not completely set in order. That is due in part to those overzealous persons who seem to delight in raising again and again the painful question, whether the sinner has confessed everything in the right way and whether he has included everything in the proper contrition. If you meant to do the*

*right thing in your confessions, they are satisfactory in the eyes of God. If you received absolution, you must believe that you have really been absolved from your sins. If you are of a fearful disposition and the father confessor has told you that you may no longer recall particular sins of the past or make mention of them at confession- you need not and may not do so.” (2)*

How wonderful, if we could, as God’s true little children make a new resolution to serve God from this day on without fear. To make a large fire so to throw our fear and slavish trembling into it. Pere Almire Pichon, the confessor of St. Therese of Lisieux wished to start this fire when he left us these words: *“But our Lord wants no convicts in His service. He puts no one into a strait-jacket to force an unwilling compliance. If He asks a sacrifice, it is from a free and generous heart that He expects it to be made. Please, please, take off your strait-jackets and make a fire of love out of them! Our Lord will rejoice... The teachings of religion are nothing, if they do not tend to inspire love, said Abbe Perreyve.”(3)*

“ But, I am afraid to let go, I fear my imperfection, my weaknesses, I fear terribly the flames of purgatory and the strict justice of God!” But my brethren, have you not given yourselves to the Merciful Love of God? Did you not courageously offer yourselves as victims of holocaust to His Merciful Love just before Christmas of last year? Listen to what our little St. Therese has said to a Sister Marie- Philomene of her convent in Lisieux: *“You are not trusting enough, you are too afraid of the good Lord. I ensure you this afflicts Him. Do not fear purgatory on account of the pain you suffer there in order to please God Who imposes this expiation so regretfully. As long as you seek to please Him in all things, if you trust unwaveringly that He purifies you each instant in His love, leaving in you no trace of sin, be quite sure you shall not go to purgatory.” (Obituary circular letter of Sr. M.-Phil.)* Do not fear! Again a quote from Therese: *“Oh, how you grieve me! You greatly insult God in believing you will go to purgatory. For one who loves there can be no purgatory.” (4)* We can imagine what the Jansenists’ would have thought of the words of St. Therese of the Child Jesus! What bold confidence in these words of St. Therese, and what a model of confidence and complete trust in our Father in Heaven.

No, it does not seem possible to offend the good God in trusting Him too much, in putting no limits to His mercy, His merits. There is no presumption in trust, but rather trust is a proof of love. For with St. Paul each of us may exclaim: *“I know whom I have believed!” (2 Tim.1:12.)* On the other hand, it seems certainly plausible that one can wound the Heart of Jesus by lacking in filial confidence. It seems completely possible to wound His Heart by ingratitude, by indifference, but especially by lacking in trust. Of what do we have to fear from our Brother? Has the Heart of Jesus not given everything for our salvation? Has this Heart spared a drop of its Precious Blood? Has this Heart not been the subject of the most unspeakable sacrileges in the Blessed Sacrament of the altar so that it may continue to nourish us until the end of time? Has this Heart not promised that It would give salvation to those who would merely consecrate themselves to it? Can it be possible to put our faith and trust in the most loving of earthly mothers or fathers or brothers and then act as though the love of Jesus for us is less than this? Do you fear that you are a sinful man, and are not worthy of this Divine Heart? This is true, no one is worthy. But it is also true that though you may be loaded with all possible guilt, though you may be truly covered in all possible filth, if you have committed every possible crime, though you have been consecrated to Satan and have been an enemy of God for years, you must be assured that these sins are as a grain of salt easily dissolved. These sins, horrid and abominable, are like a drop of useless liquid dropped into a sea of fire which is God’s Merciful Love.

If you are the sinner of sinners, believe that in total desperation, with an immense and violent burning desire, the Saviour Jesus Christ opens His arms, shows forth His Heart and looking up to His Father in Heaven says on your behalf: *“Hoc est enim Corpus meum.”* “This is my Body.” *“Hic est enim Sanguinis mei.”* “This is My Blood.” The Father, looking upon this Immaculate Lamb without spot, is shackled as it were. The lightning bolts of vengeance, the anger of God due to your

sins is disarmed, and you are free! This happens and will happen every day until the end of time in the Holy Mass, in the application of the Precious Blood and the fire of the Merciful Love of God to your souls which the Sacraments of the Church confect. *"I know whom I have believed."* (2 Tim. 1:12.) Will we dare to believe, totally? Will we with Jesus abandon ourselves unreservedly to the love of God? Will we lose our lives so that Jesus can live His life in us? *"For whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it."* (Luke 9:24.)

It is a bold and sometimes painful leap of faith this abandonment, but one which will reap the immeasurable reward of gaining everything. *"Indeed, I know no souls with more horror of sin, more strength to practise good and to make great sacrifices to God than those who, in order to be for ever engrossed in God, seem never to think of themselves, relying upon him for their salvation and all things else. It is precisely this spiritual state that most nearly ensures salvation. I infer from this that not merely scruples but excessive fear, grievous doubt, interior vexation and bitterness of heart derive only from that mercenary love which is concerned more with its individual interest than with God's glory or his will, or than a single hearted wish to please him in all the things more excellent. Since God is the supreme good, love of him must take precedence of the love we owe ourselves. As too he has promised to love all who love him and to love them the more as they love him more purely, we can be sure that in exerting all our strength to love him for himself, in that pure love we shall discover again and more abundantly all that we seem to have sacrificed to him. Thus, utter self-abandonment to God in love and trust involves not perdition, but the gain of all things."* Father J.P. de Caussade, S.J.(5)

May God grant that with the help of Mary, we may ascend with Her this month, the month of Her Assumption, to the Bosom of Her Son, and be completely dissolved, disappearing in the flames of His Merciful Love. The constant disposition of Her Immaculate Heart, the perpetual 'Fiat' is our model and our guide. Ave Maria!

Your little servant in the Merciful Love of God,

Fra Pio-Francis T.O.S.F.

*Fra Pio - Francis T.O.S.F.*

Circular Approved By Rev. Fr. Freddy Mery S.S.P.X.

*Abbi Freddy Mery ptre.*

(1) Why Are You Fearful? Fr. Athanase. By Marion A Habig. St. Anthony's Guild. 1937. Pg. 78-79.

(2) Ibid. Pg.62-63

(3) The Seeds of the Kingdom. Almire Pichon S.J. The Newman Press. 1961. Edited and translated by Lyle Terhune, T.O.C.D.

(4) Therese of Lisieux A Vocation of Love. By Marie-Pascale Ducrocq. 1982. Alba House. New York. Pg.70-71.

(5) Self-Abandonment To Divine Providence. By Father J.P. de Caussade, S.J. TAN Books and Publishers, INC. 1959. Pg.212.

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