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Chancellor's Update

Confusion Confronting Catholics

In the past few years in the United States Catholics in high ranking government offices have openly endorsed abortion, widespread contraception for women of childbearing age, denial of religious freedom by forcing employers to include contraception and abortion in their health care insurance policies for employees, and most recently same sex marriage. Many of these Catholic legislators even put their seal of approval by voting for such legislation. Even the President, a Christian, publicly espouses or initiates such policies.

What terrible examples are shown to young people! Opposition by God-fearing people to such policies falls on deaf ears.

To add to the confusion in such troubled times a Cardinal in Rome, addressing families about contemporary problems, suggested that families should band together as associations and defend themselves as workers' unions do. Perhaps the Cardinal is thinking about old-fashioned families, and unions early in the last century, which fought for safe working conditions and fair pay for work done well. However, reality shows a different picture in today's society. Many children in the U.S.A. are born into families without fathers or live with one parent as a result of divorce or live with both parents who are not married to each other. Union activists during strikes in the twenty-first century have been known to overturn loaded railroad cars or to use children to stand in front of a company vehicle, driven by a legitimate company manager, who was attempting to provide service to a customer.

Amidst this confusion how are Catholics to stay on course in practicing their faith? Father Eugene Boylan, author of This Tremendous Lover, offered some insightful and helpful suggestions.

By the rebirth of Baptism we are made living members of the Body of Christ...Being living members of Christ, it follows that Christ is in us, and also that the Holy Ghost is in us....Baptism then is the beginning of the soul's vital partnership with Christ and His Holy Spirit...They regenerate it and transform it and raise it up to a newness of life, and endow it with all the powers necessary for the performance of the actions involved in that vital partnership. P. 40

There can be no true union with God unless we love also our neighbour. Our neighbour is a member of the body of Christ, and we do not truly love Christ if we do not also love the members of Christ. P. 196, 197

We are bound to love all men...to wish well to all men...Our own family has first claim, then our relatives, our friends and our benefactors...This love of charity must be supernatural...We must love our neighbour for God, and according to God. P. 198

Until the natural love or friendship is subjected to the supernatural, we have not true Christian charity. P. 199

Christian charity should be done by Christ and by us in partnership with Him, to Christ and to His members united in Him. P. 201

All that we do for our neighbour is done for Christ. We must remember that once our own reasonable needs and those of our dependents are satisfied, we are only stewards for the remainder of our property and are under an obligation to assist our neighbour out of what is superfluous...Modern society tends to judge the value of a man's life by the amount of good he does for his fellow-men. The true Christian measure depends rather on what He has done for God...Our principal duty to our neighbour is a supernatural one...The greatest work of fraternal charity is that by which grace is obtained from God for those in mortal sin...The greatest service we can render our neighbour is to sanctify *ourselves*...P. 202

Every single thing we do during the day, which is according to the will of God, can be used to bring down grace on men. P. 203

The measure and the manner in which religion influences a man's life-the interest and zeal with which he pursues a spiritual life-depend very much on the habitual notion that he has of God. P.206

It is urgent, at the moment, that Catholics should sanctify the family and the life of the family, for the influence of Christianity upon society depends upon its influence upon the family. **In so far as the family ceases to be Christian, Christian civilization will approach its end.** P. 208

To sanctify ourselves and to pray for our neighbour is our first duty to him...This is the purpose of true Christian charity, to save men from sin and to unite them to God. P. 212

We are His members - and He is our life - in everything we do. P. 277

Marriage is not a mere human union. It is a supernatural union, a sacrament that gives grace...**It takes three to make a happy marriage: a man, a woman, and God.** P. 280

The man and the woman are both members of Christ; to receive the grace of the Sacrament they must be living members in the state of grace. Otherwise no supernatural love between them is possible...**Christian marriage is a contract...Unlike many other contracts, its terms and its purposes are not determined by the contracting parties; they are fixed by the law of nature and the law of God.** P. 281

God has arranged that by that very act of expressing their love for one another, husband and wife become partners with Him in the work of producing a new creature. They produce the body, and God infuses the soul...For they have the privilege and the duty of bringing that new creature to the maturity of the life of Christ. P. 282

Marriage is a secret society. Public society is formed by secret societies. **And unless such secret societies are formed in Christ, Christ will not be formed in public life.** P. 292

The whole of any man's spiritual life is influenced principally by the idea which he has of God. Now that idea is formed chiefly by the example and model of one's parents' love and kindness, and in later years by the love and kindness of one's partner. P. 293

(Father M. Eugene Boylan, O. Cist. R., [This Tremendous Lover](#), The Newman Press, Westminster Maryland, 1953)

To return to the reality of the Catholics in the twenty-first century, living seriously in this partnership with Christ is vital because the battle for men's souls between Christ and Satan continues. Every action works towards Christ or towards Satan. Even acts of omission by Christians can benefit Satan. **For Christian civilization to be successful, more Christians must act in partnership with Christ to bring about the wish of Christ, *Thy kingdom come, Thy will be done on earth, as it is in heaven*** (Matthew 6:10).

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