



ST. EPHREM LECTURE

“The Interior Life of the Deacon and Those to Whom He Ministers”

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Hosted July 9, 2023

You've invited a retired professor to say something about the interior life of a deacon, so I suppose a warning is in order. There are many in the spiritual tradition from which I could choose. I have selected this one from Louis Lallemand:

In vain do we practise so much spiritual reading, and consult so many books, in order to acquire the science of the interior life: the unction and the light which teaches come from above. A pure soul will learn more in one month by the infusion of grace, than others in several years by the labour of study. More beyond all comparison is learnt by the practice of virtues, than by all the spiritual books and all the speculations in the world.ⁱ

So, there's that then.

May you learn more by the unction and light of this retreat than you will from this opening address.

Nevertheless, I am going to turn for help to some books out of habit.

They are spiritual writers whom I have neglected but begun reading recently.

Since they all deal with the command Christ gave to "deny yourself and follow me," I call them *theologians of abnegation*. I am enlisting their aid to describe the interior life.

This talk was composed while I was seated in a pew last January watching the ordination of eighteen men to the permanent diaconate in my home diocese of Fort Wayne/South Bend. A certain word presented itself to me:

210 Vested as deacons, the newly Ordained go to the Bishop and kneel before him. He places the Book of Gospels in the hands of each one and says:

Receive the Gospel of Christ, whose herald you have become.

Believe what you read, teach what you believe, and practice what you teach.ⁱⁱ

The deacon becomes a herald.

The deacon is made a herald at his ordination.

With this word ricocheting around my mind, I went to check the etymology and synonyms of the word – I like to do that – and as I expected, this thickened the word for me.

As a noun, herald means a messenger or an envoy,
but as a verb it means “to sound the praises of.”ⁱⁱⁱ

A perfect description! The deacon is ordained a cleric who sounds the praises of Christ in the Church and to the world.

Here are some more from various dictionaries – hear descriptions of your heraldic ministry.

First,

- a sign that something is about to happen.
- something that precedes and indicates the approach of something or someone.
- an action or event serving as an introduction to something more important.
You are not responsible for making it happen, you are a herald for the One who will do it.

Second,

- one who announces the arrival of a notable event, and is advocate or champion of it
- a person who announces important news; something is starting to happen, often good,
- to initiate or announce the arrival of something, typically with fanfare. *If the diaconate is the unnoticed third degree of the hierarchy, it seems that you should go about your ministry with a little more fanfare.*

You were made the noun in the ordination rite, but you must become the verb; you were made a herald, now you must herald.

With your sacramental ministry you must demonstrate that something important is going to happen.^{iv}

To Whom? Where?

I submit the deacon must be a sign and instrument (= sacrament) of the approach of Christ to a person’s heart.

And that is why we are concerned today with both the interior life of the deacon, and the interior life of those to whom he ministers.

A herald is a forerunner, or precursor, and the most famous one is John the Baptist. In fact, the Orthodox tradition calls him “*John the Forerunner*.” Louis Bourdaloue describes the forerunner’s ministry as

“Make straight the way of the Lord.” It is your God that comes to you, be prepared to receive him; prepare the blessed way within yourselves, the way which brings you to him, and which brings him to you.^v

Bring God to you, and bring yourself you to God – that comprises the interior life.

Bossuet says John gave evidence of his ministry even in his mother’s womb. He desired liberty that he might fly to his Savior, and felt the constraint of the womb because it kept him from doing so. His “special ministry on earth was to make Jesus Christ be fervently desired by men.”

If you are a herald like John the Forerunner, your special ministry on earth is to make Jesus Christ be fervently desired by men.

The interior life is the theatre for God,
the Spirit’s foothold upon you,
Christ’s intended throne,
a palace for the Holy Trinity.

It is the location for even greater miracles, continues Bourdaloue.

“Jesus Christ worked miracles at his death; he must work another that will crown all the rest, and that is, the miracle of our conversion.

He split rocks; [and opened] sepulchres ... [now] the sight of the cross must split our hearts, perhaps harder than those rocks; it must disclose our conscience, perhaps to this time, shut up like sepulchres.”^{vi}

This is the territory that you are assigned to patrol.

This is the arena in which you are given ordained rights, responsibilities, and knowledge.

John the Baptist heralded in the wilderness; you herald in the sanctuary and in the street, but the message is the same.

You have been ordained to announce and abet the arrival of the Kingdom of God.

The Kingdom is coming to seize our hearts, and it will set itself in opposition to all the other vain kingdoms to which we have pledged allegiance.

You know the 3 offices of diakonia: Word, Sacrament and Charity.

I will tag them by saying the deacon is ordained to a ministry of book, blood, and beneficence.

- The book is given at ordination;
- the beneficence issues in works of charity;
- and special emphasis is given to the deacon's participation at Mass as "a minister of the Blood."^{vii}

I know that St. Joseph, foster-father of Jesus, is frequently named as a type for the bishop, but Fredrick Faber associates him with the deacon on account of a non-sacerdotal character.

"He was a priest of the Infant Jesus, neither to sacrifice Him nor to offer Him, but only to guard Him, to handle Him with reverence and worship Him. Like a deacon he might bear the Precious Blood, but not to consecrate it."^{viii}

Handle the Precious Blood with reverence and worship and bear it with you out of the sanctuary to sprinkle the doorposts in blessing.

Everyone always has an interior conversation going on, but the introduction of grace will change the conversation we are constantly carrying on with ourselves into a conversation with God.

Thus begins the spiritual interior life, and progress in holiness.

Such "grace is a perfume," says Charles Gay, but one that risks evaporation by an "unmortified tongue."

"The interior life is a treasure – [but] it is an unbridled tongue that most commonly squanders it away. [We make] God silent [by] not being able to keep silence ourselves."^{ix}

Silence. There is a time to speak, and a time to be silent.

This silence is perhaps hardest to apply when it comes to mental prayer.

Libermann was approached by someone who complained about how difficult it was to express his heart in *words* of love during prayer. He wrote back, saying

“My reply is, ‘Why do you want to draw forth from your heart those words of love?’ Leave them in your heart; Jesus is there; He will take them there Himself.”^x

I think most people wish they were living an interior life, and may even believe they are living an interior life, but how can they be sure?

There are marks, says Giovanni Bona.

These are the marks by which you shall know whether you live an interior life with God: viz.,

- if passing things displease you
 - and solitude delight you;
 - if you seek for what is most perfect;
 - if you disdain the opinions and judgments of men
- ... It is not sufficient to know and meditate on Christ; you must imitate Him and live as if He Himself taught you by word and example.^{xi}

Bishop Ullathorne adds:

the true man is within us ... [and] to find the life of the soul, we must open the door of our inward sense, that the Divine Giver of our life may find no resistance ...

He who knows himself through this illumination has a light by which to know all mankind. But this knowledge is rare, because men as a rule look outwards, and not inwards.

Knowing yourself will bring a light by which to know others, to whom you minister.

There is a risk, of course.

What makes this knowledge rare? Restlessness! says Jean Massillon.

“Yes, my brethren, we all wish to avoid ourselves. To the generality of men nothing is more melancholy and disagreeable than to find themselves alone, and obliged to review their own hearts.”^{xii}

If you are “a cleric who leads a lay life,” there is a risk of being overcome by the noise of the world.

So, Libermann says the interior life is a treasure, but we must “work at its acquisition! We must act earnestly, and not go at it in a half-hearted way.”

You can live amidst the noise of the world, so long as the noise of the world does not live in you.

Jean Grou reminds you that although a soul who lives the interior life is not necessarily called to fly from the world, and retire into complete solitude, nevertheless “all are called upon

- to use this world as though they used it not,
- to detach from it their mind and heart,
- and to have with it only those relations which are indispensable; in short, in all their intercourse with the world, to avoid everything which could separate them from God.”^{xiii}

Avoiding everything which could separate someone from God is the skill set you are ordained to signify, encourage, and train.

That means finding time for silence in a busy ministry.

“The interior life is a treasure” says Charles Gay, but “it is an unbridled tongue that most commonly squanders it away. The infallible means of making God silent within us, is our not being able to keep silence ourselves.”

Jean Boudon concurs: “They who talk the most are often the least recollected.”

- The atmospheric pressure pushing down on our bodies would crush us if it were not for the air inside our bodies exerting an opposite pressure outward.
- So also, the pressure exerted by the world would crush every soul were it not for an interior life exerting an opposite, counter pressure.

Grou would remind you “It is the visit of God’s Holy Spirit which disposes the soul for the interior life.”^{xiv}

Your interiority is not a philosophical or psychological interiority – it is spiritual.

Your interiority is not an egotistical and self-sufficient interiority – it is an imitation of Christ.

Jean-Jacques Olier wrote a book he titled *Catechism of an Interior Life*. This is from its opening chapter.

Q. How many lives are there in Christ?

A. There are two, the interior life and the exterior life.

Q. In what does the interior life of Christ consist?

A. It consists in his interior dispositions and sentiments with regard to everything; for example, in his perfect union with his Father, his love for the neighbor, his humility in regard to himself, his horror for sin, and his condemnation of the world and its maxims.

Q. In what does his exterior life consist?

A. It consists in his outward actions, and in the visible practice of all virtues, emanating

from his divine interior.

Q. To be true Christians, then, we must be animated by the Holy Spirit, who makes us

live interiorly and exteriorly as Christ did ?

A. Yes.^{xv}

You will imitate Jesus's exterior life, for sure: preach the good news, seek out the lost, embrace the sinner with charity.

That ministry of charity is not an add-on; it is the "sweet-smelling savour of Jesus Christ"^{xvi} says Massillon.

But to perform this exterior ministry you must be an interior man of prayer.

Our Lord prayed for us with abundant tears and powerful cries (Hebrews 5:7), and Olier asks whether he does the same in our hearts.

A. Yes; ... What the Holy Spirit commenced once in the heart of Jesus, he continued during all his life, and will continue during all eternity.

The operations of sanctity in the heart of Jesus, are eternal ... If we unite ourselves to Jesus Christ, our unworthiness is covered before his Father, when he perceives the perfume exhaled from the vestments of his eldest Son, Christ our Lord, with which we are covered.^{xvii}

As an ordained cleric, you receive dalmatic and stole, and at liturgy we perceive this perfume.

Neither your interior life nor mine can be lived apart from the sacraments.

Ordination means that the gifts coming through your ministry of book and blood do not come from yourself, or the community, or the bishop – the gifts of grace come from God alone for the benefaction of the world.

Olier concludes:

The precious body and blood of our Saviour are the channels through which his spirit is conveyed to us,

- to impart to us his life and divine operations,
- to be our food,
- to make us improve in the practice of all virtues,
- in a word, to communicate to us the plenitude of his interior life.^{xviii}

You elevate the blood of Christ at the Mass, and this cannot be separated from elevating him by proclamation and instruction.

Jean Boudon has written a theology he titled *The Hidden Life of Jesus* in an effort to show us our Lord's interior life.

The greater proportion of our evils, he says, come from our taking pleasure in seeing and being seen:

– a kind of dangerous amusement and theatric before the world.

Jesus told his disciples to give their gifts in secret, and the Father, who sees what is done in secret, will reward them.

“What sullies the purity of acts of piety is that self-love desires to have them known and observed.”^{xix}

Regrettably, this temptation affects pious persons as well as secular ones.

Your diakonia is a hidden ministry of hidden things, one that does not call attention to itself as it goes about its business.

Without trumpeting your *own* piety, the world will still notice someone who believes what he reads, teaches what he believes, and practices what he teaches.

Wait, though. Isn't the deacon is called to be active in the world?

The *National Directory* says deacons have an “active presence in places where public opinion is formed and ethical norms are applied” (§ 31) and is prominent and active in secular professions and society (§ 89).

True, but prominent activities only bear fruit if they have deep roots in the interior life.

Here is a passage where Grou is speaking any pious Christian, but I point the words directly at you.

I admit you are called to an active life, but do not exceed the bounds marked out for you by the Providence of God; for otherwise this is what happens:

We so exhaust ourselves by our exterior exertions that interiorly we become dry, and even lose the habit of recollection.

The Spirit of God departs, a human spirit enters in, and after that, a worldly spirit.

Persons thus affected gradually decline from the purity of the evangelical maxims, they acquire a relish for those of the world, and attempt to serve two masters, although the Son of God has declared it to be impossible.^{xx}

The atmospheric pressure pushing down on our bodies would crush us if it were not for the air inside our bodies exerting an opposite pressure outward.

So also, the pressure exerted by the world would crush every soul – including yours – were it not for an interior life exerting an opposite, counter pressure.

The world's unreality must be countered with truth, its vice countered with virtues, its concupiscence with generosity, its vanity with true value, and so on.

Every person in the world wants to find God, whether they know it or not.

You are a herald announcing the place where God can be found.

And where is that? Ullathorne says,

“We cannot return to God unless we enter first into ourselves. God is everywhere, but not everywhere to us. There is but one point in the universe where God communicates with us, and that is the centre of our own soul.

There He waits for us; there He meets us; there He speaks to us. To seek Him, therefore, we must enter into our own interior.”^{xxi}

You must slow down the pace of the world so that we do not walk past God; to do that, you must first slow down your own tempo (difficult if you believe the salvation of the world depends upon you alone!).

You must persuade people to and wait out the winds and earthquakes of the world until God speaks with a low whisper (as he did to Elijah, 1 Kings 19), and to do that you must be comfortable with interior quiet.

Bishop Ullathorne observes that worldlings fall into “habits of restlessness and the love of perpetual movement. Most men have become eager for novelty and change, and they live so much outside themselves as to neglect or even abandon the interior good of their souls.”^{xxii}

How will you avoid being mistaken for a worldling by exhibiting restlessness in yourself or in your ministry?

Boudon notices that,

“the great and wonderful things that passed in [Jesus’s] interior, [were] known and seen only by His Eternal Father, [and were] unknown and hidden from the eyes of creatures ... [Those] exalted to the highest glory, are they whose life was least known to men.”^{xxiii}

- A good servant serves without being noticed.
- A good deacon deacons [noun-verb] in a way someone might not notice until years later.
- And you might not see the growth of seeds you sow until years later.

De Caussade says the continual waiting for the spirit of God consists:

in “a simple disposition to harmonize moment by moment with what he wishes or does not wish;

in a word, to bear themselves in a simple attitude of waiting that [David] so well expressed by his comparison with a servant who keeps his eyes always fixed on his mistress,

not through zeal and desire to act, but just so as to be ready for action.”

A deacon is a man of action – not that kind, but this kind.

Since interior life is our imitation of Jesus, we can find words of advice in Grou's book, *The Interior of Jesus and Mary*.

He welcomes us to spiritual warfare

Going into the heart is like a lion tamer entering the cage, or a gladiator the amphitheater. Grou writes,

No sooner has the soul entered on that path than she at once encounters the enemy, whose only occupation is to strew it thickly with snares.

God is always near her, it is true, but so also is Satan, who gives her not a moment's respite ...

But why does he so particularly direct his malice against interior souls?

It is because immense glory accrues to God from the perfect devotion of such souls, and that glory is precisely what the devil desires to dispute with its almighty possessor.^{xxiv}

In short, the interior life cannot exist without self-denial; the greater the self-denial, the greater the soul's progress in perfection.

An interior life is a life based on the doctrine and example of Jesus Christ – the very Jesus of whom you have been ordained to herald.

- The disciples were transformed into interior men at the first Pentecost;
- Christians are transformed into interior persons at their baptismal Pentecost;
- you were transformed into interior men at your ordination Pentecost.

John the Forerunner was not met favorably by Herod.

Jesus was not met favorably by the world.

You might not be met favorably by worldlings because when you invite them to love the cross.

You are even given practical instruction about how to carry the cross, which means you must carry your own as an example.

Grou is speaking to Christians in general here, but, again, I apply his words specifically to deacons.

By willingly embracing the cross in anticipation, you dispose yourself to carry it courageously when it actually offers [itself].

And what is that cross for the generality of Christians?

- It is the persevering and exact observance of the gospel maxims ...
- It is, in fine, the perpetual struggle against self ...

It is true that the interior life involves trials of a peculiar nature, but after all, the life of every Christian should be an interior life, for such is certainly compatible with all conditions, whatever may be asserted to the contrary.^{xxv}

If the life of every Christian should be an interior life, then every Christian you care for will benefit from your experience with the interior life.

The people of God need help in navigating this struggle.

- Whereas the interior life is compatible with all conditions;
- whereas it is not confined to monks and nuns and priests and saints;
- whereas the front line of the trials can be found in every home, every office, every city;
- therefore, deacons are sent *everywhere* to be heralds of the crucified one.

De Berniere-Louvigny concludes,

“The more a soul participates of the spirit and interior of the Son of God the more she esteems and loves the cross, and, consequently, does the more glorify God the Father.

For, to suffer, is to make a continual sacrifice of our pleasures and interests; uniting ourselves to the design the Son of God had by suffering, viz.: – to repair the glory of his Father.”^{xxvi}

An apt description of the diaconate:

- to make continual sacrifice of one’s own satisfactions and diversions,
- to be a living, sacramental sign of the self-emptying *kenosis* of a Lord who washed the feet of his disciples.

As people move through life, the herald hollers out to them about the great graces that are surrounding them, and filling them, and which they might not notice.

I offer a final quote from de Berniere-Louvigny addressed to all persons of piety, but do you hear your job description in it?

It is a strange thing to see what little knowledge we have of the christian life.

Some who have left nature to follow grace suppose that it consists in doing much for God, and for the good of our neighbour, by preaching, instructing, giving alms, and such like charitable exercises.

This is good indeed; but we must first form the interior christian; and then we shall do best what God calls us to undertake.^{xxvii}

Your vocation includes:

- didactic catechesis,
- homiletical preaching,
- evangelistic preaching,
- being butler to the mass,
- benevolent charity,
- episcopal assistance,
- diocesan organization,
- and much, much more.

However, underneath all the exterior activity you should be engaged in something hidden from the world.

“O how true is it,” De Berniere-Louvigny concludes,

“that in the depths of the heart the most noble operations of love are performed, hidden from all the world, and known to God alone.

Even the soul itself does not know the interior communications of God, till long experience has rendered her skillful and the secrets of the supernatural life. They are impervious both to sense and reason.”^{xxviii}

- The deacon serves the world, and that is no small thing.
- He serves the liturgy, and that is no small thing.
- But put the two together and we have the greatest thing: the deacon liturgizes *in the midst* of the world.

The sacramental duties you perform on the temple hilltop are then carried on your own back down to the city, to transform it also into a spiritual sanctuary for conversation with God.

The diaconal connection of preaching and prayer can be seen in a condensed form in the first deacon, St Stephen.

(1) First, he preached the original deacon's sermon to the very council that was charging him with crimes.

Acts 6:15 says his face was like the face of an angel, and John Eudes describes preachers of the Gospel as “incarnate angels of the Lord, messengers of heaven, seraphim of the Church, heralds of the Blessed Trinity.”^{xxxix}

The preacher is clothed with power and wears a stole of authority, whether priestly or diaconal, because, Ullathorne says, “he is not a man debating questions with his fellow-men, but a herald who proclaims the counsels of God.”^{xxx}

(2) Second, Stephen offered the original deacon's prayer of impetration: he obtains by entreaty and petition.

Acts 6:60 says he fell to his knees and “cried out with a loud voice, ‘Lord, do not hold this sin against them.’”

- In the mass, you, yourself, announce the intentions of the Universal Prayer;
- in the world, you, yourself, should be making constant prayers of entreaty.

And about the power of Stephen's prayer, Paul Segneri writes,

“we will not dispute the claim of others to the possession of various miraculous powers, such as restoring the sick, giving sight to the blind, raising the dead to life;

but to prove the merits of Stephen it is sufficient if we can assign to him that highest privilege of all, the power of converting unbelievers to the faith.”^{xxxi}

He compares such intercessory prayer to the highest reward a prince could bestow on a faithful subject, which is:

“to dispense ... his best gifts to others, at the request of that subject.

This power of impetration is the last privilege granted to a favorite ...

Such then was the prize which Stephen won; the privilege of asking and obtaining for others the choicest gifts contained in the treasury of God.”^{xxxii}

Your privilege as a deacon might be greater than you realize!

In your annual report to the bishop, you needn't report how many sick you have restored, or blind you have cured, or dead you have raised to life, so long as you can report responsible use of your power of converting unbelievers to the faith.

All people are a combination of inward and outward: every human being is the living unification of an interior and exterior life.

This leads me to conclude that a monk could not minister as well as a deacon, because the monk is especially concerned with the interior.

And an activist could not minister as well as a deacon, because the activist is especially concerned with the exterior.

But the deacon is concerned with *both* the interior and exterior of persons he works with.

The interior lives to which you minister can be considered “divine poems,” according to Faber.

When a man is living in a state of grace, and is giving himself up to God and leading an interior life, then his secret biography becomes still more wonderful, because it is more consciously supernatural.^{xxxiii}

- All of us live secret biographies;
- Most of us will not have inspired pens recording our secret biographies,
- but many of us will have the good fortune encountering an inspired deacon who sees into, and behind, and through our life in the world, to help us with the interior life we are at pains to live.

The work of organizing the soup kitchen is *easy* compared to the ability to perceive God's autograph in a soul and providing sacramental assistance.

Between the first historical coming of Jesus, and his last eschatological coming, there are many other spiritual arrivals of Christ, and each of his approaches need to be heralded so we can prepare.

Francisco de Osuna says a man would be greatly to blame if,

when some high dignitaries were about to visit him, [he] left his home at the time they were expected.

It would appear insulting ...

Every devout soul [should] be spiritually solicitous while awaiting to welcome within itself God, who is to be its guest.

We are certain and know by the mouth of the Son of God himself that he and the Father and the Holy Spirit will come to dwell with one who loves them and will make their abode with him in no other place but in his soul, which is the dwelling-place of God; but the man himself must be there to receive him.^{xxxiv}

The Trinity will come to take up its abode in our hearts, *but we must be home* when God comes.

Such an easy solution to the perennial problem of grace and works!

God's approach is pure grace, pure gratuity, pure favor, and we do not cause it.

But we must be home!

“Unless he sees that we are there, he will pass on,” de Osuna adds, “seeing that we are perturbed with harmful and worrying distractions.”^{xxxv}

Richard Challoner reminds us that Scripture describes God as a living fire, and wants to know how come we feel so little of its flames? He answers:

“It is because we will not stand by it.

It is because we will not keep our souls at home, attentive to that great guest who resides within us, but let them continually wander abroad upon vain created amusements ...

Turn away, my soul, from all these worldly toys which keep thee from God; and return to him, thy true and only happiness, and in him repose for ever.”^{xxxvi}

A lovely description of the interior state: *keep your soul at home*, attentive to the great guest who resides within.

I began this talk with an etymology of *heralding*;

I will end it with one more etymological discovery.

It occurred when I had to make sense of the grammar of sentences like the following.

- De Ponte advises “renouncing all earthly things ... that my conversation may be in heaven with the holy angels.”^{xxxvii}
- Ullathorne says the Son and Spirit give a power to love “and feel after [the Father], even whilst tied to this earth by the corruptible body, that we may have our conversation in Heaven.”^{xxxviii}
- And Gertrude More says our disposition should be “to that which St. Paul wishes to see in us – namely, that *our conversation be in Heaven*.”^{xxxix}

Did they simply mean celestial chatter?

Having a palaver in paradise?

Then I saw Blossius give reference to Philippians 3:20 when he wrote

“The conversation, therefore, of this soul is in heaven.”^{xl}

You know the verse as “Our citizenship is in heaven;” the Greek is *politeuma*.

But King James and Douay-Rheims translate it, “For our *conversation* is in heaven.”

Conversari means “to dwell, live with, keep company with”; or the “manner of conducting oneself”.

So, I can conclude that “a cleric living a lay life,” means a cleric *whose conversation is in the world*.

You dwell in the world, for the purpose of heralding God’s desperate desire to *converse* with his children – to dwell in their interior.

The deacon gives a sign that something is about to happen;

you proclaim the coming or arrival of a notable event;

you champion the Savior;

you announce that something good is about to happen;

you serve the Kingdom with book, blood, and beneficence;

these require roots in the interior life.

The heralding of the Savior's arrival should also be made from Rome and from diocesan headquarters, but you announce it on the street, in the home, from next door, where you *converse*.

Be home when Christ comes knocking at the door of your interior life.

Blosius (Louis of Blois). 1506-1566. Flemish monk.

Bona, Giovanni. 1609-1674. Italian Cistercian, cardinal.

Boudon, Henri-Marie. 1624-1702. French abbot.

Bourdaloue, Louis. 1632-1704. French Jesuit preacher.

Challoner, Richard. 1691-1781. English bishop.

de Bernieres-Louvigny, Jean. 1602-1659. French contemplative.

de Caussade, Jean Pierre. 1675-1751. French Jesuit.

de Osuna, Francisco. 1492-1540. Spanish Franciscan.

Eudes, John. 1601-1680. French founder of The Eudists.

Faber, Frederick. 1814-1863. English Oratorian.

Fénelon, François. 1651-1715. French Archbishop of Cambrai.

Gay, Charles-Louis. 1815-1892. Auxiliary Bishop of Poitiers, preacher.

Grou, Jean. 1731-1803, French Jesuit.

Lallemant, Louis. 1588-1635. French Jesuit.

Libermann, Francis. 1802-1852. French Spiritan.

Massillon, Jean Baptiste. 1663-1742. French Oratory, Bishop of Clermont.

More, Gertrude. 1606-1633. English Benedictine Nun.

Olier, Jean-Jacques. 1608-1657. French founder of the Sulpicians.

Segneri, Paul. 1624-1694. Italian Jesuit preacher.

Ullathorne, William Bernard. 1806-1889. Bishop of Birmingham.

Notes

ⁱ Louis Lallemand, *The Spiritual Doctrine of Father Louis Lallemand*, ed. Frederick Faber (London: Burns & Lambert, 1855) 169.

ⁱⁱ *Accipe Evangelium Christi, cuius praeco effectus es*

ⁱⁱⁱ <https://www.etymonline.com/search?q=herald> Late 14c., "to sound the praises of," from herald (n.). Related: *Heralded*; *heralding*. <https://www.merriam-webster.com/dictionary/herald> Middle English *herauden* "to sound the praises of," borrowed from Middle French *hirauder*, *herauder* "(of a herald) to proclaim publicly, to praise unreservedly," derivative of *hiraud*, *heraud*.

^{iv} "The specific theological identity of the deacon: as a participation in the one ecclesiastical ministry, he is a specific sacramental sign, in the Church, of Christ the servant." *Basic Norms for the Formation of Permanent Deacons*, The Congregation for Catholic Education, Vatican, ¶ 5.

^v Louis Bourdaloue, *Sermons and Moral Discourses, on the Important Duties of Christianity*, vol 1 (Dublin: James Duffy, 1843) 289-90

^{vi} Bourdaloue, *Sermons and Moral Discourses*, 39.

^{vii} *Directory for the Ministry and Life of Permanent Deacons*, Congregation for the Clergy, ¶ 22. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_31031998_directorium-diaconi_en.html

^{viii} Frederick Faber, *Bethlehem* (London: Thomas Richardson and Son, 1860) 201.

^{ix} Charles Gay, *The Christian Life and Virtues Considered in the Religious State*, vol. 2 (London: Burnes & Oates, 1878) 38.

^x Libermann, *Letters to Clergy and Religious*, Spiritan Series 7, vol. 3 (Pittsburgh, PA: Duquesne University Press, 1963) 52

^{xi} Giovanni Bona, *Guidance to Heaven: On the Catholic View of Life* (Rockford, IL: TAN Books and Publishers, 1995) 112.

^{xii} Jean Baptiste Massillon, *Sermons* (London: Printed for Thomas Tegg, 1839)105-06.

^{xiii} Jean Grou, *Manual for Interior Souls* (London: S. Anselm's Society, 1890) 109.

^{xiv} Jean Grou, *The Interior of Jesus and Mary*, vol. 2 (New York: Benziger Brothers, 1893) 86.

^{xv} Jean-Jacques Olier, *Catechism of an Interior Life* (Baltimore: Murphy & Co., 1852) 14-16.

^{xvi} Massillon, *Sermons*, 176

^{xvii} Olier, *Catechism of an Interior Life*, 154-55

^{xviii} Olier, *Catechism of an Interior Life*, 228

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- ^{xix} Boudon, *The Hidden Life of Jesus*, 105
- ^{xx} Boudon, *The Hidden Life of Jesus*, 152
- ^{xxi} William Bernard Ullathorne, *The Groundwork of the Christian Virtues* (London: Burns & Oates, 1890) 74.
- ^{xxii} William Bernard Ullathorne, *Christian Patience: The Strength and Discipline of the Soul* (London: Burns and Oates, 1886) 45.
- ^{xxiii} Boudon, *The Hidden Life of Jesus*, 114.
- ^{xxiv} Grou, *The Interior of Jesus and Mary*, vol 1, 166-67.
- ^{xxv} Grou, *The Interior of Jesus and Mary*, vol 1, 48-49.
- ^{xxvi} de Bernieres-Louvigny, *The Interior Christian*, 47.
- ^{xxvii} de Bernieres-Louvigny, *The Interior Christian*, 47.
- ^{xxviii} de Bernieres-Louvigny, *The Interior Christian*, 187.
- ^{xxix} John Eudes, *The Priest: His Dignity and Obligations* (New York: P. J. Kenedy & Sons, 1947) 74.
- ^{xxx} Ullathorne, *Sermons with Prefaces* (London: T. Jones, 1842). Ullathorne almost certainly has in mind the priest preaching, but I remind the reader that the deacon also wears the “stole of authority.” We are wrong to think that the deacon must “wait his turn” to be placed in the sanctuary to preach.
- ^{xxxi} Paul Segneri, *The Panegyrics of Father Segneri, of the Society of Jesus* (London: R. Washbourne, 1877) 152.
- ^{xxxii} Segneri, *The Panegyrics* 147.
- ^{xxxiii} Faber, *Bethlehem*, 245-46.
- ^{xxxiv} Francisco de Osuna, *The Third Spiritual Alphabet* (New York: Benziger Brothers, 1931) 147.
- ^{xxxv} de Osuna, *The Third Spiritual Alphabet*, 148.
- ^{xxxvi} Richard Challoner, *Think Well On't: or, Reflections on the Great Truths of the Christian Religion, for Every Day in the Month* (Manchester: Printed by R. & W. Dean & Co., 1801) 77.
- ^{xxxvii} De Ponte, *Meditations on the Mysteries of Faith*, vol. 5, 29.
- ^{xxxviii} Ullathorne, *Christian Patience*, 80.
- ^{xxxix} Gertrude More, *The Writings of Dame Gertrude More* (London: R. & T. Washbourne, Ltd.,) 226.
- ^{xl} Blossius, *Book of Spiritual Instruction*, 107.

This talk was given at Franciscan University of Steubenville. July 9, 2023.