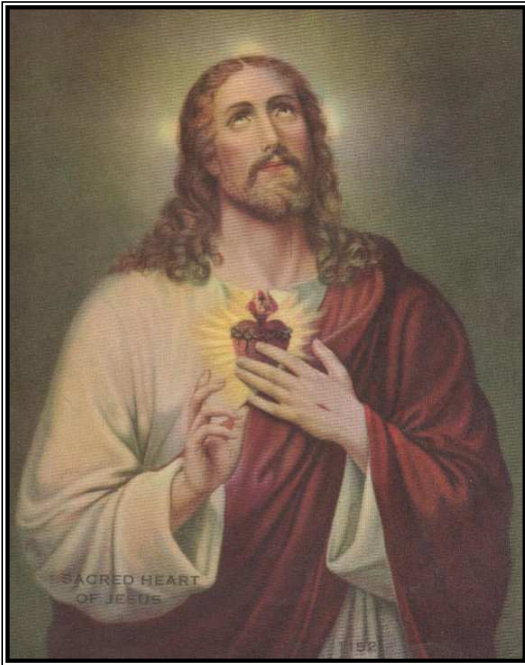


THE SERAPH

June 2012

Vol. XXXII No. 10



The First Friday of every month is dedicated to the Sacred Heart. Establishing Divine Mercy Sunday for the Entire Church erased this genuine and highly fruitful form of external, community prayer with what is nothing more than a cheap copy. ... the “Divine Mercy” fraud soon flooded the Church like its twin sister, “unconditional love”

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

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

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EDITORIAL

CROCODILE TEARS

To weep crocodile tears is to put on an insincere show of sorrow. The idea came from the mistaken notion that crocodiles shed tears as they devour their prey.

Somehow, the expression lends itself to those Antipopes who have been responsible for the massive ongoing destruction of the Roman Catholic Church. Any attempt to ignore the fact is to live in a dream-world,

After contributing to this great apostasy, such aiders and abettors stand before the masses from a window in the Vatican and plaintively bemoan what they themselves have created: the Monster of Modernism.

After reducing theology to “open questions, after re-interpreting the historical records of the Gospels to exonerate the people who dutifully cried for the innocent blood at the instigation of the High Priests (The equivalent of New Testament bishops), after publicly making the false claim that somehow the heretical sect known as “Judaism” is the “elder brother”

of the New Testament Catholics, etc., Joseph Ratzinger laments the chaotic anarchy of religious indifference he and his cronies started.

By turning his back on the near-two thousand years of Catholic tradition and feeding his spiritual appetite at the table of heretics, Ratzinger follows and progressively continues the reduction of the One, True, Catholic and Apostolic Church to the rank of just another subjective sect. All, of course, claiming Jesus as their head.

Without wishing to drag down what should be sublime to the level of the absurd, we might see “John XXIII” “opening the windows of the Church to let some fresh air in,” and then, having “opened the windows” his chosen successor, “Paul VI”, exclaims that “the smoke of Satan has entered the Church.” Whereupon, sexologist Wojtyla boldly proclaims his intention to combine the two – Roncalli and Montini to create what may well be called just another “Polish joke” – only the consequences are not funny at all. And now,

for the further humiliation of the noble Germanic nation, Ratzinger dutifully rubs the “ecclesial nose” of German Catholics into the ground.

One is at a loss as to how must Ratzinger’s limp waving of his hand in place of the traditional blessing which the people expect, but whose expectation ends in confusion; Is he blessing us, or is he just saying “Auf wiedersehen!”

Fear not, little flock, the true Church will not be destroyed, Our Lord may not find much faith when He returns, but He will find at least one true successor of the Apostles and His little flock faithful.

The Sunday Sermon

The Sunday Sermon is a biweekly paper that offers a few spiritual thoughts for each Sunday throughout the year.

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

ICONOCLASM OF MODERNISM

Dear Mr. M.

I would like to talk to you about the different signs that are like a red danger flag warning of peril to those who ignore them. Our entire lives are filled with what we learn early in life: **symbols**.

We take them for granted because, like breathing, we really cannot live without them. The fact that you and I are able to exchange ideas between us is due to symbols. We call this ability to reach each others' mind "language". Languages are "conventional signs". That is, we agree among ourselves that different sounds or printed symbols will express certain ideas. And these "ideas" are spiritual things we form from the material world around us.

If I wrote to you in Russian, you might not understand me unless you understood the Cyrillic alphabet. The same thing is true if I wrote in Korean, Japanese, Greek, or Hebrew, etc. You see, the learning of languages is the

learning of different alphabets and then learning the various combinations of these individual "letters" to make words, or, terms.

It is most important to understand these simple truths, because if we do not, we will be in constant doubt and confusion. A word, then, is not just a word. It carries *meaning*, it makes evident to others what we are thinking, or, when speaking about religion, we express what we believe.

This is why we have the saying that **the law of praying is the law of belief**. This means, simply, that the way we pray is the way we believe. This truth is very important to understand. Why? If we are not aware of this truth, those who manipulate others - a form of negative "mind control" - can and do change what we believe. A frightening example of this change of belief through the process of gradualism is the present Great Apostasy. Through clever abuse of the good will and traditional trust of the faithful in their priest, the people are robbed of the true faith and readily accept heresy, thinking

that they still have the faith just because the priest whom they trust and the building (church) are still the same and are familiar to them, Subjected to pious prattle and ready reference to a “Holy Father,” or, a “Padre Pio,” or a “Sister Lucy,” these manipulators of the masses lead the trusting dupes down the path of heresy and schism. The Necedah, Wisconsin and Bay Side, New York false visionaries easily attract those who are superficial in the faith and eager to be on the “inside track” of something “special”.

He who turns his back upon the symbols of salvation turns his back on salvation itself.

To take a crucifix out of the school room is the same as denying the reality of Christ’s death on the cross and, consequently, is the same as denying our redemption. To be sure, even the devil knows full well the truth of Our Lord’s passion and death. But if we are not aware of Christ’s sacrifice, it will not help us to save our souls.

For example, if you were to inherit a million dollars and no one told you about it, you would never get that money. And wherever that money may be, it

will not be in *your* pocket.

You can understand the importance of being informed concerning your inheritance.

Let us go a little further. Using the same example, let us imagine that the executor of the will had to inform you of your inheritance. But, he did not tell you that you inherited one million dollars; he lied and said that you inherited only five hundred thousand. Is there not a big difference? Or, if you were to receive a check for \$100 but one zero was missing and the check showed \$10. Does it make any difference just because a zero was missing? Do you think \$10 is the same as \$100?

When contracts are prepared, we all know how carefully we must read them. Why? We must read them carefully before signing our names to such a document for the simple reason that we are then legally bound to the contract *as it is written*. There is no room for any excuse.

According to the law on contracts, the written document is considered to express the mutual meeting of minds. Notice the words: the meeting of two minds. This means that there is

agreement between the signers.

Now all this is important because we live in a world ruled by ideas. And if we do not understand the words that carry the idea from our minds to the outside of us, there cannot be clear communication of what we are thinking.

One of the most difficult things in communicating with other people is trying to express ideas correctly, this is also the reason that we often use phrases like, “Do you understand what I mean?” after trying to explain something or to give some kind of direction or instruction.

Did you ever try to understand printed directions written in English by a Chinaman?

God deals with His creation according to the laws He has established. We call these “natural laws” because the things they respectively govern are fixed. This is where symbolism comes in. There are different degrees in symbols.

It is safe to say that everything in creation is a symbol of its Creator. For example: In the book of Genesis we read – **“God said. ‘Let us make mankind in our image and likeness.’”**

Clearly as images of God we cannot resemble Him in our body because God is a pure spirit. How, then, can we resemble Him? We resemble God in the mini-trinity that makes us different from the rest of creation. We each have one soul and this one soul has three faculties that reflect the three divine Persons – Father, Son and Holy Ghost. Each is distinct from one another. Never the less, each Person is equally God.

We have a memory, an intellect and a will. Each is different from the other yet, there is but one soul.

The Church has hammered out, so to speak, terms of specific and unchangeable meaning to express her doctrines. This is the law of belief (lex credenda) and all her liturgy and devotions follow this law of belief in what is called the law of prayer (lex orandi).

What this means is that we pray as we believe. If our beliefs are false, then the way we pray will be equally false. This is not a kind of “one way street” because both may be manipulated by evil-minded men.

By changing the symbol (the

word) the doctrine is no longer the same. And starting from the other end – how we pray – by changing the way we pray, the doctrine is changed.

If you look around you, you will see change after change after change – until you will no longer recognize anything from your childhood. Anyone who continues in these once-Catholic churches cannot honestly be called a Catholic.

This month of June is dedicated to the Sacred Heart of Jesus. Before the wild rampage through churches and homes, the image of the Sacred Heart was very conspicuous. Especially, Catholic homes were placed under the protection of the Sacred Heart of Jesus and the Immaculate Heart of Mary. There were crucifixes in every home. Now, all these pious expressions have been swept away.

Why were these sacramentals thrown out? They were thrown out because they no longer reflected the new religion of: Roncalli *alias* “John XXIII,” of Montini *alias* “Paul VI,” Wojtyla *alias* “John-Paul II,” and Ratzinger *alias* “Benedict XVI”.

The last of these has not changed the destruction from within. What do they symbolize? They symbolize the destruction of a great part of the Roman Catholic Church in our times.

Roncalli symbolically “opened the windows to let fresh air into the Church. His heretical liberalism made it possible for the “smoke of Satan” to enter in and Ratzinger who idolized the Jewish-Polish actor, Wojtyla, continues unabated the work of preparation for the Antichrist.

Proper tradition directs the mind and heart towards God through the humanity of the Incarnate Word, Jesus Christ. Today’s apostate Church seeks to glorify Man. The Sacred Heart of Jesus as revealed to St. Margaret Mary Alcoque is a bleeding heart surrounded with thorns and surmounted with a cross. Pope Pius XI explains the meaning of this symbol in his encyclical *Miserentissimus Redemptor*. Pope Pius XI stated: “the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus”. In the visions of Saint Margaret Mary Alcoque, Our Lord disclosed to this nun the wonders

of his love, telling her that he desired to make them known to all mankind and to diffuse the treasures of his goodness, and that he had chosen her for this work.

In probably June or July, 1674, Margaret Mary claimed that Jesus requested to be honored under the figure of his heart, also claiming that, when He appeared radiant with love, He asked for a devotion of expiatory love: frequent reception of Communion, especially Communion on the First Friday of the month, and the observance of the Holy Hour.

During the octave of Corpus Christi, 1675, the vision known as the “great apparition” took place, where Jesus said, “**Behold the Heart that has so loved men ... instead of gratitude I receive from the greater part (of mankind) only ingratitude ...**”, and asked Margaret Mary for a feast of reparation of the Friday after the octave of Corpus Christi, bidding her consult her confessor Father Claude de la Colombière, then superior of the small Jesuit house at Paray.

The image shown to St. Margaret Mary was as depicted

to this day. It is the image of the physical heart of Jesus. It is not an idealized image as that of the nun, Sister Faustina. The image shown to St. Margaret Mary depicts the real life mystery: that there is no true love without suffering,

Jesus asks for specific acts of **reparation for the abuses and ingratitude of mankind**. He showed an image of a real human heart because it was a human heart that was pierced and it was real human blood and natural water that flowed from the real body of Jesus Christ. Compare this to the colored rays, supposedly coming from His heart in the image of Sister Faustina.

As a young priest, I preached many Forty Hour devotions in the mining towns of Pennsylvania.

What has happened to these devotions that were highly praised and encouraged by Popes and Bishops? This devotion started in Milan in 1535 and spread worldwide. It commemorated the forty hours that Our Lord was in the tomb. Again, please note that this adoration was directed to the humanity of Jesus Christ in the

Blessed Sacrament. The same Jesus Christ Who was in the tomb is the same Jesus Christ Who is present in the Blessed Sacrament. It is also the same Jesus Christ Who becomes present, Body, Soul and Divinity.

But, we may ask WHO appeared to the Polish nun? Are we to believe the word of someone whose visions were “approved” by a Polish Jew whose religion was no longer that of the Roman Catholic Church?

Returning to the devotions of reparation to the Sacred Heart of Jesus: The First Friday of every month is dedicated to the Sacred Heart. Establishing Divine Mercy Sunday for the Entire Church erased this genuine and highly fruitful form of external, community prayer with what is nothing more than a cheap copy. Like the pressure of advertising not much different than an ad for some underarm deodorant, the “Divine Mercy” fraud soon flooded the Church like its twin sister, “unconditional love”.

When “Pope John Paul II” canonized Sister. Faustina (making her St. Faustina), he also, on the same day, surprised the entire world by establishing

Divine Mercy Sunday (the feast day associated with the message) as a feast day for the entire Church. The feast day falls on the Second Sunday of the Easter season. On that day, “Pope John Paul II” declared, “This is the happiest day of my life.”

We will not dwell too long on this peculiar form of non-Catholic “prayer” promoted by Antipope “John-Paul II”. However, the following bears some thought.

When establishing “Divine Mercy Sunday,” Wojtyla made the ominous statement: **“This is the happiest day of my life.”**

It reminds one of the statement made by President Truman, as he was going on his way to get the 33rd degree of Freemasonry. He said: **“This is the greatest day of my life.”** One would think that the greatest thing in an American’s life was being the President of the United States of America.

Is there a significance in the day chosen for Wojtyla’s “Feast of the Divine Mercy”. Yes. There is.

Notice what was eliminated on that particular Sunday – the Second Sunday in Easter.

It is significant that the Beast coming from the earth as spoken of in the Apocalypse should want to erase any memory of the Good Shepherd. This is understandable in light of the “new theology” where there are no longer any “wolves in sheep’s clothing” – everyone is “saved”. This might well be called “ecumenical salvation”.

It is quite different from what the true Roman Catholic teaches – basing her doctrine on Holy Scripture.

What did Wojtyla replace with poorly concocted “Divine Mercy Sunday”?

Here is what Wojtyla replaced:

“At that time, Jesus said to the Pharisees” ‘I am the good shepherd. The good shepherd lays down his life for his sheep. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; but the hireling flees because he is a hireling, and has no concern for the sheep.

I am the good shepherd, and I know mine and mine know

me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.” (John 10, 11-16).

The false shepherd(s) cannot tolerate a good shepherd and must destroy him.

In the missions, where missionaries were often the first victims of barbaric enemies of right order, those of us who became pastors had to accept to remain with the people even in the face of certain torture and death. Those who did not have care of souls as the pastors did, were to be evacuated to Japan. Personally, I knew the consequences of staying with my flock. Like others, I accepted the possibility of dying for the faith. We were all virtual martyrs.

Today, there are many “dry martyrs” who suffer persecution for the true faith.

And, my dear Mr. M, why is it that we are suffering all these things in the face of the present universal apostasy? We are suffering for *ideas* – *ideas of*

truth and error in matters of the greatest importance in our lives – the unchangeable truths of faith, Your priest-friend, Mr. M. is perhaps your “friend” this side of death; but, as regards the immortal life of your soul on the other side of the threshold of death, he is the enemy of your soul. Would you not agree that it would be foolhardy to toy with your eternal existence – whether in heaven or hell? As it stands right now, those who will not hear the voice of legitimate authority do so at their eternal peril.

The Modernist heretics who took over the Church have undermined everything. They destroyed the Sacraments – which includes especially the Holy Eucharist and the Priesthood. So much so that anyone ordained or consecrated according to the new rite of 1968 is not a priest nor a bishop. The consequences should be obvious. For example, when those who are seduced by the thought of a guilt-free trip to heaven for trusting in a picture are told to go to confession and to receive Communion, but to whom can they go?

Symbols are very important because they are the bridge

between the physical world and the spiritual world. No one can ignore them without risking disaster now and eternity,

And, the opposite is equally true: If we understand these different symbols correctly, they will serve to guide us on the perilous journey into eternity.

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**THE TRIALS OF A MIND
IN THE PROGRESS TO CATHOLICISM**

In this treatise by Silliman Ives, we are given an insight into the trials and tribulations of his mind as he found his way back to the true Church of his fathers – The Roman Catholic Church.

This letter of his to his friends and relatives pours out his heart and mind in the hope that they too will find the consolation of the true Faith. In the introduction he begins with these words:

“Dear Brethren and Friends, It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of Protestant Episcopal Church for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into “the Holy Catholic Church,” and with no prospect before me but simply peace of conscience, and the salvation of my soul.”

He gives us insights into the difficulties inherent in the Protestant religion. Things that can not be reconciled with historical facts, sound reason, and the Faith espoused in the early Church. We are given an insight into the temptations that Protestants must overcome if they are to come to the true faith. An understanding of their prejudices and the obstacles that they must overcome may prove to be just what we need to help those who have had the misfortune to be raised in a false religion. There is not only much that is of use to the traditional Protestant sects but even those who have been raised in the Modernist Novus Ordo will, if they are humble and honest, find grounds for them too to return to the Church of their fathers.

This book is available for a small donation of \$15. If you would like a copy write to:

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Franciscan Saints

JUNE 13

ST. ANTHONY OF PADUA

Confessor, First Order

Anthony was born in the year 1195 at Lisbon, the capital of Portugal, where his father was a captain in the royal army. Already at the age of fifteen years the youth had entered the Congregation of Canons Regular of St. Augustine, and was devoting himself with great earnestness to study and to the practice of piety in the monastery at Coimbra, when a significant event, which occurred in the year 1220, changed his entire career.

The relics of St. Berard and companions, the first martyrs of the Franciscan Order, were being brought from Africa to Coimbra. At the sight of them, Anthony was seized with an intense desire to suffer martyrdom as a Franciscan missionary in Africa. In response to his repeated and humble petitions, the permission of his superiors to transfer to the Franciscan Order was reluctantly given. At his departure, one of the canons said to him ironically: "Go then, perhaps you will

become a saint in the new order." Anthony replied: "Brother, when you hear that I have become a saint, you will surely praise God for it."

In the quiet little Franciscan convent at Coimbra he received a friendly reception, and in the very same year his earnest wish to be sent to the missions in Africa was fulfilled. But God had decreed otherwise. Anthony scarcely set foot on African soil when he was seized with a grievous illness. Even after recovering from it, he was so weak that, however resigned to the will of God, he had to board a boat back to Portugal. But a storm drove the ship to the coast of Sicily, and Anthony went to Assisi, where the general chapter of the order was to be held in May, 1221.

As he still looked weak and sickly, and gave no evidence of his scholarship, no one paid any attention to the stranger until Father Gratian, provincial of Romagna, had

compassion and sent him to the quiet little convent near Forli. There Anthony remained nine months occupied in the lowliest duties about the kitchen and convent, and to his heart's content he practiced interior as well as exterior mortification.

But the hidden jewel was soon to appear in all its brilliance. Anthony was sent to Forli with some other brethren, to attend the ceremony of ordination. At the convent there the superior wanted somebody to give an address for the occasion. Everybody excused himself, saying that he was not prepared, until Anthony was finally asked to give it. When he, too, excused himself most humbly, his superior ordered him to speak in obedience. Anthony began to speak in a very reserved manner; but soon holy animation seized him, and he spoke with such eloquence, learning, and unction that everybody was fairly amazed.

When St. Francis was informed of the event, he gave Anthony the mission to preach all over Italy. At the request of the brethren, Anthony was later also commissioned to teach theology, "but in such a manner," St. Francis distinctly

wrote, "that the spirit of prayer be not extinguished either in yourself or in the other brethren."

St. Anthony himself placed greater value on the salvation of souls than on learning. For that reason he never ceased to exercise his office as preacher along with the work of teaching. The concourse of hearers was sometimes so great that no church was large enough to accommodate the audiences and he had to preach in the open air. He wrought veritable miracles of conversion. Deadly enemies were reconciled with each other. Thieves and usurers made restitution of their ill-gotten goods. Calumniators and detractors recanted and apologized. He was so energetic in defending the truths of the Catholic Faith that many heretics re-entered the pale of the Church, so that Pope Gregory IX called him "the ark of the covenant."

Once he was preaching at Rimini on the seacoast. He noticed that a group of heretics turned their backs to him and started to leave. Promptly the preacher turned to the sea and called out to the fishes: "Since the heretics do not wish to

listen to me, do you come and listen to me:” And marvelous to say, shoals of fish came swimming on, thrusting their heads out of the water as if to hear the preacher. At this the heretics fell at Anthony’s feet and begged to be instructed in the truth.

Anthony was no respecter of persons, but spoke fearlessly to the heart of any kind of sinner. The tyrant Ezzelino was at this time raging in Verona and Padua in a way that made everybody fear and tremble. Thousands of persons had been murdered on the slightest ground of suspicion. Anthony went to the palace and asked for an audience; it was granted. He stood before Ezzelino and said with holy indignation: “Cruel tyrant, when will you cease spilling innocent blood? Know that the terrible sentence of divine justice hangs over your head.” Those about were firmly convinced that Ezzelino would have the intrepid preacher killed outright. But the tyrant blanched and trembled; he fell at the feet of the saint and promised amendment.

The blessings which St. Anthony spread were not to be

confined to Italy. St. Francis sent him to France, where for three years he labored with blessed results in the convents of his order as well as in the pulpit. In all his labors he never forgot the admonition of his spiritual Father, that the spirit of prayer must not be extinguished. If he spent the day in teaching, and heard the confessions of sinners till late in the evening, then many hours of the night were spent in intimate union with God.

Once a man, at whose home Anthony was spending the night, came upon the saint and found him holding in his arms a child of unspeakable beauty and all flooded about with heavenly light. It was the Divine Child Jesus. Anthony was soon to go with him to the eternal union.

For some few years past, Anthony had been living in Padua again. Due to his taxing labors and his austere practice of penance, he felt his strength so spent that he prepared himself for death. After receiving the last sacraments he kept looking upward with a smile on his countenance. When he was asked what he saw there, he answered: “I see

my Lord.” Then he gave forth his soul on June 13, 1231, when he was only thirty-six years old. Soon the children in the streets of the city were crying: “The saint is dead, Anthony is dead.”

Pope Gregory IX enrolled him among the saints in the very next year. At Padua a magnificent basilica was built in his honor, in which his holy relics were entombed in 1268, and which has been made glorious with perpetual miracles up to the present day.

ON THE VENERATION OF ST. ANTHONY

Consider how highly St. Anthony is honored by Holy Church. His feast is celebrated by the whole Catholic Church, and the priests celebrate holy Mass in his honor. In Franciscan churches, not only is this feast observed with great solemnity, but every Tuesday devotions in his honor are conducted before the exposed Blessed Sacrament, at which devotion all the faithful can gain a plenary indulgence. In Padua, where the magnificent basilica is erected in his honor, he is called the Saint, as if there were no other that can

compare with him, as when we style God’s Mother the Holy Virgin. Among Catholics there is hardly anyone that does not know the dear saint with the Infant Jesus. — Do you pay him due honor? Do you use the opportunity to gain the indulgence on Tuesday?

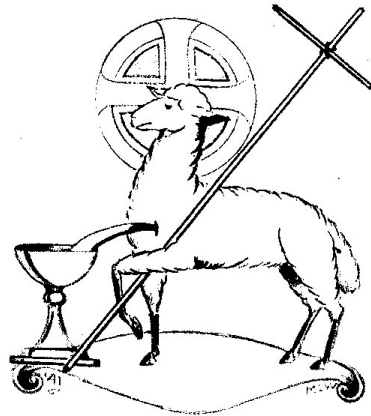
Consider that, judging by the measure with which God permits St. Anthony to be honored here on earth, his power in heaven must be very great. The experience of the whole Catholic world testifies to the fact. From the day of his death to the present time, he has been invoked in the most various needs, and the answers are so extraordinary that he is termed the Wonderworker. — Have you not had the experience yourself? Call upon him with confidence in every necessity, and in case of serious trouble make the devotion of the nine Tuesdays.

Consider that in a special way St. Anthony is invoked as the restorer of lost objects. God usually gives the saints a power of intercession in keeping with the way in which they were distinguished in life. Now Anthony once missed a book of the Psalms which he

valued very highly because he had written so many comments on the Psalms in it. He prayed earnestly to his dear Jesus to restore the book to him, and behold, soon afterwards a young man who had taken the book came to him, driven by some indescribable fear, and brought it back to him. Pray to St. Anthony and to the Divine Child with similar fervor, and you will experience his power. But let us not only pray for lost temporal things, but particularly for the more precious gifts of the soul. For example, let us pray for that devotion we used to have and have lost, for our lost patience, our lost zeal for all that is good. May he gladden us by restoring it so that we may one day rejoice with him in eternal bliss.

PRAYER OF THE CHURCH

O God, may the votive commemoration of St. Anthony, Thy confessor, be a joy to Thy Church, that she may always be fortified with spiritual assistance and deserve to enjoy eternal happiness. Through Christ our Lord. Amen.



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**CONFERENCES ON THE
BLESSED TRINITY.
BY
THE REV. DR. J. J:
O'CONNELL, O.S.B.,
ST. MARY'S COLLEGE,
GASTON CO., N. C.**

CONFERENCE V.

ON THE DIVINITY AND PRO-
CESSION OF GOD THE HOLY
GHOST, THE THIRD PERSON
OF THE MOST HOLY AND
UNDIVIDED TRINITY

(CONTINUED)

While the sinner lives he is in the order of nature and of grace, and in this respect chiefly does his state differ from the damned. If his sins were as numerous as the sands of the sea and were of the most malignant type, if he obey the first inspiration he can bring down another and another still, and so on until he reaches the highest perfection, like St. Paul and like countless numbers of holy penitents in every state in human life. No limits are appointed, and it is not certain that any saint but the Blessed Virgin corresponded to the measure of graces bestowed. Woe to those who reject graces habitually and resist the Holy Ghost! Their certain inheritance will be the male-

diction of the faithless house of Israel, whose desolation will last forever.

Though grace in general combines all classifications, there are mysterious and special gifts imparted to us by the Third Person which claim our deepest gratitude. In baptism He plants in the soul seven mysterious powers which contain the possibilities of the highest sanctity — infused habits which so exalt us that the transformation is called a new birth. We are *born again* (John iii.); we become *the new man*.

These supernatural habits are Faith, Hope, and Charity. They are called theological because they rest on God as their primary object, and they are the foundation of the moral virtues, especially of Prudence, Temperance, Justice, and Fortitude, which regulate all our relations to God, towards our fellow-men and ourselves, under all the circumstances incidental to our weary journey to the tomb.

The human soul, unspeakably a more perfect work than all the universe, is adorned by the divine Paraclete with His noblest gifts. Though the habits of virtue by Baptism can elevate it to the most exalted perfection, occasions

may arise when a more prompt obedience, deeper comforts, and a stronger energy become necessary. In Confirmation, by means of which, by fixed covenant, God the Holy Ghost is imparted, He confers seven extraordinary graces or gifts to meet every emergency and co-ordinate with the infused habits or possibilities. These are: Wisdom — not that of earth, but that by which we prefer eternity before time, virtue to vice, life rather than death, God and His kingdom in preference to Satan and hell. Second, Understanding, by which the learned and the illiterate, the young and the old, and all alike know the truths of religion on the same grounds of conviction — the authority of the Church; outside of it there is only darkness and the shadow of death. Third, Counsel, the grace of the intellect dictating what must be done in each particular event, and instructing those in authority how to direct others. Fourth, Fortitude, a superhuman power, clothing the most timid with a strength, which not the violence of temptation, the allurements of sensual pleasures, the hatred and persecutions, or more still the flattery, of the world can shake. It is the grace of final perseverance. Fifth, Knowledge — not of the mysteries of iniquity,

of cunning and deceit, nor how to become wealthy; but the knowledge of God, of the truths of salvation, of the mysteries hidden in the bosom of the Blessed Trinity from everlasting — the knowledge of ourselves and of *Jesus Christ*, and *Him crucified*. Sixth, Piety, the foundation of the spiritual edifice and necessary for all. It has promises for this life and for the next and gives their full value to the other gifts, shedding around the sweet odor of good works. It bids the weary head rest on the bosom of God, the true Father, whose tenderness infinitely surpasses the combined compassions and paternities of the human race. Seventh, the Fear of the Lord, which is the beginning of all wisdom, the germ of all virtues, which steadies us in the path of duty. It teaches us to despise the fear of man, who is impotent to inflict any real evil, to avoid sin as the only misfortune, and to keep God's commandments. It takes us by the hand at our cradle, conducts us safely through the perils of life, and only parts with us when we are laid to rest under the cold clod of the valley.

Such are the marvelous gifts that adorn this new man and more perfect creation, making the soul the delight of God, on which He sits as on a throne, establishes a kingdom

that will never end, and where He, with His angels and saints, reign forever and ever. Nothing in the universe can match its beauty. The Holy Ghost sings songs of jubilee over His magnificent work. He compares its outward lineaments to the lilies on the margin of the waters, to the flowers of roses in the days of spring, to sweet-smelling incense burning in the fire, to the cedars of Libanus towering upwards until they reach the clouds.

Unlike the barren fig-tree, its branches are bending with golden fruit. The Church counts twelve, each of which has generalities and would require volumes to describe. I will merely glance at each. Charity — all the virtues of the just and the heroic perfection of the saints come under this single classification. Joy — in possessing the supreme Good and all His infinite perfections. Peace — in the assurance that we can never be deprived of the object of our love and happiness. Patience — to endure the storms and trials that will surely assail the best and most holy. Longanimity — heroism or expectation for the unclouded vision of God. Benignity — towards our suffering brother. Mildness — to pardon his trespasses against us. Faith — firm and active in our heavenly Father and in all His

teachings. Modesty — in order to curb the gross tendencies of our inferior nature. Chastity — to subdue and restrain even lawful enjoyments within bounds to prevent their becoming hurtful by abuse.

Such are the marvelous works of the Holy Ghost. In this manner does He apply to each soul the mercy of our redemption, renders grace as ubiquitous as the air we breathe, and with it almost deifying the human race.

Thus shall every man be blessed . . . that feareth the Lord; . . . glory and wealth, shall be in his house, and his justice remaineth forever and ever, and he shall be in everlasting remembrance (Ps. cxi.)

Although grace and every other gift, internal and external, are the combined operation of the three Persons, yet, the propriety of the Person plainly marked on each. The physical world is a transcript of the Father, the intellectual world is an image of the Son, and moral, the world of will and love, the likeness of the coequal Limit of the Godhead, the Third Person of the Blessed Trinity. Yet they are not three worlds but one.

The seven Sacraments, perennial fountains of covenanted grace undating the whole world like the

rivers of paradise, are all under the power of the Holy Ghost, and are applied by Him to every child of God. Three — Baptism, Confirmation, and Holy Orders — confer the Third Person, and the two latter especially, and are marked with the seal of His dread sanctity. They cannot be repeated. Penance can wash away the guilt incurred by a violation of the obligations they impose, but they must not be repeated without incurring the guilt of sacrilege, the greatest of all sins. They imprint on the soul an indelible seal or mark — the name of Jehovah written in the blood of Jesus Christ, which can never be effaced. No, not all the iniquities of the world can blot it out, nor the unquenchable names of the dread abyss burn nor the brightness of heaven outshine it. Like the sun, it will shine on forever and ever, through weal or woe. Once ordained, a priest forever; once baptized, baptized forever; once confirmed, confirmed forever.

To desecrate a church is a great impiety and is held in abhorrence by all civilized nations. How much greater the iniquity of a Christian who, by mortal sin, profanes both body and soul, the living temple of the Holy Ghost, and sets up the abomination of desolation in the holy place! The second paradise

is laid waste. The prophet Jeremiah, after exhausting the power of language, seizes on imagery to portray the dreadful ruin. She is the new and degraded daughter of Sion, whose desolation fills all the beholders with dismay as they clap their hands and exclaim: *Is this Jerusalem the city of perfect beauty, the joy of all the earth?* (Lam. ii 15).

All sins can be forgiven except such as are of their own nature irremissible, such as obduracy in sin, final impenitence, obstinate heresy, despair. These are the principal sins against the Holy Ghost, and they *will not be forgiven, . . . neither in this world nor in the world to come.*

This assurance comes from God Himself. It is the sin unto death for which intercession is not to be made, according to the disciple of love. St. Paul says that the conversion of apostates is impossible. Here again is distinctly implied the mysterious impress of the Holy Ghost and the impiety of its desecration.

The sin against the Holy Ghost is irremissible. If we are amazed at the contemplation of His stupendous mercies, we are no less struck by this terrific menace. As the Holy

Ghost is essentially love, the infinite, jubilant love of the Blessed Trinity, the very threat is a love; it is the expression of jealous and wounded love, the assurance of the consequence of the persistent, refusal of the mercy and forgiveness of the dove of the baptism, the ardent flame of Pentecost, and the despised Spouse of our souls, *who prays for us and in us with inef-fable groanings.*

None of the nations that ever abandoned the Church have been re-converted. Few of the numbers, in our day or in former times, of the clergy or the laity who, like stars, fell from heaven and filled us with dismay at the depth of their fall, have ever been reconciled. Despite tears, and prayers, and menaces, they fell to rise no more and perished like Satan. They prove the correctness of the interpreters of the words of the Gospel, “that the terms imply not absolute impossibility but extreme difficulty, with

but rare exceptions.”

He that thinketh himself to stand, let him take heed lest he fall, is the admonition of the Holy Ghost. We all bear the grace of God in frail vessels. Admonished by the fall of an apostle; of the angels, and of millions of our race, let us not *sadden the spirit of God within us, but with fear and trembling work out our salvation.*

May the sevenfold gifts, the precious graces, and rich fruits of the Holy Ghost strengthen us in the resolution to live faithful to His inspirations, to adore Him, to bless Him, and to thank Him! Let us always invoke His light in our doubts, His counsel in our difficulties, His strength in our conflicts with all the evils that assail us in this life of sorrow, until we see Him face to face in union with the Father and the Son, ONE GOD, forever and ever. Amen.

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THE EUCHARISTIC CRUSADE

On August 6, 1932, our Holy Father, Pope Pius XI, granted the Eucharistic section of the Apostleship of Prayer the title of *Primaria "honoris tamen tantum causa"* (solely as a mark of honor) as provided in Canon 725 of the Codex of Canon Law.

The Eucharistic Crusade of the Apostleship of Prayer is not distinct from it, but is the perfect expression of its spirit. It is a body formed within the Apostleship of Prayer and recruited only from its members. Pope Pius XI calls these "the elite" of its Associates. The Eucharistic Crusade is thus the crowning work of the League. It is the desire of our Holy Father that in all countries this movement should go forward until the Crusade is established among children and adults, so that its spirit may permeate the whole of the Apostleship of Prayer and invigorate its life.

The spirit of the Crusade is one of love, self-sacrifice, and

generosity in striving for the objects which the Apostleship of Prayer sets before itself. It adds to these an intensity of devotion to, and reliance upon, the Sacrament of the Holy Eucharist. An Associate of the Apostleship of Prayer, as a Crusader, is not satisfied with the bare obligations of the three Degrees of the League. The Crusader strives for an interior Eucharistic life: daily Communion if possible, frequent visits to the Tabernacle, frequent Spiritual Communions during the day, and other Eucharistic practices to obtain more and more grace for the salvation of souls dear to Jesus Christ and to hasten the coming of His Kingdom on earth.

As the Eucharistic Crusade is a section of the Apostleship of Prayer, its members must be limited to those who have been validly inscribed in the League Register. No new inscription of names is necessary, though a special Register may be kept of the Crusaders. The membership of this special section can easily be formed from Promoters and from the

more zealous Associates of the League.

There is another organization having the same name, "The Eucharistic Crusade." It is under the direction of the famous Norbertine Abbey of Averbode, in Belgium.



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