

# THE SERAPH

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## Contents

EDITORIAL ..... 1  
**The Bishop Speaks** ..... 5  
**Response to Mr. Patrick Henry's** ..... 17  
**THE CATACOMBS,** ..... 23  
**Could You Explain Catholic Practices?** ..... 26  
**The Dialogue of Saint Catherine of Siena** ..... 28

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In essentia - Unitas. In dubio - Libertas.  
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# EDITORIAL

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## **Karol Wojtyla The Man Who Became Pope**

This propagandist movie purports to present the life of Karol Wojtyla – alleged “hero” of the Roman Catholic Church.

In reality, it is nothing more than a film making the ever-suffering Jew-Martyr the real purpose of the film.

One can smell the herring right from the beginning. The dashing hero and darling of the ladies, Karol portrays the supposedly “unique” protector of the upholders of the Judaic heresy.

Karol should be familiar with the religious culture of his immediate neighbors because he himself was of that ethnic background.

Despite the emphasis on his father as an officer in the Polish army, Karol was not considered Polish by those on his mother’s side. The reason for that is the cultural contradiction to the rest of the world. At least for the most part. In the Judaic-Khazar sect and social structure, a child

follows the race of the mother. It is, therefore, a matriarchal society. Unlike the religious society of Old Testament and New Testament Catholics who follow the patriarchal system where the child is considered to follow the ethnic line of the father.

It was once said that “Patriotism is the last refuge of scoundrels.” Of all places, scoundrels abound in *religion*. It would be more correct to say that religion is the last refuge of scoundrels.

What better veil for duplicity, deceit and worldly ambition than behind the mask of respectable religion?

We live in an age of mass deception where euphemisms mesmerize the masses into a gullible self-destructive apathy. Apathy, transformed into virtue, is the superlative degree of practical atheism. The ‘doctrine’ from which this religious apathy flows is best described as “Wojtylian religious indifference” – in a word: *ecumenism*.

But, then, this is the stuff of which the Great Apostasy is

made. It does not take very much effort – either physical or mental – to dismiss the implications of once-embraced doctrines with a casual wave of the hand. Apostasy requires no effort today; it only asks for cowardly submissiveness to indifference.

And the farce continues! It has continued unabated during the entire year 2000 that had been ushered in with the “Great Jubilee of the Year 2000” which left even some well-meaning “conservatives” of the Apostate Church wondering.

The sense of the sacred? Don’t bother straining your eyes for it. The apocalyptic “Beast of the Earth” – a title most fitting for the Polish Jew, Karol Wojtyla – brazenly and boldly continues his “Judaizing agenda” by cleverly leading the unsuspecting masses of nominal Catholics in a prayer for the anti-Christ who have never ceased their plot against the Mystical Body of Jesus Christ.

And Karol Wojtyla, *alias* “Pope John Paul II,” continues to enthrall the unthinking masses. Not least among these masses are the once-Catholic Lithuanians and their Polish neighbors.

In order to understand Karol Wojtyla, it is necessary to know who he truly is. Ethnically, he is half Polish and half Khazar. His father was Polish and his mother was Khazar (erroneously and deceitfully called “Jew”).

Among the many tragedies of life is to confuse things: To mistake enemies for friends and friends for enemies. Another tragedy of human life is man’s peculiar propensity to believe lies rather than the truth.

The Jews know that Wojtyla is one of them. But how can reluctant Catholics be sure? Apart from the undeniable fact that Wojtyla has been abusing simple-minded Roman Catholics for so many years, there should be one, final line drawn between the true and the false Roman Catholic.

Just as Moses drew a line in the sand to separate the faithful believers from the worshippers of the golden calf, it is time to draw the line between genuine, loyal Roman Catholics and those who have chosen to follow the Beast of the Apocalypse – the Precursor, as it were, of the Antichrist – “John Paul II”.

What is Karol Wojtyla’s origin?

**THE SERAPH**

We look to the official Baptismal records concerning Karol Wojtyla for the answer. A bold book entitled *HIS HOLINESS – John Paul II and the Hidden History of Our Time*, penned by a “Jewish” journalist Carol Bernstein and an Italian journalist Marco Poletti gives us the necessary information regarding Wojtyla.

The authors state the following in their book: *“The birth register in the sacristy of the church of Our Lady of Perpetual Help, directly across the street from the room in which Karol Wojtyla was born, records the event: ‘Natus – 18, V, 1920 – Carolus Josephus Wojtyla, Catholic, male, legitimate child. Parents, Carolus – father, military functionary; mother, Kaczorowska, Emilia, daughter of Feliks and Maria Szolc.’”*(His Holiness, p. 18).

Let us first explode the lie that Karol Wojtyla – by his own mouth – stated that he was “Lithuanian” on his mother’s side. There is no such Lithuanian name as “Kaczarowska” nor “Szolc”. The Anglicized pronunciation of these two family names would be, respectively, “Katz” and “Schultz.”

We are further informed by the same authors, that *“The family was of Lithuanian origin, but she had been born in 1884 in Silesia, a German-speaking province of the Austro-Hungarian Empire, just west of Galicia.”* (His Holiness, p.18).

The fact that Wojtyla’s mother’s parents lived in Lithuania does not mean that they were ethnic Lithuanians. We find many leading Jewish Communist to have lived in Lithuania. This is not difficult to understand because Lithuanians, true to their faith, were tolerant of other religions.

It is very strange that the surname of Karol Wojtyla’s mother was “Kaczarowska” (Katz) while her “parents” were Feliks and Maria Schultz.

Conclusion: *Karol Wojtyla is not half Lithuanian as he claimed. And, according to the Khazar matriarchal system, he is not even considered by the Khazars to be Polish.* He is considered by them to be a Khazar (“Jew”). This is something anyone can readily verify by asking a Jewish friend. The “Jews” regard the mother as the source of ethnic origin and not the father, as in

the patriarchal family system. Note well that the entire Old Testament and the New upholds the patriarchal system of society.

In examining the ideology of Karol Wojtyla which he boldly imposes on unsuspecting Roman Catholics, we will find that this Polish Jew reflects the same mentality as that of his compatriots who persecuted the Church. Finding that outright and direct persecution only strengthened the faith of the people, the new tactic is to subtly undermine the faith from within the Church. Suffice it for now to urge every Roman Catholic to heed the evidence presented here; to seriously consider the evidence and be prepared to accept the consequences of this evidence. For, as unpalatable as it is, we cannot hide from the facts. The words of our Lady of La Salette have come true: ***“Rome will lose the faith and will become the seat of the Antichrist.”***

If these terrifying words spoken by the Mother of God have no impact on those who call themselves “Catholic,” then, this is a certain sign that such are not Catholic. As St. John said: “They were among us, but they were

not of us.”

The charade continued during Karol Wojtyla’s lifetime and continues today to the extent of making him look like a saint.

The film allegedly portraying Wojtyla’s life, is pure Khazarian propaganda. When Wojtyla made his first public statement describing his “papal program,” he said he would carry on the work of “Popes John and Paul.”

He did this with a passion. Among the many irksome lies promoted by Wojtyla is his “apology” to the Jews (Khazars) for all the alleged wrongs done to them. What wrongs could they possibly be? And what right does he have to apologize for every Catholic, most of whom have done nothing harmful to these people of violence?

It is a shameful thing for Mother Angelica of EWTN to show this deceitful film intended to strengthen Judaic lies.



# The Bishop Speaks

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## THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS

St. Francis de Sales, states: **“The declared enemies of God and His Church, heretics and schismatics, must be criticized as much as possible, as long as truth is not denied. It is a work of charity to shout: ‘*HERE IS THE WOLF!*’ when it enters the flock or anywhere else.”** (Introduction to the *Devout Life*, Part III, Chap. 29).

Anyone the least bit familiar with the history of the Church and the spiritual turmoil that has ever been her lot from the very beginning – going all the way back to the start of the Catholic Church with Adam and Eve – knows well the efforts put forth by Lucifer to destroy individual souls and entire communities.

Sadly, most of the victims of these demonic illusions are not aware of what is taking place in them. And, if and when they do, blinded by their natural tendencies, they refuse to accept

the fact that they are being influenced by the suggestions of the devil.

It is my contention, based on years of observation of the various individuals who presented themselves, and continue to present themselves as “traditional Catholics” that nothing can be further from the truth.

One of our lay brothers, Brother Dominic Brueggeman, OFM, correctly pointed out the most fundamental characteristic of this peculiar loose-knit sect: He observed that there are only two kinds of Churches – the Church of Disobedience and the Church of Obedience.

The Church of Disobedience is made up of the various mini-sects controlled by laymen who hire a “priest” to perform a liturgy that is conveniently the Latin Tridentine Mass. Apart from that, whatever dogmatic differences there may be among them seem to vanish.

Like all Protestant sects, Traditionalists seem to recognize

each other though disunited, but are always united against the true authority of the Roman Catholic Church.

The Devil hides behind the mask of individual faces. It is he whom the true Church denounces as “the teacher of all heretics” (Tu, doctor omnium haereticorum!)

Amid the pandemic of heretical and schismatic sects, we must be able to find the one, true, holy and apostolic Church.

To be sure, every heretic and schismatic sees himself as THE true Church. But, it may be legitimately asked: “How can God leave these people in their error?” The answer is that God does not leave them in their error because He gives them initial graces to see their errors. Then, we ask: “Why do they not see their errors?”

Again, the answer is as simple as it is forceful: Because of their *pride*, their WILL has been perverted.

***THEY PRETEND THAT THEY HAVE DOUBTS OR THAT THEY ARE CONFUSED. THIS IS A LIE.***

***THEY REFUSE TO ACCEPT THE TRUTH BECAUSE IT REQUIRES AN ACT OF THE WILL TO HUMBLY SUBMIT TO AN AUTHORITY WHICH THE DEVIL SUGGESTS IS AN OBSTACLE TO THEIR HAPPINESS AND SALVATION.***

***THE OPPOSITE IS TRUE: OUR DISORDERED WILL IS SET ARIGHT THROUGH OBEDIENCE TO THE PERSON WHOM GOD HAS PLACED OVER THEM FOR THEIR SALVATION.***

It is my unenviable duty to unmask those heretics and schismatics who are leading so many souls to their eternal damnation.

I already anticipate the howling of those wolves in sheep’s clothing. Yet, prior to accepting the invitation of the three bishops to be consecrated a bishop for the good of the Church, I vowed to God that if I were to become a bishop, that I would do all that a bishop must do, *even if I had to stand alone.*

And so, it is as a bishop of the Roman Catholic Church that I



take up the supernatural weapons of my office to guide all those who are truly Roman Catholic and who, therefore, wish to remain in the true Church.

In a previous article, it was my painful and sad duty to unmask the terrible fraud perpetrated in the name of religion by the bogus organization which styles itself as the “Society of St. Pius X”. The serious question of the validity of the ordination and subsequent consecration of Marcel Lefebvre was a task that had to be addressed. It was a question of whether or not people following this man and his alleged “priests” were falling into idolatry or not.

This is a serious matter. Certainly, for those who simply use religion for a comfortable living have no interest in such fundamental and essential matters.

Not much has changed; just as not much has changed since the Church condemned Martin Luther. Do not expect any great changes in this area in our days.

What is the use, therefore, of making public the errors of those who lead others to their eternal

damnation?

Precious little!

These heresiarchs are so filled with their demonic delusions that they can only mirror the positive external expressions of genuine spirituality.

It is only for those who still have some Catholic conscience and desire to live lives of virtue that the following presentation of these “wolves in sheep’s clothing” are shown for what they truly are: The pathetic dupes of Satan serving not Jesus Christ, but their true “lord and master” – Lucifer.

I had held off for these many years to speak out against these usurpers of priestly and episcopal authority only because it seemed too painful to disfigure the face of Our Crucified Lord and plunge even deeper the sword that pierced the Immaculate Heart of Mary.

So, let us examine in this article, one of those haughty usurpers of that divine authority communicated to a bishop upon his consecration.

His name is Fidelis McKenna, OP. I do not believe he deserves any honorary title of “Father”, or anything else, because he is a heretic and a malicious schismatic.

I do not use these terms lightly. He can be no one’s “spiritual father” because he has been instrumental in separating the faithful from their true shepherd.

As a Franciscan, I understand and admire the strong bond that existed between the genuine Franciscan Friars and the sons of St. Dominic. This bond is broken on the Religious level as well as the level of general faith. Perhaps it is not too late to pray for the conversion of this errant soul? But, then, how can he restore the right order that he has been violating for so many years? How will he restore the good name of the bishop whom he claimed to respect and accept, whose name he calculatedly worked to destroy?

If the words of St. John Vianney, the Cure of Ars, have any merit, then of all the sins that offend God the most are those of detraction.

McKenna was declared a “priest not in good standing” when he arrogantly placed himself between the sheep and their shepherd.

It has never been our intention to denigrate another priest. But, the kind of activity of McKenna cannot go unanswered.

There are letters in our possession sufficient to show the duplicity and self-serving mentality of this man. Contrary to all principles of sound morality, he has been shown to be guilty of a deliberate effort to destroy the good name of his bishop.

Granted, the most obvious characteristic of these “traditionalists” is their total lack of charity; nevertheless, it would be up to the clergy to apply the principles of moral theology in all their dealings. In this McKenna has not only failed but has shown himself only too zealous in promoting his own depraved vanity and secret ambition.

This man’s entire life is built upon lies. Too numerous to name, one would begin with his pretended “exorcisms”.

It is a fact that I, as the bishop in whom the authority to grant permission to perform public exorcism resides, did not grant him this permission which he attempted to circumvent. The intention was clear. And so was my answer. **HE WAS NOT GIVEN PERMISSION TO PERFORM EXORCISMS.** Shortly thereafter he chose to declare publicly that the bishops do not have authority! The same is true of his “friend” Vida Elmer.

As an aside, I would merely point out that while Vida hoped to be consecrated a bishop, there was never any question of the bishops’ authority. But, when his efforts to force the bishops to consecrate him (together with McKenna) fell through, he returned to Albany in a silent seething rage and immediately denounced the bishops! His exact public statement was: “Unless I can see a mandate from Rome or a first class miracle, I will not accept them as bishops.”

Vida’s words directed to Msgr. Ngo at a mini-meeting in Baton Rouge clearly indicated his

ambition to be a bishop: “Hodie aut numquam!” That was quite a threat, it would seem: “Either today, or never!” Even Msgr. Ngo was shocked at such an outburst. “Why do they all want to be bishops?” he asked me as I escorted him to his room for a rest.

Logically, then, one must ask: “If the bishops do not have authority to govern the Catholic community, then WHO does?”

All of this painfully reminds one of the confrontation of Jesus with the Pharisees when they asked Him: By whose authority do you do these things?

Whereupon Jesus responded: Tell me by whose authority you do the things that you do, and then I will tell you by whose authority I do these things.

Jesus said and did all that He did by the authority of His heavenly Father. I, as bishop of the Roman Catholic Church, say and do the things I do in the name of the Church by the authority vested in me by the Holy Spirit on the day of my consecration.

And if these schismatics can find it in their perverted hearts

to read the dogmatic Encyclical of Pope Pius XII on the Mystical Body of Jesus Christ, they would find that this great Pontiff clearly stated that both Pope and Bishops receive their powers directly from the Holy Spirit with but one small difference: In certain matters, the bishops are subject to the Roman Pontiff.

May they be cursed with eternal fire who would twist these inspired words of the Vicar of Jesus Christ.

And so let it be said once and for all: They are all cursed by God the Most High who would tamper with the teachings of the authority of the Church just to mask their envy and ambition.

On file are letters written by McKenna to some priests, suggesting something “suspicious” about me. For whatever secret reason, McKenna deemed it out of place for a priest to contact other priests. One would prefer that the reason was not some kind of paranoiac pride that would suggest such fear.

On another occasion, one of the co-consecrators, Msgr. Adolph Zamora, wrote to me pointing

out that McKenna was accusing me of being a Jew. Among many, this label is like the kiss of death.

The convoluted and skewed thinking of this man becomes evident, together with his importunate efforts to be made a bishop.

Perhaps it is time to break silence and leave a more objective and honest record for posterity.

In a letter to a “Monsignor Hodgson” (Who later disappeared under strange circumstances), McKenna wrote:

**“Dear Monsignor,**

**Father Louis Vezelis, O.F.M. seems to be very active in contacting priests of traditionalist groups and soliciting their co-operation. In view of this, and knowing his dislike not only for the Society of St. Pius X but for the ORCM as well, I feel constrained to write a word of caution in his regard.”**

As far as being “constrained to write a word of caution” it would be good if everyone knew what that “caution” might have been. I for one, do not see it as

McKenna's business if I chose to consult with other clergymen as to what is going on in the name of the Church. If this mental midget wrapped in overgrown swaddling clothes fears for some secret ambition to a constantly "presumed" position in the Catholic Church, I really don't care. But, I do care enough for the Church to protect Her and the people in it from renegade clergy – no matter how they bleat like sheep while being wolves.

This is the first paragraph. It would please me to know who all those "traditional priests" might be who I have been contacting, and for what reason.

McKenna's strange envy peeps through the folds of his white costume when he rashly accuses me of "dislike" for what he hypocritically (to be kind) refers to as the "Society of St. Pius X" as if that organization were something in the Roman Catholic Church. Later statements by former members of Marcel Lefebvre's organization basically repeated what I had already been saying and denouncing as a fraud.

And as for the "ORCM" it must

be said that there is no question of "like" or "dislike" because it is a matter of much higher concern: An organization clearly established to recruit members and monies for the Masonic "John Birch Society."

If McKenna were the brilliant genius he fancies himself to be, he would have taken the time to set aside his servile fawning over that gang and would see them for what they are.

Where in the Catholic world has it ever been heard that a Religious with vows of poverty would have to borrow money from a supposedly Catholic lay group to finance an apostolate? Then, when this Religious could not be controlled as McKenna was, the conditions of a loan suddenly changed from "whenever you can, you can repay us" to "We loaned him money and he hasn't repaid us". So much so, that this was bandied about for the purpose of calumny. When this came to my attention, I saw to it that the "loan" was paid back.

The same is true of the former Catholic priest, Wathen. When he gave me some financial help, there was no indication that it was

anything other than an alms to a Religious. When embracing his theological and Birch mentality turned out to be the price of his “alms”, his “generosity” was promptly returned.

In his next paragraph, McKenna writes:

**“Our own experience with Fr. Louis has given us reason to suspect that he is not genuinely traditional, and that he might be even infiltrated into our ranks to cause confusion and discord.”**

Here we can see the mounting paranoia. Don't you think it would be more honest to point out just exactly WHAT constitutes “our own experience”? These people are so sick that the least honest question creates panic in them. Besides, just exactly what does McKenna mean by “our ranks”?

If I were to attempt an understanding of his generally bombastic style, I would conclude that he is talking about some kind of organization foreign to the Catholic Church.

When dealing later on with the

“Mini Conclave” in Monroe, CT called by the laicized priest, Thomas Fouhy, there were so few clergy there that it was pathetic. Most significant, however, was the fact that there was an “infiltrator” Modernist clergyman who pretended to be interested in “joining” McKenna’s “ranks”.

But, we have decided to regress a bit and go back to those days when I was not yet consecrated.

A really cute distortion of reality is the following paragraph:

**“After Father Fenton had earlier discharged him as a co-operating priest on receiving reports of his speaking against the ORCM, the Board re-enlisted his help, after Father Fenton’s resignation for maintaining a Sunday Mass in our chapel in West Covington (Cincinnati). For some months Fr. Louis flew from Rochester, NY to Ohio for this purpose, saying an evening Mass in the chapel.”**

The only important observation to be made here is that Fr. Louis never spoke against the ORCM. He simply answered questions

posed by people attending the Mass. Never was he “hired” by anyone, nor would he ever submit his priesthood out for hire as so many have done. In response to Fenton’s heated insults, Fr. Louis simply pointed out that he was only doing what Fenton should have been doing. That’s it.

What was becoming very clear to me was that the people of this “ORCM” were not so much interested in learning Catholic doctrine, as in plying me with questions concerning the John Birch Society – questions that I could not answer because I knew nothing of that organization.

I will refrain from mentioning the crass insults coming from Father Fenton, whose loyalty to the Church was second to his salaried job for the John Birch Society.

As for being “re-enlisted” by the Board, I would not like to give the impression that I was in favor of the long-condemned plague of Trusteeism. I agreed to a commitment of saying Mass in Covington. Though I was approached to take residence there, I made no agreement

despite the fact that McKenna “jumped the gun,” as they say and had already published the “fact” that I was going to be the permanent priest for that chapel. My, my, what short memories these people have!

McKenna never sought to know the truth because of his megalomaniacal preoccupations. The next paragraph really begins to stand out to show the hypocrisy and pharisaical mentality of this creature draped in white.

He continues:

**“Then one Sunday he suddenly turned on us from the pulpit and charged the ORCM with being dominated by laymen and criticized even the couple appointed to oversee the Covington chapel in the absence of a resident pastor. Even though he had repeatedly declined to fill that position (which would have given him full charge of the chapel) it seems that he would have its accounts and records turned over to him anyway.”**

This paragraph is a gem of distortion and mean will. I did not “suddenly” turn on the ORCM. I

merely drew the final conclusion of what these “traditionalists” were all about. They were not Catholic; they were Protestant. And as for their records and accounts, I had not the least personal interest in them. In fact, if McKenna had half a brain and the other half a bit of honesty, he would have realized that I was protecting his organization from people who were revealed to me by an insider to be “borrowing” funds. That was my only interest in their “accounts”.

What became more and more evident to me in all this is the almost fanatical confidence in these lay people as opposed to the trust and confidence that should exist among the clergy. What a sad indictment of that entire so-called “movement”! What an outrage to the dignity of a priest who has given most of his life in the missions, whose experience in every phase of pastoral work surpasses that of most clergymen.

The very thought of it fills me with justifiable disgust. Apparently, the clergymen with whom these people have had dealings were all somehow tainted with greed and ambition.

As for the spiritual welfare of the people, that must be nothing more than a necessary window-dressing to mask their true depravity.

Let us continue this example of McKenna’s mentality.

**“As a result of this “Pearl Harbor”, and despite my own immediate efforts to go there and defend the reputation of the Payne family, Fr. Louis succeeded in winning the sympathy of most of our parishioners, who left when he began a rival Mass in the same area. We have subsequently been forced to close our chapel. It appears to have been his plan from the beginning to either acquire the chapel for his own or otherwise lure the people away from it by ingratiating himself with them.”**

Here we find ourselves face to face with the most unscrupulously venomous vituperations heaped upon an innocent priest-victim. At no time did I entertain in the least way any of this man’s wild and demonic accusations. I left without any intention of returning. I had seen what these “traditionalists” were all about:



They are not Catholic except in their superficial effort to appear Catholic. I soon discovered that there are three kinds of people claiming to be Roman Catholic: The Modernists on the one hand, and the Traditionalists on the other. Between the two, like some poor creature being crushed by both sides, are the true Roman Catholics.

Furthermore, it is not my nature to “ingratiate myself” with anyone. Some weeks had gone by since my departure when one man called me and urgently requested that I come down. According to this man, not only he, but many others of the same sentiment expressed their final decision: If I do not come down, they are not going to go anywhere else.

I had barely started our seminary which McKenna mockingly refers to as the “seminary.” We were a very small group and had just enough funds to make a trip to Kentucky. I hesitated to go because I did not know what else I would encounter. Consulting with others, I decided to go to Kentucky and speak to the people and offer Mass.

I pointed out to the people that based on my Religious and priestly experience, what was going on was not in the true tradition of the Church nor according to the laws of the Church. When pressed to return, it was made clear that we must abide by the right order in the Church.

Observe the total blindness of this petty person. A “Pearl Harbor”? Gadzooks! Yes. McKenna “immediately” took steps to “protect” the couple running the chapel with no concern for the priest who had simply suggested that the accounts be checked. And what did this great “exorcist” proclaim as he swept down upon this poor defenseless little Friar?

**He proclaimed that he had come to cast out the devil! Who had the devil? Why, of course, it had to be the priest! It could not be the people who were stealing from the church funds. Or, could it be...?**

It would seem to me as a Catholic priest that the spiritual and material welfare of Catholics demands that the priest KNOW with whom he is dealing. As

a priest of not a little pastoral experience, it is essential that right order be maintained in the Church.

Despite the hyperbole, the truth is very simple. We have yet to examine McKenna, the “theologian,” McKenna the “exorcist,” and finally, McKenna the “bishop”. Is this man of any importance? Frankly, very little. What is important that he succeeds in deceiving the people at the risk of their immortal souls. His defiant and insulting attitude to a bishop cannot be

tolerated. He was declared years ago to be schismatic. He dislikes the truth and hurls his childish vindictiveness in the face of the bishop from whom alone he can receive the permission to exercise his priesthood.

There is no blanket “epikeia” as proclaimed by this scandalously disobedient priest. It is nothing more than the figment of his own depraved imagination.

(To be continued)

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**THE MAKING OF A GOOD WILL OR TRUST:  
HAVE YOU REMEMBERED GOD?**

**LET YOUR BLESSINGS  
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# Response to Mr. Patrick Henry's "My Petition for Spiritual Help"

July 8, 2010

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Dear Reader,

*Patrick Henry as other heretics/schismatics has become obsessed with his position to the point of irrationality. Pope Pius XII's words "Supreme Pontiff" (Which I have shown refer to God.) he maintains can only be applied to a pope. Countless examples of the use of the words "Supreme Pontiff" in reference to the pope does not change the obvious intent of Pope Pius XII as he uses it in this instance to reference God. I here present a letter written to him in all charity which I hope will forewarn all who desire to be and remain Catholic to avoid this man and all who promote him as they would avoid the plague or any other deadly contagious disease*

Mr. Patrick Henry,

It is with great sorrow that I write to you, and perhaps against my better judgment. I have every desire of helping those who are truly searching for the truth, but your "letter" indicates to me a very different spirit. Your two-hundred plus baited questions

show forth a pride and arrogance that seems beyond help. You seem to have even surpassed Martin Luther who limited his "theses" to only ninety-five. Instead of attacking indulgences your attack is against jurisdiction.

I detect that you have read and studied very much, but what seems to be lacking is grace. I am reminded of how St. Augustine speaks of his studies of the Scripture before his conversion. Without grace the meaning was hidden from him. The words were clear enough but the deeper and true meaning escaped his trained and astute mind. It was not until after the grace of God touched his soul that the true meaning began to unfold itself before him. Hence it appears to me that you have a great gift of intelligence but that it is being misdirected and misguided due to a lack of grace. You have become the blind leading the blind. Your studies without grace will only prepare a deeper and deeper residence for you in the depths of Hell.

As you have cut yourself off from the Catholic Church I have little obligation or duty towards you. Yet, as I consider the woman's reply to our Lord: "but even the dogs eat the crumbs that fall from their master's table." I am moved by compassion and charity to perhaps give you the opportunity to cooperate with God's grace.

Your monetary bribes and demands for me to publish and promote your insulting and erroneous observations only confirms and reinforces my observation of your megalomaniacal pride and arrogance and hence your greater need of God's grace.

You have never met me nor Bishop Louis and I dare say that you have not met a great many of the people in your "letter" that you insult and denigrate. And yet you attempt to label me as a "traditionalist". We are not "traditionalists" nor are we modernists or of the Novus Ordo. We are Roman Catholics.

Your attack is against my having jurisdiction. And you demand proof of my having it. And I am fully aware that any proof

will be insufficient to one who is blinded with his own self-righteousness and his arrogantly preconceived ideas. Therefore, I would rather first draw your attention to the fact that you deny jurisdiction to true bishops but you yourself act as if you have universal jurisdiction. You deny to bishops what you yourself act as if you have. You are therefore higher than the successors of the apostles, then you must be yourself a pope practicing universal jurisdiction. The Church law is clear that one needs jurisdiction to teach, publish, etc. You act as if you have universal jurisdiction and answer to no one. You do this in promoting your teachings online in print, audio, etc. for the whole world. If this is your wish that people see in you a pope then why do you not come out and say it? If this is not your desire, why do you act this way?

Your principle argument against Bishop Louis and therefore myself is our understanding of Pope Pius XII. You yourself without any mission or jurisdiction claim to have a truer and clearer interpretation of this pope, therefore let me use your translation to point out what is obvious to

those who are not blinded as you are. Here follows the quote copied and pasted directly from your "letter". Any typos are yours.

"What we have thus far said of the Universal Church must be understood also of the individual Christian communities, whether Oriental or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Jesus Christ through the voice of their respective Bishops. Consequently, Bishops must be considered as the more illustrious members of the Universal Church, for they are united by a very special bond to the divine Head of the whole Body and so are rightly called 'principal parts of the members of the Lord;' moreover, as far as his own diocese is concerned, each one as a true Shepherd feeds the flock entrusted to him and rules it in the name of Christ. Yet in exercising this office they are not altogether independent, but are subordinate to the lawful authority of the Roman Pontiff, although enjoying the ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff. Therefore, Bishops should be revered by the faithful as divinely appointed successors of

the Apostles, and to them, even more than to the highest civil authorities should be applied the words: 'Touch not my anointed one!' For Bishops have been anointed with the chrism of the Holy Spirit."

Now consider the first sentence of the above quote. "What we have thus far said of the Universal Church must be understood also of the individual Christian communities, whether Oriental or Latin, which go to make up the one Catholic Church." Everything that the Pope has just said of the Universal Church must be understood also of the individual Christian communities which go to make up the one Catholic Church. What he said of the whole must also be said of the part as the part is one with the whole. Obviously and logically not everything of a whole belongs to a part, but the Pope is clearly stating that everything he has previously stated concerning the whole does apply to the individual parts.

Now in the second sentence, "For they, too, are ruled by Jesus Christ through the voice of their respective Bishops." he tells us that they (the individual Christian

communities) are ruled by Jesus Christ through the voice of their respective Bishops. According to the Pope the bishops speak in the name of Jesus Christ. Bishops govern in the name of Jesus Christ. He is very clear here. There is no indication that bishops rule or govern in the name of the Pope. On the contrary their power to rule and govern come from the same source as does the pope – Jesus Christ. Remember the first sentence? What he said of the Universal Church applies to the parts. Here he is clarifying this further. Just as the pope universally rules in the name of Jesus Christ, so does the Bishop in his part rule in the name of Jesus Christ. Just as the universal power of the pope came from Jesus Christ so does the individual power of the bishops.

Now the third sentence: “Consequently, Bishops must be considered as the more illustrious members of the Universal Church, for they are united by a very special bond to the divine Head of the whole Body and so are rightly called ‘principal parts of the members of the Lord;’ moreover, as far as his own diocese is concerned, each one as a true Shepherd feeds the flock

entrusted to him and rules it in the name of Christ.” This seems very clear to me, but apparently you do not read and understand the same way that I do. Bishops are the more illustrious members of the Universal Church. They are united by a very special bond to the divine Head of the whole Body. They are united to Christ (the divine Head). This “Head” is not a pope and can in no way be attributed to a pope. The bishops are united to the divine Head, the Head of the whole Body. Notice Head is capitalized as referring to Christ (God) not as in pope vicar of the Head. And notice the word “divine” so that there will be no doubt. And to clarify more he continues: “each one as a true Shepherd feeds the flock entrusted to him and rules it in the name of Christ.” Each bishop is a true Shepherd – not a hireling. Each bishop rules in the name of Christ – not in the name of a pope. The pope does not need a bishop to rule in his name because he is physically present and can rule in his own name because he has universal jurisdiction. Christ has chosen popes to rule in His name universally and bishops to rule in His name in dioceses. Though subject to the universal jurisdiction of the

pope, bishops have ordinary jurisdiction in their own right from Christ.

Now the fourth sentence to which you take exception. “Yet in exercising this office they are not altogether independent, but are subordinate to the lawful authority of the Roman Pontiff, although enjoying the ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff.” Bishops are not independent of the vicar of Christ but are subordinate to “the lawful authority of the Roman Pontiff”. Therefore they are not subordinate to impostors (anti-popes) which are unlawful and therefore have no authority. And yes, even here the Pope reiterates that bishops have “ordinary power of jurisdiction”. Notice that it is “ordinary” not delegated. Which they receive from the same Supreme Pontiff or Sovereign Pontiff. (I care not which one you use. They refer to the same Person – Jesus Christ.) If you need a reference where “Supreme” is used to refer to Jesus Christ rather than a pope just look further in your letter to the quote from Pope Pius VI bottom of page 6. Pope Pius VI wrote in the decree *Super soliditate*, No-

vember 28, 1786: “The Church is certainly the one flock of Jesus Christ, Who is reigning in heaven, its one Supreme Pastor. He has left it a visible Pastor here on earth, a man who alone is his supreme Vicar, so that in hearing him, the sheep hear in his voice the voice of Jesus Christ Himself, lest seduced by the voice of strangers they be led astray into noxious and deadly pastures.” Supreme as here used obviously refers to Jesus Christ.

And the word “same” only helps my position; it in no way takes any thing away from it. The “same” refers to the same Jesus Christ that is mentioned in preceding two sentences: sentence two of this paragraph “Jesus Christ”, and to the “divine Head” mentioned in sentence three. Your rendering of this sentence has to be forced even to conceive of what you mean. You would have to change the word “ordinary” to “delegated” for your rendering to be consistent. “Ordinary” means not delegated. And the “ordinary” power comes from Jesus Christ. It is the same ordinary power that the pope has received universally that the bishops receive for their dioceses. Again the pope is rein-

forcing the first sentence of the paragraph: what he has said of the universal is true of the individual.

Now sentence five: “Therefore, Bishops should be revered by the faithful as divinely appointed successors of the Apostles, and to them, even more than to the highest civil authorities should be applied the words: “Touch not my anointed one!” Bishops are revered as “divinely appointed successors of the Apostles”. Note: not appointed by a pope but by someone divine i.e. God. This is how the pope would have everyone revere the Bishops. Are you accusing the pope of desiring that the whole world live a lie? If the pope intended to have just taught us that bishops have authority only through and from a pope why would he have us then revere them as “divinely appointed”? Are you suggesting that the pope would have us believe that he (the pope) is divine?

And last but not least the final sentence of your quote: “For Bishops have been anointed with the chrism of the Holy Spirit.” It is the chrism of God the Holy Spirit not the chrism of a pope that has anointed the bishops.

Please note that when you called me on the phone I had no idea of who you were, nor was I expecting such pride, arrogance and haughtiness in your “letter”. This was not conveyed in your phone conversation as it is so blatant in your writing. Your email was filtered out of my inbox because I receive too many of your unsolicited emails that I chose long ago not to have them delivered to my inbox. So it was many days before I discovered your “letter”. Your approach on the phone was vastly different than your tone in your “letter”. This I attribute to a pharisaical attempt to deceive and entrap me. I am not bitter or angry but have great pity for your troubled soul, and am grateful to you as I have been found worthy to suffer such attacks from you as Our Lord suffered from the Pharisees of His day.

If ever the grace of God touches your soul and you are ready to abjure your heresies and profess your faith in the Roman Catholic Church please call upon me, as I would be most pleased to take one of the devils’ agents and turn him to God.

+Bishop Giles OFM



**Sermons and Addresses  
OF  
HIS EMINENCE  
WILLIAM CARDINAL  
O'CONNELL  
ARCHBISHOP OF BOSTON**



**THE EARLY CHURCH**

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**THE CATACOMBS,  
THE SHELTER**

IN bringing to a close this series of conferences on the history of the Christian Church during the first three centuries, it appears to me not inappropriate to glance, in parting, at a subject, which of recent years has attracted world-wide attention, and is constantly growing in interest among the students of our times Christian archeology.

For a long time the Church has battled against errors which combated this or that doctrine of faith, this or that interpretation of dogma. The general fountains of knowledge were still to be recognized in common. It seemed rather a matter of agreeing upon deductions. It was the false logic, the poor reasoning of the Church's opponents, that led them to their false conclusions, and so the Church turned all her forces into the field of philosophy and dogmatic theology, so as to send forth to combat her enemies, champions of sound logic, right argument, acute reasoning. But today the enemy has shifted its camp; the attack comes from another side. It is no longer a question of reasoning from common premises; it is a question of the premises themselves. The question is now not what is meant by such a text, but does the text itself really exist? The very fountains of knowledge are denied, and so the warfare takes on a new aspect.

History, the proving of facts as they existed, of documents as they were written, this is now the field of battle between us and infidelity. The science of today is strictly materialistic, the reasoning accounted the only true method is

from facts, not principles. Scientists believe only what they can see, touch, and handle; all else may be considered beautiful poetry, interesting legend, or folk-lore, but is not considered science.

Today, therefore, the importance of true history which brings us face to face with the origin, foundation, and beginnings of our religion, is more and more recognized by the Church. Does it not seem providential that till this period of rationalistic science, the very strongest and aptest argument has been preserved through many centuries in the very bowels of the earth; and that when now doubt is cast upon the meaning of texts, when the origin of documents has been denied or cast into obscurity, the dead have been brought to life, and from the catacombs have walked forth living witnesses of the belief, the practices, the ritual of the Church as she existed in the very first days of her history. Archeology is, therefore, today, the eye and the right hand of ecclesiastical history, for by the discovery of inscriptions, paintings, sculptures, documents, which by proof incontestable are demonstrated to be contemporaneous with the earliest Christian times, indeed some of them of indubitable

apostolic era, it brings under the eye and finger of the scientist the very material proofs which he alone will admit as convincing.

To combat the ravages of modern criticism, to arrest the march of that Attila of history, archeology has arisen, and bringing to the front the very proofs concerning which doubt had arisen, puts an end to its destructive progress. Learned Christians have appeared all over the world, who, versed in this modern defense of Christianity, have set their faces against the attacks of scepticism. In Italy, in France, in England, and in Germany, these indefatigable champions, with an activity really admirable, have searched to the very depths the ancient archives and libraries, deciphered worn and withered manuscripts, gone down into the earth among the tombs to rouse from the repose of centuries the ashes of the very dead, to make them stand in defense of Christian faith.

Christian archaeology is the surest guide to the history of the beginnings of Christianity. It furnishes a source of irrefragable proofs, witnesses in marble, bronze, wood, ivory, and crystal, whose veracity is superior to all the subtleness of the human intellect. All the monuments which

have come down to us from the hands of the first Christians, even those most insignificant in appearance, from the grand system of crypts of the Roman cemeteries and the basilicas of Constantine, down to the simplest bit of stone or terra cotta, give testimony of some fact, and their composite evidence forms the story of primitive Christian society.

An important text of a writer may be altered or poorly reproduced or effaced; but an epigraph in marble, a picture still almost intact, revealed to us by the pick of the excavator cannot lie; and therefore the testimony of such witnesses as these is of the highest value.

Again, during these later years, we are constantly being told that in the primitive ages of the Church the faith was pure and the ceremonies and rites after the mind of Christ; but that after the third century all this was changed, innovations crept in, and so the Church's identity was lost. If, therefore, by archaeology, it becomes evident to the eyes that the Church's doctrine upon the very points at issue were then what they are now, it is manifest that this science is the one of all the rest which can best settle the question as to the legitimate and genuine succession of the Catholic Church of the nineteenth

century to the Church of the first and second centuries, called by our opponents "the centuries of gold."

As the Rosetta stone was the key to languages centuries forgotten, so the inscriptions and documents of the catacombs are the key by which we read the connection between the present Church and the Church of the Apostles. But the field of Christian archaeology is extensive in the extreme. It means the study of all the ancient manuscripts, documents, relics of all kinds that have come down to us from the earliest Christian times. The works of the holy fathers of the Church, the apologies of the earliest writers, the Acts of the Martyrs, the martyrologies, calendars pontifical and liturgical, all are included in this science.

It would be utterly impossible here even to indicate the wonderful range over which it extends. We may only consider one of its important branches, namely, the study of the Roman catacombs.

**To be continued:**

# Could You Explain Catholic Practices?

*Rev. Charles J Mullaly, S.J.*

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## CROSS AND CRUCIFIX

Non-Catholics are often puzzled on seeing a crucifix in a Catholic home. Some foolishly believe that Catholics adore the cross. Catholics adore God alone, and they adore Christ because He is God and our Saviour. We venerate the cross for what it means, just as we venerate or hold in esteem a picture or photograph of our mother, to remind us of her love. The cross, as St. Paul frequently tells us, is the sacred symbol of the Passion of our Savior, and as such it is ever placed before us by the Church to remind us of Christ's love for us. It is the emblem of our faith in Christ crucified. We kiss it with veneration as a loving child would kiss the picture of his mother.

There is a difference between a cross and a crucifix. A cross becomes a crucifix only when it bears the, corpus or figure of Christ. Both, however, are to us a symbol of the Redemption. The cross was the instrument on which the Romans cruelly put to death recalcitrant slaves and criminals, and it was on this instrument of ignominy that Christ died for us.

Hence, it became not only a sign of the Christian religion, but a symbol of Christian virtue, namely, victory over passions and of suffering endured for Christ's sake. Thus, also, arose from earliest times the custom of making the Sign of the Cross, especially before beginning any undertaking. The pagans called the primitive Christians "cross-worshippers."

The story of the finding of the True Cross by St. Helena, mother of Constantine the Great, is most interesting. She caused excavations to be made on Mount Calvary, in the year 326. Deep in the ground, and at some distance apart, three crosses were found, together with the detached "titulus," or inscription which Pontius Pilate had placed on the Cross of our Savior. As there was no way of identifying the True Cross, Macarius, Bishop of Jerusalem, suggested that each of the three be applied to a sick woman, with the prayer that God would reveal which was the Cross of our Savior. The miracle happened, the woman was cured, and parts of the Cross were distributed to various churches. One portion

was kept in Jerusalem, and was later lost when the Saracens took the city in the seventh century. Another was sent to Rome; a third to Constantinople. While the finding of the Cross is not an article of Faith, it would be foolish not to believe the story, for such early writers of the Church as St. Cyril of Jerusalem (A.D. 315-386) St. Ambrose (A.D. 340-397), St. John Chrysostom (A.D. 344-403) and Rufinus (A.D. 345-410) confirm the fact, and the Feast of the Finding of the Cross dates from very early times in Jerusalem.

One of the earliest symbols of the cross is the anchor, because of its similarity to the cross. From

being a symbol of hope, it took on a higher meaning, a hope based on the Cross of Christ. There are many types of crosses, but Christ was crucified on what is known as the “*crux immissa*” or Latin cross, in which the transverse beam was set two-thirds up the vertical beam.

The letters I.N.R.I. on the crucifix are an abbreviation of the words “Jesus Nazarenus, Rex Judaeorum,” namely “Jesus of Nazareth, King of the Jews,” the inscription which was placed above the head of Christ. The Indulgences on a blessed crucifix are attached to the corpus; hence if the figure of Christ is lost, the cross is no longer an Indulged crucifix.

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# The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

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## A TREATISE OF PRAYER

(Continued)

*How the four stages of the soul, to which belong the five aforesaid states of tears, produce tears of infinite value: and how God wishes to be served as the Infinite, and not as anything finite.*

“These five states are like five principal canals which are filled with abundant tears of infinite value, all of which give life if they are disciplined in virtue, as I have said to you. You ask how their value can be infinite. I do not say that in this life your tears can become infinite, but I call them infinite, on account of the infinite desire of your soul from which they proceed. I have already told you how tears come from the heart, and how the heart distributes them to the eye, having gathered them in its own fiery desire. As, when green wood is on the fire, the moisture it contains groans on account of the heat, because the wood is green, so does the heart, made green again by the renovation of grace drawn into itself among its

self-love which dries up the soul, so that fiery desire and tears are united. And inasmuch as desire is never ended, it is never satisfied in this life, but the more the soul loves the less she seems to herself to love. Thus is holy desire, which is founded in love, exercised, and with this desire the eye weeps. But when the soul is separated from the body and has reached Me, her End, she does not on that account abandon desire, so as to no longer yearn for Me or love her neighbor, for love has entered into her like a woman bearing the fruits of all other virtues. It is true that suffering is over and ended, as I have said to you, for the soul that desires Me possesses Me in very truth, without any fear of ever losing that which she has so long desired; but, in this way, hunger is kept up, because those who are hungry are satisfied, and as soon as they are satisfied hunger again; in this way their satiety is without disgust, and their hunger without suffering, for, in Me, no perfection is wanting.

“Thus is your desire infinite, otherwise it would be worth

nothing, nor would any virtue of yours have any life if you served Me with anything finite. For I, who am the Infinite God, wish to be served by you with infinite service, and the only infinite thing you possess is the affection and desire of your souls. In this sense I said that there were tears of infinite value, and this is true as regards their mode, of which I have spoken, namely, of the infinite desire which is united to the tears. When the soul leaves the body the tears remain behind, but the affection of love has drawn to itself the fruit of the tears, and consumed it, as happens in the case of the water in your furnace. The water has not really been taken out of the furnace, but the heat of the fire has consumed it and drawn it into itself. Thus the soul, having arrived at tasting the fire of My divine charity, and having passed from this life in a state of love towards Me and her neighbor, having further possessed that unitive love which caused her tears to fall, does not cease to offer Me her blessed desires, tearful indeed, though without pain or physical weeping, for physical tears have evaporated in the furnace, becoming tears of fire of the Holy Spirit. You see then

how tears are infinite, how, as regards the tears shed in this life only, no tongue can tell what different sorrows may cause them. I have now told you the difference between four of these states of tears.”

*Of the fruit of worldly men's tears.*

“It remains for Me to tell you of the fruit produced by tears shed with desire, and received into the soul. But first will I speak to you of that first class of men whom I mentioned at the beginning of this My discourse; those, that is, who live miserably in the world, making a god of created things and of their own sensuality, from which comes damage to their body and soul. I said to you that every tear proceeded from the heart, and this is the truth, for the heart grieves in proportion to the love it feels. So worldly men weep when their heart feels pain, that is, when they are deprived of something which they loved.

“But many and diverse are their complainings. Do you know how many? There are as many as there exist different loves. And inasmuch as the root of self-love is corrupt, everything that grows

from it is corrupt also. Self-love is a tree on which grow nothing but fruits of death, putrid flowers, stained leaves, branches bowed down, and struck by various winds. This is the tree of the soul. For you are all trees of love, and without love you cannot live, for you have been made by Me for love. The soul who lives virtuously, places the root of her tree in the valley of true humility; but those who live thus miserably are planted on the mountain of pride, whence it follows that since the root of the tree is badly planted, the tree can bear no fruits of life but only of death. Their fruits are their actions, which are all poisoned by many and diverse kinds of sin, and if they should produce some good fruit among their actions, even it will be spoiled by the foulness of its root, for no good actions done by a soul in mortal sin are of value for eternal life, for they are not done in grace. Let not, however, such a soul abandon on this account its good works, for every good deed is rewarded, and every evil deed punished. A good action performed out of a state of grace is not sufficient to merit eternal life, as has been said, but My Justice, My Divine Goodness, grants an

incomplete reward, imperfect as the action which obtains it. Often such a man is rewarded in temporal matters; sometimes I give him more time in which to repent, as I have already said to you in another place. This also will I sometimes do, I grant him the life of grace by means of My servants who are pleasing and acceptable to Me. I acted in this way with My glorious apostle Paul, who abandoned his infidelity, and the persecutions he directed against the Christians, at the prayer of St. Stephen. See truly, therefore, that, in whatever state a man may be, he should never stop doing good.

“I said to you that the flowers of this tree were putrid, and so in truth they are. Its flowers are the stinking thoughts of the heart, displeasing to Me, and full of hatred and unkindness towards their neighbor. So if a man be a thief, he robs Me of honor, and takes it himself. This flower stinks less than that of false judgment, which is of two kinds. The first with regard to Me, by which men judge My secret judgments, gauging falsely all My mysteries, that is, judging that which I did in love, to have been done in hatred; that which I did in truth



to have been done in falsehood; that which I give them for life, to have been given them for death. They condemn and judge everything according to their weak intellect; for they have blinded the eye of their intellect with sensual self-love, and hidden the pupil of the most holy Faith, which they will not allow to see or know the Truth. The second kind of false judgment is directed against a man's neighbor, from which often come many evils, because the wretched man wishes to set himself up as the judge of the affections and heart of other rational creatures, when he does not yet know himself. And, for an action which he may see, or for a word he may hear, he will judge the affection of the heart. My servants always judge well, because they are founded on Me, the Supreme Good; but such as these always judge badly, for they are founded on evil. Such critics as these cause hatreds, murders, unhappinesses of all kinds to their neighbors, and remove themselves far away from the love of My servants' virtue.

“Truly these fruits follow the leaves, which are the words which issue from their mouth in insult to Me and the Blood of My

only-begotten Son, and in hatred to their neighbors. And they think of nothing else but cursing and condemning My works, and blaspheming and saying evil of every rational creature, according as their judgment may suggest to them. The unfortunate creatures do not remember that the tongue is made only to give honor to Me, and to confess sins, and to be used in love of virtue, and for the salvation of the neighbor. These are the stained leaves of that most miserable fault, because the heart from which they proceeded was not clean, but all spotted with duplicity and misery. How much danger, apart from the spiritual privation of grace to the soul, of temporal loss may not occur! For you have all heard and seen how, through words alone, have come revolutions of states, and destructions of cities, and many homicides and other evils, a word having entered the heart of the listener, and having passed through a space not large enough for a knife.

“I say that this tree has seven branches drooping to the earth, on which grow the flowers and leaves in the way I have told you. These branches are the sev-

en mortal sins which are full of many and diverse wickednesses, contained in the roots and trunk of self-love and of pride, which first made both branches and flowers of many thoughts, the leaves of words, and the fruits of wicked deeds. They stand drooping to the earth because the branches of mortal sin can turn no other way than to the earth, the fragile disordinate substance of the world. Do not marvel, they can turn no way but that in which they can be fed by the earth; for their hunger is insatiable, and the earth is unable to satisfy them. They are insatiable and unbearable to themselves, and it is conformable to their state that they should always be unquiet, longing and desiring that thing which they have to satiety. This is the reason why such satiety cannot content them, because they (who are infinite in their being) are always desiring something finite; because their being will never end, though their life to grace ends when they commit mortal sin.

“Man is placed above all creatures, and not beneath them, and he cannot be satisfied or content except in something greater than himself. Greater than himself

there is nothing but Myself, the Eternal God. Therefore I alone can satisfy him, and, because he is deprived of this satisfaction by his guilt, he remains in continual torment and pain. Weeping follows pain, and when he begins to weep the wind strikes the tree of self-love, which he has made the principle of all his being.”

**To be continued:**



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