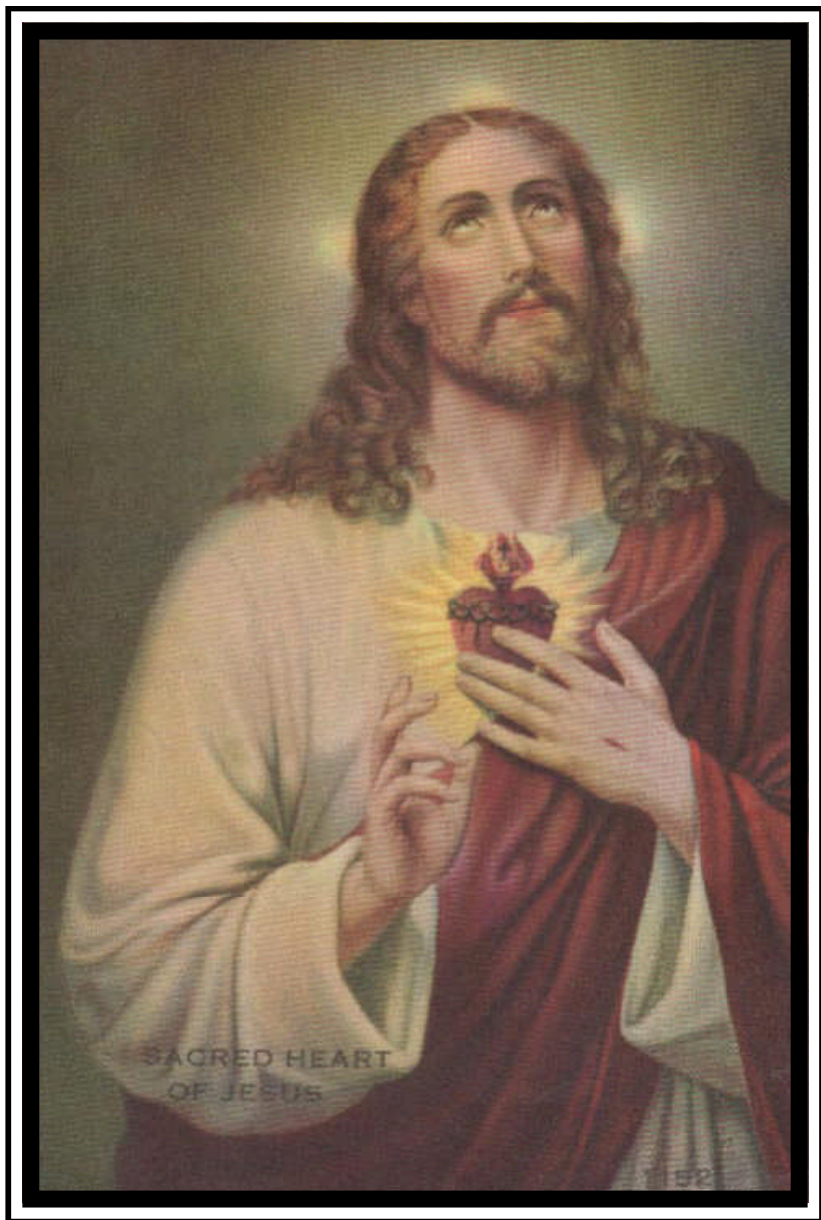


THE SERAPH

June 2011

Vol. XXXI No. 10



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The **SERAPH** is published monthly except July and August by the Franciscan Friars at 3376 Mt. Read Blvd. Rochester, NY 14616.

The **SERAPH** defends the authentic doctrines of the Roman Catholic Church, and the moral values upon which Godly nations were founded.

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SUBSCRIPTION RATES

USA: Free upon request.
Suggested donation \$20.00.
FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE SHOULD BE SENT TO:

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3376 MOUNT READ BLVD
ROCHESTER, NEW YORK 14616
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Publishers

Order of St. Francis of Assisi, Inc.
Rochester, New York 14616 USA

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EDITORIAL

TRUE DEVOTION TO THE SACRED HEART OF JESUS

One would imagine that there would be no need to use the adjective “true” with regard to devotion to the Sacred Heart of Jesus. Older Catholics remember the image of the Sacred Heart as described by Our Lord to St. Margaret Mary Alacoque.

The history of this devotion does not begin with St. Margaret Mary Alacoque. It has its roots as far back as the Old Testament. The heart is the symbol of the entire person.

A few examples from the Old Testament will give us some idea of the depth of the meaning of the word itself.

God reproaches the Hebrews: **“Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts”. (I Sam. 6:6)**

“Therefore, you shall love the Lord your God with all your heart. Take to heart these words which I enjoin on you today” (Deut. 6:5-6).

The Psalmist says: **“With my**

whole heart I seek thee. I have laid up thy word in my heart” (Ps.119 [118]).

Some inspiring examples may be found in the New Testament:

“Blessed are the pure of heart”... (Mt. 5:8)

“Why do you think evil in your hearts?” (Lk. 5:22)

“For out of the abundance of the heart, the mouth speaks” (Mt. 12:34)

“For where your treasure is, there will your heart be also” (Lk. 12:34)

Oh, foolish and slow of heart to believe” (Lk. 24:25)

Jesus speaks of His own heart: **Come to me all you who labor and are burdened, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and humble of heart...”(Mt. 11:28).**

The early Christians and the Fathers of the Church saw the great significance of the flow of blood and water from Our Lord’s side. We are shown from

this opened Heart from which flowed physical blood and water the deeper meaning: It is the source and fountain of the living water which gives us the life of grace, the Sacraments, the Church and the Holy Spirit.

Pope Pius XII, in his Encyclical Letter *Haurietis Aquas* states: **“It is altogether impossible to enumerate the heavenly gifts which devotion to the Sacred Heart of Jesus has poured out on the souls of the faithful purifying them, offering them heavenly strength, rousing them to the attainment of all virtues.”**

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

Karol Wojtyla

Blessed or Apocalyptic Beast?

These are two burning questions of our times. We have survived the Masonic fawn, John XXIII, who began the open dismantling of the Roman Catholic Church when he was photographed kneeling before the Freemason President of France. The symbolism cannot be lost: Roncalli is receiving the Cardinal's hat on his knees before a worshiper of Lucifer.

The flimsy excuse that this Freemason was his "friend" is so ridiculous that it would require a mentally handicapped person to believe it.

It was nothing short of the symbolic delivery of the Catholic Church into the hands of a representative of the Antichrist.

How this man, Roncalli, was ever elected to succeed Pope Pius XII is a mystery. Perhaps the fact that there were so many Cardinals already in the pay of the Freemasons that made it possible for this false Catholic to

be placed on the Chair of Peter.

The next in line to continue with the undermining of the Church was Roncalli's choice to succeed him: Montini – "Pope Paul VI".

Space does not permit a complete presentation of the heresies of John XXIII, Paul VI, John-Paul I and finally, John-Paul II.

Nevertheless, it is very important to understand how and why our Catholic conscience is forced to declare these men, not as valid and legitimate successors of St. Peter, but as the precursors of the final Antichrist.

The collection of all heresies found in Modernism is what we find expressed in the alleged-pontificate of all these mentioned individuals.

There is no need for any lengthy thesis to establish the fact that those that came after Pope Pius XII are truly heretics and consequently outside the Roman Catholic Church.

As I write these words, there is a priest in Germany who is probably even now sitting in

prison for declaring that *Joseph Ratzinger does not represent the Roman Catholic Church.*

It is strange that a government would make a law protecting heretics who presently occupy our Roman Catholic buildings without even considering the fact that it is not a building that makes a Roman Catholic, but the Faith that everyone must believe. Otherwise, such a person is not a Roman Catholic.

It is the same alleged-government of Germany that made it a law punishable by fine and/or imprisonment to doubt the holocaust. Now, the “New Religion” – a syncretistic concoction of crypto Talmudist-Freemasons makes it a criminal offense to expose the Modernist heretics presently running what is seen by the uninformed world as the “Roman Catholic Church”.

It was Pope Pius XII who stated that even if all the buildings in the Vatican were destroyed, the Church would still be alive because it is the people who make the Church, not the buildings.

On a slightly humorous note, consider the statements made by

John XXIII and Paul VI.

John XXIII has a sudden inspiration almost immediately after being crowned to have an ecumenical Council. Besides that, he says: “We must open the windows and let some fresh air in” – he is referring, of course, to the Church and Her doctrines and discipline.

And, after “the windows were opened,” Paul VI proclaims that “the smoke of Satan has entered the Church!” Well, I should think that if the “Watchman” (Pope) did his job, there would be no need to open any “windows” nor to bemoan “the smoke of Satan” entering the Church to blind the eyes of reason and faith.

Well, now we had Karl Wojtyla, Jewish actor (Jewish on his mother’s side whose family name was Katz) playing the part of the Beast arising from the earth.

Those who have specialized in the study of the Sacred Scriptures were commenting on passages in the context of their days and what has gone before them.

It should be obvious to everyone that the things foretold by St. John are not just of the past, but

of the present and the future.

For example, all we who have studied the Scriptures and preached on the subject of the end times knew about the “great apostasy” that was to come before the end of the world. The best we could do was to try imagining it; we could not say much more.

Now, however, we can speak of the great apostasy because we are living in it.

If we compare human history to the ripple in a pond when a stone is thrown in, we would see the first ripple, then the second, until we would finally see the most outer ripple which would be the biggest. Will there be another ripple? We do not know.

That’s where we are now: We are at the outer ripple of history. We of today have greater insights of the past because we know that hindsight is better than foresight.

We, the living, are witnessing events that are the fulfillment of prophecy.

We can identify the Beast that comes out of the earth as depicted by St. John in the Apocalypse.

The Great Apostasy can only
JUNE 2011

come from the *top*. The two Beasts of the Apocalypse are not Satan. On the contrary, they receive their power from Satan. They do the fantastic things attributed to them not through the power of the Holy Spirit, but through the power given to them by the Unholy Spirit: Satan himself.

The Beast that comes out of the sea does not represent one person, but rather symbolizes and represents **all the political forces opposed to the kingdom of Jesus Christ.**

However, the Beast of the sea is aided by the Beast that comes out of the earth.

This second Beast gives the appearance of gentleness that makes him appear like the Lamb. Like the first Beast which is not just one person, the second Beast would seem to represent a collectivity.

However, as the Abbe George de Nantes correctly observes regarding the personality of Wojtyla: “un battant, un charmeur” – A fighter, a charmer. The wolf in sheep’s clothing, as it were.

The second Beast arises from

the East. Now, Jews and Poles are from the East. The Slavic race represents those of the East. The Jew is not a Judean, but a descendant of Japheth; he is a mongol. That is why these people are called “Ashkenazim” since they come down from Askenaz –A Japhetite, son of Gomer and his race. (Armenia). The Slavic race descends from Japheth and ultimately this is the pedigree of Karol Wojtyla. Combined with the Japhetic origin of his mother and father – both of whom are of Japhetic origin - the second Beast of the Apocalypse may well be identified with Wojtyla.

Combined with his racial origins and added to his strong activity in the religious and intellectual area make him a powerful instrument as the *false prophet*. There is a clear connection to Roncalli, Wojtyla and Ratzinger. Each successive false prophet furthers the goal of destroying the Roman Catholic Church.

John-Paul II has negated the supernatural life of grace. This is what made it possible for him to convoke the universal interfaith meeting in Assisi on Oct.27, 1986.

What most people viewing the

event on television failed to notice the very significantly enthusiastic statement of a rabbi as he rushed before the cameras, pointing to John-Paul II and saying: **He is our leader, we must all follow him!**” Imagine! A rabbi who rejects Jesus Christ and the Catholic Church, points to what the world mistakenly perceives to be a legitimate Pope and says that “WE” (I assume he includes himself and all the Talmudic followers) must follow HIM as our leader. Will the so-called “Jews” accept that rabbi’s statement? Just imagine !

But there is still a false prophet among us: Joseph Ratzinger *alias* “Pope Benedict XVI”.

His latest self-condemning and self-excommunicating public statement is his heretical invitation to the world of false religions:

Next October of this year (2011) he plays the “pilgrim”: **“as a pilgrim to the town of St. Francis, inviting my Christian brethren of various denominations, the exponents of the world’s religious traditions and ideally, all men and women of good will, to join this Pilgrimage. It will**

aim to commemorate the historical gesture desired by my predecessor and solemnly to renew the commitment of believers of every religion to live their religious faith as a service to the cause of peace. Those journeying to God cannot but transmit peace, those who are building peace cannot but draw close to God”.
(Angelus, January 1, 2011).

What is the most basic and fundamental heresy of this demonic trinity?

Setting aside the most glaring outspoken heresies, almost too numerous to relate, the most fundamental and basic heresy is this:

By their words and actions, these imposter popes *have destroyed the very foundation of infallibility.*

The Protestant reforms in doctrine and the Orthodox reforms in society are not just superficial changes in Christianity. They touch the very essential elements of the Church and undermine them. To deny a series of dogmas and the teaching authority of the Church means the loss of that which makes it possible to discern

error. If the Catholic Church was in error for over 1500 years, where is the guarantee that Luther’s Church is not in error?

Martin Luther may have been sincere in his subjective errors. What is of greater importance is that he delivered his Church into the hands of the Antichrist.

And this is exactly what Wojtyla did and this is what Ratzinger is doing at a more rapid and radical pace.

While acting out a Catholic tradition, these heretics merely mock the gullibility of the misinformed, the mob that would crucify Christ if He would return again as He did before.

Are all those billions of “Catholics” guilty of apostasy? Yes. They are guilty because they have freely rejected the gift of supernatural faith and have accepted the natural religion of the false Vicars of Jesus Christ.

The Jewish actor played his part well. He served his true Master: Satan and was rewarded with the accolades of the unthinking mob. He loved “humanity” more than Jesus Christ.

Is he “Blessed”? If anything,

Karol Wojtyla is the “blessed” son of Satan.

John Paul II promotes what may well be called “Panchristism”- that is, Christ is “*in some fashion*” present in everyone and forever, as he unequivocally affirms: « *Christ is in some fashion united with each man without any exception whatever, even when he is unaware of it.* »

So this must be the justification of kissing the Koran wherein anyone refusing to become a Muslim should be killed? Like the proud Freemason who worships at any and all altars, Wojtyla is able to worship MAN in whom his faith finds expression. His is the *cult of man* rather the *cult of God*.

When Larry King, the TV showman made a snide insult to God, he was rebuked by a believer who asked him: “You are a Jew. Don’t you believe in God?” To which he answered: “I believe in the Jewish people.” This is nothing less than the apotheosis of a race – making the race a god.

Wojtyla does likewise. He goes one step further: He divinizes all mankind.

From pantheism to panchristism is merely a matter of words. Thus began the “re-interpretation” of Holy Scripture.

On a final note by way of warning: Nothing has been left untouched by the Satanically inspired Modernists. Consequently, be prepared to face the fact that many things have been tampered with and “re-interpreted” by them. Do not trust your own judgment unless it is clearly founded on sound doctrine. False spirituality is nothing new in the history of the Church. Truthfully, it is rampant today because there are few genuine Bishops to guide the faithful. To follow the true Bishops means to be willing victims of persecution in the footsteps of Jesus Crucified and the Sorrowful and Immaculate Heart of Mary.



THE SERVANT OF GOD JOHN ZUMARRAGA

Confessor, First Order (June 14)

John was born in the Spanish province of Biscay, and there entered the Franciscan Order. Because of his extraordinary virtue and talent he was frequently appointed to the higher offices in his province. He was guardian of the friary at Abroxo near the capital of Valladolid, when the King of Spain, Emperor Charles V, arrived there to spend Holy Week at the friary, as was his pious custom.

The emperor was greatly edified at the perfect order, the holy zeal, and the austere poverty which prevailed in the convent. But above all he was delighted with the conversation of Father John, at whose piety, zeal for souls, and enlightened wisdom he could not marvel enough. When, therefore, the question arose in 1528 of appointing a bishop for the realm of Mexico, the emperor believed that he could not propose a better person to the pope than Father John.

Only in obedience did John accept this great honor, for there

was a heavy burden associated with it. There he was supposed to set the affairs of the Church in order, promote the propagation of the Faith, and at the same time protect the native Indians against unjust oppression by the emperor's officials, concerning whom many complaints had been sent to the emperor. The latter gave Father John special authority, and urged him to make his departure even before he had received episcopal consecration.

John found conditions in Mexico in a very bad state. The highest as well as the lowest officials sought to gratify their avarice in the newly acquired wealthy provinces. They treated the natives like slaves, drove them from their property, which they took for themselves, sent them into the mines to dig gold and silver for them, and even sold them as slaves to foreign countries. The Spaniards, meanwhile, lived in vice and thereby deterred the people from accepting the Christian religion.

With great prudence John began to remonstrate with the officials. But they endeavored to justify themselves as being the conquerors. They even contended that the red-skinned Indians were not real human beings and had no claim to be treated as such. Then John informed them of the authority that had been given him by the emperor, and threatened to punish them if they did not desist from their unjust course. That infuriated them. They sought to take his life, and showed themselves hostile to all priests and religious, especially to the Friars Minor.

As every attempt at kindness was in vain, John publicly pronounced the ban of excommunication on the godless and obdurate officials. A spear was hurled at him as he did so and only by a miracle did he remain alive. From now on he had to endure no end of annoyance. His letters to the emperor were intercepted, and no mail from Spain was delivered to him, until John got an honest sailor from Biscay to carry word secretly. Forthwith a new royal governor came, who deposed the recreant officials. John was recalled to Spain to receive

episcopal consecration, and there he was highly commended for his courage and firmness.

In 1534 John returned to Mexico as bishop and could now labor for the salvation of souls with less hindrance. His report to the general chapter of the order at Tôulouse mentions the following results achieved: More than a million Indians baptized; over five hundred pagan temples deserted; and whereas formerly twenty thousand children used to be sacrificed to the devil every year by having their living hearts torn out of their bodies and burnt before *the* idol, now there were just as many children being reared in a Christian way, and they in turn were leading their parents to the Christian religion.

The bishop labored in person and without rest at the conversion of the hapless Indians. Once when a prominent Spaniard asked him how he could endure their rank odor, the bishop replied: "The foul odor of your vices is far more repugnant to me."

In the last year of his life, John's see of Mexico was raised to an archdiocese, but he never wished to bear the title of archbishop.

When he felt his strength leaving him and his end drawing near, he invited all who had not yet received Confirmation to present themselves at Pentecost. He had administered the sacrament to fourteen thousand persons in Pentecost week when his strength failed him on Friday. With great edification he received the last sacraments, and died happily on Sunday during the octave of Corpus Christi, 1548, in the eightieth year of his life. His last words were: "Into Thy hands, O Lord, I commend my spirit." Several miracles occurred at his grave in the cathedral at Mexico.

ON CHRISTIAN COURAGE

1. Consider the Christian courage with which Bishop John opposed the despots in defense of the poor Indians. Naturally, he tried first to lead them to justice with milder means, but then he proceeded with severity regardless of danger to his life. The duty of his office was the one thing in his mind, and he feared nothing except to be untrue to his God. A similar duty sometimes falls to the lot not only of spiritual and temporal superiors, but also of husband and wife, of parents,

of masters and mistresses, of teachers, and of all whom God has made guardians of what is right and good. Never may they allow themselves to be intimidated through human respect. Rather, the fear of the Lord should impel them to carry out their duty. "Be not afraid of them that kill the body. Fear ye him who hath power to cast into hell" (Luke 12:4).

2. Consider that often where there is no official obligation, the love of our neighbor, or the salvation of our soul, or the honor of God may compel us to take the courageous stand of a Christian against evil. If, for instance, you see a woman constantly maltreated by her husband, or children thus treated by unnatural parents, or old parents by their children who are unmindful of their duty, then step in if possible, and speak to the conscience of the erring. Where your own salvation is at stake, fear no one. Think of Susanna, whom the Lord protected. If you hear God's honor blasphemed in conversation against religion or decency, then prove that you are a child of God, who cannot remain indifferent when

the honor of God is concerned. “He that feareth man, shall quickly fall. He that trusteth in the Lord, shall be set on high” (Prow. 29:25).

3. Consider what it was that gave Bishop John undaunted courage. Next to the grace of God it was detachment from material things. He had no desire for riches and honors among men. Where the things of God were concerned, he did not fear death, which at the worst could only bring him eternal life. Hence, he was in a position, like that of his patron Saint John the Baptist, to say to those in authority: “It

is not lawful” (Matth. 14:4). — Detach your heart from temporal things that perish like grass in the field, and with your courage you will deserve to promote the eternal values.

PRAYER OF THE CHURCH
(*Postcommunion 34, under “Various Prayers”*)

Grant unto Thy faithful people, we beseech Thee, O Lord, constancy in the true Faith and in Christian life; that confirmed in divine charity, they may let no temptation draw them away from its perfect fulfillment. Through Christ our Lord. Amen.

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Muhammad the Prophet of Blasphemy

Reverend William Claybourne

The Heart of Muhammad

In order to form a proper understanding of the ideals that are at the very heart of Islam, it is necessary to understand well the heart of its founder. The menace that Muslims pose to society and to the world at large simply cannot be ignored. Although there are more than 150 different sects within Islamic cultures, the essential part remains that to a greater or lesser degree, Muhammad is revered as the divinely appointed messenger, whose authority in mystical theology is beyond question. In attempting to understand the doctrine so forcefully imposed upon the world by Muhammad, we cannot help arriving at the question of the eternal life that we all face. No Muslim will deny the existence of the soul, or the Final Judgment, or even the places of eternal reward or punishment. By the very teachings of the false prophet, however, every Muslim will condemn the Catholic reverence for holy images, for the Crucifix, and for any image that calls to mind the truths of the only true

religion ever established: the one that was paid for and propagated by the Precious Blood of Our Lord Jesus Christ.

Considering his role as the deluded visionary and inventor of a mongrel and vile religious practice, Muhammad has been correctly deemed worthy of the name blasphemer, because of the very nature of the things he corrupts and perverts. For example, his explicit denial of Christ's crucifixion is in direct contradiction of the Holy Scripture. After all, to blaspheme is to take something sacred and holy and to insult it by making of it a profanity. What could be more of an insult than to nullify Christ's own words to the disciples on the road to Emmaus, when He declared that it was necessary for the Savior to have suffered this, as prophesied by the truly appointed prophets of God.

After the recital of only a few facts, dear friend, it was already seen to be impossible to ignore any longer this vastly propagated **lie** about Islam's peaceable nature and the holiness of its

origins. It has further become a point of reflection in this study for anyone who considers antipope John Paul II's outrageous act of kissing the book that advocates murder, concubinage, pillaging, and an undying confession of Muhammad as the great seal of the prophets. What, then, is at the heart of Islam; or, rather, in the heart of Muhammad? What is it that the follower of this man hopes to gain, anyway? There must be a special reward for these numerous souls who in our own day find great honor in becoming suicide bombers for the sake of the Jihad, the holy war against anyone who denies their demonic religion. We are deemed "infidels", while Muhammad claims that Jesus was a great prophet. In the judgment of the false god known as Allah, we may not adhere to our Catholic faith, even though Muhammad stole many of our Scriptures and ascetical practices, which he learned from a heretical monk in Syria. We are threatened into believing that the most unholy texts of the Koran were delivered by heavenly air mail through the mediation archangel Gabriel; even though this very same angel is the one who announced to the Blessed

Virgin Mary the future birth of the Messiah through her womb. Without devotion to the Blessed Virgin Mary, says the Church, we will die in our sins; and yet, Muhammad will not even show her the respect of acknowledging in what century she was born. We try to find a way to excuse these people with their violent opposition to the peaceful kingdom that Christ wishes to establish among mankind; but then we see a Sultan decapitating Catholic religious, and one Caliph who said that he would wrap the head of Pope Pius the Fifth in a turban!

"This day I have perfected your religion unto you and fulfilled My mercy upon you and appointed Islam for you to be your religion." These words were proclaimed during the last pilgrimage of the prophet's life as coming from Almighty God. This, of course, would be the same god who commanded him to subjugate all the neighboring tribes with violence, to physically destroy the Jews with violence, and to make every Christian pay a heavy tax of tribute, if they wished to keep their heads. Violence is the order of the day in every stage of Muhammad's reign.

The very core of fundamental Islamic belief is every word that comes forth from the mouth of Muhammad, who alone knows what God is saying, or so he says. You will recall how Our Lord refuted Satan in the desert by declaring that life issues forth from the words of God. How very different are the prophets of old, who spoke God's words simply, from this raider, who constantly modified his auditory skills in order to safeguard his sensuality! Ah, yes, that is the very heart of this mystical religion, the pleasures of the senses. The prophets of old taught the inhabitants of the world to repent of their sinful lives and to do penance, lest the wrath of God find them unprepared for death. This prophet teaches his followers to take 4 wives, and as many as 1,000 concubines, provided that a man can afford them. Oh yes, Muhammad's propensity towards lustful pursuits is no secret at all, in any part of the world. The last 10 years of his life are a constant series of marriages, acquiring new slave girls, the gifting of beautiful women by tribes to appease his wrath; and, of course, the eventual need for the painful attempt to keep peace

within his massive harem. You will note the exact opposite in the life of Our Lord Jesus Christ, especially the all-important fact that not even an accusation of impurity was ever hurled at Our Lord. Every other type of insult was allowed against Our Lord, but never so much as a word against His irreproachable and most perfect chastity. Such was the universally known character of Jesus Christ, that even His enemies dared not to make fools of themselves by questioning His moral uprightness. Muhammad's painfully obvious lack of morality, however, leaves a black mark on his entire life, and leaves the rational person dumbfounded as to how he could be considered a greater prophet than any other, while being responsible for more death and destruction than most warlords in the entirety of human history.

Rather than disgust you with a description of the opulence of a paradise than consists in strictly carnal pleasures, it will suffice to be amazed at how little God is actually mentioned in the promised reward of a faithful Muhammadan. Actually, Muslims today, in many parts of the world, resent being referred to as Muhammadans, even

though their confession of the true calling of this man by heaven is an irreplaceable dogma of their faith. It is no real surprise to learn this. I would be ashamed to be associated with the name of such a man, wouldn't you? Jesus Christ, on the other hand, is our King, our Conqueror, our Eternal High Priest, and our most precious reward in heaven. In his own heart, Muhammad believed in the holiness of Jesus Christ as a great prophet; and yet had no trouble butchering His disciples.

We have already seen how Muhammad, with his heart inflamed with self-love, posed as an apostle of God, as the great destroyer of idolatry, as the preacher of one true God, and the great reformer of morals: all of this, mind you, while his life is marked by the stain of innumerable marriages, world-famous licentiousness, an unlimited number of concubines, plunder driven by ravenous greed, endless warfare, bold conquests, savage and unmerciful butcheries. All of the time of his "holy apostolate" he invoked God's holy name to sanction his evil deeds, ordering prayers and almsgiving for the dead, and at the same time

spreading his Islam across the globe by destructive fire and the piercing cry of his blood-drenched and cruelly slaughtered victims. In this perverted heart of his, he even has the audacity to say that he and Christ are very similar, but that he, Muhammad, is greater. As if the incalculable miracles of Our Lord were not enough to prove His Divinity, Muhammad shows forth an even greater miracle in his own life. Since he makes himself greater than Jesus, he shows a miracle to us that even Our Lord did not perform: he worked the miraculous sign of working absolutely no miracle at all... ever...in his entire life. There is an excellent reason for this, as you are surely aware by now, that Muhammad will never leave us without a brilliant exculpation for the obvious lack of consistency that is only consistent with the demonically-inspired soul.

Moses parted the Red Sea, Aaron's opponents were swallowed up by the earth, and Elias raised the dead to life. What miracles did this infamous Arab raider show to the world? He worked no miracles, and gives as an excuse that God would not give him this

power because every prophet who had miraculous powers was ridiculed by ungrateful people; and consequently, the power was withheld as a divine chastisement. This has not prevented Muhammadan writers from claiming that he split the moon in two, and was responsible for converting the Jinns, who are known to pagans as “genies”, and known to Catholics as “demons.”

We could spend many more pages discussing the long list of absurd ideas that all stem from the impious heart of Muhammad. Rather than ideas, however, I would like to bring you to the present day, and to give you some factual occurrences in the lives of his devoted followers.

A modern day fomenter of Islamic idealism is the widely revered Ayatollah Khomeini, who himself declared the fact that ignorant Christians try to ignore: “Islam makes it incumbent on all adult males, provided they are not disabled or incapacitated, to prepare themselves for the conquest of countries so that the writ of Islam is obeyed in every country in the world.” Do you remember when I told you about the Modernist

Redemptorists who wrote all about the peaceful, Mary-loving nature of Islam? You will also recall how they claim that we are wrong for attributing a violent nature to the Muslims. St. Alphonsus would be the first to rebuke his fallen sons in religion, and Khomeini would be next in line. Listen to this Islamic leader, as he unabashedly shows us the black heart of Islam: “Those who know nothing of Islam pretend that Islam counsels against war. Those who say this are witless. **Islam says: Kill all the unbelievers just as they would kill you all!** Islam says: Kill them, put them to the sword and scatter them. Whatever good there is exists thanks to the sword and in the shadow of the sword! People cannot be made obedient except with the sword!” This is not an ancient text, or some obscure writer from medieval times. This is a man who reached popularity in the 1980’s, and has gained a level of influence over Islam similar to that of the subtly heretical and constant writings of Rev. Josef Ratzinger. In other words, most people are listening when he tells them to kill for the cause of Islam.

As we have laboriously learned, Islam is as far distant from the

Christian conception of love as Muhammad's flying horse story is from reality. St. Paul imposed upon Christian men the divine command: "Love your wives." The Koran and Islamic law, however, sanction wife-beating, child marriage, and a white-washed form of prostitution called "temporary marriage." Why should it be otherwise? After all, Muhammad consummated his marriage to the child Ayesha when she was nine years old. Rather than the tranquil love that Christ offers us, are we to accept Islam at face value? Certainly we cannot.

According to the Central Intelligence Agency, Pakistan is

a country that is 97% Muslim. What does that mean for a wife? Well, the Pakistan Institute of Medical Science has determined that *over 90 percent* of Pakistani wives have been struck, beaten, or abused sexually- for offenses in the matter of cooking an unsatisfactory meal. Others were punished for failing to give birth to a male child.

This is Islam, dear Catholics, as it is in reality. We need no further proof to confirm Our Lord's warning that the road to perdition is broad, and there are many who take it. Now you know something of the 1 billion souls who take the broad road of Muhammad.



**CONFERENCES ON THE
BLESSED TRINITY.
BY
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ST. MARY'S COLLEGE,
GASTON CO., N. C.**

CONFERENCE II.

*ON THE DIVINE
PERFECTIONS, ALL
TOTALLY POSSESSED BY
EACH PERSON OF THE
MOST HOLY TRINITY.*

(continued)

God is truth. He is all truth, in all its departments — essential and absolute truth. *God is true* (Rom. iii. 4). He does not lie (John 33); it is impossible (Tit. i. 2). Everything is what it is in His sight, and no more. All truth in science and in creation is a derivation of the truth of God. Whatever is true in them is so because it is in accord with Him, and whatever is not conformable to Him is a distortion and a lie. It is difficult to conceive any greater disorder than a falsehood in religion, a lie about God. It is excessive misery and vice, and its willful abettors are no less odious than were the priests of the idols.

Justice is resplendent among the moral perfections of our most

compassionate Creator. *Thou art just, O Lord, and thy judgment is right* (Ps. cxviii. 137). It is infallibly certain that *He will render to every man according to his works* (Matt. xvi. 27). True, in this world the wicked often prosper and the just suffer. But human life is only the beginning of our existence, and the earth is not the theatre of God's infinite justice. It is too narrow, mortal man is too weak, and all time too short. It is for eternity that the immortal spirit will suffer or be recompensed. Full justice in this corner of creation would be not only impossible, but would not be in harmony with our condition or advantages, and our destiny, and the laws of our redemption. Sufferings are the special marks of God's favor and invariably the portion of the righteous. The woes of the Man-God are among the most frightful mysteries of the Gospel. *Woe to you rich, woe to you who now laugh and rejoice Blessed are the poor, the meek, the merciful.*

Lest we may be tempted to doubt God's justice, He frequently displays portions of it on earth. He bestows natural rewards on natural virtues; no sin will ever pass unpunished and no virtue unrewarded. "Good and wicked princes have sat on the same throne, to show," says St. Augustine, "that the favors of fortune are no test of

righteousness.” Divine justice is so perfect that its punishments are even magnificent, yet most dreadful because of their truthful justice. In the hopeless home of the lost there is not even the shadow of a pain beyond the strict demands of austere justice.

The entire world is a necropolis because of one sin. The faultless rigor and stern demands of justice are only satisfied fully by the crucifixion and death of the just Judge Himself. Who knows the omnipotence of divine wrath, the penalty of rejected mercy and despised love? It is a divine necessity; every jail and gibbet on earth confirms the solemn truth. If there be no future penalties, neither can there be future rewards, and all man’s existence must end in the dust and dishonor of the tomb.

God is infinitely holy because He is essential purity — holy in himself and the principle of all holiness among angels and men. His holiness cannot grow nor increase, as among men, for it is His essence. In Him it is substantial, for it is Himself; it is also a quality, like all His moral attributes, for He is also holy. All our holiness consists in the love of God; all God’s holiness consists in the love of Himself. How infinite His purity! The seraphim cry out incessantly, *Holy, holy, holy, Lord*

God of Hosts (Isa. vi. 3). His holiness is so absolute that if, for the committal of but one sin, all men would be converted, He could not sanction it any more than He could cease to be God — no, not even if earth, purgatory, and hell with their countless hosts would by that act be turned into paradise. It was a sin that nailed Christ to the cross; sin is man’s only evil.

We are to be holy because our heavenly Father is holy, and perfect because He is perfect. Our moral attributes are in fearful dissimilarity with the holiness and perfection of the thrice holy God. Yet He is our model, and we must copy Him in the tenor of our lives and actions if we would reign with Him forever. To fear God and keep His commandments is all man’s worth.

God is love. He throws all His divine perfections into one — love. It is a love infinite, eternal, immutable, omnipotent, and so throughout heaven and earth, the three dispensations, creation, redemption, the Church, all that is, are produced by love. The chastisements of the future life are the penalty of its rejection. It is a frightful disorder when the creature rejects the proffered love and friendship of his Maker and tramples under foot His just commandments, having their foundation on the divine and human natures and the just relation between both.

You must pardon from your very heart your greatest enemy, or your transgressions will never be forgiven you by the most compassionate Father, who will go on rewarding for all eternity for even a cup of cold water given for His sake to your needy brother. If this brother be your enemy the greater still will be the reward. Love, like simplicity, is the whole of God.

Conspicuous among the moral attributes is mercy. It is infinite; it is a multitude of tender compassions and is another side of love, for it pardons after repeated injuries, and craves to be asked. What causes the loss of the soul but the rejection of proffered mercy? The Almighty seems to be indebted to us for this gorgeous attribute, which, when copied, almost deifies the creature. *Be you merciful, as your heavenly Father is merciful.* He has no sorrows Himself to relieve, no wants to supply. There is mercy everywhere—earth is flooded with it, heaven gleams with it, purgatory is its special creation. Even the regions of perpetual night, where neither hope nor rest ever comes, are less dark because of some excesses of its lights, like a sunbeam in the cell of the condemned to whom human sympathy is denied. Anything reasonable may be asked of Mercy. It brought down the Son of God from heaven and adorned creation with the splendors of our redemption. Mercy is one of God's

perfections. Love is the harmony of them all. Benignity, goodness, and all the moral attributes are established. by the light of reason and taught in Holy Writ : *He is benignant and merciful, patient and of much mercy* (Joel ii. 13); *He is infinite beatitude in Himself* (1 Tim. vi. 15). He is infinite beauty, power, glory, majesty, riches — an immense ocean of being, possessing in their plenitude and in every degree all real and possible goods in the unity of the most transcending simplicity.

The Almighty is free; His external acts are all free. He was not compelled by any necessity to create; an eternity, in fact, had passed before anything was made; yet His essential glory and bliss were nothing less when He dwelt in the untreated solitude of His adorable trinity in unity. He could have made all things in a different manner; the whole magnificent machinery of a thousand worlds could be altered; the immensity of space could be filled with millions of orbs and peopled with intelligent beings or not, according to His free and intelligent will: *He hath done all things whatsoever He would* (Ps. cxiii. 3).

His spotless liberty is absolutely holy, wise, and perfect. It is limited by the perfection only of His nature, nor can it suffer the taint of sin or error. His decrees and

the covenants which the divine condescension made with His creatures proceed from His holy will and are in harmony with the plan and purpose of creation and with the salvation of the human family. Our liberty consists in choosing, and in our fallen state the perilous choice runs between good and evil. The latter is too frequently preferred, and the preference is licentious and slavish, for no man is free who is not free from himself. If he is the slave of base passions and of Satan, if he is the tool of his own spite and malice and the victim of self-love, with what freedom is he free? *The truth alone can make you free.* God being truth essential, He is infinitely free and His liberty unlimited.

Our merciful Creator is the beginning and the end of all things. We came from Him, and, by the necessity of our nature, unto Him must we return. As rivers rush to the ocean, so do we hasten on to return to our origin and source. Heaven is union with God, hell separation from God. God's being is the creature's home; God's end is Himself and ours also; His beatitude is ours, His interests ours; we have one common cause, and the sins committed against Him are universal evils. We suffer for the transgressions of others and share in their graces. One saint would be missed from heaven, and his vacant throne would be an unseemly gap in the ranks of bliss. We are

members of Christ's mystic body and members of each other. Every lost soul is an increase of torments to the hopeless prisoners in their eternal dungeon.

Liberty, will, power, love, goodness, and all moral affiliates pertain to God, and the denial of any one of them is at least material atheism, for in the absence of any of them God would not be perfect. Man, indeed, would be superior to God, for man possesses these attributes in a measure or degree. Reason proves that the Almighty is endowed with all these perfections to an unlimited extent, for in man there exist ideas, vestiges, and degrees of these excellences.

We have aspirations which nothing short of the Infinite can satisfy; we have longings perpetually checked by a sense of feebleness — longings which are circumscribed within the limits of a narrow prison. An admirable adaptation exists between the nature of God and the nature of man. God possesses in its plenitude all that we need; He is sufficient for Himself and for all His creatures, and the superabundance of His riches supplies our deficiency. We sigh for good — He is all goodness; we pine for strength — He is omnipotent; we thirst for truth — He is truth essential; we languish for life — He is life itself; we seek peace

— He is everlasting rest, and joy, and happiness. The creature thirsts for the influx of the Creator, and the more excellent the creature's nature the greater are his wants. It is asserted that these aspirations, unrealized within us, seek abroad for their adequate and co-extensive objects, and, suppressing their limits, run out into an infinitude and thus create a God. This theory of unbelievers furnishes an undeniable, self-evident proof of the existence of the merciful God and of His divine perfections, based on the very nature of the soul. It is within us and none can rob us of it : *No thief can break through and steal.*

I AM, THEREFORE GOD is. My existence establishes the truth of His. This is more than demonstration — it is intuition, flashing on the mind with the conviction of a self-evident axiom. It is God's handwriting, indelibly imprinting. His holy name upon every human heart, whether in the enlightened circles of society, in the desert, or in the islands of the sea. I am weak, inconstant, imperfect, dependent. A thousand worlds could flow into my soul and still leave it a barren waste.

Then there exists a Being immutable, eternal, omnipotent, infinitely great and good. For it is preposterous to suppose that the imperfect, the almost nothing, could

exist, and the perfect, the real and substantial, should not exist; that man can be and God cannot be!

Pining, weary, and languishing, the soul thirsts for the true and the real, for something better than all it beholds. Wealth, honor, fame, power, learning — they were all weighed and found wanting; they left the soul dispirited and disappointed. Then there exists a Being greater than all greatness, infinitely great, and good, and beautiful, and true. It is a cruel mockery to assert that the noble aspirations of the soul tend to nothing real; that they are mere illusions thrown out from the heart, like the phantoms that beguile the traveler at night and lure him to his doom. Then the insatiable thirst of the soul for the true, the good, and the real is but a deceit. Then there are attractions without an object, effects without a cause, and creatures without a creator. O abyss of misery into which infidelity mercilessly hurls its victims after robbing them of rest, and peace, and of themselves! Oh! no ; conscience, prayer, sorrow, suffering, and even death, convince us that we are irresistibly hastening on to the Infinite, to our Father and our God.

I am, therefore God is. I am an intelligence, or love, an energy; then God is all these, and more besides, in an infinite manner. I affirm of Him, without any limits, all the

perfections I possess. How could there be a perfection in me, if it were not in God? I am, therefore God is. If I destroy the limits of these my perfections, and add infinite to each, they all inevitably reach the Author of my being. He, then, is infinitely perfect and possesses in infinite manner all I so sadly need. Parched with thirst, pining from want, and consumed by longings, I turn to my merciful Creator and discover that He possesses in their plenitude all I need and my spirit yearns for. May He not grant it when I suffer so bitterly for the privation? He is too high; I cannot reach Him; may He not find a way to reach me?

Communication is the natural bent and tendency of all excellence and perfection. Learning loves to display itself, beauty to be seen, and goodness will bestow with a generous hand. How much more is not this the case with infinite love, infinite goodness, bounty, and compassion, especially when the gift does not exhaust nor impoverish the giver, but, on the contrary, enriches him! To give is God's nature; His desire and His glory are to bestow. He outstrips Himself and over floods all creation with a deluge of His favors.

The sun does not bestow his light more freely, nor the fountain its waters, than God bestows good things on all His creatures. *He*

maketh his sun to shine on the good and the bad, and raineth on the just and the unjust (Matt. v. 45). He bestows His vast creation and all its splendors, heaven and all its riches, on each of the just, and super-adds all that Omnipotence will ever achieve. He is Himself our reward exceeding great, and nothing less than the Infinite can satisfy the God-like spirit. Nothing is too good, if we only accept. Worlds He deems too insignificant for His children; not merely these does He lavish on us, but all the plenitude of His ineffable being and all His infinite perfections. See Him in the manger; see Him on the cross; see Him in the Holy Eucharist. The whole of God is the property of the most humble communicant at His holy table.

There is for each a throne of glory prepared that outshines the splendors of the starry heavens, and a kingdom compared with which all the wealth of the universe is but poverty. *The eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him* (1 Cor. ii. 9). All that He has and is becomes our own on the condition that we love Him and keep His commandments. In this is all man's dignity, and not in the vain pomp and pageantry of the earth nor in its godless splendors.

In our belief, and in the tenor of our lives and actions, we must honor all the divine perfections, and all of them at once, or rather Himself as universal perfection.

Amid trials and sufferings God's adorable attributes are our consolation and our support. We can rest on

them in security and peace, like the child in the bosom of the most tender parent, and prepare ourselves to join, after a short time, the myriad hosts in The universal hymn: *him that sitteth on the throne, and to the Lamb, benediction and praise and glory and power and honor forever and ever. Amen* (Apoc. v. 13).

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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3376 Mount Read Blvd.
Rochester NY 14616.

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

EUCHARISTIC CONGRESSES

“Father, I read in a newspaper that many distinguished Catholics have gone to Manila, in the Philippine Islands, to be present at a Eucharistic Congress. Will the Congress in Manila be like the International Eucharistic Congress held at Chicago in 1926?”

“The purpose is the same,” I replied.

“You say the purpose is the same, Father. What is the purpose of a Eucharistic Congress?”

“The purpose is to glorify the real presence of Jesus Christ in the Eucharist, and to discuss means to make known Christ’s great gift to men and to increase our love of, and appreciation for that wonderful gift; for Jesus Christ is in the Eucharist as truly as He was present with Mary and Joseph in the Cave of Bethlehem or in the Holy House of Nazareth. He is as truly present in the Holy Eucharist as He is present in Heaven. His presence in the Eucharist is a miraculous one — bodily presence without bodily extension, presence multiplied without multiplication

of substance. This presence of Christ in the Holy Eucharist is perpetual, namely, to the end of time. It continues as long as the species or accidents of bread and wine remain. A particle of the host may be divided indefinitely and Christ is whole and entire, present in each part, as long as the species of bread remains.

“The first Eucharistic Congress was held at Lille, France, June 21, 1881, as a public manifestation of belief in the real presence of Christ in the Eucharist, at a time when men seemed to be losing sight of the doctrines of Jesus Christ. The Congress owed its inspiration to Bishop Gaston de Ségur. In 1882, Avignon was chosen, and in 1883, Liège. Fribourg, Switzerland, was the scene of the fourth Congress, while the fifth returned to France and was held at Toulouse, in 1886, with as many as fifteen hundred ecclesiastics and thirty thousand laymen present. Successful International Congresses were also held in the Holy Land, Belgium, England, Italy, Germany, Canada, Spain, Holland, Australia, Ireland, Argentina, and other countries. National Eucharistic Congresses, too, are now becoming frequent.

“Besides a public procession of the Blessed Sacrament and other demonstrations of love for Christ in the Holy Eucharist, academic meetings are held which are attended by many of the most learned ecclesiastics and laymen of the world. Papers on the history and doctrine of the Eucharist are read. It is customary for the Holy Father to appoint a legate, usually a Cardinal, who presides at the more solemn functions, as the representative of the Pope.”

“Is it not strange, Father, that many non-Catholics do not know the wonderful gift that God has given us in the Eucharist?”

“Yes,” I remarked, “it is; for who can study the Gospels and not see that Christ gave us His Body and His Blood? The account of the Last Supper teaches us that Christ instituted the Sacrament of His love. By the Sea of Galilee He had promised to give us His Body to eat and His Blood to drink, and at the Last Supper He fulfilled that promise. The Apostles received Holy Communion with firm faith. By the Sea of Galilee some of the disciples had refused to believe that Jesus could give them His Body to eat and His Blood to drink and they left Him and walked no more with Him. Many outside the Church have the unbelief of those who deserted Christ.”



The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF PRAYER

(Continued)

How this devout soul, praising and thanking GOD, made a prayer for the Holy Church.

Then this soul, as if inebriated, tormented, and on fire with love, her heart wounded with great bitterness, turned herself to the Supreme and Eternal Goodness, saying: "Oh! Eternal God! oh! Light above every other light, from whom issues all light! Oh! Fire above every fire, because You are the only Fire who burn without consuming, and consume all sin and self-love found in the soul, not afflicting her, but fattening her with insatiable love, and though the soul is filled she is not sated, but ever desires You, and the more of You she has, the more she seeks — and the more she desires, the more she finds and tastes of You — Supreme and Eternal Fire, Abyss of Charity. Oh! Supreme and Eternal Good, who has moved You, Infinite God, to illuminate me, Your finite creature, with the light of Your Truth? You, the same Fire of Love are the cause,

because it is always love which constrained and constrains You to create us in Your image and similitude, and to do us mercy, giving immeasurable and infinite graces to Your rational creatures. Oh! Goodness above all goodness! You alone are He who is Supremely Good, and nevertheless You gave the Word, Your only-begotten Son, to converse with us filthy ones and filled with darkness. What was the cause of this? Love. Because You loved us before we were. Oh! Good! oh! Eternal Greatness! You made Yourself low and small to make man great. On whichever side I turn I find nothing but the abyss and fire of Your charity. And can a wretch like me pay back to You the graces and the burning charity that You have shown and show with so much burning love in particular to me beyond common charity, and the love that You show to all Your creatures? No, but You alone, most sweet and amorous Father, are He who will be thankful and grateful for me, that is, that the affection of Your charity itself will render You thanks, because I am she who is not, and

if I spoke as being anything of myself, I should be lying by my own head, and should be a lying daughter of the Devil, who is the father of lies, because You alone are He who is. And my being and every further grace that You have bestowed upon me, I have from You, who give them to me through love, and not as my due.

“Oh! sweetest Father, when the human race lay sick through the sin of Adam, You sent it a Physician, the sweet and amorous Word — Your Son; and now, when I was lying infirm with the sickness of negligence and much ignorance, You, most soothing and sweet Physician, Eternal God, have given a soothing, sweet, and bitter medicine, that I may be cured and rise from my infirmity. You have soothed me because with Your love and gentleness You have manifested Yourself to me, Sweet above all sweetness, and have illuminated the eye of my intellect with the light of most holy faith, with which light, according as it has pleased You to manifest it to me, I have known the excellence of grace which You have given to the human race, administering to it the entire God-Man in the mystic body of the holy Church. And

I have known the dignity of Your ministers whom You have appointed to administer You to us. I desired that You would fulfill the promise that You made to me, and You gave much more, more even than I knew how to ask for. Wherefore I know in truth that the heart of man knows not how to ask or desire as much as You can give, and thus I see that You are He who is the Supreme and Eternal Good, and that we are they who are not. And because You are infinite, and we are finite, You give that which Your rational creature cannot desire enough; for she cannot desire it in itself, nor in the way in which You can and will satisfy the soul, filling her with things for which she does not ask You. Moreover, I have received light from Your Greatness and Charity, through the love which You have for the whole human race, and in particular for Your anointed ones, who ought to be earthly angels in this life. You have shown me the virtue and beatitude of these Your anointed ones who have lived like burning lamps, shining with the Pearl of Justice in the holy Church. And by comparison with these I have better understood the sins of those who live wretchedly. Wherefore I have

conceived a very great sorrow at Your offense and the harm done to the whole world, for they do harm to the world, being mirrors of sin when they ought to be mirrors of virtue. And because You have manifested and grieved over their iniquities to me — a wretch who am the cause and instrument of many sins — I am plunged in intolerable grief.

“You, oh! inestimable love, have manifested this to me, giving me a sweet and bitter medicine that I might wholly arise out of the infirmity of my ignorance and negligence, and have recourse to You with anxious and solicitous desire, knowing myself and Your goodness and the offenses which are committed against You by all sorts of people, so that I might shed a river of tears, drawn from the knowledge of Your infinite goodness, over my wretched self and over those who are dead in that they live miserably. Wherefore I do not wish, oh! Eternal Father, ineffable Fire of Love, that my heart should ever grow weary, or my eyes fail through tears, in desiring Your honor and the salvation of souls, but I beg of You, by Your grace, that they may be as two streams of water issuing from You, the Sea Pa-

cific. Thanks, thanks to You, oh! Father, for having granted me that which I asked You and that which I neither knew nor asked, for by thus giving me matter for grief You have invited me to offer before You sweet, loving, and yearning desires, with humble and continual prayer. Now I beg of You that You will do mercy to the world and to the holy Church. I pray You to fulfill that which You caused me to ask You. Alas! what a wretched and sorrowful soul is mine, the cause of all these evils. Do not put off any longer Your merciful designs towards the world, but descend and fulfill the desire of Your servants.

“Ah me! You cause them to cry in order to hear their voices! Your truth told us to cry out, and we should be answered; to knock, and it would be opened to us; to beg, and it would be given to us. Oh! Eternal Father, Your servants do cry out to Your mercy; do You then reply.

“I know well that mercy is Your own attribute, wherefore You can not destroy it or refuse it to him who asks for it. Your servants knock at the door of Your truth, because in the truth

of Your only-begotten Son they know the ineffable love which You have for man, wherefore the fire of Your love ought not and cannot refrain from opening to him who knocks with perseverance. Wherefore open, unlock, and break the hardened hearts of Your creatures, not for their sakes who do not knock, but on account of Your infinite goodness, and through love of Your servants who knock at You for their sakes. Grant the prayer of those, Eternal Father who, as You see, stand at the door of Your truth and pray. For what do they pray? For with the Blood of this door — Your truth — have You washed our iniquities and destroyed the stain of Adam's sin. The Blood is ours, for You have made it our bath, wherefore You can not deny it to any one who truly asks for it. Give, then, the fruit of Your Blood to Your creatures. Place in the balance the price of the blood of Your Son, so that the infernal devils may not carry off Your lambs. You are the Good Shepherd who, to fulfill Your obedience, laid down His life for Your lambs, and made for us a bath of His Blood.

“That Blood is what Your hungry

servants beg of You at this door, begging You through it to do mercy to the world, and to cause Your holy Church to bloom with the fragrant flowers of good and holy pastors, who by their sweet odor shall extinguish the stench of the putrid flowers of sin. You have said, Eternal Father, that through the love which You have for Your rational creatures, and the prayers and the many virtues and labors of Your servants, You would do mercy to the world, and reform the Church, and thus give us refreshment; wherefore do not delay, but turn the eye of Your mercy towards us, for You must first reply to us before we can cry out with the voice of Your mercy. Open the door of Your inestimable love which You have given us through the door of Your Word. I know indeed that You open before even we can knock, for it is with the affection of love which You have given to Your servants, that they knock and cry to You, seeking Your honor and the salvation of souls. Give them then the bread of life, that is to say, the fruit of the Blood of Your only-begotten Son, which they ask of You for the praise and glory of My name and the salvation of souls. For more glory and

praise will be Yours in saving so many creatures, than in leaving them obstinate in their hardness of heart. To You, Eternal Father, everything is possible, and even though You have created us without our own help, You will not save us without it. I beg of You to force their wills, and dispose them to wish for that for which they do not wish; and this I ask You through Your infinite mercy. You have created us from nothing; now, therefore, that we are in existence, do mercy to us, and remake the vessels which You have created to Your image and likeness. Re-create them to Grace in Your mercy and the Blood of Your Son sweet Christ Jesus.”



**THE MAKING OF A GOOD WILL OR TRUST:
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