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Contents

Masonry	1
The Church and Masonry	8
Sister Agnes' Favorites.....	14
Franciscans and the Protestant Revolution In England.....	15
Franciscan Saints	24
The Joy of the Resurrection	26
THE PRUDENT CHRISTIAN	28

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Masonry

Bishop Giles OFM

A common refrain that is heard often in the realm of religion is: “we all believe in the same god.” There is (at least in this part of the world) an irrational persistence in this false humanistic belief. Perhaps it is not completely wrong. All the other religions (non-Catholic) in fact do worship false gods, or idols. Since the following of false-religions predominates, we may conclude that the majority do worship the same god. However, it cannot be said absolutely, because there can be only One True Church, and only One True God. We have searched for the cause or the source of this truly illogical error. At the pinnacle of this heresy or even apostasy, we find the orders of Freemasonry. While Freemasonry claims, not to be a religion in many places, we find in other places that it does.¹ The Masonic orders “require”

1 “Masonry around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. ... The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable.” (*Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* 1942; p.226) [This book is forbidden reading for Catholics. We have quoted here

belief in a “supreme being.” The Freemasons, do not require a belief in a specific god, just a generic non-specific higher being. Thus, we see that anyone can become a Freemason. They welcome, the “Christian”, the Jew, the Muslim, and even the Satanist. About the only people that are not welcome in their society, would be the “ignorant atheist.”² The Freemason, swears upon any “sacred book.” This can be any book that the Freemason holds sacred; that is: a bible, koran, talmud, etc. The important point appears to be that the Freemason must be able to swear, and make oaths upon some “sacred text” that are morally binding upon himself.³ The Freemason’s oath is,

their words for the purpose of integrity, and do not suggest this as further reading for anyone.] From this quote we see that they are indifferent to all religious dogma and consider themselves above it all.

2 The first of the Old Charges, “Concerning God and Religion” begins: “A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, will never be a stupid atheist.” (<http://www.masonicworld.com>) [Various sources say “ignorant” rather than “stupid.” Does this not imply that, a learned or intelligent atheist is welcome?]

3 “The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with

allegedly, demanded to assure that he is trustworthy and true, and therefore a good Mason.

The name of this universal “supreme being” is called by the Freemasons: “The Great Architect.” The mysteries and secrets of the Masonic orders are concerned with understanding the over-all plan of this “Great Architect,” and living in conformity with it. The Freemasons believe that no one religion of this world has everything, but that every religion (including the ancient Pagan religions) has something of the revelation of the “Great Architect.” In short, it appears that the Masons consider the various religions and their conflicting doctrines and beliefs to be just muddled misunderstandings of the “Great Architect.” According to this idea, they all are wrong, but do contain some truths, and therefore are of some value. As the Freemason advances in the various degrees of Masonry, more and more of the “secrets” are revealed to him. The goal is for him to rise above all religions, and reach to that supreme knowledge of the “Great Architect.” The question, then becomes, who is this “Great Architect” that is supposedly the god of every religion, yet above them all? We simply begin with words and definitions. What does the word “Architect” mean and imply? An architect is one who designs, develops, or builds something. An architect uses the things around him to assemble

your religious creed.” (*op. cit, Morals and Dogma*, p. 11)

things. An architect becomes better, by understanding in ever greater depths the properties of the materials, he is working with. A builder may put together brick and mortar and do very well in his construction, but if he studies and learns the properties of bricks, and the properties of the mortar, as well as all the materials that go into the making of the bricks and mortar, he is better able to use these to their full potential. For example, if he understands on the molecular level what is happening with the mortar mixture of: sand, lime, cement, water; he can perfect this mixture to obtain specific properties which are useful for specific works.

This wisdom and understanding is good and even amazing to behold, but does this make such a being a god? Even if this wisdom and understanding is on a perfect level, would such a being be god? Simple logic tells us no. The real and the true God is not an Architect, but rather, The Creator. The Creator, makes things from nothing, it is the Creator that gives the material objects, their various properties. The true God must be above an architect.

The Freemasons hold the “Architect” above the Creator. The Catholic Church teaches us that God is the Creator of all things visible and invisible. This immediately shows us that the God of the True religion, the Catholic Church, is above the god of Freemasonry. Who then is this “Great Architect” of the Freemasons? We do not wish to insinuate that he is

nothing, or the mere fabrication of fantasy. We are rather suggesting, that the “Great Architect” is a real being that is striving to rise above God. The scriptures tell us of such a being that is striving to rise up and be like or even above God; his name is Lucifer – the Light Bearer, or Morning Star.⁴

After the devils’ rebellion, we know that they were cast out of heaven. They were cast down to earth where they have studied God’s material creation, and with their profound understanding, they are able to manipulate and control the various material things they have found. Thus, we see that they have often taken possession by these means of: things, animals, and even people. The devils, and principally the head of these demons – Lucifer – are truly architects, and in comparison to men, they are great architects. We, therefore, conclude that the god of the Freemasons is Lucifer.

After the devils were cast out of Heaven, they roamed the earth and put chaos and disorder into the material creations of God. When God created man, He set up a very special protected area for man, the Garden of Paradise. God then blessed man to increase and multiply. This was not just a blessing to reproduce his own kind, but was a blessing to expand the Garden of Paradise, and reclaim the created world (universe) for God.

Man’s commission was to drive back the demons; to cast them into Hell and free the material creation from the control of devils. Sadly, mankind has failed in this work. Instead of driving the devils out of the Garden, man welcomed them in. It was because of this, that mankind, along with the devils, was driven out of the Garden, and prevented from entering again.

In His mercy, God sent His only Son to restore men to their proper position and work. Christ has made the supreme sacrifice to atone for our sins; and He has established the Catholic Church to take up the original work that God had assigned to us through Adam: “increase and multiply... subdue the earth.” (Genesis 1, 28) From the first moment of the creation of the Catholic Church, She has been under attack from the very intelligent fallen angels. These fallen angels have created false churches to deceive us and keep us away from the True One; they introduced: scandals, heresies, schisms, apostasies; sects, Protestantism, Paganism, Satanism, and Freemasonry. The devils have taken the True Church that God has established and examined It, dissected It, and re-assembled various religions to meet their ultimate goal. They have truly acted as “Great Architects.” The material things, as well as the doctrines (teachings), have all been manipulated to lead the souls of men away from the True Church and away from God. These demonically designed religions are filled with mysteries and secrets that

4 “How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth, that didst wound the nations?” (Isaias 14, 12)

the Freemasons are seeking. The greatest or ultimate secret, is that all these religions have the same architect, Lucifer, to credit for their very existence. The ultimate goal of this “Architect” is the undermining of the goals of the Creator – the salvation of men. Another goal of these demonic architects, is to obtain for themselves the worship of men. In this manner, these fallen angels, can become “like God.”

This “Great Architect” is above all the other religions of the world, because he is the architect of them. There is, however, one religion of which he is not the architect, and that is, the one that he has copied from, the one created by God – The One, Holy, Catholic, and Apostolic Catholic Church. While the “Great Architect” can promote the worship of any god and the use of any “sacred text” (that he has assembled), he cannot stand the One Church, the One Religion that is above and superior to them all and even superior to himself – The Catholic Church created by the Son of God, Himself. We, therefore, find that the Freemasons, true to their god, hate the Catholic Church. They strive with their entire being for the undermining and destruction of Her.⁵

Catholics, for the most part have failed to heed the warnings of the

5 For example: “The 19th degree (Scottish Knight of St. Andrew) of the same rite sums it up in these words: ‘ War on the Cross of Jesus Christ! Adopt the cult of Lucifer, of fire, and of flesh.’” (*The Mystery of Freemasonry Unveiled*, by the Cardinal of Chile, 5th printing 1992, p 73.)

Church against the evil snares of this sect. So it is that we find so many in the world today who all bow down before the same god, the Masonic God, the “Great Architect,” Lucifer. One cannot help but admire the amazing strategy of these fallen angels. They have multiplied false religions to the point that they have all become meaningless. Each “church” without grace, holds some truth that the devils have taken up in the building of the false religion; and this is successfully used to deceive men. However, some men seek further understanding, and they find the false religion handed to them to be lacking. Rather than uncover the demonic hand in this, they are led to suggest that men in that particular religion have lost the true understanding of the original founding of their religion. Freemasonry cleverly steps in to tell them that it contains the secrets and understanding of the mysteries that were lost in their religion. Through this demonic sect, its followers are led to the pinnacle where they find that all these religions do have the same author, they do have the same god; and the secret mystery that has been lost (actually hidden from them) is the fact that they were founded by devils, or the prince of the devils, Lucifer.

Catholics are forbidden, under pain of excommunication, from joining this sect.⁶ Their “hidden” diabolical

6 Canon Law states: “Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur *ipso*

plan of destroying the True Church, and establishing the worship of Lucifer in Its place, has been exposed by the Church through the true popes and bishops. The “secret” method of this sect makes them extremely pernicious. The members of this sect enter into every other organization, religion, society, etc. and work, not for the furtherance of the group that they have joined, but rather for the furtherance of the goals of the Masonic Lodge. The Masons owe supreme and ultimate loyalty to the lodge and all its members, especially those in the higher degrees. Therefore, any of their oaths or promises to any other authority on earth, are made secondary to their duties to the Masonic Lodge.

In one degree of Masonry, they promise to aid a fellow Mason in all things except murder and treason. In a higher degree, they promise to aid a fellow Mason in all things including murder and treason. This has been shown to have taken place in history. Father Muller in his book, *“God the Teacher of Mankind – The Church and Her Enemies,”* says on page 97: “A Masonic juror is bound to aid a brother, whether right or wrong, and the sanctity of a witness’s oath to tell the ‘truth, the whole truth, and nothing but the truth,’ is lost in his previous oath to conceal the secrets of a companion, ‘murder and treason not excepted.’” Father Muller also records in his book, the miscarriage of justice and murder by

facto an excommunication simply reserved to the Holy See.” (Canon 2335)

Freemasonry against Capt. William Morgan in upstate NY, September 1826. (p104-106) This part of history that is seldom told should be very interesting to anyone with an interest in the evils of Masonry.

Today, we see that this sect has infiltrated every aspect of our world, even into the Vatican. The sworn enemies of God and The Church are inside the material buildings that were once dedicated to God, and from there, as a “fifth column,” undermine all the pillars and foundation of the True Church to achieve the ultimate demonic goal of preventing the true worship of God.⁷

What label can we give to this group of men, where we find every heresy, sect, error, and scandal welcome? Its clever architectural design of secrecy, levels and degrees for its members allows for various levels of evil, or culpability. The first degree Mason is obviously not as culpable as the

7 Doctor Bella Dodd has been quoted as saying, that as a Communist, she gave assistance to eleven hundred men to enter Catholic seminaries as ‘sleepers’ to later arise and undermine The Church. *‘It is a matter of public record, for instance, that Bella Dodd, the ex-Communist who reconverted to the Church, openly spoke of the Communist Party’s deliberate infiltration of agents into the seminaries. She told my husband and me that when she was an active party member, she had dealt with no fewer than four cardinals within the Vatican “who were working for us.”’* ‘ALICE VON HILDERBRAND (http://www.christianorder.com/features/features_2007/features_mar07.html)

thirty-third degree Mason. Every Mason is excommunicated from the Church, but is that all? Is he a heretic that has denied one or more of the truths revealed to us by God through the Catholic Church? Every Mason is guilty of this from the lowest to the highest. Is the Mason in schism? That is, is he refusing obedience, and unity with the True Church and Her pastors? Some, in the lower ranks of Masonry, may be acting in ignorance and, perhaps, are not guilty of this schism, but as they progress up in degrees, they of necessity, become more and more guilty of schism. Are they all guilty to the same degree of apostasy? That is, have they completely turned away from God? Again, the degree of culpability may vary, but they all are or are headed to this ultimate goal of Lucifer. The Masons (actually the demonic architects of Masonry) have cleverly arranged this “society” with secrets and hidden agendas and mixed them with philanthropic “good works” to keep the lower initiates, as well as all those outside its body, in ignorance. This has been very successful. So it is very difficult to uncover the true goals and purposes of this sect.

In judging this sect, we must go to what we know to be the goals and projects of the highest degrees, rather than the lower ones. The lower ones do give us enough evidence to see that no Catholic can possibly join or aid them in any manner. The highest degrees, however, have been exposed as being Satanic, with symbols, secrets, oaths all designed with the

intent of destroying the True Church established by Jesus Christ and promoting the worship of mankind, and ultimately the demons. Their stated goal is the destruction of the Catholic Church and all governments and order. They are demonic anarchists. They are worse than: simple heretics, schismatics, or even Pagans, Muslims, Jews or apostates. These are truly Satanic, bent on using every means available, (both foul and fair) to undermine and destroy the True Mystical Body of Jesus Christ. Their efforts are successful, because they are hidden under their cloak of secrecy and mystery, covered under the guise of their “charitable works.” With anonymity they work in every society, not for the good of that society, but rather for the good of Freemasonry and its members. They are all about duplicity and deception to accomplish their goals.

It is thus that many entered the Catholic Church, feigning belief and rising to ever higher positions of power and authority in the Church. From these positions, they have brought about the Great Apostasy, destroying the True Mass and Sacrifice in establishing the counterfeit Church known as the Novus Ordo. They have taken possession of the properties of the Church and now sit in the usurped places that truly belong only to Catholics. Yet, they present themselves as Catholics.

It is our humble and logical position, that every person who has joined the Freemasons or similar sect, have

incurred the excommunication from the Church. (This is the Law of the Church.) They are therefore outside the Church, no longer members of the Church, and therefore, any and every office in the Church that they appear to hold, they do not truly hold. Every action or word that comes from these impostors (apparently having authority in the Catholic Church), is null and void, it holds no value whatsoever. The Masonic “Catholic” is an actor upon a stage. The words and works of an actor on a stage are not true or real, and no mature person would accept them as such. But, this is exactly what the “Masonic Catholic” is – an actor, an impostor!

Granted, not all those in the Novus Ordo are Masons. However, enough have risen to positions of authority within this New Order Church, so as to effectually take it over and control it. To achieve their goal, it was not necessary to destroy everything. On the contrary, they kept enough of the externals so as to be deceptively believable by the ignorant or unwary. They have manipulated many true Catholic priests, and bishops with material security at the cost of turning a blind eye to the heresies and evils being done to The Church. Such hirelings may be valid priests and bishops, but they are no longer worthy of the grace of the sacrament that they received.

The Novus Ordo, like its architect, the Freemasons, is deceptively vague in its words and works. In the New Mass, much of the True Mass remains,

but it is only window dressing to deceive us into believing that it is the real thing. All reference to sacrifice has been taken away, and the once Unbloody renewal of the Sacrifice of Calvary has now become in this New Church, a memorial meal. The rite of ordination that this New Church brought forth, no longer ordains a man to a sacrificing priesthood. We could go on with each and every one of the sacraments and show that they have been demonically altered to undermine their validity, while maintaining the guise of legitimacy. If they could not be invalidated, they took every possible measure to ensure that they would be devoid of grace. It is not so much what the Freemason says or what the Novus Ordo says that is evil, as much as it is what they have deliberately not said. They can always tell us that they did not say this or that, and so are not guilty of this or that heresy or error, but they will not affirm the truth that opposes the heresy or error. Or when they do, the listener is left in doubt as to the true meaning of their words. The Mason may lie to us and deceive us with a “clear conscience” because he owes allegiance to a higher authority than us – the Masonic Lodge and its leaders, and ultimately the father of all lies. Lucifer.



The Church and Masonry

Bishop Giles OFM

Can a bishop who has joined the Masons, truly and validly ordain someone to the priesthood and episcopacy?

The very duplicitous and secretive nature of Freemasonry, makes this question a little difficult to answer. A Freemason can and does act in deceptive ways and even uses deceptive language, if it will further his goals or the goals of Freemasonry. With this in mind, we are never certain of a Freemason's true mind or intention. We do know for a fact that it is the stated objective of Freemasonry to undermine and destroy the Catholic Church.¹ The Catholic Church is the only religion that is opposed to Freemasonry, and the Catholic Church is the only religion that Freemasonry is set upon destroying. Freemasonry's

goals also include the undermining of legitimate governments, but this would be a topic for another time. Any Catholic that joins the Freemasons ceases to be a Catholic at that very moment, because the Church has attached the punishment of excommunication for everyone that joins this Luciferian society.²

It is possible for a valid bishop that has fallen into heresy, schism, or apostasy, to still confect the sacraments. Once a man has received this power, it can never be taken away from him. A priest is a priest forever. Even those priests in Hell are still priests. Now that they are dead they cannot perform any of the functions that we associate with the priesthood, but the indelible mark of the priesthood remains in their very souls. It has even been recorded of priests who became Satanists, and have used their power of consecration to offer "Black Masses." They can truly consecrate with the evil intention of desecrating and mocking Jesus Christ. Understanding this, we can apply what we know to the question at

1 "The secret movers of the French Revolution had sworn to overturn the Throne and the Altar upon the Tomb of Jacques de Molai. When Louis XVI was executed, half the work was done; and thenceforward the Army of the Temple was to direct all its efforts against the Pope." (*Morals and Dogma*, 1942 edition, p. 823-824) [We see in definitive print the intention of the Freemasons, from their own work. We do not recommend the reader obtain and read this from the source, not because we wish to hide anything, but simply because this work has been condemned by the Church and is forbidden reading.]

2 Canon Law states: "Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur *ipso facto* an excommunication simply reserved to the Holy See." (Canon 2335)

hand: Can a Masonic bishop ordain a priest? The short answer is yes. It is possible for a Freemason bishop (assuming that he is a valid bishop) to ordain men to the priesthood – even if he has evil intentions in doing so.

We now must consider what is necessary for there to be a valid ordination. The Church teaches us that any baptized male may be ordained. The baptized male is the proper matter. The ordaining bishop simply must use the correct form (words and ceremonies) and have the correct intention. The minimal intention is to do what the Church does in bestowing the power of the priesthood upon this man. There is no doubt that a Freemason who is also a valid bishop can do all this. The question is: will he do this?

The Church judges the intentions of men by their actions. Generally if someone goes through all the necessary actions (ceremonies) to do something, we can safely assume that he has the intention to do what he is doing. This presumption is valid, unless there is something to indicate the contrary. For example: when a priest is instructing a deacon in the manner of offering the Mass, he may go through all the motions and say all the words, but not have the intention of consecrating the bread and wine. Even though all the actions and words are there, we know that the intention was not there because all this was done for the

intention of instruction and not that of offering Mass. Hence, it is not necessary to give adoration to the host because it is not consecrated. Likewise, if a priest were on a stage playing out a part where he goes through the ceremonies, it is indicative of the situation, that he does not have the intention of truly consecrating, because this is an imitation, or a play act.

Leming, SJ, in *Principles of Sacramental Theology* 1956 (p 482) gives us the following principle: “Principle XV THE MINISTER OF A SACRAMENT IS PRESUMED TO INTEND WHAT THE RITE MEANS: NEVERTHELESS, IF IN FACT HE RESOLVES NOT TO DO WHAT THE CHURCH DOES, HE HAS NOT SUFFICIENT INTENTION AND THE SACRAMENT IS INVALID. This principle is affirmed as certain theological doctrine, taught by the Church, to deny which would be at least theologically rash.” In this same work on page 475 we read: “(b) *As regards Orders.* On 23 January, 1586, the Sacred Congregation of the Council gave a decision in the following cases: A bishop, before the Ordination ceremony, declared that he had no intention of ordaining any candidates who were under age, and that if any such received the imposition of hands, it would be an empty ceremony. The answer was that those under age were not ordained. A certain Anthony Gonzalez de Acuna, Bishop of

Charcas in South America, declared with an oath before an ordination ceremony that he intended not to confer orders on any candidate of mixed blood. Several such presented themselves and received the rite at his hands. The case was referred to Rome, and on 13 February, 1582, the Sacred Congregation of the Council, which, while gravely rebuking the Bishop for his conduct, pronounced that the Orders were invalid in the case of those of mixed blood, and that all priestly acts performed by them were invalid.”

We see clearly that the Church does allow us to judge the intentions of the minister, even when all the matter and form are in order. Not only does the Church allow us to judge the intentions, She demands that we do so. She would not want us to commit idolatry in adoring a host that is not truly consecrated.

Pope “Leo XIII deduced the invalidity of Anglican Orders both from the defect of form and from defect of intention: *With this intrinsic defect of form, therefore, is combined a defect of intention, equally necessary for the existence of a sacrament. Concerning the mind or intention in itself, which is something internal, the Church does not pass judgment; but she is bound to judge of it in so far as it is externally manifested.*”³ Allow me to repeat: The Pope has clearly

³ (Leeming, *Principles of Sacramental theology*, 1956, p. 476)

said that the Church is bound to judge intentions in so far as they are externally manifested.

Now we know that a valid bishop, even if he is a Freemason can have the correct intention, just as we know that a valid priest when instructing or acting in a play can have the correct intention. We must, however, reconcile the declared objective of Freemasonry, to undermine and destroy the Catholic Church, with the words and ceremonies that he may use in either a true ordination, or a simulated one. Is the Masonic bishop acting as a Mason at the time of ordination, or is he acting as a Catholic? Is he withholding the necessary intention or not?

Why would a Masonic bishop go through all the burden of the ceremonies and not have the intention of doing what he is saying and going through? We can think of no better attack upon the Catholic Church than this. It is demonically clever. If a man receives a simulated “ordination” then, even though he may think himself to be a priest, he is not. He may live out his entire life offering invalid sacraments even being unaware of it. All his “Masses” would be devoid of grace, and even worse, they are, objectively, acts of idolatry. He could not consecrate, forgive sins, etc. If he is later elevated to the episcopacy, he would perpetuate this deception and in time there would be nothing left but the shell of Catholicism.

This is a very sinister scenario that we have presented. Is it possible that anyone could be this sinister? When we examine the enemies of the Church, we, in fact, do see this level of hatred and malice. The cry of the Jews against Jesus Christ, demanding His blood, have been taken up today by all the enemies of the Church. They have attempted, and often succeeded, using every means available to them (fair or foul).

Just as it is (technically) possible for a Masonic bishop to validly ordain, it is just as possible for him to simulate an ordination for the purpose of destroying the Church. How can we tell for sure which was the intention of such a bishop? We have two clearly externally manifested contrary intentions, of a man who has allegiances to unknown secretive powers and has vowed complete obedience to them. Is this man's word to be trusted and counted upon?

In our humble opinion, the judgment is weighted towards the man acting as a Mason, and withholding the necessary intention of conferring Holy Orders. However, we cannot be certain of this. What is the practical course that should be followed? The practice of the Church, when there is serious doubt (we consider this serious doubt) concerning essential sacraments, is that they must be repeated conditionally, so as to remove the doubt.

There is recorded evidence that hundreds (if not more) men have infiltrated the priesthood with the intention of undermining the Church.⁴ What we saw play out before our very eyes in recent history; (false Council of Vatican II), anti-popes promoting: false ecumenism, humanism, communism, etc; as well as the deliberate attack upon the Mass and the Sacraments; bear proof of their work.

However, we must ask, could a man that has "stood up" for "tradition" and held onto and promoted the Latin Mass, be guilty or a victim of such duplicitous conspiracies? At the risk of being labeled a fanatical conspiracy theorist, we answer, yes!

4 The following quote was attributed to the late Dr. Bella Dodd: "*In the 1930's, we put eleven hundred men into the priesthood in order to destroy the Church from within. The idea was for these men to be ordained, and then climb the ladder of influence and authority as Monsignors and Bishops*". (<http://www.traditionalcatholicmass.com/home-m135.html#Dr.%20Bella%20V.%20Dodd>)

'It is a matter of public record, for instance, that Bella Dodd, the ex-Communist who reconverted to the Church, openly spoke of the Communist Party's deliberate infiltration of agents into the seminaries. She told my husband and me that when she was an active party member, she had dealt with no fewer than four cardinals within the Vatican "who were working for us." 'ALICE VON HILDERBRAND (http://www.christianorder.com/features/features_2007/features_mar07.html)

Once the Modernism of “Vatican II” was put in place and the transformation of the Mystical Body of Christ into the “Mystical Body of Man” (Humanism) or even into the “Mystical Body of Lucifer” was taking place; these demonically inspired Masons knew there would be a certain amount of resistance. Even before the transformation of the Church into the Novus Ordo began, the stage was set and all was prepared to gather in the “resistance” and gently lead them around and in through the back door of this New Religion.

A “staunch Catholic bishop” obtained permission from the Modernists to establish an “international society of priests” in the “spirit of Vatican II.” With this, followed a “seminary” and the promotion of the “Latin Mass.” All this was done with an exceptional amount of monetary support and backing. Many “traditional priests” were created and sent out throughout the world. They formed their groups and gathered in the majority of the “resistance” to the Modernism of “Vatican II.” All the while, their leaders were and are still in communication with the Modernist New Church and its leaders. The stated goal of these communications is the union of the “traditionalists” with the “Modernists.”

In order to ensure the success of this conspiracy, the “staunch Catholic bishop” that was put forth

to “traditionalists” as their savior, was “ordained” and later “elevated to the episcopacy,” by one we now know to have been a high ranking Freemason.⁵ Is it possible that all these “traditionalists” have been duped, either knowingly or unknowingly, by these evil men? It is no further from the realm of possibilities, than it is to believe that the Catholic Church was infiltrated and taken over by Masons who established in the place of the Church a New Church and a new religion.

We believe that the Novus Ordo is not the Catholic Church. It is a New Order, a New Church, a New Religion; and is not the Church or Religion that was established by Jesus Christ. We believe that there

5 In a speech given by Lefebvre in Montreal Canada on May 27, 1976 he is quoted as saying: “Two months ago in Rome, the traditionalist periodical *Chiesa Viva*, published – I have seen it in Rome with my own eyes – on the back side of the cover, the photograph of Cardinal Lienart with all his Masonic paraphernalia, the day of the date of his inscription in Masonry, the grade to which he belonged, then the date at which he rose to the 20th, then to the 30th degree of Masonry, attached to this lodge, to that lodge, at this place, at that place. Meanwhile, about two or three months after this publication was made, I heard nothing about any reaction, or any contradiction. Now, unfortunately, I must say to you that this Cardinal Lienart is my bishop, it is he who ordained me a priest, it is he who consecrated me a bishop. I cannot help it ... Fortunately, the orders are valid ... But, in spite of it, it was very painful for me to be informed of it.”

was a long range and well thought out conspiracy put into place to take over and destroy the Church from within (as a fifth column). As well, we perceive that these same conspirators knew and understood the resistance that would take place, and set up measures to ensure their success, with traitor (knowingly or unknowingly) bishops presenting themselves as “staunch traditionalists.”

The fruit of their labors appear ever more obvious as time progresses. The Church tells us that heretics are outside the Church, and those who knowingly support and aid heretics become suspect of heresy. What must we think of those who acknowledge that the Novus Ordo “hierarchy” are heretics, yet consistently seek unity with these heretics? As we trace this evil to its source, we observe that history shows us a Masonic bishop.

With this in mind, we again warn Catholics to avoid the Modernist Novus Ordo as it is not Catholic, and also to avoid those sects that have doubtful orders stemming from the line of Marcel Lefebvre, who was “ordained” and “elevated to the episcopacy” by the acknowledged French Freemason Leinart. Lefebvre himself announced that he saw this man (Leinart) dressed in Masonic regalia, and that this is the man who “ordained” him to the “priesthood” and later “elevated him to the episcopacy.” The Italian police also had uncovered this man as a

Masonic infiltrator, and dangerous traitor to Church and State.

There are those who want to bring up the case of Talleyrand. They promote the idea that this man was a Freemason bishop and that his ordinations and consecration of priests to the episcopacy are considered to be valid by the Catholic Church. Our research does not turn up any evidence of Talleyrand having entered the society of the Masons. That he was a liberal, an opportunist, and a duplicitous politician, there is no doubt. He was even guilty of serious immoral unions with women. The Catholic Encyclopedia (1917) even tells us that his own priests said that this man was deserving of eternal damnation. There is, therefore, no doubt about his sinfulness, what is lacking is proof of determination to destroy the Catholic Church, as the Masons seek. Talleyrand did consecrate bishops for a national church in opposition to the Roman Catholic Church. This, however, still does not indicate a will or desire to simulate or falsify sacraments or orders. In short, we cannot find suitable documentation that allows this man to be used as a precedent to the situation at hand.

Sister Agnes' Favorites

Lovely Lady Dressed in Blue

Lovely Lady dressed in blue -----
Teach me how to pray!
God was just your little boy,
Tell me what to say!
Did you lift Him up, sometimes,
Gently on your knee?
Did you sing to Him the way
Mother does to me?
Did you hold His hand at night?
Did you ever try
Telling stories of the world?
O! And did He cry?
Do you really think He cares
If I tell Him things -----
Little things that happen? And
Do the Angels' wings
Make a noise? And can He hear
Me if I speak low?
Does He understand me now?
Tell me -----for you know.
Lovely Lady dressed in blue -----
Teach me how to pray!
God was just your little boy,
And you know the way.



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THE SERAPH

Franciscans and the Protestant Revolution In England

Francis Borgia Steck, O.F.M.

PART SECOND

UNDER THE STUARTS 1603-1649

CHAPTER V

VENERABLE PAUL HEATH, O.
F. M.

(Continued)

The provincial was deeply moved by this solemn appeal. But there was just then a dearth of superiors and teachers for the Douai friary. Of this he reminded Fr. Paul, promising, however, to summon him to the missions in good time. Impatiently the man of God waited for the call; but when it was not forthcoming, he finally approached the commissary provincial, Fr. Angelus. Mason, fell on his knees before him, and amid a flood of tears disclosed the anxiety and grief that tortured his soul. The commissary, however, though hardly able to refrain from weeping, was loath to anticipate the decision of the provincial. Now the saintly friar had recourse to Mary, the Queen of Martyrs. In his childlike simplicity, he composed a beautiful letter to his heavenly Mother, asking her to intercede in



Venerable Paul Heath, O. F. M.

his behalf as she had so often done before. With due permission, he undertook a pilgrimage to the shrine of Our Lady of Montague in Brabant. Passing through Ghent, he visited the commissary general, Fr. Peter Marchant, and opened his heart to him. But his pleading was again in vain, and confident that Mary would not forsake him, he continued his journey to Montague. On his way home, he once more sought out the commissary general, who at last felt himself constrained to grant the friar's request. "I opposed him," the commissary wrote later, "I tested

his spirit, but his zeal ran too high, and I finally supplied him with an obedience under the condition that his immediate superior would subjoin his approval.” Armed with this, the man of God hastened back to Douai and reported his success to Fr. Angelus Mason, who thereupon also granted the necessary permission, “calling God to witness,” as we read in his *Certamen Seraphicum*, “that he was impelled by some hidden force to give his consent.”

From that moment, Fr. Paul was a changed man. Naturally of a severe and somber aspect, his every look, word, and act henceforth reflected the joy and peace that reigned in his heart. He seemed already in possession of heavenly bliss when he spoke of the glory of martyrdom, or when at the altar he offered up the august Sacrifice. Without delay, he made arrangements for his departure. Holy zeal for the strict observance of the Franciscan Rule prompted him to refuse the secular dress and the traveling money which the guardian offered him. It was a cold day in December, 1642, when he bade farewell to his brethren and set out for Dunkirk. Here again he refused to take money, but asked the guardian to have a sailor’s suit made of his habit. Thus strangely attired, he boarded a ship for Dover. During the voyage he made friends with a German nobleman who

perceiving his destitute condition, *paid* his expenses, and on landing at Dover offered him money for his journey and subsequent stay in London. But refusing to accept any further assistance, the friar thanked the nobleman for his kindness, and despite the inclemency of the weather, set out to travel the forty miles on foot.

Night was setting in, when he reached the metropolis.¹ Not knowing whither to turn for food and lodging, he finally about eight o’clock ventured into a tavern near the bridge. But the innkeeper finding him without money turned him out into the cheerless night. Overcome with hunger, and fatigue he sat down on a doorstep and reflected how to get information regarding Fr. Colman and others for whom he had letters. Here the master of the house found him, and startled

1 The following details regarding Fr. Paul’s arrest and trials are founded on his own narrative in English, which was preserved in the friary at Douai and translated into Latin by Mason (pp. 119-123). — London was at the time in the hands of the parliamentarians. Their ultimate ascendancy in power and the late encounters between their army and that of the king proved but new incentives for them to take bloody reprisals on the Catholics, who were known as having espoused the King’s cause. Several priests had recently been executed, among whom were Venerable William Ward and Venerable John Baptist Bullaker. On the very day of Fr. Paul’s arrival in London, the Capuchins had been dragged from their convent near the royal palace and thrown into prison. See Hope, p. 176.

by his strange appearance, sent for the constable. When the latter arrived with his assistants, he subjected the holy man to a strict examination. On searching him they discovered certain writings which he had sewed into his hat before leaving Dunkirk. These roused their suspicion; they arrested him and confined him for the night in the Compter prison.

The next morning, he was brought before the mayor. Not knowing that he was a priest, they told him that under pain of life imprisonment he would be required to take the oaths of supremacy and of allegiance. On hearing this, Fr. Paul resolved to disclose his priestly character when the time should come, and silently prayed to God for constancy. All looked askance at him when he entered the courtroom.

“Whose papers are those that were found on thy person!” inquired the mayor, eyeing him closely.²

“They are mine,” replied the friar.

“What is their import?”

“I wrote them for thy government and parliament, in order that through them I might render an account of my faith, should I perchance be arrested in these perilous times.”

“Why camest thou to England?”

“I came to save souls, just as Christ

Himself for the salvation of souls came down from heaven and sent out His Apostles, with the command, *Going therefore, teach ye all nations; baptizing—*”

“Thou art a traitor!” interrupted the mayor.

“Then also Christ and His Apostles were traitors, because they, too, preached contrary to the laws of the infidels and heretics; wherefore, we must not abandon God for the sake of men, but obey God rather than men.”

“Art thou a priest?” inquired the mayor, growing suspicious.

“The priesthood instituted by Christ is something honorable,” the friar returned; “for Christ Himself, a priest, according to the order of Melchisedech, ordained His Apostles priests at the last supper and commanded them to consecrate His sacred body; elsewhere saying, *Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.* Though unworthy of so great an honor, yet say I in reply to your question, I am a priest.”

“Thou are not a priest according to the order of Melchisedech,” objected a Protestant minister, “because thou art of the Order of St. Francis.”³

2 The dialogue for is ours, based on the martyr’s narrative.

3 They had learned that he was a Franciscan from the writings found in his hat.

“Indeed, sir,” rejoined the friar, “by those words thou displayest thy ignorance. For the order of St. Francis is an order of religion, professing to follow the example of Jesus Christ; whilst the order of priesthood is an order of consecration for the purpose of consecrating the Body and Blood of Christ in the Blessed Sacrament. They, therefore, that receive the order of consecration are priests according to the order of Melchisedech, whether they be Franciscans or members of any other Institute.”

“Why goest thou about in so poor and mean a dress?” at length broke in the mayor.

“Indeed, to be poor for Christ is to be rich; even Christ made Himself poor for our sake, and the Apostles of Christ following in His footsteps, forsook all.”

This brought the hearing to an end. On leaving the courtroom, Fr. Paul said in a tone of sweet composure, “I find consolation in the example of the Apostles, *who went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.*” Since he had confessed himself a priest, he was conducted to Newgate and placed with criminals already condemned to death.

Sometime later, he was summoned to appear before the commissioners of parliament. Here again he openly

proclaimed and fearlessly defended his priestly character. When asked why he had come to England, he answered:

“I came to free souls from the slavery of the devil and to convert them from heresy.”

“From which heresy?” his enemies insisted.

“From the Protestant, Puritan, Brownist, Anabaptist, and many others; for as many as profess these are justly termed heretics.”

According to De Marsys who was present at the trial, he steadfastly refused to reveal the names of those who had given him pecuniary assistance, and answered their various objections with such a display of learning and alertness as to elicit the admiration of the bystanders.⁴

During his confinement in Newgate, he penned the following letter to a priest:

Very Reverend Father: Your consolations have filled my soul with joy. The judges have not yet passed sentence. I beseech the Divine Mercy, that It may turn out as I desire, to suffer death for my Lord Jesus Christ. Alas! Father, what else can I wish than to suffer with Christ, to be rejected with Christ, to be crucified with Christ, to encounter a thousand deaths in order to live forever with Christ. For, if it is a soldier’s boast to be like unto

⁴ Hope, p. 180.

his lord, far be it from me to glory in aught save in the cross of the Crucified. Let them come, therefore, let the executioners come, let them tear my body into bits, let them gnaw away my flesh with their teeth, let them pierce my sides and grind me to dust. For I am fully aware and I know for certain, how much it profiteth me to die for Christ. This momentary suffering secures the eternal measure of celestial glory. Reverend Father, pray for me, a miserable sinner, who in the wounds of the Crucified will ever be, until death is swallowed up by victory,

Your Reverence's most devoted

Fr. Paul of Saint Magdalene.

At the opening of the assizes, on April 11, the valiant champion was summoned for the final hearing. After the prescribed court formalities were gone through, he began to deliver an apology⁵ which he had prepared for the occasion.

"Most noble lords," he said, "I deem myself fortunate in being permitted to propose and defend the justice of my cause before so venerable an assembly. At one time, to be candid, up to my twenty-fourth year, I was a Protestant, professing the same

heresy that you now profess, but to quote Job, *let the day perish wherein I was born, and the night in which it was said: a man-child is conceived.* In like manner can I denounce and execrate the day on which I began to imbibe the Protestant superstition."

"Stop him instantly," exclaimed the judge, "or a padlock shall be put on his mouth. Evidently his sole purpose is to cast slurs and abuses on our religion; therefore, let him eschew all digression and reply directly to the accusation."

At this, the saintly friar again openly declared his priesthood, maintaining that the laws condemning priests were tyrannical and unchristian.

"Art thou guilty or not guilty?" they insisted.

"If the term *guilty* implies a crime, then I am not guilty but if it involves what I have already confessed, then I am guilty."

"Art thou not a dead man?" suggested one of the by standers.

"To die for Christ is the greatest-glory," came the quick reply.

Without further ado, the judge condemned him to death. At this, the friar's face beamed with joy.

"I thank the most august assembly," he said, making a low bow, "for the singular honor bestowed upon me."⁶

5 For a Latin version of this apology see Mason, pp. 126-138. The author observes (p. 126) that the martyr delivered the entire oration either in the court room after sentence of death had been pronounced or on the scaffold shortly before his execution.

6 Here the martyr's narrative ends.

In Newgate, Fr. Paul devoted much of his time to the spiritual comfort of his fellow prisoners and of the Catholics who flocked to him from all parts of the city. Many came to have him bless the cord with which they girded themselves in honor of St. Francis; others brought holy pictures and asked him to put his signature to them. More than five hundred persons, we are told, received the sacrament of Confession at his hands. Forty Protestant ministers, Mason relates, disputed with the prisoner on matters of faith. So completely did he expose the fallacy of Protestantism that afterwards, in the presence of the Spanish ambassador, many acknowledged their defeat and openly bewailed the sad lot of so learned and accomplished a man. The valiant friar, however, gloried in the assurance of soon winning that crown for which he had yearned so many years. When asked how he could be so happy with death staring him in the face, he replied, "I never doubted that my most merciful God would grant a special sweetness to those who lay down their life for justice and in defense of the faith, but never could I have conceived it to be so excessive as that which I now experience, and which so overwhelms and melts my soul that I can hardly bear it."⁷

How he must have rejoiced when at last it was told him that on the

⁷ Stone, p. 173. See also Gaudentius, who quotes Challoner, p. 179.

following Monday, April 27, he would be executed at Tyburn.⁸ The little time he could spare from his charitable ministrations was spent in prayer and meditation. On the morning of the appointed day, he placed his signature to the following protestation :

I, the undersigned, prepared through the grace and favor of my sweetest Jesus to offer my life today in defense of His holy law and of the Roman Catholic Church, and to render unto Him the most excellent homage I can conceive, next to the winning of souls, do hereby with my whole heart declare unto all, but especially unto Catholics whom it more concerns, that the so-called oath of allegiance cannot and ought not, with any restrictions or interpretations, be taken by them in its proposed form, without incurring grievous sin and the certain ruin of their souls, unless they repent. In defense of this I would lay down my life⁹ just

⁸ Most authors and also the *Franciscan Martyrology* of Fr. Arturus assign April 17 as the day on which Fr. Paul suffered martyrdom. In this, they follow the Old Style of reckoning. From the martyr himself, who adopts the New Style, we learn that it was April 27. In either case, however, April 27 (N. S.) and April 17 (O. S.) was a Monday in 1643.

⁹ It must be borne in mind that Venerable Heath suffered death not so much for refusing to take the prescribed oath, but primarily for being a priest and having come to England in defiance of the existing laws.

as readily as I would for any other article of, or for our entire, holy faith. I am fully convinced that I should not die righteously, were I to hold any other doctrine or opinion regarding that oath. In testimony whereof, now about to give my life for the cause of God, I subscribe with my own hand and name, in Newgate, Monday, April 27, 1643.

Thus I hold, Fr. Paul of St. Magdalene, now destined for the scaffold.¹⁰

This solemn declaration of faith the man of God read aloud on his way through prison. When the guards led him to the hurdle, he asked to be tied to the horses' tails and in this way dragged to the place of execution. But they ignored his request and having

10 Following is the attestation which shortly after, on May 8 (N. S.), three Jesuits drew up and together with the protestation presented to the Franciscans at Douai :

We, the undersigned, do testify that the reverend father and already glorious martyr, Father Paul of St. Magdalene, of the Order of St. Francis, called in the world Henry Heath, read the above protestation or resolution carefully, and that he wished to add the subscribed words to what he had read, in order to express himself more definitely regarding the injustice of that oath, and that he then said: With all my heart I affix my hand to this paper and am ready to sign it a thousand times with my blood. In testimony whereof, we, the undersigned, have placed our signature. On this, the 28th day of April, old style, 1643.

*Thomas Harvey,
Simon de Mazaron,
William Jordan.*

bound him to his bed of pain dashed off over the rough roads to Tyburn.

On reaching the place of execution, Fr. Paul was released from the hurdle and commanded to mount the cart that was standing below the gallows. He obeyed, praying with a loud voice: *Into Thy hands, O Lord, I commend my spirit.* Then the rope was placed about his neck, and he was given leave to address the assembled multitude. He told the people that he had come to England in the hope of dying for the defense and propagation of the Roman Catholic Faith, and for this faith as well as for his priestly character was he now on the point of shedding his blood. Here, however, the Protestant ministers interrupted him, saying that he had been sentenced to death not on account of his faith, but because he was a seducer of the people.

“With no more right can I be called a seducer,” returned the fearless martyr, “than my Lord Jesus Christ was called a seducer by the Jews.”

Nettled by this bold retort, they ordered him to be silent. Thereupon, he asked leave of the sheriff to die like his divine Savior, stripped of his outer garments, assuring him that he had made such preparations of clothing as decency would demand. Instead of an answer, the sheriff told him to prepare for death. Raising his eyes to heaven, he remained motionless in prayer for about half an

hour. Suddenly remembering that it was the feast of the Martyr-Pope, St. Anicetus, he intoned the hymn,

Martyr of God, who following
The instance of God's only Son,
Hast triumphed o'er thy enemies,
And triumphing hast heaven won.

Having recited the hymn to the end, he raised his hands, thereby signifying to a priest in the crowd that he was prepared to receive the last absolution. This same grace, the martyr himself imparted to one of the criminals who also was about to die, and who touched with contrition at sight of the saintly priest had asked to be reconciled with God.

At last, the executioners advanced to carry out the sentence. While they were making the final preparations, Fr. Paul repeatedly invoked the names of Jesus and Mary, concluding, "O Jesus, forgive me my sins! Jesus, convert England! Jesus, have mercy on this country! O England, be converted to the Lord thy God!" Then, with a sudden jolt the cart was drawn from under his feet and the holy man hung suspended beneath the gallows. A brief struggle, and his soul passed to the mansions of eternal bliss. By a singular exception, he was not cut down until death had set in, whereupon the executioners proceeded to perform their bloody task. The head was placed on London

Bridge, while the quarters were exposed on four gates of the city.¹¹ At the moment of Fr. Paul's death, tradition says, his aged father, who was still living as lay brother at Douai, saw a brilliant light ascending into heaven and turning to some of the brethren told them that his son had just then died for the faith. They believed in the truth of this vision when a few days later the news of his martyrdom arrived.¹²

In the *Franciscan Martyrology* of Fr. Arturus of Muenster, Venerable Paul Heath is commemorated on April 14, in these terms: "At London in England, B. Paul of St. Magdalene, Martyr, who shed his blood in defense of the Catholic faith."¹³

11 Count Egmont was present at the execution and had his servants gather a number of the martyr's relics. The Franciscan nuns at Taunton treasure a piece of the rope with which Venerable Heath was hung, a bone about three inches long, and a corporal dipped in his blood. See Stone, p. 176.

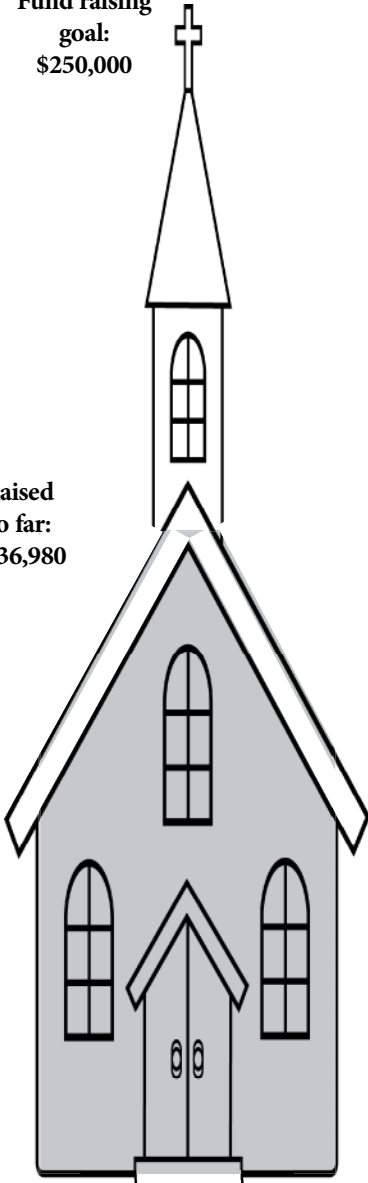
12 Thaddeus, p. 250. See also Hope, p. 186, and Gaudentius, p. 180, on the authority of Challoner. Mason does not mention this apparition, probably because the martyr's father was still living in 1649, the year when the *Certamen* Seraphicum was published. The venerable old lay brother died on December 29, 1652, at Douai.

13 His name is on the list of the English martyrs, contained In the *Acta Minorum* (Vol. VI, p. 49 seq.). He is also among the companions of Venerable Francis Bel, whose cause of beatification received a new impulse in 1900. See Ortolani, *De Causis Beatorum et Servorum Dei Ordinis Minorum*, p. 14.

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May God bless you,
+Bishop Giles OFM

23



Franciscan Saints

MAY 5

THE SERVANT OF GOD
ILLUMINATUS OF RIETI

Confessor, First Order

Illuminatus was the son of wealthy and distinguished parents, but was born blind. Once when St. Francis preached at Rieti, the father of Illuminatus invited him to lodge at his home. Now, when St. Francis came into the house, the parents brought the blind boy to him and urgently begged St. Francis to bless him. Filled with compassion, St. Francis made the Sign of the Cross over the child's eyes, and at once the child could see. St. Francis also told the parents in advance that later the boy would join his order. And thus it happened.

When the boy had grown to young manhood and had gained a splendid education, he recognized that all the glamour the world offered him in his eminent position was in reality only passing and dazzling tinsel. He desired better and more lasting treasures, and therefore earnestly begged St. Francis for admission into the order. St. Francis gave him,

along with the habit, the name of Illuminatus, that is, the enlightened one, not only because he had miraculously received the sight of his bodily eyes, but more so because the grace of God had enlightened his mind to recognize the vanity of the world and devote himself to the service of God.

Illuminatus did indeed evince fine understanding of higher things, and with it lively zeal to advance in perfection. He became one of the most beloved disciples of St. Francis, who chose him as his companion on his journey to Syria. When they arrived at Damietta, they came upon the camp of the Crusaders, who were just then making ready for battle against the unbelievers.

St. Francis said to his companion: "God has revealed to me that if this battle is undertaken, great misfortune will befall the Christians. If I tell them this, they will laugh me

to scorn, but if I remain silent, my conscience will reprove me. What do you think about it?" Illuminatus answered: "Brother, be not disturbed about the judgment of men; act according to your conscience and fear God more than men." And so Francis announced to the Christians the revelation that had been granted him and warned them against joining battle. He was scoffed at, but the battle terminated in defeat for the Christian army.

Illuminatus was so trusted by St. Francis that he disclosed to him the miraculous way in which he had received the sacred stigmata, so that Illuminatus could bear witness to the fact after the death of St. Francis. He lived forty years after the death of his spiritual father, as one of the most reliable witnesses of his admirable life. In 1266 he died on the fifth day of May, in universal repute of holiness, and was laid to rest in the church of St. Francis of Assisi.

ON TRUE ENLIGHTENMENT

1. Consider how the servant of God Illuminatus was granted the gift of true enlightenment. True enlightenment is nothing but true knowledge of things, and he is truly enlightened who has a knowledge of things which corresponds with reality. But there can be no truer knowledge than that which faith and grace bestow upon us, because this knowledge proceeds from the Father of light and the source of all

truth. It was this light that made an enlightened man of Illuminatus in his estimation of the glamour of the world. — May it enlighten all of us!

2. Consider, how idle is the false enlightenment of the class of people who like to regard themselves as the enlightened class. They despise faith and divine revelation, and hold as right and true only what they can comprehend with their puny intelligence. They act like a person who would heavily curtain the windows of his home so that no ray of sunshine could penetrate, and then light an oil lamp, declaring that he could trust only the light of his own lamp. "Professing themselves to be wise, they became fools" (Rom. 1:20). — Is not such foolishness to be pitied?

3. Consider how enlightened the advice was which Illuminatus gave St. Francis — to follow the voice of God and his conscience and not heed the judgment of men. That must be the fruit of true enlightenment, that we carry out in our lives the truths revealed by God and our faith. The reason why so many people end up with false enlightenment is because they refuse to apply the truths of Christian revelation in their lives. That is why they hate and deny the truth and end up in folly. Christ is our teacher as well as our leader. He says: "He that followeth me, walketh not in darkness" (John 8:12). — May His teaching, His example, and His warning grace constantly guide us!

The Joy of the Resurrection

Fr. Joseph Noonan, OFM

The joy of the Resurrection of Our Lord is, indeed, a unique joy in the Catholic Church. Why? From the events which occurred on Holy Thursday and Good Friday, it would humanly seem as though Christ and His followers, the first Christians, had been defeated by their earthly enemies. When Our Lord was buried on Good Friday evening the future in the mind of the Apostles and His followers was, without a doubt, in question. In the previous twenty-four hours, the Apostles had seen Our Lord arrested, tortured and crucified. We know they were frightened, and in all probability in shock.

One must also keep in mind the Apostles still had a confused idea of what Our Lord was establishing. The Scriptures clearly tell us the Apostles had asked Christ when He would establish an earthly kingdom. All of this confusion would not be cleared up until the Holy Ghost came and blessed these men with the grace to see and to understand clearly what Christ had begun and what their mission would be.

The Resurrection of Our Lord overcame sin and death for men. It proved to the world that good is able to conquer evil; that Christ is the conqueror over hell. This was the greatest of Our Lord's miracles. These are the reasons for which

all Catholics ought to be joyful. Thus, joy ought to be at the very center of who we are as Catholics, for without it we have nothing. St. Paul has told us that if it was not for the Resurrection of Our Lord, our religion would be in vain.

What does this mean? As Catholics, we attend Holy Mass, receive the Sacraments, pray each day, and involve ourselves in the works of the Church. None of this would have any purpose or meaning if we could not reasonably look forward to our own resurrection. This is the reward of all our efforts. Without the Resurrection, religion would all be an exercise in futility. There would be nothing to look forward to in the next life after having carried our cross in this life.

Look at the difference in attitude and outlook between the fervent Catholic and the pagan. The Catholic accepts the hardships of this life because he wishes to follow the example of Our Lord, as well as His command to "take up thy cross daily and come follow Me."

Penance and suffering are present because of the fallen nature of man. They also serve as a means of reparation for our sins. Serious Catholics understand these things and will do their best to make use of them for the salvation of their own

souls as well as to assist others with their salvation.

Ideally, Catholics ought to be willing to suffer for the love of God, which necessarily includes a “spiritual joy.” This joy should be linked to the joy of the Resurrection. Why? If one properly understands that it is necessary to live one’s own Good Friday in this life before one can have the expectation of eternal life (resurrection) in the next life, then suffering takes on a whole different meaning. Instead of suffering with anger or bitterness, it could be accomplished with great joy, knowing that one is able to suffer with Christ on Calvary. Although few may properly understand it, one is privileged to unite one’s sufferings with Our Lord on the Cross.

The pagan sees no real purpose in suffering. He does it only because he finds no way to escape it. Anger, bitterness or a host of other negative reactions will accompany it. There certainly is no joy, even on a natural level. Quite often the suffering is accompanied by many complaints. He may find himself “depressed” as a result of such a “difficult” life. The married person may divorce his wife/husband because of such an incorrect attitude. Once again, if there is no supernatural motive in life, then all proper meaning is lost. The hope of his resurrection is not a part of that which should be considered. He never really thinks about it – there’s no indication of

the most insignificant bleep on his radar! Life for the pagan is nothing more than time on earth filled with materialistic emptiness.

For the Catholic, the Resurrection is not just the “light in the tunnel,” but the bright beacon which guides and motivates as long as it is properly understood. Among Protestants and many Modern Catholics there exists an exaggerated “resurrectionism.” This simply means there is too much emphasis put on Our Lord’s Resurrection and not enough on His Passion and Death. There is an erroneous assumption that most people will go to Heaven when the writings of many educated or saintly Catholic writers say just the opposite.

Modern Catholics have institutionalized this error. The Paschal Candle, lit historically between Easter and the Ascension, is now lit throughout the year. The same candle is lit in funeral homes for Catholic visitations of the deceased and in their churches for their “canonization” (funeral) services. In the latter case, the lit candle is not simply a sentimental sign, but a heresy which has the approval of all those clergy who allow it to be lit!

Renew within your soul, the correct, joyful spirit that ought to guide each Catholic as a result of the Resurrection. Know that Christ has won the battle over sin and death, the greatest enemy in this world.

THE PRUDENT CHRISTIAN

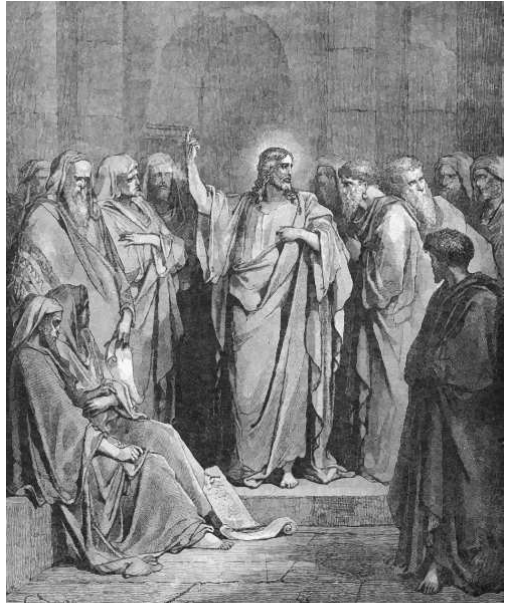
OR,

CONSIDERATIONS ON THE IMPORTANCE, AND HAPPINESS, OF ATTENDING TO THE CARE OF OUR SALVATION.

BY THE REV. J. FLETCHER, D.D.

“Give me understanding, and I shall live.” — PSALM cxix.

1834.



CONSIDERATION III ON THE OBLIGATION OF LOVING GOD.

ALTHOUGH the most essential of all our duties is the love of God, — as being the real source of His divine friendship for us, and the main ground of all His favors, — yet it is a fact, that we, in general, neither seriously consider, nor therefore properly cultivate, this first, and best, of all our Christian obligations. We hardly *ever* make it the leading motive of our actions, or the chief rule of our designs. Even when we do perform any act of piety, it very seldom enters into our thoughts to perform it from the pure love of God, or from the impulse of gratitude, and

affection, towards a generous, and tender, parent. We perform it, most commonly, from the selfish principles, either of the hope of reward; or the fear of punishment, — thus rendering it, if not unprofitable, — at all events, devoid of that amiable feature, which would make it most pleasing to the divine wisdom, and beneficence.

The circumstance of our neglect of this important duty is the more to be wondered at, as we have been early, and always, instructed; and are incessantly reminded, that we are placed in this world, not merely for the purpose of serving God, but of serving Him in particular from the principle of *love*. In reality,

fire is not more directly designed to give heat; nor the sun to administer light, than the soul of man is formed, and intended, to love this eternal Being. Our faculties, and our feelings, are all adapted to this end. The heart is warmed with affections; the will, animated with desires; the understanding lighted up with intelligence, and the memory with recollections, — in order principally to engage us to devote ourselves to His divine service by the sacrifice, and fervor, of our love. — Such also is the dictate of the whole order of religion, which, being a complete system of love, demands, therefore, from us a corresponding tribute of our gratitude, and affection. It is even the injunction of nature itself. For, there is nothing, that we possess, or enjoy, in this world, but what we owe to His benevolence. Our life, health, time, comforts, &c. — all, are His gifts, and the fruits of His tenderness in our regard. So that to love Him is, in reality, the first law of nature, as it is the first duty of religion.

I. The most perfect motive, which should engage us to love God, — but the motive, which we seldom so much as think on, — is the *perfection* itself

of this eternal Being; — that is, we should love God, *for His own sake*. He possesses within himself, besides the immense treasures of His mercies in our regard, every possible form of loveliness ; every amiable feature of endearment, that should charm, or captivate our hearts; — every sublime, and majestic, quality, that can excite our admiration, or awaken our respect. In Him is concentrated the whole assemblage of every thing, that is good, great, wise, excellent, and adorable. Whatever we admire, and esteem, in this world, is wholly derived from Him, and is only a feeble emanation from the boundless ocean of His infinite perfections.

Considering these circumstances alone, we ought to feel, not merely the obligation, but the satisfaction also, of devoting the best affections of our hearts to His service. For, if human excellence can so easily awaken our esteem; — if the majesty, or greatness, of a fellow-creature can call forth our admiration; — if the amiable qualities of a weak, and imperfect, being can excite our love; — if even a mere clod of clay, molded up into a pleasing form, can charm, and captivate us, — surely, this eternal Being, Who

is goodness, and greatness, and beauty itself; and compared with Whose perfections, all created excellencies are but empty shadows, — surely, He should seem to merit from us every kind of tribute, that either our hearts can offer, or our faculties suggest.

II. After the obligation of thus loving God, on account of His own infinite perfections, the next motive, that should animate our affections towards Him, is the consideration of the multifarious blessings, which His goodness has bestowed upon us. These are indeed astonishingly great, — whether we consider the general benefits of nature; the gifts of religion; or the particular favors, which we have, each of us, received from the hands of His benevolence. — In the order of *nature*, all its stupendous, and useful, works, have been created for the sake of us, — the earth with its riches; — the heavens with their blaze of light; — the sea with its majestic grandeur. These are, all, the monuments of God's love in our regard. For, although His wisdom planned, and His omnipotence completed them, yet it was His *love* for us, — in order chiefly to excite our love for Him, — that both suggested the noble plan, and that finished its construction.

In short, whatsoever natural benefits, or comforts, we here possess, — every thing, that supplies the streams of life, and health; — every thing, that renders our existence pleasing, or secure, — all are the invention, and effect, of His love for us.

Astonishing, however, and endearing, as are these tokens of his mercy, — yet are they far less striking, after all, than the wonders which He has performed in our favor in the sacred order of *religion*.

For example, taking here for our consideration the single blessing of our Redemption; — let us, — in order to bring this mystery of love close as may be, both to the feelings of our hearts, and to the wisdom of our understandings, — let us employ that simple supposition, which is frequently made use of by spiritual writers. — Let us, then, represent to ourselves the situation of a prisoner, who has been long confined to the darkness of a frightful dungeon; — condemned to death; and under the apprehension of being, at any hour, called out to undergo the torments of a cruel execution. We conceive at once the misery of a state like this. — The supposition thus made, — let us imagine, that, all at once,

the gates of the dismal abode are thrown open; and the pardon of the criminal proclaimed. In such case, we again understand, what his feelings, of course, would be; and how lively his gratitude towards the person, who had thus procured his liberty. His delight, and gratitude would, undoubtedly, be extreme. — But, proceeding with the figure: — Let it now be supposed, that the liberty of the fortunate captive had been obtained, and his life spared, at the expense of the sufferings; and by the forfeiture of the very life, of his generous benefactor. In such case, again, what, do we not feel, must have been the sentiments of the thus singularly favored criminal? In vain would any human language attempt to describe them. — Well, and such as this precisely is our own situation, with reference to our merciful Saviour. We, — guilty, and condemned, criminals, — were sitting disconsolate, in darkness; awaiting, amidst the horrors of a frightful prison, the infliction of that punishment, which we had justly merited. — Pitying our deplorable situation, our benevolent Redeemer, — even the very Being, whom we had offended, — interfering in our behalf, purchased for us our release; procured our

pardon; reinstated us in liberty; and opened to us the prospect of joys, which, if we please to contend for them, will never know an end. And then too, (this is the stupendous mystery,) He did all this at the expense of His Own sufferings; — nay, at the expense even of His own Life; sacrificing Himself; and, for our sake, shedding the last drop of His Own Sacred Blood. Love could do nothing more than this, in order to win our love, and completely gain our hearts. Accordingly, it is hence, that the apostle declares: “*Woe to him, that does not love.*”

III. But, besides thus owing to God the tribute of our love, for the greatness, and multitude, of His *general* benefits, — we owe it to Him likewise for a variety of *particular* favors, which He has, on so many occasions, bestowed upon *every* individual amongst us. What these may be, each one of us can best tell, himself. — He has, for example, by a peculiar act of His mercy, selected *us*, — *as Catholics*, — *to* be the members of His only true church, — placing us in His sacred Ark; — securing us, amid the deluge of error, which overspreads this country, from the evils of heresy, and the illusions of deceit; and affording us, at the same time,

every facility of working out our salvation. — He has snatched some of us from the grave, at the very instant perhaps, when we had no prospect but of falling into it; and of falling into it with the whole weight of our sins upon us. — Under our spiritual difficulties, He has often come forward, and lent us His divine assistance, — either giving us the grace to resist the allurements of *vice*; or removing from us the dangers, and seductions, of bad *example*. — In regard of our *temporal* concerns, He has favored some of us with success, beyond our most sanguine expectations: whilst under our losses, or afflictions, He has frequently administered to us one support or other, — either raising up some charitable individual to assist us; or sending some friend to wipe away our tears. Such, and many such as these, have been the particular favors, which every one of us, on some occasion or other, have received, — and this perhaps frequently, from the tenderness of our heavenly Parent. So that if love should be returned by love, and generosity be repaid by gratitude, then we cannot but own, that the debt, which

we owe to the Divine Mercy, is urgent, as it is just.

(To be continued)

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