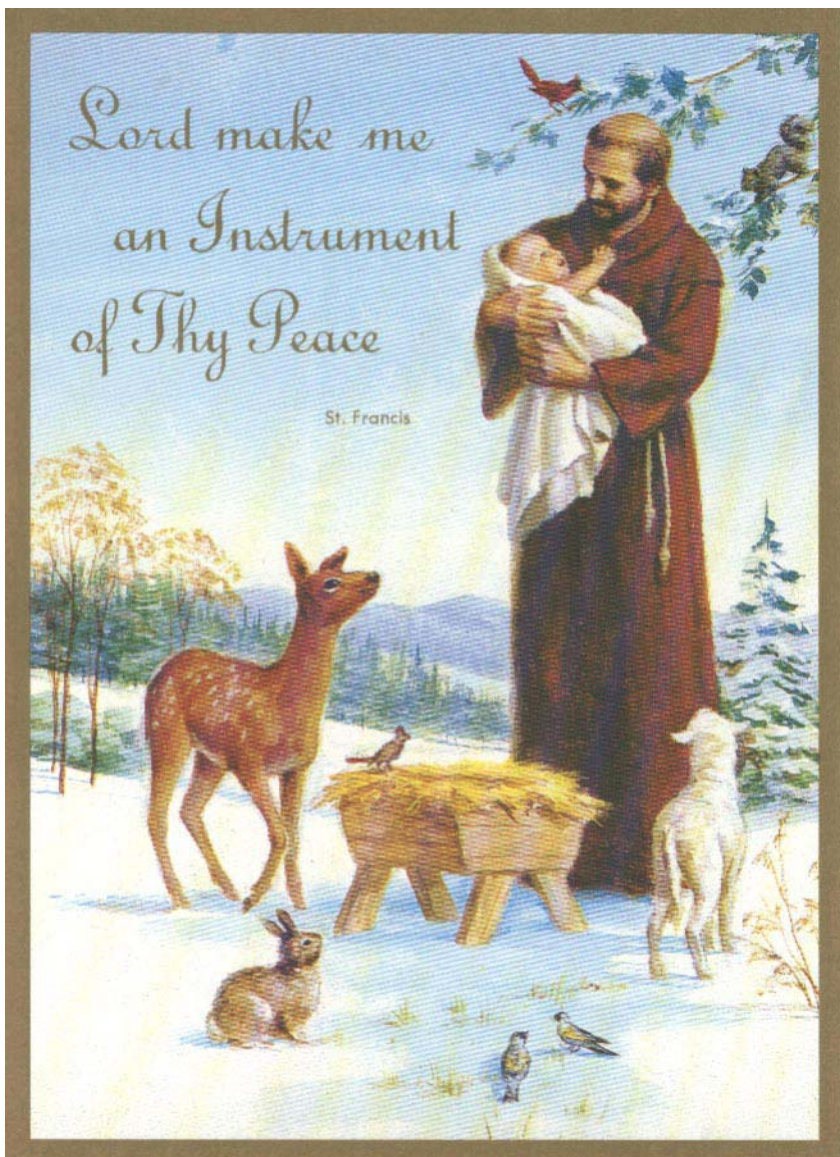


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CONTENTS

EDITORIAL *Editor* **3**
THE BISHOP SPEAKS *Bishop Louis Vezelis OFM* **5**
CHRIST THE BUILDER *Cardinal O’Connell* **16**
THE DIALOGUE OF SAINT CAHERINE OF SIENA..... **27**

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EDITORIAL

Christmas Never Ends

Christmas never ends because it is more than just a birthday that has its beginning, continues to be remembered through time and ends with the death of the one honored.

Very few people celebrate the birthday of a departed soul. Those that do, hold the memory of the deceased close to the heart and remember it with sadness. There is no rowdy ice cream and cake celebration. The threshold of death has a very sobering effect on the emotions when considered as that thin line that separates the present existence from a never-ending one.

The Gospels tell us some very important things surrounding this particular birth. St. Luke tells us that Jesus was born in a stable **“because there was no room for them in the inn,”** and that Mary wrapped her firstborn in swaddling cloths and **“laid him in a manger.”** (St. Luke 2, 7).

This child lying in the manger was given by an angel as a **sign “..that today in the town of David a**

Savior has been born to you, who is Christ the Lord.” (Ibid. 2,11).

Instead of knitted and soft silk coverings adorning a crib, the manger was to be a **witness**. It was to be a witness to the fact that the Child lying in the manger was the Son of the Most High, to whom the Lord God will give His father David’s throne **”and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever”** (Ibid. 1, 32).

Our first fruit and Redeemer, the Incarnate God, came into the world in such surroundings where there was barely a bit of straw for His first bed. Everything else in the stable was not for Him. Nothing else was really for Him: a covering to protect from rain, perhaps a door to keep out the wind and a small window to allow light to enter in.

A stable is where animals are kept. That is why there was nothing to satisfy human needs. A stable provides nothing that a human being can be proud of and to boast.

The stable receives the human being merely to respond to a purely essential need. It gives protection from the elements without the weightiness of any material superfluity.

THE STABLE IS A VISIBLE SIGN, OR, SYMBOL EXPRESSING THE MEANING OF POVERTY.

Our Savior's birth in the stable of Bethlehem and His lying in a manger was a sign not only for the first of His adorers but is also a sign **that a dedicated life is essentially joined to a frugal life.**

Our Lord was born in a stable not only because there was no room at the inn in Bethlehem, but so that He would free man from that disordered attachment to worldly goods.

Our Lord's birth in the stable was a redemptive act: It redeemed man from his slavery to material things.

That is why every day is "Christmas" for each and every human being until each person is

freed within from the tyranny of materialism. This is the mission of the Franciscan Order: To lead those who receive the grace of God to be freed from attachment to the things of this world. In Assisi, there is a little oratory erected to honor the birth of St. Francis.

There is a sign over it that says: "**This was once the stable of an ox and an ass, in which was born Francis the mirror of the world.**"

Even devils admit that the wealthy of this world are meant to be the bankers of the poor. Material poverty must not be confused with economic poverty. Material poverty in the proper sense is an expression of spiritual poverty which is humility. And this is what Jesus began to teach all mankind from the moment of His Incarnation.



The Bishop Speaks

Bishop Louis Vezelis OFM

THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS

McKenna the “Theologian”

(Continued from Nov.2009)

Some years ago, the famous TV star, Fulton J. Sheen, made the following remark:

“We do not need a voice that is right when everyone else is right; we need a voice that is right when everyone else is wrong”.

That “voice” that is right when everyone else is wrong is precisely the voice of the Friars Minor – the Franciscans – the few and the brave.

It falls to their calling to be the “voice in the desert” amid the deliberate lies, careless Protestant-like distortions of Holy Scripture and the Fathers of the Church and self-serving secret (and not-so-secret) pride and ambition that come straight from Hell.

It is not a happy task. But, we face the inevitable choice between two directions: Either we are members of the Mystical Body of Jesus Christ

which IS the Roman Catholic Church, or, we are members of any one of the many mini-sects spawned by the Evil One after Vatican II and represented by “independent” priests, false Religious and usurper bishops.

It is not an empty boast that The Seraph stands for the doctrine and discipline of the Roman Catholic Church. That is the reason why some of the largest heretical sects, like the Lefebvrite Sect, do not permit their followers to read The Seraph.

This is also the reason why, for the sake of the true faithful, it behooves us to unmask the many sanctimonious and pious frauds that decimate what the Great Apostasy has failed to corrupt.

We can no longer simply ignore such religious miscreants because souls are being lost.

We repeat again: **There are only TWO kinds of Churches: The Church of Obedience and the Churches of Disobedience.**

The dividing line between the two is razor thin; just as it is between orthodoxy and pantheism, or, in our day: between orthodoxy and

panchritism (As found in the Polish Jew, Karol Wojtyla alias “Pope John Paul II” and the current non-pope “Benedict XVI”).

Before analyzing the letter prepared by and signed by McKenna and Vida Elmer, it would be good to back up a few pages in this short history to examine the peculiar position of these two individuals in particular.

It was already related how Bishop George Musey had gone to Monroe, CT to speak to what McKenna proudly calls a “mini-conclave” and that in the course of things, Bishop Musey offered to consecrate any of the priests that were there and who would be chosen by those same priests. It should be noted that this in itself is a departure from the norms of canon law. Nevertheless, such was the case.

It seems that Vida Elmer was the one chosen for consecration. Now here is the strange thing that ought to cause some question: After having chosen Vida Elmer for consecration, how does it happen that *everyone of those who voted for Vida Elmer, including the “professional spokesman” McKenna informed Bishop Musey that they withdrew their nomination for Vida Elmer!*

This is a matter of public knowledge revealed to us at the meeting in Baton Rouge, LA in the presence of

Archbishop Ngo. It was Bishop Musey himself who pointed this out. Either this is true or Bishop Musey was a liar.

Why was Vida Elmer suddenly sacked? The only thing that makes any sense is, of course, a matter of supposition and opinion. It would make sense if we knew truthfully *WHO voted for WHOM*. Since McKenna was always the “spokesman” modestly speaking for others, it would not be proper for him to vote for himself. However, casting a vote for Vida Elmer just might assure him of subsequent consecration. So, McKenna votes for Vida Elmer hoping that other votes would go to him. But the irony of the whole thing was that everyone followed McKenna’s lead and unexpectedly voted for Vida Elmer also.

Obviously, this would not do. Hence, something had to be done to make certain that Vida Elmer would not be consecrated thus risking McKenna’s secret ambition to be consecrated. Whatever was done, had to be done through the activity of this “spokesman” because it is fairly safe to assume that the few clergymen present at that meeting (“mini-conclave”) were bored and basically indifferent.

Most people do not realize what goes on in “meetings” – how the majority

are there because they have little choice, and that a single individual or a very small clique run the entire meeting.

The best example of this in our lifetime is the alleged “ecumenical council” of Vatican II, where the Freemason Achille Lienart, was spear-heading the manipulation of a couple thousand bishops.

I noticed this at the meeting held in Dallas, TX just before the Feast of Pentecost in 1982. As we sat cramped in a small motel room suffering not only the physical heat but patiently and silently testing our long-suffering because a certain “professional spokesman” was eagerly trying to impress Bishop Musey and the other two Mexican bishops of his extreme erudition.

What is significant when viewed from hindsight is that this particular “spokesman” had no respect for anyone else.

Why so?

Because before this meeting ended, there was not as yet a firm conviction concerning the validity of the then reigning “Pope”. It was agreed that nothing would be said publicly until there was unanimity on this important question.

As for myself and the Religious community I represented, it was

essential that no mistake be made in such an important issue.

After the meeting, we all adjourned to the large hall for the pontifical Mass. We were all invited by the bishops to say a few words to the assemble people if we so desired.

Well, up like a rabbit, this giant Bugs Bunny goes up before the people, and claims that until he came to this meeting he had doubts about the popes after Pope Pius XII. But NOW, he insisted, he had no doubt but that we are in a state of SEDE VACANTE.

I for one, was highly annoyed by such a violation of an agreement made at this meeting just moments before. Then followed in quick succession was the Hungarian who later boasted that he never had a good rapport with bishops. Yes, non other than the nominated and then de-nominated Vida Elmer.

He got up and in his heavily accented English insisted on the same!

This was too much for me because I did not wish to be associated with anyone who was denouncing a Pope with what appeared to be insufficient evidence.

After this display of haughty disregard for those of us who preferred to hold back on a final

judgment, I took courage by the arm and went before the entire assembly and politely protested that these individuals had no right to make such public statements as if coming from all of us.

But the intrigue grows. After everyone had left, I remained for one more day and spent the time with Bishop Musey discussing (Mostly listening) the arguments and evidence for declaring these popes as invalid. Although I accepted the evidence as presented by Bishop Musey, I politely insisted that I must have stronger evidence. What kind of evidence? I did not know, except that it had to be of such strength and extent that no reasonable person could reject.

Bishop Musey and I parted and as I sat in the plane heading for Kentucky where I would have Mass the following day, Pentecost Sunday, I agonized within myself and knew that somehow this doubt had to be resolved.

On the Vigil of Pentecost, the evidence came by way of the TV showing Wojtyla embracing the layman dressed as the Archbishop of Canterbury and saying: “We are Sister Churches; we are all searching for the truth.” The rest did not matter – the fact that Wojtyla and Mr. Runcie “prayed to the “martyrs of the 20th century”: Martin Luther King, the Communist Bishop

in San Salvador who was assassinated in church for supporting Communism, and then the only plausible one, Maximilian Kolbe.

This was all the evidence anyone could ask for. The whole world witnessed and heard the blasphemous heresy. It was then that I called Bishop Musey and apologized for my negative attitude. I assured him that there is no room for doubt anymore. From this heretical statement on the part of “John Paul II” followed all that was then coming out of the Vatican.

Even prior to Wojtyla’s visit to England, I had called Walter Matt who published *The Remnant* and asked what people were saying about the up-coming visit of Wojtyla to England. His exact words were: “We are all praying that he does not go.” To which I added: If he goes, that will be proof positive that he is not a true Pope. After a brief pause, **Walter Matt said in a subdued voice “YES”.**

And even after all this evidence, Walter Matt continued to refer to this anti-pope as “Holy Father.” So much for love of truth – or is it more correct to say “for love of money”?

It was on the Feast of Pentecost that I addressed our faithful in Kentucky and sadly admitted that we do not have a true Pope. What was the

reaction? I could not believe it. No one walked out exploding in righteous indignation. On the contrary, I was told by one of our people after Mass: “We were all wondering when you will realize the fact.” All this time, the people knew; the “vox populi” could not be fooled.

Having said all this, perhaps we can return to our primary subject: The analysis of the letter presented to us bishops in Baton Rouge, LA.

One cannot help but notice a specific pattern in McKenna’s conduct. Uppermost in his mind was not the good of the Church (An argument always bespeaking of a noble soul) but how to get himself consecrated.

Bishop Musey’s offer in the Monroe, CT “mini-conclave” did not work out. Nor did the fawning fiasco in Dallas, TX.

It appears that the most unlikely candidate to be consecrated was yours truly.

So, here I am, a Bishop of the Roman Catholic Church. I certainly became a sign of contradiction! Protestants like to bring up questions to which answers have been given long ago. Next to the attacks upon the Church for the crusades and the inquisition, we find the same mentality (Probably from the same Satanic source) attacking the authority of the

Bishop. It seems to me that the High Priests of the Pharisees demanded to know of Jesus whence HE received HIS jurisdiction...This strongly suggests the same attitude of the modern day Pharisees and Scribes such as a fellow by the name of Droleskey who goes around “preaching and teaching” as one having authority.

It was spoken of him and his ilk that the French proverb applies: “The flatterer lives at the expense of the one who listens to him.” Apparently, he has a comfy card of clients..

Anyway, we can go on and on with this thing without reaching minds that have been enslaved by a perverse will.

The request was for “**additional Bishops for the United States.**”

Question: WHY?

This question will be answered shortly.

McKenna must have drafted the letter addressed to the Bishops assembled in Baton Rouge for two reasons: One, the style is typical of bombast – a style of which he seems quite proud. Secondly, Vida Elmer can only play a secondary role in this two-man scenario.

The “petition” begins with the usual

ambiguity: “On behalf of the priests present in Baton Rouge.” Question: How do we know that the priests present in Baton Rouge have requested that McKenna speak “on their behalf”?

Then, there is the “urgent request” followed by a veiled demand that this request be addressed.

Question: If this request is so urgent, why could not each bishop have been contacted before in order for each to give sufficient consideration (prayerful or otherwise) leading to a mature and firm decision?

The bishops are graciously given time by McKenna to set aside whatever else might be important and concentrate on his insistence that we consecrate him (Excuse me: “On behalf of the priests present”). I do not recall any one of the “priests present” saying *anything!*

Question: Why is it that not a single priest present had made any kind of indication concerning consecrations?

One would conclude that we were all hauled down to Baton Rouge – including Archbishop Ngo who voiced his reluctance to go on several occasions – mainly to “consecrate” McKenna and to forestall any objectively correct suspicions, Vida Elmer would be

thrown into the mess (Not that he would not eagerly join in with McKenna).

“We request additional bishops for the United States, chosen by the priests here present...”

Question: How is it that no names were given in this petition to give it substance? Were all the priests present deaf mutes and crippled with arthritis that they could not affix their names to a petition? And WHO were those priests?

Another telling point was the clever attempt to reduce those who should be consecrated: They were to be chosen from a very, very narrow pool of possible choices: Not only from among the priests present, but these priests had to have the following qualifications: **“chosen...from among those tradition-alist priests generally known to have been stable (not vagabonds) in their care of one or more chapels or groups..”**

Question: How and by whom were these criteria established? Among the priests present, which one would McKenna label a “vagabond” ? Would that priest even bother coming to any meeting if he were considered a “vagabond”?

It would seem that even those

“vagabond” priests present who would clearly be unacceptable candidates for consecration must have some “group” to which they minister.

The fact that McKenna was in virtual servitude to laymen of the Masonic-established John Birch Society who owned the chapel where he ministered and was paid by them despite their anticipated assurance that they were “Catholic” – where was HIS “stability”?

The same can be said of Vida Elmer. He had as much stability as a mouse in a mousetrap factory. Like McKenna, Vida Elmer was not a pastor of souls, he was simply a hired liturgist, reduced to servile obedience to those who hired him.

Neither of these two have any claim to be Catholic because they willingly ignored the doctrine and discipline of the Roman Catholic Church. They are nothing more than thinly-disguised Protestants, akin to the Lefebvrite Sect.

So, as far as serious candidates go, there would be no one worthy to be consecrated as a bishop of the Roman Catholic Church.

Here comes the most outrageously presumptuous suggestion. Nay, more than a suggestion – almost a threat.

“...leaving any non-essential ceremonies to be supplied at a later date, consecrated immediately by Your Excellencies.”

This is what McKenna urged the bishops to do! We bishops simply shook our heads at such impertinence.

What is truly baffling is McKenna’s suggested reasons for this “immediacy”: **“The cost and other difficulties in traveling considerable distance, already effectively preventing far flung traditional priests from gathering in any appreciable number, as well as the distinct possibility of suddenly restricted travel, seem to warrant such immediate action.”**

Question: Where is there any positive evidence of anything McKenna alleges. There did not seem to be any difficulty for a “mini-conclave” in Monroe, CT where “far flung” traditional priests could not attend because of distance. Few came because few had any interest in McKenna’s “mini-conclave”.

And what about this threat of almost imminent travel restriction? There have been no travel restrictions and there still are none despite the contrived 9-11 orchestrated tragedy.

There was not any kind of appreciable number of “traditional priests” at Baton Rouge. There was nothing preventing any sincere priest from coming to Baton Rouge. Furthermore, just exactly WHAT is “an appreciable number”?

We may never know what the “appreciable number” of mysterious clergymen might be, but we do have an insight as to how many more bishops might be needed: **“Three, or at least two, more bishops seem to be called for..”**

Question: Why should there be a need for “three or at least two more bishops”? The following is the answer:

“A priest ought not need - even can he afford the time and money - to travel a great distance - to confer with his Ordinary.”

Apparently, McKenna never heard of the telephone. I often speak with people all the way from California with the same ease as if they were physically present. Whenever any priest in my jurisdiction needs some advice or a dispensation, all this is very well taken care of by a simple telephone call. Then there is the matter of postal service. Priority Mail can reach almost any part of the world in just a day or two. Why

would there be a need for a priest to travel long distances just to consult with his Ordinary?

Even after his own putative consecration, McKenna forced certain Religious from Alabama to come to Monroe, CT to be “ordained” by him.

He made a Benedictine monk an “Abbot” even though an abbey requires twelve professed monks. McKenna did not see the need to “consecrate” Rev. Giardina, OSB so that any future ordination might be performed in “far flung” Alabama.

Amid all this collective chaos caused by types like McKenna, there emerges that thin thread of sound reason: The absolute need for right order that can only come from submission to the authority of a true successor of the Apostles.

McKenna would have his new bishops chosen by the priests present at the meeting in Baton Rouge. He attempts to forestall the logical implications of his plan and proceeds with his fawning façade: **“Nor is our wish that the new bishops be chosen by the priests mean, God forbid, to impugn the authority or the respect due to Your Excellencies Bishop Musey and Bishop Vezelis, but we believe that adding**

to your number by way of voting will forestall suspicions and facilitate both the cooperation and submission of the priests to Your Excellencies."

Question: If voting by the priests present at the Monroe, CT "mini-conclave" (To which I was not invited) failed to produce a candidate for episcopal consecration, how can it be reasonably presumed that these same priests would now vote again and come up with an acceptable candidate?

Then, too, what are these "suspicions" that McKenna is always talking about? He stops at nothing to calumniate others with his "suspicious" innuendos. Just exactly WHAT are all these "suspicions" that keep popping up in his vocabulary? Just exactly HOW will consecrating McKenna and Vida Elmer "**forestall suspicions**"? The whole thing smacks of paranoia.

But be that as it may, it is not at all clear how these mythological clergymen would be more submissive to either myself or Bishop Musey. It would seem rather that any such priests – whose existence is highly doubtful, except in the imagination of McKenna – would not be in any way submissive nor co-operate with the existing bishops.

To whom would such priests be submissive unless their submission would be to the "new Bishops" among whose number would most certainly be McKenna and whoever else would be "immediately" consecrated from among a handful of bored clergymen?

McKenna brings up the question of "jurisdiction" in a most contradictory way. He says: "**The question of jurisdiction is hardly less urgent. Not its existence in the new bishops but its geographical extent.**"

What he is saying here is that he admits the power to govern in the new bishops, Musey and Vezelis. Will he finally hold still and believe something? I suspect, or, I **suspicion**, that he will not. And subsequent positions seem to evidence the truth of this.

He wants people to believe that even though he has just admitted that the bishops HAVE jurisdiction, he will begin to arbitrarily reduce it all to a "doubt" unless, *unless*, I say, it all redounds to favor his demonic spirit of disobedience. This is the reason for that bizarre statement: "**As things presently stand, this practical application of episcopal jurisdiction is at least doubtful, and as such does not seem to oblige the priests to any bishop.**"

Question: Does this not mean in this man's mind (?) that even though the bishops have received the power of jurisdiction from the Holy Spirit, they can only exercise this power according as McKenna dictates? Herein lies his basic heresy and from this twisted logic springs forth the bitter weed of schism from the true Church.

For, if the bishops do not have any authority to govern the Catholic community, then the fourth mark of the true Church no longer exists. The obvious logical question then arises: If the bishops have no power to use that which they have received from the Holy Spirit, then what kind of "bishops" are they? It seems they are dead bishops like those who have faith but have not works, as St. Paul says: **"Faith without works is dead."**

Having reduced the bishops' authority to the whim of McKenna and his equally blind disciples, the intelligently thinking person would be forced to conclude that *de facto* the Roman Catholic Church no longer exists.

She is not to be found in the Modernist great apostasy; nor is She to be found in the opposite extreme of the Traditionalists.

Think about it honestly and

objectively.

The father of a family whose God-given natural right to govern his family would, according to McKenna's lame thinking be totally devoid of any kind of practical authority over the members of his family.

This is true to the Mystical Body of Jesus Christ, the Roman Catholic Church. She is built on the Prophets and the Apostles, as St. Paul says.

Now, I invite the kind reader to focus attentively on the next few lines of this man's "theological thinking": **"It seems to us that, under the abnormal circumstances, their submission to one as their Ordinary must be voluntary (though from then on binding in conscience)".**

Observation: It's about time that honest people stopped using lame excuses for their rebellious disobedience. Either be a Catholic or go your Protestant way and cease sowing confusion and anarchy under the pious veil of orthodoxy.

The persecution of the Church and apostasies, greater or smaller, have *always* been the daily bread of the Catholic Church. We are not in "extraordinary times." This is nothing more than another ploy of all those scandalously disobedient

clergymen who would cease to exist if it were not for laymen who have already lost their faith and rejoice at reducing priests to nothing more than groveling liturgists whose livelihood depends upon pleasing those who pay their bills.

In this paragraph, McKenna appears to trip over his own confused thinking. What comes out loud and clear is his and Vida Elmer's "petition" that the bishops not determine any territorial delimitations wherein each would exercise their authority over the faithful, priests and laity, within these mutually determined limits.

But follow the bold and brazen "reasoning" of this man: **"Once the provisional number of bishops for this country is had and the limits of their 'dioceses' agreed on among themselves, the choice of a priest's Ordinary would seem to be less arbitrary."**

Observation: How convenient! How utterly absurd and non-Catholic! How transparent! Just exactly WHO will determine the "provisional number" these bishops? Meanwhile, it would appear that as long as McKenna must bow his haughty head to some one holding authority over his pastoral activities, then there is no obligation either in conscience or justice for any priest (Of course, including himself!) to

submit to the episcopal authority of a valid successor of the Apostles.

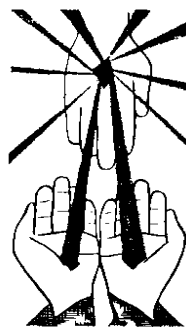
But, once HE is consecrated, there is no longer any "voluntary" submission, it is then binding under conscience.

This arrogant usurper of episcopal authority does not shrink from exposing to the thinking world his myopic view of reality. Like the true Father whom he serves – the Father of Lies – he drags with the tail of his black "cappa magna" numbers of equally disobedient priests and laity.

There is much more than could be written on this lamentable subject. Let this serve as a perpetual historical record of what really took place among these miscreants for their eternal shame.

It will ever remain true: Our Lord said to His Apostles and their successors: **"He who hears you, hears me; and he who despises you, despises me."**

(To be continued)



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



THE EARLY CHURCH

A SERIES OF FIVE
CONFERENCES

DELIVERED AT THE
CATHOLIC SUMMER
SCHOOL,

PLATTSBURGH, N. Y., 1895.

CHRIST THE BUILDER

(Continued)

The second period, lasting over eighteen months, was spent in the north of the country, chiefly in Galilee, which is the most northerly of the provinces into which Palestine is divided. The whole province was very fertile, and its surface was

covered with large villages and towns. On its eastern boundary lay the lovely harp-shaped sea of Galilee, and this was the centre of His activity. It stretches over a basin about thirteen miles long, and six broad, and its shores were verdant with luxuriant groves of olives, oranges, figs, and an almost tropical vegetation. The fields were rich with fruit, and the waters teemed with fish. The fame of Christ had preceded Him into this quiet spot. Pilgrims to Jerusalem had carried back the report of His marvelous preaching, and His wondrous deeds, so that for a time He was the one topic of conversation in the household circle, and the subject of much discussion of every gathering that met in the public squares and market-places. One of the first towns He visited was Nazareth, the home of His childhood and youth. He appeared one day in the synagogue of His native town. His early acquaintances and friends were delighted to have an opportunity of hearing this great preacher whom they had known as a boy and a young man, but who had suddenly sprung into great prominence, and was the talk of the hour. He was invited to read from the Scriptures and address the people. He selected a passage from Isaias, in which a glowing account is given of the expected Messiah, and the work He was to accomplish. With wondrous clearness He unfolded to

their attentive ears the mysterious words of prophecy, and as filled with the enthusiasm of the faithful picture, His eloquence grew into a very torrent of convincing argument and description, the people held their breath spellbound with the charm and fascination of His power, and in the pause which followed turned to each other, surprise and wonderment upon their faces, and whispered, "Is not this the carpenter?"

Again He takes up His discourse. Calmly He proceeds, amid the hushed silence of the throng, to indicate to them how, one by one, all these signs were verified in Himself. For a while they listened, scarcely daring to believe their ears. At last, recovering from their stupor, little by little the murmuring spread among the crowd, until it finally broke into a cry of angry scorn. The whole assembly rose, and gathering round Him, still standing calm and unmoved in the face of their anger, they rushed against Him, and forcing Him before them out of the synagogue, they followed upon His steps, filling the air with howls of derision, till they reached a lofty crag behind the town. Some one in the crowd screamed to the rest to hurl Him from the height to the ground below. The mob took up the cry and then and there would His career have suddenly ended, and Nazareth would have robbed Jerusalem of its sinful

prominence as a deicide, had He not by a miracle concealed Himself and withdrawn from among them.

This was the welcome offered Him by His native town, which prompted that saying of His so full of pathos: "A prophet is not without honor, save in his own country." Henceforth Nazareth could no longer be His home. When, after this, He sought some little respite from His labors, He went to the quiet little town of Caphernaum. From there He made frequent journeys inland, and sometimes He made the tour of the villages on the lake. In a few weeks all Galilee was ringing with His name. Immense crowds followed Him wherever He went, and the whole region was stirred to a very fire of excitement. His miracles excited the widest attention. When, for the first time, He cured the dread leprosy, the terror of every Jew, the wonder of the people knew no bounds. When first they saw Him drive out the evil spirit from one possessed, they were overcome with awe; when He raised to life the widow's son at Naim, His marvelous power was the theme of a thousand tongues.

Soon He was looked for everywhere. The streets of the little villages through which He passed were thronged with the victims of every disease. He labored day and night, and often could not find time to eat. Now all Palestine had heard

of Him, and people traveled miles and miles to hear Him speak. He attached to Himself those whom He had healed, and their friends, who, filled with gratitude towards Him, followed Him everywhere, and at once became His most ardent disciples. Such a one was Mary Magdalen, out of whom we read He cast seven devils.

The wonder of His miracles brought tremendous gatherings to hear Him speak, and He used these wonderful deeds as a trumpet to draw the people to listen to His doctrines, and to give credence to what He had to say to them. It was a stupendous claim which He was one day to make, when He had prepared their minds to hear it: one that would need an enormous amount of testimony to make good and sustain. He was going to shake to their very foundations all their dearest dreams and pet theories. It would require a wonderful degree of confidence to understand and believe it. Hence He spends days and days in showing those people that He came to them as an accredited Messenger, whose word was truth. The day would come when He would say to them with unanswerable logic, "If you do not believe Me, at least believe My works."

But His miracles were only a means to an end. He had no intention of healing all the world of bodily ills. But

He did come to rid humanity of the diseases of the mind and soul. This He did by showing them the truth in His preaching.

This was His mission and the mission of His Apostles and His Church. His preaching created widespread excitement. Even His enemies testified to His wonderful eloquence, saying, "Never man spoke as this man." We possess but few and meager remains of His discourses, but even from these we may learn the force and cogency of His reasoning and judge from the results that followed them, the impression they produced. The form of these utterances is essentially Jewish. He takes hold of a single point which He wishes to impress, He turns it round and round, comes back to it again and again, puts into another form the very same idea, until the general concept of the lesson is unmistakably comprehended. Then in a few, brief, pointed phrases, He focuses the whole significance of the speech and He has finished. His style, if we may so put it, was brief, epigrammatic, oracular. His sentences read like proverbs. They were striking in sound and easily remembered as they were spoken. They stick to the memory like an arrow.

When He pictured truth in a parable, it was always just the very aptest possible picture, that would remain forever on the mind, even years and

years after the exact words had been forgotten. There never was speech so simple, yet so profound.

The three marked qualities of His preaching are authority, fearlessness, and power. The Gospels tell us that the people were astonished at His doctrine, for He taught as one having authority, and not as the scribes. They never uttered a word without attempting to bolster it up with some other authority. He spoke the truth as from His own knowledge that He Himself was Truth.

He spoke fearlessly, sparing no one, however high his office; indeed, it was always to the lofty and powerful He addressed His sharpest rebukes. He never lost an opportunity to unveil the sham and hypocrisy that sat in the high places. There never was polemic so scathing, so annihilating, as the indignation He hurled against the scribes, the Pharisees, and the Levites.

His word stirred His audience to the depths. His word was power. The spirit of God which filled Him, overflowed from His words into the minds and hearts of those who truly came to hear Him, and fired them with the same enthusiasm and zeal.

Of the character of the doctrines He taught, it is the province of theology, not history, to treat. He spoke of God as the common Father of all, and

taught His hearers that the time had come when not in Jerusalem alone, but in every land under heaven, Jehovah would be worshiped. He contrasted the new worship which He came to establish, a worship in spirit and in truth, with the arid formalism and mere ceremonial of the old religion. But the centre and soul of His preaching was Himself.

He was the Son of God. He was the Light of the World. He was the Way, the Truth and the Life, and the command that accompanied every address was to come to Him, to hear Him, to follow Him. In Him was the fullness of time, the fulfillment of the law and the verification of the prophecies. In a word He was the Messiah, He was God.

Now let us glance at His audience. He spoke to the people wherever He could find them; on the mountain, in the fields, on the sea shore, in the courts, in the synagogues. To one or to ten thousand, it seemed to matter little to Him, so that He delivered His message. Some heard Him and in mockery turned away; others listened, wondered, then followed Him. These gradually formed around Him a body of disciples. To them, from time to time, He gave a fuller instruction, often taking them aside for a little course of private instruction. This formed the nucleus of that devoted band which was afterward to spread and perpetuate

His teaching. At the opening of His Galilean ministry, He set apart twelve of these, whom He called upon to leave their ordinary employments and ordained to the office of the Apostolate. He commissioned them to teach the elements of His doctrine, and gave to them miraculous powers. In this way many towns about were evangelized which He had no time to visit. He had in store for them a mission much more far-reaching, but that time had not yet arrived, and their individual work we shall hear in the next lecture. Suffice it to mention here that in the choice, ordination, and training of these twelve, He provided for the carrying out of plans that during His lifetime could never be accomplished — the propagation of His doctrine throughout the whole world. Right here we see the means He took to accomplish that end. He might have put the whole system of His wonderful doctrine down in writing. What a wonderful book it would have been, penned by His own hand but He wanted His truth learned from a living voice, speaking with His own authority. That was undoubtedly the best way, since He would be sure to select only the best. So, indeed, it has proved.

So passed the second period of Christ's public career. Won by His wonderful eloquence, and captivated by the tenderness and affection He

showed to all who came to Him, the people followed His footsteps wherever He went, drinking in with avidity every word He spoke, and adding daily to the number of His disciples. They revered Him as a prophet, they marveled at His eloquence, they stood in awe of His miracles. The whole nation resounded with His name. They wanted to make Him King. Surely one looking in at that time upon Galilee would have the thought that Christ would soon be borne aloft on the wave of public acknowledgment to a victorious possession of Jerusalem. But even now, underneath these very signs of popular favor, can be detected the germs of opposition.

Let us glance for a moment at the causes already at work, which would in the end prevail to turn His growing triumph into complete apparent failure.

First, we have seen the stand which Christ had taken and openly proclaimed against gold worship and power seeking. This drew upon Him at once the hatred of the Sadducees and Herodians, His constant companionship with the people of the lower classes was enough for them to condemn Him as an impostor and a demagogue, considered much in the same light as to-day an over-bearing, purse-proud capitalist would consider a leader of the proletariat — a

dangerous man and a conspirator against their ease and comfort.

With the Pharisees, the same causes worked differently. They aspired to be leaders of the people in everything ecclesiastical and religious, and so they became jealous of Christ's influence with the masses; and when He proclaimed Himself the Messiah, He so completely was at variance with all their preconceived notions that His claim appeared both ridiculous and blasphemous. His constant companionship with sinners stamped Him in their eyes as one of the sinners Himself. His simple origin could never in their prejudices be reconciled with greatness of soul; He had selected His chosen organs, not from among the students of the temple, the college men of that day, but from peasants and fishermen; indeed one of them was a publican. Respectable and learned men like the Pharisees could scarcely be expected to mingle with such a class.

Then, again, according to their estimate, He had little regard for the Jewish religion. He disregarded and encouraged his followers to pay little attention to many of the Jewish observances, washings and fasts, which in their eyes were inseparably bound up with ideas of religious life. But most of all he seemed to disregard the sanctity of the Sabbath, and this always remained with them the bitterest ground for hatred. So when

He announced Himself as the Messiah, they stopped their ears and rent their garments as at the sound of a blasphemous utterance.

But, then, there were His miracles; how could they get over these? Simply enough. They might be wrought by false as well as true prophets; they might be diabolical as well as divine. Their origin was to be traced on other grounds, and on these grounds they had made up their minds, that He was from Beelzebub, not from Heaven. Once their judgment was formed, nothing could change it.

Finally, let us look at the common people themselves, among whom Christ had succeeded in gaining momentary favor. They had listened to His beautiful and consoling doctrines, and their character of pity and sympathy had won them to His side. They were tired to death of the shallowness of the Pharisaical creed with all its petty observances that made life a burden; the simplicity and grandeur of the new faith appealed to them. Then, too, His miracles, bringing health and sight and life to their own friends and relatives, impressed them deeply. They accepted Him as a great Teacher, and some even went so far as to acknowledge Him as a prophet. "Perhaps," thought they, "this is the forerunner of the Messiah." But when they heard Him say that He

Himself was the Messiah, He so little harmonized with their grossly material ideas of a national deliverer, that they turned aside and followed Him no more.

At once perceiving the sudden change of feeling among the people, the Pharisees and Sadducees pressed their advantage, and here begins the last period of Christ's public life, which I have designated as the period of opposition. Christ Himself was the first to recognize the change, and seeing already that the turn of feeling had set in against Him, and that at the capital, those in power had already drawn up their forces, He starts forth to confront them, and before setting out for Jerusalem plainly foretells the coming conflict and its dread results. He seemed in haste now to meet His enemies, and to bring to a consummation His life work. On His way up to Jerusalem He again worked wonderful cures, and by the raising of Lazarus at the very gates of the ecclesiastical citadel, called back for a moment the popular admiration and allegiance to Himself.

When after resting the Sabbath in Bethany, He came forth on Sunday morning to proceed towards Jerusalem, He found the streets and the neighboring roads thronged with the people who had come out from Jerusalem to see Him. At the first sight of Him among them, they rent

the air with their shouts, and strewed the way with their garments and the branches they had plucked hastily from the trees; and, most wonderful of all, they recognized Him at last as the Messiah, crying out: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord." Mark, He is no longer the carpenter, but the descendant of their greatest King; He is no longer the impostor, but He that cometh in the Name of the Lord.

There is no doubting the significance of these words and this enthusiasm. It was a Messianic demonstration. He accepted it as such; He yielded to the desire of the multitude to make Him King at last, but He never allowed them to mistake the character of His kingdom, and, as if to insist upon this idea, He entered Jerusalem upon an ass, to typify his reign of simplicity and peace, a kingdom not of this world, but of Heaven. Hearing the people's shouts, the rulers asked the cause, and were told that Jesus had entered the city at the head of an army of people. In that moment, they decided that the only way to rid the nation of this disturber was by death.

On Tuesday, they came to Him as He taught in the temple, and in all the pomp of official costume, they confronted the simple Galilean while the multitudes looked on. They were determined to make the way easy

for the end they had purposed, by discrediting Him first before the people, so they entered into a controversy with Him on the most delicate and dangerous topics. It is illustrative of their cunning that the question they put Him was one, which, answered either way, was sure to work Him disaster. That question was: "Is it lawful to pay tribute to Cesar?" An affirmative answer would have turned the people instantly against Him; a negative answer would bring down upon Him the punishment of the Roman governor. His answer, so well known, was the saddest disappointment to them, and seeing their disadvantage, and profiting by their silence, He let loose the storm of His indignation against them, giving unrestrained expression to the pent-up criticism of a life-time, until, by exposing their ignorance and their hypocritical practices in sentences that fell like strokes of lightning, He made them the scorn and the laughing stock of all who heard Him.

If anything was needed to settle their determination this was more than sufficient. He must die and die at once. That very evening, the Sanhedrim convened to plan His death, and even while they were maturing their design, one of His own disciples, Judas Iscariot, appeared, and, for a price, offered to deliver Him into their hands. The end now

comes rapidly.

On Thursday evening, He sat down with the twelve to eat the Passover. In that scene we witness the indescribable tenderness and grandeur of His soul. It is in the face of death that true nobility exhibits itself in its fullest beauty. Not a shadow was visible upon His face during that final feast of love, where, as if beforehand, He offered Himself as a sacrifice in the mysterious blessing of the bread and wine in the institution of the Sacrament of the Eucharist. It seems as if, for Him, the passion was already passed, and the glory of His exaltation even then breaking around Him.

Among the deep shadows of the gardens He wandered alone, gazing with His Divine Vision, into all the terrors that awaited Him. His Body shook with extremest fear, but His Spirit, strengthened by His Father's Presence, controlled the anguish of the foresight, and He comes forth deliberately to face a most cruel execution. Through the branches of the olive trees, He sees the crowd, with the traitor at its head, coming to arrest Him. They have brought lanterns, thinking they will be obliged to search through the mountain caves and woods to find Him. Instead of that, He comes forth to the entrance of the garden and awaits them. At sight of Him, majestic even now, they quailed like cravens. He

voluntarily surrenders Himself into their hands, and they lead Him back to the city. How the Pharisees and Sadducees must have rejoiced. At last, Jerusalem was safe and their power again secure.

It was now about midnight: the rest of the night and the early hours of the morning were occupied with the necessary legal proceedings. There must be two trials, the ecclesiastical and the civil, each to be conducted in three stages. The first took place before Annas, then before Caiaphas, and lastly before the Sanhedrim. The civil trial was first conducted before Pilate, the Roman governor, then before Herod, the local ruler, and once more before Pilate. This was due to the political situation of the country. Judea was subject to Rome. Now the Romans were careful always to allow their provinces to retain a semblance of power; so the Sanhedrim, the supreme ecclesiastical court of the Jews, was still permitted to try religious cases; but if the sentence passed was a capital one, the Roman governor reserved to himself the right to inquire into the case himself and pronounce the final sentence. The crime of which Jesus was accused was a religious one: the Sanhedrim passed the death sentence, so it must be confirmed by the Roman governor, Pilate, who happened at that time to be in Jerusalem, where he generally

came during the Passover.

It is needless here to follow all the details of this double trial: the lying, the perjury, the deceitfulness of the witnesses, each of whom contradicted the other, are well known. For a moment, it seemed as if the case had completely broken down. Christ stood before His judges in silent dignity: fearful that He would slip out of their hands, and that all their ingenuity would come to naught, they determined to make Himself His own accuser. Caiaphas rose from his seat, and facing Christ, demanded of Him that He tell them openly, and thus incriminate Himself, whether He was the Christ, the Son of God. With great solemnity, yet with perfect simplicity and straightforwardness, He answered that He was. Instantly, the sentence of death was pronounced.

The next morning, between six and seven o'clock. He was brought before the governor. The court was held in the open air. Pilate hated the Jews, and recognized that the chief cause of their enmity to Jesus was envy. He cared little for their religious contentions: conspiracy against the Roman government and his own power, was the only crime which would move him to pronounce condemnation: so he plainly asked Christ, "Art thou the King of the Jews?" and from His answer gathered immediately that as a

spiritual King, He was no rival of Caesar's authority. He could see nothing of the revolutionist in that pure, peaceful, and melancholy face, and at once acquitted Him. The announcement was received with shrieks of disappointment which boded ill for the peace of the city. So he devised a compromise, by sending Him to be tried by Herod. This prince cared only for pleasure and amusement, and was only glad to escape all responsibility of the case by sending Him back to Pilate.

It was the custom at this time, during the Passover, to release any prisoner the people might name. Pilate hoping to escape through this loop-hole from his disagreeable position, offered them the choice between Christ and Barabbas. They chose Barabbas. Again he sought to move them by the pitiful spectacle of the Ecce Homo, but it was useless. The only answer he received was one that made him tremble for his very position. "If thou let this Man go, thou art no friend of Caesar's." That was the cry that made him throw justice to the winds, and sealed the doom of Christ, and immediately He was led forth to the heights of Golgotha. Crucifixion was the death reserved for slaves and revolutionaries. The idea seems to have been suggested by the practice of nailing up vermin in an exposed place. To this death, horrible in suffering and most

infamous in character, Christ was condemned. There is much question and discussion as to the place of execution. It was probably a wide open space near the city, on the side of a much-frequented thoroughfare, for we learn that besides the spectators standing about, there were others passing to and fro who shouted out words of mockery at Christ upon the Cross.

As to the year of this event there is also much discussion. Julius Africanus, Lactantius and Tertullian place it in the fifteenth year of Tiberius Caesar, in the year 29 of the Christian era. Natalis Alexander argues for the year 33, and Baronius 32. As to the age of Christ Himself, when He met death, there is the same dispute; the common tradition is that He was 33. Others maintain that He was 34, and still others, perhaps with stronger reasons, hold that He was at least 38. Up to the present the question remains unsettled.

There was never an enterprise in the world which seemed more completely at an end than did Christ's mission on that day. Death ends all controversies. He was in the grave and all His pretensions with Him. Even His disciples and Apostles seemed to accept this as settled. Can anything convince us better of this than the words of the two travelers to Emmaus: "We trusted." Mark it

is in the past tense. "We trusted that it had been He who should have redeemed Israel." Could words express more utter disappointment? But by a testimony most irrefutable, coming as it does from eye witnesses of the fact, from the Roman soldiery, who cannot be accused of interest in the narration, and the Apostles, who were perhaps as much surprised as the soldiers, Christ, on the third day, came alive from the tomb. Perhaps the very best proof of this is the change in the Apostles themselves. Nothing short of the most palpable and material evidence could have persuaded them of this fact; that they were persuaded, is even stronger evidence than the testimony of the Roman soldiers.

For forty days He lived again among them. He ate with them; He walked with them; He took their hands in His own; He made them touch Him in the wound He had received in death, — all this seems to have been necessary to prove that they had not been deluded.

When at last, this had been assured, and when He had explained to them in complete fullness the nature of their work, before their very eyes, He was lifted up above them and borne beyond the clouds, out of their sight, into that world to which He rightfully belonged.

Thus in briefest possible outline is the

life story of the Founder of God's Church indicated. Passing as is this glimpse, we gather here the concept of the origin of Christianity. It is the seed of the greatest organization the world has ever known. To human eyes it began in a stable, and was buried in the sepulcher near Calvary. Humbler and more insignificant birth, no project ever had: yet to-day, it fills the world, and even now, seems only commencing its career of marvelous development.

Without the knowledge of this chapter of the Church's history, the story of its Founder, at the very sowing of the seed, the full force of its later growth can never be truly realized. The better to grasp the import of the pages to be deciphered in later conferences, it was necessary to bring the mind back to the first inception of this most absorbing and interesting story, and thus by gradual stages to pass from the very first scenes of the great drama, through each successive period to our own times. Of all the arguments adduced to prove the divinity of the Church's character and mission, none can possibly be stronger than the simple tale of the life of Jesus Christ.



The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF DISCRETION

(Continued)

Of the third reproof which is made on the Day of Judgment.

“Now it remains to tell of the third reproof which is on the Last Day of Judgment. Already I have told you of two, and now, so that you may see how greatly man deceives himself, I will tell you of the third — of the General Judgment, when the pain of the miserable soul is renewed and increased by the union that the soul will make with the body, with an intolerable reproof, which will generate in it confusion and shame. Know that, in the Last Day of Judgment, when will come the Word — My Son, with My Divine Majesty to reprove the world with Divine Power, He will not come like a poor one, as when He was born, coming in the womb of the Virgin, and being born in a stable amongst the animals, and then dying between two thieves. Then I concealed My power in Him, letting Him suffer pain and torment like man, not that My divine nature was therefore separated from human nature, but I let Him suffer like man to satisfy for your guilt. He will not come thus in that last moment, but

He will come, with power, to reprove in His Own Person, and will render to everyone his due, and there will be no one in that Day who will not tremble. To the miserable ones who are damned, His aspect will cause such torment and terror that the tongue cannot describe it. To the just it will cause the fear of reverence with great joy; not that His face changes, because He is unchangeable, being one thing with Me according to the divine nature, and, according to the human nature, His face was unchangeable, after it took the glory of the Resurrection. But, to the eye of the damned, it will appear such, on account of their terrible and darkened vision, that, as the sun which is so bright, appears all darkness to the infirm eye, but to the healthy eye light (and it is not the defect of the light that makes it appear other to the blind than to the illuminated one, but the defect of the eye which is infirm), so will the condemned ones see His countenance in darkness, in confusion, and in hatred, not through defect of My Divine Majesty, with which He will come to judge the world, but through their own defect.”

How the damned cannot desire any good.

“And their hatred is so great that they cannot will or desire any good, but they continually blaspheme Me. And do you know why they cannot desire good? Because the life of man ended, free-will is bound. Wherefore they cannot merit, having lost, as they have, the time to do so. If they finish their life, dying in hatred with the guilt of mortal sin, their souls, by divine justice, remain forever bound with the bonds of hatred, and forever obstinate in that evil, in which, therefore, being gnawed by themselves, their pains always increase, especially the pains of those who have been the cause of damnation to others, as that rich man, who was damned, demonstrated to you when he begged the favor that Lazarus might go to his brothers, who were in the world, to tell them of his pains. This, certainly, he did not do out of love or compassion for his brothers, for he was deprived of love and could not desire good, either for My honor or their salvation, because, as I have already told you, the damned souls cannot do any good to their neighbor, and they blaspheme Me, because their life ended in hatred of Me and of virtue. But why then did he do it? He did it because he was the eldest, and had nourished them up in the same miseries in which he had lived, so that he was the cause of their damnation, and he saw pain increased to himself, on

account of their damnation when they should arrive in torment together with him, to be gnawed forever by hatred, because in hatred they finished their lives.”

Of the glory of the Blessed.

“Similarly, the just soul, for whom life finishes in the affection of charity and the bonds of love, cannot increase in virtue, time having come to naught, but she can always love with that affection with which she comes to Me, and that measure that is measured to her. She always desires Me, and loves Me, and her desire is not in vain — being hungry, she is satisfied, and being satisfied, she has hunger, but the tediousness of satiety and the pain of hunger are far from her. In love, the Blessed rejoice in My eternal vision, participating in that good that I have in Myself, everyone according to his measure, that is that, with that measure of love, with which they have come to Me, is it measured to them. Because they have lived in love of Me and of the neighbor, united together with the general love, and the particular, which, moreover, both proceed from the same love. And they rejoice and exult, participating in each other’s good with the affection of love, besides the universal good that they enjoy altogether. And they rejoice and exult with the angels with whom they are placed, according to their

diverse and various virtues in the world, being all bound in the bonds of love. And they have a special participation with those whom they closely loved with particular affection in the world, with which affection they grew in grace, increasing virtue, and the one was the occasion to the other of manifesting the glory and praise of My name, in themselves and in their neighbor; and, in the life everlasting, they have not lost their love, but have it still, participating closely, with more abundance, the one with the other, their love being added to the universal good, and I would not that you should think that they have this particular good, of which I have told you, for themselves alone, for it is not so, but it is shared by all the proved citizens, My beloved sons, and all the angels — for, when the soul arrives at eternal life, all participate in the good of that soul, and the soul in their good. Not that her vessel or theirs can increase, nor that there be need to fill it, because it is full, but they have an exultation, a mirthfulness, a jubilee, a joyousness in themselves, which is refreshed by the knowledge that they have found in that soul. They see that, by My mercy, she is raised from the earth with the plenitude of grace, and therefore they exult in Me in the good of that soul, which good she has received through My goodness.

“And that soul rejoices in Me, and in the souls, and in the blessed spirits, seeing and tasting in them the beauty and the sweetness of My love. And their desires forever cry out to Me, for the salvation of the whole world. And because their life ended in the love of the neighbor, they have not left it behind, but, with it, they will pass through the Door, My only-begotten Son in the way that I will relate to you. So you see that in those bonds of love in which they finished their life, they go on and remain eternally. They are conformed so entirely to My will, that they cannot desire except what I desire, because their free-will is bound in the bond of love, in such a way that, time failing them, and, dying in a state of grace, they cannot sin any more. And their will is so united with Mine, that a father or a mother seeing their son, or a son seeing his father or his mother in Hell, do not trouble themselves, and even are contented to see them punished as My enemies. Wherefore in nothing do they disagree with Me, and their desires are all satisfied. The desire of the blessed is to see My honor in you wayfarers, who are pilgrims, forever running on towards the term of death. In their desire for My honor, they desire your salvation, and always pray to Me for you, which desire is fulfilled by Me, when you ignorant ones do not resist My mercy. They have a desire too, to regain the

gifts of their body, but this desire does not afflict them, as they do not actually feel it, but they rejoice in tasting the desire, from the certainty they feel of having it fulfilled. Their desire does not afflict them, because, though they have it not yet fulfilled, no bliss is thereby lacking to them. Wherefore they feel not the pain of desire. And think not, that the bliss of the body after the resurrection gives more bliss to the soul, for, if this were so, it would follow that, until they had the body, they had imperfect bliss, which cannot be, because no perfection is lacking to them. So it is not the body that gives bliss to the soul, but the soul will give bliss to the body, because the soul will give of her abundance, and will re-clothe herself on the Last Day of Judgment, in the garments of her own flesh which she had quitted. For, as the soul is made immortal, stayed and established in Me, so the body in that union becomes immortal, and, having lost heaviness, is made fine and light. Wherefore, know that the glorified body can pass through a wall, and that neither water nor fire can injure it, not by virtue of itself, but by virtue of the soul, which virtue is of Me, given to her by grace, and by the ineffable love with which I created her in My image and likeness. The eye of your intellect is not sufficient to see, nor your ear to hear, nor your tongue to tell of the good of the Blessed. Oh, how much delight they

have in seeing Me, who am every good! Oh, how much delight they will have in being with the glorified body, though, not having that delight from now to the general Judgment, they have not, on that account, pain, because no bliss is lacking to them, the soul being satisfied in herself, and, as I have told you, the body will participate in this bliss.

“I told you of the happiness which the glorified body would take in the glorified humanity of My only-begotten Son, which gives you assurance of your resurrection. There, they exult in His wounds, which have remained fresh, and the Scars in His Body are preserved, and continually cry for mercy for you, to Me, the Supreme and Eternal Father. And they are all conformed with Him, in joyousness and mirth, and you will all be conformed with Him, eye with eye, and hand with hand, and with the whole Body of the sweet Word My Son, and, dwelling in Me, you will dwell in Him, because He is one thing with Me. But their bodily eye, as I told you, will delight itself in the glorified humanity of the Word, My only-begotten Son. Why so? Because their life finished in the affection of My love, and therefore will this delight endure for them eternally. Not that they can work any good, but they rejoice and delight in that good which they have brought with them, that is,

they cannot do any meritorious act, by which they could merit anything, because in this life alone can they merit and sin, according as they please, with free-will.

“These then do not await, with fear, the Divine judgment, but with joy, and the Face of My Son will not seem to them terrible, or full of hatred, because they finished their lives in love and affection for Me, and good-will towards their neighbor. So you see then, that the transformation is not in His Face, when He comes to judge with My Divine Majesty, but in the vision of those who will be judged by Him. To the damned He will appear with hatred and with justice. And to the saved with love and mercy.”

How, after the General Judgment, the pain of the damned will increase.

“I have told you of the dignity of the Righteous, so that you may the better know the misery of the damned. For this is another of their pains, namely, the vision of the bliss of the righteous, which is to them an increase of pain, as, to the righteous, the damnation of the damned is an increase of exultation in My goodness. As light is seen better near darkness, and darkness near light, so the sight of the Blessed increases their pain. With pain they await the Last Day of

Judgment, because they see, following it, an increase of pain to themselves. And so will it be, because when that terrible voice shall say to them, ‘Arise, you dead, and come to judgment,’ the soul will return with the body, in the just to be glorified, and in the damned to be tortured eternally. And the aspect of My Truth, and of all the blessed ones will reproach them greatly, and make them ashamed, and the worm of conscience will gnaw the pith of the tree, that is the soul, and also the bark outside, which is the body. They will be reproached by the Blood that was shed for them, and by the works of mercy, spiritual and temporal, which I did for them by means of My Son, and which they should have done for their neighbor, as is contained in the Holy Gospel. They will be reprovved for their cruelty towards their neighbor, for their pride and self-love, for their filthiness and avarice; and when they see the mercy that they have received from Me, their reproof will seem to be intensified in harshness. At the time of death, the soul only is reprovved, but, at the General Judgment, the soul is reprovved together with the body, because the body has been the companion and instrument of the soul — to do good and evil according as the free-will pleased. Every work, good or bad, is done by means of the body. And, therefore, justly, My daughter, glory and infinite good are

rendered to My elect ones with their glorified body, rewarding them for the toils they bore for Me, together with the soul. And to the perverse ones will be rendered eternal pains by means of their body, because their body was the instrument of evil. Wherefore, being their body, restored, their pains will revive and increase at the aspect of My Son, their miserable sensuality with its filthiness, in the vision of their nature (that is, the humanity of Christ), united with the purity of My Deity, and of this mass of their Adam nature raised above all the choirs of Angels, and themselves, by their own fault, sunk into the depths of Hell. And they will see generosity and mercy shining in the blessed ones, who receive the fruit of the Blood of the Lamb, the pains that they have borne remaining as ornaments on their bodies, like the dye upon the cloth, not by virtue of the body but only out of the fullness of the soul, representing in the body the fruit of its labor, because it was the companion of the soul in the working of virtue. As in the mirror is represented the face of the man, so in the body is represented the fruit of bodily toils, in the way that I have told you.

“The pain and confusion of the darkened ones, on seeing so great a dignity (of which they are deprived), will increase, and their bodies will appear the sign of the wickedness

they have committed, with pain and torture. And when they hear that terrible speech, ‘Go, cursed ones, to the Eternal Fire,’ the soul and the body will go to be with the Devil without any remedy or hope — each one being wrapped up in diverse filth of earth, according to his evil works. The miser with the filth of avarice, wrapping himself up with the worldly substance which he loved disordinately, and the burning in the fire; the cruel one with cruelty; the foul man with foulness and miserable concupiscence; the unjust with his injustice; the envious with envy; and the hater of his neighbor with hatred. And inordinate self-love, whence were born all their ills, will be burnt with intolerable pain, as the head and principle of every evil, in company with pride. So that body and soul together will be punished in diverse ways. Thus miserably do they arrive at their end who go by the lower way, that is, by the river, not turning back to see their sins and My Mercy. And they arrive at the Gate of the Lie, because they follow the doctrine of the Devil, who is the Father of Lies; and this Devil is their Door, through which they go to Eternal Damnation, as has been said, as the elect and My sons, keeping by the way above, that is by the Bridge, follow the Way of Truth, and this Truth is the Door, and therefore said My Truth, ‘No one can go to the Father but by Me.’ He is the Door

and the Way through which they pass to enter the Sea Pacific. It is the contrary for those who have kept the Way of the Lie, which leads them to the water of death. And it is to this that the Devil calls them, and they are as blind and mad, and do not perceive it, because they have lost the light of faith. The Devil says, as it were, to them: ‘Whosoever thirsts for the water of death, let him come and I will give it to him.’”

Of the use of temptations, and how every soul in her extremity sees her final place either of pain or of glory, before she is separated from the body.

“The Devil, dearest daughter, is the instrument of My Justice to torment the souls who have miserably offended Me. And I have set him in this life to tempt and molest My creatures, not for My creatures to be conquered, but that they may conquer, proving their virtue, and receive from Me the glory of victory. And no one should fear any battle or temptation of the Devil that may come to him, because I have made My creatures strong, and have given them strength of will, fortified in the Blood of my Son, which will, neither Devil nor creature can move, because it is yours, given by Me. You therefore, with free arbitration, can hold it or leave it, according as you please. It is an arm, which, if you

place it in the hands of the Devil, straightway becomes a knife, with which he strikes you and slays you. But if man do not give this knife of his will into the hands of the Devil, that is, if he do not consent to his temptations and molestations, he will never be injured by the guilt of sin in any temptation, but will even be fortified by it, when the eye of his intellect is opened to see My love which allowed him to be tempted, so as to arrive at virtue, by being proved. For one does not arrive at virtue except through knowledge of self, and knowledge of Me, which knowledge is more perfectly acquired in the time of temptation, because then man knows himself to be nothing, being unable to lift off himself the pains and vexations which he would flee; and he knows Me in his will, which is fortified by My goodness, so that it does not yield to these thoughts. And he has seen that My love permits these temptations, for the devil is weak, and by himself can do nothing, unless I allow him. And I let him tempt, through love, and not through hatred, that you may conquer, and not that you may be conquered, and that you may come to a perfect knowledge of yourself, and of Me, and that virtue may be proved, for it is not proved except by its contrary. You see, then, that he is my Minister to torture the damned in Hell, and in this life, to exercise and prove virtue

in the soul. Not that it is the intention of the Devil to prove virtue in you (for he has not love), but rather to deprive you of it, and this he cannot do, if you do not wish it. Now you see, then, how great is the foolishness of men in making themselves feeble, when I have made them strong, and in putting themselves into the hands of the Devil. Wherefore, know, that at the moment of death, they, having passed their life under the lordship of the Devil (not that they were forced to do so, for as I told you they cannot be forced, but they voluntarily put themselves into his hands), and, arriving at the extremity of their death under this perverse lordship, they await no other judgment than that of their own conscience, and desperately, despairingly, come to eternal damnation. Wherefore Hell, through their hate, surges up to them in the extremity of death, and before they get there, they take hold of it, by means of their lord the Devil. As the righteous, who have lived in charity and died in love, if they have lived perfectly in virtue, illuminated with the light of faith, with perfect hope in the Blood of the Lamb, when the extremity of death comes, see the good which I have prepared for them, and embrace it with the arms of love, holding fast with pressure of love to Me, the Supreme and Eternal Good. And so they taste eternal life before they have left the mortal body, that is, before the soul be separated

from the body. Others who have passed their lives, and have arrived at the last extremity of death with an ordinary charity (not in that great perfection), embrace My mercy with the same light of faith and hope that had those perfect ones, but, in them, it is imperfect, for, because they were imperfect, they constrained My mercy, counting My mercy greater than their sins. The wicked sinners do the contrary, for, seeing, with desperation, their destination, they embrace it with hatred, as I told you. So that neither the one nor the other waits for judgment, but, in departing this life, they receive every one their place, as I have told you, and they taste it and possess it before they depart from the body, at the extremity of death — the damned with hatred and with despair, and the perfect ones with love and the light of faith and with the hope of the Blood. And the imperfect arrive at the place of Purgatory, with mercy and the same faith.”



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