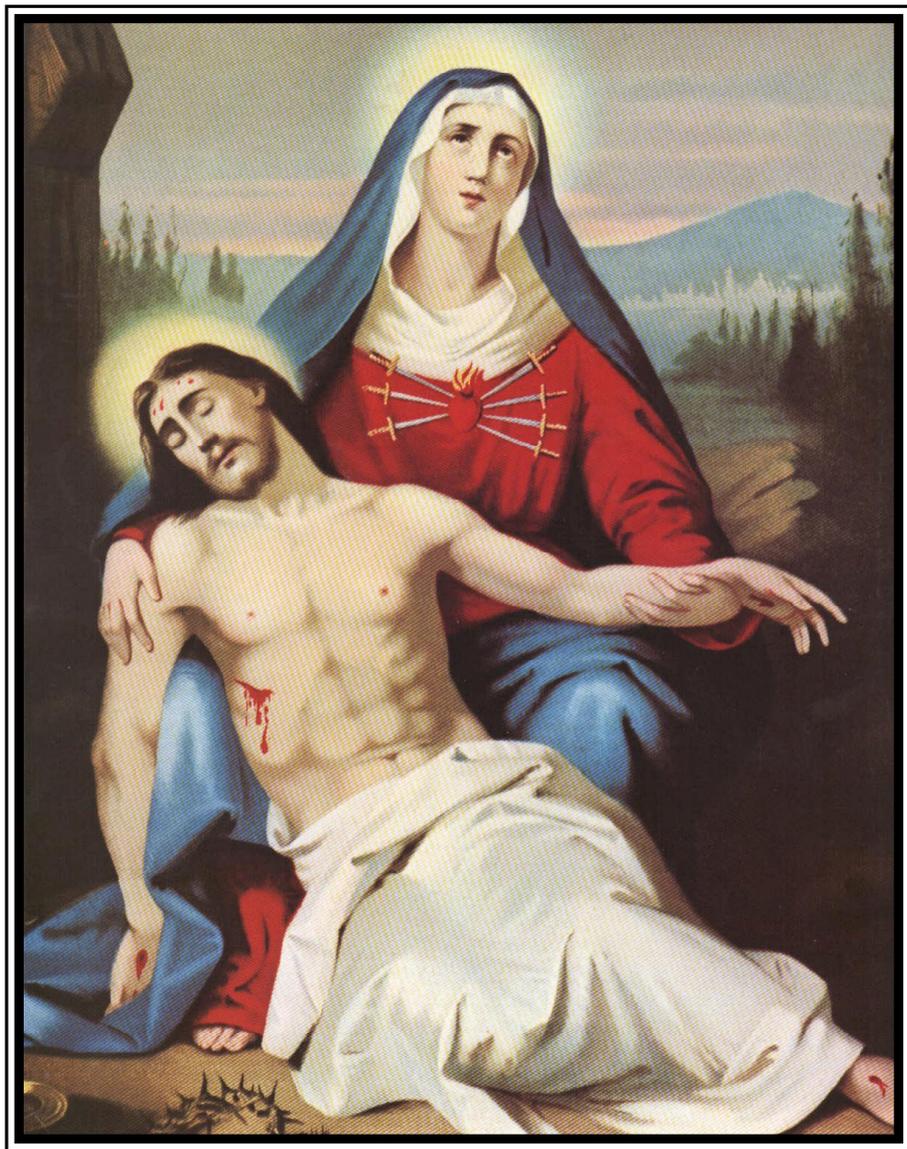


THE SERAPH

September 2011

Vol. XXXII No. 1



Contents

EDITORIAL	1
The Bishop Speaks	3
Muhammad the Prophet of Blasphemy	12
CONFERENCES ON THE BLESSED TRINITY.	18
Could You Explain Catholic Practices?	25
The Dialogue of Saint Catherine of Siena	28

EDITOR

Bishop Louis Vezelis, O.F.M.

PRODUCTION

Mr. Francis Y. No
Bishop Giles O.F.M.

CONTRIBUTORS

Rev. S.O. Park

CIRCULATION

Bishop Giles Butler, O.F.M.

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

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

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

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

SUBSCRIPTION RATES

USA: Free upon request.

Suggested donation \$20.00.

FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE SHOULD BE SENT TO:

The SERAPH
3376 MOUNT READ BLVD
ROCHESTER, NEW YORK 14616
Tel. (585) 621-1122
e-mail: friars@friarsminor.org

EDITORIAL POLICY

Articles dealing with Roman catholic doctrine, morals, history, and spirituality are welcome. The Editor reserves the right to edit and / or use articles submitted. Manuscripts returned with SAE. Opinions expressed in **THE SERAPH** are not necessarily those of the publishers.

© 2011 All rights reserved. No part may be reproduced without written permission of the publishers.

Publishers

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

In essentia - Unitas. In dubio - Libertas.
In omnibus - Caritas.

EDITORIAL

The FATIMA PHENOMENON

Of all the Marian apparitions, that which occurred in Fatima, Portugal, is the longest going object of confused thinking, muddled emotions and subject of Modernist “editing”.

What took place in 1917 and was left with “secrets” that can’t be told, has become for some a bountiful enterprise. Books have been written about Fatima and the three children. We hear so much about “Sister Lucy said”; “Sister Lucy said” and begin to wonder what the Blessed Mother said.

Furthermore, more objectively thinking individuals, observing the *en masse* defection from the Catholic faith, headed by no less than those whom the world perceives to be Popes, are forced to the logical conclusion that these men are not genuine, legitimate representatives of the Roman Catholic Church.

Rather, they are heretics and schismatic usurpers of the Chair of Peter – the symbol of the office of the legitimate Successor of St.

Peter.

You can give this position any kind of name you may wish; you can twist the words of ontological truth and pretend to sophistic terms that hide sophisms. In a word, the real question will always be a simple “yes” or “no”.

We take the liberty of attributing to the Blessed Virgin Mary some amount of knowledge of heavenly things and some views of what is transpiring on earth. She would know, for example, whether or not a certain individual is a true Pope and she would know if a certain person is a demonic usurper of the visible external symbols of papal authority.

It won’t be the first time.

Assuming, then, such knowledge and assuming that the last three occupants were and are false popes, one would conclude that the Mother of God would not appear to anyone and require the impossible.

And what is this “impossible” request? Very simply, the Mother of God requested that Russia be

consecrated to the Immaculate Heart of Mary by a legitimate Pope in union with all the legitimate Bishops of the world.

Now, if there is no legitimate Pope and consequently, no legitimate Bishops that occupy Catholic positions, how can this request of the Blessed Virgin be realized?

This strange situation might well be the reason why so many have abandoned right reason and the dictates of sound doctrine to continue insisting on the fulfillment of the Blessed Mother's request.

Actually, her request cannot be realized until there is a legitimate Pope. We are free to suspect foul play in this entire matter. Particularly when forgery is never obsolete. We ought not be so naïve as to think that Modernists will not taint everything that militates against their overwhelming heresies. For example, the "re-interpretation" of Sacred Scripture does not stop heretics from "re-interpreting" even messages from God delivered by the Blessed Virgin Mary.

In the booklet entitled "FATIMA in Lucia's Own Words" we

read in the Preface by the editor: "What souls need nowadays is to drink from the pure, clear waters which flow from the deep wellspring of a new understanding of the Gospel".

Satan not only edits Scripture, he also re-interprets it! So, what can we really believe as coming from the Mother of God? Or, from Sister Lucy? That is, what has not passed through a Satanic filter....

The Sunday Sermon

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

The Sunday Sermon began with a desire of our people who could not get to Mass on Sunday.

The Sunday Sermon has now become very popular. Subscribers are asking that we send The Sunday Sermon to their friends and relatives.

We only ask the small donation of \$10 per year (or whatever you can afford) to help us cover the cost of production and mailing.

Why not subscribe today for yourself or a friend?

Write to:

The Sunday Sermon
3376 Mount Read Blvd.
Rochester, New York 14616

The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

The Three Crucifixions

We generally think only of Our Lord's passion and death on the Cross when we speak of a crucifixion. Yet, there have been three crucifixions, historically.

Leaving out the many martyrs who were crucified out of mockery for the Crucifixion of Our Lord, three stand out.

Certainly, Our Lord's death on the cross is the most obvious. What about the other two?

Most Catholics, subjected to the Modernist heretic's efforts to down-play the Blessed Mother, easily forget the part played by the Blessed Mother in the work of mankind's redemption. She is properly called the "Co-Redemptrix" for good reason.

For the moment, let us consider the death of Our Lord on the Cross.

We are reminded of Our Lord's death on the Cross by the Feast of the Exaltation of the Holy Cross, celebrated on September 14.

Originally, this feast was celebrated solely to commemorate the finding of the true Cross by St. Helena and the dedication of the basilica consecrated in Jerusalem on September 13, 335 on the very site of the Holy Sepulcher and Calvary.

This feast also commemorates the return of the Holy Cross by the Persians in 629. It had been taken by the Persians after their victory and was brought back triumphantly by the Emperor Heraclius who had defeated the Persian armies.

The liturgy of the Cross is a triumphant reminder as the emblem of our Redemption.

Not only that, but the feast brings to mind and focus on the condition for our meriting the graces gained by Our Redeemer. Our Lord redeemed us without our help; He cannot save us without our help. The difference between "redemption" and "salvation" is deliberately obscured by the Modernist heretics and is even reflected in the distorted words of consecration they use in the

“New Mass.”

Rightly does St. Paul speak to the Galatians in saying that: **“It behooves us to glory in the Cross of Our Lord Jesus Christ, in whom is our salvation, life and resurrection; by whom we are saved and delivered.”** (Gal. 5, 14).

The Cross is our salvation only on condition that we cooperate with the graces that flow from it. This means obedience to the commands of Our Lord, Who was obedient to the will of His heavenly Father. **“He became obedient for us unto death, even unto death on the cross”.** (Philip. 2, 8-9).

He who turns his back upon the symbol of salvation, turns his back on salvation itself. When Catholics threw out crucifixes from their homes and when Catholic hospitals and schools removed the crucifix, they effectively symbolized their turning away from salvation itself.

It was the heresiarch, Wojtyla, who deliberately intermingled the reality of redemption with that of salvation.

The Catechism of the Council

of Trent to which every Catholic conscience is bound, clearly teaches this important and essential difference.

When the Council of Trent defined the form for the valid transubstantiation of the wine into the Precious Blood of Jesus, it stated: **“We are firmly to believe that it consists in the following words: *This is the chalice of my blood, of the new and eternal testament, the mystery of faith, which shall be shed for you and for many, for the remission of sins*”.**

The Council went on to point out the source of each word: **“Of these words the greater part are taken from Scripture; but some have been preserved in the Church from Apostolic tradition”.**

Special attention must be made concerning the words **“*which shall be shed for you and for many*”** because these are the words deliberately left out in the form required for *validity* of the consecration.

The Council states: **“But the words *eternal and the mystery of faith* have been taught us in holy tradition, the interpreter and keeper of Catholic faith”.**

Therefore, these words that have been eliminated but constitute the form for the valid consecration of the wine, namely, “*for you and for many*” and “*the mystery of faith*” were deleted, thus rendering the consecration of the wine *invalid*.

Every Roman Catholic altar Missal carefully preserved and placed in emphasis the correct form for both the consecration of the bread and the consecration of the wine.

These modifications in the proper form have serious consequences. They render the consecration invalid and, therefore, there is no transubstantiation. The bread remains just plain bread and the wine remains just plain wine.

How serious is this? The result is that the faithful are exposed to idol worship. Yes. They do not receive the Body, Blood, Soul and Divinity of Jesus Christ. Both priest and laity are guilty before God for worshipping a piece of bread and a goblet of wine.

What if they do not know that there has not been a changing of the bread and wine into the Body and Blood of Jesus? The answer is: How can they not know if

they were properly instructed? It is the duty of the priest and those delegated by him to instruct the people in this divine mystery. Inattentiveness at Mass is no excuse.

As for the word *many* and not *all*, the Council of Trent teaches this important difference: “**With reason, therefore, were the words for all not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation. And this is the purport of the Apostle when he says: Christ was offered once to exhaust the sins of many; and also of the words of Our Lord in John: I pray for them; I pray not for the world, but for them whom thou hast given me, because they are thine.**” (John 18, 9).

Jesus does not pray for those who have had the Gospel preached to them but do not believe and are not baptized. On the contrary, He clearly commands His Apostles to go into the whole world to preach and teach all nations what He has taught them. And, those who believe and are baptized, will be saved; those who do not, will be condemned.

To be “baptized” in the supernatural order of things means to have received the supernatural grace of faith through the Holy Spirit. This inner grace must be present in the soul before it can desire to receive the Sacrament of Baptism. This desire can only come from the Holy Spirit.

Thus, those who hear the word of God and reject it are those who will be condemned by their own refusal to accept the light of faith.

All grace flows from the great mystery of the Cross and its making present at the Sacrifice of the Mass. Satan knows this and this is the reason for all his efforts to destroy the Sacrifice of the Mass. Every heresy has for its direct or indirect object the destruction of the source of salvation for souls.

It is only in this sign, the sign of the Cross, that each soul achieves victory.

The second crucifixion was that of the Blessed Mother. Unlike the visible death of her Son on the Cross, her death was a mystical death. She did not die in the ordinary meaning of the word as the separation of the

soul from the body.

The words of Simeon were fulfilled in her at the foot of the Cross when the Satanic sword pierced her soul. The closest we can come to understanding this mystical death is when we refer to someone’s profound sorrow in the presence of a great evil. We say, “it’s like dying”. And so it was. Thus, for good reason do we refer to the Blessed Mother as the “Mother of Sorrows”. Likewise, this suffering and sorrow is why the Church refers to her as the “Co-Redemptrix” and as the “Mediatrice of All Graces”.

It is the Sorrowful and Immaculate Heart of Mary that will usher in the Second Coming of Jesus Christ. That is why it is God’s will that she become more known than ever before. She brought the Redeemer into the world in Bethlehem; she will bring the Just Judge into the world surrounded with glory.

The third crucifixion is that of St. Francis of Assisi. His perfect imitation of Jesus Christ even unto the suffering of His Passion was sealed with the physical wounds of Our Lord’s Passion and Death.

What is witnessed in his flesh is a reflection of that same mystical death he underwent in his soul. On the 17th of September, we celebrated the feast of the Impression of the Stigmata of St. Francis. Holy Mother Church places before us the beautiful prayer at the Mass: **“O Lord Jesus Christ, when the world was growing cold, in order that our hearts might burn anew with the fire of Thy love, Thou hast renewed in the flesh of the most blessed Francis the sacred marks of Thy Passion; mercifully grant**

that, by his merits and prayers, we may ever carry our cross, and bring forth fruits worthy of penance...”

Our Lord has said: **“Let him who will come after Me deny himself and take up his cross and follow Me”**. (Mt.16,24).

This is what the world needs today: someone like St. Francis of Assisi who, taking up his cross daily, he went through life learning from his Master Who said: **“Learn of Me, for I am meek and humble of heart.”**



Visit the Franciscan
Home Page on the internet.
<http://FriarsMinor.org>
and
<http://franciscanfathers.com>

Our e-mail address is: friars@friarsminor.org

Our blogs with audio sermons:
<http://friarsminor.blogspot.com/>
<http://bishoplouisofm.blogspot.com/>

Also please visit: <http://catholichour.org/>

BLESSED JOHN AND PETER

Martyrs, First Order (September 1)

The two Friars Minor, John of Perugia, a priest, and Peter of Sassoferrato, a lay brother, were sent to Spain with a large number of other friars by St. Francis himself. There they were assigned to the kingdom of Aragon, where they built a small convent in the little town of Teruel, and reaped much fruit by their holy lives, their prayers, and their sermons of penance.

Their longing for the conversion of the infidels and the hope of obtaining the palm of martyrdom urged Friars John and Peter to go to the larger city of Valencia, which was governed at that time by the Moorish king Azotus. The friars began to preach in public that Jesus Christ is the true Son of God and that only through Him can we be saved. Azotus was a bitter enemy of the Christians. Hearing of the activities of the friars, he had them seized and cast into prison. He used every possible means to force them to apostatize. But when promises and threats alike failed to shake their constancy, he condemned them

to be beheaded. The friars thanked the king, praying fervently to God to enlighten their persecutor and in His mercy to grant him the grace of conversion to the true Faith. Then they were beheaded. This was in the year 1231.

A few years later James I, the Catholic king of Aragon, went forth to battle against Valencia. His army defeated the army of Azotus, who by this ill fortune and by the grace which the holy martyrs had won for him from God, recognized Mohammed as a false prophet, and Christ as the Savior of the world. King James rejoiced exceedingly when Azotus asked to be baptized. After his baptism he offered the Friars Minor his former palace for a convent. "When I was still an infidel," he told them, "I caused your brethren to be executed at Teruel. I sincerely regret this crime and desire to make reparation for it. Accept my palace, in which the blood of many holy martyrs has been shed, and convert it into a convent." The palace was remodeled into a convent

and, in addition to it, a church was erected in honor of our two martyrs. Pope Clement XI approved the public veneration paid to them.

ON PRAYING FOR ONE'S ENEMIES

1. Consider the marvelous results of prayer said for one's enemies. When Christ was rejected by His nation and nailed to a cross, He prayed for His enemies, and the world became Christian. When St. Stephen, whom the Jews stoned and over whose death Saul gloried, prayed for his enemies, Saul was converted into Paul, the great Apostle of the Gentiles. Our blessed martyrs prayed for the Moorish king who had them beheaded, and ere long this king became a Christian and changed his palace into a convent for the Friars Minor. "This is the Lord's doing; and it is wonderful in our eyes" (Ps. 117:23). Judging from the miracles wrought by our heavenly Father, we learn how agreeable to Him is such prayer for our enemies. — Should we not welcome such prayer?

2. Consider that Christ imposes it on us as a duty to

pray for our enemies. "Pray for them that persecute and calumniate you" (Matt. 5:44). "Bless them that curse you, and pray for them that calumniate you" (Luke 6:28). Universal charity requires that we wish everyone well and that we pray for all in common, as our Lord Himself teaches us in the Our Father. And we are not permitted to exclude anyone from our prayers, not even our bitterest enemy. No matter how aggrieved we are over the evil done us, or how much we are irritated by continual malice, we may not exclude our enemy from our prayers; indeed, his very blindness may be the more reason to say extra prayers for him. That is what our holy martyrs did, and the early Christians acted in like manner. "We are reviled, and we bless, we are persecuted, and we suffer it" (1 Cor. 4:12). — Do you follow these examples?

3. Consider that we ourselves derive great benefit from prayer said for our enemy. God rewards such prayer. When St. Elizabeth was one day praying for someone who had offended her, our Lord said to her: "Because of this prayer, all your sins will be forgiven." Moreover, as a result

of your prayer, your enemy will acknowledge his injustice much sooner than if you retaliate. The sermons of our martyrs did not effect the conversion of King Azotus, but their prayers made him a Christian and a friend of the friars. Finally, such prayer will best help you to subdue the bitterness you experience. It will procure for you strength and patience amid all the adversities of life, so that,

like our holy martyrs, you may obtain the crown.

PRAYER OF THE CHURCH

We beseech Thee, O almighty God, grant strength to our weakness, that as we rejoice in the glorious triumph of Thy holy martyrs John and Peter, we may also without tiring imitate their constancy. Through Christ our Lord. Amen.



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

**LET YOUR BLESSINGS
CONTINUE TO BLESS OTHERS BY
REMEMBERING THE FRANCISCANS AND THEIR
WORK IN YOUR
WILL OR TRUST!**

**Our Legal Title is:
ORDER OF ST. FRANCIS OF ASSISI, Inc.
3376 Mt. Read Blvd., Rochester, NY 14616**

THE 2012 FRANCISCAN CALENDAR.

This simple, attractive calendar lists all the traditional feasts of the Roman Catholic Church and the traditional Franciscan feasts.

This year's calendar is filled with many inspiring prayers.

Order yours today!

The suggested donation is \$20.00 per calendar.

Write to:

The SERAPH
3376 Mount Read Blvd.,
Rochester, New York 14616

The Catholic Faith Radio Program

Teaching the True Catholic Faith
and condemning Modernist errors.

The Catholic Faith Radio Program is broadcast live each Friday from 2 - 4 p.m. (Central Time) in the studio of KRFE AM580, Lubbock, Texas. It is streamed live on www.ustream.com. Go to the website and type in the search engine "The Catholic Faith Radio Program". During the live broadcast it will link you directly to it. If you are unable to listen live, you may go to www.ustream.com anytime and listen to the recorded broadcast at your leisure.

You are cordially invited to call in with your questions or comments at this

number:

1-806-745-5800

All postal correspondence should be sent to:

The Catholic Faith Radio Program
1114 - 30th Street
Lubbock, TX 79411

Email correspondence should be sent to:

thecatholichour@suddenlinkmail.com

The Catholic Faith Radio Programs are available on CD for \$5.00 each (one program) To order by the month they are \$20.00 per month, which includes domestic postage Foreign orders should add an additional \$10.00 for postage.

Muhammad the Prophet of Blasphemy

Reverend William Claybourne

The Truth Shall Make You Free

Our Divine Savior offered the light of heavenly doctrine first to the perpetually rebellious House of Israel. We learn from the holy eyewitness St. John that: **“Then Jesus said to those Jews, who believed in Him: If you continue in My word, you shall be My disciples indeed. And you shall know the Truth, and the Truth shall make you free.” (John 8, 31-32)** Nearly the entirety of the Hebrew nation rejected these words; and far from being enlightened in the Truth, a veil of darkness has been cast over their hearts, by the willful murder of the Son of God. One could hardly conceive of such a thought in our days, based on the profundity of lies being promoted by the infiltrated Vatican. Most recently, it was Josef Ratzinger himself who declared that when the Jews called for the blood of Jesus Christ to be upon them and upon their children, it was a prayer for His Blood to wash them of their sins. He claims that it is not the curse of all future generations of Jews, despite the immutable

truth that the Church has always taught: that this was in fact their prayer on Calvary, as the Holy One remained coldly fixed to the Cross. Instead of being illumined in the light of Divine Truth, the vast majority of those who claim Jesus Christ as Master have been led into this abominable error, and have freely accepted the previously unheard-of deception of a “Judeo-Christian ethic”.

The most monstrous among the Antichrist’s works in these days has come upon our world through the mediation of his favored son: Karol Wojtyla. In the false glow of love for humanity, he worked zealously to utterly destroy any last vestige of sacred truth. How can such words even be advanced? Yet, I ask you, how can it be thought otherwise? Karol Wojtyla worked to please none but the people of the world. We stand with Peter and John and declare: **“If it be just in the sight of God to hear you rather than God, judge for yourselves.” (Acts 4,19)** Volumes could surely be written about how Wojtyla opened the door for the Jews

to permeate, poison, and nearly destroy Catholicism. It is now commonplace for the perceived Vicar of Jesus Christ to sit in a synagogue in a symbolic and clearly lower position than the descendants of the accursed Pharisees. The Modernists call them elder brothers; we cannot help but recall that many older brothers are disciples of Satan. Cain was a wicked older brother. Esau was a wicked older brother. Joseph's brothers did wickedly in selling him into slavery. Those in Rome who know the truth are rebuked sharply in this regard by Saint Paul's letter to the same Romans who began to imbibe false doctrine: **"How can they call on Him, Whom they have not believed?" (Romans 10,4)**

You cannot call upon Jesus Christ in truth when you despise the Father Who sent Him to be the light of all nations. Wojtyla despised the Father when he visited the Holy Land in the year 2000 to proclaim the greatness of 3 religions that he deemed to be divinely instituted, namely: Christianity, Judaism, and Islam. Obscuring the truth, he invokes Abraham as the father of all of these religions. All three claim an origin in Abraham. The papal biographer of that

SEPTEMBER 2011

era, accordingly stated in Time magazine that "To him, the importance of bringing together the religions of Abraham is enormous. And the concept of being the great peacemaker is of the utmost significance to him." The words of Holy Scripture are despised and disgraced by this antipope! St. John the Baptist would be the first to rebuke him openly: **"And think not to say within yourselves 'We have Abraham for our father.' For I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down and cast into the fire."** (Matthew 3, 9-10) And so, contrary to the Scriptures, contrary to the Word of God, John Paul II has spearheaded a diabolical movement towards regarding as equal those who have murdered and rejected Jesus Christ. Yes, you nearly divinize the same Muslims and Jews who daily crucify again the Son of God by denying His doctrine, and persecuting unto blood His prophets.

It will be argued in many ecumenical circles that both the Talmud and the Quran are good

because they contain parts of the same Scriptures that we read. Despite the occasional Psalm or wise Proverb, the fact remains etched in time that the Jews and Muslims still deny the Divinity of Our Lord Jesus Christ. Can Christ have any part with Belial? Obviously, in the Modernist sect headed by Josef Ratzinger, Christ is considered a brother with Belial. It seems that Rome has entirely forgotten the Lord God, and His solemn decree not to depart from His Divine Son's teachings. In allowing the Quran to be read in American churches, and by Muslims no less, the four horsemen of the Apocalypse are charging more furiously than ever to finish the destruction that these evil men have begun by their mockery of Christ's sacred teachings. They are in need of an instruction in the rudimentary words of Faith, which St. Paul would term the milk of spiritual doctrine. **“For there is a judgment, because you have been a snare to them whom you should have watched over.”** (Osee 5,1) It is a shame and a dishonor to the very name of Jesus Christ to deny Him before men, in order to be accepted socially; when every true Apostle knows that he

must be willing to give His life to confess the Truth. The Holy Scriptures themselves condemn this false ecumenism, beginning with Abraham.

“For what saith the Scripture? ‘Abraham believed God, and it was reputed to him unto justice’.” (Romans 4,4; Genesis 15,6) Our Lord commands those who follow Him not to be afraid of anyone who kills the body, but rather He, the Almighty, Who can kill both body and soul for all eternity. In our days of Universal Apostasy, for the sake of both bodily and political security, those who externally pledge their lives in defense of the truth, now show their cowardice and shame in confessing Jesus Christ Crucified.

Can those men truly be called shepherds of souls when they constantly placate two of the world's most awful Christ-hating religions? Those who follow Wojtyla in his Quran kissing and subjection to Rabbis are despising Jesus Christ, for God Himself declared Who Jesus truly is in all four of the Holy Gospels. In every single Evangelist's account of the Baptism of the Lord, the heavenly voice of the Father is

heard. Let Catholics take these words to heart now, before the demons trample them down any further.

St. Matthew writes: **“And behold a voice from Heaven, saying: This is My beloved Son, in whom I am well pleased.”** (Ch. 3, v.16 - 17) St. Mark confirms the same when he declares: **“And there came a voice from Heaven: Thou art My beloved Son, in Thee I am well pleased.”** (Ch. 1, v. 10 - 11) St. Luke echoes this voice of the Father: **“Thou art my beloved Son; in Thee I am well pleased.”** Most striking of all is the testimony of St. John the Baptist, whose mission was impossible to deny, as Christ clearly showed when He stopped the Pharisees in their tracks by asking them if John’s baptism was from God or from men. Their hatred for the truth showed through, as they simply lied by saying: “We do not know.” No one could deny the virtue and power which shone brilliantly in St. John the Baptist. Part of the reason why the Gospel of St. John is so viciously pulled apart in our days is for its testimony of the Baptist as to the nature of Jesus Christ. **“And John gave testimony, saying: I saw**

SEPTEMBER 2011

the Spirit coming down as a dove from Heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptize with water, said to me: ‘He upon Whom thou shalt see the Spirit descending, and remaining upon Him, He it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God.’” (John 1, 32-34) The Last Gospel was one of the first things to be thrown out of the Mass, against the express command of Pope St. Pius the Fifth, precisely for its theological definitiveness in explaining the eternity, immensity, mission, and ultimate rejection of Jesus Christ. Those who despise God enough to trivialize the life and teachings of His Divine Son, are storing up wrath for the Day of Judgment.

In the face of the betrayal of the sacred truths of Catholicism, any honest souls would ask of Karol Wojtyla: **“Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, offering up Isaac his son upon the altar?”** (James 2, 20-22) Even the most savage of cultures have known of the necessity of sacrifice in the

practice of religion. The Indians of Mexico were converted by the thousands from their practices of human sacrifice, thanks to the brave Franciscan missionaries sent with Rome's blessing from Spain. It was the sacrifice of Abraham's son that pleased God. It was his willing act of obedience and humble deference to God's will that gained him the justification spoken of by both St. Paul and St. James.

What sacrifice, then, do these errant souls partake in, since they are deemed the children of Abraham? To be certain, they have all sacrificed both right reason and truth. The Muslims coldly deny that Christ was crucified, and take delight in murdering His disciples, as well as fulfilling the Scripture that declares: **“Yea, the hour cometh that whosoever killeth you, will think that he does a service to God.” (John 16, 2)** And what about the others who are hailed as children of Abraham, the Jews? They have done wickedly in murdering the Son of God, despite the gently placating lies of a fallen antichurch. They have also fulfilled the Scripture in their unceasing denial of Our Lord Jesus Christ, the only true “Elder Brother” in religion that

we can possibly have. It is only through the Lord of Hosts that we can learn how to please the Heavenly Father as He desires and commands; not as the perfidious Jews, who resemble Cain in so many ways. Indeed, **“Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just.”** Even Pontius Pilate clearly perceived that Jesus was delivered up by the people out of envy, the most wicked and abominable sin of Lucifer.

Where, then, are the Muslims in all of this? They are at war, a constant, bloody war. They war among themselves, persecuting their own kind into fearful submission. They are at war with anything that pertains to the Gospel, as Christians are routinely murdered for advancing His divinity and Muhammad's inferiority in Muslim countries. Finally, the Muslims are engaged in the never-ending bloodbath in Palestine. Who are their sworn enemies, except the same Jews who gave Muhammad such grief in wars of centuries past? Remember the awful Battle of the Ditch, and the grisly details

of Muhammad's massacre of Jews? The very same persistent violence is witnessed today, only now, the weapons are usually rockets and high-powered rifle rounds. How many people understand that Palestine is a country that is 99% Muslim? Gaza has a population that is 98.7% Muslim, making all of the "Middle East Conflict" nothing more than an escalated version of the religious wars between the two brothers of Father Abraham who hate each other with a demonic passion.

Where is Jesus Christ to be found among the madness of a world almost totally devoid of sanctifying grace? He is still on the altars of the true Roman Catholic Church, pleading daily with His Heavenly Father to have pity upon this sin-darkened globe. The few Bishops and priests who have

refused to abandon Our Lord groan in spirit with Him, while Modernist churches continue to plunge even deeper into the filth of Satan, with a new movement of current popularity known as "Chrislam." It is evil, and God's wrath is growing ever stronger against this newly concocted horror. John the Baptist was murdered in cold blood for speaking the truth. Invoking his spirit, we say to the imams now being invited to read from the Quran in Modernist churches: **"Ye brood of vipers, who hath shown you to flee from the wrath to come?" (Matthew 3, 7)**

The Truth **will** set you free, so long as the Virgin Mother of God, Mary Immaculate, grants you the divine grace to reject all false teachings of the many false shepherds roaming around the world, seeking the ruin of souls.



**CONFERENCES ON THE
BLESSED TRINITY.**

BY

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

CONFERENCE III.

*ON THE DIVINITY
OF OUR LORD JESUS
CHRIST, THE SECOND
PERSON OF THE
BLESSED TRINITY*

Doctrine explained — Meaning of Terms — Essence — Generation — Procession — Nature — Person — Dogma taught by the Church — Ten Proofs abridged — Jesus Christ true God and true Man — Common Sense scarce — Silly Philosophers — Mythology — The Desired of all Nations — Greater than Abraham Typical Characters — David and the Prophets — The Messiah born in a Stable — The Star of Jacob and of Araby the Blest — Rachel and Bethlehem — Herod and the unclean Spirits — Egypt and Nazareth — Comparisons — The Widow of Sarepta and the Widow of Naim — A Dilemma for Infidels — Sinai — Thabor and Golgotha — Conversion of a Malefactor, an Infidel, and a Mob — Abraham's Faith renewed — Death, Resurrection, and Ascension — Jonas and Elias — Ye Men of Galilee — All bear Testimony — Immortality on Earth — Moral Reflections — Emmanuel — Jehovah — Names of Essence belong to our Lord.

I.

*From the womb before the
daystar I begot thee (Ps. cix.)*

MY BRETHREN :

There is but ONE TRUE GOD,

the Creator and sovereign Lord of heaven and earth, and of all things. He exists in three divine persons, the Father and the Son and the Holy Ghost, who are all one, having one and the same divine nature; and they are perfectly equal to each other in all things. The adorable mystery of the Blessed Trinity will be fully explained when I shall first have treated of the divinity of our Lord Jesus Christ, the second Person, who became man and died for our salvation. The divinity of our Lord being once established, the august mystery of the 'Trinity is virtually proved.

For the better understanding of the subject permit me to explain the meaning of some terms. Essence means that which strictly constitutes anything; it differs from nature, which has a wider range. The essence of man, for instance, consists in his having a rational soul united with a body. The divine essence consists in the necessity of God's existence, which includes all perfections. Being is God's proper name, which is called in Greek "To'

Ov”; in Latin, “*Ens*”; and Hebrew, “*Jehovah*.” It is equivalent to “I am” in English.

In God nature, essence, substance, existence are all one because of His infinite simplicity. Person is an intelligent, free principle of action, as man. Human personality differs from the divine in this respect: that the human personality implies the negation of union with any other subject by way of dependence but in God. Person is not distinct from the divine essence, for each has the same divine nature and the plenitude of the undivided Godhead; the personality alone is proper.

Generation is an act by which a living being from its own substance produces another living being, and like unto itself, by virtue of this act. Procession in the Blessed Trinity implies the origin of one divine Person from another, or from two, as one principle, as the procession of the Holy Ghost from the Father and the Son. The Son is begotten or born of the Father. In the Blessed Trinity each Person imparts totally all that He is to another, and retains

SEPTEMBER 2011

but His personality, which is also imparted virtually but not constitutively. The Father is always the Father, the Son is always the Son, and the Holy Ghost always the Holy Ghost. This is God’s manner of being, and is so necessary that if it were different He would not exist at all nor anything else. The Son is the second divine Person. His equivalent name is the WORD — VERBUM in Latin, Logos in Greek — which means that He is the total, permanent, and substantial expression of the Father, like Him in everything and one with Him. The names of Jesus Christ, Messiah, Savior, Redeemer, and others, appertain to Him because of the work of our redemption which He accomplished.

He differs in this respect from the other adorable Persons, that He alone became man, for our sake. He was born of the Blessed Virgin Mary and has two natures, the divine and human, in one person; He is true God and true man, as in each of us there are two natures, spirit, and matter, united so intimately as to form but one person — man.

The human nature of our Lord being now conceded, I will

present to your consideration the divine, and for your edification adduce a few of the many reasons why the holy Catholic Church, which He founded, believes and teaches that Jesus Christ is God and consubstantial with the Father.

The Arians, the Socinians, and other unbelievers, while conceding Christ's superexcellence over all creatures, denied His divinity. The Word, or Son, has two generations — one in time, when He was born of the Virgin Mary, and the other eternal and incessant by the necessity of the divine nature. The Psalmist introduces the Son as saying: *The Lord hath said to me, Thou art my Son, this day have I begotten thee* (ii. 7). Again: *The Lord said to my Lord, . . . From the womb before the day-star I begot Thee* (Ps. cix.) His generation is *from the days of eternity*, said Micheas (v. 2). The eternal generation of the Son is, then, plainly taught in Holy Writ. St. John inculcates it in the most clear manner possible: *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was nothing*

made that was made (John i.) When all things were made by Him, in common Father. "He is Light of Light, God of God, consubstantial with the Father," says the Church (Nicene Creed).

Jesus Christ is the true God of mankind. Outside of Him is sin, and sorrow, and ignorance; in Him is light, and peace, and rest. Blessed is he who can say with the Church, I believe in Jesus Christ, the Son of God, equal to the Father from eternity in power, and wisdom, and in all things. Christ possesses the treasures of the Deity. *He is the true light, that enlightens every man that cometh into the world.* It is through Him only that he can come to the Father. *He is the way, the truth, and the life.* Thrice happy those who possess this faith, which imparts real and eternal life.

The divinity of our Lord is the foundation on which society, law, and order rest. Its denial would bury the world in darkness, misery, and vice; its denial, in fact, will be the harbinger of the reign of Antichrist, when time itself will cease to run.

“Unbelievers deny the divine nature of the Son, thus impugning the essence of God, the fecundity of the divine nature, and effacing from the Supreme Being the idea of infinite perfection. That the Infinite should condescend to assume our nature, suffer, and die is, indeed, a mystery beyond the reach of our understanding. Without the light of a divine revelation and the declaration of the prophets, who foretold the marvelous event, the people of God had not known it and the world had not been prepared to receive so divine a truth. The malice of man’s transgression could be adequately repaired by no less a being than God. If the mediator of our peace were merely a man the mediator himself would need another mediator to render his atonement acceptable. It was necessary, then, in the divine counsels that our mediator should be God and man both. The character, then, given of the Messiah is not only human but is absolutely divine. The sanctity of our Lord’s maxims and teachings, the wisdom of His laws, and His integrity of life are lauded to the skies by modern freethinkers. Solon or Lycurgus, Socrates or Plato, cannot be compared with Him;

they concede to Him every excellence short of divinity — that He was the greatest benefactor of the human race, the brightest light ever shed on this world.

Consistency is as rare as common sense. This concession illustrates how every spirit that raises itself up against the wisdom and power of God, from Satan down, stultifies itself. Now if Christ is not God there never arose a greater enemy of our race, and He has firmly planted on earth the empire of Satan. For in this impious supposition the splendors of His mission served but to bury the world in idolatry and vice, and incurably corrupt the heart of man. The ever-blessed God Himself would indeed in that case be the author of this universal desolation.

We know, according to the infallible teachings of the Church, that Jesus Christ is God and the beginning and the end of all things. One of the first proofs of His divinity is that He was promised to the human race from the beginning of the world. Adam was consoled with a promise that his transgression would be repaired, and he beheld from afar the Redeemer whom his

disobedience made necessary to his race. It was to prepare for His coming that empires rose and fell for four thousand years. He was the main object of all important events. Babylon and Macedon and Rome, Cyrus and Caesar, the Pentateuch and the *Iliad*, all the arts and sciences, and the tide of time itself, wore their face to the dawn and rising of the Star of Hope that consoled Job in all his afflictions. He was foretold by all the prophets, typified by all the figures, foreshadowed by all the sacrifices of the Old Law. Jesus was the end of all things.

From among all the nations of the earth God selects a particular people to be the depository of this great promise. He makes them the sacerdotal caste of the human race; He places in their hands the badges of their authority, and besides leaves the world to learn from them all correct information regarding this wide-spread hope which first fell on the human heart and reminded the sad exile of his lost paradise. On the dispersion of the human race from the plains of Sennaar each family took with them some seedlings of this precious

plant and bequeathed them to their descendants as a sacred trust. But they were soon disfigured, degenerating into fond fables, and were subverted to the worst passions. Yet there is no mythology so dark that it does not contain the promise of some forfeited golden age; and one pagan fable records that of all the treasures which man received at his birth from Heaven hope alone was left when he had lost all besides. Darkness and the shadow of death brooded over the face of the globe until it became a wide Haceldama of violence and crime that called for another deluge or a restorer. All things, says the apostle, *groaned and labored to bring forth the Promise*. The saints implored *the heavens to open and the clouds to rain down the just one* (Isaias xlv.)

Cyrus and the Baptist were honored each by a particular prediction, but only in reference to Him who was to come, and that the fulfillment of proximate events should confirm the truth of all that was foretold of the Messiah. He was promised from the beginning; typified by an entire people; expected by all ages; all the just, like Enoch, walked

in the brightness of this faith; parents taught their children to lisp it until it became the belief of the whole world, propagated from age to age, and the very oracles of the Gentiles, whether at Memnon or at the fountains of Egeria, muttered the marvellous event.

He was hailed, not for an isolated purpose, but as the salvation of the human race, the legislator of all ages, the light of all nations, the one who would destroy and take away the sins of the world, fill the earth with the Spirit of God, and bring down everlasting peace. What a magnificent preparation!

Prophecy is the foretelling of some future event which could be known to God only. It is an infallible criterion of truth. Every event, every personage, every verse in the Old Testament are all prophetic or typical, and must be fulfilled in the New. *The heavens and the earth shall pass away, but not an iota shall pass away until all is fulfilled.* I present a few of these prophecies; each is conclusive evidence of the truth.

A Child is born to us, and a Son is given to us, and the government is upon his

shoulders; and His name shall be called Wonderful, Counselor, God, the Mighty, the Father of the world to come, the Prince of Peace (Isaias ix. 6). Behold, a virgin shall conceive, and bear a Son, and His name shall be called Emmanuel (that is, God with us) (Isaias vii. 14). Micheas says : Out of thee, O Bethlehem, shall He come forth unto me that is to be the ruler in Israel, and His going forth is from the beginning, from the days of eternity (ch. v.) Here is plainly foretold the birth of a wonderful Child, the son of a spotless Virgin, born in Bethlehem and declared to have an existence from eternity. The Child Jesus is God; for none but God is eternal. To sound reason it will always be clear that these and other predictions are too well authenticated to be doubted, too explicit to be misunderstood, and too palpably verified in the person of Christ not to be assented to.

All the renowned men of former times, the saints under both the patriarchal and levitical law whose greatness amazed mankind, were but types, but prophetic characters, individually and collectively, but images of

Christ, and each foreshadowed but one feature of His life and ministry — Abel, His death; Melchisedech, His priesthood; Job, His afflictions; Abraham, His paternity; Moses and Aaron, His ministry; Solomon, His wisdom. Great must He be when a bare shadow of but one of His prerogatives made the man who bore it, like the prophet's mantle, the wonder of all ages. If not God, our Lord could not claim to be greater than His figurative representatives.

Was He greater than Abraham — that chief so renowned that the Hebrew nation believed themselves superior to all other people because they were the children of Abraham; that patriarch so illustrious that, with all His magnificent titles, Jehovah took the additional title of the God of Abraham to show that the homage of a man so holy was as honorable to His Sovereignty as the title of the God of armies and of empires? Was He more wonderful than Moses — that man powerful in word and work, the mediator of a new alliance; the good of Pharaoh, who broke the yoke of Egypt, saved His people, fed them from heaven; nature's lord, who spoke to God on the holy mountain

and appeared before all Israel brilliant with glory? Now, if He was not the everlasting God He did equal His types, and the Jews may have asked without impiety, *Art thou greater than our father Abraham and the prophets who are dead?* He was the reality of every fleeting shadow, and the combined greatness of all centered in Him like streams in the ocean.

Collecting all these miraculous characters, types, figures, sacrifices, histories, forming the prophetic movement of the world during four thousand years, the preparation is so magnificent that if Christ, its object, were but a great man merely, God Himself, who had ushered Him in with so much glory, is Himself the author of the error of all who have adored Christ for nineteen centuries as God. Far be it from any human heart to make the All-Holy the author of sin! Jesus Christ is true God; the Father and He are one; He is the Second Person of the adorable Trinity.

(To be continued)

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

CATHOLICS AND THE BIBLE

Many non-Catholics do not understand the Catholic attitude toward the Bible. They foolishly believe that we are not allowed to read the Bible or, if permitted to do so, that we are not encouraged to study the Holy Scriptures. Could you explain the real attitude of the Church toward the Old and New Testament?

Catholics are taught that the Bible is the inspired word of God. Their attitude toward Sacred Scripture is expressed in the words of the Vatican Council: “The Church holds these books as sacred and canonical, not because, composed by mere human industry, they were thereupon approved by her authority; nor alone because they contain revelation without error; but because, written under the inspiration of the Holy Ghost, *they have God for their Author*, and as such were delivered to the Church.”

This does not mean that the Catholic Church holds that

the inspired human writers of Sacred Scripture received from the Holy Ghost a direct revelation of what they were to write or that they were merely passive scribes or instruments exercising a mere mechanical activity. The writers were obliged to use their own human industry to obtain information and they preserved their own peculiarities. What happened was this: the Holy Ghost, when using these human instruments “so stirred and moved them by supernatural power to write — so stood by them as they wrote — that their minds could rightly conceive only those things and all those things which He Himself bade them conceive; only those things could they faithfully commit to writing and aptly express with unerring truth. Otherwise it could not be said that He was the Author of the entire Scripture” (Pope Leo XIII in his Encyclical Letter on the Study of Holy Scripture).

While Catholics revere the Bible, they do not hold it as the only rule of Faith. The present books of the New Testament were not put together until long

after the death of Christ and the Apostles. It was only at the end of the fourth century that the New Testament was accepted as we have it today. Many of the Apostles never wrote a single line. St. John wrote his Gospel toward the close of the first century. The Apostles taught and the Church existed before any Gospel was written. Christ commanded them to teach and there is no evidence of any command to them to write. If the written word and not the teaching Church were to be our only guide, would not Christ Himself have written the doctrines we must believe? Christ instituted a living Church and we believe what the Church believes and teaches. We hold that the teaching of Christ was never the religion of a book to be privately interpreted as each sees fit. It cannot be so when private interpretations are so varied and even contradictory. The multiplicity of sects and doctrines exists because many interpreted the Bible, and rejected entire books, according to their own fancy, and denied the living Church of Christ, to which they are indebted for the preservation of the Bible.

Are Catholics allowed to
26

read the Bible? Certainly, and they are urged to do so. The New Testament is especially recommended to be read. Catholics are warned, however, that translations must have the approval of Church authorities and must contain notes explaining obscure passages, lest we be led into error by ignorant private interpretations. We must remember also that certain passages of the Bible, especially of the Old Testament, are vividly realistic in their description of sin. They are not written for children. If the perusal of these passages would be an occasion of sin to any individual, he would be obliged by God's law not to read them. While Catholics are recommended to read the Bible, there is no obligation to do so in order to obtain salvation. Our guide to salvation is the living Church which preserved the Bible and interprets for us the word of God as contained in Holy Scriptures and in Apostolic tradition given to the Church for our guidance unto salvation.

The oft-repeated assertion of non-Catholics that the Catholic Church "chained the Bible" in

medieval times to prevent its being read is amusing to one who knows history. Bibles in those days were hand-lettered on parchment and were exceedingly valuable. If the Church did not wish them to be read, they would not have been put in the churches. They were chained to the reading-desks to prevent their being stolen by dishonest vagabonds. Even in our modern museums valuable reference books are today often “chained” for the same reason.

The Catholic Bible differs from the Protestant in the number of its books. In the Catholic Bible there are twenty-seven books in the New Testament and forty-six in the Old Testament, or forty-five if the prophet Baruch is included with Jeremias. The Protestant Authorized Version, also known as the King James Version, contains in its Old Testament only thirty-nine books instead of forty-six. The missing seven books were rejected by Luther, Calvin, and the so-called reformers, and were put in an inferior position in the English Protestant Bible until about one hundred years ago when they were omitted altogether, despite the fact that they were found in every

collection of Holy Scripture since the fourth century and were included in the list of inspired writings given by the Council of Hippo in Africa in the year 393. These seven missing books are Tobias, Baruch, Judith, Wisdom, Ecclesiasticus, First and Second Machabees, together with seven chapters of the Book of Esther and sixty-six verses of the third chapter of Daniel.

The Catholic Bible in English, known as the Douay Version, is a translation from the approved Latin Vulgate. It is superior in accuracy to the Protestant Authorized, or King James Version, though the latter is more beautiful in style and diction. The Authorized Version lacks, of course, the seven books noted above and shows here and there traces of controversial prejudice in its rendering of original texts.



The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF OBEDIENCE

Here begins the treatise of obedience, and first of where obedience may be found, and what it is that destroys it, and what is the sign of a man's possessing it, and what accompanies and nourishes obedience.

The Supreme and Eternal Father, kindly turning the eye of His mercy and clemency towards her, replied: "Your holy desire and righteous request, oh! dearest daughter, have a right to be heard, and inasmuch as I am the Supreme Truth, I will keep My word, fulfilling the promise which I made to you, and satisfying your desire. And if you ask Me where obedience is to be found, and what is the cause of its loss, and the sign of its possession, I reply that you will find it in its completeness in the sweet and amorous Word, My only-begotten Son. So prompt in Him was this virtue, that, in order to fulfill it, He hastened to the shameful death of the Cross. What destroys obedience? Look at the first man and you will see the cause which destroyed the obedience imposed on him by Me, the Eternal Father. It was pride, which was produced by self-love, and desire to please his companion. This was the cause that deprived him of the per-

fection of obedience, giving him instead disobedience, depriving him of the life of grace, and slaying his innocence, wherefore he fell into impurity and great misery, and not only he, but the whole human race, as I said to you. The sign that you have this virtue is patience, and impatience the sign that you have it not, and you will find that this is indeed so, when I speak to you further concerning this virtue. But observe that obedience may be kept in two ways, of which one is more perfect than the other, not that they are on that account separated, but united as I explained to you of the precepts and counsels. The one way is the most perfect, the other is also good and perfect; for no one at all can reach eternal life if he be not obedient, for the door was unlocked by the key of obedience, which had been fastened by the disobedience of Adam. I, then, being constrained by My infinite goodness, since I saw that man whom I so much loved, did not return to Me, his End, took the keys of obedience and placed them in the hands of My sweet and amorous Word — the Truth — and He becoming the porter of that door, opened it, and no one can enter except by means of that door and that Porter. Wherefore He said in the Holy Gospel that 'no one could come to Me, the

Father, if not by Him.' When He returned to Me, rising to Heaven from the conversation of men at the Ascension, He left you this sweet key of obedience; for as you know He left His vicar, the Christ, on earth, whom you are all obliged to obey until death, and whoever is outside His obedience is in a state of damnation, as I have already told you in another place. Now I wish you to see and know this most excellent virtue in that humble and immaculate Lamb, and the source whence it proceeds. What caused the great obedience of the Word? The love which He had for My honor and your salvation. Whence proceeded this love? From the clear vision with which His soul saw the divine essence and the eternal Trinity, thus always looking on Me, the eternal God. His fidelity obtained this vision most perfectly for Him, which vision you imperfectly enjoy by the light of holy faith. He was faithful to Me, His eternal Father, and therefore hastened as one enamored along the road of obedience, lit up with the light of glory. And inasmuch as love cannot be alone, but is accompanied by all the true and royal virtues, because all the virtues draw their life from love, He possessed them all, but in a different way from that in which you do. Among the others he possessed patience, which is the marrow of obedience, and a demonstrative sign, whether a soul be in a

state of grace and truly love or not. Wherefore charity, the mother of patience, has given her as a sister to obedience, and so closely united them together that one cannot be lost without the other. Either you have them both or you have neither. This virtue has a nurse who feeds her, that is, true humility; therefore a soul is obedient in proportion to her humility, and humble in proportion to her obedience. This humility is the foster-mother and nurse of charity, and with the same milk she feeds the virtue of obedience. Her raiment given her by this nurse is self-contempt, and insult, desire to displease herself, and to please Me. Where does she find this? In sweet Christ Jesus, My only-begotten Son. For who abased Himself more than He did! He was sated with insults, jibes, and mockings. He caused pain to Himself in His bodily life, in order to please Me. And who was more patient than He? for His cry was never heard in murmuring, but He patiently embraced His injuries like one enamored, fulfilling the obedience imposed on Him by Me, His Eternal Father. Wherefore in Him you will find obedience perfectly accomplished. He left you this rule and this doctrine, which gives you life, for it is the straight way, having first observed them Himself. He is the way, wherefore He said, 'He was the Way, the Truth, and the Life.' For he who travels by that

way, travels in the light, and being enlightened cannot stumble, or be caused to fall, without perceiving it. For He has cast from Himself the darkness of self-love, by which he fell into disobedience; for as I spoke to you of a companion virtue proceeding from obedience and humility, so I tell you that disobedience comes from pride, which issues from self-love depriving the soul of humility. The sister given by self-love to disobedience is impatience, and pride, her foster-mother, feeds her with the darkness of infidelity, so she hastens along the way of darkness, which leads her to eternal death. All this you should read in that glorious book, where you find described this and every other virtue.”

How obedience is the key with which Heaven is opened, and how the soul should fasten it by means of a cord to her girdle, and of the excellences of obedience.

“Now that I have shown you where obedience is to be found, and whence she comes, and who is her companion, and who her foster-mother, I will continue to speak of the obedient and of the disobedient together, and of obedience in general, which is the obedience of the precepts; and in particular, which is that of the counsels. The whole of your faith is founded upon obedience, for by it you prove your fi-

delity. You are all in general by My truth to obey the commandments of the law, the chief of which is to love Me above everything, and your neighbor as yourself, and the commandments are so bound up together, that you cannot observe or transgress one without observing or transgressing all. He who observes this principal commandment observes all the others; he is faithful to Me and his neighbor, for he loves Me and My creature, and is therefore obedient, becoming subject to the commandments of the law, and to creatures for My sake, and with humble patience he endures every labor, and even his neighbor’s detraction of him. This obedience is of such excellence that you all derive grace from it, just as from disobedience you all derive death. Wherefore it is not enough that it should be only in word, and not practiced by you. I have already told you that this word is the key which opens heaven, which key My Son placed in the hands of His vicar. This vicar placed it in the hands of everyone who receives holy baptism, promising therein to renounce the world and all its pomps and delights, and to obey. So that each man has in his own person that very same key which the Word had, and if a man does not unlock in the light of faith, and with the hand of love the gate of heaven by means of this key, he never will enter there, in

spite of its having been opened by the Word; for though I created you without yourselves, I will not save you without yourselves. Wherefore you must take the key in your hand and walk by the doctrine of My Word, and not remain seated, that is to say, placing your love in finite things, as do foolish men who follow the first man, their first father, following his example, and casting the key of obedience into the mud of impurity, breaking it with the hammer of pride, rusting it with self-love. It would have been entirely destroyed had not My only-begotten Son, the Word, come and taken this key of obedience in His hands and purified it in the fire of divine love, having drawn it out of the mud, and cleansed it with His blood, and straightened it with the knife of justice, and hammered your iniquities into shape on the anvil of His own body. So perfectly did He repair it that no matter how much a man may have spoiled his key by his free-will, by the self-same free-will, assisted by My grace, he can repair it with the same instruments that were used by My Word. Oh! blinder than the blind, for, having spoiled the key of obedience, you do not think of mending it! Do you think, forsooth, that the disobedience which closed the door of Heaven will open it? that the pride which fell can rise? Do you think to be admitted to the marriage feast in foul and disordered garments?

Do you think that sitting down and binding yourself with the chain of mortal sin, you can walk? or that without a key you can open the door? Do not imagine that you can, for it is a fantastical delusion; you must be firm, you must leave mortal sin by a holy confession, contrition of heart, satisfaction, and purpose of amendment. Then you will throw off that hideous and defiled garment and, clothed in the shining nuptial robe, will hasten, the key of obedience in your hand, to open the door. But bind this key with the cord of self-contempt, and hatred of yourself and of the world, and fasten it to the love of pleasing Me, Your creator, of which you should make a girdle to yourself to bind your loins with it, for fear you lose it. Know, My daughter, there are many who take up this key of obedience, having seen by the light of faith that in no other way can they escape eternal damnation; but they hold it in their hand without wearing this girdle, or fastening the key to it with the cord of self-contempt, that is to say that they are not perfectly clothed with My pleasure, but still seek to please themselves; they do not wear the cord of self-contempt, for they do not desire to be despised, but rather take delight in the praise of men. Such as these are apt to lose their key; for if they suffer a little extra fatigue, or mental or corporal tribulation, and if, as often happens, the hand of holy de-

sire loosens its grasp, they will lose it. They can indeed find it again if they wish to while they live, but if they do not wish they will never find it, and what will prove to them, that they have lost it? Impatience, for patience was united to obedience, and their impatience proves that obedience does not dwell in their soul. Oh! how sweet and glorious is this virtue, which contains all the rest, for she is conceived and born of charity, on her is founded the rock of the holy faith. She is a queen whose consort will feel no trouble, but only peace and quiet; the waves of the stormy sea cannot hurt her, nor can any tempest reach the interior of the soul in whom she dwells. Such a one feels no hatred when injured, because he wishes to obey the precept of forgiveness, he suffers not when his appetites are not satisfied, because obedience has ordered him to desire Me alone, who can and will satisfy all his desires, if he strip himself of worldly riches. And so in all things which would be too long to relate, he who has chosen as spouse Queen Obedience, the appointed key of heaven, finds peace and quiet. Oh! blessed obedience! you voyage without fatigue, and reach without danger the port of salvation, you are conformed to My only-begotten Son, the Word, you board the ship of the holy cross, forcing yourself to endure, so as not to transgress the obedience of the Word, nor aban-

don His doctrine, of which you make a table when you eat the food of souls, dwelling in the love of your neighbor, being anointed with true humility, which saves you from coveting, contrary to My will, his possessions, you walk erect, without bending, for your heart is sincere and not false, loving generously and truly My creatures, you are a sunrise drawing after you the light of divine grace, you are a sun which makes the earth, that is to say, the organs of the soul, to germinate with the heat of charity, all of which as well as those of the body produce life-giving fruit for yourself and your neighbor. You are even cheerful, for your face is never wrinkled with impatience, but smooth and pleasant with the happiness of patience, and even in its fortitude you are great by your long endurance, so long that it reaches from earth to heaven and unlocks the celestial door. You are a hidden pearl, trampled by the world, abasing yourself, submitting to all creatures. Yet your kingdom is so great that no one can rule you, for you have come out of the mortal servitude of your own sensuality, which destroyed your dignity, and having slain this enemy with hatred and dislike of your own pleasure have re-obtained your liberty.”

(To be continued)

GENERAL INFORMATION

The SERAPH is sent FREE anywhere in the United States upon request. Cost of production and mailing is borne by your fellow - Catholics who are concerned for your soul. They desire that you, too, would become informed as to TRUE DOCTRINE AND SOUND SPIRITUALITY as Roman Catholics totally loyal to the Apostolic See.

Won't YOU join them in this world wide apostolate?

SUBSCRIPTION

Please note the expiration on your label.

- A1 Benefactor Subscription donation of \$50 or more.
- B1 Supporting Subscription \$20 donation.
- C1 Free requested Subscription.
- Tr Trial Issue. You will receive only 3 issues unless you request to receive more.

Example: 01-08 A1 indicates a subscription which will expire in January 2008. The A1 indicates that it is a benefactor subscription.

Please Note: There is an annual request for renewal.

Back Issues: Due to the extra cost in postage and handling, we must ask a minimum donation of \$5.00 for available copies, and \$6.00 for any copies that must be photocopied.

Most Rev. Bishop Louis Vezelis O.F.M.
SERAPH - 3376 Mount Read Blvd
Rochester, NY 14616

Your Excellency: Here's my offering of \$ _____ to help defray the cost of publishing the SERAPH - to help you keep on sending it to someone who might otherwise never be able to benefit from it.

NAME: _____

ADDRESS: _____

ORDER OF ST. FRANCIS OF ASSISI

The **SERAPH**

3376 Mount Read Blvd

Rochester, New York 14616-4344

NON-PROFIT ORG.

U.S. POSTAGE

PAID

ROCHESTER, NY

PERMIT NO. 27