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EDITORIAL

OCTOBER DEVOTIONS

THE HOLY ROSARY

The pious practice of Catholics to say the Rosary during the month of October especially dates back to the sixteenth century.

But it was Pope Leo XIII who started this devotion on a universal scale in 1883, From then on, the month of October was dedicated to the Holy Rosary.

There are some very important considerations to be made regarding the recitation of the Rosary.

First of all, it should be understood that the mumbling of monotonous words does not make the Rosary a meritorious prayer. This would constitute the HOW the Rosary should be said in order to bear fruit. Added to this is the all-important condition for gaining the grace flowing from the Rosary. Like all meritorious actions, the soul must be in the state of grace. This means that the soul that is burdened with mortal sin is a spiritually dead soul.

Therefore, the first thing to do is to make a good, sincere, humble confession. The only fruitful reception of the Sacrament of Penance (Confession) can be done from a valid priest who is under a valid Roman Catholic bishop.

When this is physically impossible, the desire to receive the Sacrament suffices by making what is called “a perfect act of contrition”.

This leads us to the next question: WHO can say the Rosary gainfully?

Not just anybody. As was just mentioned, the soul must be in the state of supernatural grace.

Despite the harping of Modernist heretics of the EWTN variety, the only ones capable of gaining merit are members of the Mystical Body of Jesus Christ. Therefore, non-Catholics who would say the Rosary alone or with Catholic friends cannot receive any grace from this action.

GOD DOES NOT HEAR THE PRAYERS OF HERETICS OR

**SCHISMATICS BECAUSE
THEY ARE NOT MEMBERS
OF THE MYSTICAL BODY
OF JESUS CHRIST.**

There is no salvation outside of the Mystical Body of Jesus Christ which is the Roman Catholic Church. The Holy Ghost does not abide in heretics, schismatics nor in those who

have been expelled from the Church by excommunication.

Perhaps this accounts for the sad fact that so little is accomplished by those who pray the Rosary without the requisite conditions. If the recitation of the Rosary is to bear supernatural fruit, the above-mentioned conditions must be met.



The Sunday Sermon

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

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS

The Tragedy of Malachi Martin

I would like to preface this article with the words of St. Jerome: **“I have never spared heretics; I have spent all my zeal in making the enemies of the Church my own”**.

This, too, is the purpose of these painful articles that take up so much time from more positive endeavors.

Some have expressed what I term a hypercritical, pharisaical defense of these heretics and those separated likewise from the Mystical Body of Jesus Christ.

They are dead, they want us believe. Yes. To be sure, they are more than “dead” in our usual, natural sense. This is the death that we all must endure, whether Saint or Satanist.

But it is precisely the question when it comes to the “second

death” which is the separation of the supernatural life of grace from the soul that dies unrepentant in sin. This latter death (separation) is the most to be feared.

Our works precede us into eternity. In fact, they determine our destiny this side of eternity. When we die, that is, when our soul is separated from our body, all time for merit or repentance is over. We will reap what we have sown – the Holy Spirit warns us in the Sacred Scriptures.

Because Malachi Martin has been responsible for many souls to be disorientated and led astray from the Mystical Body of Jesus Christ, it is my duty as shepherd of the flock to watch and warn those who say they are Roman Catholic of the many wolves that have arisen to devour the sheep.

Sadly, many of the sheep think themselves capable of judging spiritual matters by themselves. If such a view were correct, then there would not have been any reason for Our Lord to establish a sacred authority in His Church who receives a special charisma from the Holy Spirit to guide the faithful on the true path to

salvation.

The teachers in the Roman Catholic Church are the Bishops united with a canonically elected successor of St. Peter. And when there is no canonically elected successor of St. Peter, it is the successors of the other Apostles who teach, interpret and govern the Church. This excludes *everyone who is not a validly consecrated bishop. It is the bishop who teaches, interprets and governs the Christian community.*

The greatest scandal in what is perceived to be the Roman Catholic Church is that given – and followed – by disobedient clergy, some of whom are not even valid priests or bishops!

Much of what is written here has been taken from the May, 1998 issue of The Seraph.

It is always nice to consult an expert. Gifted with a healthy distrust of my own judgment, I like to refer to experts to either confirm my conclusions, or to help me see my error. The problem today, however, is not that finding an expert is difficult. No. The problem today is that almost *everyone* deludes himself into believing he is an expert. That is why, I think, the world

has become a “Babel of experts”, with each one trying to “out-expert” the other.

“Eminent theologians” and “experts on the Vatican” do not write novels. Novels are the domain of the superficial fantasizer, the dreamer, the “Walter Mitty” who is out of touch with reality and finds escape from his gnawing sorrow and mourning over dead ambitions.

When someone writes a book, there is always the final cause, the purpose or goal for writing. People write for profit, for vanity, for instruction and for destruction, and for entertainment.

It is particularly a matter subject to suspicion when an ex-Religious and defrocked priest starts to write about the Church. It is even more suspect when the author of a book deceitfully pretends that his work is just “a work of fiction.”

“Fiction” is make-believe. It is the figment of an individual’s imagination, with or without some foundation in reality. By its very definition, “fiction” in literature means a “novel.”

A novel pretending to use real life titles for offices in the real life Roman Catholic Church? And it

is around this *real environment* that *imaginary* events take place?

There is a blanket disclaimer printed in the book **VATICAN** authored by Malachi Martin which astounds the intelligent reader. After reading this disclaimer, the reader should ask himself, or herself: “What is there in this book that can be taken for truth?” The answer, of course, would have to be: “Nothing!”

Here is what Martin writes: “This is a work of fiction. In order to create a dramatic climate that imitates reality, the author has used the correct names of certain offices and posts in the Catholic Church and elsewhere. However, it is not the author’s intention to suggest that the real occupants, past or present, living or dead, of any such office, engaged in any activity mentioned or suggested in this book.”

If you are an intelligent reader -- and I assume you are or else you would not be reading *The Seraph* -- you will experience a mental “red flag” going up. You will want to read that state of “general absolutism” once again. Maybe even a third time.

What is the man saying? He is pretending to absolve himself from guilt. What kind of

guilt? He wishes to forestall any impending expression of righteous indignation on the part of the Catholic Church for his disrespectful innuendoes and attempts at clever disguise.

His books are “works of fiction.” Yet, Malachi Martin, is billed as an “eminent theologian” and an “expert on the Vatican”. Eminent theologians and experts on anything do not resort to writing novels. Theologians deal in intellectual realities; experts in other fields cautiously concern themselves with *facts* — not *fiction*. Now, this ex-Jesuit — who may have left the Society of Jesus for real reasons but supplies the public with fictional ones — claims that he’s just writing a story and is using a real institution to serve as the mold for that “fiction.”

Martin pretends to “imitate reality” by using the Catholic Church as his “Charlie McCarthy.” The Church is to be his dummy. The persons occupying real offices will be made to say things which this “Edgar Bergen” will put into their mouths! But, they are not “real persons” according to Malachi!

I ask you, how many people do you really (not *fictionally!*) think

will be able to make the necessary distinctions that must be made in these “fictional novels”? You know, and I know, that the majority of people are going to accept whatever the author writes, not as fiction, but as fact. And *that’s* a fact.

The effrontery practiced by Martin is that he puts his own sentiments or manufactured sentiments into clearly identifiable persons. Take for example, his deliberately recognizable name for Pope Pius XII, “Profumi.” That he certainly means Pope Pius XII is clear from the fact that Mussolini ruled and died in the reign of Pope Pius XII. Martin places the following words in Pope Pius XII’s mouth: *“Il Duce will be slaughtered and bled like a pig by the Communist partisans....He must be saved, Maestro....for the sake of Italy. And for the sake of much more.”*

It is no co-incidence that on a talk show with Art Bell, Malachi Martin alluded to the suffering and death of our Lord on the Cross, saying that “He bled like a pig.” It was not a Catholic who called in to protest such gross vulgarity describing the sufferings of our Lord, it was a Protestant.

Quite apart from the vulgarity and lack of sensitivity involved,

what is even more curious is the allusion that Christ “bled like a pig” and Mussolini would be “bled like a pig” by the Communists.

These words were placed in the mouth of a Pope of the Roman Catholic Church. The next line is even more enigmatic: “He must be saved, Maestro...for the sake of Italy. And for the sake of much more.”

I wonder how many readers paused to consider these words and the purpose for which Martin placed these words — Malachi Martin’s words — into the mouth of a “fictional Pope, Eugenio Profumi” who happened to be the “real imitation” of a real Pope, Eugenio Pacelli.

The entire book is nothing more than a boring collection of newspaper notes fashioned into even more boring and relentless verbiage. The book does nothing to uplift one’s flagging idealism, but serves only to picture the Catholic Church as the majority of Her enemies and their dupes would like to see Her. Here is where Malachi Martin reaps financial reward and, perhaps the real purpose of his writings: To make the Catholic Church, the Bride of Jesus Christ, look like

a slut in the eyes of the whole world.

A word about his other books. I haven't had the time to waste on them as I would genuinely like to. However, once the author's style is recognized, it is not too difficult to know what to expect. The reader is not disappointed.

In his book **The Final Conclave**, Martin suggests to his readers how St. Peter died. Even though tradition has it that St. Peter was crucified head down because he did not feel worthy to die like his divine Master, Martin describes the *fictional death* of St. Peter in this way.

Christians are burning and screaming while Romans are laughing through the smell and the smoke of burning flesh.

It's Peter's turn, we are told. But, thanks to the gods! Peter is going to be spared. Oh, he's going to die alright. There is no reprieve from that. Not the fire, but the sword will send him to heaven. But, how?! How is it that Peter would not suffer the same fate of the others? How is it that, even though there is a shrine in Rome on the spot where St. Peter was crucified, even though this matter had never been disputed, we are given a dose of "new history"?

Malachi Martin will supply the "fiction" once again: "*By the grace of Afranus Burrus, Jew, the centurion mutters quietly and dutifully, as he tenses for the strike. Simon Peter is not for burning. Burrus, a Christian convert with influence in high places, has obtained as last favor for Simon Peter that he die by the sword.*" (**The Final Conclave**).

We are not supposed to reproach or rebuke Martin because, after all, everything that he suggests to us is fiction. He told us that from the beginning.

Well, then, how did this change in history take place? Simple. All it required was a few lines on his typewriter or computer, and all two thousand years of history was changed by an insignificant "eminent theologian" and "expert on the Vatican" — not to mention an "exorcist" of many years.

We find a centurion mumbling to himself on page 8 of Martin's book. "*By the grace of Afranus Burrus, a Jew*" Peter will not die crucified head down. No. He will be "honored" with the cold blade of a centurion's sword.

Who is this thus far unheard of individual, Afranus Burrus? I struggle with the temptation to suspect a contrived name here. A

name contrived by the penchant of Malachi Martin to use various pseudonyms for himself. Anyway, this “Afranus Burrus” is a “*Christian convert with influence in high places.*” That, it appears, is how Mr. Burrus was able to obtain this last favor for Peter. Apparently, Mr. Burrus did many favors for Simon Peter. But, of course, you must not believe this because, after all, Malachi Martin will assure you that it is nothing but an imaginary story.

The next step, obviously, is to take the Catholic Church and the Catholic Religion as nothing more than a fiction — that is, an imaginary story; a novel.

And this explains the tremendous following that Malachi Martin has among ignorant Catholics all over the country. Calling these people “ignorant” is a kindness. For, someone who is ignorant is someone who lacks knowledge about something. Ignorance is dispelled by having objective facts from which judgments can be made. You can’t make a judgment with fiction. But that is exactly what Malachi Martin expects to do and knows that he will succeed. He succeeds because he has the enemies of the Church on his side.

If you do not wish to believe that, then just look at the kind of people who shower praise upon his books.

It is a pity that Jesus did not know any Jews in His time whom He could convert and be spared the ignominious death on the Cross. It would seem that in the mind of Malachi Martin, Peter was more important and more influential than Jesus. After all, the best that Jesus could do was to have someone like Nicodemus who followed Him by night for fear of the Jews, go to Pilate to get Christ’s body for a decent burial.

Are Martin’s books worth the time and expense? Perhaps St. Paul summed up the answer to this and like questions when he wrote to Bishop Timothy:

“Dearly beloved: I charge thee, in the sight of God and of Christ Jesus, Who will judge the living and the dead by His coming and by His kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn aside

rather to fables (novels). But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry.”

It is difficult to conceive that an eminent theologian would have the time to spend writing silly novels. Judging from the many who follow Malachi Martin enthralled by his fables, a reasonable man would conclude that the time spoken of by St. Paul to St. Timothy has come!

There are many who have collected information regarding Malachi Martin for the purpose

of exposing him for the protection of uninformed and misguided followers of this man.

Let us judge Malachi Martin as Our Lord judged him:

Our Lord judges Malachi Martin and according to this judgment Malachi Martin is in Hell!

Those who wish to debate Our Lord's judgment may do so, but only *after* dealing with the reasons to this conclusion. The proof will be presented in the next issue of The Seraph - November, 2011.



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THE SERVANT OF GOD ALEXANDER OF HALES
Confessor, *First Order*

Alexander was a native of England. He does not, however, take his name from his native place, but from the convent of Hales, where he received his education. About the year 1220 he taught theology in the renowned University of Paris and distinguished himself there as much by his piety as by his learning.

In devotion to our Lady, he made a vow that he would accede to any request made of him in her name. And so the annals of the Franciscan Order relate that a good brother from one of the new convents in Paris called at his home while out questing one day, and asked the celebrated professor in the name of the Blessed Virgin to join his poor order. Alexander was at first much perturbed, but perceiving in this invitation a call from heaven, he yielded.

In the year of his probation he was once severely tempted to lay aside the coarse garment. The following night he saw

in a dream our holy Father St. Francis laden with a very heavy cross which he was endeavoring to carry up a steep hill. Filled with compassion, Alexander advanced to assist him, but he heard our holy Father say: "Begone, miserable man! If you cannot carry the light cross of wool, how can you presume to carry this heavy cross of wood?" On awakening, the novice was relieved of the temptation; he persevered in the observance of the rule to the end of his life.

As a Friar Minor Alexander continued to teach at the university, laying the foundation for Scholasticism, a system of knowledge which marvelously explains the truths of the Faith and defends them against objection even to our own day. For this, Alexander was honored with such titles as the Irrefutable Doctor, the Master of Doctors, and the Fountain of Life. From this source his accomplished pupils St. Bonaventure and St.

Thomas Aquinas drew their wisdom. Someone once asked St. Thomas what course in theology he would recommend. St. Thomas replied: "There is just one theologian whom you need to master." Being asked who that theologian was, he named Alexander of Hales.

Though he had become famous and enjoyed honors, which he justly deserved, Alexander always remained a humble Friar Minor. He always considered himself the lowly son of the Handmaid of the Lord, the Blessed Virgin, who had directed him to the order. He died while invoking her name on October 20, 1245.

ON LOVE FOR OUR LADY

1. How fervent must have been the love of this learned man for our Blessed Lady, since he vowed never to turn down a request that might be made of him in the name of Mary. And what admirable proof he gave of this love, when for it he left the world and entered the poor order of the Friars Minor. It appears that our Lady considered him particularly worthy of the order because of his

love for her. As we are told by St. Bonaventure, our holy Father St. Francis cherished an indescribable love for Mary and desired that his children should do likewise. The convent of St. Mary of the Angels became the cradle of the order, and St. Francis gave us the Immaculate Conception as the special mother and patron of the order. And so the children of St. Francis not only honor the Blessed Virgin as the Mother of God, but they love her as their own mother, given to them in a more intimate way than to ordinary Christians. St. Stanislaus, on being asked whether he also loved Mary, answered: "Why should I not love her? She is my mother, isn't she?" — Do you love her tenderly as a good child should?

2. Consider that true devotion to Mary must show itself in deeds, first and above all in a God-fearing life. Mary says to us what she once said to the servants at the wedding feast of Cana: " whatsoever He shall say to you, do ye" (John 2:5). But our love for Mary will manifest itself also in the veneration we tender her: greeting her morning,

noon, and night with the recital of the Angelus, having a picture or statue of her in our rooms, wearing the medal or the scapular of the Blessed Virgin, saying the rosary, keeping her feasts with special devotion and filial joy. He who sincerely venerates our Lady will also strive to promote devotion to her in others. — Have you been sincerely devoted to our Lady in the past?

3. Consider how fortunate they are who truly love our Lady. They will be loved in turn by her, and they are, so to say, certain of their own salvation. Listen to what the Church itself says of the Mother of God in the canonical hours: “I love them that love me: and they that

in the morning early watch for me, shall find me.” And again: “He that shall find me, shall find life and shall have salvation from the Lord.” St. Alphonsus is right when he says that it is a sign of predestination if we love Mary. and then makes this statement: “A true child of Mary will never be lost.”

PRAYER OF THE CHURCH
(At Prime)

O God, who didst vouchsafe to choose the immaculate body of blessed Mary for Thy dwelling, grant, we beseech Thee, that we who are shielded under her protection, may by Thy grace join with gladness in her commemoration. Who livest and reignest forever and ever. Amen.

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Muhammad the Prophet of Blasphemy

Reverend William Claybourne

The Saints Take Up the Fight

A thoughtful soul recently approached me concerning this ongoing series of writings, noting that the title contains an unmistakably strong accusation of a grave and most serious sin. "It is impossible", I replied, "to leave so many people in ignorance as to how grave a matter this is. Has the Church been wrong all of these centuries in denouncing the Muhammadans?" The answer was not one that my spiritual child was hoping for. "But Father, we need to be kind and show love towards all people, even when they profess a different religion." Now, how would you have responded to such a statement?

"The greatest love that I can show toward any soul headed for damnation is to warn them of this fact," I declared. Failing to understand the necessity of denouncing falsehood, my increasingly agitated conversational partner refused to accept an explanation that was not actually owed to him in the first place. All of this reminded me so much of Our Lord's words to those whom He loved, but who followed Him so timorously: "I

will no longer speak much with you." The Lord says to every priest through the mouth of His prophet: "**Cry out; cease not.**" When the voice becomes hoarse with crying out and to no avail, the anointed servants of God must appeal to their heavenly counterparts to reach such dull and deluded minds.

I have showed with completeness the diabolical origins of Islam. With many quotations of the Holy Scriptures and from eminent Church Fathers, the key concepts of this religion are proven to be not only false but manifestly evil. Rather than nauseate the faithful few with continued and repetitive examples of murders, suicides, rampant violence against all classes of people, and social chaos in Muslim-dominated countries, I simply invite the reader to study any of the current events that are boiling over in the Middle East. See how Muhammad's children are paying homage to their father! Yes, murdering Christians under the guise of religious zeal and observance is the height of ugliness in the growing shadow of the crescent carriers.

I have promoted the recurring

title of dishonor for Muhammad, because through his violent machinations, innumerable souls have already been damned to Hell for all eternity, and many more are following him to perdition at this present moment. Worse than this, the Indivisible and Most Holy Trinity is thoroughly outraged at the denial of Jesus Christ as the Son of the Living God. To the Muslim, He is not the Logos, but simply a holy man. According to Muslims, He is not divine, and He is far inferior to the epileptic mass murderer Muhammad. He was not crucified, but only an image of Him underwent those torments, according to the imams. This makes a mockery of every Catholic who venerates the Holy Cross for its life-giving Blood. The Queen of Heaven and Earth, the Blessed Virgin Mary, has been defamed and disgraced by sacrilegious tongues. And now you, my friend, want me to be quiet? Does remaining silent while the King of Glory is mocked and spit upon make us good and zealous disciples? It is enough to battle against our own sins that cause so much pain to Our loving Lord Jesus and His Most Holy Mother; but to hide in the bushes while He is daily tortured and crucified is entirely against your creed and your promises! **I rebuke your cowardice!**

Very well, by way of a concession, I will remain silent for a part of this instruction. The saints, however, those blessed friends of God, will themselves show you the enormity of the sin of blasphemy. They will prove to you, therefore, that tolerance of Muslim doctrine and reverencing of the Koran is the prophesied “**abomination of desolation**”, which will destroy your soul if you drink this foul poison of dogmatic tolerance. An increasing number of glassy-eyed and indoctrinated sheep are being led towards the precipice of spiritual death by false prophets preaching the new evil ideas of false ecumenism. Concerning Muhammad, Job says that “**He has strengthened himself against the Almighty.**” (Job 15, 25)

Muhammad, as we have well discovered together, has despised the Son, thereby despising the Father and rejecting the Holy Spirit. What remains of this man’s religion when devoid of the Blessed Trinity, except self-indulgent arrogance and non-existent spiritual powers? He is the prophet of blasphemy, plainly and simply. Many are ashamed of their exalted dignity as confirmed soldiers, and members of an elite class of warriors, known as The Church Militant. Having

been blinded by the noon-day sun rays of the Angel of Light, they mistakenly perceive their duty to be a gradually increasing acceptance of any religious ideas whatsoever, no matter how much they insult the unanimous teachings of countless Popes, Bishops, Doctors, and holy missionaries, who were all faithful children of the Church. Just as Abraham, we would have difficulty in finding even ten souls who would care to reflect upon the words of the Athanasian Creed, which warns all of us that unless we hold steadfastly to every single doctrine and revealed truth of the Catholic Faith, we will undoubtedly join Muhammad in eternal hellfire.

“No sin exasperates the Lord so much as the sin of blasphemy against His Adorable Name,” warns St. John Chrysostom. Saint Alphonsus Maria de Ligouri confirms many things when he says, “The vindictive assail a man who is their own equal; but by their blasphemies, blasphemers appear to seek revenge against God Who does or permits what is displeasing to them. There is a great difference between an act of contempt toward the portrait of a king, and an insult offered to his person. Man is the image of God; but the blasphemer offends God

Himself.” How admirably stated!

When the Muslim, the Protestant, and the Jew seek to take the crown of glory from the head of the Immaculate Virgin Mary, they are in reality taking revenge against the Wisdom of God, Who has preordained from all eternity that this one creature should be privileged above all others to remain perfectly sinless and spotlessly pure, while being in truth the Mother of the Most High God. Remember always, my tottering friend, this truth came as a divine declaration from the voice of the Archangel Gabriel, who would never accept the mission to deliver the Qu’ran. or any other book which directly contradicted his previous work. He would surely rather burn in hell than dishonor the Blessed Virgin! Yet, they hate this yoke of truth, under which they **will not** bend their proud necks, and so they rage and show contempt for God by reviling and mocking His Holy Will. Can He not do what He pleases? Our father Abraham called himself dust and ashes, being afraid to even speak to God; and now those whom an antipope calls “children of Abraham” sit in the judgment seat against Almighty God, condemning Him for choosing Mary as His Tabernacle, and as the true Tower

of David. Monstrous mockery! “He who blasphemes”, says St. Athanasius, “acts against the very Deity itself.”

In this month of Jesus Christ the King, we are reminded of His honor, and the full extent of His glory. Those who deride majesty, however, fill the angels with horror at the sight of blatant disrespect for His Kingship. Perhaps we should be “respectfully silent” when it comes to the honor and sacred authority of Our Sovereign Ruler? Don’t be a coward! Listen to St. Alphonsus as he reminds you: “The man who violates the law is guilty of a crime; but he who attacks the person of his sovereign, commits an act of treason; therefore he receives no mercy, but is chastised with the utmost severity. What then shall we say of the man who blasphemes and insults the majesty of God?” Will you allow the King of Divine Glory to be personally attacked and say absolutely nothing? An act of treason is committed in front of your eyes, and you want to befriend the attempted murderer? The Queen is showered with contemptuous speech and calumnious injuries, and will you say nothing in outrage? Is there no word of defense in your vocabulary?

May God forbid it, but perhaps you

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already believe with the majority of false Christians, that “freedom of religion” bestows the right to insult God to His Holy Face. Saint Augustine grieved over such souls, when he said, “Christ was scourged by the lash of the Jews; but He is not less scourged by the blasphemies of false Christians.” Do you not see how evil it is to remain complacently silent in the light of the insults hurled without end upon the God Who grants so much bounty to His creatures? He allows the rain to fall upon the wicked as well as the just; yet the wicked man’s poisoned fruit cannot be distributed freely without the laborers doing all that they can to protect the integrity of the vineyard.

More than once was Our Lord accused of blaspheming by those who hated His compassion and envied His power. **“Who is this who speaketh blasphemies?” (Luke 5, 21).** We wonder the same thing about the heresiarch Nestorius, who covered so much of the world with a putrid film of infamy. He blasphemed in such a disgusting manner, and induced many others to blaspheme with him. As you will recall, one of his distant disciples was Sergius, who was to strongly influence and constantly support young Muhammad. Nestorius taught as

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a truth, that Holy Mary was not the Mother of God. The Almighty does not always withhold punishments until after the deaths of the wicked, as proved in the case of this son of the devil. Before his most agonizing death, his impious tongue was eaten away by worms, and he died in despair. Nestorius, surely you remember those words that you taught to your disciples, which now torment you without end in the frightening pits of Hell!

How different is the condition of St. Anthony's tongue, which praised the Virgin Mary without end, and remains incorrupt to this very day! In the Sacrament of Baptism, a grain of blessed salt is placed on the tongue of the new member of the Mystical Body of Jesus Christ, as a reminder that the Christian tongue should be a sacred member, accustomed to frequently praising the glory of Almighty God and His Immaculate Spouse Mary. Sadly, like Nestorius, "the blasphemer afterwards makes this tongue", as St. Bernardine of Siena says, "a sword to pierce the heart of God." Ultimately, no blasphemy from either false mystic or twisted heretic can equal that of the Christian who denies the Lord through failure to love and embrace the truth. When a Catholic falls into apostasy by

embracing false religions, it is far worse than Peter's denial, since the added element of blasphemy is included in giving credibility to idol worship. God will not tolerate this!

Saint Bernardine declares: "All other sins proceed from frailty or ignorance; but the sin of blasphemy proceeds from malice." Blasphemy is born of malice, says the holy preacher, a humble friar who gave wings to the great devotion to the Holy Name of Jesus. Saint Thomas Aquinas concurs completely by stating that, "Hence, the blasphemer renders himself like the damned, who, do not now blaspheme with the mouth, for they have no body, but with the heart, cursing the Divine Justice which punishes them." These damned souls will appear all the more horrible when their accursed souls are united with their hideously ugly bodies on the Day of Judgment. Just as God speaks through the mouths of the saints; so also does the Old Serpent speak through the mouths of the damned. It is this truth that caused St. Alphonsus to declare: "Thus we may say to every blasphemer: You are from Hell; you are a true disciple of Lucifer; for you speak the language of the damned."

**CONFERENCES ON THE
BLESSED TRINITY.
BY
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CONFERENCE III.

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

(Continued)

The prophecies are fulfilled. The Messiah is born on earth, at the hour of midnight, and in a stable, as had been spoken by the prophets inspired by God. The cradle of Him who surrounded His tomb with glory and with the wonders of His magnificence witnesses the most stupendous miracles. Angels fill the midnight air with hymns of joy, announcing glory to God and peace to man. A star of great brilliancy appears in the East and rests over Judea. The three Chaldean sages, recognizing this as the star foretold by the prophet, faithful to its voice and still more to the instructions of divine grace which moved their hearts, have set out from their country and now cast their

diadems at the feet of Him whom they adore as God, despite His humiliations and poverty. A cruel and jealous king, apprehensive for his own life and for his kingdom, attempts to destroy the new-born Child. Protected by Omnipotence from all the malicious plots, the Child escapes the massacre of the male children of Bethlehem and the vicinity, and passes His first years in Egypt. By a fresh command He returns to His native land and remains subject and obedient to His parents until His thirtieth year.

Reaching the age of maturity, He stands before the world, begins His public mission, proclaims His kingdom, preaches His doctrine, establishes the Church, institutes the sacraments, and confirms all by His miracles, and proves to all ages, present and future, that He is God, the Creator of all things and the Redeemer of the world. The prophecies which foretold Him, the miracles which preceded and accompanied His birth, the prodigies which He wrought, and all the miracles attendant on His sufferings and death on the cross prove the fact still more forcibly. The sublimity of His doctrines and of His moral code, the manner in which He

establishes them and in which He confirms them, the sanctity of His life, His promises, the establishment and preservation of His Church, are each and all palpable evidences of the fact that Jesus Christ is the God who made us, our Sovereign Lord and Master, and the Judge of the living and the dead.

John the Baptist, the greatest of all men, declared himself unworthy to perform even the most menial offices for Him. No sooner, in fact, is Jesus Christ baptized in the Jordan than the heavens are opened, and the Holy Ghost descends upon Him in the form of a dove, while the voice of the Eternal Father declares Him to be His Son. The unclean spirits owned His power, and by the mouths of the possessed declare Him to be God.

I present in an abridged form ten of the principal arguments by which is proved unanswerably our Lord's divinity:

First. It is proved by the many places in Scripture where our blessed Lord is absolutely called God: *And His name shall be called Emmanuel* (Isaias vii. 14). St. Matthew applies this to Christ (i. 23): *Which means, God with us.*

In the same place (Isaias ix. 6) it is added : *His name shall be called Wonderful, Counsellor, God, the Mighty, the Father of the world to come, and the Prince of Peace. The name they shall call Him, the Lord our just one (Jehovah)* (Jer. xxiii. 6). *The Word was made flesh and dwelt amongst us* (John i. 14). *My Lord and my God*, said St. Thomas (John xx. 28). *He is true God and Life eternal* (1 John v. 20). *God blessed for ever* (Rom. ix. 5). *The great God and our Savior Jesus Christ* (Titus ii. 13). He is called by the name of essence, Elohim – Jehovah — (Isaias xxxv.) Here and in the following instances I must limit my quotations in the interests of conciseness; one text is abundant.

Secondly. Our Lord's divinity is proved from the conviction of the Jews that He asserted it, and which He confirmed. If misunderstood He Would have made the correction, as He always did; how much more necessary to do so in this instance! For this assertion of His divinity was the ostensible cause of His death. He promises

to bestow eternal life, the same as the Father, and adds: *I and the Father are one* (John x.) His opponents attempted to stone Him for blasphemy, and common honesty would have required Him to disavow His words if He were not God. It is clear that He was not understood in that broad sense in which prophets and good men are called gods and the sons of God. The Jews sought to kill Him because He said that God was His Father, making Himself equal to God (*ibid.*) What ever the Father does He does. *As the Father raiseth up the dead and giveth life, so the Son also. Neither doth the Father judge any man, but hath, given all judgment to the Son* (John v. 19-21). It was on this charge that He was made prisoner and was tried in public court by the high-priest, who adjured Him *by the name of the living God that thou tell us if thou be the Christ, the Son of God* (Matt. xxvi. 63). Our Lord not only answers affirmatively, but He claims the highest prerogative of supreme dominion. He will come *in the clouds of heaven* to judge the living and the dead. *The high-priest rent his garments, saying,*

He hath blasphemed; and they all judged Him worthy of death. They forced Pilate to execute the sentence.

Thirdly. It is proved by the testimony of the Father on the Jordan: *This is my beloved Son* (Matt. iii. 17), on Tabor (Luke ix. 35), before the Gentiles (John xii. :38).

Fourthly. By the texts attributing the divine nature to our Lord: *In the name of Jesus every knee shalt bow, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father* (Phil. ii. 10, 11). *The fullness of the Divinity dwells bodily in Him* (Col. i. 23).

Fifthly. The many testimonies that attribute all the divine works and perfections to our Lord prove Him to be God. He claims as His own all that the Father has, and that they hold all things in common (John xvi. 15). This in a creature would be an impious usurpation. The creation of all things from nothing and their preservation are His works (John i.; Heb. i. 3, 10). Eternity, immortality, immutability appertain to Him. These words of the Psalmist are applied by St. Paul to Christ: *Thou shalt change them,*

and they shall be changed; but Thou art the self-same, and Thy years shall not fail (Heb. i. 1.2). *Jesus Christ yesterday, and to-day; and the same for ever* (Ib. xiii. 8). He is omniscient; He knows man's heart; and thoughts: *Thou knowest all things* (*John xxi. 17*). He is omnipotent, *Alpha and Omega, the beginning and the end, who is and who was and who is to come* (*Apoc. i. 8*). He in many places claims omnipresence, and declares that He has His mansion equally with the Father in the souls of the just (*Matt. xviii. 20*). He will be with His ministers wherever they are, *and all days even to the consummation of the world* (*Matt. xxviii. 20*).

II.

Sixthly. St. Peter and the disciples confessed Jesus Christ to be, not the adopted, but the true and natural Son of God: *Thou art Christ, the Son of the living God* (*Matt. xvi. 16*). Jesus is Christ, the Son of God (1 John i. 3). *I believe that Jesus Christ is the Son of God* (*Acts viii. 37*). None can be saved who does not believe that Christ is God (*John iii. 18*). He who believeth in Him hath life everlasting but he who is incredulous *shall not*

see life, but the wrath of God abideth, on him (ib. iii. 36). Our Lord demanded faith in Himself from the man who was born blind: *Dost thou believe in the Son of God? I believe, Lord; and falling down he adored Him*, (ib. ix. 35, 38).

Seventhly. His adoration as God is often demanded, that all may honor the Son as they honor the Father (*John v. 23*). Every knee shall, bend before Him (*Phil. xi. 10*). All the angels of God shall adore Him, (*Heb. 1. 6*). All creatures shall worship Him in the same manner as the Father: To Him who sitteth on the throne, and to the Lamb, be benediction and honor and glory and power for ever and ever (*Apoc. v. 13*).

Eighthly. *Our Lord's divinity is still further established by the many miracles which He performed in His own name and by His own power. He frequently attributed these miracles to the Father as well as to Himself, in order to inculcate the unity or natures and the distinction of persons. These miracles Were wrought to confirm His doctrines, especially His divinity. He conferred the same*

power on the apostles, to be used at their discretion.

Ninthly. Our blessed Lord's divine nature is, moreover, vindicated by the titles which He claims for Himself: I am the way, and the truth, and the life (John xiv. 6). I am the light of the world (ib. viii. 12). I am the resurrection and the life (ib. xi. 25).

Tenthly. The Redeemer promises eternal life by His own right and title: *I give them life everlasting* (John x. 28). *I will raise him up in the last, day* (John vi. 55). Here it is proved that He is the Lord of death, and life. The apostle declares that in Him only is salvation. *There is no other name under heaven whereby we must be saved* (Acts iv. 12).

In several places He is called the Son, the Begotten, the Only-Begotten Son of God, which cannot be understood of an adopted son or of a simply just and good man, but only of the eternal and substantial Son of God, the second Person of the blessed Trinity. In one or two instances He insinuates the superiority of the Father; but this has reference to His human nature only, surely

inferior to the divine and uncreated. Show us the Father, and it sufficeth us, said St. Philip. O Philip! said Jesus, how long am I with you, and you know me not? He who seeth me seeth my Father. . . . The Father and I are one.

We are connected with Adam by an uninterrupted chain of prophets, and not a link will be missing until the second coming of the Messiah. The first are our fathers in the faith; many of them seemed the very depositaries of omnipotent power. Samson before the gates of Gaza, Josue at the fords of the Jordan, and Moses at the Red Sea appeared to wield uncreated might. But upon a close inspection, in their very strength even was exhibited their dependence, despite the external *eclat* of the work. Jesus Christ never displayed the imperfection of dependence, necessary in the creature but not necessary in Him as God. All His miraculous works were exempt from this feature; and it was here that the least of His works was greater and more perfect than the mightiest works of those renowned men.

By his rod Moses wrought

all his miracles; without it he was as weak as any man in the tents of Israel. Our Lord performed the most stupendous miracles without speaking a word; the touch of the hem of His garment cured the most inveterate diseases. True, Elias raised the dead to life; yet see the struggle, the death-agony of his emaciated frame as he crouches over the remains of the dead boy. He holds not the key of life and death. But the Son of Mary raised the dead to life as easily as He performed the most ordinary actions. *All things live to Him.* The dead listen to Him *and hear His voice* as attentively as the living. The slumber of an infant is not more readily broken than was the cold sleep of the ruler's daughter and of the son of the widow of Naim. At the first sound of the voice of Jesus the myriad dead will start to life as readily as creation had risen from nothing at, his fiat. Such is the omnipotence of our Lord; His works wear no mark of dependence.

History paints her sibyls and pythonesses as frenzied while uttering their guessing oracles. Even the prophets of God, when reading the future, were seized with a holy enthusiasm,

but without detriment to reason or propriety. In some instances prophecy awoke at the sound of the lyre. Evidently the secrets of the future were not drawn from the depths of their own soul.

Our Lord prophesied as He spoke. The mysteries hidden in the womb of time were not sudden lights poured on His mind, nor did they thrill by their startling revelations. To His all-seeing eye they were the most familiar objects. The city of David trodden to the dust, her priests and maidens sold into slavery, the last day, the sentence of doom, and the fiery abyss — nothing could disturb the tranquility of His mind but the sight of sin, as manifested at the grave of Lazarus, an image of a soul dead to the grace of God.

Whenever the inspired writers mentioned the omnipotent Ruler of heaven and earth, oppressed with the magnificence of the subject, after exhausting the power of language they would seize upon imagery in order to convey their conceptions. They justly represent God *as poising the world on three fingers, holding the seas in His hand, walking on the winds, and grasping the lightning.*

When our Lord speaks to His Father He uses only the plain and familiar language of a son. His language *is, holy Father, just Father. He speaks* on equal terms, and He uses simple and familiar expressions, as one accustomed to the crown and sceptre of his Father.

Although Moses did not transmit the miraculous power to his descendants, and although he did not possess the divine power of remitting sins, claiming no higher distinction than of being the humble servant of God, he yet took every precaution that after death his remains should not be an occasion of idolatry to his people. He died alone and was buried in one of the mountains of Moab, and *no man knoweth his grave to this day*. Content with having left the law to the people, he sought oblivion for himself as far as possible.

Now, after four thousand years of waiting, after the performance of numberless prodigies, after His resurrection from the dead, our Lord willed that His tomb should be exposed to the veneration of the universe for all future time. This tomb became the shrine of holy pilgrimage for nineteen
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centuries, and the swords of Europe and Asia, disputed its possession for ages.

Because one single prediction — that of Malachias — distinguished the Baptist, John wrought no miracle in behalf of the multitudes whom the reputation of his sanctity had gathered about him on the banks of the Jordan. But he declared himself unworthy to perform the humblest office for the Son of God. If our Lord is not God He manifested less zeal for the divine honor than Moses or the Baptist or the saints. Not content with declaring Himself equal to the Father, He affirms that *all the works wrought by God are His works also*. No prophet ever spoke in this manner. Instead of giving glory to God for every good and perfect gift, Jesus Christ attributes them to Himself as their author.

To be continued



Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

NUMBERING THE COMMANDMENTS

I was explaining the Commandments of God to my convert class. To relieve the strain of a full hour of instruction, I suggested that some of those present might wish to ask a few questions.

“I have one, Father,” a ruddy-faced salesman said quickly. “Will you please tell me what is the difference between the Catholic and non-Catholic Commandments of God?”

“There is no difference in the Commandments unless you refer to a difference of numbering used by some non-Catholics.”

“That’s it, Father. Why do Catholics refer to the Commandment ‘Thou shalt not steal’ as the seventh, while Protestants call it the eighth? Again, the Catholic sixth Commandment is the Protestant seventh. I am all confused by your references, for the numbers you use are not what I learned as a boy in a Protestant Sunday-school.”

“Your question is an interesting

and a useful one,” I replied. “The Commandments of God, as found in the Hebrew text of the Old Testament, were not numbered. The use of numbers came later as a convenience in referring to the various Commandments, or Words, as they were called. Sometimes they were called the Words of the Covenant, the Tables of the Covenant, or simply, the Covenant. We find them also referred to as the Testimony, and later on, the Decalogue, an expression derived from the Greek, meaning ten words. There was no numerical division of the Commandments in the Books of Moses, and Holy Scripture does not tell us how the Words were divided into ten precepts, or what Commandments were written on one tablet and how many on the other. There is some difference in the way they are set down by Moses in the Book of Exodus and in Deuteronomy. English and Swiss Protestants, after the so-called Reformation, adopted a system of numbering found in Josephus and Philo, two Jewish writers, which divides the words of the Catholic first Commandment into two parts

and numbers each part as a distinct Commandment. Thus the numbers are thrown out of harmony with ours and each number is one higher than ours. The tenth Commandment is our ninth and tenth combined into one.

“The system found in Catholic Bibles is the one made by St. Augustine, Bishop of Hippo, in the fifth century, and adopted by the Council of Trent. This division of the Commandments was in use in England until the so-called Reformation, and is still used by most of the Lutheran churches of Germany.

“There is a third system which is common among the Jews. This is known as the Talmudic division and it makes the first Commandment from what we call the preface of the “Words,” namely, verse 2 of the twentieth chapter of Exodus: ‘I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.’ The Talmudic second Commandment is formed by verses 3 to 6: ‘Thou shalt not have strange Gods before me, etc.’ The difference in the numbering comes from the initial precept concerning Divine worship. Catholic writers point out the logic of the numbering of

our first Commandment since one single object is aimed at under worship. Again, specifically different sins are forbidden under covetousness. They well say that as adultery and theft belong to distinct species of moral wrong and, hence, are placed under separate numbers in all systems of numbering, the desire to commit these sins makes distinct species of wrong, and logically should be numbered separately. This view is accepted and defended also by German Protestants.”

The ruddy-faced salesman seemed surprised.

“Then in speaking with many Protestants and Jews, unless you know they use the Catholic system, it is better to quote the words and not refer to numbers.”

“If you wish to avoid misunderstanding,” I answered.

“Why did some Protestant sects adopt this different numbering when they had been accustomed to the Augustinian method?”

I smiled.

“I suppose hostility to the Catholic Church, from which they broke away, was the prime reason.”

The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF OBEDIENCE

Here both the misery of the disobedient and the excellence of the obedient are spoken of.

“All this, dearest daughter, has been done by My goodness and providence as I have told you, for by My providence the Word repaired the key of obedience, but worldly men devoid of every virtue do the contrary; they, like unbridled horses, without the bit of obedience, go from bad to worse, from sin to sin, from misery to misery, from darkness to darkness, from death to death, until they finally reach the edge of the ditch of death, gnawed by the worm of their conscience, and though it is true that they can obey the precepts of the law if they will, and have the time repenting of their disobedience, it is very hard for them to do so, on account of their long habit of sin. Therefore let no man trust to this, putting off his finding of the key of obedience to the moment of his death, for although everyone may and should hope as long as he has life, he should not put such trust in this hope as

to delay repentance. What is the reason of all this, and of such blindness that prevents them recognizing this treasure? The cloud of self-love and wretched pride, through which they abandoned obedience, and fell into disobedience. Being disobedient they are impatient, as has been said, and in their impatience endure intolerable pain, for it has seduced them from the way of Truth, leading them along a way of lies, making them slaves and friends of the devils with whom, unless indeed they amend themselves with patience, they will go to the eternal torments. Contrariwise, My beloved sons, obedient and observers of the law, rejoice and exult in My eternal vision with the Immaculate and humble Lamb, the Maker, Filler, and Giver of this law of obedience. Observing this law in this life they taste peace without any disturbance, they receive and clothe themselves in the most perfect peace, for there they possess every good without any evil, safety without any fear, riches without any poverty, satiety without disgust, hunger without pain, light without dark-

ness, one supreme infinite good, shared by all those who taste it truly. What has placed them in so blessed a state? The blood of the Lamb, by virtue of which the key of obedience has lost its rust, so that, by the virtue of the blood, it has been able to unlock the door. Oh! fools and madmen, delay no longer to come out of the mud of impurity, for you seem like pigs to wallow in the mire of your own lust. Abandon the injustice, murders, hatreds, rancors, detractions, murmurings, false judgments, and cruelty, with which you use your neighbors, your thefts and treacheries, and the disordinate pleasures and delights of the world; cut off the horns of pride, by which amputation you will extinguish the hatred which is in your heart against your neighbors. Compare the injuries which you do to Me and to your neighbor with those done to you, and you will see that those done to you are but trifles. You will see that remaining in hatred you injure Me by transgressing My precept, and you also injure the object of your hate, for you deprive him of your love, whereas you have been commanded to love Me above everything, and your neighbor as yourself. No

gloss has been put upon these words as if it should have been said, if your neighbor injures you do not love him; but they are to be taken naturally and simply, as they were said to you by My Truth, who Himself literally observed this rule. Literally also should you observe it, and if you do not you will injure your own soul, depriving it of the life of grace. Take, oh! take, then, the key of obedience with the light of faith, walk no longer in such darkness or cold, but observe obedience in the fire of love, so that you may taste eternal life together with the other observers of the law.”

Of those who have such love for obedience that they do not remain content with the general obedience of precepts, but take on themselves a particular obedience.

“There are some, My dearest daughter, in whom the sweet and amorous fire of love towards obedience burns so high (which fire of love cannot exist without hatred of self-love, so that when the fire increases so does this self-hatred), that they are not content to observe the precepts of the Law with a general obe-

dience as you are all obliged to do if you will have life and not death, but take upon themselves a particular obedience, following the greatest perfection, so that they become observers of the counsels both in deed and in thought. Such as these wish to bind themselves more tightly through self-hatred, and in order to restrain in everything their own will. They either place themselves under the yoke of obedience in holy religion, or, without entering religion, they bind themselves to some creature, submitting their will to his, so as more expeditiously to unlock the door of Heaven. These are they, as I have told you, who have chosen the most perfect obedience. I have already spoken to you of obedience in general, and as I know it to be your will that I should speak to you of this particular and most perfect obedience, I will now relate to you somewhat of this second kind, which is not divided from the first, but is more perfect, for, as I have already told you, these two kinds of obedience are so closely united together that they cannot be separated. I have told you where general obedience is to be found and whence it proceeds, and the cause of its loss.

Now I will speak to you of this particular obedience, not altering, however, the fundamental principle of the virtue.”

How a soul advances from general to particular obedience; and of the excellence of the religious orders.

“The soul who with love has submitted to the yoke of obedience, to the Commandments, following the doctrine of My truth virtuously exercising herself, as has been said, in this general kind of obedience will advance to the second kind by means of the same light which brought her to the first, for by the light of the most holy faith she would have learnt, in the blood of the humble Lamb, My truth — the ineffable love which I have for her, and her own fragility, which cannot respond to Me with due perfection. So she wanders, seeking by that light in what place and in what way she can pay her debt, trampling on her own fragility, and restraining her own will. Enlightened in her search by faith, she finds the place — namely, holy religion — which has been founded by the Holy Spirit, appointed as the ship to receive souls who wish

to hasten to perfection, and to bring them to the port of salvation. The Captain of this ship is the Holy Spirit, who never fails in Himself through the defects of any of His religious subjects who may transgress the rule of the order. The ship itself cannot be damaged, but only the offender. It is true that the mistake of the steersman may send her down into the billows, and these are wicked pastors and prelates appointed by the Master of the ship. The ship herself is so delightful that your tongue could not narrate it. I say, then, that the soul, on fire with desire and a holy self-hatred, having found her place by the light of faith, enters there as one dead, if she is truly obedient; that is to say, if she have perfectly observed general obedience. And even if she should be imperfect when she enters, it does not follow that she cannot attain perfection. On the contrary, she attains it by exercising herself in the virtue of obedience; indeed, most of those who enter are imperfect. There are some who enter already in perfection, others in the childhood of virtue, others through fear, others through penance, others through allurements, everything depends on whether after

they have entered they exercise themselves in virtue, and persevere till death, for no true judgment can be made on a person's entrance into religion, but only on their perseverance, for many have appeared to be perfect who have afterwards turned back, or remained in the order with much imperfection, so that, as I have said, the act of entrance into this ship ordained by Me, who call men in different ways, does not supply material for a real judgment, but only the love of those who persevere therein with true obedience. This ship is rich, so that there is no need for the subject to think about his necessities either temporal or spiritual, for if he is truly obedient, and observes his order, he will be provided for by his Master, who is the Holy Spirit, as I told you when I spoke to you of My providence, saying that though your servants might be poor, they were never beggars. No more are these, for they find everything they need, and those who observe this order find this to be indeed true. Wherefore, see that in the days when the religious orders lived virtuously, blossoming with true poverty and fraternal charity, their temporal substance never failed them, but they had more

than their needs demanded. But because the stench of self-love has entered and caused each to keep his private possessions and to fail in obedience, their temporal substance has failed, and the more they possess to the greater destitution do they come. It is just that even in the smallest matters they should experience the fruit of disobedience, for had they been obedient and observed the vow of poverty, each would not have taken his own, and lived privately. See the riches of these holy rules, so thoughtfully and luminously appointed by those who were temples of the Holy Spirit. See with what judgment Benedict ordered his ship; see with what perfection and order of poverty Francis ordered his ship, decked with the pearls of virtue, steering it in the way of lofty perfection, being the first to give his order for spouse, true and holy poverty, whom he had chosen for himself, embracing self-contempt and self-hatred, not desiring to please any creature but only your will; desiring rather to be thought vile by the world, macerating his body and slaying his will, clothing himself in insults, sufferings, and jibes, for love of the humble Lamb, with whom he was fastened and

nailed to the cross by love, so that by a singular grace there appeared in his body the very wounds of your Truth, showing in the vessel of his body that which was in the love of his soul, so he prepared the way.

(To be continued)



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