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The Finding in the Temple

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EDITORIAL

BENEDICT GROESCHEL

EWTN'S ACE HERETIC

Surrounded by hypnotic flash and glitz, the aged Modernist who never misses the chance to re-enforce his subtle message of Teilhardian heresy, Groeshel seldom misses the opportunity to make sure his audience knows that he has “Jewish and Protestant friends”.

Things must be getting tight at EWTN these days. That may explain the increasing condescension to conservative Catholics to feel more comfortable with the heresies hissed out by this follower of the Serpent.

Amid mountains of superficiality designed to impress Catholics with what once was the external glory of the Roman Catholic Church: endless montages of past glory reflected in the beautiful churches of spiritually decadent Europe, it takes but a few words to poison all that appears genuine.

For example: It must be the persuasion of Groeshel that non-

Catholics can be saved outside the Roman Catholic Church because he says that all those who are outside the Church are called to belong to those heretical sects by God!

Consequently, it is God who is the Author of all those heretical/schismatic sects? That is what we can only understand by Groeshel's words.

Most recently, Groeschel had a young man properly attired in the garb of a Catholic priest. During this show, Groeshel and the young gentleman (He is not a valid priest) were enthusiastically agreeing that that “the Jews believe in the Holy Ghost”. Groeshel also stated that “Muslims also believe in the Holy Ghost”.

If this is the case, then it must be the same “Holy Ghost” who inspires the murder of Catholics, the ridiculing of Catholic doctrine and discipline, and whatever else their “Holy Ghost” might “inspire” them to do!

Groeshel and EWTN are working for the destruction of the

legitimate monarchical Papacy and to replace it with a “pluri-confessional pontificate able to adapt to a polyvalent ecumenism such as we are seeing established today in the inter-celebrations of priests and Protestant ministers.

There are many who unlike Luther who left the Church, remain within Her bosom to undermine from within. The Freemasons vowed to march through the monasteries, convents, and seminaries in order to carry out their “reforms” which, in fact are nothing but revolutions against the structure established by Jesus Christ.

Anyone watching EWTN or frequenting the apostate Modernist churches must be warned that they do not only risk their immortal souls for all eternity, but before even that,

that they are no longer members of the Roman Catholic Church.

The censure for those who associate with heretics and/or schismatics is excommunication. Therefore, all those associated with Groeshel and the program sponsoring him are EXCOMMUNIUCATED.

Many of the disciplines of the Church have been dumped by the wayside of Modernism.

No longer do the enemies of the Church seek to destroy the Church. Instead, they seek to promote the undermining of the Church started by “Pope John XXIII”!

Yes. Believe it or not, men like Benedict Groeshel are working to make the goals of Freemasonry a reality.

**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!**

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

BENE CURRIS, SED EXTRA VIAM

(You are running well, but in
the wrong direction)

This truth may well be said of all those who style themselves “traditionalists” of whatever vintage. The same is true of the other extreme of the pendulum – the Modernists.

Pendulums of a clock do criss – cross the middle on their way from one extreme to the other. But virtue – like truth – is in the middle, and not in the extremes.

Now, it is possible to be fervently “running well” but not forever. Somewhere along the line, the “runner” must stop and evaluate the direction taken. When it comes to religion, there can only be ONE that is true through and through.

While others will always have a smattering of truth to them, they will all fall short of the true goal of religion, which is to re-unite the soul with God. Even the temptations of the Devil have some foundation in truth.

For example, when the Devil tempted Eve, he spoke a half-truth: He said that if she disobeyed God, she would become “like God.” But the lie was very simple: He did not tell her that God does not know “good and evil” – He only knows what is good because no one can “know” something that has no existence. Even the fallen angels only learned what “evil” was when they disobeyed God. You see, “evil” has no positive content. “Night” is not something positive; it is the *lack* of light. Psychologically, we cannot conceive of a lack of anything. Everything we can conceive of is always something *positive*.

Here, we must correct the direction of something that appears to be good, but in reality is an evil leading countless thousands away from true religion that can only be found in the Roman Catholic Church.

While keeping the name “Catholic” the word has been emptied of its true meaning. Today, the word “Catholic” can be used to describe any number

of heretical sects simply because they have expanded beyond the narrow bounds of a particular territory. Again, to give an example: It would be correct to refer to Jimmy Swaggert as being “catholic” because he and his family of frenzied fanatics stomping all over a stage can now boast of reaching millions all over the world. “Catholic” means “universal”.

Even Satanism, or Luciferianism, is “catholic” because it is more “universal” than even the Catholic Church. So, hopefully, the kind reader will give these ideas some thought before blindly falling into Satan’s cleverly disguised traps. When heretics recite the Apostles’ Creed, they say they “believe in the one, holy, catholic and apostolic church”. But what does this mean? It is nothing more than a vague idea having nothing to do with the true Church which is “Catholic” We are here examining the entire production that is known far and wide as the “Eternal Word Television Network” – or, simply “EWTN”. We begin to evaluate its claims to being representative of the Roman Catholic Church.

Although it’s Foundress, Mother

Angelica, may have thought herself inspired, the fact of the matter is that her vocation is to be a *contemplative* nun. It is not her vocation to become a super-catechism teacher to the world.

The second point that must be considered in the light of Catholic discipline is the matter of ecclesiastical approval for her venture. More than that, even in the event that she received all necessary Religious and Ecclesiastical approval, it is the Bishop’s duty to supervise and oversee whatever is done in matters of religion or anything closely annexed to religion. For this, we have the testimony of a true successor of the Apostles, Pope Leo XIII, who wrote in his Encyclical Letter *Nobilissima Gallorum gens*, Feb. 8, 1884, directed to the French Bishops. Interestingly enough, among the directives, this Pope spoke of things that are even now becoming more and more evident. Especially as reflected in the current structure of EWTN: *The rise of laicism, persecution of religious, and Duties of Bishops*.

He wrote:

“Let the authority of the

Bishops be sacred to the priests, and let priests understand well that the sacerdotal ministry, if it be not exercised under the direction of the Bishops will be neither holy, nor wholly useful, nor respected. Consequently, the elite among the laity who love the Church, our common Mother, and who, by their words and writings, can bring a useful support to the rights of the Catholic religion, must multiply their labors for her defense.”

Leo XIII refers to the necessary unity of action as regarding Catholic writers:

“Let their rule of conduct be to submit themselves with filial piety to the Bishops whom the Holy Spirit has established to rule the Church of God; let them respect their authority, let them undertake nothing without their leave, for in combats in the defense of religion, it is the leaders who must be followed.”

EWTN operates out of a diocese in Alabama. If the head of that diocese is a valid bishop, it is his duty and obligation to see to it that only sound doctrine is promoted. If he does nothing –

and even appears on their stage – then that bishop is guilty of grave negligence and must be deemed to be approving the heretical ideas promoted by the people appearing on that program.

If Mother Angelica knew a little more than she did, she would know that the future of her enterprise would easily be jeopardized if she submitted to Modernist prelates. But, is she not just as guilty of Modernism by making references to a “Holy Father” who is neither “holy” nor the “father” of the faithful?

We always seem to come back to the same dilemma: If you expose ALL heretics, you must expose the one at the very top: The false pope. But, if you expose the false pope as the apocalyptic beast, you risk losing almost all your supporters who are almost totally ignorant of what is taking place in the Church (Actually, what has *already* taken place – the Great Apostasy!). You would lose all those who cheer you on for your “feisty humor” and “brave denouncing” of liberal, Modernist clergy on every level.

Better to have remained in the silence and contemplative environment of her cloistered

community than to have been the unwitting cause of all her efforts going to the service and promotion of the Devil's work.

For, that is exactly what has happened. There is nothing more than complete *disobedience to rightful authority* on all sides.

It does not matter if the EWTN is not *owned* by the diocese. Since it purports to present Catholic doctrine, it is subject to the supervision of the local Bishop.

The most glaring heretic of them all is Benedict Groeschel who has given himself the unusual title of CFR – an acronym for “Capuchins of the Franciscan Renewal.”

Now, this is quite a catapulting into the cloudy and misty atmosphere of singularity. Since his heresies are so obvious, he has no right to use the name “Franciscan” and especially his “renewal” is nothing more than a rebellious attitude against tradition. St. Francis himself would be the first to denounce him because St. Francis would not tolerate Groeschel's blatant heresies.

Following in the footsteps – mud prints – of the Polish Jew,

Karol Wojtyla, Groeschel does not shrink from promoting Modernism worldwide.

What are some of Groeschel's heresies?

The most fundamental heresy is his formal promotion of *religious indifference*.

In this, he clearly imitates the Polish Jew antipope, Wojtyla (the actor) who had no problem participating in non-Catholic rituals. He kissed the Koran and publicly called it a “holy book”.

Furthermore, as we have seen, Groeschel publicly promotes the same false ideas that “Jews believe in the Holy Spirit and the Muslims believe in the Holy Spirit”

We ask the simple question: How can this be if these two religious sects both seek the destruction of the Roman Catholic Church? Does that not make of the Holy Spirit a “spirit of contradiction”?

The Jew, Wojtyla “apologized” to the Jews “for all the evil the Catholic Church had done to them” – without having the honesty of saying what *they had done and continue to do against the Catholic Church!*

Catholics need make no apologies to anyone except to Our Lord Jesus Christ for their cowardice and weakness in professing their faith.

The Church certainly welcomes those who have left her generations ago. However, this does not mean that they are competent teachers of Catholic doctrine and discipline. On the contrary, by returning to a Church that no longer represents an unbroken tradition of right order amid chaos, to what do these former Protestants actually return?

They do not become staunch Catholics. Instead, for the most part, they simply maintain their false beliefs while masking them with Catholic terminology.

Groeshel is famous (Or, is it notorious?) for making sure that everyone knows that he is a “psychologist” and has many “Protestant and Jewish friends”.

Not unlike the former Bishop Fulton J. Sheen, who likewise became very “popular and acceptable” to *everyone* because he said very little that reflected supernatural Faith. He probably had far more “Jewish and Protestant friends” than

Groeshel.

For sake of brevity, anyone who wishes to be a true and loyal Roman Catholic must heed the warnings of a true shepherd. Among these warnings as definite dangers to one’s faith is the warning to avoid watching EWTN. For all the good and interesting content of their programs, it is heresies they promote.

Without a doubt, we are in the last phase of the destruction of the Roman Catholic Church as we know it. What is left of the true Church can only be found in a very small segment, scattered around the world.

If we are to believe the words of Jesus Christ, we would have to confess that His words are coming true: “When the Son of Man returns, think ye that He will find faith on this earth?”

Lord, some of don’t think so!



Franciscan Saints

JANUARY 6

THE SERVANT OF GOD CATHARINE, QUEEN OF ENGLAND

Widow, *Third Order*

Catharine was the daughter of King Ferdinand V of Spain and of his spouse Isabella. Reared in piety and in the fear of the Lord, she was espoused as early as the sixteenth year of her age to Arthur, the eldest son of Henry VII of England. Arthur died within five months of their marriage, and Catharine wanted to return to her native country. But King Henry, who had taken a great fancy to her, urgently besought her to remain in England in order to become the wife of his second son, Henry. Since this was also in accordance with her parents' wishes, Catharine consented, and the papal dispensation for the marriage was requested.

Meanwhile King Henry died, and his son ascended the throne as King Henry VIII. Soon afterwards he celebrated his marriage with Catharine, who was then crowned with great pomp as queen of England. But her heart found as little delight in worldly dignity as that of the pious Queen Esther.

She always arose early in the morning, dressed herself as simply as her rank permitted, and wore the penitential garb of the Third Order of St. Francis which she had joined some time previously. Every morning she attended holy Mass and spent several hours in prayer. Every week she received the holy sacraments, and she fasted so rigorously, that on the vigils of the feasts of our Lady, she partook only of bread and water. Withal, she expended great care on the education of her five children.

But King Henry shared not at all in the devout life of his spouse; rather, he gave himself up to all the gratifications of a luxurious life at court, and even conceived an adulterous affection for a young lady at court, Anne Boleyn by name. This affair was to occasion the greatest sufferings for Catharine. Egged on by godless courtiers, Henry now indulged a dislike for his pious queen. He began to allege that his marriage with Catharine was null and void

because the dispensation had not been validly issued. His intention was to marry Anne Boleyn. After a careful investigation of the matter, Pope Clement VII declared the marriage of the king with Catharine valid and insoluble. Now King Henry renounced his allegiance to the Catholic Church and declared himself the head of the Church in England; priests and people that were unwilling to admit his authority were executed or sent into exile.

The pious queen, who in nowise consented to the godless designs of her spouse, was cast off, and Henry married Anne Boleyn. Separated from her children, laughed at by her courtiers, Catharine repaired to a secluded spot, where she sometimes suffered the want of things necessary to sustain her life. Yes, because of the persecution of the priests she did not even have the comfort of the holy sacraments. Though crushed with grief, Catharine, nevertheless, bore it all with the most perfect conformity to the will of God until her blessed death on January 6, 1536.

ON CONSTANCY IN SUFFERING

1 Consider what a difference there was between the day on which Catharine was crowned amid great splendor as the queen of England, and the day on which, cast off by the king and despised by her courtiers, she left the royal palace helpless and destitute. Yet, that sad day was more truly glorious in the sight of heaven than that first day. On the day of her coronation, the world undoubtedly praised Catharine as blessed; yet, how soon did this blessedness come to a sad end! When, however, she was going into exile, heaven pronounced her blessed: "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven" (Matt. 5:10). This blessedness she still enjoys, and it will never end.

2. Consider how saintly Queen Catharine proved herself through prolonged constancy in suffering. Not only did she bear patiently the first attacks, when the king turned away from her; she remained constant also when the entire fullness of suffering came upon her along with her rejection. For years

she persevered and bore the greatest tribulations without complaint or murmuring even unto her death, always resigned to the holy will of God. Thus she obtained the heavenly crown, according to the words of St. Bernard: "The crown is offered to beginners, but it is given to those who persevere." But only such constancy and perseverance can ensure for us the eternal crown. Many 'people bear their sufferings courageously and resignedly in the beginning; but if the sufferings increase, if they last long, they do not persevere, they despair and murmur against the designs of God. Only "he that shall persevere unto the end, he shall be saved" (Matth. 10:22).

3. Consider by what means saintly Queen Catharine preserved that constancy amid such great suffering. In youth she did not allow herself to be dazzled by good fortune and the glamour that surrounded her, but directed her attention to heavenly things rather than to those of earth. Devout practices and love of mortification confirmed her still more in her life of faith. Even in her suffering

she was faithful to her pious practices, and so, with her attention directed more to the future than to the present, she could bear all with joy, while she reflected on the words of the Apostle: "The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us" (Rom. 3:18). — If you wish to arrive at the glory of good Queen Catharine in eternity, then you must tread the same path, and God's mercy will also lead you to your goal.

PRAYER OF THE CHURCH

*(Tenth Sunday after
Pentecost)*

O God, who dost chiefly manifest Thy almighty power in long-suffering and in pity, increase Thy mercy towards us, that, hastening after Thy promises, we may be made partakers of heavenly treasures. Through Christ our Lord. Amen.

Idolatry's Bold New Look

Reverend William Claybourne

Basically, they are worshipping Baal. To be more precise, I really don't know the name of the new false god of ecumenism, but it surely is being worshipped. Those who will not bow before this new god are being treated much like those faithful souls who refused to bow before the impotent Baal and deny the one true Deity of His divine right: singular worship and praise from His creatures. After all, God Almighty is the one Who has demanded of every human being His inalienable right, giving us what has been known through the ages of time as the First Commandment: **"I am the Lord thy God, thou shalt not have strange gods before Me."**

The worshipping of false gods is even more profoundly rampant than anyone would care to admit. This somber reflection is forced upon honest souls when they witness for themselves the circling demon of ecumenism, who wishes to gather and unite people of all different creeds and beliefs in the name of goodness and humanity. What has happened in Assisi, Italy on several occasions is only the

fruition of the forbidden produce known as taking strange gods before the Lord our God. Now, more than ever before, people have forgotten how severely the Lord has punished idolaters in the past, and how He is preparing, in accordance with the Holy Scripture, to pour out every last ounce of His fury upon the world for every sort of iniquity and crime.

Truly, every sin is an evil and an injustice against the All-Just God. Yet, there are different categories, and among the most atrocious is that of idolatry. Yes, I repeated the word idolatry, and it is not being used here to describe some savage tribe in the Bushland, or in a remote South American jungle. The worst of the idolatries in this world comes from those who profess to be believers in the Savior of the world, Our Lord Jesus Christ. That is what I said. There has been a massive upheaval in religion, and the Lord's words are as far away from the hearts of men as they have ever been. According to the ancient wrath of our Creator, it was a warning to the idolater that **"He that**

sacrificeth to gods, shall be put to death, save only to the Lord.”

As it has happened many times in the previous generation’s progression towards one-world religion, more people are retaining the attitude of indifference these days than ever before. Everywhere you go today, those who engage you with religious conversations reply with such classics as “Aw, c’mon, God is just too merciful to damn all of those people.” Then there is the perennial favorite: “We all worship the same god.” This is exactly the false concept that must be thundered against; but the clergy in many instances have been bought and paid for, and therefore will not risk losing any meal tickets.

This completely insane and destructive idea of ecumenical prayer and unity of religions was being preached already many years ago by the beloved Bishop Fulton Sheen. Yes, even this learned and tremendously gifted prelate fell into the comfortable lie that makes a person incapable of taking the true stance of the true religion, which is defense of Our Lord Jesus Christ and His Holy Gospel. He is quoted

as saying that “It is not a unity of religions that we plead for, but a unity of religious people.” An international figure of the Church, Bishop Sheen invites with this statement the hundreds of thousands whom he influences to unify as “religious people”. Lest we forget, the Catholic bishop has the grave duty of defending the Church with his life if necessary. One priest declared to me that he dissociated himself from this New Church precisely because “they got rid of the Scriptures; and they got rid of the Fathers of the Church.” It is no wonder then that the words of Isaiah are being fulfilled in their regard before our very eyes: **“God hath given them the spirit of insensibility; eyes that should not see; and ears that should not hear, until this present day.” (Isaiah 6, 9)**

Today there is so much empty religious babbling taking place that one cannot help but be reminded of the 450 false priests of Baal, who failed to prove themselves to be truthful in the challenge proposed to them by Elias the prophet. They cried all day long to their false god, even to the point of cutting themselves until the blood flowed freely around them. They were hoarse

from invoking this god that made them change nothing doctrinally, yet rigorously demanded their service to the wicked king and the notorious queen. Elias laughed at these purchased puppets of Ahab and Jezabel, and immediately showed them which God reigned supreme. Even though the altar given to Elias to prove the miracle was doused with a dozen buckets of water, the fire from heaven blazed so furiously as to completely consume the sacrifice, the water, and even the twelve stones.

When you read the Third Book of Kings, the details become a clear parallel of our own day, when once-Catholic churches have again become the serving grounds for Baalim. Are we to say otherwise, especially since the destruction of the Catholic ritual for priestly ordinations? Who are these men who are moved around so frequently from parish to parish – now condoning female ministers, now again supporting common prayers with those who deny the Real Presence?

Elias stood alone, and so must we also be prepared to do the same. For over 30 years, this publication

has advocated nothing but true and solid Catholic doctrine, and has seen an exorbitant amount of contumelious mud slung in its direction. The Seraph has been the herald of truth, in imitation of Elias, who rebuked the cowardly souls of his day by saying: **“How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him. And the people did not answer him a word.” (3 Kings 18, 21)**

How many times do we meet the servants of Baal today? There are too many instances to recount. Where do you stand, oh baptized Christians? Why do you call your diocesan leader a heretic and a destroyer, and yet consent to crawl grudgingly into his church’s pew on Saturday evening? You witness for yourselves the denial and destruction of the Deposit of Faith at the hands of antipopes, and yet you simply shrug it off, as if someone in the next generation “will handle it”. The generation who witnessed the destructive changes of Vatican II, and failed to fight against it, will suffer a punishment even before they are laid to what is hopefully their eternal rest: they will witness their children troubled

by mass confusion and steeped in indifference. Yes, there is such a thing as an older generation failing the younger one. Rather than displease a handful of superficial people, most of those who remained in the Modernist sect have chosen to reject the undying warning of Saint Peter: **“SAVE YOURSELVES from this perverse generation.”** (Acts 2, 40)

The denial of the Athanasian Creed perpetrated by the modern idolaters cries to heaven for vengeance, particularly since rejecting it in favor of ecumenism is tantamount to calling God a liar. I repeat what has been written when dealing with the Muslims, because it applies to every false religion all the same. The Athanasian Creed, held as sacred and inviolable until the death of Pope Pius XII, states clearly that **“Whosoever wills to be saved must before all else hold true to the Catholic Faith; and unless everyone keep this Faith whole and undefiled, without doubt he will perish forever.”** The Son of God did not establish the Kingdom of Heaven on earth, the Catholic Church, to engage in dialogue with idol worshippers as to how we can best come together and

be as one. It is not too strong to call any non-Catholic god a false idol, because anyone who would deny Jesus Christ His rightful place as sovereign ruler of heaven and earth is offering a direct insult to the majesty of the Blessed Trinity. Of course, you must take a stand to hold a position like this one; but it will be the only true stand, and you will be looked upon as a warrior for Christ the King. Is it better to serve Caesar for a few years out of fear and die a shameful death while denying your Lord? “Judge for yourselves,” as Christ has said.

It makes eminently good sense for the Catholic Church, the spouse of Jesus Christ, to simply repeat His sentiments. He spoke frequently of the reality of Hell. He warned of the absolute necessity of keeping His words as conditional for eternal life. He told us that He would bring a sword that would divide households and separate nations. Unless we believe that He is God, says the Lord, we will die in our sins.

There ought to be no real surprise that this generation simply repeats the same denial of its Master that its forefathers

have perpetrated. The greatest consolation in such distressing days is found in the Holy Scriptures, and particularly those used in the Holy Sacrifice of the Mass. When we consider the Last Gospel, taken from the first chapter of St. John's Gospel, it is easier now to understand how grievously Our Lord suffered in His Heart: **"He came unto His own, and His own received Him not."** Though He suffered this terrible dishonor; He still holds out to His sinful creatures the olive branch of everlasting peace. In Chapter 1, verses 16 and 17, St. John reminds us: **"And of His fullness we all have received, and grace for grace. For the Law was given by Moses; grace and truth came by Jesus Christ."** Notice carefully the last words. Truth is only found in Jesus Christ. Grace only comes through the one true Church that Jesus Christ established, the doctrinally undefiled Catholic Church; and the sacraments, prayers blessings, and sacramentals of the Church are the only means of this marvelous and mysterious preserving power, known to us as grace.

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<http://catholichour.org/>

Teaching the True Catholic Faith
and condemning Modernist errors.

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**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 IV.

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

(CONTINUED)

The manner in which our Lord announced His doctrines proves His divinity. His words are of superhuman wisdom. What truth, calmness, and simplicity in His counsels! *Watch and pray, for ye know not when the time is.*

His maxims are all wisdom; their bare enunciation leads the mind captive, and the world has adopted them as principles so simple as to lie within the reach of the most ordinary capacity, and so sublime as to have won the admiration of the most profound thinkers. *Where thy treasure is, there is thy heart also. Sufficient for the day is the evil thereof.*

Mark the wisdom of His parables. The conception is beautiful, the narrative unaffected, the moral simple. God only knows how many poor sinners have wept over the parable of the prodigal son. Can anything be more encouraging than that of the father of the household? How wide the difference between them and those of ancient and modern times! They were compiled to amuse and depict the absurdities of man, and they sneered at his follies; their morals are mostly pernicious and corrupt, and at best only frivolous. In all His parables our Lord not only instructs but He compassionates; and when He attacks men's vices it is only for the purpose of healing them.

The enemies of our Lord frequently attempted to entrap Him in His answers to captious questions, that they might be able to construe His words into a crime. His calmness, His promptness, and the infinite wisdom by which He not only extricates Himself, but entangles them in the very meshes they had astutely prepared for Him. *He that is without sin among you, let him first cast a stone,* was His answer to the Phari-

sees who brought before Him a woman taken in adultery, that He might pass sentence on her. *Render to Cæsar the things that are Cæsar's, and to God the things that are God's, was His answer to the Herodians* who came maliciously to ask Him if it were lawful to pay tribute to Cæsar. This answer covered His enemies with shame, but they were not irritated with Him; for not He but the truth alone confounded them.

A divine eloquence and an irresistible power of persuasion prevail throughout all His exhortation; so prompt and indeliberate is our assent that each seems the spontaneous production of our own reason. Hear how He instructs man to have recourse with confidence to God in his wants and necessities: *Which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?* Is not this the way in which the man who is God should vindicate His attributes before men? His every expres-

sion is overflowing with infinite wisdom; every sentence is a rich mine, which remains unexhausted although worked for nineteen centuries. All is true, all is sublime, all is wise; the purest, reason is conspicuous throughout. Nothing can be added and nothing taken away, for it is a masterpiece of Him who does nothing except what is perfect.

Our Lord's teachings are enforced by the sanctity of His life. If the most learned man attempt to paint virtue, unless he has the type in his own soul and is good himself, his picture will be a distortion, like the writings of all the philosophers of former and recent times. They are a mixture of good and evil, radiant with beauties and teeming with deformities. Men write themselves, and they cannot give a portrait of virtue, for the model is not within them. Our Lord gives us the true idea of sanctity, for He was its type and form. His reason was never clouded by ignorance nor His heart disturbed by passion. He was perfectly wise, and therefore perfectly holy. From His first appearance we are amazed at His sanctity. He is conspicuous for the prima-

ry virtues — the love of God and man — the foundation of all holiness.

What dependence on God's will, what zeal for His glory! Never yet did being love his fellow-man with a love so pure, so sincere, and so disinterested. With what zeal does He not instruct, with what benevolence does He not aid, with what patience does He not support them! He possessed nothing, He claimed nothing; He refused the crown that was offered Him. He was never seen to smile, but He often wept over man's misfortunes. He always prayed, always labored, never grew remiss. How humble His demeanor, how holy His conversation, how innocent His life! He challenged even the Pharisees to prove Him guilty of the slightest fault. On the other hand, how noble were His sentiments and how elevated above all that is deemed desirable by men! How benevolent and tender was His care for the poor, the sick, and the afflicted! Witness the number of the blind, the lame, the deaf, the sick, the mute who experienced the wonderful effects of His heavenly power

as He passed among them.

Exempt from all the defects of nature, the familiarity even of the apostles served but to discover new abysses of holiness in Him. The sublimity of His intentions clothed His ordinary actions with so much sanctity that He is not less divine when He eats with the Pharisee than when He raises Lazarus from the dead. Holy must He be when the very disciple who betrayed him, and who had an interest in exposing his faults in order to conceal his own perfidy, paid public homage to His innocence. Even Pilate, when he condemned Him to death, in the very same breath declared Him just and sinless. No wonder the multitude demanded who this extraordinary being was whom the winds and waves obeyed. No wonder they called Him Jeremias, and others Elias, or some one, at any rate, of the prophets.

Virtue is truly heroic only when it combines both opposite extremes, as extreme patience and extreme zeal. There is nothing more difficult than to unite both extremes, and we rarely possess any virtue in an eminent de-

gree unless at the cost of the opposite virtue. The most gentle is often timid, the most just hard and severe, the most prudent often cowardly. Jesus Christ always united both these extremes. If you desire examples of extreme goodness, extreme pity, extreme mildness, consider our Lord presiding at the judgment of the adulterous woman, conversing with the Samaritan at the well of Jacob, and apologizing to Simon the Pharisee for the sinful woman of his city, or inviting Himself to be the guest of Zacheus. In these instances we readily recognize the Father of the prodigal son and the Good Shepherd.

If we desire examples of extreme fortitude and freedom let us contemplate our Lord reproving the Scribes and Pharisees, reproaching them for their hypocrisy, their secret vices, their sacrilegious abuse of all deemed most holy in religion. No human considerations could check or weaken the intrepidity of His zeal. While perusing the Gospel you will find many other instances to superadd, but none to contradict; what I have adduced. Such, then, is Jesus Christ in announcing His sub-

lime code of morals.

If our Lord was only an ambassador from heaven His mission could only be to preach to the gentiles the unity of God. To the Jews, who already possessed this true faith, His mission could be of no advantage. They had Moses and the prophets. If not God, in either case He not only failed but, He defeated its object. The prophets never compared themselves to the Deity, but constantly announced that there was but one God. Our Lord declared Himself equal to the Father, confirmed the Jews in their belief regarding Himself, and denounced the denial of His divinity as blasphemy. Paul and Barnabas rent their garments when the Ephesians would venerate them as gods. The angel of the Apocalypse declined the relative homage of St. John? Had our Lord less zeal for the honor of God? If by a man, in claiming divine honors before and after His death His mission scandalized the Jews and buried the world in idolatry and superstition.

Of what advantage is His mis-

sion to the world if His followers are profane idolaters? Is, This then, the advantage to be obtained by the advent of the Messias? Is this, then, that new Jerusalem foretold by the prophets, embracing countless hosts of every tribe and nation under the sun, and into which the kings and rulers of the earth would enter and adore the God of Israel in spirit and in truth? Is this then that, fullness of grace and the Holy Ghost, the reign of everlasting holiness and peace, which the prophets foretold would accompany the advent of the Desired of all nations? Then this event

so happy for man, promised from the foundation of the world, and so magnificently introduced, after four thousand years, as man's only and last resort, serves but to corrupt the world and bury it in a new and more universal idolatry! Into what an abyss do not human pride and reason fall when they raise themselves up against the Most high and attempt to sap the foundations of Christian faith and man's only hope for time and eternity

(To be Continued)

The Sunday Sermon

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Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

BEATIFICATION AND CANONIZATION

It was a beautiful afternoon in Rome. Thousands were pouring out of the great Basilica of St. Peter after having witnessed the imposing ceremony of the Beatification of Claude de la Colombière, S.J., the spiritual director of St. Margaret Mary, and the apostle of the devotion to the Sacred Heart of Jesus. My companion, like myself, had been deeply impressed by the splendor of the services. He asked me just what difference there is between Beatification and Canonization. Could you have answered his question?

The Church, in her wisdom, that we should not be deceived by mere appearances or by the enthusiasm of the misguided, does not permit any public honor to be given at her altars to anyone who has not been officially beatified or canonized. Only after the most searching investigation of the life and writings of the one proposed, and of the alleged miracles presented as proof of sanctity, does the Pope pass judgment.

In the case of a martyr, the essential point for Beatification is to prove that death was for the Faith.

Beatification bestows the title “Blessed” and permits that the one so declared be publicly honored only in certain places with a special Mass and Office. Canonization gives the title “Saint” and, by a decree of the Holy Father, commands that public religious honor be accorded the Saint throughout the universal Church.

The process for Beatification is usually a long one.

Years may pass before the Church gives its decision, for incontestable proof of sanctity must exist, alleged miracles must be proved by sworn medical testimony and other witnesses to be beyond the laws of nature and capable of no explanation other than that God Himself has intervened to prove the sanctity of His servant. The examinations begin in the diocese where the person lived and it is only when these are declared satisfactory that the

cause is taken up in Rome. Every statement is balanced, every alleged miracle is studied with the aid of outstanding physicians. No human court weighs evidence with the searching scrutiny of the Congregation of Rites. If the vote is finally favorable, the cause is passed on to the Holy Father, for he is the final judge. If he approves, the Solemn Beatification takes place in the Basilica of St. Peter, Rome, where the Brief is read and a picture of the "Blessed" is

unveiled.

The process for Canonization may be begun at any time after it is reported that at least two miracles have been obtained through the intercession of the Blessed. Again comes a most searching examination. Only after these miracles are confirmed does the Holy Father issue a Bull of Canonization, in which he commands the universal Church to honor the one declared to be a Saint.



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The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF OBEDIENCE

This is a brief repetition of the entire book.

“I have now, oh dearest and best beloved daughter, satisfied from the beginning to the end your desire concerning obedience.

“If you remember well, you made four petitions of Me with anxious desire, or rather I caused you to make them in order to increase the fire of My love in your soul: one for yourself, which I have satisfied, illuminating you with My Truth, and showing you how you may know this truth which you desired to know; explaining to you how you might come to the knowledge of it through the knowledge of yourself and Me, through the light of faith. The second request you made of Me was that I should do mercy to the world. In the third you prayed for the mystical body of the holy Church, that I would remove darkness and persecutions from it, punishing its iniquities at our desire in your person. As to this I explained that no penalty inflicted in finite time can satisfy for a sin committed against Me, the Infinite Good, unless it is united with the desire of the soul and contrition of the heart. How this is to be done I have explained to you. I have also told you that I wish to do mercy to

the world, proving to you that mercy is My special attribute, for through the mercy and the inestimable love which I had for man, I sent to the earth the Word, My only-begotten Son, whom, that you might understand things quite clearly, I represented to you under the figure of a Bridge, reaching from earth to heaven, through the union of My divinity with your human nature.

“I also showed you, to give you further light concerning My truth, how this Bridge is built on three steps; that is, on the three powers of the soul. These three steps I also represented to you, as you know, under figures of your body — the feet, the side, and the mouth — by which I also figured three states of soul — the imperfect state, the perfect state, and the most perfect state, in which the soul arrives at the excellence of unitive love. I have shown you clearly in each state the means of cutting away imperfection and reaching perfection, and how the soul may know by which road she is walking and of the hidden delusions of the devil and of spiritual self-love. Speaking of these three states I have also spoken of the three judgments which My clemency delivers — one in this life, the second at death on those who die in mortal sin without hope, of whom I told you that they went under the Bridge by the Devil’s

road, when I spoke to you of their wretchedness. And the third is that of the last and universal judgment. And I who told you somewhat of the suffering of the damned and the glory of the blessed, when all shall have reassumed their bodies given by Me, also promised you, and now again I repeat my promise, that through the long endurance of My servants I will reform My spouse. Wherefore I invite you to endure, Myself lamenting with you over her iniquities. And I have shown you the excellence of the ministers I have given her, and the reverence in which I wish seculars to hold them, showing you the reason why their reverence towards My ministers should not diminish on account of the sins of the latter, and how displeasing to me is such diminution of reverence; and of the virtue of those who live like angels. And while speaking to you on this subject, I also touched on the excellence of the sacraments. And further wishing you to know of the states of tears and whence they proceed, I spoke to you on the subject and told you that all tears issue from the fountain of the heart, and pointed out their causes to you in order.

“I told you not only of the four states of tears, but also of the fifth, which germinates death. I have also answered your fourth request, that I would provide for the particular case of an individual; I have provided as you know. Further than this, I have explained My providence to you, in general and in particular, showing

you how everything is made by divine providence, from the first beginning of the world until the end, giving you and permitting everything to happen to you, both tribulations and consolations temporal and spiritual, and every circumstance of your life for your good, in order that you may be sanctified in Me, and My Truth be fulfilled in you, which truth is that I created you in order to possess eternal life, and manifested this with the blood of My only-begotten Son, the Word.

“I have also in My last words fulfilled your desire and My promise to speak of the perfection of obedience and the imperfection of disobedience; and how obedience can be obtained and how destroyed. I have shown it to you as a universal key, and so it is. I have also spoken to you of particular obedience, and of the perfect and imperfect, and of those in religion, and of those in the world, explaining the condition of each distinctly to you, and of the peace given by obedience, and the war of disobedience, and how the disobedient man is deceived, showing you how death came into the world by the disobedience of Adam, and how I, the Eternal Father, supreme and eternal Truth, give you this conclusion of the whole matter, that in the obedience of the only-begotten Word, My Son, you have life, and as from that first old man you contracted the infection of death, so all of you who will take the key of obedience have contracted the infection of the life of

the new Man, sweet Jesus, of whom I made a Bridge, the road to Heaven being broken. And now I urge you and My other servants to grief, for by your grief and humble and continual prayer I will do mercy to the world. Die to the world and hasten along this way of truth, so as not to be taken prisoner if you go slowly. I demand this of you now more than at first, for now I have manifested to you My Truth. Beware that you never leave the cell of self-knowledge, but in this cell preserve and spend the treasure which I have given you, which is a doctrine of truth founded upon the living stone, sweet Christ Jesus, clothed in light which scatters darkness, with which doctrine clothe yourself, My best beloved and sweetest daughter, in the truth.”

How this most devout soul, thanking and praising God, makes prayer for the whole world and for the Holy Church, and commending the virtue of faith brings this work to an end.

Then that soul, having seen with the eye of the intellect, and having known by the light of holy faith the truth and excellence of obedience, hearing and tasting it with love and ecstatic desire, gazed upon the divine majesty and gave thanks to Him, saying, “Thanks, thanks to You, oh eternal Father, for You have not despised me, the work of Your hands, nor turned Your face from me, nor despised my desires; You, the Light, have not regarded my darkness; You, true Life, have not

regarded my living death; You, the Physician, have not been repelled by my grave infirmities; You, the eternal Purity, have not considered the many miseries of which I am full; You, who are the Infinite, have overlooked that I am finite; You, who are Wisdom, have overlooked my folly; Your wisdom, Your goodness, Your clemency, Your infinite good, have overlooked these infinite evils and sins, and the many others which are in me. Having known the truth through Your clemency, I have found Your charity, and the love of my neighbor. What has constrained me? Not my virtues, but only Your charity. May that same charity constrain You to illuminate the eye of my intellect with the light of faith, so that I may know and understand the truth which You have manifested to me. Grant that my memory may be capable of retaining Your benefits, that my will may burn in the fire of Your charity, and may that fire so work in me that I give my body to blood, and that by that blood given for love of the Blood, together with the key of obedience, I may unlock the door of Heaven. I ask this of You with all my heart, for every rational creature, both in general and in particular, in the mystical body of the holy Church. I confess and do not deny that You loved me before I existed, and that Your love for me is ineffable, as if You were mad with love for Your creature. Oh, eternal Trinity! oh Godhead! which Godhead gave value to the Blood of Your Son, You, oh eternal Trinity, are a

deep Sea, into which the deeper I enter the more I find, and the more I find the more I seek; the soul cannot be satiated in Your abyss, for she continually hungers after You, the eternal Trinity, desiring to see You with light in Your light. As the hart desires the spring of living water, so my soul desires to leave the prison of this dark body and see You in truth. How long, oh! Eternal Trinity, fire and abyss of love, will Your face be hidden from my eyes? Melt at once the cloud of my body. The knowledge which You have given me of Yourself in Your truth, constrains me to long to abandon the heaviness of my body, and to give my life for the glory and praise of Your Name, for I have tasted and seen with the light of the intellect in Your light, the abyss of You — the eternal Trinity, and the beauty of Your creature, for, looking at myself in You, I saw myself to be Your image, my life being given me by Your power, oh! eternal Father, and Your wisdom, which belongs to Your only-begotten Son, shining in my intellect and my will, being one with Your Holy Spirit, who proceeds from You and Your Son, by whom I am able to love You. You, Eternal Trinity, are my Creator, and I am the work of Your hands, and I know through the new creation which You have given me in the blood of Your Son, that You are enamored of the beauty of Your workmanship. Oh! Abyss, oh! Eternal Godhead, oh! Sea Profound! what more could You give me than Yourself; You are the fire which ever

burns without being consumed; You consume in Your heat all the soul's self-love; You are the fire which takes away all cold; with Your light You do illuminate me so that I may know all Your truth; You are that light above all light, which illuminates supernaturally the eye of my intellect, clarifying the light of faith so abundantly and so perfectly, that I see that my soul is alive, and in this light receives You — the true light. By the Light of faith I have acquired wisdom in the wisdom of the Word — Your only-begotten Son. In the light of faith I am strong, constant, and persevering. In the light of faith I hope, suffer me not to faint by the way. This light, without which I should still walk in darkness, teaches me the road, and for this I said, Oh! Eternal Father, that You have illuminated me with the light of holy faith. Of a truth this light is a sea, for the soul revels in You, Eternal Trinity, the Sea Pacific. The water of the sea is not turbid, and causes no fear to the soul, for she knows the truth; it is a deep which manifests sweet secrets, so that where the light of Your faith abounds, the soul is certain of what she believes. This water is a magic mirror into which You, the Eternal Trinity, bid me gaze, holding it with the hand of love, that I may see myself, who am Your creature, there represented in You, and Yourself in me through the union which You made of Your godhead with our humanity. For this light I know to represent to myself You — the Supreme and Infinite

Good, Good Blessed and Incomprehensible, Good Inestimable. Beauty above all beauty; Wisdom above all wisdom — for You are wisdom itself. You, the food of the angels, have given Yourself in a fire of love to men; You, the garment which covers all our nakedness, feed the hungry with Your sweetness. Oh! Sweet, without any bitter, oh! Eternal Trinity, I have known in Your light, which You have given me with the light of holy faith, the many and wonderful things You have declared to me, explaining to me the path of supreme perfection, so that I may no longer serve You in darkness, but with light, and that I may be the mirror of a good and holy life, and arise from my miserable sins, for through them I have hitherto served You in darkness. I have not known Your truth and have not loved it. Why did I not know You? Because I did not see You with the glorious light of the holy faith; because the cloud of self-love darkened the eye of my intellect, and You, the Eternal Trinity, have dissipated the darkness with Your light. Who can attain to Your Greatness, and give You thanks for such immeasurable gifts and benefits as You have given me in this doctrine of truth, which has been a special grace over and above the ordinary graces which You give also to Your other creatures? You have been willing to condescend to my need and to that of Your creatures — the need of introspection. Having first given the grace to ask the question, You reply to it, and

satisfy Your servant, penetrating me with a ray of grace, so that in that light I may give You thanks. Clothe me, clothe me with You, oh! Eternal Truth, that I may run my mortal course with true obedience and the light of holy faith, with which light I feel that my soul is about to become inebriated afresh.”

Letter of Ser Barduccio di Piero Canigiani, containing the Transit of the Seraphic Virgin, Saint Catherine of Siena, to Sister Catherine Petriboni in the Monastery of San Piero a Monticelli near Florence. In the Name of Jesus Christ.

Dearest Mother in Christ Jesus, and Sister in the holy memory of our blessed mother Catherine, I, Barduccio, a wretched and guilty sinner, recommend myself to your holy prayers as a feeble infant, orphaned by the death of so great a mother. I received your letter and read it with much pleasure, and communicated it to my afflicted mothers here, who, supremely grateful for your great charity and tender love towards them, recommend themselves greatly, for their part, to your prayers, and beg you to recommend them to the Prioress and all the sisters that they may be ready to do all that may be pleasing to God concerning themselves and you. But since you, as a beloved and faithful daughter, desire to know the end of our common mother, I am constrained to satisfy your desire; and although I know myself to be but little fitted to give

such a narration, I will write in any case what my feeble eyes have seen, and what the dull senses of my soul have been able to comprehend.

This blessed virgin and mother of thousands of souls, about the feast of the Circumcision, began to feel so great a change both in soul and body, that she was obliged to alter her mode of life, the action of taking food for her sustenance becoming so loathsome to her, that it was only with the greatest difficulty that she could force herself to take any, and, when she did so, she swallowed nothing of the substance of the food, but had the habit of rejecting it. Moreover, not one drop of water could she swallow for refreshment, whence came to her a most violent and tedious thirst, and so great an inflammation of her throat that her breath seemed to be fire, with all which, however, she remained in very good health, robust and fresh as usual. In these conditions we reached Sexagesima Sunday, when, about the hour of vespers, at the time of her prayer, she had so violent a stroke that from that day onwards she was no longer in health. Towards the night of the following Monday, just after I had written a letter, she had another stroke so terrific, that we all mourned her as dead, remaining under it for a long time without giving any sign of life. Then, rising, she stood for an equal space of time, and did not seem the same person as she who had fallen.

From that hour began new travail and bitter pains in her body, and, Lent having arrived, she began, in spite of her infirmity, to give herself with such application of mind to prayer that the frequency of the humble sighs and sorrowful plaints which she exhaled from the depth of her heart appeared to us a miracle. I think, too, that you know that her prayers were so fervent that one hour spent in prayer by her reduced that dear tender frame to greater weakness than would be suffered by one who should persist for two whole days in prayer. Meanwhile, every morning, after communion, she arose from the earth in such a state that any one who had seen her would have thought her dead, and was thus carried back to bed. Thence, after an hour or two, she would arise afresh, and we would go to St. Peter's, although a good mile distant, where she would place herself in prayer, so remaining until vespers, finally returning to the house so worn out that she seemed a corpse.

These were her exercises up till the third Sunday in Lent, when she finally succumbed, conquered by the innumerable sufferings, which daily increased, and consumed her body, and the infinite afflictions of the soul which she derived from the consideration of the sins which she saw being committed against God, and from the dangers ever more grave to which she knew the Holy Church to be exposed, on account of which

she remained greatly overcome, and both internally and externally tormented. She lay in this state for eight weeks, unable to lift her head, and full of intolerable pains, from the soles of her feet to the crown of her head, to such an extent that she would often say: "These pains are truly physical, but not natural; for it seems that God has given permission to the devils to torment this body at their pleasure." And, in truth, it evidently was so; for, if I were to attempt to explain the patience which she practiced, under this terrible and unheard-of agony, I should fear to injure, by my explanations, facts which cannot be explained. This only will I say, that, every time that a new torment came upon her, she would joyously raise her eyes and her heart to God and say: "Thanks to You, oh eternal Spouse, for granting such graces afresh every day to me, Your miserable and most unworthy handmaid!"

In this way her body continued to consume itself until the Sunday before the Ascension; but by that time it was reduced to such a state that it seemed like a corpse in a picture, though I speak not of the face, which remained ever angelical and breathed forth devotion, but of the bosom and limbs, in which nothing could be seen but the bones, covered by the thinnest skin, and so feeble was she from the waist downwards that she could not move herself, even a little, from one side to another. In the night preceding the aforesaid

Sunday, about two hours or more before dawn, a great change was produced in her, and we thought that she was approaching the end. The whole family was then called around her, and she, with singular humility and devotion, made signs to those who were standing near that she desired to receive Holy Absolution for her faults and the pains due to them, and so it was done. After which she became gradually reduced to such a state that we could observe no other movement than her breathing, continuous, sad, and feeble. On account of this it seemed right to give her extreme unction, which our abbot of Sant' Antimo did, while she lay as it were deprived of feeling.

After this unction she began altogether to change, and to make various signs with her head and her arms as if to show that she was suffering from grave assaults of demons, and remained in this calamitous state for an hour and a half, half of which time having been passed in silence, she began to say: "I have sinned! Oh Lord, have mercy on me!" And this, as I believe, she repeated more than sixty times, raising each time her right arm, and then letting it fall and strike the bed. Then, changing her words, she said as many times again, but without moving her arms, "Holy God, have mercy on me!" Finally she employed the remainder of the above-mentioned time with many other formulas of prayer both humble and devout, expressing various acts of virtue, after which

her face suddenly changed from gloom to angelic light, and her tearful and clouded eyes became serene and joyous, in such a manner that I could not doubt that, like one saved from a deep sea, she was restored to herself, which circumstance greatly mitigated the grief of her sons and daughters who were standing around in the affliction you can imagine.

Catherine had been lying on the bosom of Mother Alessia and now succeeded in rising, and with a little help began to sit up, leaning against the same mother. In the meantime we had put before her eyes a pious picture, containing many relics and various pictures of the saints. She, however, fixed her eyes on the image of the cross set in it, and began to adore it, explaining, in words, certain of her most profound feelings of the goodness of God, and while she prayed, she accused herself in general of all her sins in the sight of God, and, in particular, said: "It is my fault, oh eternal Trinity, that I have offended You so miserably with my negligence, ignorance, ingratitude, and disobedience, and many other defects. Wretch that I am! for I have not observed Your commandments, either those which are given in general to all, or those which Your goodness laid upon me in particular! Oh mean creature that I am!" Saying which, she struck her breast, repeating her confession, and continued: "I have not observed Your precept, with which You commanded me to seek always to give

You honor, and to spend myself in labors for my neighbor, while I, on the contrary, have fled from labors, especially where they were necessary. Did You not command me, oh, my God! to abandon all thought of myself and to consider solely the praise and glory of Your Name in the salvation of souls, and with this food alone, taken from the table of the most holy Cross, to comfort myself? But I have sought my own consolation. You did ever invite me to bind myself to You alone by sweet, loving, and fervent desires, by tears and humble and continuous prayers for the salvation of the whole world and for the reformation of the holy Church, promising me that, on account of them, You would use mercy with the world, and give new beauty to Your Spouse; but I, wretched one, have not corresponded with Your desire, but have remained asleep in the bed of negligence.

"Oh, unhappy that I am! You have placed me in charge of souls, assigning to me so many beloved sons, that I should love them with singular love and direct them to You by the way of Life, but I have been to them nothing but a mirror of human weakness; I have had no care of them; I have not helped them with continuous and humble prayer in Your presence, nor have I given them sufficient examples of the good life or the warnings of salutary doctrine. Oh, mean creature that I am! with how little reverence have I received Your innumerable gifts, the

graces of such sweet torments and labors which it pleased You to accumulate on this fragile body, nor have I endured them with that burning desire and ardent love with which You sent them to me. Alas! oh, my Love, through Your excessive goodness You chose me for Your spouse, from the beginning of my childhood, but I was not faithful enough; in fact, I was unfaithful to You, because I did not keep my memory faithful to You alone and to Your most high benefits; nor have I fixed my intelligence on the thought of them only or disposed my will to love You immediately with all its strength.”

Of these and many other similar things did that pure dove accuse herself, rather, as I think, for our example than for her own need, and then, turning to the priest, said: “For the love of Christ crucified, absolve me of all these sins which I have confessed in the presence of God, and of all the others which I cannot remember.” That done, she asked again for the plenary indulgence, saying that it had been granted her by Pope Gregory and Pope Urban, saying this as one who hungered for the Blood of Christ. So I did what she asked, and she, keeping her eyes ever fixed on the crucifix, began afresh to adore it with the greatest devotion, and to say certain very profound things which I, for my sins, was not worthy to understand, and also on account of the grief with which I was laboring and the anguish with which her throat was oppressed, which was so

great that she could hardly utter her words, while we, placing our ears to her mouth, were able to catch one or two now or again, passing them on from one to the other. After this she turned to certain of her sons, who had not been present at a memorable discourse, which, many days previously, she had made to the whole family, showing us the way of salvation and perfection, and laying upon each of us the particular task which he was to perform after her death. She now did the same to these others, begging most humbly pardon of all for the slight care which she seemed to have had of our salvation. Then she said certain things to Lucio and to another, and finally to me, and then turned herself straightway to prayer.

Oh! had you seen with what humility and reverence she begged and received many times the blessing of her most sorrowful mother, all that I can say is that it was a bitter sweet to her. How full of tender affection was the spectacle of the mother, recommending herself to her blessed child, and begging her to obtain a particular grace from God — namely, that in these melancholy circumstances she might not offend Him. But all these things did not distract the holy virgin from the fervor of her prayer; and, approaching her end, she began to pray especially for the Catholic Church, for which she declared she was giving her life. She prayed again for Pope Urban VI., whom she resolutely confessed to be the true

Pontiff, and strengthened her sons never to hesitate to give their life for that truth. Then, with the greatest fervor, she besought all her beloved children whom the Lord had given her, to love Him alone, repeating many of the words which our Savior used, when He recommended the disciples to the Father, praying with such affection, that, at hearing her, not only our hearts, but the very stones might have been broken. Finally, making the sign of the cross, she blessed us all, and thus continued in prayer to the end of her life for which she had so longed, saying: "You, oh Lord, call me, and I come to You, not through my merits, but through Your mercy alone, which I ask of You, in virtue of Your Blood!" and many times she called out: "Blood, Blood!" Finally, after the example of the Savior, she said: "Father, into Your Hands I commend my soul and my spirit," and thus sweetly, with a face all shining and angelical, she bent her head, and gave up the ghost.

Her transit occurred on the Sunday at the hour of Sext, but we kept her unburied until the hour of Compline on Tuesday, without any odor being perceptible, her body remaining so pure, intact, and fragrant, that her arms, her neck and her legs remained as flexible as if she were still alive. During those three days the body was visited by crowds of people, and lucky he thought himself who was able to touch it. Almighty God also worked many

miracles in that time, which in my hurry I omit. Her tomb is visited devoutly by the faithful, like those of the other holy bodies which are in Rome, and Almighty God is granting many graces in the name of His blessed spouse, and I doubt not that there will be many more, and we are made great by hearing of them. I say no more. Recommend me to the Prioress and all the sisters, for I have, at present, the greatest need of the help of prayer. May Almighty God preserve you and help you to grow in His grace.



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