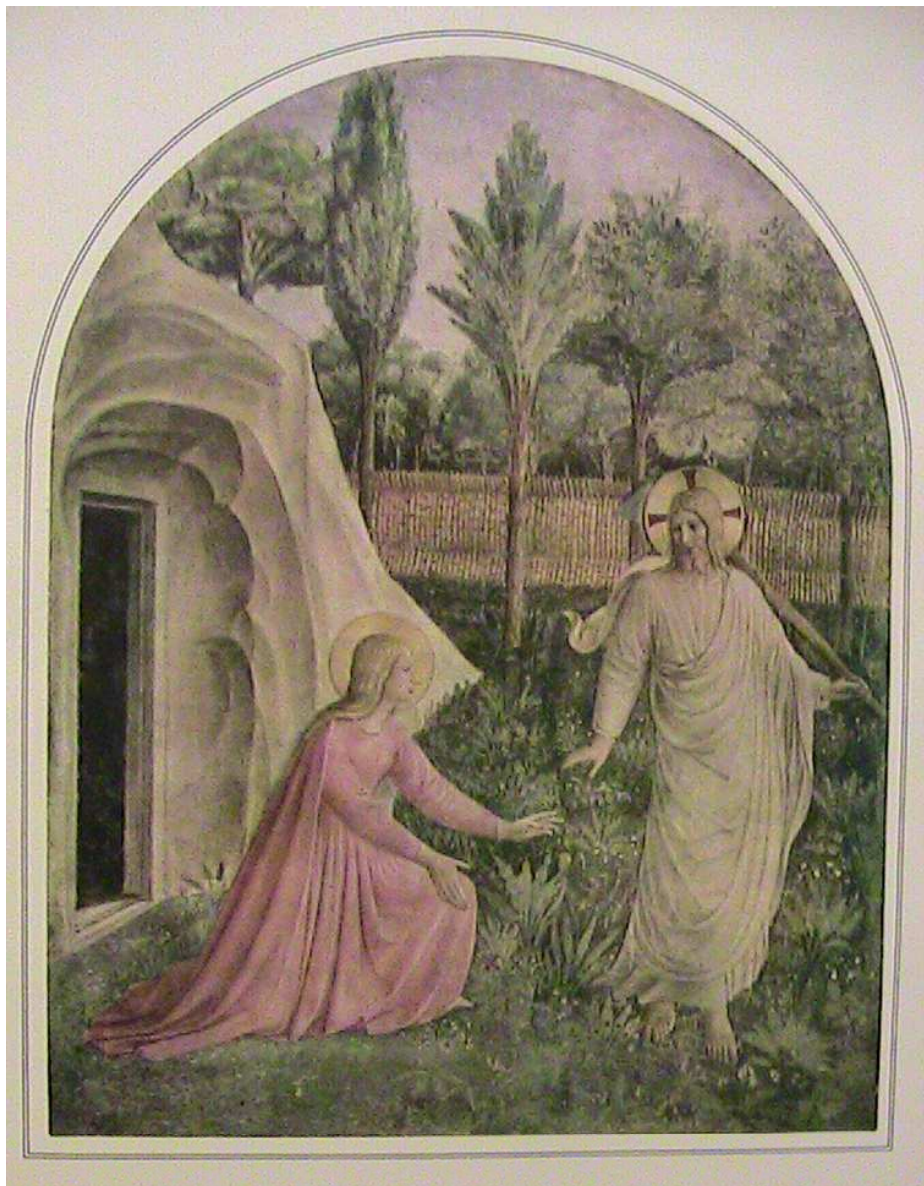


THE SERAPH

April 2012

Vol. XXXII No. 8



Noli Me Tangere

(Touch Me Not)

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EDITOR

Bishop Louis Vezelis, O.F.M.

PRODUCTION

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

CONTRIBUTORS

Rev. S.O. Park

CIRCULATION

Bishop Giles Butler, O.F.M.

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

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

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

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

SUBSCRIPTION RATES

USA: Free upon request.
Suggested donation \$20.00.
FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE SHOULD BE SENT TO:

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

EDITORIAL POLICY

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Publishers

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

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

EDITORIAL

HOW WE PRAY

Most people who pray would be the last to learn that their prayers are not only hateful in the eyes of God, but are an affront to His holiness.

The monotonous mumbling of words however pious in sentiment is not prayer in the true sense. Let us consider the “Hail Mary” as an example. Everyone is familiar with the words of this beautiful prayer. How familiar is another question. Let us focus on just one sentence of this prayer: “Holy Mary Mother of God, pray for us sinners.” It is obvious that those who say these words and lack genuine humility are likewise empty of all charity. The reason is because genuine prayer draws to the soul supernatural grace and the many virtues that are the fruit of prayer. Prayer that does not lead to virtue – especially charity - is not inspired by the Holy Spirit, but rather by the Spirit of Evil, Such prayer leads to spiritual vanity and the readiness to blindly rejoice in detraction. Little by little such souls give in to disobedience to the warning calls of their shepherd and

become the willing victims of the spiritual wolves always ready to devour them.

If our hearts embrace the thoughts expressed in the words, there should be some growth in virtue. Since we are to love our neighbor, and since the measure of this love is ourselves, it should be a simple matter to judge where we stand - if we stand at all. We see with what speed those who think they stand quickly fall. Let us make a quick check up. Be honest!

We are instructed by the Word of God that there are three that abide: faith, hope and charity; but the greatest of these is charity. Charity, we are told, is the bond of perfection. What breaks this bond? The bond of perfection is broken by any thought, word or deed against God’s holy will. What are some of the signs?

St. Paul gives us a positive picture of charity: “Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, Is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices

with the truth; bears with all things, believes all things, hopes all things, , endures all things.” (I cor.13, 4-8)

Those who allow the devil to rob them of any grace from their prayers should look into their hearts to find the greater sinner; or they should cleanse their souls in the Sacrament of Penance.



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

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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.

Dear Mr. M.

In my last letter to you, I wanted to point out all that a loyal, true Roman Catholic must believe concerning the successor of St. Peter, who was the Bishop of Rome, and consequently the Bishop of Rome is automatically the vicar of Jesus Christ -- the visible head of the Roman Catholic Church. We must believe all that a true Pope teaches in matters of faith and morals, which we normally refer to as discipline. When a Pope speaks on these matters he is invoking the fullness of his infallible authority as given to him by the Holy Ghost.

There are some who argue such and such a thing is not a solemn declaration of the magisterium. The word magisterium means the teaching authority of the church. These types are always looking for loopholes. Pope Pius XII had to deal with this subject and he indicated clearly that even in the daily course of making different decisions, the Pope (that means in matters of faith and morals) is using his divine authority to teach without error.

This is what we must believe. This is what we all believe that is, those who represent us, like myself, and those united with us. This is what we believe. We believe this because it is a matter of faith. Anyone who refuses to believe this, or doubts it, is not a Catholic.

Now, having pointed out this in my last letter, I would urge you, if you're serious, about wanting the truth, to carefully consider all that I present to you. This is important Mr. M. Do you want the truth? Or, do you want to remain comfortably in the lies that have come out of Rome since "Vatican II"? That is your choice. It is not mine. It is not the choice of many devout Catholics. It is the choice of even those to whom you run foolishly for information to approve your choice thus far. They are the heretics. You are going to heretics to convince you that you are perfectly alright in staying in that heretical sect, which is the Great Apostasy. Now if you really want that, there is no point in even writing to you. The purpose of writing is to instruct.

Instruct you, and those who may profit by this public letter, on how to form an honest objective judgment.

We cannot make judgments unless we have facts. Very few people understand this. Remember, or if you don't remember, I will remind you. A canonically elected Pope, that means legitimately elected pope, receives what we call papal infallibility.

There are those, who even in the face of absolutely clear error, deviate from true doctrine, thereby undermining the solid foundation of our doctrines, which are the prophets, and the apostles, and Holy Scripture. They have fallen into what we call papal latria. Papal latria, that means worship of a pope. This is what has happened. Instead of being intelligent, they have been blinded by these mercenary clergymen, who sacrifice their own soul, and your soul just to have a few years of comfortable living. Worship of a pope is what you face today. They do not care whether this man is a real pope or having been elected he fell into heresy, whereby, if that were the case, he loses all authority. This is clearly stated in cannon law.

This is what people do today. They have no concept of solid Catholic doctrine. They think it is enough to say: "I believe in the pope. I believe in the Holy Father." That is a lie because most of the people who say this are the first ones to disobey.

There are many out there who act as if they follow some kind of Catholic tradition. They are no better than the Modernists. Why? Because their main characteristic is that they will not obey any authority. Now, just a few points to let you know that this is nothing new in the Church. Up until before this so called "Vatican II Council", there were forty-two anti-popes in the history of the Church.

But, despite the fact that they were there, (however long makes no difference) one day, a year, ten years, that means nothing. Time is irrelevant, the fact is that these men were not true Roman Catholic Popes and therefore they could not be the vicars of Jesus Christ. These are historical facts. And I might add, that to my knowledge at this point, most of them, if not all have never deviated from the true faith. Possibly for some other reason when the Church was

extremely politically involved, you had families fighting for power. Then you had this flow over into the Church. That is why the Church had to have all these councils, the council of Trent and even before that, to discuss, to determine certain questioned areas, and the Church always defined these things clearly. And up to this present day, even the last true council was the Vatican Council of 1870. This “Second Vatican Council” is false because a council has to be called by a legitimate pope. And a council has no value unless it is officially approved and closed by a legitimate pope.

Now, why do I use the word legitimate?

Because, the Church uses it. If the Church uses this adjective: “legitimate”, it means that there were and there still can be certain situations or certain cases where there will be somebody occupying the chair of Peter pretending to be a pope, but actually is not. If we cannot accept this fact there is no point in trying to understand anything else, and just let ourselves be led by the nose by all these heretics who are nothing more than opportunists.

They will say: “what was the problem with “John XXIII”? Well, we have a photograph of him kneeling before the French president, a Freemason, receiving his cardinal’s hat, from this Satanist.



He is kneeling. What does that symbolize? It symbolizes one of two things: that Roncalli was in the service of the Satanists, or that he recognizes that the Satanists (the Freemasons) are superior to the Roman Catholic Church and Jesus Christ. There is no other explanation. To try and call him a “friend”. No! These things are not possible even among friends. Roncalli, deliberately after having received the hat from Rome, must have handed it to this Freemason, and this man put it on Roncalli’s head, symbolizing that it is Satan who rules the

Church. And to quote: “Before the Cardinal left Paris, a banquet was given in his honor, at which many of the most eminent of France’s citizens were present, including Edourad Herriot, the leader of the Radical party, whose remark that evening was long remembered. ‘If all priests were like Nuncio Roncalli, there would be no anti-clericals left!’”

Another point -- one of the errors condemned by the Catholic Church -- was this very common one, he was promoting the idea, that *we should not emphasize the things that divide us. But, we should emphasize the things that unite us.* Now, doesn’t that sound sweet? Now, if you’re a thinking man, and I hope you are, I would ask you to take the time to examine these ideas.

There cannot be any compromise in matters of faith and morals. Everything that you see around you today is an attempt to implement this error so destructive to the true faith, promoted by the false pope, “John XXIII”.

Then we come to the next one, “Paul VI”. And here I would ask the question, and let me know if you have the courage

to answer. Before mentioning anything else, I would say, how many heresies must he be guilty of before you can call him a heretic? St. Thomas Aquinas would say, one. So would I, so would every true Catholic. It only takes one error, one false idea to corrupt everything.

Why? Because, in our Act of Faith, we say: *O Lord we believe all that the Catholic Church believes and teaches.* All, without exception! *We believe all that the Catholic Church believes and teaches because You O Lord are the Truth, and You cannot deceive.* “Every heresy”, as St. Anthony of Padua said in his day, fighting these different heretics, “has its origin in the idea that it is necessary to adapt to the spirit of the times.” This is the basic heresy that has flooded the whole New Order Church to the point that we are now in the prophesied Great Apostasy. There are a few who have the courage to see the truth and through the strength of their convictions are ready to die for the truth, rather than to live in error.

If “Paul VI” was so great, so blameless, that he tried to use this artful tactic of saying: “*The*

smoke of Satan has entered the Church.” “John XXIII” opened the windows, “Paul VI” opened the doors. If he were the true pope he would never have allowed this sacrilegious thing passing for the Sacrifice of the Mass.

There is so much evidence, how much more do you want?

We have pictures of “Paul VI” standing outside the Vatican with six Protestant ministers, not one of whom believes in the mystery of the transubstantiation. He publically thanked these heretics for their participation in creating this thing that you are probably attending, or that which your priest friend who probably once celebrated the True Mass but, now because of his comfortable living does not want to give up, and is willing to damn his soul to offer a Protestant service, and dare to call it Catholic. This is the truth. How many people will believe it? I doubt that many will, because as St. Paul said in the Second Epistle to the Thessalonians, that the end of time will not come before first comes the Great Falling Away from the Faith.

What do you see around you Mr.

M? Do you see the same Catholic Faith that you once believed in? Do you see the same Sacrifice of Calvary that once you attended?

Do you think it is just an accident and not an insult to God that women are in the sanctuary the Holy of Holies where only High Priests and Priests are permitted? Do you think this is something superficial? This is something very profound, very deliberate. It is the continuation of the destruction of the Roman Catholic Church. This is what we are facing.

And there are only two camps: those who are with Christ, and those who are with the Anti-Christ. The Anti-Christ reflects visibly the teachings of Satan. The followers of Christ hold fast to all that the Catholic Church believes and teaches from the first pope to the last true one, which was Pope Pius XII. It pains us greatly to have to face this truth, as I mentioned a moment ago, it is better to die for the truth than to live in error.

Now, we come to another one. We do not know much about “John Paul I”, other than he mysteriously died only 33 days as apparently the Vicar of Christ.

“John Paul I” could not have been canonically elected because all the cardinals were already at that time in heresy.

What about “John Paul II”, beloved of the whole world? One almost does not dare to question his validity, because the people have become so brain washed – so conditioned – that they no longer think. They only react, like some zombies to a signal. Just say: “blessed”. That is a good one: blessed. How was he canonized? Has the procedure that the Church has established been followed, in order to be able to declare without fear of error that such or such a soul is in heaven? Now remember when the Church canonizes someone, it becomes an article of Faith. We cannot doubt this because, the canonization of a saint requires – invokes – the infallibility of a pope. This is why we Roman Catholics despite all the appearances of holiness of Padre Pio, we cannot with certitude say he is in heaven. Only the heretics, tell you that. They need somebody to hold up. They have nothing, that is why they praise this Polish Jew actor, “John Paul II”, who put on a very good act. One clergyman referred to him, not as a theologian or

philosopher, but as a sexologist, because much of his life was devoted to these questions.

This is the man they claim is a saint. What miracle did he perform? The same thing is true of this Polish nun, Faustina. She was dug up out of the dust bin of history because they needed some quick fix for the lack of sanctity in this Modernist Church.

What must be said of “Benedict XVI”? First, being consecrated according to the invalid New Rite, he could not be a valid bishop. His first statement as “pope” was that he intended to continue the course set by “John Paul II”. He is behind the basic undermining of the Faith by his re-interpreting of Scripture no longer as the Church teaches, but as heretics teach. Ratzinger’s Judaizing of the Catholic Church is evident in his published statements. He promotes the idea that when the Jews claimed full responsibility for Christ’s murder: “His blood be upon us and upon our children” that this was not a curse but, rather a prayer for a blessing. Subsequent conduct of these people, prove their hatred for Christ and His Church.

I don't know if this is enough to give you some idea, Mr. M, but I would suggest this: if you are really serious, and if I am not wasting my time because you do not have the courage of your

faith, which means, you don't have the faith. Then I would not mind saying: I hope the best for you. You have chosen a way, but it is not the way of the Catholic Church.

**THE TRIALS OF A MIND
IN THE PROGRESS TO CATHOLICISM**

In this treatise by Silliman Ives, we are given an insight into the trials and tribulations of his mind as he found his way back to the true Church of his fathers – The Roman Catholic Church.

This letter of his to his friends and relatives pours out his heart and mind in the hope that they too will find the consolation of the true Faith. In the introduction he begins with these words:

“Dear Brethren and Friends, It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of Protestant Episcopal Church for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into “the Holy Catholic Church,” and with no prospect before me but simply peace of conscience, and the salvation of my soul.”

He gives us insights into the difficulties inherent in the Protestant religion. Things that can not be reconciled with historical facts, sound reason, and the Faith espoused in the early Church. We are given an insight into the temptations that Protestants must overcome if they are to come to the true faith. An understanding of their prejudices and the obstacles that they must overcome may prove to be just what we need to help those who have had the misfortune to be raised in a false religion. There is not only much that is of use to the traditional Protestant sects but even those who have been raised in the Modernist Novus Ordo will, if they are humble and honest, find grounds for them too to return to the Church of their fathers.

This book is available for a small donation of \$15. If you would like a copy write to:

**THE SERAPH
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Franciscan Saints

APRIL 11

THE SERVANT OF GOD NICHOLAS AND COMPANIONS

Martyrs, First and Third Orders

The holy places in Jerusalem were always precious to our Seraphic Father St. Francis, that ardent lover and faithful imitator of the Crucified. They have ever been dear to his sons. In the year 1342, the guardianship of these places was solemnly entrusted to them by the Apostolic See, and up to the present time they continue to discharge the duty of guardianship faithfully from their convent on Mt. Sion.

In Holy Week of the year 1358, a Hungarian nobleman named Thomas came to Mt. Sion. He had attained to extraordinary rank in the army of the Turkish sultan at Cairo in Egypt, and was the favorite of that prince. To please the prince he had allowed himself to be influenced into abjuring Christianity and becoming a Mohammedan, to the great scandal of the Christians of Cairo. Nevertheless, he still retained in his heart devotion to Christ our Lord, and had come to Jerusalem to venerate the places of His Sacred

Passion.

Here grace touched the heart of the apostate. He bitterly bewailed his unfortunate denial of his Divine Savior, and wished to make amends in every possible way. He went to the Franciscan convent, and there in the presence of several of the brethren, he asked the learned and zealous Father Nicholas of Montecorvino what he should do to make amends for his crime. The Father told him that, since he had openly renounced the Faith and scandalized many Christians, he was obliged openly to profess the Faith again, in order to remove the scandal.

Thomas declared that he was quite ready to sacrifice his life for the Faith, but he feared that if he should acknowledge himself as a Christian before the sultan, the latter would again bring about his downfall. Then Father Nicholas offered, with Father Francis of Naples and

the Tertiary Peter of Rome, to accompany Thomas to Cairo to the sultan, there to assist him in his public profession of the Catholic Faith.

All four undertook the journey. In the presence of the sultan, Thomas revoked his apostasy and solemnly professed his belief in Christ. The sultan listened to him calmly, but then upbraided his companions for inducing his favorite to fall away from Mohammedanism. Then Father Nicholas, filled with zeal for Christ, declared that there is no salvation without Him, and that the teachings of Mohammed were but lies and deception. His other two companions supported his declaration. The sultan caused them to be thrown into a foul prison, but Thomas he had separately confined.

After two days the four were again led into his presence, and when they persevered steadfastly in their profession of Christianity, he caused his bailiffs to cut them to pieces. The Christians, who greatly rejoiced over the conversion of Thomas, and were themselves fortified anew in the Faith,

came to gather up the relics of the martyrs. They noticed a heavenly light around the remains, and buried them with the greatest respect.

1. In order that the scandal which the repentant Thomas had given might be amended, the three sons of St. Francis volunteered to accompany him to the sultan, and consequently suffered death with him. What a great evil scandal must be! It is, in fact, a terrible crime, because to give scandal does not only mean to cause others vexation and displeasure, but it means to do something by which one gives his neighbor occasion for sin, in other words, to make him wicked, to make him worse than he was. It is, in consequence, the destruction of the work of Christ's redemption; souls that He has redeemed through His death on the cross are led to apostasy through scandalous example. In order to prevent so great an evil, the religious gladly sacrificed their lives. He who prevents scandal is a co-worker of Christ; he who gives scandal is a co-worker of Satan. To which group do you belong?

2. Consider how one may give scandal. Scandal may be given through whatever serves others as a cause or an occasion of sin. Scandal can happen through bad example, the effect of which is so much the worse, the higher is the rank of the person who gives it and the more influence he has on others who readily follow his example. It may also happen through encouragement and persuasion to sin, through indecent speech and other things that inflame concupiscence, through excusing and palliating sin. One also gives scandal through the prevention of good, as did St. Peter when he endeavored to impede our Lord's bitter passion. "Go behind me," our Lord said to him, "thou art a scandal unto me" (Matth. 16:23). Much scandal is also given through omission, especially by parents and superiors who do not prevent their charges from doing evil. Oh, how full of scandal is the world! Hence the cry of the Lord: "Woe to the world because of scandals" (Matth. 18:7). — Examine yourself, whether you, too, have given scandal or still give it.

3. Consider that scandal and occasion to sin can be taken without any fault on the part of the giver. Thus the Pharisees often acted scandalized at what Christ our Lord said or did, due to their misconstruction of His actions. Christ also told His disciples beforehand: "You will all be scandalized in me" (Matth. 26:31), for they would desert Him when they beheld Him impotently falling into the power of His enemies. Sometimes apparently devout persons are shocked and take scandal at all kinds of indifferent things. That is no sign of perfection. "Much peace have they that love Thy laws and to them there is no stumbling block" (Ps. 118:165).

PRAYER OF THE CHURCH
(*Fourteenth Sunday after Pentecost*)

Reconciled forevermore to Thy holy Church, do Thou watch over her, O Lord: and since unless Thou uphold him, mortal man must surely fall, keep us by Thy help from all hurtful things, and lead us to those that profit us to salvation. Through Christ our Lord. Amen.

**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)

Remember that He who loves us is the Son of God, the Creator and sovereign Lord of all things, and that man is but dust and ashes, sin and misery, whom the Lord needs not. His love for the least of us surpasses the combined love of all the angels for the Blessed Trinity, and all created love, even instinctive, united on one object. It is greater than our Lord's love for Himself. He has given us all He possessed as man — his labors, His honor, and His life; He endured shame, contempt, and the dreadful torments of the Crucifixion for each individual.

His love is so infinite that He
APRIL 2012

has nothing; and there is nothing in Him which He has not bestowed upon us, even His very body and blood. Let us make a return by keeping His commandments, and they are not heavy. With justice did St. Paul exclaim: *If any man love not our Lord Jesus Christ, let him, be anathema, Maran Atha* (1 Cor. xvi. 22).

CONFERENCE V.

ON THE DIVINITY AND PRO-
CESSION OF GOD THE HOLY
GHOST, THE THIRD PERSON
OF THE MOST HOLY AND UN-
DIVIDED TRINITY

The Holy Ghost is God — Sins forgiven, the Sacraments administered, and the Gospel preached in His Name also — The Sign of the Cross the most succinct Creed — Communication a Necessity of God — Inward and External — The Paraclete a Necessity — Proceeds from the Father and the Son both — Sanctification attributed to Him — A Person, not a separate God — Creates Order — Harmonizes and perfects Creation — Perfects Redemption — Creates the Humanity of Christ — Inaugurates His Mission — The Word the Prophet and Precursor of the Holy Spirit — His Descent — The living Soul of the Church — Possesses all absolute Perfections — Governs the Church — Presides at General Councils — The Pope His Infallible Organ — No Christianity if He is not God or forsook the Church — His Graces, Sacraments, Gifts, Fruits — The indelible Character — The three unrepeatable Sacraments

— The Sin against the Holy Ghost — Redemption fruitless unless applied by the Holy Ghost — Apostasy — Moral Considerations, etc., etc.

I.

I believe in God. . . . And in the Holy Ghost, the Lord and Giver of life who proceeds from the Father and the Son, who is adored together with the Father and the Son, who spoke by the prophets.
— NICENE CREED.

MY BRETHREN

There is but one God, and there can be no more. He is a shoreless ocean of divine being, and His nature is incomprehensible to created mind. He exists in an adorable Trinity of three distinct Persons, the Father, and the Son, and the Holy Ghost. They are not three Gods, but one, having one and the same incommunicable nature equally, the same identical attributes, and only the personality proper, though virtually in each.

No human learning nor science could discover this profound secret of God's manner of existence, nor could fathom its depths when known. In the providence of God four thousand years had elapsed before the world was sufficiently prepared to receive the adorable mystery. Typified, indeed, by all

creation, and intimated in Holy Writ from the first page, it was reserved for no less a harbinger than the Man-God to remove the veil and to exhibit to the universe the full face of the Deity in the splendors of His being, and at a time when reason and philosophy were in the zenith of their power and glory.

When the Word made flesh hung naked and bleeding on the cross it was meet that type and figure should cease, and that the Blessed Trinity should manifest Himself in unclouded majesty, and that revelation should be perfected; all which were accomplished by the mission of the Holy Ghost.

The divinity of the Holy Ghost is taught by the constant tradition of the Church and the clearest texts of Scripture commissioning apostles. Our Lord commanded them to go and teach, all nations baptizing them, in the NAME — not names, to show the unity of nature in the Deity — *of the Father and of the Son, and of the Holy Ghost.* Now, none of them can be a creature, as was falsely asserted by the Macedonians formerly, and more recently by Socinus and infidels. Sins are remitted in baptism; only God can forgive sins — each Person is equally God. *There are three*

who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one (1 John v. 7).

Language cannot express the faith of the Church more distinctly. There never was a belief more formally professed from the beginning of the Christian era, in all places and at all times. Millions of times daily the miraculous symbol is written on the face of the multitudinous hosts of the Church, from the rising to the going down of the sun, in making the sign of the cross in the name of the Father, and of the Son, and of the Holy Ghost. Impiety may scoff, incredulity may ridicule, and heresy sneer at this *abridged creed* embracing implicitly all revelation; but we know it is the sign of the Son of man, the banner of the heavenly hosts, the assertion of the divine existence and the wisdom that has revolutionized the world, converted the nations, and civilized the human race.

The doctrine of the Blessed Trinity is not opposed to human reason, but above it. It is not a question of abstract reasoning but of pure evidence. It has been revealed to us by our Creator, who is essential truth and must be believed with unhesitating conviction, as He

must be loved unreservedly as the supreme good.

All the investigations and reasoning of ages have evidently demonstrated that there is no contradiction between science and revelation. God is most simple and pure, without combination of parts, either material or spiritual, and without distinction between will and performance — A SIMPLE ACT. His nature is a plenitude, or, as a doctor has it, “a super-fulness of perfection,” like the good measure overflowing and spilling on all sides.

Communication is a necessity of excellence. The divine nature must communicate itself eternally. This communication is double — one internal and not free, because a condition of God’s existence, without it He would not be God; the other communication is external and free, as the creation. It may or may not be, as God wills. The perfection of the divine nature is infinite, and the natural and necessary communication of it is also infinite. It must communicate itself in its fullness and without multiplying because infinity cannot be Multiplied. Hence the fecundity of the divine nature in three adorable Persons.

The Father is the fountain of the Godhead, the Son His knowledge of Himself, the Holy Ghost His love of Himself — one essence in three equal divine Persons. The Father must necessarily generate the Son, the Son must necessarily be generated. They must necessarily love one another; it mingles, is ever breathed forth, and the Holy Ghost is ever breathed forth by necessity, or proceeds from both because of the infinite plenitude of the divine nature. There can be no inequality, no diminution, no priority in this ineffable communication of itself. Then God exists in three divine Persons, who are really distinct and equal in all things, are uncreated and eternal.

Because they are inseparable in nature all external or free acts are produced by the Blessed Trinity combined.

However, some works are more especially attributed to One rather than to another, because of its relation to that Person. Thus creation is attributed to the Father, redemption to the Son, and sanctification to the Holy Ghost.

By a person is meant a free, intelligent, and independent agent, as man. The Holy Ghost is the Third Person of the Blessed Trinity, distinct from the Father and the Son, but not a separate God, but one and

the same, having the same nature and perfections, and equal in all things with them. The name is not essentially peculiar to this adorable Person, for each is a spirit, and holy, and God; it is given Him by the Church and in the Scriptures, because he is breathed forth from both as one principle, and not by way of generation, like the Son, but by way of procession; and this, having no parallel in creation, cannot be adequately expressed in earthly language.

Many Christians do not correctly understand what they rightly believe and is plainly taught by the Catholic Church in regard to the Holy Ghost, and this is detrimental to the spiritual life and is unworthy of the divine honor. The Holy Ghost is not an adjunct of the Deity. He is the Spirit-Creator of the world, the ever-blessed God from everlasting, all God's love, the form of the Blessed Trinity by whom we know, love, and serve our Creator, our Redeemer, and Himself, the One True God in the undivided Trinity.

The universe is a material image of God, the written book in whose pages all can read His holy name more plainly than in all the volumes of human science. Creation manifests the Almighty Father,

the world His unbegotten Son, its order and preservation the Holy Ghost, and who in external acts, as in the Blessed Trinity, is the perfection of His ways. He is this divinely instinctive attraction or charity which rules supreme, binds all the elements of creation in unbroken harmony, systematizes all things, and impels the worlds in their course through the realms of space.

In the beginning God created heaven, and earth, . . . but darkness was upon the face of the deep. The crude mass was informal and wild, and its jarring elements in boisterous strife, until the Holy Ghost; moved over the abyss, issued firm laws, and bade disorder cease, when fair creation sprang forth, proclaiming the power and wisdom of Him who made it. *Send forth thy Spirit, and they shalt be created,* says the Psalmist (viii.) And again Ecclesiasticus (i. 9) declares that it was by the Holy Ghost that God created the wisdom that governs the universe.

Man, the intermediate link between matter and spirit, is still a more perfect image of God in his soul. He is a, spirit and immortal, intelligent and capable of knowing and loving his Maker. In his body he is organic matter, and in his

whole nature united to the Word by the Incarnation. In this second, wonderful stride in creation the same creative energy and co-operation of the Third Person are conspicuously manifested. But in the order of grace and in our redemption the action of the Holy Ghost fills the soul with love and wonder.

All the astounding mysteries of religion, the unknown and hidden things of the divine wisdom, and the secrets of eternity are revealed to us by the Spirit of love, mild and gentle and sweet as the dove, His material image. I can readily conceive the astonishment of the evangelist at the answer of the Corinthians to St. Paul when he asked them if they had received the Holy Ghost. They did not know if there was a Holy Ghost. The reproach will apply to many who do not realize their faith and cherish a more tender devotion to our Lover and the Spouse of His soul, God the Holy Ghost. An abundant harvest of grace and many consolations would assuredly reward the devotion.

(*To be Continued*)

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

THE APOSTLESHIP OF PRAYER

(League of the Sacred Heart)

The League of the Sacred Heart, as the Apostleship of Prayer is commonly called, was founded in a Jesuit college at Vals, France, December 3, 1844, by Father Francis Xavier Gautrelet, S.J. He suggested that the students form what he called an “apostleship of prayer,” or a union in prayer for the welfare of the Church and the spread of Christ’s Kingdom. The Association grew until there were over 100,000 Local Centres and it is estimated that over 30,500,000 souls took part in its practices. The Holy See has expressed the desire that every Catholic in the world should be a member. The special Indulgences and privileges granted to members are explained in the official “Handbook of the Apostleship of Prayer.” The establishment of a League Centre does not conflict in any way with Sodalties and other parish activities. The League comprises three degrees.

To the First Degree belong all those whose names are inscribed in the Register of some canonically established League Centre, and who have promised to recite daily the “Morning Offering.” The fulfilment of these two conditions makes one a member for life. The promise does not bind under sin, and neglect to recite the “Morning Offering” does not bring loss of membership; but during any long period of negligence, an Associate fails to participate in the benefits of membership and in the prayers of the other Associates. The offering may be made in any form of words. The formula recommended by the various League prints is as follows:

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates and in particular for (the General Intention of

the Month, and the Mission Intention.)

For the Second Degree, the Associate, besides reciting the “Morning Offering,” says each day one “Our Father” and ten “Hail Mary’s” as an offering to our Lady for the General Intention recommended each month by our Holy Father. This Degree inspires loyalty to the Church and promotes devotion to our Lady.

The Third Degree brings one close to the Heart of Christ and is the crowning manifestation of love. It consists in receiving

Holy Communion weekly or monthly on the day appointed by the Local Director. The Communion is offered in reparation for the sins and sacrileges committed against our Lord in the Blessed Sacrament. To practice the Second or the Third Degree no new enrollment is necessary. Associates of the First Degree can, by their own act, make themselves members of the Second and Third Degrees. An effort should always be made prudently to lead all Associates to take up the practice of the Third Degree.

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