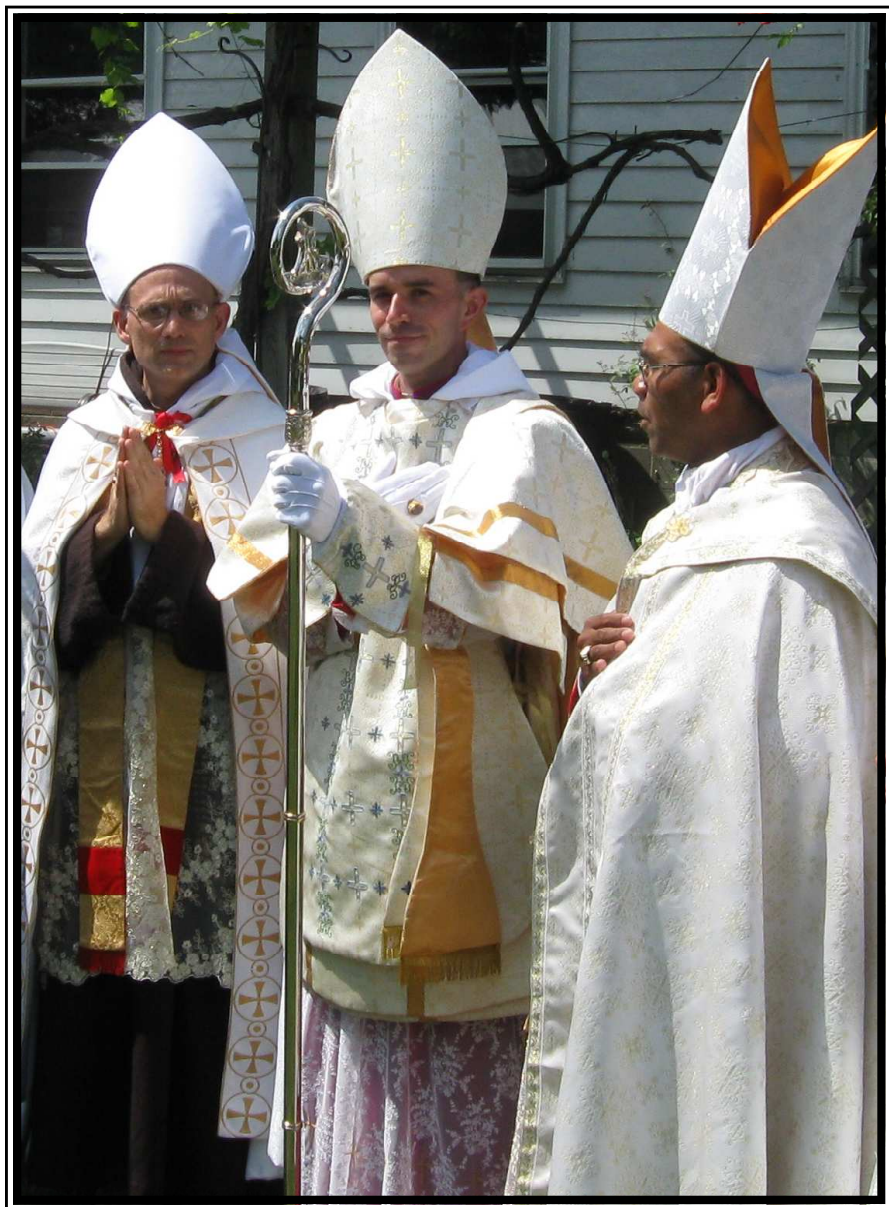


# THE SERAPH

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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.

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

# We have a new successor to the Apostles!



*Bishop Louis Vezelis OFM, Bishop Giles Butler OFM, Bishop Bonaventure Strandt OFM, Bishop Luis Madrigal*

On August 15 2012, the feast of the Assumption, Father Bonaventure Strandt OFM was elevated to the office of High Priesthood, for the greater honor and glory of God and for the preservation of the Church. The Consecrating Bishop was Bishop Louis Vezelis OFM assisted by Bishop Giles Butler OFM and Bishop Luis Madrigal.

Christ has promised us that the Church will continue to the end of time: “I will be with you always”. It is necessary that

there always be true bishops for the Church to continue. The Church can exist without many things but, She must have bishops; otherwise She would lose one of the four essential marks of the True Church – One, Holy, Catholic, and Apostolic.

It is the duty of the Bishop to teach, govern, and sanctify his flock. Without the shepherd the flock is scattered and lost. It is always necessary for us to look to the Bishop in all that we do in matters of faith and morals.

When we go against or are in opposition to our bishops we are in opposition to God Himself. All authority and right order comes from God. All anarchy and disorder is evil and comes from devils or the evil wills of men.

Sadly, the ecumenical movement in the Modernists' churches has successfully promoted anarchy and disorder throughout the world. In the attempt to gain unity among incompatible beliefs they have neutered their faith to the point of indifference. In accepting error and falsehood on equal terms with the truth, they have denied the truth and the unity of the Church. Their clergy have become nothing more than Protestant ministers, freely promoting any and every novelty that comes their way. While they seem to be accepting of every error, they are, nonetheless, opposed to us because we hold that God is the Truth and the Truth is unchanging and uncompromising. The Modernists (Novus Ordo Church) may have buildings, money, and worldly recognition, but they do not have the Truth, as they have exchanged the Truth for acceptance by non-Catholics. A non-descript Masonic One

World Religion is of necessity a false religion inspired by devils rather than by God. Such a religion must be accepting of each and every difference of doctrine and somehow reduce all doctrine to relative unimportance. This is what the Novus Ordo Modernist Church has become, and it follows that they are not the Catholic Church; so likewise they do not carry on the work of Christ and His Church. They have indeed watered down the sacraments to the point that many of them have been rendered invalid. The consequence is that the men "ordained" in this Novus Ordo (New Order) are not true priests and bishops. So we must not (cannot) look to them as the Catholic Church or as the preservers of the Church or Christ's Mystical Body.

The alleged "Traditional" movement is likewise filled with anarchists promoting complete disorder. Many will not completely separate themselves from the Modernist Church, and are consequently infected with the false ecumenism promoted by them. They see the heresies but refuse to separate themselves completely from it. In this manner they offend God

and break the first of the Ten Commandments: “Thou shall not have strange gods before Me.” They have seen the golden calf made by the Modernists and instead of separating themselves from it they attempt to hold on to both – the Catholic Faith and the Modernists’ heresies. The Church has always taught that in associating with and uniting in the prayers of heretics one becomes guilty of the same heresies by accomplice. So we see that just as the Modernists have fallen away from the Truth and the Church, so have many of the Traditionalists because of their refusal to cut off the disease of Modernism from themselves.

There are other Traditionalists that will have nothing to do with the Modernists, but yet will ecumenically unite themselves with Traditionalists that are associated with the Modernists. They too are tied to the same demonic thread that runs all the way through, back to the Modernists and ultimately straight to Hell. Some Traditionalists have even gone to schismatic sects to obtain “valid” orders; the only problem is that now, even if they have valid orders, they are outside the Church and therefore outside the

Truth.

The last sect of Traditionalists to be considered can be identified as complete anarchists, who will not recognize any authority, and each goes his own way and does his own thing making a mockery of the Unity of the Mystical Body of Christ. These have no use for bishops who desire to teach and rule. They think they are very well instructed already and are very capable of ruling themselves. Some take advantage of the rebel traditionalist clergy anarchisticly running around allegedly dispensing sacraments that are illicit if not outright invalid. Others of this group stay at home and refuse association with any bishop whatsoever. In either case they end up in the same camp as the others, all tied up with the same demonic thread drawing them all into Hell.

For these and many other reasons the bishops have freely chosen and elevated Bishop Bonaventure Strandt OFM to the office of High Priesthood to serve alongside themselves for the preservation of the Church and for the greater honor and glory of God, both now and in eternity. We may be few but we are the remnant of the True Roman Catholic Church. We hold that

true bishops have received as the Apostles all the power and authority of Christ. This is given to them by the Holy Ghost when they receive true (valid and licit) consecration within the Mystical Body of Christ. Those who cooperate with the grace of God, see or will see the truth and necessity of this position, and will humbly place themselves under these remnant successors of the Apostles. And to quote the late Bishop Ngo, concerning those priests or laity who will not listen or obey us: "Too bad for them!"



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# **Biography of His Excellency Bishop Bonaventure Strandt, OFM**

From his earliest youth, Bishop Bonaventure was blessed with a great grace of heavenly protection. From the time that he was just 5 years old, he was mercifully placed under the care and guidance of His Excellency Bishop Louis Vezelis, OFM. His entire family was rescued, by Divine Providence, from the snares and deceptions of both the Modernist heresies, and from the Traditionalist anarchy that destroys so many souls. As a tender baby in the Catholic Faith, young Nicholas Strandt received his solid catechetical instruction from a genuinely faithful Dominican nun, Sister Antonina De Keuster, OP. This holy nun worked obediently under the pastoral care of Father Bernard Colussy, OFM, who was the guardian and principal of the parish school of Our Lady of the Rosary in Milwaukee, Wisconsin. Both of these two virtuous religious contributed heavily to instructing this boy in all of the principal truths of our holy religion, in addition to preparing him to receive the Sacrament of Penance and First Holy Communion.

Nicholas was barely 7 years old when he began to serve Sunday High Masses, with many ideas forming in his mind about this wonderful ceremony that he witnessed being performed at the hands of his Franciscan friend Father Bernard. It was not long before another priest was assigned to the parish to aid Father Bernard – this was Father Joseph Noonan, OFM. Father Joseph was instrumental in the academic formation of our Bishop Bonaventure, as well as showing him the beauty of the Gregorian Chant. Receiving Confirmation at age 9, Nicholas continued to receive weekly instruction from the humble and simple methods of the Franciscans, who, just like Our Lord, never forced anything upon impressionable minds, but left many decisions in the hands of the one who was loved.

There were subsequently turbulent years of doubts, wanderings, and negligence, as many teenagers experience very commonly. God, however, had a distinct plan for this young man, and he did in fact speak to him through the mouth of

Bishop Vezelis when he was 21 years old. “Why don’t you stop wasting your life and give yourself to God?” This was the question that Bishop Louis admitted came from the Holy Spirit. The young man replied, also by divine inspiration: “Alright, yes, I will.” The rest of this journey belongs to the patriarchal blessing of St. Francis of Assisi.

After a short postulancy, the young man was invested in the Franciscan Order on the Feast of St. Bonaventure of Bagnorea, July 14<sup>th</sup>, 2004, as Brother Bonaventure Strandt, OFM.

After a canonical Novitiate of one year and one day, he made his Simple Vows on July 15<sup>th</sup>, 2005. The next three years were spent in intense study of the customs, ideals, and most especially, the spirit of the Order of Friars Minor. The ordinary courses of philosophy, i.e. logic, epistemology, ethics, theodicy, cosmology, etc., were covered completely and satisfactorily, with a greater emphasis placed

on God’s immediate and loudest communication with His creatures, in His First Book, also known as Creation. This means that Brother Bonaventure, as all Franciscans are commanded by virtue of the Rule, worked at many manual labors, especially those dealing with botany, for the greater honor and glory of God. “Laborare et orare”, is an ideal that we Franciscans incorporate into our own lives,

being an eclectic group that takes in spiritual food from all sorts of sources, like the ideals of other Catholic religious Orders.

In July of 2008, Brother Bonaventure

made Solemn Religious Vows, and began the study of Sacred Theology. During Lent of 2009, Bishop Vezelis administered all of the Minor Orders in short succession, with an emphasis placed on the Order of Exorcist, which allowed Brother to exorcise demons vigorously for the good of the Church and the souls under Her watchful care. It was soon after this, on June 12<sup>th</sup>, 2009, that the Subdiaconate

**“Surge Maria,  
Salva Nos!”  
Arise, O Mary,  
to save us!**



was conferred. On the Feast of St. Anthony of Padua, June 13<sup>th</sup>, Brother Bonaventure was ordained a Deacon, and began to preach immediately, in fact, on the very next Sunday. This continued preaching was precious experience, which aided him in preparing for ordination to the Holy Priesthood, which took place on the Feast of his patron, July 11<sup>th</sup>, 2010. After his First Solemn High Mass the next day, he returned to the seclusion of St. Anthony Friary in Waterloo, NY, to spend his days in labor, study, and contemplation.

The Holy Spirit moves very rapidly, and sometimes shocks His children with the outpouring of His graces. Father Bonaventure learned early in 2012 that Bishop Vezelis, Bishop Giles Butler, and Bishop Luis Madrigal, would consecrate him a Bishop of the Roman Catholic Church. The sacred event took place on the Feast of the Assumption of the Virgin Mary, August 15<sup>th</sup>, 2012. Realizing the burdens and anxieties that a bishop must carry on his shoulders and in his heart, Bishop Bonaventure places the entire future of his diocese, the Eastern Territory of the United States, in the hands of the Blessed Virgin Mary.

He has very purposely chosen for his Episcopal motto “Surge Maria, Salva Nos!” Arise, O Mary, to save us! a deep theological reality: It is true that we cannot be saved without her intercession. This is especially why Our Lady of Guadalupe is so important to him, since she is the Patroness of the Americas, and the outpouring of Catholic unity has been most beautifully displayed all the way from Alaska down to Chile. We are children of the same Mother. Let us pray, live, and work for her honor and greater glory. Viva la Guadalupana!



# Franciscan Saints

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SEPTEMBER 29

THE SERVANT OF GOD FRANCIS OF YPRES

*Confessor, Third Order*

The devout Tertiary Francis brought great honor to the Third Order in the city of Ypres in the Belgian province of East Flanders. He belonged to a good family, one in which Christian virtue and piety were looked upon as the outstanding distinctions of its ancestors. At the university, where he studied law, he preserved the spirit of piety and never failed to manifest it when an occasion presented itself.

Shortly after completing his studies, he yielded to the wishes of his parents and married. But in order to unite himself more intimately with God, he entered the Third Order of St. Francis, and wore the Tertiary garb publicly at the meetings. He was also very regular in attending the meetings, and if business matters prevented him from being present, he always sent in his excuse.

His family life was a picture of a truly Christian household.

Because of his love for law and order, everything was well arranged. There was a time appointed for everything, and each member knew just what he was required to do. A point was made of everybody's faithfully discharging his duties, the master and the mistress themselves giving the best example. Love of God was to be the motive of their dutifulness, and true love of neighbor was to be the bond that united the members of the household in holy association.

In his profession as a lawyer, Francis soon gained so remarkable a reputation that he was appointed first assessor of the king's council.

When he was thirty years old he fell a victim to a wasting disease, and for a space of eight years he often suffered excruciating pains, but with the most astounding patience. He did not even care to have anyone sympathize with him, but

would say on such occasions: “I am grateful to God that He is giving me the time and the opportunity to prepare myself for a happy death, which will, I trust, bring me to eternal life.”

Almighty God took His faithful servant home to heaven in the year 1689.

## ON ORDER IN A CHRISTIAN HOUSEHOLD

1. Consider the model arrangement established by the servant of God Francis in his household. It is a duty incumbent on the father as head of the family to enforce good order. As householder of the universe God almighty “has ordered all things in measure, and number, and weight” (Wis. 11:21). So the father of the house, and the mother as his helper, should order the household that from the beginning to the end of the day everything is done at its proper time, and each member of the household is assigned his peculiar work according to his age and ability. There is order among the choirs of the angels in heaven, and in convents good order promotes

peace and progress. It will do the same in every Christian household, for, as St. Augustine says: “Peace is the repose of order.” — Is there good order in your household?

2. Consider the sad state of a household in which there is no order. One person gets up early and another late; one rises with a prayer on his lips, the other with a curse; some do nothing, others must do everything; nothing is found in its place, and everything goes to ruin because it is not kept in shape by order and cleanliness. Dissatisfaction and dissension reign among the members of such a household because no one wants to take over the disagreeable work, yet each one blames the other for the wreck and ruin of things. A household like that conveys an idea of hell, of which Job says: “It is a land of misery and darkness, where the shadow of death, and no order but everlasting horror dwelleth” (Job 10:22).

3. Consider the extent to which good order helps the salvation of souls. It teaches self-conquest. Superiors must practice it, because

they are bound by their own laws, and subjects must practice it in obedience. If a child has accustomed itself to order and obedience from its earliest years, it will find it easy to obey the commands of lawful authority throughout life. Order preserved in our exterior life will lead to orderliness in our interior as well, for exterior things have a mighty influence on the interior. Cleanliness and purity have more than one thing in common. Finally, daily prayers said in common, and forming an integral part of every Christian household, will direct the hearts of the members of the family to heaven, whither every Christian father and mother should direct their family, thereby earning their own place in the eternal abode.

#### PRAYER OF THE CHURCH

*(Tuesday in the Second Week  
in Lent)*

Perfect within us, we beseech Thee, O Lord, in Thy mercy, the strength acquired by this holy observance, that what we know Thou hast appointed us to do we may by Thy assistance be enabled to fulfill. Through

Christ our Lord. Amen.



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## Explanation of Holy Communion

We have heard the words of the Gospel that follow the previous sermon. On this a sermon is due to your ears and to your minds, and it is not unfitting to this present day: for it concerns the Body of the Lord, Which He said He gives us to eat, to gain eternal life. But He explained to us the manner of this giving and the measure of the gift, how He would give us His Flesh to eat, by saying: *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.* The sign that a man has eaten and drunk is this: If he abides in Him, and is abided in; if He dwells in us, and He is dwelt in; if He adheres to us, and we to Him.

It is this then that He has taught us, and put into our minds by mystic words, that we are in His Body among His members, under Him as our Head, eating of His Flesh, not departing from union with Him. But many of those who were present, not understanding Him, were scandalized: for when they heard Him say this they thought He was speaking of simple flesh,

such as they were themselves. The Apostle however says, and says truly, that *to know by means of the flesh is death* (Rom. viii. 6). The Lord gives us His Flesh to eat, and to know with the flesh is death; seeing that He says of This Flesh, that in It is Eternal Life. So therefore we should not understand This Flesh, *according to the flesh*; as in the words that follow:

*Many therefore, not of His enemies, but of His disciples, hearing it, said: This saying is hard, and who can bear it? If His disciples found this saying hard, what of His enemies? And yet it was fitting that it should be so spoken of, that it might not be understood by all. The secret of God should make us eager, not hostile. But these men, when they heard the Lord Jesus saying these things, promptly forsook Him: they did not consider that He might be giving utterance to some great truth, and that His words cloaked some great divine favor. But just as they were themselves inclined, so did they understand Him; and from the*

point of view of men, namely, that Jesus would, or that Jesus intended this: to distribute in fragments, to those who believed in Him, the Flesh with which the Word was clothed. *This saying, they say, is hard; who can believe in it?*

*But Jesus, knowing in Himself, that His disciples murmured at this, said to them.* For they had said this amongst themselves so that He would not hear them. But He Who knew them within themselves, hearing them within Himself, answers them, and He says: *Doth this scandalize you, that I said I shall give you My Flesh to eat, and My Blood to drink; this scandalizes you? If then you shall see the Son of man ascend up where He was before?* What does He mean by this? Is there an answer here to the question that had troubled them? Has He made clear by this that which had scandalized them before? Yes, if they understand Him. For they had been thinking that He was about to give them His own Body. But He says that He is now about to ascend up to heaven, and of course in His present state. *When you shall see the Son of man ascend up where he was before,* then will

you see beyond doubt, that He is not giving His Body in the way that you are thinking: then certainly you will understand that His Gift is not eaten in mouthfuls at a time.

And He says: *It is the Spirit that quickeneth: the flesh profiteth nothing.* Before we explain these words, as the Lord may give us His light, we cannot pass over lightly what is here said: *If then you shall see the Son of man ascend up where He was before?* For Christ is the Son of man from the Virgin Mary. The Son of man therefore had a beginning here on earth, where He took flesh from the earth. And because of this the prophet had said: *Truth is sprung out of the earth* (Ps. lxxxiv. 12). What then does He mean when He says: *When you shall see the Son of man ascend up where He was before?* There would be no difficulty had He said: *When you shall see the Son of God ascend up where He was before?* But since He said *the Son of man* ascending up where He was before, was the Son of man in heaven before, seeing that He began to be on earth? In another place He says: *No man hath ascended into heaven, but He that descended from heaven,*

*the Son of man who is in heaven* (Jn. iii. 13). He did not say the Son of man Who *was* in heaven, but *the Son of man*, He says, *who is in heaven*.

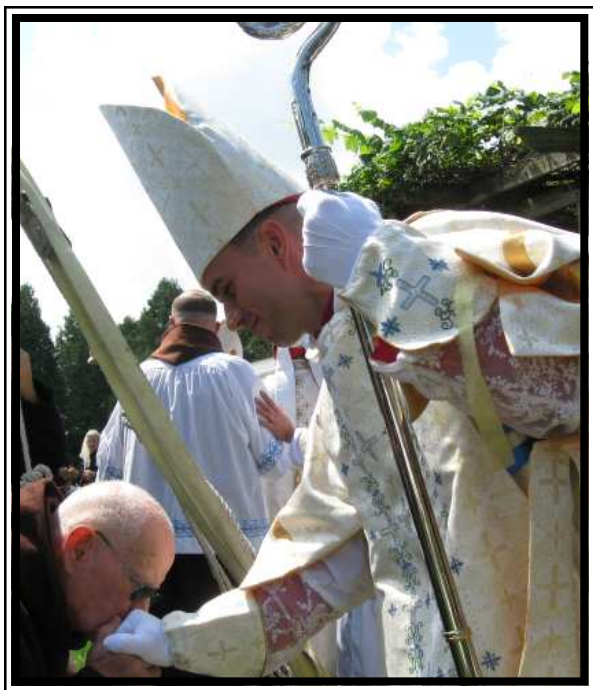
He was speaking on earth, and He said that He was in heaven. And He did not say: *No man hath ascended into heaven, but He that descended from heaven*, the Son of God *who is in heaven*. To what does this point, but that we are to understand what I have commended to Your Charity in a former sermon, that Christ God and man is one Person, not two: that the object of our faith is not a quaternity, but a Trinity? Christ is therefore one: The Word, Soul and Body, are one Christ; the Son of God and the Son of man are one Christ. The Son of God always, the Son of man in time; yet one Christ by means of the oneness of His Person. He was in heaven while He was speaking on earth. The Son of man was in heaven as the Son of God was on earth. The Son of God was on earth in the Flesh He had assumed; the Son of man was in heaven in the unity of the Person.

But what is the meaning of what He here adds: *It is the Spirit that quickeneth; the flesh*

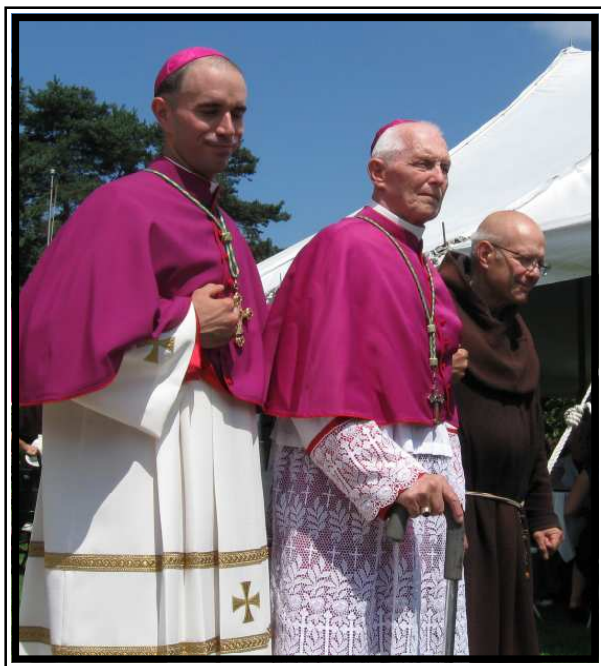
*profiteth nothing?* Let us say to Him — for He endures us who, not contradicting Him, are but eager to know – O Lord, good Master, how can it be that the Flesh profits us nothing, since You have told us that, *unless a man shall eat my flesh, and drink my blood, he shall not have life in him?* Does Life profit us nothing? And why are we what we are, if not to gain that Eternal Life You promise us by means of Your Flesh? What then is the meaning of the words: *The flesh profiteth nothing?*

It *profiteth nothing*, as they understood it: they had understood His Body as though He were speaking of a carcase, to be cut into small pieces, or as sold in the meatshops; not as made living by the Spirit. He said, *the flesh profiteth nothing*, just as it is said that *knowledge puffeth up* (I Cor. viii. 1). Are we then to hate knowledge? Far from it. And what does *knowledge puffeth up* mean? Knowledge by itself, without charity. And so he adds: *But charity edifieth*. Therefore add charity to knowledge, and knowledge will be profitable; not of itself, but because of charity.

*Continue p 16*



*Brother Dominic OFM kissing the ring of Bishop Bonaventure OFM*



*Bishop Bonaventure OFM, Bishop Louis OFM, Father Bernard OFM*





*Bishop Bonaventure OFM, Bishop Luis Madrigal, Bishop Louis OFM*



*Uncle, Brother, Mother, Bishop Bonaventure Strandt OFM and Father*

So here also, *flesh profiteth nothing*, that is, simply flesh. Let the Spirit be added to the Flesh, as charity to knowledge, and it does indeed profit us. For if the Flesh was of no profit to us, the Word would not have become Flesh, that He might dwell among us. If by the Flesh Christ has brought great profit to us, how does the flesh profit nothing? But it was by means of the Flesh the Spirit wrought much for our salvation. The Flesh was a vessel. Consider what it contained; not what it was. The Apostles were sent; did their flesh profit us nothing? If the flesh of the Apostles has been a gain to us, does the Flesh of the Lord profit us nothing? How did the sound of the Word come to us, except through the voice of the flesh? Whence came the pen of the writer, and the writing? All these are the works of the flesh: but through the Spirit working in them, as through an instrument. *It is the Spirit that quickeneth; the flesh profiteth nothing*. Not as they understood flesh, do I give My Body to be eaten.

Furthermore He says: *The words that I have spoken to you are spirit and life*. We said, Brethren, that the Lord

had commended to us, in the eating of His Flesh and the drinking of His Blood, that we abide in Him, and He in us. We are in Him, when we are His members; He abides in us, when we are His temple. Unity joins us to Him that we may be His members. But what can bring us together in unity save charity? And where does the charity of God come from? Ask the Apostle. He answers: *The charity of God is poured forth in our hearts by the Holy Ghost* (Rom. v. 5). Therefore, *it is the Spirit that quickeneth*.

For it is the spirit that gives life to the members. But the spirit gives life only to the members it finds in the body it vivifies. For the spirit in you, O man, and by which you are a man, will it give life to a member it finds cut off from your body? I am calling your soul your spirit: your soul gives life only to the members that belong to your body. If one is removed, it no longer draws life from your soul; for it no longer belongs to the unity of your body. These things are said so that we may love unity, and that we may fear division. For there is nothing a Christian should dread more than to be separated from the Body of

Christ. For if he is separated from the Body of Christ he is not one of His members. If He is not a member of Christ, then he does not live by His Spirit. *If any man have not the Spirit of Christ, says the Apostle, he is none of His* (Rom. viii. 9). Therefore, *it is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life.* What does, *are spirit and life*, mean? That the words are to be understood in a spiritual manner. If you understand them spiritually, they are spirit and life to you. If you understand them in a non-spiritual way,

they are still spirit and life; but not to you.

May then the power of His mercy strengthen our hearts in His truth. May it confirm and calm our souls. May His grace abound in us. May He have pity on us, and remove obstacles from before us, and from before the Church, and from before all who are dear to us. And may He by His power, and in the abundance of His mercy, enable us to please Him forever, through Jesus Christ His Son our Lord, Who with Him and with the Holy Ghost lives and reigns world without end. Amen.

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# Preaching the Gospel in the 21<sup>st</sup> Century

Fr. Joseph Noonan, OFM

*“Going therefore, teach you all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.”* – St. Matthew, Chap. 28, Verses 19-20.

This last command of Our Lord to the disciples before ascending into Heaven has resounded from the four corners of the earth for the last two thousand years. Every race and culture has heard the Gospel preached. Six of the continents have borne witness to untold conversions and numberless barbaric tribes have been civilized.

Our Lord’s command directly implies a simple but profound truth, i.e., to convert the world to the One True Faith – the Roman Catholic Faith. This truth is in no way acceptable to an obstinate, politically correct world in the 21<sup>st</sup> century. It seems as though the longer the Gospel has been preached, the more stubborn men have become.

When Christ sent the disciples out to preach, they went two by two into the four corners of the known world. They preached the Gospel

by word of mouth for it would be in hearing the spoken Word that men would find salvation. And so the course was set - with the exception of the few who were inspired to write – the Gospel would go throughout the world by way of preaching.

The method of spreading the Gospel for many centuries was quite simple. The clergy preached it during Holy Mass on Sundays and Holydays of Obligation. It was preached in churches and the open fields, especially in Europe, throughout the world. Priests in hiding would have preached it in the secrecy of the homes of courageous Catholics, who, if they were caught by the authorities would have faced imprisonment. The priests were put to death.

This is an interesting example for this writer. Everywhere I now travel in the West and Southwest, Mass is celebrated in a home of a faithful Catholic. The exception, of course, is Corpus Christi Catholic Church in Lubbock, TX. Although the parallels are not exact, for we don’t face imprisonment or death yet, the homes are certainly types of modern-day catacombs.

The local clergy would have

fulfilled Our Lord's command in the frigid missions of Alaska, Russia and Siberia, as well as the tropics of Africa, South America and Southeast Asia. It has been preached in hundreds of languages with the greatest simplicity or the eloquence of the educated intellectual. The lowly peasant of Europe, the savages of Africa, the Orientals of the Far East, the kings of Europe and the infidels (Moslems) of the Middle East have all heard the Gospel preached to them. This was indeed their "moment of salvation." Some responded to the message of Christ and were converted and baptized, while others remained obstinate and refused the Grace of Salvation.

As time passed, the Gospels (sermons) in written form became more common. It was the Church's way of reaching more souls beyond the local parish or mission. Undoubtedly, this must have been quite "modern" for its time. Consider the clergy of those times. All they had known up to that point was preaching the Gospels from their pulpits. It would have been quite parochial, and to us quite primitive. The fact is, those "times" weren't that long ago.

After the printing press and typewriter, the next major invention the Church utilized would seem to be the radio. Imagine the first clergy to step behind the microphone.

Like so many, they would have theoretically understood just how far the radio waves would have carried their message of the Gospels. In practice, (I am now able to understand this myself) only when you have people who are listening at a local distance, call into the program does it begin to dawn on you that, yes, indeed, my voice is being heard by those listening to this station at this time. One is now able to preach to *any* willing listener. This now has a new meaning to the person behind the "mike."

One is reminded of the times gone by of the Catholic clergy who preached in the open square or field. They quickly realized their words were now being heard by a "mixed" crowd, not simply the Catholic sitting in the pew each Sunday morning. Those mixed crowds made it possible for numberless conversions – individuals who otherwise would not have "darkened the doorway" of the local Catholic church, found themselves willing to listen to the Catholic priest (many of whom were noted, saintly Franciscans or Dominicans) and as a result were converted to the True Faith or brought back into Holy Mother Church from their reprobate life.

Later on in the 20<sup>th</sup> century the invention of the television brought on another wave of technical

advancement. Now the viewer could not only hear, but now see the one who is giving a sermon or lecture. Those old enough to remember Bishop Fulton Sheen on weekly television in the 1940's and 50's can attest to the effect of watching a clergyman defend the Catholic Faith while the viewer remains in their home. I don't know if anyone was able to determine how many people converted to Catholicism as a result of his program, but it would not be surprising to learn there were many.

As a side note, I believe the Catholic clergy in the United States has, for the most part, been quite negligent in how they have not made use of the different forms of the media. The Faith could have been advanced immeasurably if only the bishops had been willing to initiate apostolates dedicated to the field of mass communications. Now this is the type of "modernism" which ought to be promoted instead of the heterodoxy which has overwhelmed the Church. Unfortunately, I believe their outlook was far too limited to understand the good which could have been accomplished, or else they simply allowed the heresy of Americanism (go along to get along) to dictate their decisions.

Moving forward since the 1980's when computers first became available to the consumer, and in the 90's when the internet came

online, the world of communication changed in a way that had not been seen previously. Now it was possible to communicate with those in distant parts of the earth immediately. The different means by which this has been accomplished is nothing short of what would have been thought of thirty to forty years ago as science fiction. The rapid development of the technology has truly been quite amazing, especially for those old enough to remember rotary phones and black and white television.

The more important point in this review is what is now possible through the development of this technology. We are now able to broadcast a program such as The Catholic Faith Radio Program from a local radio station, make the proper connections to our website ([www.catholicour.org](http://www.catholicour.org)) and the internet, and are now able to reach listeners around the world. The ability to do this has been with us for several years, so the news in itself is not startling.

The exciting aspect of this apostolate is the ability to reach souls anywhere in the world. Our efforts have already begun to bear fruit, hearing from people in New Zealand, England and India. I will tell you this gives an entirely different meaning to missionary work! But there is more.

The ability to broadcast Holy

Mass live via the web is a more recent development, but one which is perhaps more exciting and certainly more important than the radio program. As we are all aware, there are numberless True Catholics who desire to attend only the Latin Tridentine Mass, but live in places where a priest is not able to go on a regular schedule. This broadcast each Sunday morning from Lubbock, TX has now made it possible for Catholics coast to coast (literally) to attend Mass. Some have told me how they get dressed in their Sunday clothes and use their missals to follow Mass. This obviously means they are able to hear a Sunday sermon, providing spiritual thoughts to grateful souls. A Spiritual Communion would seem to complete their “attendance” at Mass.

Frankly, this technology is a Godsend in an otherwise godless world. I have seen the effects of those who attend Mass once a month, or perhaps once a year. The hardship of such a situation is known only by those who live it. May God abundantly bless them for the sacrifice which they make!

More recently, we have been told that a small group of Chilean Catholics now “attend” Mass on Sunday mornings. I was left nearly speechless when this wonderful news was conveyed to me. We were told these souls do not have any

priests available to say Mass. On one hand, imagine a country such as Chile with its Catholic history not having one priest available to offer the Holy Sacrifice; and on the other, the effect of the destructive work of the Modernists. Their only recourse is Bishop Luis Madrigal in Mexico and our Franciscan community in the United States. Is it any wonder why the devils seem to always torment us in one way or another, and would wish to destroy us?

God has made it possible to reach souls which a few short years ago was simply unthinkable. It is now up to us to do all that we can to reach these souls anywhere in the world. These are the tools of the 21<sup>st</sup> century with which to preach the Holy Gospels – and preach we must!

We can no longer think in terms of simply helping those who attend Mass in our local churches, but must use the technology to reach as many Catholics who are concerned with their salvation. It indeed is a new way of preaching the Gospel, reaching the four corners of the world by pressing a few buttons on your computer.

Please pray for the continued success of our work. We also ask for the special intercession of St. Clare of Assisi, Patronness of the Radio and Television.

**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 VI.**

*ON THE BLESSED  
TRINITY — ONE GOD  
IN THREE DIVINE  
PERSONS.*

Mysteries in Everything — It is unreasonable to reject them — Definition of Faith — The Duty and Province of Reason — Faith not an Opinion — The Blessed Trinity and the Holy Eucharist — Consent of Nations — A Mystery an indirect Proof of Truth — Revelation an unbroken System — A Religion without Mysteries no Religion at all — A God like Ourselves — The pagan Idea of the Reason of the supernatural Order — The Blessed Trinity proved by the Divinity of Christ — The Unity and Trinity — Aloysse of Revalation — Its Simplicity the chief Reason of the Incomprehensibility of the divine Nature — Personal Relations — Correlative Relations — The Dogma proved — Tradition — Creeds — Liturgies — Prayers — Sacraments — Illustrations — Shadowed by all Things — Futile Objections — Impossible to be understood — Moral Reflections — Love of the Blessed Trinity for Man, etc.

**I.**

*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).*

**MY BRETHREN:**

The Blessed Trinity is so deep a mystery that not the combined intellect of angels and men, not even the soul of Jesus Christ, which embraces all creation within a glance, can comprehend it.

The prime article of our faith, we must embrace it with the full assent of our intellect and heart. On the authority of God, who, through His Church, has been pleased to reveal to it His divine nature and the manner of His existence.

The Blessed Trinity means that there is but one God, and only one; that in Him there are Three divine Persons, who are distinct and equal — to each other in all things; these Persons are the Father and the Son and the Holy Ghost. The Father is not the Son, nor the Holy Ghost. The Son is not the Father, nor the Holy Ghost. The Holy Ghost is not the Father,



nor the Son. The Father is God, the Son is God, the Holy Ghost is God; and they are not three Gods, but one God, because each has one and the same divine nature — not *partially*, but in its *fullness* and with all the divine attributes. The divine nature is infinitely simple and indivisible, and cannot be in parts.

A person means an intelligent, free, and independent: principle of action, as man, with this difference, that in man it implies separation from every other; but there is no separation in God. Each possesses the Divinity undividedly.

The eternal generation of the Son and the eternal procession of the Holy Ghost are the internal acts of the Deity, and are necessary, because without them God would not be one God; He could not exist. In this they differ from the external acts, such as creation, which are free. The Blessed Trinity is one God. God the Father is the adored of the universal world, and the belief in Him is the happy necessity of reason. His assertion is almost an insult to the human race, and the denial degrades to the level of the brute.

Because it is a mystery and beyond our understanding some unhappy people refuse to believe in the Blessed Trinity. If man admits only what he can understand the circle of his information will be very limited. Mysteries of religion are truths revealed by God which we do not understand, but which we are bound to believe on the authority of God, and of His Church as the competent witness. When there is sufficient proof that God has spoken to us it would be the greatest impiety not to believe Him. For, not to believe Him implies that He could deceive us or be deceived himself; neither of which is possible, for He is essential truth.

To refuse to believe everything except what we understand is to contradict the laws of our nature and make the world a bedlam tenanted by every descendant of Adam. We are surrounded by mysteries of nature and by facts which have never been explained. The production of all things from nothing; our body and soul; the marvelous senses; every object in the universe, both great and small, animate or inanimate; the sun that rolls over our head,

the grain of sand at our feet, have secrets of existence never unraveled. Despite of analysis and scientific classification they baffle our scrutiny, but are nevertheless true. Man is a mystery to himself. He who made us distinctly understands the wonderful machinery of the body; the nature and essence of the soul are open to His view. He is lifted above the heavens; He is from eternity unto eternity; His eye beholds the worlds that roll in harmony in the regions of space. Man, a speck on a spot of creation, is embarrassed in his inquiries into the simplest object that dimly shows itself within the dark labyrinth through which he journeys to the tomb. Shall he make of his stunted little reason a magic wand, and boldly describe with it a circle that Omnipotence shall not pass? He cannot explain the production from its seed of the blade of grass on which he treads, nor can he penetrate the properties of an atom of air which he inhales; and yet he pretends to measure the Infinite. Until he is acquainted with all the laws of nature in their mystic plans, and all the resources of Omnipotence, he dare not reject the truths taught by the Almighty because they

are at variance with his limited notions of things.

Some persons pretend that there exists a discrepancy between what reason dictates and revelation teaches, as in this adorable truth. This arises from the fact that men draw their conclusions too hastily, and they conclude that they are well acquainted with what they but imperfectly know, and that reason testifies where it does not.

It is certain that God cannot err. Man frequently errs and is continually liable to mistakes. The history of the world presents us with an exhibition of the weakness of the human mind. Man is always adding to the stock of his information, abandoning former theories for new ideas, correcting his errors, and proving his imbecility while he asserts his strength. God is not so. Changeless amid a changing world, the heavens and the earth shall pass away, but His wisdom, His truth, and His word never shall pass away and are always the self-same.

But, we are not compelled to accept as true a doctrine which

we do not understand, unless there be sufficient evidence to prove that God revealed it. Man has not been subjected by his Maker to any dominion that could enthrall his intellect. The humblest individual is as independent in mind as the brightest seraph that stands before the throne and glows in the rapture of vision. A contrary course would be degrading to man and unworthy of God. It cannot be a religion's duty to profess a falsehood: *Only the truth shall make you free.*

*Faith* is not the abject slavery of the mind; it is not opinion, it is not fanaticism, nor philosophy, nor irrational assent to unintelligible propositions. Faith is a supernatural gift infused into the soul by which we firmly believe all that God has taught on the authority of the Church, *the pillar and ground of the truth.* It is the root of all justice and has the same relation to the supernatural that reason has to the natural order. Faith is the dawn of the beatific vision. It is a new mind which introduces us into the secrets of the world to come, and it is the special gift of the Blessed Trinity. The

material object of this ineffable gift is the entire body of all supernatural truths contained in the Catholic Church and taught by her, including her own divine authority.

As in nature, so too in religion, at every step we hail a mystery — an abyss unfathomable to our mind, but unquestionably true, and a knowledge of which is necessary for our present and future happiness. God, eternal, without beginning or end, and all things created from nothing; spirit and matter united in man; an angel rebels in heaven, and with all his legions is condemned to burn forever in hell; the progenitor of our race sins — he and all his descendants are sentenced to suffer and to die; God becomes man, is born, lives visibly on earth for the space of thirty-three years; He suffers and dies on a cross between two thieves, leaves us His flesh and blood all over the world and for all times, and now sits at the right hand of the Father; He will come again and raise all the dead to life — all are abysses of unfathomable mercy, justice, and love.

These and all the doctrines of

the Church, together with the ineffable mystery of the Blessed Trinity, are the subject-matter of divine faith and as true as God is in heaven.

We are as convinced of the existence of a future life, either of happiness or of torments, as we are of death, and of the truth of the doctrine of the Blessed Trinity as of the existence of the American continent. A temptation to doubt may arise, but a real doubt never touches any article of Catholic faith.

Although mysteries are incomprehensible, yet the evidences of their truth are so conclusive that no reasonable man can deny them. They are based on a chain of arguments and well-authenticated facts which are unanswerable. They are established by so many prophecies, so many and varied miracles, by the destiny and history of the entire world, by the unanimous voice of all mankind. All combine to authenticate a worship absolutely divine, that began with the world and will end with it — no, will last while God is God.

These divine truths and

adorable mysteries mutually support each other, forming a system bearing the characteristics of truth and the seal of divine wisdom, majesty, and power. Whoever admits one, if he be consistent, must admit all. Whoever rejects one is as criminal as if he rejected all, for they are all founded on the same motives of credibility — the unerring authority of the true Church.

*To be continued*



# Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

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## THE HOLY HOUR

The devotion known as the “Holy Hour” is becoming more and more widespread throughout the United States. It should not be confused with the “Eucharistic Hour,” though it may be made in the presence of the Blessed Sacrament. The definition of the Holy Hour, as given in the official Handbook of the Apostleship of Prayer, should be borne in mind by the Directors of Local Centers and by Associates who wish to gain the special Indulgences granted by the Holy See to those who practice this beautiful devotion:

*The Holy Hour consists of an hour of mental or vocal prayer in union with the prayer of our Savior in the Garden of Olives on Holy Thursday night.*

Our Lord Himself, in a private revelation to Saint Margaret Mary, requested her to practice this devotion in honor of His Agony in the Garden, suffered on the night before He died on the Cross to redeem our fallen race. Jesus in the Garden of Olives saw, by His Divine

knowledge, the excruciating tortures that awaited Him on Good Friday. He saw the sins of all men; their sacrileges, their coldness and indifference. “And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground” (St. Luke xxii, 43, 44).

By a decree of March 21, 1933 (A.A.S., xxv, 1933, 171), a Plenary Indulgence is granted to all who assist in a public church, or in a public or semi-public oratory, at the service of the Holy Hour, provided they pray for the Pope’s intention. Confession and Holy Communion are also prescribed. Those who make the Holy Hour either in public or in private, with a contrite heart (even without Confession and Communion), can gain an Indulgence of ten years.

All Associates of the Apostleship of Prayer may participate in the privilege granted to members of the Paray-le-Monial Confraternity of the Holy Hour; namely, a Plenary

Indulgence for practicing this devotion either in public or in private, with the usual condition of Confession, Communion, and prayers for the Holy Father's intentions.

The Local Director of a Centre of the Apostleship of Prayer may select for this public exercise, in church or chapel, any hour of any day of the week. If the devotion is practiced in private, then the time is restricted to an hour between 2 P.M. of Thursday and sunrise on Friday — or, as it is generally understood, until the hour of the early Mass on Friday.

The Holy Hour may consist of meditation or of prayer of any kind, such as the Rosary,

pious ejaculations, acts of faith, hope, and charity, etc. This hour of prayer must be offered in memory of the Sacred Passion, especially of the Prayer of Agony of our Divine Savior in the Garden of Gethsemani. As no posture is prescribed, even those sick in bed may practice this devotion. When made in public, it is usual for the League Director to give three short talks or points for meditation. Some appropriate prayers may be read. With the permission of the Ordinary of the diocese, public Exposition and Benediction of the Blessed Sacrament may be included. For private Exposition, namely, without the monstrance, no permission is required.

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