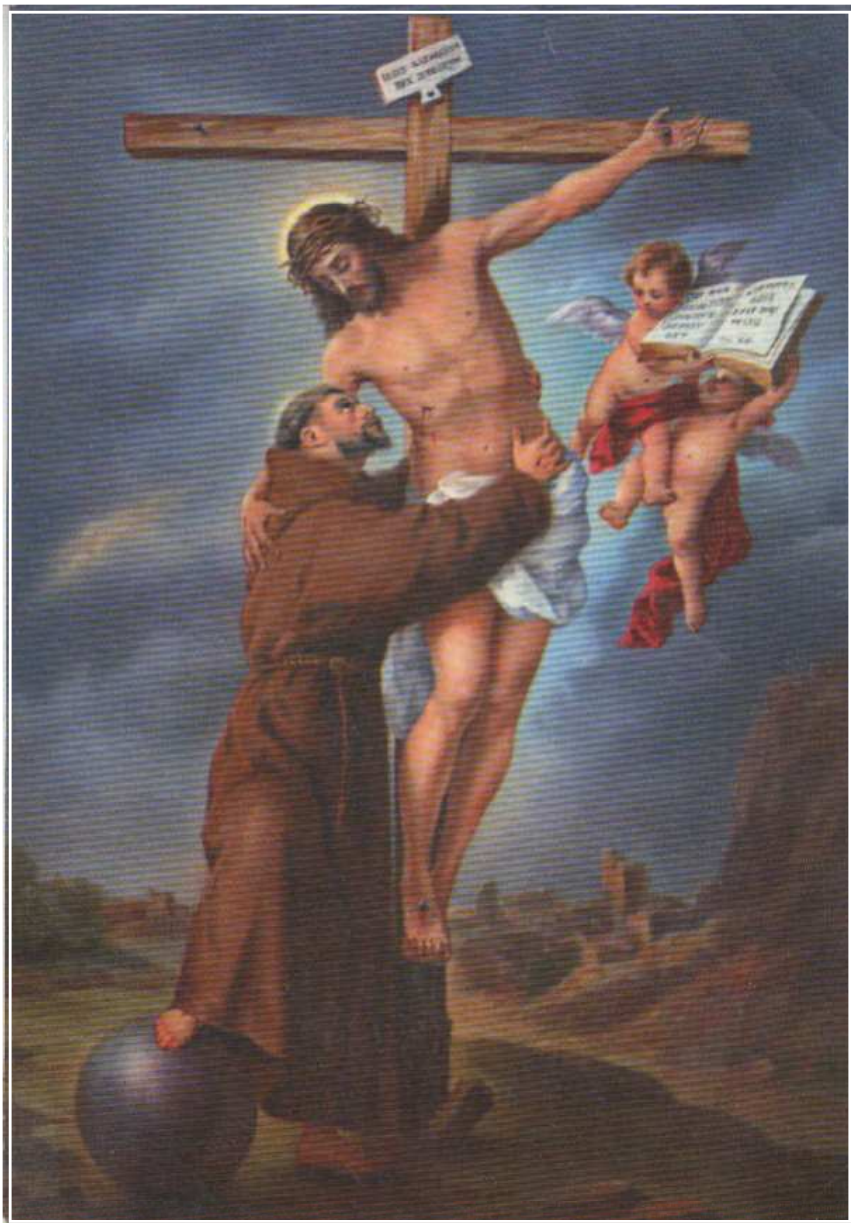


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Contents

Right Order vs Demonic Anarchy1
Franciscan Saints9
Just Government.....12
CONFERENCES ON THE BLESSED TRINITY.20
Could You Explain Catholic Practices?23

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Right Order vs Demonic Anarchy

God is a God of right order. The peace of heaven is the happiness of right order. When the Garden of Paradise was created and placed in the hands of Adam, all was well ordered: the rest of creation recognized man, made in the image and likeness of God, as its lord and master and obeyed him. Not only inanimate creation and the non-rational animals, but even the heavenly angels stood ready to assist and serve man. Adam was placed in charge not only to preserve this wonderful right order, but also to extend it throughout the rest of the world; when he was given the order to “increase and multiply.” (Gen 1, 28) Many only see in this a command to bring forth his children. This command included this, but also much more: Adam was to increase all the good things and all the right order that he was given; he was to increase in the love of God; to multiply in a physical world the right order of heaven. We see that this command entails so much more than the begetting of children to give greater honor and glory to God. All was perfect and the plan was set. There was: right

order, peace that comes from right order; happiness that comes from peace, and ultimately love that reciprocates toward God in response to all the love God has showered upon man.

We learn in the book of the Apocalypse that prior to the creation of Adam and this paradise there was a major battle in Heaven when Lucifer and some other angels became filled with pride and vanity and rebelled against God. (Apoc. 12, 7) These rebel angels (devils) were cast down out of heaven by St. Michael and the other good angels. After this battle right order continued to reign in heaven. The problem now was that these demons took up residence in the physical world and sought to disturb the right order in the physical world.

In the Garden of Paradise we see that God reserved a place for man that was untouched by these devils and was guarded by angels to preserve it from their assaults. The devils saw man in this physical world that was so like and so close to God and Heaven by the right order that reigned there, and became

filled with a rage of envy and jealousy. The battle that they lost in the spiritual world was now to continue in the physical world. The demonic plot of anarchy was made and put into effect. The demons sought to seduce men and draw them away from the blissful paradise and drag them into the misery and suffering of anarchy; because their envy filled them with hatred for men that God loved so much.

The devils seduced man to destroy him. Adam, and in him all men, chose anarchy over order; rebellion over obedience. Paradise was not destroyed, but man was now barred from it by the same angels that were guarding it against the devils.

Man now found himself in rebellion against God and right order; and also found that all the rest of the physical creation was in rebellion against him. He must suffer in a similar manner just as the devils: separated from God, Heaven, and paradise; and suffering the pain and misery of disorder and lack of peace and love.

But, all was not completely lost: God had mercy on man and promised to send a redeemer

(Jesus Christ, the Son of God) to save man from this state and restore him to love and right order; and therefore to peace, and happiness. All the rest of the history of man is nothing more than the continuation of this battle of order against disorder; love against hatred and envy; life against death.

The foundation for the saving of man and returning him to Paradise where he was originally destined to be, was laid out in the Old Testament principally in the Law of Moses where right order was commanded and imposed under penalties of punishment. When Jesus Christ came He built the Church upon this foundation. He came to fulfill the Old Law not destroy it. That fulfillment we see clearly established in the Catholic Church; the true (One, Holy, Catholic, and Apostolic) Church.

Each of us have come into this world outside this Church; enemies of God; born to damnation; suffering, and misery that comes from the disorder of anarchy. In the mercy of God we are invited in baptism to renounce this world of disorder along with the devils that maintain it with their envious

hatred of us and our calling of happiness in the love of God. The true Catholic Church therefore is the Kingdom of God here on earth. She is our safe abode from the anarchy of this world until we can be reinstated body and soul in that Paradise that was originally prepared for us. At the end of time this world will be purified and renewed, all the evil will be eternally banished and good men will enjoy the heavenly paradise forever.

Until that time we must constantly fight and struggle against the demonic anarchy of this world and the disorder of our souls inherited from Adam. We find relief, succor, encouragement and nourishment to do this only in the true Church. The holy Sacraments were given to us by Christ to give us the grace we need throughout our lives. Each Sacrament is made for the various stages of our spiritual lives to give us all that we need to lead us back to God, bringing us closer and closer, grace by grace; perfecting our love toward the goal of reaching perfect love in eternal union with Him.

The Church; Mystical Body of Christ; the Kingdom of God on

earth, is Mistress of these graces of order, harmony, and love. She is still in this disordered physical world; as the ordered physical world is reserved for us at the end of time; but She holds the door for all who will enter. As no one gets into Heaven except through Jesus Christ, likewise no one comes to Christ except through His bride the Church. She is the channel of all of God's graces. She is commissioned to establish order for all who will be saved by Her threefold power of teaching, governing, and sanctifying. She, like Her Spouse, Heaven, and Paradise, is a Kingdom of right order. So we find in Her a Divine order established by God (Jesus Christ) maintained by God (Holy Ghost). This Divine Order is manifested in Her hierarchy: deacons, priests, bishops, and pope. The pope is the visible head here on earth and maintains the visible order established by Christ, but he is not the essence of the Church or Her sacred order. Otherwise the Church would have died with St. Peter or any of the other interims between the death of one pope and the election of another. We know from the doctrines of our basic Catechism that the essential marks of the true

Church are: One, Holy, Catholic, and Apostolic. Papal is not one of these marks, but Apostolic is. We can logically and orderly conclude that there must of necessity always be successors to the Apostles (bishops) but not necessarily must there always be a pope. The Church does not die with a pope but continues on in the bishops. The bishops are not agents of a pope but: teach, govern, and sanctify in their own right by the powers given them by the Holy Ghost when they were elevated to the High Priesthood. All power in Heaven and on earth has been given to them.

In striking the Shepherd (Jesus Christ) or the visible representative of the Shepherd (the pope) the sheep are scattered; unity and right order are attacked but cannot be destroyed. Unity and right order continue in the true shepherds (the bishops) who remain faithful to their calling. Where the bishop is, there is the Church.

St. Ignatius relates in a letter to the Smyrnaens: “See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the

deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.”

Every true Catholic knows his bishop and the bishop knows him. (The bishop may only know him through his agents the priests, but he knows them none the less.) Some may object that the priests are not agents of the bishop because with his ordination he receives the power to perform all his priestly functions, and is in fact an alter-Christos. This is true, but the priest is not a shepherd as the bishop is. A priest can only minister to the flock with the shepherd’s permission. For theological discussion and legal arguments this authority to

shepherd or minister to the flock is called: “Jurisdiction.”

A simple and logical consideration of jurisdiction shows us that the true Church must always have it. It cannot be completely dependent only upon one man (even the pope), but must of necessity be dispersed among all the true successors to the apostles. It must as all order and grace, come from God not one man; otherwise it could be destroyed with the death of that one man; the Church would fall into anarchy and die. The True Church therefore continues in the true bishops with or without a true pope. True bishops must have all their power and authority from God not man. For right order, peace, and happiness they must work in union with a true pope (vicar of Jesus Christ) but when there is no true pope they must carry on the mission entrusted to them by the Holy Ghost on the day of their consecration. And to do this they must have all power and authority over the flock including jurisdiction.

In theological studies we see jurisdiction divided into “ordinary” and “delegated”. Bishops hold ordinary (non-

delegated) power given them by God. Priests have delegated jurisdiction and must answer to the bishop who gave them this authority.

Theology also speaks of “supplied” jurisdiction. The Church supplies in certain situations the right to minister to a member of a flock some spiritual aid (sacrament). The Church is the bishop, so what is being related here is the fact that for the good of a member of the bishop’s flock, the bishop grants to any valid priest *for that instance alone* the right to administer a sacrament. Supplied jurisdiction is of necessity not an ongoing or boundless permission. To continue beyond the immediate necessity a priest must present himself to the shepherd of the flock (the bishop) and obtain proper permission, otherwise his efforts are rendered illicit (illegal – without merit or value). This is the necessary right order that must always remain in the true Church.

The devils are forever envious of the Church just as they were of Adam in the Garden of Paradise, and so are constantly tempting and attacking Her. To maintain Her right order, peace,

and happiness, it is necessary that She have a mechanism in place to exclude some from her membership – barring some, and expelling others – just as the angels barred and expelled sinful man from the Garden of Paradise. The popes have taught us infallibly as head of the Apostolic college (college of bishops) what excludes people from her membership.

Heresy is one very important thing that cuts off, bars, and excludes one from membership. A heretic is therefore by definition outside the Church – a non-Catholic. It is therefore absurdly ridiculous and illogical to state that a man can be both a heretic and pope at the same time. A heretic is not a member of the Church, so obviously he cannot be the head of the Church because the head is a member of the Church.

Pope Leo XIII speaking on “Unity of the Church” says: “There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition.’ The

practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium.”

It is anarchy that the Lefebvre sects and spawn are promoting when they twist reason and logic trying to prove that the heretic in Rome claiming the title of pope is truly a heretic but is still a pope. What is even more shocking is that there are a good many people swallowing these lies. Perhaps, though, it is not so surprising when we consider the history of men and their eagerness to believe the lies of the devils rather than the Truth of God.

In a supplement from the Lefebvre sect’s magazine (“Angelus”) titled: “Supplied Jurisdiction and Traditional Priests,” they attempt by twisting reason and logic, to prove that their “priests” have “supplied” jurisdiction. In stretching the term “In articulo mortis” (at the moment of death) to include “spiritual death” (which we

assume is used in its traditional sense of mortal sin.); and “the Church” to mean some ethereal being rather than the ordinary pastor (bishop); they leave a wide path of anarchy where no right order is left standing, and all true authority is completely emasculated. In a strange twist of logic the authority of the bishop is replaced by a democratic movement of the flock. They thus conclude that it is the people that supply them with jurisdiction. Their supplement says: “But in order that such a ministry and such admonitions be fruitful it is necessary that the faithful in question accept them willingly. It is inasmuch as you do not refuse to receive from your priests the ministry which they have the right to exercise for your good, that is to say for the good of the Church, that the jurisdiction *that you in a certain way give them* will be able to be fruitfully exercised.” (emphasis added)

It is only with the grace of God and a sincere pursuit and love of the truth that the absurdity of this Lefebvre sect position can be seen in its true heinously evil colors. Many are swallowed into this anarchy because of their pride. It is the same type of pride

that seduced Eve and then Adam. The Lefebvre sect promises not to be like God, while directly disobeying Him; but rather to be like His bride, the Church, while directly disobeying Her. They pretend to honor Her by fawning obedience to a false semblance of Her, but even in this they simultaneously openly disobey. They denounce the authority of Modernist Rome while feigning submission to the same. They promise their victims (followers) that they (the followers) are the Church and they (the followers) give jurisdiction to their “priests.” These followers now are promised that they are like bishops and popes granting jurisdiction to the “priests.” These “priests” promise to obey and serve these people just as the devils promise to obey and serve the men who will enter into a compact (contract) with them. The tragedy is in the fact that pride has so blinded these poor followers that they cannot see the absurdity and anarchy that this “offer” has in store, much less the eternal suffering that awaits them in Hell as payment for the compact.

As we feel the hatred and odium from these deceived souls for pointing out the simple truth,

may we not reciprocate; hatred for hatred; evil for evil; but rather let us return love for evil. Let us weep over their folly as Jesus wept over the folly of Israel when She refused to hear Him. Let us pray with Jesus when they persecute us: "Father forgive them for they know not what they are doing." (St. Luke 23, 34) In this love let us ever remain humble, realizing that we too may have fallen for the same snares if it were not for the grace of God. It is truly the grace of God that has preserved and continues to preserve His remnant from Paganism, Islam, Judaism, Protestantism, Novus Ordo Modernism, Lefebvre type Traditionalism etc., and every other form of heresy and schism. May we ever strive to grow in love, humility and obedience: to both God and His Church that resides in the remaining true bishops.

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Franciscan Saints

OCTOBER 7

VENERABLE GEORGE OF AUGSBURG

Confessor, First Order

George was born in the diocese of Augsburg, and was the son of respectable peasants. He learnt the baker's trade, and as a journeyman baker he crossed the Alps and went to Rome, the capital of Christendom.

George went to Rome more from an interest in things eternal than in temporal matters. Guided by divine grace, he there resolved to leave all temporal things in order to serve God alone in the Capuchin Order. He received the holy habit on November 4, 1724, in the twenty-eighth year of his life.

In the novitiate his solid virtue was the object of admiration, and so, after his profession, along with other duties he was assigned the very difficult task of nursing a sick religious whose coarse ways aggravated by illness had taken on so repellent a character that no one could stand it with him. George tended the sick man until the latter's death, with so much love, humility,

and patience that all were astonished. God rewarded him for it by continually drawing him closer to Himself; he received the grace of interior prayer in a very high degree.

Brother George was now assigned to gather alms for the convent. While on his rounds, he was constantly recollected in God. Whoever saw him was edified. He had such a kindly way about him that he not only attracted the children, but everybody, high and low, appreciated the chance to speak to him. Those who asked him for religious instruction, or for advice and consolation, were never disappointed. One of his special friends was the Cardinal of York, the last male descendant of the Stuarts.

But George found his greatest delight in associating with the poor and the needy. Many sick persons were restored to health at his prayers, so that the gift of miracles was quite generally attributed to him. His life was so rigorous, it seemed

a miracle in itself that his weak body endured the great hardships he undertook.

After a holy life of thirty-eight years in the order, he died peacefully in the Lord in the convent at Frascati near Rome on October 7, 1762. People prayed at his tomb, beneath the lamp of the high altar, as to a saint. As a result of the many answers to prayer, his beatification was proposed, and Pope Pius IX conferred on him the title of Venerable in 1852.

ON PATIENCE AMID HARSH TREATMENT

1. The virtue of patience meets its severest test amid circumstances like those in which Venerable George had to practice it. To practice patience in sickness which God sends is not so difficult. Bearing the insults and persecution of wicked men is comparatively easy. And we can close an eye to the shortcomings of inferiors. But it is another matter to preserve patience when serving a sick person who is always complaining, or in daily employment where there is only annoyance and

harsh words, or in waiting on aged parents who are cross or ill-humored. Where the teachings of Christ have fallen on good ground, they produce "fruit in patience." Every Christian should take care to acquire a virtue so necessary. The prince of the apostles thus admonishes servants: "Be subject to your masters, not only to the good and gentle, but also to the froward" (1 Peter 2:18). Even the Wise Man said long ago: "Honor thy father in work, and word, and all patience" (Ecclus. 3:9). — Have you stood this test of virtue in the past?

2. Consider that we should not judge people too harshly, who provide us with occasions for patience. St. Gertrude once had a superior that was otherwise an exemplary person but inclined to be cross and harsh; when she asked our Lord to take the fault from her superior, He said: "Why should I rid her of a fault which offers both of you an opportunity to practice virtue? She is given the opportunity to humble herself, you, to practice patience." Such is the wisdom of God! He permits certain imperfections, of which

those who possess them try hard to rid themselves but do not succeed, so that they may become more humble, and others more patient. According to the divine dispensation, the weaknesses of one person thus serve to make perfect the virtues of another. — Profit by these opportunities to achieve your own perfection.

3. Consider the reward that is given to patience that has stood the test. The practice of this virtue is in itself a sweet reward, since it saves us from rancor and preserves our peace of heart. Moreover, God grants the patient man, as He did to Venerable George, special graces to prove faithful in the various events of life. “And patience worketh trial” (Rom. 5:4). But as tried children of God we receive an eternal share in the glorious reward of His only-begotten Son, “who despised the shame, and now sitteth on the right hand of the throne of God” (Hebr. 12:2). We should direct our thought to Him when our patience is being tried. That is why the Apostle adds: “Think diligently upon Him that endured such opposition from sinners against Himself; that

you be not wearied, fainting in your minds” (Hebr. 12:3).

PRAYER OF THE CHURCH (Monday in Holy Week)

Grant, we beseech Thee, almighty God, that we Who fail through our weakness under so many adversities, may take heart again through the pleading of the Passion of Thy only-begotten Son. Who livest and reignest forever and ever. Amen.

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Just Government

Fr. Joseph Noonan, OFM

For many today those two words, *just government*, are a contradiction of terms. It's certainly understandable why many, if not most, would draw this conclusion. We live in an age when there exist so few good and honest civil leaders. In other words, how many honest politicians do you know? To be sure, there have been many persons who were honest when they entered the political arena, but soon were corrupted through various agents of Satan. Yes, Satan is the corruptor of all true morality!

By extension, those corrupt individuals form the nucleus of a government that no longer has in mind the central purpose of government as it was meant to be. Many today will necessarily be required to ask what the purpose is. This, in itself, is an indication of the sad, but objective state of affairs in the world today.

The central purpose (object) of government (the State) is to secure and promote the temporal well-being or the common good of its members. It is, like the Church, a perfect or

supreme society in the sense that it is sovereign in its own sphere and does not depend in any way upon a superstate or any other higher power except God alone, although it has (or should have) relations of inter-dependence with the Church and with other states. – from The Framework of a Christian State

The terms *common good* are of great concern here. In the past, most individuals would have an elementary understanding of the common good. Today, one is not so sure. The dumbing-down of the school systems has put us in a situation where some of the most basic ideas remain unknown because they were never taught in the classroom.

Another cause would be the growth of the welfare state or just simply laziness of the able-bodied adult. Quite typically, but not necessarily absolutely, this group thinks that whatever more the state is willing to give them, this is something (whether right or wrong) which is good. The end result quite often is the person or family which never seeks gainful work. Their

sloth and arrogant attitude are passed on to their children and grandchildren.

There are two main principles which the state must constantly work at to accomplish: peace and public prosperity.

Peace means security from violent interference with one's rights. This can usually be assured only by the aid of the strong arm of public authority. For this aid each and every member of the community has an indefeasible claim upon the State. To secure peace to all is in fact the State's most important duty. This duty includes the essential function of defending the State, and all interests and groups within it against unjust aggression from within or from without, and usually requires the maintaining of an army adequate for national defense, as well as a police force to secure internal order and tranquility. – from The Framework of a Christian State

Public prosperity, in general, means a sufficient supply of the means that the individual requires for his natural welfare and happiness. It includes such goods as bodily health, food, clothing, shelter, personal freedom, private property, good

reputation, mental culture suited to one's station, and good moral and religious training. It is the individual's own duty to strive after and secure all these things by personal effort, helped by the family and Church. As far as they are thus attainable, they are called Private Prosperity. Since the legitimate function of the State is secondary, and comes in only where private or family cooperation fails or is inadequate, the providing of Private Prosperity is not the State's direct or immediate duty. – from The Framework of a Christian State

Please note the initial statement when defining peace. *Peace means security from violent interference with one's rights.* Depending upon how one defines the word violent, a case could easily be made that it is, indeed, the government which is presently the source of the *violence* in this country over a period of several years and multiple administrations.

When bills (and executive orders) are signed into law which are obvious intrusions into basic freedoms, this nation indeed has crossed over the line into some form of socialism. What is truly

sad is that many among the citizenry are willing to give up their freedoms for the sake of a fictitious security. Just ask those who go through airport security regularly!

How often do we find civil leaders who truly are looking out for the common good of the citizen instead of seeking to please a lobbyist, whether a person or a corporation? In other cases it is all about pleasing a group of constituents for the sake of votes. The end result of these examples is a selfishness which has no place for such an officeholder. Thus, an *unjust governing* is allowed to exist.

As this immoral practice is allowed to continue among a growing number of politicians, the system itself becomes corrupted. A thoroughly corrupt government, regardless whether it is on a federal or state level, not only neglects its basic duties (which by this time are of no concern), but becomes an overwhelming yoke around the neck of the citizen. One wonders how many persons are unaware they have been yoked like never before in the country over a period of several administrations, and live as though we simply need

to change the party affiliation of the officeholder. I suppose ignorance is truly bliss!

The federal government of the United States has for many years and administrations pursued or allowed immoral laws which are an affront to objective civil justice. The Catholic in this country is able to compose a long list of such laws. Abortion, homosexuality, divorce, pornography, various forms of nudity, high taxation and usury are just a short list of laws which are allowed to exist under the Masonic ideology of “freedoms.”

The typical citizen of this nation has been so propagandized over decades about this elusive freedom which they desire, they have no true concept of an objective, true freedom.

Far too many are more concerned with bread, circus and sex and are thus tangled in a web of spiritual slavery. These problems are at the heart of one’s frustration in attempting to educate, not the masses, but a handful of sincere individuals.

The discussions and differences between party loyalists before presidential and mid-

term elections are no longer comical, but horribly tragic and sad beyond description. So very few have a basic understanding of the underlying problems in government today. Therefore, little, if anything, is accomplished which assists the common good.

Besides what has already been stated above, there have been numerous pieces of legislation which have been signed into law that undermine basic human freedoms. The misnamed *Patriot Act*, signed by George W. Bush in 2001 and renewed in 2005 and the *National Defense Authorization Act* signed by Barack Obama on Dec. 31, 2011 are the two worst laws this country has seen in many years, and perhaps in its history. Their traitorous intentions are spelled out in the laws. A person only needs to read the laws to understand who they really are.

Fr. Denis Fahey, C.S.Sp., in his book *The Kingship of Christ and Organized Naturalism* provides us with a explanation of the attitude which ought to be our guide in understanding how to solve the problems of the State in our time. Although some of his remarks are dated, they are

timeless in their objectivity of what constitutes a just government.

“We can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as a result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed,

as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the Spiritual Kingship of Christ. Thus the natural and temporal Common Good of States came to be sought in a manner calculated to favor the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in Three Divine Persons.”

“Accordingly, the Divine Plan for Order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the role of the Church by the Temporal Representatives of Christ the King, the social

institutions of States and Nations became deeply permeated with the influence of the Supernatural Life of Christ. Then, and only then, could the Kingdom of God in its *integrity* or the rule of Christ the King in its *integrity*, be said to exist. The Kingdom of God or the rule of Christ the King is present in its integrity only in so far as the whole social life of States, political and economic, is *permeated* with the influence of the Church. To put it in other terms, Christ fully reigns only when the Program for which He died is accepted as the one true way to peace and order in the world, and social institutions in harmony with it are evolved.”

“The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking, the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective

for several reasons.”

“First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others.”

“Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel, as the saints reflected some of the infinitely imitable holiness of Christ.”

“Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the Rights of God proclaimed by Our Lord Jesus Christ and to diffuse Naturalism.”

“*Naturalism* consists in the negation of the possibility of

the elevation of our nature to the *Supernatural* Life and order, or more radically still, in the negation of the very existence of that Life and order. In our day (1943), owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined, therefore, as the attitude of mind which denies the reality of the Divine Life of Christ and of our Fall therefrom by Original Sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this Life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the Rights of God. ‘About the ‘rights of man’ as they are called,’ wrote Pope Leo XIII, ‘the people have heard enough: it is time they should hear of the Rights of God.’”

“‘The claim to withdraw the public life of States and Nations from subjection to God and His law,’ wrote Cardinal Pie, ‘is the dominant error and the capital crime of this (19th) century.’”

“Cardinal Mercier in the 20th century proclaimed that the

terrible war of 1914-1918 was the punishment of this error and this crime. 'In the name of the Gospel,' he wrote, 'and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by men, in order to include them in the same skepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God's chastisements on society.'"

It should be noted that what Pope Leo XIII, Cardinal Mercier and Cardinal Pie said concerning the 19th and 20th centuries is of greater importance (if that is possible) now in the 21st century. Those errors of naturalism of which Fr. Fahey spoke have

now, in the 21st century, been so imbedded in the life of most persons, regardless of location, culture or creed, they fail to recognize the errors themselves. In fact, far too many have 'drank the kool-aid' and openly accept these errors as though they were something of which to be proud.

There truly is only one way to correct an unjust government. It is as Fr. Fahey stated above. It is the recognition of the Blessed Trinity, accepting the proper role of the Catholic Church in society and making use of the supernatural life of grace.

Anything less than the ideals as mentioned by Fr. Denis Fahey, C.S.Sp., will end up in folly. If you have ever wondered why the politicians of today seem to 'spin their wheels' and make buffoons of themselves, you now have the answer.

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CONFERENCE VI.

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

(Continued)

We are not allowed to look over the doctrines of revelation and reject those which do not seem to us as probable and rational; for that would be to believe on the authority of our own understanding, and this is not faith. The apparent contradiction of a doctrine to human reason or to a natural law is not the criterion of the truth of that doctrine. We often imagine there are difficulties in the doctrine when the difficulties exist only in our mode of conceiving it. The doctrine of the Blessed Trinity is one of pure evidence, and not one of philosophical scrutiny. It is certainly revealed by God and can contradict no principle of reason, but it is beyond the

reach and domain of reason.

The incomprehensible depths of the mystery of the Blessed Trinity and of all other mysteries is evidence of their truth; for a religion without mysteries is absurd, and common sense cannot receive it as divine. An attempt to underrate mysteries or to explain them away is an effort to lower the Supreme Being to our own level, and its logical end is pure infidelity. To say that the disclosure from an infinite to finite minds has no difficulties is a virtual denial of any such communication and it forfeits its character of being divine.

Our Creator is infinite in every sense; nothing finite or created can reach him. He could create a new and different world for every drop of rain that ever fell, and yet all would be only a speck in the shoreless ocean of His existence. What is infinite is incomprehensible to any height of created intellect. All things besides God are in a system. He is outside of all systems. To attribute to Him in their limited measure our own faculties and attributes is to entangle ourselves in contradictions and difficulties.

A God like ourselves is the pagan idea. We can attribute to Him nothing except what is infinite.

The difference which separates God from us is not like that which separates angels from men or man from the lower animals; it is infinite. When God condescends to make known to us His nature, the manner of His existence, or any other truth necessary for us to know, the incomprehensibility of this knowledge is the divine mark of its truth. No explanation is made, no reason is given, from the fact that we could not understand it. Hence He gave no explanation when the Jews asked Him “how it was possible for Him to give us His flesh to eat.”

All the saints who have ever lived could not understand the “how can” in the Blessed Eucharist, in the Holy Trinity, nor in any other mystery of religion. Faith alone can explain and embrace them. Faith makes known to us what the *eye hath, not seen, nor ear heard, and what has not entered into the heart of man* (1 Cor. ii. 9). It is not the light of reason, but the *great light* which outshines

all, that banishes doubt, and the shadows of death from the mind, bathes the spirit in peace and in the joy of divine conviction. Faith is the reason of eternal life; without it *it is impossible to please God* (Heb. xi. 6).

The divinity of our Lord proves the doctrine of the Blessed Trinity. The special proofs of each are so obvious as to have convinced all civilized nations since the commencement of the Christian era. THESE THREE ARE ONE (1 John v. 7).

The most profound abysses of revelation are the unity and trinity of God — one as inaccessible to created understanding as the other. The oneness of God, His infinite simplicity, is the chief cause why it is impossible to comprehend the divine nature. Strictly speaking, He has no perfections. They are only our way of approximating to a correct idea of Him. He is Himself His sole perfection — the perfection of perfections. By this is meant that He possesses the plenitude of being without limitation, privation, or the dilution of possibility. Not only are all things possible in Him, but all possibilities are

actual. He never has been able to be, He never will be able not to be. He simply is. Beginning, end, change do not touch Him.

“He is all things and. He is nothing,” says St. Dionysius, “because He does not belong to things at all.” He is necessary and He is of Himself. His illimitable being, and all His infinite perfections, are blended in one — A SIMPLE ACT. His attributes are concentrated on each other and become His substantial qualifications — eternal love, infinite mercy, omnipotent justice. But they are justly distinguished by our minds because of the different attitude in which the divine nature is placed, before us or considered in relation to esseity or action. Thus we may contemplate the Blessed Trinity in the profound solitude of His creatureless life or with creatures; or the Son in the bosom of His Father and in the bosom of His Mother; or the divine Paraclete in the Father and the Son and in the organism of the Catholic Church. In the adorable, self-subsisting essence of God there is no difference, no vicissitude of change. This simplicity is

marked on all His works; it is the character of truth, the secret of all creation, the simplicity of plan constituting the order and harmony of the universe and of the Church.

What expression is to the human face this simplicity is to the divine nature — its beauty and its identity.

God, being the supreme and sovereign Lord, can be but one. Two or more would be a contradiction, because none would be supreme, none would be God — a truth established by unaided human reason. This fact was not questioned until after the Dispersion, when men had lost patriarchal traditions and the world was aging, and only distorted notions of revelation remained.

Virtue, civilization, true knowledge, and sound philosophy flow from the belief in the unity of the Deity. When abandoned for polytheism, and nearly every object and all vices were worshipped, a deluge of darkness, superstition, and crime swept over the face of the globe.

(To be continued)

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

THE BADGE OF THE SACRED HEART

According to the regulations of the Holy See, the official Badge of the Apostleship of Prayer contains an image of the Sacred Heart, printed or embroidered on cloth or linen material, and bears the motto, "Thy Kingdom come!" As the Badge is the official emblem of the Apostleship of Prayer, it should not be mutilated or its official purpose destroyed by the addition of other pious articles. Some dealers in church goods have recently been doing this.

Pope Pius IX, by a Brief dated June 14, 1877, granted to Associates of the Apostleship of Prayer an Indulgence of one hundred days each time they repeat devoutly, while wearing the Badge, the ejaculation "Thy Kingdom come !" There is another Indulgence of seven years and seven quarantines (7 times 40 days) for wearing the Badge visibly in pious processions, at public prayers, or for one half hour before the Blessed Sacrament exposed.

The wearing of the Badge is not essential for membership, but is an external sign of the union we cultivate with Christ as the head of the League of the Sacred Heart. While those who are not members of the League cannot gain the Indulgences granted to Associates, there is no prohibition against non-members wearing the Badge.

It is well to understand the meaning of the Badge, and its use. It should be clear that the Badge itself has absolutely no power to aid us, or to bring back health, or to secure special graces and favors needed. It should be insisted that it is not the mere linen or the image of our Lord in which we put our trust, but that the Badge is used as a petition to the Sacred Heart for Divine help and protection, and as a reminder to Him that we wish to have Him near us and that we are begging a special favor from Him. The Badge is worn as a mark of faith, and we pin it upon one who is ill because we know that our Lord tells us that if we have faith, we can move mountains. The Badge is used



THE BADGE



REVERSED

as a petition, begging Christ to keep His promise in favor of all who would honor the image of His Sacred Heart.

In using the Badge as a petition for Divine aid, we should never forget, especially in time of sickness, to employ the natural means at our disposal. We say this because some uninstructed

Catholics seem to expect miracles from God when natural means are at hand.

The Badge is also used as a means of identification. It is now recognized in the emergency wards of hospitals as a sign that the one wearing it is a Catholic and that a priest should be called.

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