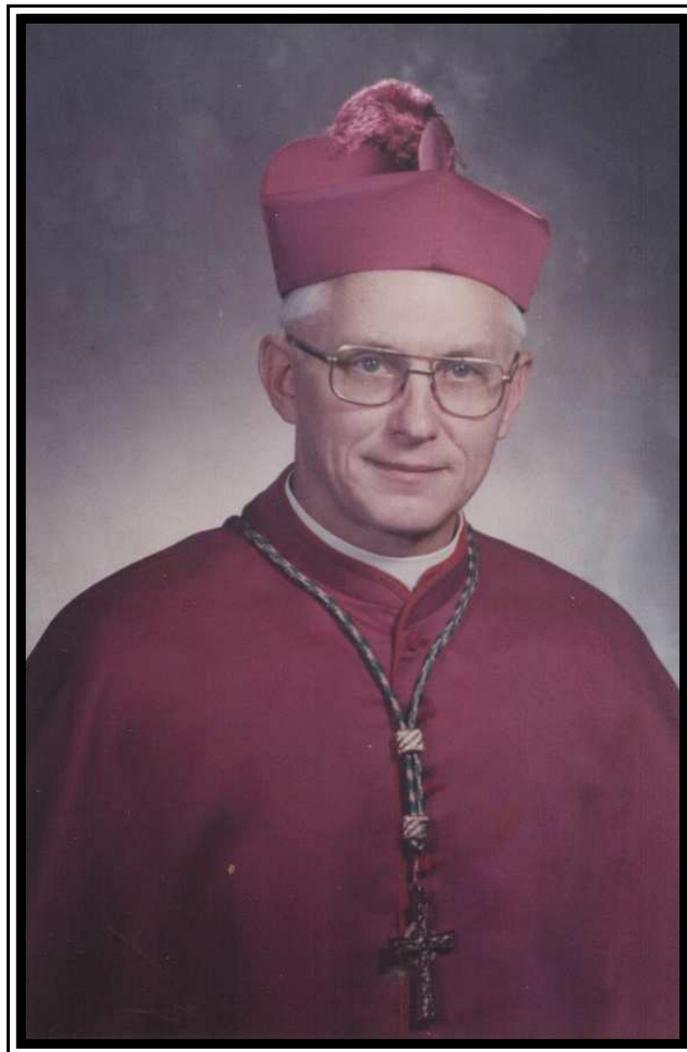


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Bishop Louis Vezelis O.F.M.

January 29, 1930 - January 1, 2013

Requiescat in pace

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

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

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

Reflections of a loving son.

Tuis enim fide libus, Dómine, vita mutá tur, non tóllitur, et dissolúta terréstris hujus incolátus domo, æté rna in cælis habitátio comparator.

For Your faithful, Lord, life is changed, not taken away; and when the abode of this earthly sojourn is destroyed, an eternal dwelling is prepared in heaven. (Preface for Masses for the Dead)

With the passing of Bishop Louis Vezelis O.F.M. (January 1, 2013) an instrument of God's grace for many souls has put off this mortal coil. This life is a cross and burden to all who seriously strive to love and serve God, and I believe this to be true of Bishop Louis. Modesty prevents us from enumerating many of the burdens that he suffered in this life for the love of God, the Church, the Order, and his fellow men. He with St. Francis can say that he has done what was given him to do. The rest is left in our hands to continue the works of God.

A loving father suffers much for his children, much more than any of them can know.

The pains of a mother giving birth are physical and temporal, but the pains of soul a parent goes through for children is something much greater. There are the physical concerns and worries for the children's physical health, wellbeing, etc. but, for the parent who truly loves, the greatest agony is for the morality and salvation of those children. The greatest agony of all is to see someone that is truly loved offending God and heading straight towards the open gates of Hell.

This image of beloved children offending God and heading toward their eternal ruin is one that Bishop Louis saw very clearly in the Modernist Novus Ordo Church. Catholics were being led down the proverbial prim rose path of Protestant Modernism. The Catholic religion was replaced with a weak Protestant religion; the sacraments were all being changed to the point of invalidity; the faith of Catholics was severely undermined; and morality was under attack at every turn. God's beloved children were wandering away from Him and scattering in every

direction.

Having been preserved from this corruption by the grace of God and the particular circumstances of his life, Bishop Louis returned to the United States after having spent 18 years as a missionary in South Korea, to find that the Church and Franciscan Order he once knew, were no longer. To be sure there were many others that saw it too; and there were many voices and complaints, but Bishop Louis was somewhat unique, in that he continued to live the life of a Catholic Priest and Franciscan. As a novice he was reminded of the motto of St. Bonaventure: "When I entered the Order I was given the rule to live by, and I must live by this rule even if I see that no one else does, because I was given the rule to follow and not the lives of others." In the spirit of this motto, not only concerning his vows in the Franciscan Order but also his vows to God as a priest, Bishop Louis continued forward, living and giving this same life to others.

It is not an easy thing to do what is right when no one else is doing it. Bishop Louis suffered many attacks from Modernist clergy, religious, and even

laity, not to mention the many false "Traditionalists" that were eagerly seeking to make names for themselves, scandalously arrogating to themselves titles and positions both clerically, and in alleged religious orders, societies, fraternities, etc.

The love of God and of right order preserved Bishop Louis from falling into these same errors as well as preserved him from their vicious and calumnious attacks. He marched forward without veering left or right as this storm of Modernism and Traditionalism raged everywhere around him. Marching bravely forward on the path that God had chosen for him as a Franciscan Priest, letting the chips fall where they may, Bishop Louis gave the example and showed us the way with a love for Truth and right order.

To see clearly the Truth and the Light and to march forward on that path filled with love and determination while likewise seeing all around abandon and fall away is a pain which only those who truly love can imagine. Many prayers and sacrifices were offered by Bishop Louis so that others may not only

receive the grace of God but may likewise cooperate with it and continue God's mission for the Church and the Franciscan Order. Many who read this may count themselves among those who have benefitted from his prayers, sacrifices, and works.

We remember him very much as in the light of a prayer we recite in honor of St. Anthony on every Tuesday. Bishop Louis was a hammer of heretics while still being gentle to repentant sinners. Bishop Louis no longer physically walks with us. He has

left this world for another. He lives on somewhere in eternity. We continue to pray for him as our faith and love direct us. He is not forgotten but, daily comes to our mind with his many stern corrections or uplifting and often humorous remarks. May we take up where he has left off and continue living and doing all for God, the Church, and the Franciscan Order.

Eternal Rest grant unto him O Lord, and may perpetual Light shine upon him.



Bishop Louis, Bishop Giles, Bishop Bonaventure, Bishop Madrigal

Seraphic Fire: The Impact of Bishop Louis Vezelis, OFM Upon the Twenty-First Century

Bishop Bonaventure Strandt, OFM

Every man who treads a path through the valley of tears leaves definite footprints behind him. The years and works of a man are, as Saint James reminds us, “a vapor which appeareth for a little while, and afterwards shall vanish away.” This is a divine truth which the Holy Spirit reveals to us at every point throughout our lives. When we are tender youths, we see the elderly slowly dying, sometimes in great numbers. When we reach adulthood, we see clearly the corruptibility of our labors, and how easily we may lose what has been acquired with such anxiety. If we are gifted with the cross of old age, we cannot help but to be humbled into the dust by our constant afflictions of mind, body, and soul. The hand of God is over us at all times.

Already it has been a great source of inspiration to recall the oft-repeated meditation of Bishop Louis: “Vita mutatur, non tollitur.” These words, hidden within the Preface for the Dead, signify everything that our Father in religion has left behind him. The meaning of the words is that for those with faith, life is changed, and is not taken away. Those of us who have had the honor of receiving counsel, instruction,

and guidance from this faithful teacher realize now just exactly what it means to say that life is now changed. It is changed according to the will and desire of the Holy Ghost. It is changed according to the needs of the Church. Yes, our lives are forever changed by the sacrifices and sufferings of the man whom God appointed as our shepherd more than 30 years ago.

In a time when clerics and religious were being dragged into the hell that is Modernism, Bishop Louis chose rather to die a spiritual death in exile, rather than to abandon the Faith that his conscience would never allow him to dishonor. Those who have truly known him understand that God preserved him very much like young Joseph was preserved by his exile in Egypt. Parallels between these two lives abound, as the rage and fury of the envious could not destroy the work that God had intended from all eternity. Many have come in the name of the Lord, or so they have thought, and yet precious few have actually had the blessings of Heaven upon their labors. Divine Providence never ceased to bless Bishop Louis’ efforts.

Now the time has come to examine the fruits of the life of our father.

After all, a tree is only known by its fruit, as the Lord declares to us. It is truly stated that Bishop Louis preserved the Franciscan Order in the face of the storm of the Great Apostasy. He also remained the sole Catholic Bishop in this country, similar to the heroic Mexican Franciscan, Fray Juan Zumarraga, for many years. Since he had this burdensome mission, there must surely be fruit to gather from such a life of sorrows. And yes, we are the ones who can declare it. We, his children in Saint Francis, can boldly bless his name as another Moses, who led a most rebellious generation through the desert. We have known his fidelity to the One, Holy, Catholic, and Apostolic Church. He has handed down the holy customs of Catholic religious life. He has ordained several dedicated Franciscan priests, who carry the light of the Gospel to the entire world. A flourishing number of Tertiaries claims him as spiritual father, having only begun to reform their lives according to the ways of penance. The prophesied Golden Tree of the Order is now developed.

The ripest and most beautiful fruit of all has just begun to glisten in the celestial light. This fruit is directly related to Bishop Louis and his preservation of the fourth mark of the Catholic Church: Apostolicity. He knew very well that he accomplished his Episcopal duty by ensuring the next

generation of Catholic Bishops. He only consecrated three priests; and only those who had already been imbued with the spirit of Saint Francis. This is no accident, and God's ways are precise. He knew that the mark of Apostolicity had been preserved to the greater honor and glory of God. Life was changed, however, before he had the opportunity to see yet another fruit ripen. While exerting his life's energies into preserving the fourth mark, Bishop Louis did not fully realize that he had been responsible for preserving the **first** mark as well: Unity. The remnant Roman Catholic Church will be clearly visible in this generation precisely because this mark will distinguish it from all others. There is not the slightest taint of disharmony among the three Bishops. There is nothing but a unified love, and a desire to save souls. You will find this unity nowhere else among those who claim to hold firmly to the true Faith. This is the fruit that has finally been formed after a long life of 56 years of Roman Catholic priesthood.

Having realized the tremendous impact of the missionary labors of Bishop Louis upon the 21st century, we are left almost speechless, like Saint Augustine, and can only say of this wonderful thing: "Deo Gratias."

Right Order vs Demonic Anarchy

(Part 4)

Having covered the obviously wrong religions of the world and exposed them as such, our focus must now turn to the less obvious and therefore more deceptive false “Christian” religions. All those not in union with the True Church fall into this category whether they are heretics or schismatics. Heretics are those who deny one or more doctrines of the Church; schismatics are those who hold the same doctrines of the True Church, but refuse obedience and unity with Her.

Arianism denied the true Person of Jesus Christ as true God and true Man. This ruse of the devils led away a great part of the Church. St. Athanasius was one of the few major preservers of the truth. This heresy began very cleverly with the idea that Jesus must be a creature of God and is not equal to the Father. The Father is first and greater and the Son comes later and is less. The Arians deny the co-eternity of the Son with the Father. Saying that Jesus is a creature and not the Creator, (even if we label Him the first or the greatest of all creatures) is a denial of the real

Jesus and makes these heretics idolaters and cut off from God’s grace and the Church. Jesus is true God and true Man, begotten, not made (Nicene Creed). These and the other heretics as well as all the schisms apparently find justification for their errors in the Scriptures. The devils quote Scripture twisting it for their purposes very well, so it is not surprising that the men who become their visible tools use the Sacred texts in this scandalous manner.

The Donatist schism was brought about when many clergy under persecution handed over religious books for destruction. The Donatists considered these clergy as traitors and refused communion with them. They considered all those accepting of these “traitors” as no longer truly Catholic. The schismatic does not remain free from heresy for long because separated from the Church they are separated from grace and God. The Donatists soon began to deny the validity of sacraments, saying that unless you were baptized by them you were not truly baptized, likewise with the other sacraments. Thus

we begin to understand that heresy and schism go hand in hand, or as it is often said: they are the two sides of the same coin. The schismatic soon denies doctrine and becomes a heretic and the heretic soon breaks union with the Church and likewise becomes a schismatic.

With the attacks upon the Church by the false Vatican II council, many flocked to schismatic sects for sacraments thinking that at least they would have “valid” sacraments. This was a clever deceptive ruse of the devils because in doing so these souls left the True Church and therefore the grace of God, and thus most often ended up in heresy likewise. Among the more “renown” that fall into this category are all those who stem from Bishop Francis Schuckardt. (Please forgive me if I do not delve into a lot of details and appear to summarily dismiss this sect or any other. These sects have already been investigated and exposed in greater detail in previous issues of THE SERAPH.) Bishop Schuckardt for noble or ignoble reasons (We leave God to judge his intentions.), saw the heresy in the New Church (Novus Ordo) of the false Vatican

II council and went to the schismatic Old Catholic church and obtained episcopal orders. Having either obtained these orders under a deceptive ruse or later realizing his error he, in either case, left this sect and started his own sect. These now use the name: “CMRI.” Neither he, nor his followers, have ever been officially received back into the Church by a true representative of the Church. These “religious” groups have never been authorized by the Church, therefore as far as the true Church is concerned, there is none, nor has there ever been, a true religious order, congregation, society, etc. called “CMRI.” While they have valid orders and sacraments they do not have grace because they are outside the Mystical Body of Christ (The Church.) Catholics have been warned and are still warned that for the preservation of their souls they must avoid this sect. If they are truly in articulo mortis (at the immediate point of physically dying) they may approach these priests for absolution as they are true priests, but aside from this they are to be avoided. The Church (that is the true Bishops) provides schismatic priests with

the necessary faculties for this immediate necessity and no farther. It is foolishness for so many Traditionalists to pretend that they are in articulo mortis every Sunday and Holy Day of the year.

The Old Catholics and all that spawn from them are schismatic and are to be avoided by all true Catholics. Many of the Eastern Churches likewise are to be avoided for the same reasons. These old and once Catholic Churches through their schism soon fell into heresy as they began to deny the doctrines of the true Church. One of the best known concerns the “Filioque” (and the Son) in the Nicene Creed (This is the Creed that is recited in many Masses.) The schismatics recite the same creed only omitting the one word “Filioque.” In this they deny that the Holy Ghost proceeds from the Father and the Son. The denial of this doctrine makes them heretics and creates a false trinity or God that they worship, subjecting them to idolatry. It has been reported that the false pope Wojtyla (alias John Paul II) concelebrated “Mass” with these schismatic/heretics and in reciting this creed he with them deliberately omitted the

word “Filioque.” We obviously interpret this as a denial of the doctrine (a denial of God and the Church) to please heretics. If you deny God before men, He will deny you before His Father. (Matt. 10:33) So we see that these “old” schismatic/heretical churches are likewise to be avoided.

The devils over time perfect and fine tune their attacks upon the Church, so we see in the 1500’s the Protestant Revolution. (The heresies of this time are relatively well known, so forgive me again if I hurriedly pass over this or that sect or heresy.) If we only pick up the decrees of the Council of Trent we will find, not only the errors that were being promoted but likewise, the condemnation of those errors. Luther, Calvin, Zwingli, Henry VIII, etc. and all who came after these for some ignoble reason, often veiled under some righteous pretense, broke away from the Church denying one or more doctrines. King Henry VIII gives us a very easy and ready example of how these heresiarchs attempted to sanitize or sanctify their hidden ignoble designs. The king’s “qualms of conscience” concerning his wife was mere pretense to satisfy his

lust for another woman (and another, and another, etc) as well as a way to satisfy his greed. Proclaiming himself the head of the Church he was able to divorce his wife and marry another; but also this “entitled” him to drive out the Catholics and steal lands and properties to satisfy his greed, and enable him to pay the usurious loans he owed to the “bankers.” The deception of the devils working through these Protestant founding fathers has been quite successful in leading many away from God. It is shockingly amazing how anyone who honestly investigates the origins of the Protestant sects can ever accept them as being true or good. We are only left to conclude that most never honestly and truly investigate these origins or the devils have them completely blinded by some other deception.

Coinciding with or just prior to the Protestant revolution and then the French revolution we see the formation of the Free Masons. The Masons have the stated purpose of destroying the True Church as well as true society. They are a secretive society that appeals to men through material humanism and worldly success. Talmudic Judaism appears to

be the ideology that forms and permeates this sect. These false “Israelites” in an attempt to legitimize themselves set up this secret society to attack Christ in His Mystical Body, the Church. The Protestant sects were in turn fostered by the Free Masons. That is why we find that for the most part all the Protestant sects condone and support the Masonic ideals and principles. The Masonic religion (it is truly a religion) considers itself as a kind of umbrella religion, with all the other religions encompassed within or underneath it. The Masons promote a false equality and “ecumenism” among all the religions of the world, and this is just what we see in so many of the false religions today. We likewise see in the Protestants influenced by the Masons the promotion of the Talmudic (false Jews) (Apoc. 2:9) religion that is the parent of the Masonic religion and so may be called the grandfather of these same Protestant sects.

The Neo-Paganism that we see received in our own day traces its origins very clearly through Protestantism, to the Masons, to the Talmudists, to the Pagans, to the devils. While we do find much quarrelling and disputes

among the many false religions of today they are nonetheless united against God and the true Church, His Bride, and His Mystical Body. All doctrines no matter how contradictory are tolerated and promoted so as to tear away at the truth. The devils hate and fight with each other (because they cannot love – not even themselves – much less one another), but they are united in hatred against God. So we logically see that the devils promote a “white” witchcraft or a “good” Paganism in today’s world. Many seek to combine the demonic Pagan doctrines with the divine Christian doctrines. In this demonic unifying principle we again see the mocking of Christ’s true Church which is: One, Holy, Catholic, and Apostolic. The members of the Protestant sects, if they are serious in seeking true spiritual advancement, soon find the Protestant faith is very empty and lacking. From this discovery, they are then led to Pagan “Mysticism” by the Masons who have great influence within their churches. Pagan beliefs are presented to fill up the void created by the lack of true spirituality giving us what may be termed “Christian-

Pagans” or “Christian-Jews.” The inherent contradictions and disparities are brushed under the rug so that would be Christians give in to all the evils of the demonic. In this demonic induced stupor we see that men easily and readily give in to their cruder and baser passions and lusts – opening up for society an acceptance of all the evils that Hell can come up with (divorce, abortion [murder], sodomy, etc.) Every evil and sin is now acceptable in this demonically led world.

We must therefore, again, beware of the Neo-Paganism of today; the false “ecumenism” seeking the unity of truth in falsehood; the many and varied Protestant sects; the Masonic “umbrella” religion; the various schismatic/heretical sects; the false Israelite sects of the “Jews” both secular and Talmudic; the ancient Pagan beliefs; and ultimately the father of all these the devil.

Our expose leading to the truth through exposing errors is taking a long and varied course to show where He is not. The outline is brief and sketchy as we have covered a lot of places and times, but we are not finished yet. Just as in understanding to the best of

our ability who God is we must first see who and what God is not, so likewise the best way to find the true Church and the true Faith we must first see where She is not. By excluding one after another we are narrowing our search and drawing closer and closer to the one true Faith and Religion. We desire not to divide and destroy causing chaos and confusion, but rather to expose and so unite by drawing together all who will come to the One, True Church of Jesus Christ.

With the grace of God in the next installment may we continue our uncovering and exposing so that

we may more confidently, but humbly draw near and accept the One True God and His One True Church.



Bishops Ngo and Louis with friars

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

**LET YOUR BLESSINGS
CONTINUE TO BLESS OTHERS BY
REMEMBERING THE FRANCISCANS AND THEIR WORK IN
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Franciscan Saints

THE SERVANT OF GOD CATHARINE,

QUEEN OF ENGLAND *Widow, Third Order*

JANUARY 6

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

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

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

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

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

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

ON CONSTANCY IN SUFFERING

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

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

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

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

her pious practices, and so, with her attention directed more to the future than to the present, she could bear all with joy, while she reflected on the words of the Apostle: “The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us” (Rom, 0:18). — If you wish to arrive at the glory of good Queen Catharine in eternity, then you must tread the same path, and God’s mercy will also lead you to your goal.

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

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



**English Text of the Sermon Delivered at the Funeral of
His Excellency Bishop Louis Vezelis, OFM**

by Bishop Luis Alberto Madrigal

I desire to say a few words about our Reverend Bishop Vezelis. The life of man upon earth is a battle. From the moment that we receive baptism we are marked with the Cross of Our Lord Jesus Christ; and from this moment our battle begins. We carry with us the sign of the Cross on our foreheads. We are also given the grace of Our Lord and the Faith; He pours them into our souls at the moment of Baptism.

It is a great grace for a Catholic to receive the sacrament of Confirmation. In this sacrament we become soldiers of Our Lord Jesus Christ. We publicly show on our foreheads, on our lips, and in our hearts that the Cross is the symbol of the Christian.

There is a third sacrament that is able to make the soldier a mighty warrior on the battlefield of our Christian warfare; and this

is the divinely instituted sacrament of Holy Orders. The greatest degree of this sacrament is imparted to a man when he receives from the Holy Ghost the fullness of the Sacred Priesthood; when he is consecrated a Bishop of the Roman Catholic Church. The Bishop is truly a successor of the Apostles, and the faithful defender of the pure doctrine of Our Lord Jesus Christ; he is placed over the flock in order to correct, to teach, and to sanctify the faithful. This mission, beloved faithful, is the greatest mission that a mortal man can receive; and it is impossible to carry this burden by his own power. Only a special grace from Our Lord can uphold him; and this grace is given to him through the operation of the Holy Ghost, the Holy Ghost uses this man as an instrument, as Saint Paul says, to preach and teach the doctrine of Our Lord Jesus Christ, in season and out of season.

From this moment begins the divine mission which no man can fulfill by his own power, and because of this, he needs the intervention of God, namely the grace of Our Lord, to teach, to correct, and to delimit the true doctrine. When he enters into this battle, he is greatly outnumbered by those who are hateful in the eyes of God, and who cannot perceive His grace working in the servant who has received the fullness of the Sacred Priesthood. The darkness of this world cannot recognize the light of the Holy Ghost working in the man; and yet this man, the anointed High Priest of God, can certainly show to the world the operations of the Holy Ghost during his own lifetime.

Now it has become perfectly clear who are the friends of God, and who are His enemies. It is necessary for us to continue to march forward. The Holy Scriptures tell us that unless the grain of wheat falling into the ground die, itself remaineth alone. (John 12, 24) If it does die, it will

bear much fruit, and fruit in great abundance; in order to obtain glory, it is necessary to die; and to defend the faith as our beloved Bishop has done at every moment, and until his final breath. "In You, O Lord, have I hoped, let me not be put to shame forever." (The Church teaches us this powerful prayer in the **Te Deum**.)

There is a clear delineation between the good and the evil armies; as Catholics we must remain united in the Faith, in the grace of Our Lord. Bishop Vezelis already fought the good fight, and we ask Our Lord to quickly receive him into the Divine Tabernacle. That is why we pray that he will rest in eternal peace.

Dearest Bishops, reverend Fathers, and beloved faithful, now is the moment of our own combat. We must follow in the footsteps of our beloved Bishop Vezelis, because they are the footsteps of the Catholic Faith; we must continue steadfastly. We must show the entire world

that we believe in God, in Our Holy Mother Catholic Church, and in the Divine Assistance. The enemies of Our lord Jesus Christ will be crushed under His heel. We pray that it pleases the Lord to do this quickly.

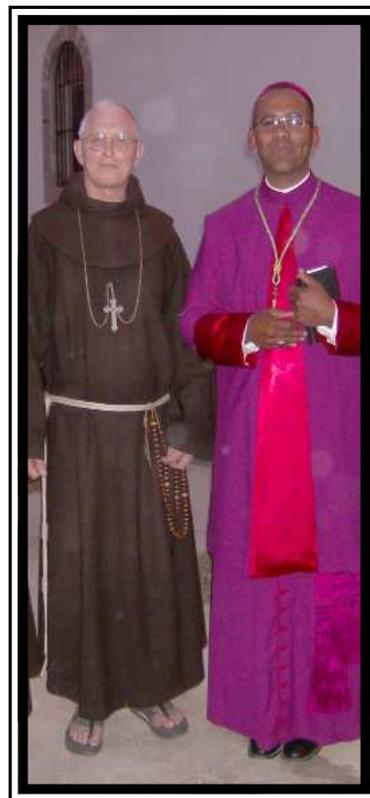
All of the Spanish speaking people must know that we profoundly love Holy Mother Church, and that Bishop Vezelis had the valor, courage, and sincerity to defend the Church. I am deeply grateful to him because he did great things for the Church in Mexico. We must proclaim to the entire world that the Catholic Church has not died, and all of her enemies shall be unmasked. The three remaining Catholic Bishops all received Episcopal consecration through Bishop Vezelis, who is descended from the unadulterated lineage of Archbishop Ngo Dinh Thuc. In this moment, we three Bishops are united, showing the unity of the Catholic Church.

Vita mutatur. non tollitur.

“Life is changed; it is not taken away.” Bishop Vezelis has entered eternal life, and we are part of the Church Militant. This means that we are fighting against the enemies of the Church.

Each Bishop defends the Church in his respective territory. They were placed there by the Holy Ghost. The Bishops preserve the Catholic Church.

One final petition is that we humbly beg Our Lord to receive Bishop Vezelis into the Eternal Tabernacle. May God bless you.



Bishops Louis and Madrigal

Father Louis Vezelis OFM South Korea



*Return from Seoul with toys
for our kindergarten
December 1965*

First Holy Communion



*Confirmation 1973
Yousong, South Korea
Fr. Louis OFM, Bishop Peter
Hwang, Fr. Jacques Denes, M.E.P.*

**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 VII.

*ON CREATION, THE
FIRST EXTERNAL
WORK OF THE
BLESSED TRINITY,
AND ON HIS MOST
JUST PROVIDENCE*

Creation God's first external Act — A Production from Nothing — Matter created in the beginning and Fashioned in Time — Not Eternal — Length of the six Days an open Question — The six Days' Work — Spontaneous Productions a Falsehood — Vegetable, Mineral, and Animal Kingdoms — The Creative Germ — Primitive Types unchanged — God and Providence — One and the Same — He governs all Things — Greatest in the Least — Agar and Ismael — Misfortunes — Inequality an Exaggeration — Small Difference between all Conditions — Suffering a Law — The Source of Moral Greatness — The Crucifixion and the Saints — Human Life a Point — Providence should be seen in Totality — Moral Reflections — Man's Worth — Resignation to the Will of Providence — Conformity man's noblest Sacrifice — Embraces all virtues — Suits all Conditions — Source of all

Happiness — Resignation in Small Things — Blessed Father Alphonsus Rodrigues, etc., etc.

He spoke and they were made; He commanded, and they were created. — PSALM cxlviii. 4.

MY BRETHREN:

Creation is God's first free and external act. During eternity he dwelt in the creatureless solitude of the Blessed Trinity. The act did not increase His essential bliss. From benevolence, and a desire to possess Children capable of knowing and loving Him and becoming sharers in His own happiness, He broke the everlasting silence of His reign, sounded the loud creative mandate, and by a simple act of His will called all things from nothing.

Like all external acts, it is the production of the Three Persons of the Blessed Trinity combined. Creation has always been a riddle to human learning and philosophy. The light of reason has never been able to explain the origin of the world; all the famous scholars of ancient times grossly erred on the subject, except Plato, who was acquainted, probably,

with the sacred writings which furnished the most accurate information on the subject worthy of God and of man. Modern unbelievers labor to contradict the grand and simple narrative by renewing the exploded errors of pagan antiquity and adding others borrowed from every department of nature — errors of philosophy, errors of history, of anthology, of chronology. Nothing has been left undone to establish a contradiction between revelation and natural science on this great mystery, the first external word spoken by Jehovah. The theories of one generation are exploded by the next, and neither geology nor any other science has disproved a single statement in Holy Writ.

In the beginning God created heaven and earth. (Gen. i. 1). This is the first and one of the greatest truths expressed in created language. It places the sacred Penman infinitely higher than all human science and systems.

The idea of creator is incomprehensible to the human mind. Pagan philosophy, which exhausted all the powers

of reason, never reached it. Those great men who are justly admired by all generations for wisdom and learning traced the origin of the world chaos, or primary and unrivaled nature. They maintained that the divine energy organized this matter, but they were ignorant that it was itself created from nothing.

The heavens, although made simultaneously with the earth, seem to belong to a period anterior to the six days' work. We do not doubt that the sun, and the moon, and the stars were made before our time, and, indeed, before the time of man at all. "The universe, created in the beginning and before all time, was adorned and fashioned in time," says the learned Bossuet.

According to commentators, Moses uses the word to "create" or "produce from nothing" only in relation to this fact. It refers to the original production of all things from nothing in an inchoate condition. When describing God as organizing pre-existent matter and producing therefrom every variety of beings the sacred writer uses the word to "form" or "fashion."

The Hebrew word “Bara,” to create from nothing, is always used in Holy Writ to designate creation in its strict sense. *I beseech thee, my son, said the pious mother of the Machabees, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing* (ii. vii 28). *In six days the Lord made heaven and earth, and the sea, and all things that are in them* (Exod. xx. 11).

To create properly means to give existence to things that did not exist, previously—to produce from nothing. Such is the true idea of creation as furnished by all authentic sources of truth—by the Scriptures, the Creeds, the Fathers, the general councils, the popes, and by all reliable modes of teaching authorized by the Church.

The word “nothing,” used in the definitions of the Church on this subject, is negative, in contradiction to being or existence. It has never been used in a positive signification. “When a thing is said to be produced from nothing,” says St. Thomas, “this means a relation or order, and not a material cause.” The Vatican Council pronounces

an anathema against any one “who denies that God created all things, and in all their Substance, from nothing.” It is of faith that the power to create belongs to God only, and that the world could be created and formed by Him only, the sole and efficient cause of all creation. *The Most High Omnipotent Creator is one God* (Gen.) *I am the Lord that make all things, that alone stretch out the heavens, that establish the earth* (Isaias xlv, 24). *God created all things* (Heb. iii.) To the Holy Scriptures is added the authority of the councils of Nice and Constantinople: “I believe in one God, maker of heaven and earth, and of all things visible and invisible.” It is unnecessary to add the unanimous testimony of the Fathers on this important head. I will contend myself with one unanswerable proof, furnished by human reason and selected from many others.

The world is limited, for it consists of limited parts, and therefore, it, is accidental, liable to change, and it; is dependent. It must be the work of another, in matter and form, who is its co-efficient cause and produced it. What has been produced did not

exist at a certain time and must have had a beginning, must; have passed from possibility to existence. What is thus produced must have come from nothing, and consequently in time or at the beginning of time. This plain argument refutes all impious theories of unbelievers regarding creation. We must admit that God created the world from nothing either in time or with it.

Creation clearly manifests the power and wisdom of God. The former is conspicuous in the creation of matter, and the latter in the beauty and forms into which it was subsequently shaped.

The length of the six days is not decided. The period of time during which the earth was *void and empty*, and before the sun was created on the fourth day, is an open question, regarding which there are various opinions tolerated by the Church. The Church has determined on no certain period as of faith, but there seem to be no solid grounds for departing from the common acceptation of the word “day” after the creation of the sun.

It is of faith that God created the universe in six different periods of time; but it is certain that He organized matter instantly after its production from nothing.

In the beginning He created heaven — that is, according to the teaching of the Fathers, the invisible world of angels, the first-born sons of God, whose trial, fall, and triumphs are related elsewhere. Suppose your guardian angel is the least in heaven; he is coeval with time, surpasses in wisdom the entire human race, in splendor all the millions of orbs ever made; the sight of him would throw all the people in the world into an ecstasy. Every implement of industry would fall from the hand, all pursuits would cease, and every eye would gaze on him with more wonder than that of the man born blind when he first saw the sun.

There are nine orders of these celestial spirits, so numerous as to be simply short, of the infinite. Heaven and earth and all creation is densely populated with these princes of eternity, prodigies of divine love and power.

Next were created the visible

heavens — this magnificent collection of starry worlds, some so remote that, with all its unimaginable speed, a ray of light from them has not yet reached us since the morning of creation. Two glasses reveal to the eye in the starry vaults of heaven and in the rocky precipices of a grain of sand marvels of creation that fill the mind with awe and wonder.

The historian of creation and of our origin has not written the annals of these myriads of worlds that revolve in their orbits about their suns; he gives us a date only: God created in the firmament, of heaven the sun, the moon, and the stars (Genesis).

The Omnipotent created light immediately: *And God said, Be light made, and light was made.* This is the most sublime passage ever written in human language. The closest approximation to it is the Apollo of Phidias in sculpture; there is no effort displayed in the performance of the greatest work. At the same time fire, air, and all the other elements streamed forth from His powerful hand.

The divine Architect next

created the waters of the firmament, the fountains and oceans and streams. He divided them and called the gathering together of the waters seas. He filled them with fishes of various sizes and species.

After having divided the waters God created the dry land, which He called the earth. Here we find three kingdoms — the mineral, the vegetable, and the animal. In the mineral kingdom God created immediately gold, silver, marble, iron, granite, precious stones, and all minerals. In the vegetable order He created all trees and plants, from the cedar of Libanus to the tiniest herb, each in its own kind and species. In the animal kingdom the Omnipotent created every winged fowl according to its kind, from the eagle that nestles amid inaccessible rocks to the humming-bird hiding its young under the garden flower; and all other animals, from the lion and the elephant to the tiniest insect crawling on the brink of a leaf.

What are styled spontaneous productions, regarding which modern infidels clamor so loudly, are a mere chimera. The hair of an animal never

became a living creature. Mill and the most eminent scientists of our day, in their report to the French Academy of sciences, affirm that, “after many experiments, they have ascertained that in the entire animal kingdom there exists no such thing as spontaneous generation or production that all living animals, the largest and the least, are governed by the same law and can only exist when produced by other living beings.”

On the sixth day, after the creation of all other beings, and when the world was furnished and adorned like a magnificent palace, the Adorable Trinity paused and took counsel within Himself. He is about to introduce into the world its king, who will have dominion and rule over all other creatures, and whom all things must serve and obey. A word was sufficient to bring forth light from darkness, and now the adorable Trinity deliberates by the cradle of humanity. He who seemed but to disport with His works in the creation of millions of systems “is collected within Himself,” says Tertullian. “*He said, Let us make man to*

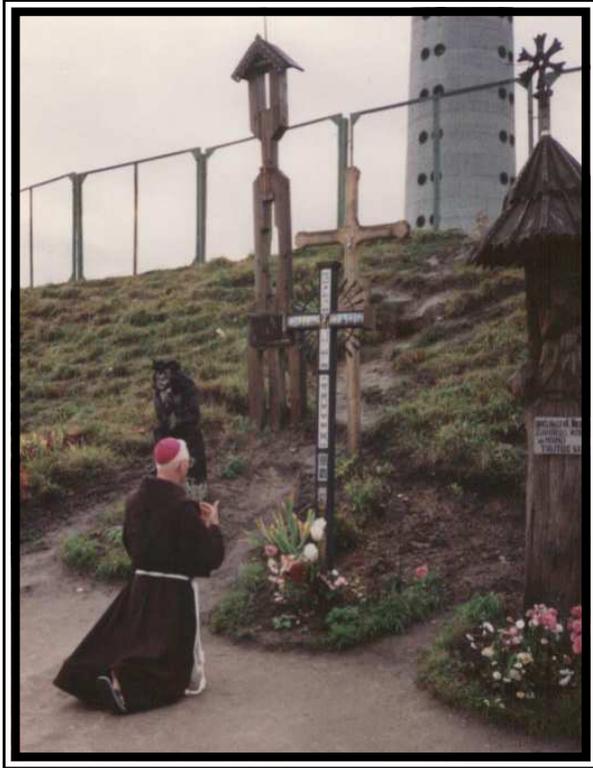
our image and likeness. The deliberation is solemn and the expression mysterious.”

The Blessed Trinity has eminently displayed His divine unity in the creation of man. All the various kingdoms and natures are combined in Him. All orders of being meet in us. What more different than a spirit and dust. The soul of man and angels are spirits. In one hand God took the soul of man, whose best likeness is a thought, and in the other a little clay, and He united them so intimately that their combination forms but one and the self-same being — man.

It is at this very point that He reunites all in Himself, because He became man and all creation meets in the sacred humanity of Jesus Christ. *In Him, and by Him, and through Him are all things.*

The Almighty Father having created all things by His word only — the animals, the trees, the plants — He imparted to each of these primitive types the power to reproduce itself: the creative germ, to perpetuate itself to the end of time.

To be continued



Bishop Louis praying in Lithuania



Newly consecrated Bishop



Bro. Dominic, Fr. Bernard, Bishop Giles, Bishop Louis, Fr. Joseph, Brother Bonaventure

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

THE BONA MORS CONFRATERNITY

This Confraternity was founded October 2, 1648, in the Church of the Gesu, Rome, by Father Vincent Caraffa, seventh General of the Society of Jesus. It was approved by the Sovereign Pontiffs Innocent X and Alexander VII. In 1729 it was raised to an Arch-confraternity and enriched with numerous Indulgences by Benedict XIII. He authorized the Father General of the Society of Jesus, who, in virtue of his office, was the Director, to erect Bona Mors Confraternities in all the churches of his Order. In 1827 Leo XII gave the Director General the power to erect and affiliate branch confraternities in churches not belonging to the Society of Jesus, and to give them a share in all the privileges and Indulgences of the Archconfraternity.

The short Latin title, *Bona Mors*, which means a *Happy Death*, states the object of the association: to prepare its members by a well-regulated life to die in peace with God.

The longer title, “Confraternity of our Lord Jesus Christ Dying on the Cross, and of the Most Blessed Virgin Mary, His sorrowful Mother,” expresses the chief means to attain that end: devotion to the Passion of Christ and to the Sorrows of Mary. Besides this, the union of prayers and good works of the Associates, and the special instructions at the public meetings help powerfully to prepare for a happy death.

The conditions for membership are: to present oneself to the Director of the Association in a parish where it exists; to express to him one’s desire to become a member; to receive from him an outward sign of acceptance, usually in the form of a Certificate of Admission; and to have one’s name inscribed in the local *Bona Mors* Register.

It is evident from these conditions that young children, the absent, and the dead, are not eligible to membership. Only “by an unusual and extraordinary exception,” says a Decree of the Sacred Congregation of Indulgences, “is it allowed to

enroll those absent.”

The Manual of the *Bona Mors* recommends the following practices to all members: To say daily three Our Father’s” and three “Hail Mary’s” in honor of the Three Hours’ Agony of Christ crucified; to attend all the public meetings; to assist at the Holy Sacrifice of the Mass even on weekdays; to examine one’s conscience every night; to approach the Sacraments of Penance and Holy Eucharist once a month or more frequently if possible; to spend a day every month, or at least some time every year, in preparation for death; to practise works of mercy; to visit the sick and *see* that they receive the Last Sacraments in due time to accompany the dead to the grave and pray for them; to apply to the souls of departed members the Indulgences of one Holy Communion and one pair of beads; to do some penance or mortification on Fridays; to have in one’s room a crucifix and a representation of the Mother of Sorrows before which to recite daily the three “Our Father’s” and “Hail Mary’s”; to have a special devotion to St. Joseph; finally, by one’s whole life to honor the sufferings of

Jesus and Mary on Calvary, and thus obtain for oneself and for the living a happy death, and for the Faithful departed a speedy release from Purgatory.



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