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Virgin and Child

Carlo Crivelli

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

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

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

Religious and Civic Duty

Catholics have been forced by their consciences and the truth to pull back from society in general, especially here in the United States of America. Society has been progressively becoming more and more secularist and therefore more and more anti-Catholic. The mores and principles that are governing and ruling our society are heedless of God and the Church and therefore become increasingly more anti-Catholic (anti-Christian) by the day.

We have witnessed the Modernists' infiltration of the Church from within and the transformation of Her members into Protestants, Pagans, and Atheists. To save the Church, the True Faith, and our own souls, Catholics have been isolated and forced into a weakened defensive posture. While most "Traditionalists" were hiding and cowering, awaiting God to turn things around; and others were arrogantly usurping: pastoral, hierarchical, and religious positions; a few episcopal, and religious clerics took the challenge in hand and fought back to preserve and

perpetuate true Catholicism and Religion in true (valid and licit) priests, bishops, and religious. Some have become the beneficiaries of these heroes of the Faith, and now must do their part in continuing and building upon that which was entrusted to them. This mission is not just for the regular (religious) and secular clergy, but also for the laity to be involved in. The Mystical Body has need of all the members of the Body. The Head can do nothing without the feet, the hands, etc. The entire Body must work together to achieve the common goal of serving God and saving souls. The time has come for the laity to realize their duties in praying, and sacrificing for this goal. We must all continue striving to increase our love of God and our understanding of His principles, His teachings, and His will for our lives here on earth. We must increase our knowledge and love of the principles of the Faith in our apologetics. In this manner we can become true soldiers of Christ (not cowering in fear, or retreating in defensive postures; but humbly and charitably taking the offensive to promote and

expand the Church and therefore the mission of Christ to save souls).

We see and understand the need of these principles in the Church, but seldom do we carry this over into our secular affairs. The Catholic Church has preserved and handed down to us a treasury of principles and truths upon which we must base our judgments and conduct. The secular world has violently attacked these over and over again so that they appear almost non-existent. The secular world is not the domain of clergy and religious but, is the responsibility of our Catholic laity. The Church has given us the principles, and it is necessary that our laity understand and seek in every way to implement these principles not only into their own lives but even into society itself. Catholics must be or become worthwhile citizens of the Church and likewise of the secular world around us.

It does seem that the world that we live in is too far gone and is beyond help, and so we are inclined to throw up our hands in defeat and in lazy idleness bemoan the tragic state we find ourselves in, and uselessly wring our hands in despair. We must

remind ourselves that no matter who is running our society, God is still in charge. He is still in Heaven, and He is still watching over us, and He will return. When He returns what does He expect to find us doing? Will He find us idly wringing our hands, or will He find us busy about His work? Will we have invested the talents (grace, faith, truth, etc.) that He entrusted to us, or will we have buried them in the ground (allegedly preserving them for Him) as we waste another talent -- time? This is a very important thing for us to consider and remind ourselves of every day. God's gifts are to be employed, developed and increased. Even if our best efforts prove useless we must continue -- if for no other reason than that we may save our own souls by obediently seeking to do God's will.

If we look around us we see that there are enemies all around and there is hardly a place, principle, or practice that does not need correcting and transforming to the true and Catholic principles of God. One former military man once said: "The enemy is in front of us, behind us, to the left of us, to the right of us. Charge! We cannot miss!" Another saying is: "When we see the flack all

around us then we know that we must be on target.” There is so much to be done that we have almost complete freedom to become involved in just about any aspect of society to try and better it and return it to correct principles and therefore to the Will of God.

We are commanded to love God first and most and this shows in our endeavors to preserve and build up the True Catholic Church; but we are also commanded to love our neighbors and this shows in our

endeavors to preserve, correct, and build up our society (both spiritually and materially). We must not live for this world, but we must seek to mold and transform this world to serve us as we strive to serve God. This world must serve us as we serve God. What we see today is the inversion of this order. Society is attempting to make God serve man and man to serve the world. May we each become an instrument of God and do our own part to restore right order to this world.

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<http://catholichour.org/>

**Teaching the True Catholic Faith
and condemning Modernist errors.**

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To order by the month they are \$25.00 per month, which includes domestic postage Foreign orders should add an additional \$10.00 for postage.

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“Such is the will of God that we should have everything through Mary.”

-St. Alphonsus Ligouri

We are looking for prospective students!

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There will be a dress code that must be adhered to during the school day. It consists of: a Navy blue button-down long sleeved cardigan and navy plaid skirt, white button down shirt, black shoes (no heels over one inch), black, tan, or white tights, natural makeup is allowed (no bright eye shadows, lipstick, etc.). Earring must be studs, no bracelets or necklaces, one ring per hand permitted.

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Boarding will be provided to those who come from out of state. There are 3 rooms available, varying in size, but with each room being able to house 2 girls. If enough interest is shown, more room will be made to accommodate the students. There is a shared bathroom on the same floor. The layout is simple and clean, being conducive to learning and good Catholic habits. On the same floor as the bedrooms is a study hall with a small library. Through the care of the facilities, resident students will be taught good cleaning skills and proper care of a household. Each girl will share in these responsibilities.

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No one will be turned away because of their inability to pay. We estimate our expenses to be \$4,000 per student. If you are interested in the school, please contact Bishop Giles Butler, OFM, at: The Order of St. Francis, 3376 Mount Read Blvd., Rochester, NY, Phone: 585.621.1122

Important dates for the 2013-2014 school year
Sept. 3rd Move in day, Sept. 4th Orientation, Sept. 5th School Begins, Nov27th-Dec.1st Thanksgiving Break, Dec.20th-Jan.12th Christmas Break (Academy will be closed), January 13, 2014 Classes resume, April 16 - 28 Easter Break, June 21st High School Graduation

Donations Needed

For the Academy

So, you do not have children to send to the Academy, but would like to be a beneficiary. Your support is needed and will be greatly appreciated. The Academy is a 501(c)3, non-profit organization. Your donation is tax deductible. By donating to the Academy you will help cover the cost of:

- Books
- School Supplies
- Special Events/Field Trips
- Uniforms for the Students

Regina Martyrum, Ora Pro Nobis

Bishop Bonaventure Strandt, OFM

“The souls of the just are in the hands of the Lord. In the sight of the unwise they seemed to die; but they are in peace.” Holy Mother Church uses these words from the Book of Wisdom to sing the praises of the courageous martyrs who gave their lives in defending the Gospel of Our Lord Jesus Christ. We know that His words are truth, and that a true disciple is willing to die rather than to betray Our Lord’s sacred teachings. The martyrs comprise that portion of blessed souls who fill us with the greatest admiration and wonder, on account of their steadfast fortitude and fearless confession of obedience to Christ.

Even though they suffered terrible cruelties and shameful treatment for the love of the truth, the Oracle of Divine Wisdom assures us that they only *seemed* to die. Having undergone such a short trial and temptation, they are now in the peace of eternal blessedness. There are many excellent examples of this divinely inspired fortitude which color the rich history of our holy Faith. Even the Old Testament

is full of heroic self-sacrificing, such as the seven holy brothers who were tortured to death in front of their mother. They died with supreme honor, rather than submitting to the evil will of an enemy king who demanded that they sacrifice to false gods. There is one martyrdom that shines more brightly than all of the rest, however, and it is this one that particularly draws our attention. It is the only one that ever opened the gates of Heaven, and it was suffered in the body and soul of not one, but two most Holy Souls together, those of Jesus and Mary.

One of the titles of great honor that has been bestowed upon the Blessed Virgin Mary is that of Queen of the Martyrs. When we reflect upon the final moments of these brave soldiers known as martyrs, or “witnesses”, it becomes clear that among their final thoughts and prayers were those in honor of the great Queen of Heaven, the Virgin Mary. For, it is impossible to die in honor of the great King of Kings without simultaneously honoring His most beloved vessel of honor, the

Queen of all the Martyrs. None of the early Roman converts to Catholicism could ever become the zealous defenders that they became without professing their love and devotion for Mary. The Hearts of Jesus and Mary have never been separated for a single moment. Since we know her as the Mediatrix of all graces by the holy doctrine of the Roman Catholic Church, we gain an appreciation of just how much of a strong role Mary played in aiding the Church during the terrible persecutions of the first four centuries.

We have the early Scriptural reference in the Acts of the Apostles of the martyrdom of St. Stephen. Having been filled with the grace of the Holy Spirit, the young and fearless deacon denounced the evil hypocrisy of the Freedmen and those members of the synagogue from the provinces of Alexandria, Cilicia, and Asia. “And they were not able to withstand the wisdom and the Spirit Who spoke”. Rising up in their fury, as we recall every December 26th, they murdered Stephen outside of the city walls, just like Our Lord, and were confirmed in their wicked deed by the exceedingly zealous Pharisee named Saul. Stephen prayed for

his persecutors and murderers, making him not only the very first martyr of the newly established Church, but also a wonderfully close follower of Jesus, Who commands His disciples to pray for those persecute them. The account of His death goes on to inform us that the members of the early Church, namely the multitude of pious men, made a great lamentation over Stephen’s death, and mourned for him with many tears. There is one consideration at this point in the early Church’s history that is not to be overlooked. There are assuredly few of us who have stopped to consider that it was the Blessed Virgin Mary who was immediately and personally involved in this sorrowful display, and that every one of the earliest believers looked to her for support and guidance, knowing full well her immense importance in the mind and heart of Almighty God.

Mary was allowed to be deeply humbled during her lifetime of seclusion and her status of being almost unknown to the world; yet she had the all-important role as the Mother of those who were suffering for the honor and glory of her Divine Son Jesus Christ. Sacred tradition holds that Mary lived for an additional twenty-

four years after the Ascension of Our Lord. Do we realize how much she was made to suffer during those years? Saint Stephen was not the only martyr who was under her maternal care. In fact, as Queen of the Apostles, she merited to endure all of the dangers and anxieties of the chosen Twelve, and suffered *for* them in the extreme love of her heart. Her tears of supplication, her sighs of grief, and her endless prayers were even more effective than the Apostles' own words in spreading the Gospel to the world, since genuine and sincere prayer is the most critical aspect of any effective apostolate. We marvel, for example, that the Little Flower, Saint Therese of the Child Jesus, was declared to be the patroness of foreign mission works, despite never leaving her cloistered religious life at Carmel. This modern day saintly woman was simply reflecting the goodness and obedient holiness that the Blessed Mother exhibited in her own life nineteen centuries earlier.

A fascinating discussion has come to light even among our own clergy. We ponder this particular title of the Virgin, and pause to wonder whether it is bestowed upon her because of her

presence and power among those who were physically martyred throughout the Church's history; or whether she is venerated as one who actually suffered martyrdom herself, and therefore is the Queen by her primacy among the ranks of the deceased witnesses. These discussions are usually brought about at the prompting of those many souls who adamantly confess that the Virgin Mary died a physical death. Some delightfully insightful considerations have been made in this regard, but nothing was conclusive enough to put some of the children of Mary at ease, until the very words of Holy Mother Church were consulted. When you look to the Communion hymn for the Feasts of the Seven Sorrows of Our Lady, on the Friday during Passion Week, and on September 15th, a powerful reality is revealed to you. This prayer, composed under the inspiration of the Holy Spirit, proclaims: "Happy the heart of the Blessed Virgin Mary, which **without dying earned the palm of martyrdom beneath the Cross of our Lord.**" It was the late Bishop Vezelis who steadfastly asserted that the Mother of Sorrows died a mystical death on Calvary, when that last sword of sorrow pierced

her loving heart. We know how true this statement is when carefully studying the words that the servants of the Church have chosen in order to teach us a profound reality.

It is no small matter when Church officials compose the proper parts of the Divine Office or Holy Masses. This has been done throughout history by some of the most eminent among cardinals and other theologians. One famous incident, to emphasize the grandeur of this practice, shows the deeply devoted friends in religion, Saint Thomas Aquinas and Saint Bonaventure of Bagnorea, receiving the charge by the Holy See to compose the requisite proper parts for a Holy Mass in honor of the Blessed Sacrament. Since the two friars had a great affection for each other, it was a common practice between them to examine the works of one another. When it came time to present their works to the Holy Father, Saint Bonaventure was first given the work of Saint Thomas, in order to give his critique. As soon as he had read the divinely inspired work of his Dominican brother, he proceeded to tear up his own work, to the astonishment of all. He was

prompted by grace to exclaim that friar Thomas' work was the one which the Holy Spirit had ordained in honor of the Blessed Sacrament. He considered his own to be nothing at all in comparison. The pre-eminence of the great names and reputations of these two great Doctors of the Church should impress upon us the great seriousness with which we should view the arrangement of the Holy Masses that we find in our missals. They were not placed there in a haphazard fashion, nor was there any careless preparation in choosing the Scriptural texts and composing the orations that are used in the Holy Sacrifice. To summarize this point, we ought to pay careful attention to what is actually written in the book that we use so frequently; since we have here a perfect example of being able to refute a false belief simply by consulting the truths of our Faith through the previous works of Holy Mother Church.

This willing self-sacrifice of the delicate Mother of Our Saviour was already praised centuries previous to the sacred event of her Transfixion with Our Lord on Calvary. We know that many figures are used in elucidating just how precious and important is her intercession. Among the

most inspiring is the prefiguring of the Holy Virgin in the life of the valiant woman Judith. After Judith's frightful and dangerous journey deep into the heart of the enemy camp, this one solitary woman delivered the entire people of Israel from certain destruction at the hands of the powerful enemies of the people. It was her humble confidence in the Lord's protection, and her deep and unfailing spirit of prayer which merited for her the strength and graces to overcome a seemingly impossible situation. The popular acclaim of the rejoicing Hebrews is attributed to the Virgin Mary to this very day. These words make wonderful and peaceful good sense to those who consider Mary in this all-important role as the Queen of Martyrs. These life-giving words of God are found in the thirteenth chapter of the Book of Judith: **"Blessed be the Lord Who made Heaven and earth, because He has so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever: for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our**

God."

As we can clearly see from the inspired words of the Holy Bible, Mary's praise has never ceased being sung by her faithful children. Truly, she spared no pains throughout her earthly pilgrimage to prevent our eternal ruin; since she is Co-Redemptrix of all of mankind, suffering the mystical death that she did underneath the Cross. She lived by the example of her own life the very same lesson from the Book of Wisdom that we revere and wish to practice: namely, that the justified souls of God's true children will suffer persecution here on earth, and the wicked will not cease to wage war against them. This same Wisdom (God's all-penetrating light) teaches us about what exactly the wicked will say when they stand at the last against those whom they have persecuted. They will declare themselves to be the fools, and the ones who were despised in this world for following the Lord will be shown to the entire world to be His true friends. And the just ones, will "stand with great constancy", something that should appeal to each one of us who must go through this world dying at least the spiritual death of a dry martyrdom.

Right Order vs Demonic Anarchy

(Part 5)

The Modernist Novus Ordo Religion is the next and perhaps one of the most daunting to examine. This new religion (Novus Ordo literally means New Order) came about from within what was once the Roman Catholic Church. Truly there was established a fifth column within the Catholic Church to bring about this transformation from Roman Catholicism to Modernist Novus Ordo. We realize that there are many who will dismiss such things as the wild ideas of a “conspiracy theorist,” but we must examine the facts and look for the truth and not be deterred by fear of ridicule.

There are and have always been real and true conspiracies. Since the beginning we see that the devils have been conspiring for the downfall of men. They cannot stand the thought of men taking their places in Heaven next to God, and so they scheme and plot ways and means to ensure that as many souls are lost as possible. Truly, misery loves company.

We have briefly exposed the Judaic- Masonic false religion

and their ties to Satanism. These secret and sometimes overt sects have undeniably been seeking the fall and destruction of the True Church for a very long time. Many of the popes have specifically exposed and condemned these sects and warned Catholics that they must not only avoid joining these sects but must seek to protect themselves, the Church and even society from their evil influences.

The first and main attack of these evil sects in recent history has been the promotion of Atheistic Communism. This was quickly and unreservedly condemned by the Church as intrinsically evil. It has wreaked great havoc in many parts of the world, but this evil was not quite so easily accepted and inculcated in some parts of the world. This other part demanded a second prong of this attack which was through the materialism of the industrial complex. Those that were not brought into the camp of the Satanic-Judaic-Masonic complex on one side were almost invariably to fall to the opposite side. It made no difference

which side one went to, they were both created and designed for the destruction of souls by evil powers that are greater than human.

It seems clear that the souls the devils could not destroy through Communist force and coercion induced poverty and want, they would destroy through the opposite extreme of unbounded greed of capitalistic Materialism. Few would ever see that it is the same coin with evil Communism being just the opposite side of evil Capitalism. What was not destroyed by force was destroyed by “freedom”. Communism and Democracy have led in the same direction. I like to consider Communism as an evil and mean tyrannical father who never loved his children, and Democracy is like a father that is over indulgent and “kind” to his children to a fault. Imagine, if you will, that children could choose and elect their own fathers. What would become of the family? Only fathers that gave the children all that they wanted and never corrected or disciplined their children would be elected. This is what “Democracy” has given us – rulers and governors that make promises of gifts and

pleasure to their constituents. They are not concerned with what is true or what is right and good, only with pleasing the children so they can be re-elected. Neither truly loves the children and both bring about the destruction of the children. The virtuous middle course is never looked for by either side.

This might at first glance appear to be only dealing with governments and society at large and have very little to do with the True Church, but we must realize that it is the Church that has been and always will be the obstacle for these great conspiracies. It is religion and faith that form and guide individuals as well as societies. So we see that history shows us the Catholic Church constantly under attack by this Satanic-Judaic-Masonic sect. Likewise, we see the Church constantly condemning and exposing this sect and their many spawn sects as the evil that they are.

This sect found that the frontal assault of Communism did not destroy the Church (the Mystical Body of Christ) so Democracy and Materialism was next attempted. There were many other assaults under one pretext or other but, all with the same

end in mind. After the Demonic-Judaic-Masonic sect tried every assault from outside the Church the only place left was to try an attack from within. A fifth column (a kind of Trojan horse) was devised and implemented. Infiltrators were sent in to take over seminaries and priestly formation so that evil men could rise to positions of authority and thus implement the designs of this Demonic-Judaic-Masonic plot. The culmination of this plot is seen in the false council of “Vatican II.”

Lest the people recognize and reject these attacks, the infiltrators (wolves) put on the appearance of true and faithful Catholics (sheep’s clothing). The changes that they implemented were gradual and “optional” the doors were opened up for a “democratic” vote from the children. Freedom of expression and implementation were invited and welcomed. A new spirit (the spirit of “Vatican II”) was taking over the Church but few realized that this spirit was not the Holy Ghost, but was rather a demonic spirit of disorder, chaos, confusion, and damnation. A hidden but deliberate effort was made to fill the seminaries with men to pervert doctrine

and also many men to pervert morality. Homosexuality within seminaries was not only tolerated but promoted in many cases. We witness the fruit of this today in the many “clerical” pedophiles bringing scandal and destruction of both the spiritual and material wellbeing of souls and what was once the Roman Catholic Church. The infiltrators reached the highest posts and so were able to cover up and transfer these destructive men from one place to another to increase the destruction both of souls as well as the reputation and financial status of what was once the Church. Nothing happens by accident especially when it is a matter of salvation.

Prior to this false council the popes warned Catholics of this evil spirit that was hiding within Her bosom in the countless encyclicals condemning Communism, Modernism, Materialism, etc. but, few Catholics heard or heeded these warnings. The great victory of these evil forces was when they got one of their own into the top place of the Vatican, who could call this “council” and start the ball rolling in the downward direction of damnation. This has happened and all who seek

the truth and have eyes to see, should be able to clearly see this.

This evil spirit of “Vatican II” opened the doors for innovation in the sacraments. Every one of the sacraments came under the assault of these demonic influences. Let us focus first upon the Sacrifice of the Mass. The Mass has been with us since the time of Christ and in the Latin Rite was codified and promulgated for all time by the Council of Trent. (Hence, the often used reference to “Triditine” Mass referring to the Latin rite Mass.) One of the first attacks, changes, or freedom of expression opened up by this false council was the changing of the very words of Christ in the Consecration of the wine. “Pro multis” (for many) was now through a faulty translation from the Latin to the vernacular replaced with “Pro Omnia” (for all). No one seemed to be concerned with the correctness of the translation much less the faithfulness to God’s word. The Scriptures still preserved the correct formula but the Modernists were unconcerned with what the Scriptures held. They knew few, if any, would know the scriptures that well. Most had never read them, or if

they did, it was only a superficial reading. The sacred Scripture (the very Word of God – Christ Himself) was ignored and set aside in favor of “progress”, change, democracy – the demonic spirit of “Vatican II”.

Many would argue that it is only one word. How important can one word be? The Church says it is essential. Every word of God is sacred and essential. To change one word is to change the meaning of what God has said and therefore to change the very perception of who God is. It creates a false god to usurp the place of the True One. Some would argue that the words: multus and omnia mean the same thing. This is so foolish that it does not even deserve a response. Every little child knows the difference between many and all. Christ willed the salvation of all but His sacrifice would (could) only be applied to many, because the rest would reject Him and be damned.

This is only the tip of the iceberg concerning the Mass. The confession and prayers at the beginning of Mass were done away with. So there was no longer a need of humbling ourselves by declaring publically that we are sinners and unworthy

to approach God, but do so only at His invitation. The true presence of Jesus under the appearance of bread and wine (transubstantiation) was ignored and then denied if not openly in words, at least manifestly in deeds. Lay and women “Eucharistic ministers” were implemented, communion in the hand, etc. all these manifested a distinct and different doctrine than what was promulgated in all the previous doctrines, councils, decrees, encyclicals, etc. of the Catholic Church of the previous two-thousand years. Some (“priests” included) even openly denied the doctrine of transubstantiation.

The Mass was not the only thing opened up to this attack. All the sacraments and all the doctrines became fair game to this new demonic “spirit of Vatican II.” What was now allowed and encouraged concerning the very enemies of the Church should shock us into reality. This New Novus Ordo (“Vatican II”) Church now welcomed and accepted Free Masons into her fold. Not only the laity but even the “clergy” were openly and professedly members of Masonic lodges. Anyone who had read, considered and believed what the

previous popes had said should have been shocked into reality. This new Church is not the One, Holy, Catholic, and Apostolic Church founded by Jesus Christ. This Modernist Church is not the infallible Church of the past. This new church is a chimera of all the demonic errors of the past. This demonic new church is now one with the very enemies of the Roman Catholic Church.

The temptation and stumbling block for most was already foreseen and provided for by the Demonic-Judaic-Masonic inspiration of their countless infiltrator dupes. Man is by nature a social being, so the stumbling block was obvious. The majority went along through “obedience”, ignorance, etc., so the rest could be coerced by the natural inclination to unite with others – no one wishes to be alone. The truth was sacrificed at the altar of “community” and a false “unity”. There is no unity without Jesus and the Modernists forced Jesus out from among them. They took over the buildings and material properties, but they could not take over the true Faith. Outside of these once Catholic Churches, Jesus now resides only in the remnant of His flock who left or

were cast out with Him.

The “unity” of this new religion is a farce as we see even within that community that calls itself “Catholic”. We see great variance and incongruity in their many teachings and doctrines. Is Jesus really present in the Holy Eucharist – Body, Blood, Soul, and Divinity? Is there salvation without Jesus? Must one confess his sins to a priest? Does sin even really exist? Is there a Hell? Is marriage indissoluble? Is an unbaptized infant an enemy of God and headed for Hell? Is humanism, modernism, communism, demonism, etc. evil or is it okay, or maybe tolerable? In the Novus Ordo one will find conflicting answers to these and every other serious doctrine that the True Church holds very clear and definite positions on. The True Catholic Church even condemns all who hold to a position contradictory to Hers. There can be no doubt that the Novus Ordo Church is not the same as the Catholic Church of over two-thousand years.

There are many logical corollaries that tie in or naturally develop from these few undeniable observations. Simply stated: a heretic is not a Catholic (by definition); One

who is not a Catholic cannot and does not hold any position, rank or authority in the Catholic Church of which they are not members. All heretical “clergy” of whatever rank, office, or privilege are not Catholic and therefore ipso facto (by the very fact of being heretics) deposed; Any action, decree, etc. of these heretics has no standing or weight and as such is null and void (it never existed) in the Catholic Church; etc. (Consult the encyclical of Pope Pius IV “Cum ex apostolatus officio” if logic is not enough for you, and see what the head of the Catholic Church inspired by the Holy Ghost has said on this head.)

Remember we are not speaking of personal sins or failings of individuals within the Church, but are rather speaking of obstinate heresies that are not only privately held, but also publically promoted. It is not a mere scandal of a clergy man with a secret mistress, it is an open and public endorsement of heresy; a denial of the infallible doctrines of the Roman Catholic Church and therefore a denial of Christianity, and ultimately of Jesus Christ altogether.

These “clergy” can no longer be considered as representing Jesus

Christ or His Church, because they have denied Him. They have denied Him not under coercion or fear, but openly and freely. It is not a matter of weakness, but rather a matter of heretical pride and obstinacy.

These heretic “clergy” and “hierarchy” have changed the very nature of all the sacraments so as to render each and every one of them at minimal doubtful, and at worst invalid. Thus it seems clear that this Novus Ordo Church and religion is a new Protestant religion and is not the Roman Catholic Church, despite whatever proud and arrogant claims that they may make.

So far in our pursuit, we have exposed as false:

Satanism, Paganism, Judaism (Talmudism), Free Masonry, Schisms/heresies of what was once the Eastern branch of the Church, Protestantism, and now the Modernist Novus Ordo Church of the false “Vatican II” council. As we can see the gates of Heaven must be truly narrow and the gates of Hell are very broad and wide, as there are so many who are headed to damnation through these various snares of demons, and so few who will ever escape them. We still have not finished with this winnowing exposition and propose with the help of God’s grace to continue in our next installment to speak of the errors of the “Traditionalist” movement.

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

**LET YOUR BLESSINGS
CONTINUE TO BLESS OTHERS BY
REMEMBERING THE FRANCISCANS AND THEIR WORK IN
YOUR
WILL OR TRUST!**

**Our Legal Title is:
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Franciscan Saints

THE SERVANTS OF GOD FREDERICK AND COMPANIONS

Martyrs, First Order

FEBRUARY 18

Emperor Rudolph II founded a convent at Prague in the year 1607. It was called St. Mary of the Snow, and committed to the care of the Franciscans, in the hope, as the legal document states, that, true to the tradition of their forebears, they would oppose with zeal and power the rapidly growing spirit of immorality and indifference to God in Bohemia, and would lead the erring back to the right path.

The godly friars began at once by word and deed and by their writings to preach Catholic truth and to refute heresy. In a short time they effected many extraordinary conversions. The Hussites and Calvinists looked with bitter hatred at the flourishing convent and its blessed activities. They waited impatiently for a suitable opportunity to rid themselves forcibly of the entire community of Franciscans.

On February 13, 1611, when the Archduke Matthias and his troops encamped before Prague, a group of conspirators recognized that the long-awaited opportune moment had come. The inmates

of the convent of St. Mary of the Snow themselves sensed the evil that was threatening them and prepared themselves for death with prayer and the penitent reception of the holy sacraments. On the morning of February fifteenth an enraged mob, armed with every sort of deadly weapon, stormed into the church and began their work of destruction and of massacre. The marauders pulled down the crucifixes and holy images, robbed the church of its sacred vessels and vestments, and demolished the altars.

The first Franciscan whom they met was Father John Martinez, a Spaniard, who was attempting to save the Blessed Sacrament. With one fell blow they struck off his hand, which fell to the floor together with the ciborium, and the sacred Species were scattered all about the church. Amid horrible blasphemies the Calvinists trampled on them, and when Father John tried to ward them off, they split his head with a sword. Then the furious mob forced their way into the convent and murdered all who were in it at

the time, fourteen in all, including Father John.

They thrust a dagger in the heart of the superior, Father Frederick. Father Simon they struck down with clubs and men stabbed him with daggers and swords. With cudgels they broke every bone in the body of Father Bartholomew of Bergamo, confessor of the Italians. Jerome of Milan, a deacon, was run through with a long sword as he knelt before an image of the Mother of God. The head of Clement, a student in Minor Orders, was hacked open with a hatchet. Even the aged Brother Christopher was slain with their battle-axes. Jasper of Varese, a subdeacon, and Tames of Augsburg, a minorist, as well as the lay brother Didacus, were driven into the tower of the church amid blows from the butt of a gun and jabs from their dirks. From there they were forced on to the roof, where, amid the wild cheers of the mob, they were shot down. They stabbed the novice John of Germany, the lay brother John of Pisa, and the Brothers Emmanuel and Anthony, with swords and halberds till their bodies were hacked and torn to pieces.

The horrible massacre extended over three hours. On the third day, when the rabble had gradually

dispersed, devout Catholics ventured to wrap the precious remains in canvas, and bestowed them secretly in the transept. Five years later they were exhumed and found wholly incorrupt, their wounds still bleeding and fresh. They were put by in the chapel of St. Michael the Archangel, where they repose to this very day, glorified with many miracles and highly honored by the people.

ON OUR CONDUCT TOWARD PEOPLE OF OTHER FAITHS

Consider the inhuman cruelties with which the holy martyrs of Prague were tortured by the heretical Hussites and Calvinists. It happens so often that fanatical heretics entertain a deeper hatred against the Catholic Church and her confessors than do the heathens and the infidels. This is due, principally, to the fact that they have inherited this hatred from the originators of the heresy, who were renegades from the Catholic Church, and, besides, they entertain the lowest ideas of the Catholic Church because she has been misrepresented to them in the grossest way. -- What a terrible responsibility the originators of heresy take upon themselves, and how greatly are those people to be pitied who have

been born and reared in heresy!

Consider how carefully we must guard against being infected with erroneous ideas, especially since we live amid people of all faiths and no faith. A mind addicted to faultfinding and opinionation readily seizes on things it has heard against the faith, or begins to waver in the faith, especially in the case of matters opposed to sensuality or to pride. Yet to depart even from a single teaching of the Catholic Church is to lose the faith and incur the judgment of God. Neither is it of much use to let yourself be involved in a religious argument. Not seldom it only leads to loss of temper and rash assertions, and the other side does not profit by it in any case, for faith is not acquired by disputing about it, but only by childlike submission to the authority of the Catholic Church, “the pillar and ground of truth” (I Tim. 3:15). St. Peter and the apostles were sent by Christ to teach the nations, and whoever wishes to acquire knowledge of the true faith. must pay heed to what they taught. So that, if you meet anyone who is really seeking information, introduce him to some priest as a representative of the apostles. But keep aloof from intimate ties with non-Catholics as you would remain away from contagion. —

Have you always behaved in such cases as you should have done?

Consider, however, that non-Catholics are not to be cut off from our charity, as Christ Himself teaches in the beautiful parable of the Good Samaritan. We must assist them too should they be in need. In our business and social dealings with them, we should be courteous and friendly, respect them as is proper, and avoid all bitterness toward them. In that way we shall give them the best possible idea of the true Faith. By the fruit they see in us, they will recognize it as a good tree. Finally, following the example of Holy Church, we should pray for non-Catholics, for there are many who are laboring under delusions through no fault of their own.

PRAYER OF THE CHURCH

(Good Friday, for Heretics and Schismatics)

Almighty and eternal God, who savest all and willest none to perish, look on the souls that are seduced by the deceit of the devil, that the hearts of those that err, having laid aside all heretical malice. may repent and return to the unity of Thy truth. Through Christ our Lord. Amen.

Reflections on a Courageous Soul

Fr. Joseph Noonan, OFM

Many of us cross the path of someone who has displayed unusual bravery in a particular event. Quite often soldiers will do this as a means of survival. Rarer are the occasions when a soldier has multiple opportunities to display that same heroic bravery. Usually they avoid such situations or their superiors refuse to put them in harm's way again and again. This, of course, is quite understandable. Experience has shown us that the soldier's likelihood of walking away unharmed from such moments decreases with an increased number of opportunities. Many refer to this as the mathematical probability regardless of the seriousness of the incident. Human experience has shown these probabilities to be quite accurate.

What about those incidents which do not threaten the body but more importantly the soul? In addition, how does one deal with those who are willing to undermine your goals and ideals, believing you to be a threat? Who is willing (or able) to make the wise decisions to not only preserve their soul, but maintain the high ideals and principles? This, indeed, is the soul whom one meets usually only once in a lifetime.

As the saying goes, the only way to tell this story is to start at the beginning. The reader must remember that the details of this article are the facts of a life of one man. Readers of fiction and novels ought to go elsewhere.

Prior to his investiture in the summer of 1949, young 19 year old John Vezelis was already getting the clear impression that he would not be welcomed by certain members of the Lithuanian Community in Kennebunkport, Maine. He did not readily understand at the time why this was occurring. Only with time did the reason for his rejection among certain friars become clear.

To the naïve Catholic it would seem quite strange that such an attitude would exist in a religious community, but considering that which has taken place in the Modernist Church it should not be too surprising.

Long before the Modernist changes of the 1960's and beyond, religious communities were experiencing severe laxity among their various Rules of Religious Life. As a result, many became quite "comfortable." They weren't too interested in following the "strict" ideals of their respective founders. They had food on the table, a roof over their head and clothes on their back (and far too often it was NOT the habit of their Order).

Once this young friar was given the Rule to live, he simply and obediently wanted to live it. There was no desire to compromise or live in half-measures. As a result he was considered a threat to the established lax members.

He would face similar situations,

although in varying degrees, during his year of novitiate with the (German) Sacred Heart Province in Teutopolis, IL and two years of philosophy with the (Italian) Holy Name Province in Catskill, NY. His four years of theology with the (French) St. Joseph Province in Montreal, Quebec were the strictest during his formative years. The friars were privileged to hear many times of the good influences of his teachers and spiritual directors of those years long ago. It would be from this Province (Father Provincial) that Fr. Louis would receive the necessary assistance to escape from the clutches of some of the same Lithuanian Friars mentioned above within the next few years. It would also be from the same Provincial that he received the necessary encouragement about twenty years later to “continue” the life of the Friars Minor by starting a new, strict religious community.

Let the reader be reminded that the reason for the persecution at almost every step of Bp. Louis’ early years was simply because he wanted to follow the Rule of St. Francis. How tragic it is that St. Francis would dictate the Rule as given to him by Our Lord, and yet so many friars work harder at not following the Rule than it would be to follow it.

After Fr. Louis’ ordination on June 16, 1956 in Montreal, Canada by Emile Cardinal Leger, he was assigned to work in a Lithuanian parish in St. Catherines, Ontario where the difficulties of certain community members continued. The struggle

was so acute that he was tempted to leave the Franciscan Order for the Cistercians in Geneseo, NY. It was at this time that he realized he must remain a Franciscan and continue the fight.

He visited his former provincial in Montreal as stated above to discuss his circumstances. The provincial offered to speak to the Minister General of the Franciscan Order while on his visit to Rome for the annual Chapter meeting. The kind provincial was able to return with an obedience which would send Fr. Louis to South Korea. An obedience is a written statement which tells the concerned religious where he will serve next, under Holy Obedience.

These events were all quite providential, making it possible for Fr. Louis to legitimately remove himself from the toxic environment of his confreres and remain in the Order of Friars Minor. He was also removed from the Modernists in the United States, a situation which would have brought on a different set of problems in the coming years.

The obedience to Korea was quite a surprise to him, having thought that he would go to a few other places.

Before entering Korea, he spent six months in Japan as a means of preparing himself for the work ahead. Little did he understand of the numerous crosses which lie ahead.

To be Continued

**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*

(Continued)

Increase and multiply, and fill the earth, was the powerful blessing imparted to the birds of the air, the fish of the waters, to man and all animate existence. In order to perpetuate the works of creation to the end of ages God communicated to all the creative germ, or the power of reproducing themselves. God also established universal laws, like attraction and gravitation, which the wisdom of His providence maintains firm and unalterable for the conservation of all things.

By virtue of these laws and of the creative principle plants, animals, and men, all original types and primitive creatures, are preserved

unchanged to the present hour and will be preserved to the end of time. They are created by the Blessed Trinity, but indirectly or mediately by the marvelous participation of His own power. Every plant and flower of the field still, after six thousand years, reproduces itself at spring, despite of winter's ice and cold. Every animal in plain or forest, every fish that swims the ocean stream or disports in moonlit rapids, every bird that carols in the sky, all sing a hymn of universal praise to the Father of all, and utter with man the sublime truth: *In Him we live, and move, and are.*

After having created this world so fair and beautiful the Blessed Trinity did not abandon it to blind chance, haphazard, or fortune. He governs all things by His providence, presides over the laws instituted for their preservation, and conducts all to their end.

Providence is so essential to the divine nature, and so inseparable from God as creator, that without it He would be no God at all, but unjust, weak, and ignorant — the God of the Stoics, or the stern First Cause of the other philosophers, as indifferent to human affairs as the marble statue of Jove. To impute this cold indifference, weakness and inability to redress wrongs, or an ignorance of His own works and of human affairs, to

the Father of mercies is extreme impiety.

Our Lord dwells in the highest heavens; His will is the only limit of His power, and all His eternal decrees are accomplished. *Nothing can resist Him*, (Phil. i. 2). His wisdom is infinite. In a glance He beholds the past, the present, and the future. Before Him all space is but a point, all time but a moment. *All things are naked and open, to His eyes* (Heb. iv. 13). *He is great in strength, and in judgment, and in justice* (Job xxxvii. 23).

It is impossible that He can be indifferent to the sins that violate His laws or to the injustice that tarnishes His works. His all-seeing eye beholds the just and the unjust, and He will render unto every man according to his works.

God and His providence are identical. Reason, revelation, and the common consent of mankind, as well as human instinct itself, leave no room to doubt this all-consoling fact. "O my God!" is the voice of every heart in moments of danger, of sorrow and suffering. This sentiment is innate, engraven on the soul by the very hand of God. It is independent of all reasoning and antecedent to reflection. It is born with us, grows with our growth, and at the hour of death is the wing that wafts the

departing spirit to its origin and end, the bosom of the Blessed Trinity. The human race are in harmony on the existence of Providence, though differing in details and erring in conceptions. God and Providence are considered synonyms. Examine the customs, the manners, and the religious rites of all nations that ever existed; everywhere you will hear the voice of prayer and supplication to the Father of mercies for protection from dangers or else in thanksgiving for favors. Not only Judaism and Christianity but even all pagan nations attest the fact. This consoling mystery supports us under all trials and adversities, because we are convinced that an all-wise God can permit nothing to happen without the highest reason; and, indeed, He often makes use of human events to exercise His just judgments over men, though He defers their execution generally to His mysterious eternity.

His designs are all merciful, and, being entire in every act, He can do nothing without goodness any more than without power and wisdom. This doctrine was more clearly inculcated by our blessed Lord teaching us to thank and adore our heavenly Father, who directs our destiny, watches for our preservation, provides for our every want, is interested in our trials, and is the just judge of every action and thought.

II.

With the exception of some few of the philosophers, it was rather by excess that pagan antiquity erred on this mystery; everything was God except God Himself. But under their superstitions lies hidden a great truth, which St. Paul expressed in superhuman eloquence to the Athenians.

The unknown God to whose honor you have erected this altar is He who giveth *to all life and breath and all things*. We touch and feel Him every instant, because He is intimately present to each of us. *For in Him we live and move and are* (Acts xvii.) Language cannot, could not, convey a clearer proof of the watchful providence of God over every human being and over all other things, little and great. Among creatures there is nothing small in the sight of God. Whole and entire in every atom, "He is not greater in the angel and less in the worm," says St. Augustine. Great in great things and greatest in the least is axiomatic.

The chosen people, who were the depositary of the divine promises and were taught by the prophets, always adored the providence of God, who, after having placed man on earth that he might, earn a glorious immortality by the sweat of his brow, has not forsaken him

in his trials and sufferings.

Truly the God of ancient Israel, the God who spake from amid thunders and lightnings, is not to be despised: *The Lord your God, He is the God of gods and the Lord of lords, a great God and mighty and terrible, who accepteth no person nor taketh bribes* (Deut. x. 17). *Thou art terrible, and who shall resist thee?* (Psalm lxxv. 8). He menaces for the purpose of intimidating and converting the sinner; but He is essentially the God of love. He provides for us not only in general and as a multitude, but singly and individually. Divine Providence is centered in each as though each were the end of all creation.

The Blessed Trinity is not only the God of the universe; He is also the God of Abraham, and of Isaac, and of Jacob (Exodus iii. 6). After having chosen Israel He becomes his lawgiver (Psalm xxxiii. 22); He is with His people in all their necessities and fortunes; He admonishes, reprimands, rewards, and chastises them, and He interests Himself in all the trials and conflicts of His creatures. The Holy Ghost, in the Cantic of Moses, displays in the most touching language the tenderness, compassion, and many other features of this ineffable attribute. "Remember the days of old; . . . ask thy Father, and He will declare to

thee” what the Lord has done for thee. “He found Jacob” — the children of Jacob, that is — “in a desert land, a place of horror and of waste wilderness. He led him about and taught him, and He kept him as the apple of His eye” (Deut. xxxii. 7-11). To teach us how to approach Him He imitates the eagle, bearing its young in its talons, hovering over them, and sustaining them in their flight.

He exerts the tender solicitude of a father and a mother for each one of us. He enables us to advance daily in wisdom and perfection, and to resemble him more and more. After having created us to His own image and likeness, He encourages us to bear worthily the honor of our descent and to attain to the height of our glorious destiny.

No man travels alone on the journey of human life like an orphan or an outcast. There is a Presence that is more intimate with him than he is with himself, who knows him as no other can, and in whom he confides as he can confide in no other. If there be one who has lost all human hope, every staff of strength, the most wretched of his race, even he can exclaim with the Psalmist: *My father and my mother have left me, but the Lord hath taken me up* (xxvi. 10).

Like David, persecuted by the

caprice and jealousy of a merciless and powerful enemy, feigning madness and burying himself among rocks and mountains to save his life, the most desolate should exclaim: *The Lord ruleth me and I shall want nothing* (Psalm xxii. 1). *For though, I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me* (Psalm xxii. 4).

If the adversity be desperate and the trial beyond measure, contemplate Agar in the wilderness. She was an outcast, refused shelter near human abode, had lost everything but her poor boy, now perishing with thirst. She withdrew and turned away her face, that she might not see his dying agony. *She said, I will not see the boy die, and sitting over against, she lifted up her voice and wept* (Genesis xxi. 16). At this moment God heard the cry of the mother and the weeping of the child. Angels point out to this most desolate of mothers a fountain of water; she moistens the parched lips of her son and he is restored. Agar and Ismael, and their descendants to this day, are mindful of Him who from high heaven heard and had compassion. Humanity, wandering in the wilderness of this life and consumed by thirst, will always experience the mercy of God, who unceasingly watches over it.

Our Lord in the divine Sermon on the Mount, in language simple and sublime, tender and profound, illustrates this secret of God which unravels all the difficulties of the social order. The lilies of the field are clothed with a beauty which King Solomon could not rival. Our heavenly Father feeds the birds of the air; not a sparrow can fall to the earth without His permission. Our merciful God is exhibited in the Gospel, not indifferent to His works or inaccessible to His children, but always intimately present, seeing and knowing and governing all things, His care and providence extended over all his creatures, the just and the unjust, the bird of the forest and the lily of the field.

But His deepest solicitude is for the weak, the friendless, and the persecuted. He claims in an especial manner to be the protector of the widow and the orphan. Wherever is found some desolate one who weeps unseen and is therefore friendless, God Himself wipes away that tear and becomes his friend and consolation. *I have heard thy prayer and I have seen thy tears* (4 Kings xx. 5).

Who has not experienced many times during life the miraculous interference of Providence in his behalf? The sorrows He consoles, the injuries He redresses, the tears he wipes away, the consolation

and assistance which he timely imparts, make up the history of every individual life. Our lips sigh into His ear, our tears fall upon His bosom; He sustains us when we falter, heals our wounds, turns our trial, into blessings and our chastisements into mercies. How can we question the infinite compassion of God when He sent His only-begotten Son to suffer and die for us?

Grave doubts often assail even virtuous people regarding the justice of divine Providence, who often permits the good to suffer and the wicked to prosper in this world. Virtue oppressed and iniquity triumphant, the noblest efforts defeated, merit pining in obscurity or want, pampered vice trampling under its heel all that is good and great — this is the history of the world. How reconcile this inequality with a Providence so wise, so powerful, and so just? This objection is most forcibly offered in Eccles. iv. 1: *I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.*

A few facts solve the entire difficulty; the light of faith enlightens all the darkness of the mystery and makes it resplendent with the evidences of infinite Justice. The permission of evil is based on man's free-will, without which angels and men

could have no merit. A heaven of saints ready made is not God's plan. Moral evils are our creation, introduced by the disobedience of our first parents, and our condition is aggravated by our personal transgressions, for we suffer for each other's sins. A sin less is a universal good, and one saint a special mercy to the human race.

Viewed in all its aspects, the condition of men is more fairly balanced than outward appearances would indicate. The inequality is more apparent than real — it is exaggerated. Honorable poverty is preferable to iniquitous wealth, industry to sloth and indolence, and health to luxurious disease; virtue and a good conscience to all earthly goods. *Say not before the angel, There is no Providence, lest God be angry at thy words and destroy all the works of thy hands* (Eccles. v. 5).

The prosperity of the wicked is the result of a most just and equitable law. Scarcely one ever lived who has not done some good which infinite Justice will reward here or hereafter. The wicked receive their reward in this life for whatever good they have done, and are punished hereafter for their unrepented evils.

The very best sin in many ways, and every sin is punished. The virtuous who repent, and the general tenor of whose lives is upright, are chastised with temporal sufferings and

rewarded in heaven.

This life is not the end of man's existence; compared to his futurity it is almost nothing. "Impious and holy kings have sat on the same throne to show that worldly honors are not a proof of God's favor." This life is a place of trial, where suffering is the lot of the good and even the sure pledge of God's love. *Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice* (John xvi. 20). The eight beatitudes have forever settled this question.

Suffering is a law of the Incarnation. The greatest saints have always endured the greatest hardships and suffered the most. Abraham, Abel, Isaac, Moses, Job, all the prophets of the Old Law down to the Baptist, suffered in divers ways and many unto death. The Blessed Virgin endured more than all the martyrs; the apostles, the martyrs, the confessors, the virgins, all the saints sanctified themselves by enduring all manner of evils from Satan, from the world, and from their inherent imperfections. Our Lord was crucified; He is our God and our model, and we are called upon by our profession to take up our cross daily and follow Him, because it is by many tribulations that we must enter into the kingdom of God.

To be continued

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

THE HOLY NAME SOCIETY

The Holy Name Society traces its origin to the zeal of a saintly Dominican prelate, Bishop Diaz. During a plague in Lisbon, Portugal, in 1432, he established a society to honor the Sacred Name and to implore Divine help. The city was soon freed from the scourge, but the society continued in existence.

A century later, another Dominican, Father Diego, founded the Society of God and of Oaths, which Pope Pius IV, on April 5, 1564, affiliated to the older Confraternity of the Name of Jesus. Rich Indulgences were conceded to the members of the united Society. The object and Rule, as approved by Pius IV, is as follows :

OBLIGATIONS

Holy Name men promise:

1. To labor individually for the glory of God's name, and to make it known to those who are ignorant of it.
2. Never to pronounce disrespectfully the name of Jesus.
3. To avoid blasphemy, perjury, profane and indecent language.
4. To induce their neighbors to refrain from all insults against God and His Saints, and from profane and unbecoming language.

5. To remonstrate with those who blaspheme or use profane language in their presence. This must be governed by zeal, prudence, and common sense.

6. Never to work or carry on business unnecessarily on Sunday.

7. To do all they can to induce their dependents to sanctify the Sunday.

8. To attend regularly the meetings and devotional exercises of the Society.

9. To communicate in a body on the Feast of the Holy Name of Jesus—the third Sunday of January—and on the regular Communion Sunday of the Society.

10. To have a Requiem Mass said each year, some time after the Feast of the Holy Name, for all the deceased members. All who can attend the Anniversary Mass should do so.

11. To assemble at an hour convenient to the Society every second Sunday of the month for devotional exercises, and for the transaction of business.

These duties, however, do not bind under pain of sin, but all members of the Holy Name Society are expected to make an earnest effort, as a matter of honor, to be faithful in the discharge of these obligations.

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Most Rev. Bishop Giles O.F.M.
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