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Indifferentism

“I am the Lord thy God. Thou shalt not have strange gods before Me; thou shalt not make to thyself any graven thing to adore it.”

This first Commandment demands that we pay to Almighty God due honor and adoration. The honor that we give to God is in two forms: interior and exterior. Currently, we would like to focus our attention upon the aspect of faith and indifference, as regards this First Law of God.

The interior honor is given to God:
1. By faith, hope, and charity; 2. By reverence and adoration; 3. By thanksgiving for all His blessings; 4. By zeal for His honor; and 5. By obedience and resignation to His holy will.

Sins against faith are committed:
1. By infidelity, heresy, and skepticism; 2. By impious and profane language, or by willfully listening to it; likewise by reading, watching, or spreading irreligious books, writings, or videos; and 3. By indifference in matters of faith, or by actually denying it.

People become guilty of indifference in matters of faith: 1. When they do not care for any religion, or when they consider all religions as equally good; 2. When they stand in need of being instructed, and neglect to attend the Catechism or Christian doctrine; and 3. When parents or

guardians allow their children to be brought up in an erroneous belief.

These above principles can be found in most good Catechisms, and show the erroneous position of the false ecumenism, which is corrupting religion in the world today.

As the various Protestant sects broke away from the Church for one reason or another, they likewise found themselves at odds with each other. With their guiding principle of “private interpretation” the number of different sects grew exponentially. As divided as they were, they however could all agree on one thing; and that was that the Holy Roman Catholic Church was not the True Church. The various Protestant sects could work together on many things, but with the True Church there was always an obstacle, because the True Church believes and teaches that one must accept all that Christ teaches through His Church. The Catholic Church teaches that there is only one true Religion and it is only through Her that we are to hear the living voice of God directing our lives here on earth.

The Protestants who reject Jesus in the Holy Eucharist have rejected God and are headed away from eternal happiness, not towards it. In rejecting the Holy Eucharist they have rejected Jesus, and therefore God and Heaven. Catholics have forever been taught that they must

not participate in worship with Protestants because it is against the First Commandment.

The Protestants however have over time developed a kind of “tolerance” for each other, as a logical development of their false doctrine of “private interpretation.” This “tolerance” is just a form of indifferentism. Allowing for “private interpretation” forces one to become indifferent towards the various doctrines that are conflicting from one sect to the next. It has now reached a stage where they claim that “we all believe in the same God.” If this is true then God must be crazy because He contradicts Himself depending on which sect He is speaking to. For example: to the Catholic Church, He has clearly said that we must receive Him truly present in the Holy Eucharist if we are to have life in us. To the Protestant, however, He said that this practice of the Catholics is idolatry and a grave sin. Either God must contradict Himself or we must be speaking of two different gods. It seems logical and clear that we are speaking of two different gods. There is the true God that teaches us through the Catholic Church and there is the Protestant god that conforms himself to the whims of each particular sect.

With God and the True Religion there is no tolerance for error. We must believe all that Jesus Christ teaches us through the Catholic Church.

In the Modernist Church, they have welcomed the Protestants to help formulate their Novus Ordo (New Order) ceremonies. These Protestants made sure to remove anything that was offensive to Protestant sentiments. Now, many Protestants have no dogmatic quarrels with the “New Order Mass.” They can now say that they worship the same god. It is the god of indifferentism. It is not Jesus Christ, who is True God and True Man. They may use the same names, but they are clearly speaking of very different persons and deities than the True God of the True Catholic Church.

When Catholics look to Protestants for instructions in matters of religion, or pray and worship with Protestants, they clearly have broken the First Commandment. When Catholics agree that “we all believe in the same God” they have become indifferent concerning the true doctrines (teachings) of Jesus Christ, and have once again broken the First Commandment.

We must love all of our fellow men including: the Pagan, the Protestant, the heretic, the schismatic, etc., but we must never allow ourselves to condone in any way their false religions and worship. To do so is to deny Jesus; and denying Jesus is denying God. If we truly love our neighbors, we must do all that we can to bring them to the true worship and love of God, as revealed to us by Him through the True Catholic Church.

Franciscans and the Protestant Revolution In England

Francis Borgia Steck, O.F.M.

CHAPTER VIII

CATHERINE OF ARAGON, FRANCISCAN TERTIARY

(Continued)

Nothing, however, was farther from the mind of Catherine than violent measures against the king. But for the rights of her daughter, which she felt in conscience bound to defend, the secluded and simple life at Buckden would have been quite to her fancy. As it was, she did not lose courage, but redoubled her prayers and mortifications, and daily implored the Author of light to guide the wayward king. Her trials, however, had only begun; greater sufferings were in store for her. On April 23, 1533, she received a message from the king, informing her of his recent nuptials with Anne and forbidding her thenceforth to use the title of queen. At the same time, he commanded that all correspondence between herself and Princess Mary must cease; he knew how fond mother and daughter were of each other, and he hoped by this means to break the spirit of both.¹ On May 10, Cranmer, the newly appointed archbishop of Canterbury, convened an ecclesiastical court

at Dunstable,² six miles from Ampthill, where Catherine was then residing. Though repeatedly summoned to appear before the tribunal, she firmly refused, and on May 23, she was declared contumacious. She lay sick on her pallet when, soon after, Lord Mountjoy and his coadjutors formally announced to her the court's decision in favor of the king's new marriage. Calmly, but steadfastly, Catherine objected to being styled Princess-Dowager of Wales, affirming that she was the queen and the lawful wife of the king. Bribes and threats were unavailing. The matter involved the honor and right of her daughter, which she would defend at all hazards. More than that, the salvation of her own soul was at stake, and hence "neither for her daughter, her servants, her possessions or any worldly adversity, or the king's displeasure, that might ensue, would she yield in this cause."

Next day, demanding the written account of the proceedings, she took her pen and scratched

² Cranmer held this court in direct opposition to Pope Clement VII, who on January 5, 1531, issued a Bull of Inhibition, strictly forbidding all courts whatever to pronounce sentence on the question of the divorce. For a copy of this Bull see Dodd, p. 286.

¹ Hope, p. 307.

the words Princess Dowager wherever they occurred.³ On May 28, Cranmer held court at Lambeth and, to the great scandal of all England, publicly declared that the king had validly married Anne, who was, therefore, to be held and treated as queen of England. On May 29, she left for Greenwich in the queen's barge for Westminster, where on the following Sunday her coronation took place.

Though wantonly outraged in her holiest rights and tenderest sensibilities, Catherine obeyed the command of her brutal and shameless lord and returned to her miserable abode in Buckden. The people, who had witnessed the events of the preceding weeks with growing disgust and indignation, seized the occasion of her return to Buckden for public demonstrations of loyalty to her. Though they had been forbidden to style her queen, enthusiastic cries of "Long live Queen Catherine" met her at every turn. With tears the people begged her to raise the standard of revolt, declaring they would lay down their lives for her.⁴ Catherine, however, though touched at this unfeigned loyalty, recoiled at the mere thought of profiting by it. Henceforth, it seems, the sole object of her anxiety was the welfare of her

daughter, whom Henry was heaping with indignities on her account. She knew to what hardships and dangers her dear child was exposed and secretly addressed a letter to her, which read in part:

Daughter, I heard such things to-day, that I do perceive, if it is true, the time is come that Almighty God will prove you; and I am very glad for it for I trust He doth handle you with good love. I beseech you, agree to His pleasure with a merry heart; and be sure, that without fail, He will not suffer you to perish, if you beware to offend Him. I pray you, good daughter, to offer yourself to Him. If any pangs (of conscience) come to you, shrive yourself; first make you clean, take heed of His commandments, and keep them as near as He will give you grace to do, for then are you sure armed. And if this lady do come to you, as it is spoken, if she do bring you a letter from the King, I am sure, in the selfsame letter, you shall be commanded what you shall do. Answer you with few words, obeying the King your father in everything, save that you will not offend God, and lose your own soul; and go not further with learning and disputation in the matter. And wheresoever and in whatsoever company you shall come (obey), the King's commandments. But one thing especially I desire you, for the love you owe to God, and unto me,

3 Strickland, p. 555, who adds that this document with the alterations made by the queen is still extant in the national archives of England.

4 Stone, p. 56.

*to keep your heart with a chaste mind, and your body from all ill and wanton company. I pray you recommend me unto my good lady Salisbury, and pray her to have a good heart, for we never come to the Kingdom of Heaven but by troubles.*⁵

According to Harpsfield, who lived at the time, Catherine in some degree regained her cheerfulness and peace of mind at Buckden. She found delight in the simple manners of the country people who frequently visited her. Like a true child of St. Francis, she loved the poor and, as long as circumstances allowed, she assisted them in their needs. The Franciscans of the neighboring friaries likewise came to pay their respects to her⁶ whose cause they had openly espoused. From them perhaps she heard that FF. Peyto and Elstow had finally been banished and were now living in exile, still true to her cause. Toward Anne she bore no resentment, but rather pitied her. One day, a gentlewoman of her household began to heap curses on the name of Anne. The queen who had been weeping, quickly dried her tears and said earnestly, "Hold your peace! Curse not — curse her not, but rather pray for her; for even now is the time fast coming when you should have reason to pity her and lament her case."⁷

⁵ Ibidem, p. 60.

⁶ Camm: *Lives of the English Martyrs*, Vol. I, p. 277.

⁷ Strickland, p. 556.

During the court's proceedings against Elizabeth Barton and her adherents, Catherine's prudence completely baffled the attempts of her enemies to draw her 'loyalty to Henry in question. "It seems," writes Chapuys, "as if God inspires the queen, on all occasions, to conduct herself well, and to avoid all inconveniences and suspicions; or the Nun had been urgent, at divers times, to speak with her, and console her in her great affliction, but the queen would never see her."⁸ Gloomy forebodings must have preyed on her heart, however, when she learned that the Holy Maid and her party had been executed, and that two Franciscans, FF. Rich and Risby, had suffered inhuman torture and death in defense of papal supremacy.

Of the queen's life at Buckden we find an interesting account in Harpsfield. "Queen Catherine," he writes, "spent her solitary life in much prayer, great alms and abstinence; and when she was not this way occupied, then as she and her gentlewomen working with their own hands something wrought in needlework, costly and artificially, which she intended, to the honor of God, to bestow on some of the churches. There was in the said house of Bugden a chamber with a window that had a prospect into the chapel, out of the which she might hear divine service. In this chamber she enclosed herself, sequestered

⁸ Stone, p. 24.

from all other company, a great part of the night and day, and upon her knees used to pray at the same window, leaning upon the stones of the same. There were some of her gentlewomen who curiously marked all her doings, and reported that oftentimes they found the said stones, where her head had reclined, wet as though a shower had rained upon them. It was credibly thought that, in the time of prayer, she removed the cushions that ordinarily lay in the window, and that the said stones were imbrued with the tears of her devout eyes when she prayed for strength to subdue the agonies of wronged affections.”⁹

The following spring, on March 23, 1534, Pope Clement VII officially approved the decision of the Roman court, pronouncing Catherine’s marriage with Henry valid and indissoluble.¹⁰ Meanwhile, the schism was fast maturing. Before the Pope’s final decision reached the ears of the king, his pliant parliament, wholly controlled by Cromwell, had passed bills that practically severed England from Catholic unity and demanded of all English subjects under penalty of misprision of treason a solemn oath of allegiance to the spiritual supremacy of the king.¹¹ The fearless and outspoken opposition

9 See Strickland, p. 556, quoting Harpsfield.

10 For a copy of this Bull see Dodd, p. 294.

11 See Lingard, p. 11.

of the Franciscans, and especially the Pope’s subsequent threat of excommunication, roused bitter hatred in Henry’s heart against the queen, whom he supposed the cause of all these vexations. It is true, as Franciscan Tertiary, Catherine naturally loved the friars. In fact she was in communication with them, and she had been frequently advised by Bl. John Forest. Never, however, would she have consented, to take public reprisals on the king; much less would the friars have advised such a course of action. The cross was her portion, and encouraged by the words and examples of her brethren in Christ, she gloried in it. Regarding the excommunication with which the Pope threatened the refractory king, we know for certain that Catherine had done all in her power to avert the blow, so that Cardinal Pole could write, “I understand today that if the queen had not interfered, the anathema would have already gone out against the king.”¹²

In May, Lee and Tunstal received orders to visit Catherine. Laying before her six articles, they tried to show why she ought to give up the title of queen. When, however, they adduced as reason the fact that Anne by the recent birth of Elizabeth had now a right to be called queen, Catherine’s patience for a moment failed her, and facing her tormentors with defiant dignity she solemnly vowed never to relinquish the title of queen as

12 Strickland, p. 559.

long as she lived, fearlessly adding that she was the king's wife and not his subject and therefore not liable to his acts of parliament.

"Henry's repudiated wife," Lingard remarks, "was the only person who could defy him with impunity: she had lost his love, but never forfeited his esteem."¹³

The uncompromising firmness with which the queen maintained her rights, gradually drove Henry and his party on to severer measures against her. Early in 1534, the Duke of Suffolk received orders for her removal to Somersham in the Isle of Ely, "a place surrounded with water and marshes, the most pestilential spot in England." At this juncture, Chapuys wrote to the Emperor:

The Duke of Suffolk, as I am informed by his wife's mother, confessed on the Sacrament, and wished some mischief might happen to him to excuse himself from the journey. The King, at the solicitation of the Lady, whom he dares not contradict, has determined to place the Queen in the said house, either to get rid of her, or to make sure of her, as the house is strong; and besides, it is seven miles from another house, situated in a lake, which one can cannot approach within six miles, except on one side; and the King and the Lady have agreed to seek all possible occasions to shut up the Queen within the said island, and failing all other pretexts to

¹³ Lingard, Vol. IV, p. 231.

accuse her of being insane.

Catherine knew what was in store for her and refused to leave Buckden. She told the king's commissioners that, to remove her, they would have to break open the doors and take her by force. Not daring to do this for fear of the people, the commissioners departed.¹⁴ When the king heard of their failure, he was furious and began to heap new insults and indignities on the helpless queen. She was robbed of her royal income and forced to content herself with what had been allowed her as Princess-Dowager. Servants and dependents, who still insisted on her royal title, were summarily dismissed and replaced by such as were willing to embitter her life, as the king ordered. Her house at Buckden practically became a prison with Sir Edmund Bedingfield as jailer, whose duty it was to observe the queen closely and to report regularly to headquarters regarding her conduct. Henry hoped to find something that would justify legal proceedings against her.¹⁵ From Chapuys's letter we learn how anxiously the godless king was waiting for her death. In fact, it seems that he even took direct measures to hasten her end. For the imperial ambassador writes: "He (Henry) has great hope in the queen's death. He lately told

¹⁴ Stone. p. 66.

¹⁵ Lingard, Vol. V, p. 7; Strickland, p. 560; Stone, p. 52.

the French ambassador, that she could not live long, as she was dropsical, an illness she was never subject to before. It is to be feared something has been done to bring it on.” Catherine, it seems, knew all this and even feared she would be poisoned. “The queen has not been out of her room,” again writes Chapuys, “since the Duke of Suffolk was with her, except to hear Mass in the gallery. She will not eat or drink what the new servants provide. The little she eats, in her anguish, is prepared by her chamber women, and her room is used as her kitchen. She is very badly lodged; she desires me to write to you about it.”¹⁶

To judge from Henry’s inhuman proceedings against others who in days gone by had enjoyed his favor and protection, it is not unlikely that to satisfy Anne he would in the end have resorted to the murder of Catherine, had not, in the fall of 1534, another opportunity presented itself of sating his vengeance on her. The queen had spent almost two years at Buckden, and her health had suffered greatly. Probably dreading the coming winter, she asked to be removed to a milder and drier place near the Metropolis. Accordingly, the relentless king commissioned the Duke of Suffolk to convey her to Fotheringay castle on the river Nen in Northamptonshire.¹⁷

¹⁶ Stone, p. 68.

¹⁷ In this castle, about fifty years later, another saintly queen, Mary Stuart of

Besides being notorious for its bad air, this place was especially disagreeable to Catherine, because it belonged to the dower settled on her by Prince Arthur. Moreover, by going there she would in some way have compromised her cause. Accordingly, she again objected, so that the duke was at a loss how to proceed, and thought there was no other remedy than to convey her by force to Somersame. She remained, therefore, at Buckden till the end of 1534; when finally she consented to take up her abode, according to the king’s command, at Kimbolton castle, some ten miles distant from Buckden.¹⁸

Early in January, 1535, Catherine arrived there. When one remembers the precarious state of her health and the many discomforts a journey over an open country in the depth of winter entailed in those days, one may readily imagine what the outcast queen suffered, and what bitter anguish wrung her heart when at last she found herself imprisoned within the gloomy castle walls. Kimbolton was a wet and unwholesome place; hence the queen’s malady, which worry and privation had brought on at Buckden, soon became desperate.

As widow of Prince Arthur, she had a right to an annuity of 5,000 pounds sterling. But Henry maliciously deprived her of this

Scotland, spent the last months previous to her execution.

¹⁸ Strickland, pp. 558-562.

income and allowed her barely sufficient means to maintain a scanty household. She was again placed in the custody of Sir Edmund Bedingfield, who more than once informed his royal master that Catherine's household was utterly devoid of money. How poor, in fact, she was, may be seen from her last will, in which mention is made of a new gown she had obtained on trust.¹⁹

The unfortunate queen had been residing at Kimbolton only a short time, when the news reached her that Princess Mary was dangerously ill.²⁰ Likewise informed that Henry had permitted her physician and apothecary to attend the Princess, Catherine took heart and humbly petitioned the king to allow her to nurse and comfort their ailing daughter. But the heartless tyrant, suspecting a plot to get Mary out of the country, refused the request of his loyal queen. He promised, however, to place the princess near her mother, provided the two would not meet. Catherine's subsequent letter of gratitude to Cromwell is interesting, inasmuch as it shows her mental and physical condition at this time.

My good friend, you have laid

¹⁹ Du Boys, p. 504; Strickland, pp. 570 seq.

²⁰ Princess Mary had been banished from court, because she persisted in the title of royalty and steadfastly refused to relinquish it in favor of Elizabeth, born to Henry by Anne Boleyn. See Lingard, Vol. V, p. 29 (footnote 2).

me under great obligation by the trouble you have taken in speaking to the king, my lord, about the coming of my daughter to me. I hope God will reward you, as you know it is out of my power to give you anything but my goodwill. As to the answer given you . . . I beg you will give him (the king) my hearty thanks for the good he does to his daughter and mine, and for the peace of mind he has given me. You may assure him, that if she were but a mile from me I would not see her, because the time does not permit me to go visiting, and if I wished it, I have not the means . . . I have heard that he had some suspicion of her security — a thing so unreasonable that I cannot believe it entered his heart, nor do I think he has so little confidence in me. If such a thing be assumed, I beg you to tell his majesty, it is my fixed determination to die in this kingdom, and I offer my person as security that if such a thing be attempted, he may do justice upon me as the most traitorous woman that ever was born.²¹

Neither reasons nor petitions could prevail over the pride and obstinacy of Henry. He was determined once for all that mother and daughter should never meet again in this life: Even Chapuys, whom for political reasons the king was forced to treat with due deference, failed to move his heart of steel. Against

²¹ Stone, pp. 78 seq.

all the arguments of the Spanish ambassador he objected “that there was no occasion to confide Mary to her mother’s hands, for it was Catherine who had put it into her head to show such obstinacy and disobedience.”²²

Anguish and fear distracted the soul of Catherine on hearing into what confusion the king’s profligacy and perverseness was plunging the country. When those of her household who sympathized with Henry’s godless policy, openly accused their royal mistress of being the cause of all this misfortune, the hapless queen, weakened in mind by bodily suffering and deprived of right-minded counselors, seems, indeed, to have been troubled in conscience as to whether her mode of action could be justified before God. Many a time, no doubt, she thought of the faithful Franciscan friars, from whom in days gone by

22 Ibidem, p. 80.

she had so often obtained advice and consolation. How fearlessly they had defended her cause and the rights of the Pope; how terribly they had already been visited by the king’s anger and vengeance. Surely, their attitude toward the king’s policy was a model on which she might safely fashion her own. These reflections accompanied by ceaseless prayer, reassured her and buoyed up her drooping spirits.

(To be continued)



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The Four Marks

Fr. Joseph Noonan, OFM

The four marks of the Roman Catholic Church are One, Holy, Catholic, and Apostolic. They distinguish and separate the Catholic Church from all other sects and denominations. They are clearly, and without question, the signs which prove the Roman Catholic Church to be the One True Church.

We live in a world where few wish to accept this simple, profound truth. The spiritual poison of religious indifference has demonstrated this beyond any doubt. For some time it has affected a growing number of Modern Catholics. They have believed the doctrinal heresies of the Modernist clergy and have drunk from the Fountain of Lies.

When one takes a closer look at the four marks, one will see that no person or sect contains any of the four marks. The mark, One, teaches that we all believe the same doctrine. There are no differences between dioceses, nations, races or cultures in the Roman Catholic Church.

A True Catholic is not able, nor does he desire, to pick and choose those things that he believes. This is not the situation with the “old” Protestants or with the “new” Protestants, the Modern Catholics.

It is quite clear the “old” Protestants are not interested in accepting the doctrines of the Petrine papacy,

the Real Presence, Sacrament of Penance, the indissolubility of Marriage, and others. This obstinacy proves the Protestant sects do not have their origin in Christ.

These hell-created “churches” continue to divide among themselves. The arrogance of these heretics is shown each time they separate from their churches and start another sect across the street or in their home. It is truly amazing how they are able to gather ignorant followers each time they split and “found” again. Satan, of course, cheers this continuous cycle of division and chaos. The only “unity” possessed by these people is that which they have against the One True Church. The unity is a feigned one for there is no true unity in Hell or among its followers.

The New Order or Modern Catholic has, in quite the same manner, shown they are no longer ONE in doctrine. It is quite obvious and clear they have accepted the heresies preached by their non-Catholic clergy. They are truly blind, ignorant sheeple who have proven they will accept any error and remain in their physical structures once known as Catholic churches.

The division that permeates the Modernists continues to get deeper and wider. One is amazed, at least in some degree, how these unfortunate

souls have continued to accept one error after another over so many years, and, yet, believe they remain (somehow) Catholic. Their spiritual blindness is quite stunning on one hand and quite tragic on the other.

One would be hard-pressed to find a parish among the Modernists where ALL members accept ALL of the Catholic Church's teachings in faith and morals. In the same manner as the "old" Protestants, the "new" ones pick and choose that which they desire to accept and reject the rest. They apparently know how to follow bad examples quite well! This is the "new" example of divide and conquer created by Hell and its human agents.

The Modernists seem to have the need to come up with a silly phrase or program every five years or so (sounds quite Marxist to me!) to keep the clueless faithful running in worthless circles. It matters not whether it is the Renew Program or the New Evangelization. The laity are provided more useless bait to ensure they will continue attending their "protestant" services and kept so busy they're not given time to think in any serious manner about what they are doing. It was observed many years ago that the clergy had a program to keep the more interested and power-hungry individuals busy so they would feel important. If they were able to keep the "leaders" occupied, the rest of the non-thinking masses would be quite easy to handle. Apparently, it is working

quite well among those who actually attend their services.

The point of this detail is quite clear and simple. These Modernist heretics have no unity in doctrine. They have truly become "cafeteria Christians," whereby they no longer believe in the obligation to accept all of the Church's teachings.

This also means they have no unity in their "liturgy." Unknown to most Modern Catholics are the doctrines which are contained in the Mass. If these heretics deny these teachings, they deny the Mass and its correct and true purpose. But then, since these same heretics have changed the Mass and its purpose, what does this really mean?

One has heard in recent years of another slogan which may sound catchy to the unthinking masses, but to the philosopher what does it all mean? The phrase is "unity in diversity." It seems as though they are applauding the many different ethnic and cultural backgrounds which make up the Catholic populace. If this is the case, what is new? The Church has always had a multitude of races and cultures among its numbers, or is this some cheap way to fool the unthinking masses into believing they are doing something which is "new" or "modern?" It has been observed for some years the Modernists are quite versed in elevating the silly and superficial to the level of "holy sanctity." How else will they obtain

some sort of credibility and hope for some sense of legitimacy among the non-thinking masses of the New-Protestant Church?

The second mark of the Catholic Church is holy or holiness. The Catholic explanation of this mark is two-fold. The founder of the Church is Jesus Christ, Who being God is all-holy. The second reason is all of the teachings of the Church are holy and if a Catholic accepts and lives these teachings they will lead him to holiness.

This explanation is simple enough and has been quite easy to prove over the years. What happens, though, when one puts it up against the old and new Protestants?

The old Protestants have only men and women who have begun their sects and denominations, not Jesus Christ Who founded the Roman Catholic Church. These same persons either left the Catholic Church directly, or were born into a sect which had broken from the Church some time in the past.

None of these spiritual revolutionaries can be considered holy because of their unwillingness to humbly submit themselves to proper authority and to accept the decisions of Holy Mother Church. They have proceeded to reject some teachings, alter others, and make up some of their own with no authority to do so. In short, these persons are, in reality, the worst type of individuals. They want to be

thought of as someone to be admired when, truly, they are nothing more than religious scoundrels. They have caused the damnation of untold numbers of souls and have undermined Holy Mother Church and Christ's Kingship upon earth. They are worse than those who kill the body, for these imposters destroy the soul. They are a contradiction to Christ and all that is holy in this life and in the next.

Perhaps the only ones worse than the old Protestants are the Neo (new) - Protestants regarding this second mark of the Church. The multitude of problems and events in the last fifty years is more than sufficient proof the Modernist Church is no longer Catholic.

The easiest place to begin to prove this statement is the general spiritual condition of those in the Modernist Church. The external evidence is a simple manner in which to judge this situation. The evidence is well-known to those who read this magazine, as well as the more objective members of the Modernist Church.

Examples include the declining attendance on days of obligation; the ignorance of the Catholic Faith; the growing number of people who pick and choose the doctrine they wish to accept; the rejection of general morality; the rejection of the Real Presence; the rejection of the dogma, "There is no Salvation Outside the

Continue p. 20

Recent Church History

Bishop Giles OFM

By the time the “Second Vatican Council” was finished (Dec 8, 1965 was the closing speech given by “Pope Paul VI”) there was a lot of confusion in the air. The liturgy was “experimented” with, leaving many Catholics bewildered. The unchangeable Sacrifice of the Mass, along with many clearly defined doctrines, at the time, seemed to be under attack.

The “Quo Primum” of Pope Saint Pius V (1570) promoted the unchangeable Mass of the Latin Rite and promised that it could never be forbidden. The Catholic Church had grown accustomed to this Mass. In the years leading up to the “Vatican II council” many were eager for a deeper spiritual appreciation and participation in the Mass. This is what many hoped would come from the council. This, however, is not what the council produced, and it left many scratching their heads. Perhaps, Cardinals Ottaviani and Bacci, express the sentiments best in their letter prefacing what has become known as the “Ottaviani Intervention.”

“The accompanying Critical Study is the work of a select group of bishops, theologians, liturgists and pastors of souls. Despite its brevity, the study shows quite clearly

that the Novus Ordo Missae—considering the new elements susceptible to widely different interpretations which are implied or taken for granted—represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent. The “canons” of the rite definitively fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.”

These two documents (“Quo Primum” and “The Ottaviani Intervention”) give us a basis upon which we can begin to understand the crisis of the Church in this period of history. It is suggested that every serious inquiry into the Church of today begin with a study of these two documents. (These as well as other important documents can be found online on: <http://catholicour.org> under the “Documents” tab.)

Most of the people went along with the changes without a scruple, just as the majority went along with Henry VIII in England as he left the Church and began the Anglican Church. Some, however, had very serious qualms of conscience. How these qualms of consciences were dealt with sets the foundation upon

what has become commonly known as “Traditionalism.”

*“Traditionalism”
(Of Denial and Duplicity)*

One common and popular way to deal with the obvious heresies and errors, was to reassure oneself that the hierarchy (Pope, and bishops) were not fully aware of what was going on, otherwise they would be doing something about it. Some even went so far as to imagine a true pope imprisoned or in hiding while an impostor promulgated these errors. Or there was always the fail safe in saying that the “pope” never invoked his infallibility so therefore none of these errors or heresies were binding upon Catholics. In short, this group of “Traditionalists” imagined a bad or a weak “pope” and “hierarchy” who were just failing in their duties and obligations to guard and protect the deposit of faith. They looked forward to a time when a good pope would be elected and restore things to their right order. “Unity” was of utmost importance to this group. No matter what the latest heresy or error coming forth from the “Church” they could always find an excuse for the “pope” so that they could always claim “unity.”

This group was often forced to ignore all Ecclesiastical law and practice to maintain the outward appearance of loyalty to Tradition and unity with the hierarchy of the

“Vatican II Church.” Marcel Lefebvre quickly rose to prominence with this group. He obtained permission from the bishop of Econe to establish a pious union for seminarians. This pious union he named: “The International Society of Saint Pius X.” According to Ecclesiastical law this pious union could only exist in the diocese of Econe where the bishop authorized it. The only way it could be “International” is if a pope approved it. Under this guise Lefebvre began training and ordaining “priests” to say the Latin Mass. Establishing a “seminary” thus expanding the “permission” from just a pious union. These men were sent out into the world in defiance of all the various local “bishops” to administer “sacraments;” another direct violation of Ecclesiastical law and practice.

This placed Lefebvre and his followers in a very precarious situation (if not hypocritical). They loudly condemned the Novus Ordo Missae and many of the other obvious heresies and errors emanating from the “Vatican II Church,” but refused to lay the blame for them at the feet of those allowing and promoting them. Lefebvre has been quoted as referring to the New Mass as a “bastard rite.” Then, so as not to offend too much, he would say that it is still valid. (If it is a “bastard rite” that means it does not have God for its Father as the True Mass does. Or it is not the work of the Holy Ghost.

It is not from God.) This sect was forced to offer a pretend obedience to the “Holy Father,” while all the time living in complete defiance to their “Holy Father.”

This duplicity brought forth a very large following from all those who had the grace to see the problems of the “Novus Ordo.” It is this author’s humble opinion that Lefebvre (either knowingly or unknowingly) was set up to gather in any and all those discontented with the “New Church” and gradually bring them back around into the “New Church.” Apparently, the gradual changes that worked with the majority, was not gradual enough for these. Lefebvre arrived upon the scene just in time to offer a much slower change and acceptance of the “New Church.”

To further corroborate this opinion, we know that Lefebvre admitted (in a talk given in Montreal, Canada) that the man who consecrated him, Lienart, was a Freemason. Achille Cardinal Lienart is listed as a Grand Master. He joined the Masons five years after his own ordination on Oct 15, 1912. It is said that he was one of Msgr. Lefebvre’s professors in the seminary. He later ordained Marcel Lefebvre. Subsequently, he also consecrated him (made him a bishop). For those who know what the Church’s position is with Freemasonry, nothing further needs to be said. For the sake of the less

informed, let it suffice to say that Freemasonry’s stated goal and purpose is the undermining of the Church and all authority, both civil and ecclesiastical. The Church condemns and excommunicates all who enter this Satanic society (religion). Now, the question arises: Could Lienart (Freemason) who has the stated goal and intention of the destruction of the Church, at the time of ordaining Lefebvre, have the minimum necessary intention of doing what the Church does? Theoretically, we could say yes, but is this good enough? The practice of the Church is that if someone goes through the external ceremonies, he is presumed to have the necessary intention unless there is evidence to the contrary. We maintain that there is serious reason to question Lienart’s intention because of the fact that he was a Freemason. This puts Lefebvre’s position as a priest and bishop in jeopardy, as well as all those whose validity as priests or bishops rely upon Lefebvre’s own validity.

With doubtful orders, and duplicitous “obedience” to the “Vatican II Church” as well as this sect’s continual “seeking of union” with the Modernist, we think it reasonable to conclude that: Lefebvre and all the groups (sects) stemming from him are diabolically designed and implemented to destroy the souls of “would be Catholics” who were given the grace to see the evil of the

“Vatican II Church.”

*“Traditionalism”
(Of Sedevacantism)*

At the same time there was a smaller group of Catholics, who observed what was going on in the “Vatican II Church” and perceived a clear and decisive break with the Catholic Church. What was coming forth from this “Vatican II Church” was clearly Protestant and heretical. It was not just a matter of liturgy, but it touched upon undeniably infallible doctrine.

The conclusion is vastly different than that of the larger “Traditionalists” groups above. Another principle papal document that aids in this conclusion is: “Cum Ex Apostolatus Officio.” This Apostolic Constitution was issued February 15, 1559 by Pope Paul IV. (This document can be found online at: <http://catholichour.org/> under the “Documents” tab) This Bull focused on the validity of a prelate or pope in the event they enter into heresy or apostasy. In short, all who fall into this category are deprived of every title, and position of authority in the Church. It is in short an excommunication. If a “pope” before his election or even after his election becomes guilty of heresy, he is no longer a Catholic (definition of heresy). As a non-Catholic heretic, he is outside the Church and obviously is no longer (if he ever was) a pope.

The holding of this position was not a very popular one, and was often ridiculed as being too simplistic and naive. It was deemed schismatic. There is definitely a schism. The question though, is: who is the one that broke the unity of the Faith? We maintain that it is the “Vatican II Church” that has broken away from the Church and created a schism. Granted the remaining Church was no longer in possession of Her property, as the heretical schismatic “Vatican II Church” now has possession of it. This however, was not much different than the Anglicans taking over all the Catholic Churches in England during the reign of Henry VIII. In the time of Henry VIII, it was one country, in the time of “Vatican II” it was the whole world. Is the possession of property proof of True Faith? We think it is not. Christ was born in a stable, and died naked upon a cross. The Church (The Mystical Body of Christ) began with nothing and will be reduced to a remnant before the End. Jesus foreseeing the end rhetorically asks if He will find Faith on earth when He returns. (St. Luke 18:8)

There is the problem of Christ’s promise to remain with His Church until the end of time. Many have interpreted this to mean that we will always have a pope. Though Christ constituted the Church with a pope, a pope has never been deemed so integral to the Church that She can-

not survive without one. Otherwise, the Church would have died with St. Peter. We have been without popes many times for shorter or longer periods. These times have been called periods of “sede vacante” (the chair of Peter is empty). Today is obviously the longest period of sede vacante in the history of the Church.

What is integral and necessary for the Church is that She must always be and remain “Apostolic.” The Church has always taught that there are four essential marks to the true Church: She is One, Holy, Catholic, and Apostolic. There must therefore, always be bishops who are true successors to the Apostles.

Without the material backing of the Modernist Church, or the demonic worldly backing of the Freemasons and their many and varied secret societies, these Catholics were reduced to poverty, and insignificance in the eyes of men. The age old intimidation tactic of “Do you think you know more than all these others who are obviously smarter and better trained than you?” is readily employed.

It is a lonely position to hold but we remind ourselves that the wisdom of this world is foolishness in the eyes of God; and the Wisdom of God is foolishness in the eyes of the world. (1 Corinthians 3-19)

One bishop with the grace of God rose up to the defense of the Church and boldly drew the logical conclusions and did what was in his authority and power to preserve the Church in this very dark hour. Bishop Ngo, rose up and made a public declaration.

What this declaration means is that he, Bishop Ngo, having weighed all that was transpiring in Rome and elsewhere was forced to one conclusion: All the evils poisoning the Mystical Body of Jesus Christ can have but one source: the very heart of Catholicism: the Vatican! The blood is poisoned with Modernism, as Pope St. Pius X had stated in his Encyclical Letter “Pascendi” against Modernism. Bishop Ngo as a faithful and courageous bishop of the Roman Catholic Church, knew he must act. He consecrated men to be successors of the Apostles.

The world and the greater part of the “Traditionalists” found fault in this and considered it a schismatic act (Lefebvre called it schismatic even though he was to later do the same thing himself. Perhaps it is only ok when Lefebvre and those backed by Freemasons do it?). Bishop Ngo did not get apostolic mandates from a pope to perform these consecrations, because there was no true pope to obtain them from.

This created another separation

even among those who were consecrated directly or indirectly in the line of Bishop Ngo.

Sedevacantists
(*Without any Jurisdiction or Authority*)

The larger of these two groups maintained that because they did not receive papal mandates for their elevation to the episcopacy, that they did not have any real jurisdiction or authority. They imagined themselves as a kind of stop gap measure, where they could carry on the Apostolic succession until some later date when a true pope could be elected and then give them jurisdiction and authority. They felt that in the circumstances they could ordain and confirm and consecrate other bishops without permission or authority or jurisdiction. (Complete anarchy) Some of these even began to re-evaluate the sedevacante position, and developed theories of "Material Pope, but not Formal Pope." (This theory was promoted by Bishop deLauriers, and later adopted by McKenna and all those made bishops by him or through his line.) Their idea is that there is a physical person on the Chair of Peter who is materially a pope but is not formally a pope. Such a person has the body of a pope but not the soul of a pope. This theory aligned them more closely with Lefebvre's group, and brought about a good deal of "ecumenism" among the various "Traditionalists." They all

just have to wait until this material body (spiritual corpse) sitting on the Chair of Peter magically comes to life (has the soul of a pope infused into its body).

Until that time, it is a free for all. "Priests" and "bishops" are being made, "sacraments" are being administered without any authority or jurisdiction (Rendering them illegal or illicit according to Church Law and therefore, without grace.) It is total demonic anarchy, all in the guise of "Traditional" Catholicism.

The Remnant Catholics

The smallest group of all is those who continue in the same spirit of the Church as Bishop Ngo did. This is where we find ourselves. We denounce the entire "Vatican II Church" as being heretical/Protestant and therefore without any power, authority or jurisdiction in the Catholic Church. The "pope" or head of this "Vatican II Church" is nothing to the Catholic Church. He is equal to the Queen of England as the head of the Anglican Church, or the head of any of the other various Protestant sects. The "Vatican II popes" have no power, authority, or jurisdiction in the Church. It is foolishness to look to them for any hope of reestablishing the Church. They are excommunicated by their various heresies. Or at least, they obtained their "position" from those who were excommunicated

and therefore have no authority to elect, ordain, or consecrate them.

The theory of material, but not formally a pope is fantasy. Likewise, it is fantasy that there can be true bishops who are successors to the Apostles but do not have any power, authority, or jurisdiction. Bishop Louis OFM once asked Bishop Ngo what should be done with people

who will not recognize or obey the bishops. Bishop Ngo, fully convinced that the bishops are true bishops with all the power, jurisdiction, and authority of the Apostles, stated: "Too bad for them!" All those who will not recognize and obey the power, authority and jurisdiction of the bishops are schismatics; they are anarchists and not Catholic.

The Four Marks *Continued from p. 13*

Church." The list would be much longer if all heresies were listed, but it seems quite unnecessary.

Clergymen in the once-Catholic Church have openly stated the establishment of a New Church, NEW MASS, New Sacraments, New theology, etc. Since these statements have come from their mouths, we who are Catholic need only to quote their words and make the proper conclusions.

Since they have a new church we are able to conclude it is not the same as the Roman Catholic Church. As it is not the True Catholic Church, it has no guarantee of possessing the four

marks of the Church. It certainly is not the source of holiness among its members.

If there are any who are living saintly lives it is because of their personal prayers and graces. How is one able to receive Sacramental grace when the Sacraments are something different from which the Church has dogmatically stated in the past? The True Church cannot contradict Itself and remain the Holy Roman Church. It IS a philosophical contradiction to believe this theological error.

There is only one church which has the mark of holiness. It is the Roman Catholic Church. All others are imposters and false religions.

To be Continued

THE 2015 FRANCISCAN CALENDAR.

This simple, attractive calendar lists all the traditional feasts of the Roman Catholic Church and the traditional Franciscan feasts. This year's calendar is filled with many inspiring quotes.

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Franciscan Saints

OCTOBER 16

THE SERVANT OF GOD JAMES OF THE ROSARY

Confessor, First Order

James entered the Franciscan Order as a cleric in the province which St. Francis himself founded and which bears his name. He was a man of eminent sanctity and a fervent client of our Blessed Mother. His sermons and conversations dripped with the constant praises of Mary.

He took a special delight in reciting in her honor the rosary of the Seven Joys, generally called the Franciscan Crown. He used to exhort the faithful to venerate Mary with this prayer, which is so pleasing to her. That is why he came to be called Father James of the Rosary. The origin of this devotion is ascribed to him, and St. John Capistran extols him for it.

He often experienced the power of this beautiful prayer. Once the convent in which he lived in the domains of the city of Florence, was to be destroyed, to keep the advancing armies of Naples from using it as a vantage point. James influenced the Florentine commanding officer to wait a little longer before proceeding to

destroy it, and then went to pray his rosary to our Blessed Lady that the convent might be spared. It was then revealed to him that the enemy would not appear but would instead soon beat a retreat. So it turned out, and the quiet refuge of the religious was preserved from harm.

James spent the last years of his life in this convent in perfect peace, until God called him to eternal rest in 1420, when he was seventy years old.

ON THE FRANCISCAN CROWN

1. The Blessed Virgin herself pointed out the Franciscan Crown, as well as the usual Dominican rosary, as a devotion pleasing to her. The annals of the order state that a young man — it is generally believed that it was James of the Rosary — entered the order, who had been a fervent client of our Blessed Lady and had decked her statue daily with a wreath of flowers. As it was not permitted him in the novitiate to continue this practice, he thought of leaving

the order. But first he knelt before the statue of our Lady to tender his respects. There the Blessed Virgin appeared to him and said:

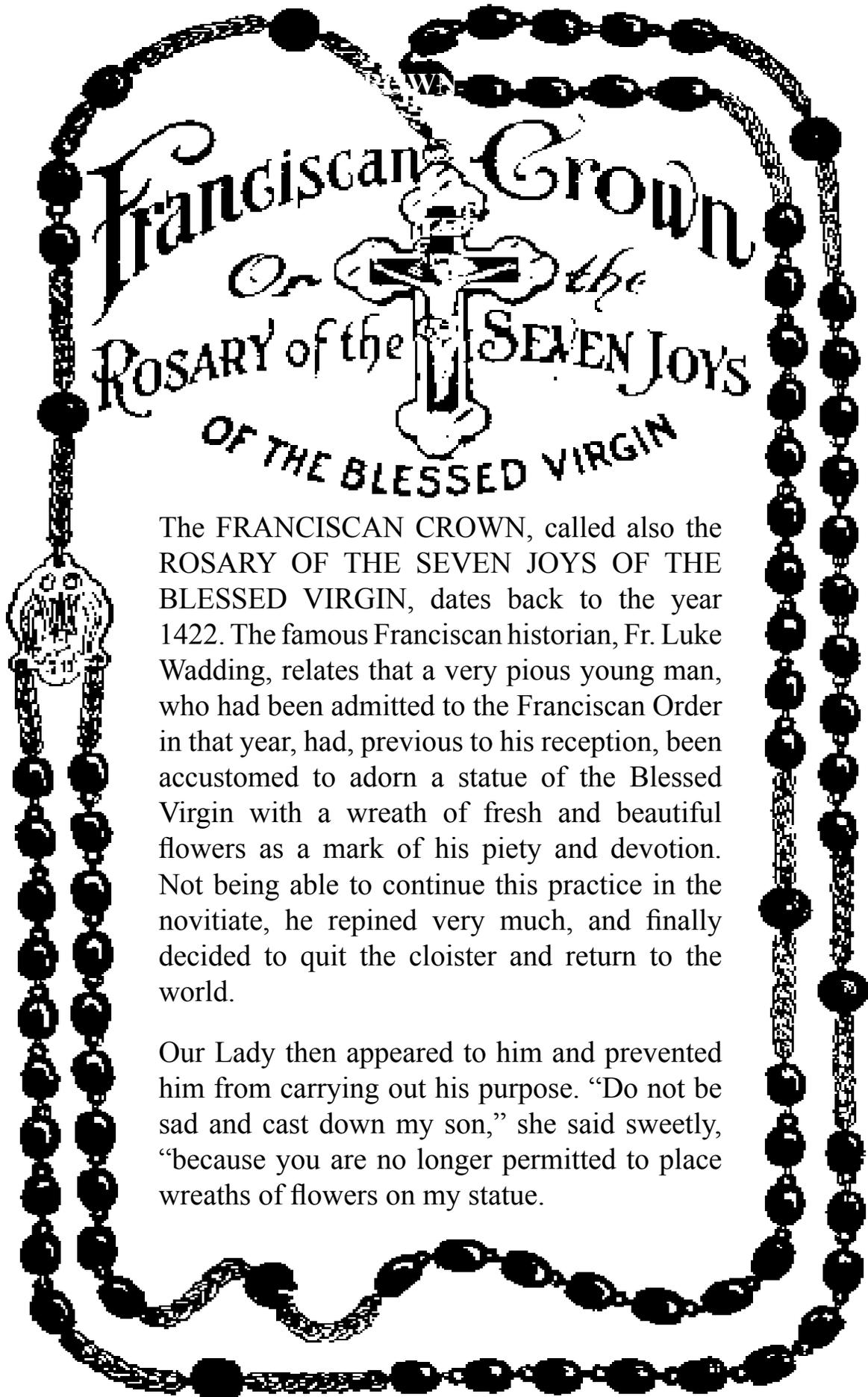
“Remain here, and do not grieve because you can no longer weave a wreath of flowers for me. I will teach you how you can daily weave a crown of roses that will not wither, and will be more pleasing to me and more meritorious for yourself.” And she taught him the rosary of the Seven Joys. — From the incident we can learn not to be selfishly attached to pious practices, and that prayer is of greater value than perishable decorations.

2. Consider the fragrant roses that compose the Franciscan Crown. The seven mysteries are as follows: The Annunciation, the Visitation, the Nativity, the Adoration of the Magi, the Finding of Jesus in the Temple, the Resurrection of our Lord, and the Assumption and Coronation of our Lady. At each decade you reflect on the sweet joy our Lady must have experienced over the respective mystery. Said in this way, the rosary will be very pleasing to Mary, and you will learn to love it more and more.

3. Consider how effectual this rosary has proved to be. The servant of God James experienced its good effects even in his lifetime, and throughout the history of the Franciscan Order blessed results have been so often achieved in various necessities that at the request of the superiors of the order the popes have attached rich indulgences to its recitation, and it is urgently recommended that the members of the order recite it at least every Saturday. — Respond to this recommendation. You may then rest assured that you will participate in the joys of our Lady beyond.

PRAYER OF THE CHURCH
*(Vespers of the Little Office of
Our Lady)*

Grant, we beseech Thee, O Lord, that we Thy servants may ever enjoy health of body and soul, and upon the glorious intercession of the Blessed Virgin Mary be saved from present evil and have a share in the joys of eternity. Through Christ our Lord. Amen.



The FRANCISCAN CROWN, called also the ROSARY OF THE SEVEN JOYS OF THE BLESSED VIRGIN, dates back to the year 1422. The famous Franciscan historian, Fr. Luke Wadding, relates that a very pious young man, who had been admitted to the Franciscan Order in that year, had, previous to his reception, been accustomed to adorn a statue of the Blessed Virgin with a wreath of fresh and beautiful flowers as a mark of his piety and devotion. Not being able to continue this practice in the novitiate, he repined very much, and finally decided to quit the cloister and return to the world.

Our Lady then appeared to him and prevented him from carrying out his purpose. "Do not be sad and cast down my son," she said sweetly, "because you are no longer permitted to place wreaths of flowers on my statue.

“I shall teach you to change this pious practice into one that will be far more pleasing to me and far more meritorious to your soul. In place of the flowers that soon wither and cannot always be found, you can weave for me a crown from the flowers of your prayers that will always remain fresh and can always be had.

“Recite *one Our Father* and ten *Hail Marys* in honor of the joy I experienced when the angel announced to me the Incarnation of the Son of God. Repeat these same prayers in honor of the joy I felt on visiting my Cousin Elizabeth. Say them again in honor of the supreme happiness that filled my heart on giving birth to Christ the Savior, without pain and without the loss of my virginity. Recite the same prayers a fourth time in honor of the joy I felt when presenting my Divine Son to the adoration of the Magi. Repeat them for the fifth time in honor of the joy that thrilled my soul when, after seeking Jesus with deep sorrow for three days, I found Him at last among the doctors in the Temple. Sixthly, recite the one *Our Father* and then ten *Hail Marys* in honor of the joy I experienced on beholding my Divine Son gloriously risen from the grave on Easter Sunday. Finally, for the seventh time,

repeat these prayers in honor of my own most glorious and joyful Assumption into heaven, when I was crowned Queen of heaven and earth. If you recite these prayers as I have directed, rest assured, dear son, you will weave for me a most beautiful and acceptable crown and will merit for yourself innumerable graces.”

When Our Lady had disappeared, the overjoyed novice at once began to recite the prayers in honor of her Seven Joys, as she had directed. While he was deeply engrossed in this devotion, the novice master happened to pass by and, behold! he saw an angel weaving a marvelous wreath of roses and after every tenth rose he inserted a golden lily. When the wreath was finished, the angel placed it on the head of the praying novice. The master then demanded under holy obedience that the youth tell him the meaning of the vision. Joyfully, yet fearfully, the novice complied. The good priest was so impressed with what he had seen and heard, that he immediately made it known to his brethren. Thus the practice of reciting the Crown of the Seven Joys of the Blessed Virgin soon spread over the entire Franciscan Order and became one of the favorite devotions of the friars.

Later, it became customary to add two *Hail Marys* in honor of the seventy-two years that Our Lady is said to have lived on earth, and one *Our Father* and *Hail Mary* for the intention of the Pope to gain the indulgences.

LIST OF INDULGENCES

Members of the Three Orders of St. Francis (including the Third Order Secular, Leo XIII, Sep. 11, 1901), gain a Plenary Indulgence each time they recite the Franciscan *Crown*. No beads are necessary. This Plenary Indulgence can be applied to the souls in purgatory.

The faithful in general as well as all Franciscans must have rosaries specially blessed for the purpose in order to gain the indulgences listed below, which were granted by Pius X, Sep. 15, 1905. In the *public* recitation of the *Crown*, however, in churches of the Three Orders, all who join in the prayers gain the Plenary Indulgence, whether they have blessed beads or not. Moreover, if two or more say this rosary in common (as, for instance, at family prayers), it suffices if the leader holds a blessed rosary (Pius X, Sep. 12, 1906).

Indulgences Granted by Pius X

A. PLENARY INDULGENCES. The faithful gain:

1. A Plenary Indulgence for taking part in the public recital of the Crown in any church of the Three Orders of St. Francis.
2. A Plenary Indulgence if, after Confession and Communion, (no other conditions), they recite the FRANCISCAN CROWN on the following feasts: Christmas (Dec. 25); Epiphany (Jan. 6); Sunday during the Octave of Epiphany; Easter; Immaculate Conception (Dec. 8); Annunciation (Mar. 25); Purification (Feb. 2); Visitation (July 2); Assumption (Aug. 15); Feast of the Seven Joys of the Bl. Virgin (Aug. 22); Nativity of the Bl. Virgin (Sept. 8).
3. A Plenary Indulgence once a month on any day after Confession and Communion, if they say, the FRANCISCAN CROWN every Saturday.
4. A Plenary Indulgence in the hour of death on the usual conditions if one has the rosary in his possession and has prayed it frequently.

B. PARTIAL INDULGENCES: The faithful can gain a Partial Indulgence:

1. Seventy Years and Seventy Quarantines EVERY TIME they

say the FRANCISCAN CROWN on any day of the week except Saturday.

2. One Hundred Years every time they say it on any Saturday of the year.

3. Two Hundred Years when they say it on the holydays of obligation.

4. Three Hundred Years when they say it on any feast of the Bl. Virgin not mentioned above for the Plenary Indulgences.

5. Ten Years for every good work they perform for the honor of God or for the love of their neighbor, provided they carry the rosary about on their person and often recite it.

6. Ten Years every time they say seven *Hail Marys* in honor of the Seven Joys of the Bl. Virgin, provided they carry the rosary about on their person and often recite it.

NOTE: All these indulgences, except the one for the hour of death, can be applied to the poor Souls.

METHOD OF SAYING THE FRANCISCAN CROWN

Begin at once with the first decade, saying one *Our Father* and ten *Hail Marys*. Then continue in the same manner with the remaining six decades, reciting each one in honor of the mystery

commemorated; viz., 1. The Annunciation. 2. The Visitation. 3. The Birth of our Lord. 4. The Adoration of the Magi. 5. The Finding of Jesus in the Temple. 6. The Resurrection of our Lord.¹ 7. The Assumption of the Bl. Virgin. On finishing the seventh decade, say two *Hail Marys* (on the two beads near the link). in honor of the seventy-two years Our Lady is supposed to have lived on earth. Finally, say one Our Father and one Hail Mary (on the two beads nearest the cross) for the intention of the Pope to gain the indulgences. There is no Creed, nor any other prayer on the cross.

To gain the indulgences, it is not necessary to meditate on the various mysteries, but merely to recite the decades in honor of them. Moreover, the Crown may be interrupted at will, as long as the entire rosary of seven decades is recited on one and the same day (Pius X, July 22, 1908).

From the foregoing it is evident that the Franciscan Crown is the easiest rosary to say and at the same time the most richly indulgenced of all rosaries.

¹ The *Handbook of The Third Order Secular of St. Francis of Assisi* (1947) (#295) lists the sixth mystery as: "The Apparition of the Risen Christ to His Mother" Announcing the mystery in either of these ways is acceptable.

Our Best Friend

TRANSLATED BY BERNARD A. HAUSMANN, S.J.

FROM THE GERMAN BY CHRISTIAN PESCH, S.J.

CHAPTER XVI

The Sorrow of the Heart of Jesus

“He began to be saddened and exceedingly troubled. Then He saith to them: My soul is sad even unto death” (Mt. 26:37, 38).

1. *The devotion to the Sacred Heart is principally a devotion of reparation.* Men continually heap insults and injuries of all kinds upon our divine Saviour which cause bitter pain to His loving heart. How can we claim the title of friends of Jesus if these irreverences leave us cold and indifferent? True love rejoices at the good fortune of the beloved and weeps with him in his sorrow (cf. Rom. 12:15). How would we feel if a severe trial should overtake us and those of whom we could justly expect some show of sympathy gave none, and acted as though our suffering did not concern them at all? Shall we act so toward our Saviour, and add this bitter dreg, lack of sympathy, to the overflowing chalice of His

passion? Or is it perhaps a matter of indifference to Him whether or not we show Him how much His sufferings affect us?

In the year 1674, St. Margaret Mary Alacoque saw our Lord in vision. He showed her the ineffable marvels of His love and the ingratitude of men which He received in return; then He said: “This (ingratitude) is much more painful to Me than all I suffered in My passion. If men rendered Me some return of love, I should esteem little all I have done for them, and should wish, if such could be, to suffer it over again. . . . Do you, at least, console and rejoice Me by supplying as much as you can for their ingratitude.”

On the Sunday during the octave of Corpus Christi in The year 1675, our Lord again appeared to His servant, showed her His heart, explained again the excess of His love, and said: “In return, I receive from the greater part only ingratitude by their irreverence and sacrilege, and by the coldness and contempt which they have for Me in this

Sacrament of love. And what is most painful to Me is that they are hearts consecrated to Me.” Then He commanded her to have a special feast established in the Church to honor His Sacred Heart, to make reparation for all the outrages which He suffers, especially during the time of solemn exposition. Our Lord, therefore, has revealed that the sins of which ungrateful men are guilty against the Sacrament of the Altar cause Him pain, and that He expects sympathy and reparation from His friends because of these injuries.

The Church has complied with the wishes of her divine bridegroom and established the feast of the Sacred Heart. In the Mass of the feast she holds up to us our crucified Redeemer, His side opened by the thrust of a lance as though to make a way for us to enter His divine heart. She puts these words on His lips: “O all ye that pass by the way, attend, and see if there be any sorrow like to My sorrow” (Lam. 1:12). “My heart hath expected reproach and misery. And I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found

none” (Ps. 68:21). Here we have a clear and earnest exhortation to all lovers of the Saviour not to let Him suffer alone, but so far as they can, to satisfy His desire for comfort in His sorrow.

In an encyclical on the devotion to the Sacred Heart dated June 28, 1889, Pope Leo XIII says: “The primary object of this devotion is to atone for the sin of ingratitude on the part of so many by suitable acts of self-oblation, of love, of piety, and to reconcile God and the human race through this most holy heart.”¹ Hence there can be no doubt that both our divine Saviour and His Church desire that we make reparation and satisfaction for all the insults and injuries which men inflict on the Sacred Heart in the Most Blessed Sacrament of the Altar. This is motive enough for every friend of the Saviour diligently to practice the devotion to the Sacred Heart.

2. To what extent do the indifference, coldness, and malice of men grieve the Sacred

¹ Since the above lines were written, the great encyclical of Pius XI on the Sacred Heart, which takes for its subject reparation, has been published. The author undoubtedly would have quoted from this encyclical. (Translator.)

Heart? There have been men who were consumed by such hatred of their loving Saviour that they forced open tabernacles, scattered the hosts on the floor, and trod them underfoot. Did they perhaps think that they were thus causing Jesus physical pain and dimming His eternal glory and joy? If they did, their hatred was blind and senseless. Since His resurrection, our Saviour no longer suffers. Would it be fitting that He who delivers forever the blessed from all pain (cf. Apoc. 7:15, 17) should Himself still suffer? Moreover, in the Blessed Sacrament human perversity cannot reach even His glorified humanity; it can reach only the sacramental species, not the reality which they veil. Hence the frenzy of hatred is powerless and senseless.

Nevertheless the hatred and indifference of men does grieve our divine Saviour. But how? Christ is God and man, and as man He is the King of heaven, exempt from all suffering. In Sacred Scripture we read of God: "And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that

He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth" (Gen. 6:5, 6). Here God speaks of the sorrow which men caused Him. This is human language by which God wishes to explain to us how much sin is opposed to His sanctity. When man commits a mortal sin, he contemns the moral law. But the moral law is ultimately God Himself; hence, sin is the greatest possible opposition to God. God loves the good; but love of the good is at the same time hatred of evil. The happiness of God consists in the love of subsistent Goodness, His sorrow is His displeasure at every free act of creatures opposed to this Goodness. The friendship of God for the good is enmity for evildoers. Since God wills that Goodness and the good shall ultimately triumph, He must at the same time will that evil and evildoers shall be vanquished and banished forever. Although God has created man from pure love and destined him for eternal bliss, man's stubborn persistence in sin transforms this love into eternal enmity, and his bliss into eternal misery. The frustration

of the eternal, loving designs of God is the sorrow of God, not pain in God Himself, but in those whom God had destined for eternal beatitude. This is the sorrow our Saviour experiences as God at the offenses of men.

But in a certain sense Christ suffers even in His glorified humanity because of the insults offered Him in the Blessed Sacrament. In the first place, Christ, as man, loves His heavenly Father more intensely than all other creatures. This is the reason He hates the insult offered God by every mortal sin more than anything else and would be ready to do anything, to suffer anything to prevent sin if such were the will of God. In the second place, Christ loves each human being with an ineffable love. Did He not shed His blood for each of them and sacrifice His life under fearful tortures to lead them to heaven? And in gratitude for this exceeding great love, He receives only indifference, contempt, scorn, and hatred. He sees His blood, His life, His benevolence, and His love rejected. It is impossible that this be a matter of indifference to Him; He must oppose with all the fibers of His soul such infamous and

pernicious conduct.

But He has, to speak figuratively, bound His hands. He wishes to save men through the instrumentality of men. He has placed the destinies of many in our hands. By our prayers, penances, and atonement, by our love of God and neighbor, by our good works, we are to appease the anger of God, to stem the flood tide of sin, to obtain for sinners the grace of repentance and for the just continual progress in perfection. A means well calculated to attain these ends is the devotion to the Sacred Heart; for, according to the words of St. Margaret Mary, this devotion is the means chosen by Christ to save a vast number of souls from perdition and to bring them back to the paths of salvation. Therefore, if Christ lives in us, if we are moved by His spirit, we shall make fervent efforts to comply with His wishes by the practice of this devotion.

3. *The insults of men, nevertheless, cause the soul of our Saviour real pain.* This is a mystery which we forget all too often. We content ourselves with the belief that our Saviour is now immune from all pain. We

do not remember that the sins which we now commit caused Him real anguish at a time when He could suffer like other men, indeed could suffer more than other men.

Just as Christ, as the future judge of the world, must know accurately every act which He has to judge, so it was fitting, too, that, as Redeemer of the world, He knew for what sins, not only in general but in particular even to the smallest sin, He had to satisfy. Sacred Scripture clearly indicates that the knowledge of Christ extended to distant and future events, even to the secret thoughts of men. Christ told Nathanael what he had been doing while at a distance before Philip called him, and revealed to him his inmost thoughts so that Nathanael exclaimed with admiration: "Rabbi, Thou art the Son of God" (Jn. 1:47 ff.). How often we read: "But He knew their thoughts" (cf. Lk. 6:8; 9:47; 11:17, etc.). He foretold His own passion in detail (cf. Mk. 10:33, 34). He foretold the betrayal of Judas, the denial of Peter, the destruction of Jerusalem, and many other future events; hence we cannot doubt that Christ knew the acts of all men. This has been the teaching of all the

great theologians for centuries;² and the highest Roman tribunal has condemned the rash opinion of some who maintained that Christ did not know the whole past, present, and future.³

Christ knew even in detail while He walked among men all the sins which would be committed against Him and especially against the sacrament of His love to the end of time. He knew the opposition of the faithless against the revelations of His love; He knew the contempt, the blasphemies which have been uttered by heretics against the Blessed Sacrament; He saw the irreverent conduct of many Catholics during divine service; their indifference, their coldness, the unworthy communions, the profanation of hosts, the desecration of churches, and all the other enormities which are perpetrated against the Blessed Sacrament of The Altar.

Because of His foreknowledge the difference in time was, to a certain extent, annihilated. What happens today was present to Him then; and all unworthy conduct which would now

2 Cf. St. Thomas, *Summa Theol.* III, q. 10, a. 2.

3 *Acta Apostolica Sedis*, 1918, 282.

cause Him pain, if He were still capable of suffering, wounded Him then in His inmost being. Man can, therefore, still cause real suffering to our Lord. Even if He no longer feels the pain, He did feel it in the past. He who contemns our Saviour now, stood then with His persecutors under the cross and blasphemed Him. He who hates Him now, crucified Him then with His enemies who were beside themselves with hatred. St. Paul speaks of Christians who crucify Christ anew and deliver Him up to opprobrium (cf. Heb. 6:6).

Christ has satisfied for all sins, even for those directed against His love and against the work of redemption. But how such ingratitude must have wounded His heart! As He hung on the cross, His dying prayer was the twenty-first psalm: "My God, My God, why hast Thou forsaken Me?" (Mt. 27:46.) We read in this psalm: "But I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw Me have laughed Me to scorn: they have spoken with the lips, and have wagged the head" (Ps. 21:7, 8). Whoever offers insult to our Saviour, then insulted Him with His enemies and grieved His Sacred Heart

bitterly in His last hour. But the converse is also true. Whoever resists temptation or prevents others from falling into sin, diminished the sufferings of our Saviour. Whoever sympathizes with our Saviour, whoever shows by word and deed that Christ did not suffer and die in vain for him, whoever, in fine, bears much fruit, consoled our Saviour on the cross.

If we had stood under the cross and had been able to offer our Saviour some help and some consolation in His frightful sufferings, would we not have done so gladly? We can do so by our present sympathy, by our zeal in accomplishing His wishes, by offering satisfaction for the many insults offered Him by men, by cultivating and spreading the devotion to His Sacred Heart. May those words of our Saviour be verified in us: "You are they who have continued with Me in My trials. And I appoint to you, as My Father has appointed to Me" (Lk. 22:28, 29).

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