

# THE SERAPH

February 2010

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## CONTENTS

**EDITORIAL** ..... *Editor* **3**  
**THE BISHOP SPEAKS** ..... *Bishop Louis Velzelis OFM* **5**  
**THE APOSTLES THE FOUNDATIONS** ... *Cardinal O’Connell* **17**  
**CATHOLIC PRACTICES** ..... *Rev. Charles J Mullaly, S.J.* **25**  
**THE DIALOGUE OF SAINT CAHERINE OF SIENA**..... **27**

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# EDITORIAL

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## True Devotion to Mary

In view of the increased attention given to the Blessed Mother and the obvious little fruit from this devotion, a look at the cause is in order.

The mumbling of Hail Marys without thinking on the different mysteries is very common. Alarmingly so.

Many people deceive themselves into thinking that they are really devout because they recite the Rosary and even make the First Saturdays of the month to make reparation for offenses against Our Lady and Our Lord.

Unless there is an interior change in the person saying the Rosary, for example, you can be certain that while the Aves are on the lips, the heart is just as far from the Blessed Mother and Our Lord as ever.

Lives are changed when the heart turns away from its superficial piety and takes root in humility and genuine desire to imitate the virtues of the Blessed Mother and of Our Lord. Without this transformation, such prayers are not only lacking in merit, they are even odious to the

Mother of God whose essential humility follows that of Her Son.

With humility comes docility. Docility is the ability to be taught. It presupposes the ability to be silent and listen. When it comes to matters of faith, our teacher is a visible representative of Jesus Christ.

This visible representative of Jesus Christ in the Roman Catholic Church is a canonically elected Roman Pontiff – a Pope – and valid Bishops who are subject in certain ways to the Roman Pontiff and the Apostolic See.

The order in the Church was instituted by Jesus Christ Himself. It is, therefore, of divine origin and cannot be changed.

Heretics are not part of the Church; schismatics are not part of the Church. Those who say the Rosary devoutly would receive the necessary grace that enlightens the mind, among other things, and would immediately perceive the essential difference between those who merely use the Holy Name of Mary to deceive others and true devotees to Our Lady.

Those among the false devotees fall into any one of the seven categories mentioned by St Louis Monfort. These are the false devotees. Which one of the seven is the most dangerous to the spiritual life?

Although not one of them is free from danger to salvation, perhaps the most common and most dangerous is ascribed to those whom St. Louis calls “presumptuous devotees.”

Those who abandon themselves to their passions and are lovers of the

world; who use the name of Christians and devotions of the humble Virgin Mary while masking in this way their sins of pride, avarice, impurity, drunkenness, anger, swearing, detraction, injustice, envy or some other sin.

Their presumptive complacency is not from God, it is from the Devil. Let us seek inside ourselves as what kind of devotion do we have for the Blessed Virgin Mary. For the sake of simplicity, let us be assured that if we make no progress in the virtues opposed to the vices mentioned, our devotion is not from God but will lead us straight into the chains of Satan.

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

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

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# The Bishop Speaks

Bishop Louis Vezelis OFM

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## **THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS McKenna the “Theologian”**

(February 2010)

It seems that this series of articles portraying a man who thrusts himself into the public eye as a “Traditionalist” whose “Catholicism” purports to be “Forever” has unwittingly become somewhat of an “Alice In Wonderland” experience. That is to say, in order to go forward, we have to go backward. At least briefly.

I mean by this that although we are all eager to delve into this man’s exotic “theology” which is the spawn of absurdity, it is necessary to go back to the time before he became a “bishop”.

Now, I use the term “bishop” in quotation marks deliberately because there is serious doubt as to his validity as a bishop in general and as a Roman Catholic Bishop in particular.

It is for the sake of those misguided disciples of his that these theological considerations are essential. For, once a person starts out with a false premise (Starting out with error or deliberate falsehood to mask a perverted will), one can only expect the kind of consequences that are too evidently false.

It is almost obscene to keep bringing up the past connected with this individual. None the less, as George Orwell rightly stated: “He who controls the past, controls the present, and he who controls the present controls the future.”

Consequently, it should be understood – and repeated frequently – that the entire goal of these articles is not to engage in character assassination even though McKenna may well be titled “Doctor of Detraction” but to warn those who have been duped by this man. It is painfully necessary to go back to a letter he wrote to a “Monsignor Kenneth H. Hodgeson in 1981.

Besides being the “expert spokesman” for clergymen whose

own voice we never seem to hear, McKenna has a peculiar ability (not unknown by those influenced by Satan) to choose words loaded with implied and/or expressed vilification.

McKenna must fancy himself some kind of “traditionalist guru” and self-appointed “Grand Inquisitor” in light of the fact that he takes umbrage at a priest asking questions concerning what these “Traditionalists” are really doing.

Also, it is very important to avoid broad and untrue statements. For example, I could not be “discharged” by Fr. Fenton (Who, incidentally was always at loggerheads with McKenna) because I was never under him as some kind of employee. I simply volunteered to help him until I could establish a friary to train young men to become Franciscans and priests.

It is ironical that McKenna should dislike my observation that the organization which he slavishly served was not Catholic because it was dominated by laymen. The irony lies in the fact that he himself later on thundered against those laymen who kept him in virtual bondage.

It never ceases to amaze me to observe how otherwise intelligent

people give in to their own subjective mindsets and then seek to project them onto someone else.

He further insinuated in his letter to the Monsignor that “It appears to have been his plan from the beginning to either acquire the chapel for his own or otherwise lure the people away from it by ingratiating himself with them.”

Now this is an accusation that makes my Lithuanian blood boil. The truth is very simple: I stated the truth and wished nothing to do with the kind of non-Catholic, Protestant, set-up which McKenna was defending. The truth is that I simply parted ways and had absolutely no intention of doing anything more. It was only a good while later that a dedicated gentleman from Kentucky contacted me and indicated that if I did not come down, the people were not going to go anywhere.

By this time, I had had enough of these “Traditionalists” and strongly hesitated to accept the offer to go down to Kentucky. Thanks be to God, the people for the most part were more Catholic than they were Birch. It did not take long to coin the phrase: “More Birch than Church.” When I read from their

Blue Book and pointed out that a Catholic could not belong to that organization, a group of them stood up during the sermon and walked out.

What does this last expression mean? It means that from my Catholic background, this organization appearing so neatly conservative, had something about it that my Catholic sense was rendered uncomfortable.

Research proved my instincts correct. The John Bird Society is in reality a thinly-disguised political organization playing on the conservative mentality of its victims. It was founded in Indianapolis, Indiana by Freemasons on December 9, 1958. Significantly, their “manual” called the Blue Book (Masons love to use colors to label their manuals), indicated that this organization is “like the Catholic Church.” What this means is that its members are like a “mystical body”.

I did not wish to involve myself in anything that is not strictly Catholic.

To suggest that I “dislike” also the so-called “Society of St. Pius X” is another typical McKennaism. I resent vigorously such innuendos

since they convey a mean spirit. I simply rejected the lies that gave birth to a fictitious Religious Society and the now evident truth of its not being the work of the Holy Ghost.

Likewise, if McKenna were truly the great “traditionalist” he would not be so quick to heap praise and flattery where prudence and caution would be better.

Then, there is the question of his “learning much about Fr. Louis’ personal character – from a young man of my own parish who spent some time at his proposed ‘seminary’ in Rochester – that tend to strengthen my suspicions.”

Although reluctant to bring this young man up, I will try to protect his undeserved good name by simply pointing out that this young man did not have a vocation. In the first place, this young man (he was not a teenager but a grown man) came to our Friary with his mother unexpectedly. They were received with typical Franciscan hospitality.

The mother did all the talking. Both I and the Friars sitting at the table wondered what this was all about. Finally, I asked the woman: “What

exactly was your purpose in coming here?”

It was then that she said that her son desired to become a Franciscan.

Frankly, I was caught in an embarrassing situation. On the one hand, it seemed clear that this fellow did not have a vocation; on the other, they had traveled all the way from Monroe, CT. What should I do? I opted for the easiest course for the young man. I let him stay for a while; actually invested him in the Franciscan habit to be sure of my original observation. After a sufficient time which was not very long, it became obvious that my initial evaluation was correct.

I suggested to the young man that he should go home. This was my judgment based on many subtle indications and the guidance that the Holy Ghost provides those who exercise authority also based on many years of Religious experience.

Is it not matter for suspecting the motives of a Religious who himself must make such judgments to insult the intelligence of another Religious having to do the same thing? How many “Dominicans” has McKenna accepted and trained for the now defunct Dominican Order? The

Dominican Order IS defunct because there is not a single Dominican left in the Roman Catholic Church.

Certainly, there are those who continue to wear the habit of the Order of Preachers but who are Modernists or excommunicated from the Church by legitimate authority for real crimes.

Among the censures for excommunication from the Church and reserved to the Holy See *speciali modo* (in a special manner) is the following:

**Whoever conspires against legitimate ecclesiastical authority or in any way strives to undermine it.**

This censure is incurred also by those who in any way, directly or indirectly, participate in the delicts mentioned in 12 and 13 (*Sacred Congregation of the Council, June 29, 1950*).

How many examples of this kind of activity do we need before we can conclude that McKenna has engaged in precisely this sort of scandalous undermining? Will not one example suffice, at least for the sake of brevity?



In the following letter dated November 7, 1984, McKenna writes to a person regarding jurisdiction:

What Bishop Vezelis told you concerning the necessity of jurisdiction for fruitful reception of, or receiving grace from, the Sacraments is all well and good – I am quite familiar with it from my own training in Theology.

But the application of the principle or teaching is another matter. The fact of the matter is that neither Bishop Vezelis nor any of the other new Bishops can claim undisputed title to Apostolic Succession. Certainly the mere fact of their being validly consecrated bishops does not prove they have it. Otherwise the Greek Orthodox bishops could claim it too, as they are validly consecrated bishops, but not having received their office through the Catholic Church, they have no part in the Apostolic Succession.

Now the fact of the matter is, as you certainly know, that the bishops in question

did not receive their appointment from a Pope (whether or not there happens to be one). Therefore their own jurisdiction or Apostolic Succession is not altogether certain – despite much evidence in their favor.

Consequently priests and faithful are not bound in conscience to recognize these bishops as having jurisdiction. As was the case before these new bishops came on the scene, we traditionalist priests continue to receive whatever jurisdiction we need from Canon Law itself, which in cases of doubt supplies jurisdiction.

The reason I myself refused to accept the bishopric was that I saw I would not have absolute certainty of Apostolic Succession. I have even put this question to Bishop Vezelis and have received no answer. Am I to presume it is only because of his humility, which has so captivated you, that he does not answer?

By choosing to believe Bishop Vezelis rather than first ask me my view of the question, you have put

yourself in an unnecessary crisis of conscience, and deprived yourself of true and fruitful Sacraments here.

The fact is too that I have never repudiated Bishop Vezelis or withdrawn myself from his (possible) jurisdiction. If I was supposed to get my faculties renewed after three months, he never told me so. For that matter never has he answered any letter I sent him as a pastor under his authority. Why is he a bishop?

Sincerely,

(Signature follows) Fr.  
McKenna

I am quite well aware that most people will only read this letter from McKenna superficially without giving much thought to what is being said.

When Mr. Fouhy (*alias* “Father” Fouhy) and Bishop George Musey conspired to take over the entire United States by getting rid of their only obstacle – myself - I had asked one of our Friar seminarians who was already a Deacon, to kindly contact Fr. McKenna and ask him

to come to Rochester in order to evaluate the plot hatched by that strange combo: Fouhy and Musey. This was the time when Fouhy and Musey were planning to consecrate EVERY priest in my territory. Even a good priest living near London, England refused to be a party to this “clerical tragic-comedy” but the others – especially the dying Altenbach of Milwaukee (a Feenyite heresy supporter) who was eager to wear red buttons on his cassock happily entered the plot; but, the psychological cripple, Ralph Siebert, admitted to me that he sensed something amiss and agreed not to take part in the “consecrations.” However, because of his mental state he easily gave in to pressure from Fouhy and accepted to go through with this farce. Siebert had been a Maryknoll missionary in China and was subjected to terrible torture to the point that he would obey whatever was commanded of him. As far as free will was concerned, he had none. The will of his captor had become his will. Fouhy knew this from the laymen running the chapel in Toledo, Ohio. But enough about these unfortunates whose later history does not bring glory either upon them or the Church.

It was to evaluate the situation and prepare an appropriate response to it, on the one hand, and to test McKenna's true "spirit of obedience" on the other that he was asked (not "demanded") to come to the Bishop's office in Rochester. After all the fawning flattery, there had to be a way to apply the "litmus test" of sincerity and unity between bishop and priests.

On June 9, 1984, after having urged him not to participate in what was truly a blasphemous mockery of the episcopacy, the following was his response to my invitation to come to Rochester. I asked my then acting secretary, Brother Francis (Since expelled from the Franciscan Order for cause.) to kindly request the then Fr. McKenna to please come to this meeting.

Mind you, I have no idea what the Brother might have said or with what tone of voice he said it other than conveying my simple request.

Here is what a priest wrote to his bishop:

Your Excellency,

As I have said to the community in my reply to the initial invitation to the ordination, I prefer in

the wake of the recent unpleasantness surrounding the latest consecrations, to avoid further involvement with the bishops for the time being.

I do not mean to repudiate them, as I have made clear in our latest newsletter, but neither do I wish to take sides in their disagreements. Bad enough it is that we have labored in vain to rally the priests and faithful of the remnant behind their leadership, but that they themselves should so suddenly be divided – not only the bishops in Mexico but those in the U. S. – is scandalous, to say the least. What is the ordinary priest like myself to do, if not remain neutral and by himself?

Nor as I said in my reply to your demand that I come to see you when I had first decided to accept consecration myself, do I consider myself, or any priest, bound in conscience to submit to the jurisdiction of the new bishops, the reason for which I have elaborated in the current issue of our newsletter. While believing in the reality of their

jurisdiction, yet the co-existence of ground for doubt about it – less probable as it may be – is enough to establish a doubtful law or obligation so far as the priests and faithful are concerned. From the beginning I was convinced that reason and goodwill alone – not external constraint – could win for the bishops the submission of the remnant, and I still believe this to be the case. I am still willing to co-operate with Your Excellency, but I will not submit to force. For the present let the bishops first be reconciled among themselves before the rest of us are approached.

As it stands, it appears that Fr. Hattala and myself – apart from Fr. Parront, of whose background there appears some question – are the only priests you could expect at the proposed meeting of the clergy. Hardly enough to be called a meeting. Least of all am I disposed to deal with Brother Francis again after the humiliation of having to justify myself before a mere semi narian.

Having refused the bishopric as you wished – albeit for other reasons, I beseech Your Excellency to be satisfied and not importune me further for the present.

Most respectfully,  
Robert McKenna, O. P.

A few observations are needed here regarding Rev. Hatalla and Rev. Parront. Only McKenna was asked to come for consultation because Rev. Hatalla's only interest in me was the hope of being consecrated, while the matter of Rev. Parront never entered into the question for he was accepted briefly on a trial basis.

An attentive reading of this letter brings out many references to McKenna's "forked tongue" philosophy.

One would suspect that the writer graduated from Pharisee 101.

Much like the Scribes and Pharisees, the introduction begins with a "respectful" greeting "Your Excellency," "Good Master," they had addressed Our Lord – while all the time they were seething inside with demonic envy and hatred for the simplicity and truth of Our Lord's teachings. (Note: I was

never an “Orthodox” priest; but a Roman Catholic from birth).

Without the slightest desire to learn the truth behind a storm of detraction, McKenna piously prefers to be “neutral”. But would it not be the better part to stand by your Bishop, rather than continue a hypocritical “neutral” position which is a lie?

We have heard so much about this man’s “valiant” efforts to rally priests and faithful, yet not a single one seems to have responded to his invitation (If there ever was one).

And not to jump ahead to consider McKenna as an “exorcist” it might be acceptable to point out here that he should be the first to recognize the works of Satan to divide. There is no neutral ground when dealing with Satan and his efforts to destroy what is left of the true Church.

The fact is that McKenna did not “remain neutral” and stand alone. Does he really see himself as just an “ordinary priest”? Ask the people who attend his chapel for an unbiased answer to that one.

I mentioned earlier that this man had that special gift granted by Lucifer to choose the most insulting and

innuendo-filled words upon those envied or disliked.

I do not recall having made a “demand” upon him that would have upset his self-image so drastically. Nor have I used any kind of “force” upon him. It is possible that the messenger inserted some of his own sentiments in the message, but this does not mean that such unauthorized ideas come from the Bishop.

He had accepted consecration proffered to him by either Musey or *his* secretary, Mr. Fouhy. I do not know. However, when I called him and explained at least briefly the kind of machinations that were afoot, he agreed to remain aloof from them. In matter of fact, I saved him from making a grave mistake had he become a party to the planned “consecrations”.

As for his willingness to “co-operate” with me, I fail to see what he really means because from all appearances and experience with him, “co-operation” is a one-way street: Whatever he wishes to imagine as “force” will terminate any “co-operation”. Or, does he mean by all this twisted thinking and sanctimonious prattle that he should be consecrated *without delay*?

It was all because of his efforts to undermine the authority of the bishop through public and private statements that it was decided that enough is enough and the full force of the Church's power to maintain right order had to be used.

McKenna was declared a “priest not in good standing in the Church”. This was conveyed without ceremony to certain individuals when he, McKenna should have been doing what he claims to have done, but did not: Rather than support his Bishop, he urged everyone to disobey the Successor of the Apostles given them by the Holy Ghost.

Therefore, whatever this man claims to have done or thought, his actions and words are the fruit by which he is judged.

Lest there be some who still entertain the Protestant view that the bishop has no authority, let them consider the words addressed to the bishop-elect prior to his consecration:

“Episcopum oportet iudicare, interpretari, consecrare, ordinare, offerre, baptizare, et confirmare” (A bishop judges, interprets,

consecrates, ordains, offers, baptizes and confirms).

It is only necessary to read McKenna's own words in the letter to one of the faithful to see his not-so-subtle promotion of religious anarchy.

Setting aside the superficial verbiage and focusing on the heart of the matter, no honest person can deny his effort to place himself above the teaching authority of the Bishop: “By choosing to believe Bishop Vezelis,” he writes, “rather than first ask me my view of this question, you have put yourself in an unnecessary crisis of conscience, and deprived yourself of true and fruitful Sacraments here.”

Is it McKenna who “judges, interprets, etc” or is it the Bishop? In the letter quoted verbatim, he claims that he has “never repudiated Bishop Vezelis or withdrawn myself from his (possible) jurisdiction.”

A few lines above in this same letter, McKenna certainly repudiates the authority of the bishops:

He writes: “Consequently priests and faithful are not

bound in conscience to recognize these bishops as having jurisdiction. As was the case before these new bishops came on the scene, we traditionalist priests continue to receive whatever jurisdiction we need from Canon Law itself, which in cases of doubt supplies jurisdiction.”

Observe: While denying jurisdiction in the new bishops which comes directly from the Holy Ghost, McKenna gives himself “jurisdiction” by appealing to a vague canon regarding matters of doubt. For this reason, we knowledgeable Catholics dubbed McKenna and his followers as the “209ers” – Canon 209.

It had been pointed out several years ago in *The Seraph* (Vol.III, No.7, March, 1983) “Bishops Speak Out” that all those clergymen who do not contact the bishops of their respective territory by May 31, 1983 (Feast of the Queenship of Mary) “shall be deemed without proper authorization to hear confessions and administer other Sacraments.”

Furthermore, contrary to the erroneous views of McKenna, the bishops urge the faithful to consider

the importance of the situation by affirming the position of the Church, namely, “that these are matters which bind in conscience and that no one should with rash temerity expose himself to sacrilege.”

To the thinking Catholic, it should pose a question that of all the Canons of Canon Law, McKenna seeks to justify his anarchy by invoking one canon that even Doctors of Canon Law admit is not very clear. It seems that this is the way Satan likes to work: Create doubt and confusion, and then suggest the “solution” – which invariably will be one of proud disobedience to lawful authority.

It seems that enough has been said concerning McKenna as priest. We will now leave Alice in Wonderland and return to current issues.

What are they?

The fundamental issue now is the question of McKenna’s validity as a bishop. Please observe the distinction here. Whether he is a Roman Catholic bishop is not the question here...yet. The simple question focuses on the validity of his consecration in the same way that one would examine the validity of an Orthodox bishop’s validity, or,

the validity of Old Catholics and Anglicans.

These considerations revolve upon the three-fold essentials for validity of a Sacrament: matter, form and internal intention.

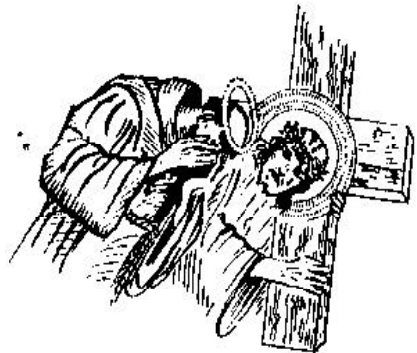
The use of the term “internal intention” is wisely employed because McKenna has resurrected the long settled controversy regarding the intention required for the validity of a Sacrament. It is not enough that the words (form) used in the confection of the Sacrament be pronounced; it is necessary, according to Church teaching and practice, that there be an internal intention.

The reason for this important distinction is that while the matter and form of the Sacrament are visibly present and one would suppose that the necessary intention is also present, experience has proven that an internal intention (which is the true intention) may not always be present. This question has been adequately addressed in previous articles of The Seraph.

We will take up this question of McKenna’s episcopal consecration in the next issue of The Seraph.

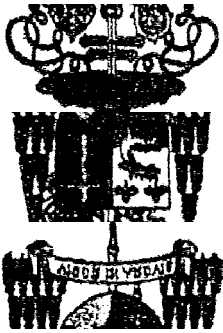
It is the author’s hope that the reader will keep in mind the fundamental purpose for these articles: There is no desire to do anything more than to protect those who still have some Catholic faith to cast out the false prophet or that he abjure his heresy and cease his schism. The solution to the problem is simple: All the faithful and any clergy who have been or still are under the misguided influence of McKenna can easily alter their dangerous demonic disorientation by cheerfully abjuring their errors and returning to the right order of the Roman Catholic Church. Would it not be better for the faithful to attend Mass and receive fruitful Sacraments in their chapel by simply taking the step that will ensure all the above? Doubts created by McKenna will haunt everyone connected with him.

(To be continued)





Sermons and Addresses  
OF  
HIS EMINENCE  
WILLIAM CARDINAL  
O'CONNELL  
ARCHBISHOP OF BOSTON



THE EARLY CHURCH  
A SERIES OF FIVE  
CONFERENCES

DELIVERED AT THE  
CATHOLIC SUMMER  
SCHOOL,

PLATTSBURGH, N. Y., 1895.

THE APOSTLES THE  
FOUNDATIONS

(Continued)

Nothing can be surer than that all the Fathers of the Church and all the very earliest writers and commentators, both of the Eastern and Western churches, agree upon this point: that among the early

Christians the capital of the Roman Empire was known as the modern Babylon. Beginning with Clement of Rome and St. Ignatius, we have only to name Dionysius of Corinth, St. Irenæus, Origen, and the great Eusebius. Add to this the testimony of Tertullian, St. Cyprian, Lactantius, St. Ambrose, and innumerable others, who may be supposed to have had the most correct knowledge of the meaning attached to this word. On the contrary, our opponents can name no single author of the slightest authority who holds their opinion. Can they explain such extraordinary lack of testimony, especially when we consider that if by any possible argument it could be proved that the Babylon here mentioned signified the Babylon of geography, the whole catalogue of oriental Fathers and commentators would have seized upon this interpretation to claim for the Oriental Church the great honor of the primacy? Is it possible to suppose that in all its struggles and at times bitter dissensions between the bishops of the Orient and the See of Rome, on questions of the greatest import and touching time-honored customs, which, nevertheless, for the sake of unity they were compelled to abandon in submission to the early Popes, that not once was it even insinuated that

at Babylon, and not at Rome, St. Peter founded his See and ruled the church. The glory of the Oriental Church, its independence of the West were at stake; and yet unanimously, these Fathers agree in the same interpretation of this word put upon it by the Latin Church. Can argument be stronger or proof more convincing? How can we understand such absolute agreement among them upon this subject, while at variance upon others, unless we admit that no other interpretation was possible? Therefore from the very Scriptures themselves it is clear that St. Peter was at Rome.

We might ask our opponents the question, simple enough, if St. Peter, during the last twenty-five years of his life, was not the bishop of Rome, and finally ended his life there, of what church was he bishop and where else did he die? Surely of an event of such importance there could be no lack of testimony, and yet no other church in all the world lays claim to this honor but the See of Rome. Are we not familiar with the fact, that frequently different cities or countries claim the honor of birthplace of great men? Homer and even St. Patrick are familiar examples of such dispute. How is it that no city or See has ever disputed with Rome the glory of Peter's last

home and death?

In this short conference it were impossible to dwell longer upon a subject which is no longer a matter of dispute among fair historians, who without exception affirm with Calvin: "I cannot withstand the consent of those writers who prove that Peter died at Rome."

Every day archeology, by its wonderful researches and discoveries, confirms, beyond every possibility of doubt, the validity of these proofs. Therefore, we must either admit the fact of Peter's presence and death at Rome, or deny every other fact of history, and proclaim the reign of universal skepticism.

As to the period during which St. Peter ruled the Church in Rome, I do not delay here to discuss. I respect time-honored tradition which enumerates the length of years as 25, though upon this point there is much dissension among critical writers. Cardinal Bartolini proves by solid argument that St. Peter was martyred in the year 67. Conceding, therefore, that he came to Rome in the second year of the reign of Claudius, the year 42 of the vulgar era, it is clear that history and tradition agree as to the number of

Years of St. Peter's reign. As to the question whether St. Peter, having once arrived in Rome, remained there till his death, or at times departed from the Eternal City for short intervals, the latter opinion seems more probable; for he was not only bishop of Rome, but still remained an Apostle, and therefore would not be content to simply govern, but was anxious himself personally to spread the faith among the other people. In fact, we learn from Pope Innocent I, that he founded many churches throughout Italy and the adjacent islands, but finally returning to Rome, 'became a victim to the Neronian decrees and shed his blood for the Faith, crucified head downwards, in the year 67 of the Christian era.

The place of his crucifixion is somewhat disputed. Some affirm that he suffered martyrdom on the Janiculum, a lofty hill overlooking Rome, where to this day the spot is pointed out where his cross was raised. On the contrary, many of the most excellent of modern historians and archeologists, among them Duchesne and Armellini, maintain by sufficiently strong argument, that this place was not on the Janiculum but on the Vatican hill, in fact, on the very spot where now stands the sacristy of the Basilica dedicated to

the name of the great Apostle. Thus ended the life work of him who, chosen to be the Rock upon which the Church of Christ was founded, proved his love, thrice confessed for Christ, his Master, whom he had thrice denied, by incessant labors, toils and sufferings, until at last, he verified the words of Christ "Follow thou Me" by imitating Him even in his death.

The question now arises what do we know of the work of the other Apostles, and of the validity of the claim of the other churches to apostolic foundation. At the start, we must confess that of this question little is positively known, and much that is asserted is of very uncertain proof. For, first of all, none of the early writers have left us a complete history of the acts and preaching of all the Apostles; much that was written by single authors of individual Apostles has been lost or destroyed; much that is left is of doubtful authority and genuineness. Yet there are not lacking some documents, authentic and convincing, which shed some light upon the story of the scenes of the labors of the rest of the apostolic band.

We learn from the Acts that St. James, the Greater, brother of the

Evangelist St. John, spread the Gospel in Judea, and so great was the number of conversions he wrought for the faith that he earned for himself the jealousies of Herod Agrippa, who, in the year 44, had him put to death, to the great horror and indignation of the whole people, who universally loved and revered him. It is claimed by some that he extended the work of his apostolate into Spain, and that indeed he was the founder of the Church in that country. In proof of this, there is little more than mere assertion, as is evident from the works of the Bollandists and the dissertation on this subject by Natalis Alexander.

Origen, in his various writings, speaks of the preaching of the apostles, Thomas, Andrew, and John. According to him, St. Thomas labored among the Parthians, Andrew sowed the good seed among the Scythians, and John evangelized the inhabitants of Asia Minor. (Eusebius, book iii, chap. 1.)

We know, moreover, from the Acts that St. John, before leaving Palestine, in company with St. Peter, instructed the Samaritans in the new faith; and Tertullian and St. Jerome speak of him as being at Rome, where, during the reign of Domitian, he was condemned to be thrown

into a cauldron of boiling oil, but coming forth unhurt, he was banished to the island of Patmos.

From Theodoretus, in his commentary on the Psalms, we learn that St. Andrew spread the Gospel in Greece; St. Gregory Nazianzen affirms that he evangelized Epirus. St. Jerome declares Achaia was the scene of his labors, where he ended his apostolic career by death upon the cross. Of this fact we have ample testimony from the description of his martyrdom written by the priests and deacons of the church of Achaia. Though the genuineness of these letters has been questioned, the truthfulness of their testimony is generally admitted.

On the testimony of Jerome we learn that St. Thomas labored not only in Parthia, but was carried by his zeal into farthest India, where he ended his life according to Theodoretus, at Matapore, by a glorious martyrdom, being transfixed by a sword.

As to the apostle Philip, Eusebius quotes the letter of Polycrates to Pope Victor, to prove that he died in Hierapolis; but it would seem that the great historian in this place confounded Philip the Apostle with Philip the Deacon, who is sometimes

called also the Apostle. In reality, we know extremely little of the story of the life and labors of St. Philip. The writings of Hippolytus Portuensis on the life of this Apostle are considered universally by critics to be spurious. We have simply, as a source of knowledge on this point, the tradition of the people of Phrygia that in that place he labored and died for the faith.

Of the life of St. James the Less, we have clearer and more certain knowledge. He it is who was surnamed the Just, and was called the Brother of the Lord. Ordained by the Apostles, Bishop of Jerusalem, he never left the region of Palestine, but gave his whole life to increasing and ruling the Church, whose see was the Holy City. In the council of Jerusalem, assembled to decide the question of the binding force of the ceremonies of the law upon the followers of the new faith, he adhered to the opinion of St. Peter, dispensing from the observance of the old decrees the Gentiles converted to the Church. Moved, however, by the obstinacy of the Hebrews he counseled Paul to submit to the observance of some of these ceremonies, and St. Paul, in accordance with his wish, underwent the ceremony of purification. But neither his

discretion and prudence, nor the holiness of his life saved him from a cruel death. The Jews, roused to indignation at St. Paul, who by his appeal to Cesar had foiled the cruel conspiracy which they had planned against him, turned all their anger and hate against the holy Bishop of Jerusalem. Leading him up to the roof of the temple, they demanded of him that to the tribes assembled in the square below, he should denounce Christ as an impostor; but instead, with wonderful eloquence, he cried out to the enraged multitude that Jesus was the true Messiah, whom they indeed in their blindness had put to death, but who now reigned in heaven at the right hand of His Father, and that one day He would return to judge the living and the dead. Infuriated by this impassioned discourse, they flung him from the temple roof to the earth below, into the very midst of his enemies, who seizing the stones from the pavement hurled them upon his prostrate body, and so, still praying to the end for his heartless murderers, he breathed his last. Thus ended the life of this Apostle, whose name still lives glorious even among the Jews. Flavius Josephus attributes the ruin of Jerusalem to his unjust death from the hands of his countrymen.

Of St. Bartholomew little is known, except that Eusebius, Rufinus, and Socrates affirm that he carried the Gospel into India. St. Chrysostom, in his homily on the Apostles, attributes to Bartholomew the conversion of the people in Lycaonia, and Armenia. Pantenus in the second century of the Church found already among the Christians of India, the tradition that the Gospel had been preached in that country by St. Bartholomew; a tradition which, confirmed by the statement of many of the earlier writers, deserves to be considered as a sure and well-founded historical argument. Where he died and the manner of his death are still questions for debate among historians. Some affirm that he was crucified in Urbanopolis, a city of Armenia; others, with some show of argument, held that he suffered by decapitation at Albanopolis, another city of the same country. The question is still unsettled.

It was thought for a long time that the body of St. Bartholomew was preserved in Rome, and was venerated in the church of San Bartolommeo all' Isola, but now, it seems more certain according to the Bollandists, that the body there preserved is the body of St. Paulinus, bishop of Nola, and that

the relics of St. Bartholomew are really preserved in Benevento.

To come to St. Matthew, the Evangelist, again we grieve at the lack of real historic testimony regarding his life and preaching. We know little more than that Rufinus and Socrates, very early historians and Christian chroniclers, trace his mission to Ethiopia.

The life of Simon, the Apostle, is also shrouded in mystery. Nicephorus Calixtus, a writer of the fourteenth century, attempts to prove that he carried the faith into Egypt, Lybia, Numidia, Mauritania, and even to the British Isles; but the learned Bollandists reject his testimony, adding: "Of the life of St. Simon, the apostle, we are utterly ignorant. Even from the Gospels we learn nothing but his name." Of all the Apostles, Simon has left the smallest record.

Of the apostle Jude, we know that he wrote the Epistle called Catholic, which Origen describes as full of robust reasoning concerning supernatural grace; but of his apostolate and preaching, again we are left in almost complete ignorance. St. Paulinus writes that he preached in Lybia, by which name in the early times was designated all Africa. But the best critical scholars reject this

opinion as utterly unfounded. Were there any truth in this, indeed, how could we explain that St. Augustine concedes that the African church could not trace its origin to apostolic times, and that Victor, an African bishop, imploring help against the Arian Vandals who devastated Africa, and invoking the aid of the Apostles, makes no special mention of St. Thaddeus, that is Jude, who as the founder of that church would certainly have been invoked as its patron and defender. On the other hand, it can be amply proved that he preached the Gospel in Mesopotamia, for, according to the traditions of Syria and Chaldea this Apostle is considered the founder of their church; or at least, that among the other Apostles who personally preached to these people is to be reckoned also, Judas Thaddeus; and the calendars and other ecclesiastical monuments of the Oriental Church, some genuine and others apocryphal, agree with perfect accord upon this fact. It is the opinion of the Orientals that he ended his life by martyrdom in the city of Palmyra.

In the Acts of the Apostles, we read that St. Matthias was selected to fill the place of the traitor Judas, God himself directing his choice by lot. With the other Apostles he received

the Holy Spirit on the day of Pentecost, and later became with them participator of their great mission, to preach the Gospel to all nations. But again we ask, Where was the special scene of his labors and where did he carry on the work of his apostolate? It is the common opinion that he preached in Macedonia and Ethiopia, based chiefly upon the authority of St. Jerome, who asserts that in the last-named place he died and was buried. The manner of his death is entirely uncertain. A book written in the Hebrew language, entitled "Acts of St. Matthias," asserts that he was stoned to death, and then beheaded, but this book is of doubtful authority; and documents of equal historical value describe his death by crucifixion. But whatever was his death, we are certain that he spent his life in the preaching of the Gospel and in the conversion of the peoples redeemed by the Blood of Christ. Of none of the Apostles' lives do we possess any detailed account in books. The first laborers in the Lord's vineyard made small account of chronicles and records in perishable writing. Constantly employed in preaching and the labors of their ministry, those best able from close acquaintance with the Apostles to narrate the record of their lives, had little time for writing

or the compiling of these memoirs which would have been to history beyond all value.

From these brief outlines of the apostolic Twelve which I have here faintly described, it is easily understood that the knowledge of the Apostles and their preaching is extremely limited. Of St. Paul's career alone, thanks to the author of the Acts, we have a somewhat detailed account. But while of the rest much remains in uncertainty, either because the sources are apocryphal, or the writers are of a date long posterior to the apostolic times, still we must not conclude that nothing of their lives is truly known ; for the knowledge of a fact may not be historically certain and still the fact may be true. In these days of doubt and contempt of all revered traditions, how often is criticism abused; by rejecting entirely every indication or sign that is not of the utmost certainty, too many modern historians dispose summarily of opinions worthy at least of respect and reverence.

The Apostles certainly received from Christ the mission to preach to all nations. He prophesied to them that they would be treated as criminals and dragged before the tribunals of Kings and magistrates.

They fulfilled their mission and verified His prophecy. The world will never know the true extent of their zeal, heroism, and self-sacrifice. No book will ever tell the complete record of their wondrous labors, of the days and nights spent in prayer and preaching, of the hours of terror, of hunger, of fatigue, which succeeded one another from the day of Pentecost to that of Martyrdom.

Looking back over the space of nineteen hundred years, considering the condition of that time, the lack of every convenience for travel and communication, we stand utterly amazed and speechless at the results they accomplished. Within a few short years, so short as to appear almost incredible, they had carried the Faith into almost every region of the then known world, so that it could truthfully be said that their voice had reached to the very ends of the world. Thus was the faith of Christ established everywhere and those twelve humble fishermen, transformed by the Holy Spirit into valiant champions and intrepid generals, performed such miracles of daring conquest as the world has never known in all its history. We can read now but faintly the story of their complete triumph over self, over the opposition of the whole

(Continue p. 26)



# Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

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## THE ANGELUS

The time was noon and the place was a Catholic summer colony. Many of the vacationists were engaged in athletic activities ; others were interested spectators. Suddenly from a distant tower there came the silvery notes of the Angelus bell, a clear and sweet-toned call to prayer. All activities ceased; many stood, while a few knelt on the green sward. The Angelus finished, the games were resumed, but one felt that the players had a new spirit, with a thought for higher things. The silvery notes of the distant bell had bidden them recall the mystery of the Incarnation of the Son of God, and the Angel's greeting to Mary, who was to be His Mother.

I had knelt during the prayer, and one who had stood beside me asked if it was necessary to kneel in order to gain the Indulgence of 100 days for each recitation with a Plenary Indulgence once a month.

“To gain the Indulgences, it was originally prescribed that the Angelus should be said at the sound of the

bell, and kneeling, except on Saturday evening and Sunday, when the rubrics order a standing posture. Pope Leo XIII modified these conditions. Now one may, for a reasonable cause, refrain from kneeling or from reciting it only at the sound of the bell. Thus, a person on the street or in any place where kneeling would be inconvenient or would attract undue attention, may gain the Indulgence; or one who does not hear the bell may recite the Angelus at approximately the prescribed times, namely, morning, noon, and evening. The same holds for the Regina Coeli, which is substituted for the Angelus during the Paschal time.”

“Do you know, Father, because of the substitution of the Regina Coeli for the Angelus during the Paschal time, I very often become confused and actually forget the prayers.”

“When that happens, or when one does not know the prayers, five Hail Mary's may be said.”

The Angelus, as a devotion in honor of the Incarnation, seems to have

had its origin in the pious custom of saying three “Hail Mary’s” when the Compline bell rang. It is difficult to trace the practice beyond the thirteenth century. The Angelus in the morning and the Angelus at midday were later developments.



## THE APOSTLES THE FOUNDATIONS

(Continued)

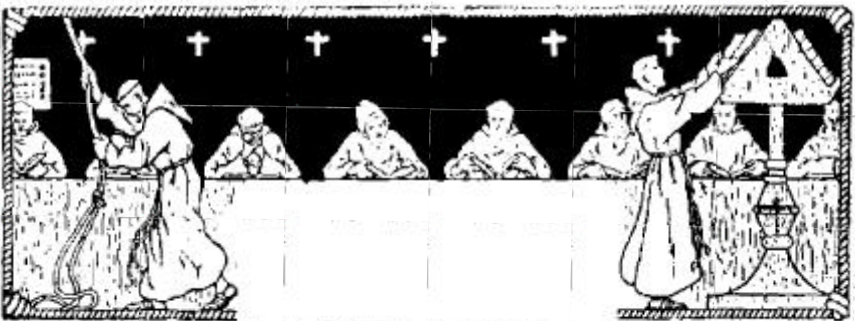
world and the direst tyranny of the most powerful princes that have ever ruled. We must wait fully and clearly to comprehend the unspeakable virtue, zeal, magnanimity and sublimity of their lives till we behold them clothed in all the glory of Princes upon the Twelve Thrones promised them by the lips of the Eternal Son of God.

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# The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

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## A TREATISE OF DISCRETION

(Continued)

*The general method by which every rational creature can come out of the sea of the world, and go by the aforesaid holy Bridge.*

“I will now return to the three steps, which you must climb in order to issue from the river without drowning, and attain to the Living Water, to which you are invited, and to desire My Presence in the midst of you. For in this way, in which you should follow, I am in your midst, reposing, by grace, in your souls. In order to have desire to mount the steps, you must have thirst, because only those who thirst are invited: ‘Whosoever thirsts, let him come to Me and drink.’ He who has no thirst will not persevere, for either fatigue causes him to stop, or pleasure, and he does not care to carry the vessel with which he may get the water, and neither does he care for the company, and alone he cannot go, and he turns back at the smallest prick of persecution, for he loves it not. He is afraid because he is alone; were he accompanied he would not fear, and had he ascended the three steps he would not have been alone, and would, therefore, have been secure. You must then have thirst

and gather yourselves together, as it is said, ‘two or three or more.’

“Why is it said ‘two or three or more’? Because there are not two without three, nor three without two, neither three nor two without more. The number one is excluded, for, unless a man has a companion, I cannot be in the midst; this is no indifferent trifle, for he who is wrapped up in self-love is solitary.

“Why is he solitary? Because he is separated from My grace and the love of his neighbor, and being, by sin, deprived of Me, he turns to that which is naught, because I am He that is. So that he who is solitary, that is, who is alone in self-love, is not mentioned by My Truth and is not acceptable to Me. He says then: ‘If there be two or three or more gathered together in My name, I will be in the midst of them.’ I said to you that two were not without three, nor three without two, and so it is. You know that the commandments of the Law are completely contained in two, and if these two are not observed the Law is not observed. The two commandments are to love Me above everything, and your neighbor as yourself, which two are the beginning, the middle and the end of the Law. These two cannot be

gathered together in My Name, without three, that is without the congregation of the powers of the soul, the memory, the intellect, and the will; the memory to retain the remembrance of My benefits and My goodness, the intellect to gaze into the ineffable love, which I have shown you by means of My only-begotten Son, whom I have placed as the object of the vision of your intellect, so that, in Him, you behold the fire of My charity, and the will to love and desire Me, who am your End. When these virtues and powers of the soul are congregated together in My Name, I am in the midst of them by grace, and a man, who is full of My love and that of his neighbor, suddenly finds himself the companion of many and royal virtues. Then the appetite of the soul is disposed to thirst. Thirst, I say, for virtue, and the honor of My Name and salvation of souls, and his every other thirst is spent and dead, and he then proceeds securely without any servile fear, having ascended the first step of the affection, for the affection, stripped of self-love, mounts above itself and above transitory things, or, if he will still hold them, he does so according to My will — that is, with a holy and true fear, and love of virtue. He then finds that he has attained to the second step — that is, to the light of the intellect, which is, through Christ crucified, mirrored in cordial love of Me, for through Him have I shown

My love to man. He finds peace and quiet, because the memory is filled with My love. You know that an empty thing, when touched, resounds, but not so when it is full. So memory, being filled with the light of the intellect, and the affection with love, on being moved by the tribulations or delights of the world, will not resound with disordinate merriment or with impatience, because they are full of Me, who am every good.

“Having climbed the three steps, he finds that the three powers of the soul have been gathered together by his reason in My Name. And his soul, having gathered together the two commandments, that is love of Me and of the neighbor, finds herself accompanied by Me, who am her strength and security, and walks safely because I am in the midst of her. Wherefore then he follows on with anxious desire, thirsting after the way of Truth, in which way he finds the Fountain of the Water of Life, through his thirst for My honor and his own salvation and that of his neighbor, without which thirst he would not be able to arrive at the Fountain. He walks on, carrying the vessel of the heart, emptied of every affection and disordinate love of the world, but filled immediately it is emptied with other things, for nothing can remain empty, and, being without disordinate love for transitory things, it is filled with love of celestial things,

and sweet Divine love, with which he arrives at the Fountain of the Water of Life, and passes through the Door of Christ crucified, and tastes the Water of Life, finding himself in Me, the Sea Pacific.”

*How this devoted soul looking in the Divine mirror saw the creatures going in diverse ways.*

*Then that soul, tormented with intense desire, gazing into the sweet Divine mirror, saw creatures setting out to attain their end in diverse ways and with diverse considerations. She saw that many began to mount, feeling themselves pricked by servile fear, that is, fearing their own personal pain, and she saw others, practicing this first state, arriving at the second state, but few she saw who arrived at the greatest perfection.*

*How servile fear is not sufficient, without the love of virtue, to give eternal life; and how the law of fear and that of love are united.*

*Then the goodness of God, wishing to satisfy the desire of that soul, said, “Do you see those? They have arisen with servile fear from the vomit of mortal sin, but, if they do not arise with love of virtue, servile fear alone is not sufficient to give eternal life. But love with holy fear is sufficient, because the law is founded in love and holy fear. The*

old law was the law of fear, that was given by Me to Moses, by which law they who committed sin suffered the penalty of it. The new law is the law of love, given by the Word of My only-begotten Son, and is founded in love alone. The new law does not break the old law, but rather fulfills it, as said My Truth, ‘I come not to destroy the law, but to fulfill it.’ And He united the law of fear with that of love. Through love was taken away the imperfection of the fear of the penalty, and the perfection of holy fear remained, that is, the fear of offending, not on account of one’s own damnation, but of offending Me, who am Supreme Good. So that the imperfect law was made perfect with the law of love. Wherefore, after the charity of the fire of My only-begotten Son came and brought the fire of My charity into your humanity with abundance of mercy, the penalty of the sins committed by humanity was taken away, that is, he who offended was no longer punished suddenly, as was of old given and ordained in the law of Moses.

“There is, therefore, no need for servile fear; and this does not mean that sin is not punished, but that the punishment is reserved, unless, that is to say, the person punish himself in this life with perfect contrition. For, in the other life, the soul is separated from the body, wherefore while man lives is his time for mercy,

but when he is dead comes the time of justice. He ought, then, to arise from servile fear, and arrive at love and holy fear of Me, otherwise there is no remedy against his falling back again into the river, and reaching the waters of tribulation, and seeking the thorns of consolation, for all consolations are thorns that pierce the soul who loves them disordinately.”

*How, by exercising oneself in servile fear, which is the state of imperfection, by which is meant the first step of the holy Bridge, one arrives at the second step, which is the state of perfection.*

“I told you that no one could go by the Bridge or come out of the river without climbing the three steps, which is the truth. There are some who climb imperfectly, and some perfectly, and some climb with the greatest perfection. The first are those who are moved by servile fear, and have climbed so far being imperfectly gathered together; that is to say, the soul, having seen the punishment which follows her sin, climbs; and gathers together her memory to recollect her vice, her intellect to see the punishment which she expects to receive for her fault, and her will to move her to hate that fault. And let us consider this to be the first step and the first gathering together of the powers of the soul, which should be exercised by the

light of the intellect with the pupil of the eye of holy faith, which looks, not only at the punishment of sin, but at the fruit of virtue, and the love which I bear to the soul, so that she may climb with love and affection, and stripped of servile fear. And doing so, such souls will become faithful and not unfaithful servants, serving Me through love and not through fear, and if, with hatred of sin, they employ their minds to dig out the root of their self-love with prudence, constancy, and perseverance they will succeed in doing so. But there are many who begin their course climbing so slowly, and render their debt to Me by such small degrees, and with such negligence and ignorance, that they suddenly faint, and every little breeze catches their sails, and turns their prow backwards. Wherefore, because they imperfectly climb to the first Step of the Bridge of Christ crucified, they do not arrive at the second step of His Heart.”

*Of the imperfection of those who love GOD for their own profit, delight, and consolation.*

“Some there are who have become faithful servants, serving Me with fidelity without servile fear of punishment, but rather with love. This very love, however, if they serve Me with a view to their own profit, or the delight and pleasure which they find in Me, is imperfect.

Do you know what proves the imperfection of this love? The withdrawal of the consolations which they found in Me, and the insufficiency and short duration of their love for their neighbor, which grows weak by degrees, and oftentimes disappears. Towards Me their love grows weak when, on occasion, in order to exercise them in virtue and raise them above their imperfection, I withdraw from their minds My consolation and allow them to fall into battles and perplexities. This I do so that, coming to perfect self-knowledge, they may know that of themselves they are nothing and have no grace, and accordingly in time of battle fly to Me, as their Benefactor, seeking Me alone, with true humility, for which purpose I treat them thus, without drawing from them consolation indeed, but not grace. At such a time these weak ones, of whom I speak, relax their energy, impatiently turning backwards, and sometimes abandon, under color of virtue, many of their exercises, saying to themselves, This labor does not profit me. All this they do, because they feel themselves deprived of mental consolation. Such a soul acts imperfectly, for she has not yet unwound the bandage of spiritual self-love, for, had she unwound it she would see that, in truth, everything proceeds from Me, that no leaf of a tree falls to the ground without My providence, and that what I give and promise to My

creatures, I give and promise to them for their sanctification, which is the good and the end for which I created them. My creatures should see and know that I wish nothing but their good, through the Blood of My only-begotten Son, in which they are washed from their iniquities. By this Blood they are enabled to know My Truth, how, in order to give them eternal life, I created them in My image and likeness and re-created them to grace with the Blood of My Son, making them sons of adoption. But, since they are imperfect, they make use of Me only for their own profit, relaxing their love for their neighbor. Thus, those in the first state come to naught through the fear of enduring pain, and those in the second, because they slacken their pace, ceasing to render service to their neighbor, and withdrawing their charity if they see their own profit or consolation withdrawn from them: this happens because their love was originally impure, for they gave to their neighbor the same imperfect love which they gave to Me, that is to say, a love based only on desire of their own advantage. If, through a desire for perfection, they do not recognize this imperfection of theirs, it is impossible that they should not turn back. For those who desire Eternal Life, a pure love, prescinding from themselves, is necessary, for it is not enough for eternal life to fly sin from fear of punishment, or to embrace virtue from the motive of

one's own advantage. Sin should be abandoned because it is displeasing to Me, and virtue should be loved for My sake. It is true that, generally speaking, every person is first called in this way, but this is because the soul herself is at first imperfect, from which imperfection she must advance to perfection, either while she lives, by a generous love to Me with a pure and virtuous heart that takes no thought for herself, or, at least, in the moment of death, recognizing her own imperfection, with the purpose, had she but time, of serving Me, irrespectively of herself. It was with this imperfect love that S. Peter loved the sweet and good Jesus, My only-begotten Son, enjoying most pleasantly His sweet conversation, but, when the time of trouble came, he failed, and so disgraceful was his fall, that, not only could he not bear any pain himself, but his terror of the very approach of pain caused him to fall, and deny the Lord, with the words, 'I have never known Him.' The soul who has climbed this step with servile fear and mercenary love alone, falls into many troubles. Such souls should arise and become sons, and serve Me, irrespectively of themselves, for I, who am the Rewarder of every labor, render to each man according to his state and his labor; wherefore, if these souls do not abandon the exercise of holy prayer and their other good works, but go on, with perseverance, to

increase their virtues, they will arrive at the state of filial love, because I respond to them with the same love, with which they love Me, so that, if they love Me, as a servant does his master, I pay them their wages according to their deserts, but I do not reveal Myself to them, because secrets are revealed to a friend, who has become one thing with his friend, and not to a servant. Yet it is true, that a servant may so advance by the virtuous love, which he bears to his master, as to become a very dear friend, and so do some of these of whom I have spoken, but while they remain in the state of mercenary love, I do not manifest Myself to them. If they, through displeasure at their imperfection, and love of virtue, dig up, with hatred, the root of spiritual self-love, and mount to the throne of conscience, reasoning with themselves, so as to quell the motions of servile fear in their heart, and to correct mercenary love by the light of the holy faith, they will be so pleasing to Me, that they will attain to the love of the friend. And I will manifest Myself to them, as My Truth said in these words: 'He who loves Me shall be one thing with Me and I with him, and I will manifest Myself to him and we will dwell together.' This is the state of two dear friends, for though they are two in body, yet they are one in soul through the affection of love, because love transforms the lover into the object loved, and where two



friends have one soul, there can be no secret between them, wherefore My Truth said: 'I will come and we will dwell together,' and this is the truth."

*Of the way in which GOD manifests Himself to the soul who loves Him.*

"Do you know how I manifest Myself to the soul who loves Me in truth, and follows the doctrine of My sweet and amorous Word? In many is My virtue manifested in the soul in proportion to her desire, but I make three special manifestations. The first manifestation of My virtue, that is to say, of My love and charity in the soul, is made through the Word of My Son, and shown in the Blood, which He spilled with such fire of love. Now this charity is manifested in two ways; first, in general, to ordinary people, that is to those who live in the ordinary grace of God. It is manifested to them by the many and diverse benefits which they receive from Me. The second mode of manifestation, which is developed from the first, is peculiar to those who have become My friends in the way mentioned above, and is known through a sentiment of the soul, by which they taste, know, prove, and feel it. This second manifestation, however, is in men themselves; they manifesting Me, through the affection of their love. For though I am no Acceptor of creatures, I am

an Acceptor of holy desires, and Myself in the soul in that precise degree of perfection which she seeks in Me. Sometimes I manifest Myself (and this is also a part of the second manifestation) by endowing men with the spirit of prophecy, showing them the things of the future. This I do in many and diverse ways, according as I see need in the soul herself and in other creatures. At other times the third manifestation takes place. I then form in the mind the presence of the Truth, My only-begotten Son, in many ways, according to the will and the desire of the soul. Sometimes she seeks Me in prayer, wishing to know My power, and I satisfy her by causing her to taste and see My virtue. Sometimes she seeks Me in the wisdom of My Son, and I satisfy her by placing His wisdom before the eye of her intellect, sometimes in the clemency of the Holy Spirit and then My Goodness causes her to taste the fire of Divine charity, and to conceive the true and royal virtues, which are founded on the pure love of her neighbor."

*Why Christ did not say* "I will manifest My Father," but "I will manifest myself."

"You see now how truly My Word spoke, when He said: 'He who loves Me shall be one thing with Me.' Because, by following His doctrine with the affection of love, you are

united with Him, and, being united with Him, you are united with Me, because We are one thing together. And so it is that I manifest Myself to you, because We are one and the same thing together. Wherefore if My Truth said, 'I will manifest Myself to you,' He said the truth, because, in manifesting Himself, He manifested Me, and, in manifesting Me, He manifested Himself. But why did He not say, 'I will manifest My Father to you'? For three reasons in particular. First, because He wished to show that He and I are not separate from each other, on which account He also made the following reply to S. Philip, when he said to Him, 'Show us the Father, and it is enough for us.' My Word said, 'Who sees Me sees the Father, and who sees the Father sees Me.' This He said because He was one thing with Me, and that which He had, He had from Me, I having nothing from Him; wherefore, again, He said to Judas, 'My doctrine is not Mine, but My Father's who sent Me,' because My Son proceeds from Me, not I from Him, though I with Him and He with Me are but one thing. For this reason He did not say 'I will manifest the Father,' but 'I will manifest Myself,' being one thing with the Father. The second reason was because, in manifesting Himself to you, He did not present to you anything He had not received from Me, the Father. These words, then, mean, the Father has manifested

Himself to Me, because I am one thing with Him, and I will manifest to you, by means of Myself, Me and Him. The third reason was, because I, being invisible, could not be seen by you, until you should be separated from your bodies. Then, indeed, will you see Me, your GOD, and My Son, the Word, face to face. From now until after the general Resurrection, when your humanity will be conformed with the humanity of the Eternal Word, according to what I told you in the treatise of the Resurrection, you can see Me, with the eye of the intellect alone, for, as I am, you cannot see Me now. Wherefore I veiled the Divine nature with your humanity, so that you might see Me through that medium. I, the Invisible, made Myself, as it were, visible by sending you the Word, My Son, veiled in the flesh of your humanity. He manifested Me to you. Therefore it was that He did not say 'I will manifest the Father to you,' but rather, 'I will manifest Myself to you,' as if He should say, 'According as My Father manifests himself to Me, will I manifest myself to you, for in this manifestation of Himself, He manifests Me.' Now therefore you understand why He did not say 'I will manifest the Father to you.' Both, because such a vision is impossible for you, while yet in the mortal body, and because He is one thing with Me."

(To be continued)

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