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Contents

EDITORIAL	1
The Bishop Speaks	3
CONFERENCES ON THE BLESSED TRINITY.	17
Could You Explain Catholic Practices?	28
The Dialogue of Saint Catherine of Siena	30

EDITOR

Bishop Louis Vezelis, O.F.M.

PRODUCTION

Mr. Francis Y. No
Bishop Giles O.F.M.

CONTRIBUTORS

Rev. S.O. Park

CIRCULATION

Bishop Giles Butler, O.F.M.

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The SERAPH
3376 MOUNT READ BLVD
ROCHESTER, NEW YORK 14616
Tel. (585) 621-1122
e-mail: friars@friarsminor.org

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

EDITORIAL

Media-Made Martyr: Or, How to make a Polish Jew a “Catholic Martyr”

It was a sad day for the Modernists when Joseph Ratzinger emerged with dozens of “Cardinals and Bishops” – all draped in *RED* – to celebrate Karol Wojtyla’s “flight to Heaven to be with the Father” as his ghost writer proclaimed.

Not unlike the lynch mob that shouted for the death of our Redeemer, Jesus Christ, the new mob shouts “Hail to John-Paul II – *MARTYR!* A mob is a mob no matter what the object of their blind, fanatical passion.

“Fans” are fans – short for “fanatical” and meaning “unreasoned enthusiasm”.

Shame on the world’s alleged-Catholic leaders who would participate in such a sacrilegious charade.

Yet, *THEY DID!*

How was that funeral any different from the absurdly heretical “canonization

ceremonies” disguised as funerals where aged priest-heretics or young non-priest “ministers” loudly proclaim with feigned authority that so-and so is in Heaven and does not need our prayers?

It was different.

It had to be different because the Modernist Apostate Church so roundly condemned by Pope St. Pius X and all Popes up to and including Pope Pius XII, needs to mimic that element of the true Roman Catholic Church that proves her authenticity in being One, Holy, Catholic and Apostolic.

Even though the Modernist Church so easily perceived as the once-Catholic Church merely because the Modernist heretics have taken over our buildings, has managed to pervert every aspect of Catholicism, it still lacked that element to mystify the tepid majority: It needed a “saint” – a figure upon whom to focus in wild enthusiasm.

Satan’s best coup yet.

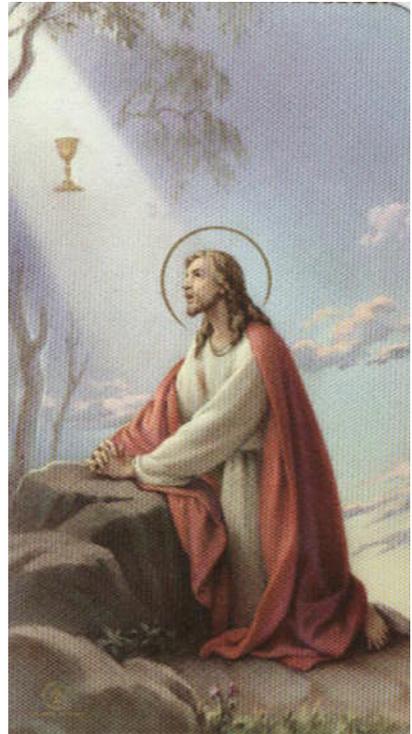
Well might we call it the “Wojtylian Church” for that is what it became, just as the occupants of our buildings in Rome, in the Vatican, can only be termed the “Ratzingerian Church”. Because it teaches the distorted doctrines of Modernism.

A “martyr” is one who sheds his blood for the faith. Wojtyla did not shed his blood for the Catholic faith, he simply played his part in a gigantic hoax not much different from a political ploy quite close in time with Wojtyla’s “attempted assassination”.

Today’s true martyrs are mostly ignored because they would represent those ready to die for the true faith. Interestingly, this entire comic-tragedy mocking the Roman Catholic Church will be publicly presented on none other than the Communist “holyday” – May 1.

It was said by a former Catholic Capuchin Friar, Rev. Andrew Apostoli, that Wojtyla had consecrated Russia to the Immaculate Heart of Mary together with all the bishops of the world. Did we miss

something? Or, is Nicholas Gruner hiding something from us lest his “Fatima Enterprise” come to an abrupt end? Has the heretical Russian Orthodox Church returned to the true Church?



The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS

In the January issue of *The Seraph*, we posed a quiz. The question was: **“Who was it that preached, publicly and privately, denouncing this individual as a seducer and deceiver of souls; preaching that in order to defend their flock, the wolf had to be killed; that fear of God or shame before men were of little concern to the point that anyone who would kill this evil man would undoubtedly have his sins forgiven?”**

The answer is sure to surprise many. It was the Donatist heretic bishops who said this of St. Augustine. Among other heresies of the Donatists whose spirit animates almost every Traditionalist group today, re-baptizing, re-ordaining and re-consecrating does the same thing. Old heresies have not really died out. They cannot.

Heresies and schisms will never die out until the Last Judgment for the simple reason that the author and fomenter of all heresies and schisms is Satan – the true Antichrist who will possess a certain individual before the Second Coming of our Lord, Jesus Christ.

Satan cannot die because he is a spirit. Human beings “die” because they are constituted of body and soul. The soul is the life principle of the body. “Death” occurs when the soul is separated from the body.

The “*Doctor Haereticorum*” – the Teacher of Heretics is extremely active in our days because he knows that his time is drawing near. If the end of the world is to come “as in the time of Noah” we ought to look seriously at everything taking place in the world and in the name of religion.

In an effort to stem the flood-tide of error, Pope Pius X urged the Bishops to examine publications carefully.

“It is also the duty of the Bishops to prevent writings of Modernist, or whatever savors of Modernism or promotes it, from being read when they have been published, and to hinder their publication when they have not.

No books or papers or periodicals whatever of this kind are to be permitted to seminarists or university students.

The injury to them would be not less than that which is caused by immoral reading – nay, it would be greater, for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who though not evilly disposed themselves, are ill-instructed in theological studies and imbued with modern philosophy, and strive to make this harmonize with the faith, and, as they say to turn it to the profit of the faith. The name and reputation of these authors cause them to read without suspicion, and they are, therefore, all the more dangerous in gradually preparing the way for

Modernism.” And who are those writers? We might mention a few: Teilhard de Chardin, Karl Rhaner, Joseph Ratzinger and many more.

Let us listen to what this saintly Pope who was filled with genuine supernatural charity and love for souls had to say:

“To add some more general directions, Venerable Brethren, in a matter of such moment, We order that you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there.”

It can be said that this was being done by the majority of Bishops back then, with great success. However, we cannot ignore the lamentable admission of His Holiness, Pope Pius X, in stating: **“The Holy See neglects no means to remove writings of this kind, but their number has now grown to such an extent that it is hardly possible to subject them all to censure.”**

He then realizes that the remedy sometimes comes too late: **“... it happens sometimes that the**

remedy arrives too late, for the disease has taken root during the delay.” Alas! The three true Bishops are faced with these and even more brazenly scornful spirits that augment their thankless tasks.

As an example still fresh in one’s mind is the pernicious Jansenistic attitude of the Schuckardt sect calling itself by an otherwise praiseworthy name of the Blessed Mother – “Congregation of Mary Immaculate Queen of the Universe”. A truly beautiful title for the Mother of God, but abused as so many exploitations of the humble and obedient Virgin.

I present this information for the benefit of those individuals who still desire to remain and continue in the Roman Catholic Church. As for the rest – the perpetrators of these works – the sentiments of Pope St. Pius X may be applied without fear of rash judgment.

As blasphemous as the Modernist Church is, those who style themselves “Traditionalist” are even more dangerous to souls.

They are more dangerous because they cloak their morbid souls with the externals of the true Church: They bask in the vain glory of false Lourdes’ “miracles” that are the deceptive work of Satan; they care not a fig for the faith as long as they can hire a mercenary priest – real or fake – to put on a macabre “Tridentine Mass,” they call themselves “Catholic” while wallowing in almost complete ignorance of what the word means. As someone said of the abused word “organic” – these modern Judases shamelessly call themselves “Catholic”.

These do follow a tradition; it is a tradition of demonic disorientation willfully indulged in and promoted with the zeal of damned souls.

There is only one true tradition in the Roman Catholic Church. It is the tradition of the Fathers and the Teaching Authority of the Church. It is the tradition in which the four marks of the true Church are clearly evident. And, outside of this Church there is no salvation.

Reiterating the words of Pope St. Pius X, and applying them to

the situation of the Church today, these same words express the position of a true Bishop. Truly, if it were only a matter of these heretics being confined in their own small circles, they might be allowed to “die on the vine,” as it were; but, it is the very security of the Catholic name that is at stake.

The overwhelming number of self-appointed teachers – men and women and clergymen renders it necessary to name names and to point out their pernicious errors.

The bogus “Society of St. Pius X” also known as the “Priestly Fraternity of St. Pius X” was already exposed – even by its own former members such as the talented Mr. Anthony Cekada whose Dolanite enterprise is almost as successful as that of Jimmy Swaggart, or Earnest Anglely. It seems that enough has been said of this organization that flaunts its numbers in order to gain some kind of “recognition” from a source they secretly preach is heretical. Or, to quote from their former leader, Marcel Lefebvre, who publicly stated that the “highest places in the Vatican are held by anti-Christ’s”.

One who bravely denounces the authority in the Church while arrogating to himself the supreme teaching authority of the Church (Which “Church” it is hard to say) that even bishops would not think to claim and placing himself at the helm of a strange collection of illusionaries with the perfectly comical title of “Home Aloners” is the self-defrocked priest, Patrick Henry.

Most of us have seen the movie “Home Alone” which was a hilariously funny film. However, unlike the ingenious little fellow who fouled the foolish knaves seeking to steal stuff from the family home, Mr. Henry would entomb his victims in the Hellish “solitary confinement” of corrupt consciences.

It appears that Satan shows his particular hatred for the humble Virgin Mary by inspiring his devilish disobedience in human souls veiled as “devotion” to the Blessed Mother.

The paradox contained in this man’s name is really poignant: The original Patrick Henry shouted “Give me liberty, or give me death!” and this one shouts

to the world the equivalent of Satan's inspired cry: "Give me death and destruction!" Of course, I am speaking of spiritual death and destruction – the privation of supernatural grace.

Like all heretics following the footsteps of the prince of heretics, Simon Magus, Mr. Henry must of necessity make false claims as to his own state of soul. He has claimed that he knows he is in the state of sanctifying grace. And if he evades the question by suggesting that he "thinks so" he is equally on thin ice. In fact he does not even have thin ice to stand on..

Before proceeding further, let us pause for a few moments to examine Mr. Henry's claims regarding his being in the state of sanctifying grace.

What kind of "faith" does Mr. Henry have? Is it the Catholic faith? Or is more like the "faith" of Protestants who "feel" they are "saved"?

But, he argues: "I am sure that I have sanctifying grace in me." Is that true? Can it be true?

It is not true because he rejects the visible Church in favor of a "spiritual" Church where he and his lady friends are the sole arbiters of doctrine. Their own "Teaching Authority".

"Sanctifying grace" means the presence of the Holy Ghost in the soul. The Christian is the temple of the Holy Ghost. The Holy Ghost is present – really present – in the soul.

Now, Sanctifying grace is lost by every mortal sin. While it is certain that the Holy Ghost abides in Christians in the state of grace, it is equally certain that the Holy Ghost does not abide in a soul that is in a state of mortal sin.

Since the Holy Ghost is the life of the Mystical Body of Jesus Christ and of each member therein who has not fallen into mortal sin, those who are outside the Church because of heresy, schism or excommunication by legitimate authority cannot be living the life of that same Spirit. (See Encyclical of Pope Pius XII (*Mystici Corporis*)).

According to Mr. Henry, there is no one who can say Mass or

administer Sacraments. These are notions that only the spirit of Satan can inspire.

Since he and all those foolish to follow him necessarily deny the dogmatic teachings of the Roman Catholic Church, they are outside the Church and, therefore, bound for Hell unless some pious Catholic's prayers earn for them a grace which they do not deserve nor can merit because they have no good works. Leading souls into Hell with oneself is not quite a "good" work.

It is a matter of dogmatic faith that the Holy Ghost is not given to everyone equally. (Council of Trent Session 6, chap.7). Unlike Mr. Henry's "communist" theology, Bishops receive far greater graces to perform their duties than do other members of the Church. A Bishop has an archangel to guide and protect him. The layman has an angel.

Just exactly what kind of angel heretics have, I do not know. I do know with some assurance that the fallen away Catholic's angel sadly follows a far distance behind. You might even say, so far his influence cannot be felt

anymore.

Like Mr. Gerry Matatics, the heretical teacher of certain "Home Aloners," these ought not confuse themselves and others by pretending to be Catholics. That they once were, is not doubted; but that they have fallen under demonic influences is only too clear. And, if they do not beg God's forgiveness and show signs of genuine, firm repentance, there is no doubt that they will suffer their follies for all eternity in the fires of Hell.

There should be no doubt in the minds of Catholics that Mr. Henry is far from being in the "state of sanctifying grace" and having the Holy Ghost abiding in him.

A very basic question that any intelligent Catholic would ask is this: Having denied any kind of authority in the true Bishops and priests under them, *from whom does Mr. Henry receive HIS mission to teach and preach in the name of the Catholic Church?*

There seems to be no need for further discussion of this man's theological errors until this

question is answered.

In fact, if we examine Mr. Henry's claims even superficially, we would find that he is really a strange sort of Protestant – a Protestant who would not be able to fit in with anyone. Perhaps this accounts for his lack of luster and hard facial appearance (As testified by those who have seen him). Shut up in his own little world, Mr. Henry has only one outlet: His *virtual sadism*. That is correct. For, what other pleasure can he derive from succeeding in destroying the faith of other people? In respect to his victims, he is himself a masochist – he must love to torture himself; He has lost what little faith he had and is now like the wandering devil – seeking a resting place in the minds and hearts of lukewarm or disturbed souls.

Just as there is “virtual adultery” and “virtual fornication,” there is also “virtual sadism” and “virtual masochism”.

If Mr. Henry and his blind followers wish to quote Canon Law, perhaps they ought to study and quote the laws pertaining to censorship of books and other

writings that attack the faith. Perhaps he should call to mind that even though he belonged to a non-canonical group similar to Old Catholics, nonetheless, the man who ordained him to the priesthood was a valid bishop. The Catholic Church has always recognized and respected the Holy Orders of those who were in heresy on other points of doctrine.

Very probably because of a lack of sufficient academic preparation in philosophy and theology, and above all being influenced by a false spirituality, Mr. Henry has allowed himself to be guided by the spirit of Anti-Christ whose goal is the destruction of souls and the destruction of the Mystical Body of Jesus Christ. For, it is evident to anyone knowledgeable in spiritual matters based on experience and study that the spirit that motivates Mr. Henry is not of God.

While Mr. Henry – I really do not know how to address him properly – doubts his priesthood, one silly person says of him: “... **he is no doubt a holy priest in God's Divine Heart.**” Yes. This is a direct quote.

A “holy priest”? What a strange abuse of words. This man has denied his priesthood and wrapping himself in that ever so common tactic of “doubt” to lend plausibility to his blasphemous betrayal of his priestly vows, and is somehow “canonized” before he even dies by a confused woman who “has no doubt” about Henry’s “sanctity”.

How does this woman know that Henry is such a “holy priest in God’s Divine Heart”? Patrick has denied his priesthood and lives as a layman. Does this make him a “holy priest in God’s Divine Heart”?

This same zealous disorientated soul, having left the true Church, now seeks to seduce others into her own despicable error. With a brain befuddled with terminology and ideas poorly digested, this poor soul gives her whole heart to the demonically distorted meaning of words. What is even more outrageous with these blind followers of a blind leader is that they stop at nothing to calumniate the object of their secret hatred: This particular woman must truly be quoting the Father of Lies

with her malicious calumnies. Perhaps it is because she is truly possessed and the devil is using her to befoul the pure air of doctrine and those who have the divine authority to preserve and teach it. She accuses the priest who would try to help her overcome the demonic temptation to leave the Church of some kind of “personal” interpretation of the Church’s teachings. The entire sect founded by Schuckardt is guilty of such distortions. And, this explains quite well the abnormal mind-set of Patrick Henry.

It would be dignifying that woman’s diatribe to even give an answer to her wild calumnies. Very often, the best answer is silence in the face of a raving female, or even that of a womanly man.

There are generally two reasons why people do or say things. The first reason is the one given because it is formulated in words that are socially acceptable. The second reason is the real reason. This is the one generally hidden until discovered. Most people are superficial and, therefore, content themselves with the socially acceptable deception.

But, the real reason – the hidden reason – is the true cause for the visible effects whether these effects are in the form of words or actions.

This is why we ask Patrick Henry: ***What are the real reasons for his absurd distortions of reality?***

What is he trying to hide? His words are certainly lacking in any kind of sound reasoning. What is he trying to hide? His soul is not the happy home of the Holy Spirit by any means. It is black with the negativity of his true Master. I think we all know who that is.

He denies the priesthood because for some reason he has betrayed his own priesthood. He has betrayed the grace that he once received and now he labors to destroy the source of grace which he, like Lucifer, no longer has.

And, rather than persist obstinately in promoting the cause of Satan, he would do well to humble himself before the Minister of God – a priest empowered with authority to forgive sins – and humbly beg God’s forgiveness for the

horrible sins of blasphemy of which he and others like him are guilty.

How simple to elevate oneself above everyone else: In order to avoid the duty of obedience to a visible authority, one simply rejects that authority. Does this not sound so much like Lucifer’s cry “I will not serve!”? Of course it is.

Again, let us ask what would be the possible motivation for such absolute denial of anything positive amid the demonic chaos following the initial days of the Great Apostasy? Why are the minds of such people so locked shut against any attempt to turn on the light of truth in their darkened minds? Where should we search for the truth about them? Surely, the problem cannot be in the intellect because we are dealing in matters that require faith – not understanding. We are dealing in matters that require a free choice to accept the doctrine and discipline of the Church not as *they* wish to interpret, but as the visible authority resting in those few Bishops that God has given us interpret, judge and teach.

It is true and will always be true even to the end of time:

**WHERE THE BISHOP IS,
THAT IS WHERE THE
CHURCH IS – NOWHERE
ELSE.**

The conclusion is very simple: If a person is not with the Bishop, he or she is not with the Church. Such can protest as loudly as the internet allows them, none of this will change the objective reality. They are not Catholic because of their heresy and schism from the visible Church.

Like the cockle sown among the wheat, we must allow them to grow until they become obvious and a danger to others. In fact, NOW is the harvest.

We return to that same question: What does motivate such people like Patrick Henry? One would wish it were merely the external expression of his internal confused thinking, aided and abetted by a particular personality defect that was never uprooted. Certainly, he would be foolish to have us believe he was sinless among all the rest of us sinners. Perhaps it is the detesting of his own secret sins that make of him

the tyrannical tormentor of little children. Those who knew him best are the people he lived with. I would leave it to them to make any accidental observation of a character disposed to promote such heinous error that would surely send souls into Hell.

As a solemn warning to all those who have allowed Satan room in their minds and hearts, and to all those who may yet fall victim these blasphemous, demonic distortions, know with absolute certitude that God does not leave us orphans without true spiritual shepherds.

Once again, let us repeat the question: Patrick Henry, from whom have you received the mission to teach in the name of the Catholic Church?

He has rejected any and all authority *except his own*. But, this is true of every heretic and schismatic.

We should all be reminded of the episode of the Ethiopian eunuch's conversion.

We see two wonderful examples of obedience and the need for a visible authority.

In the Acts of the Apostles we read:

“But an angel of the Lord spoke to Philip, saying ‘Arise and go south to the road that goes down from Jerusalem to Gaza’. (This road is desert). And he arose and went.

And behold, an Ethiopian, a eunuch, a minister of queen Candace of Ethiopia, who was in charge of all her treasures, had come to Jerusalem to worship and was returning, sitting in his carriage and reading the prophet Isaias. And the Spirit said to Philip, ‘Go near and keep close to this carriage.’ And Philip, running up heard him reading the prophet Isaias, and he said, ‘Dost thou then understand what thou art reading?’ But he said, ‘Why, how can I, unless someone shows me?’ And he asked Philip to get up and sit with him.

Now the passage of Scripture which he was reading was this: ‘*He was led like a sheep to slaughter; and just as a lamb dumb before its shearer, so did he not open his mouth. In*

humiliation his judgment was denied him; who shall declare his generation? For his life is taken from the earth.’ And the eunuch answered Philip and said: ‘I pray thee, of whom is the prophet saying this? Of himself or of someone else?’”

It was Philip, an ordained deacon, who then began to explain the Scriptures to this otherwise very learned and influential man. The Scriptures tell us:

“Then Philip opened his mouth and, beginning from this Scripture, preached Jesus to him. And as they went along the road, they came to some water; and the eunuch said, ‘See, here is water; what is there to prevent my being baptized?’ And Philip said, ‘If thou dost believe with all thy heart, thou mayest.’ And he answered, and said, ‘I believe Jesus Christ to be the Son of God.’ And he ordered the carriage to stop; and both Philip and the eunuch went down into the water, and he baptized him. But when they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but he went on his

way rejoicing. But Philip was found in Azotus, and passing through he preached the gospel to all the cities till he came to Caesarea.” (Act,8, 26-40).

We see here the genuine workings of God’s grace. We see the obedience of Philip in his obeying the command of the angel. We see also the humility of this pagan – a man of not a little importance in his society – acknowledging that even though he could read, yet he could not understand without the help of a visible authority.

I would ask all these people of whatever state in life – especially those men and women of either no training or faulty training: What makes you think that you are able to understand all that you read without falling into lamentable error?

Patrick Henry is the product of an environment not blessed by God. His rudimentary “training” cannot compare with the proper training received by our Franciscan priests who have been formed in the traditions and spirituality of the Franciscan Order. Our credentials are real and earned in the true Church

before and after the Great Apostasy. Patrick Henry and all the rest whose names need not be mentioned is the product of arrogant, haughty, disrespectful disobedience to that visible remnant of the Roman Catholic Church which the Holy Spirit has deigned to provide for all those who wish to live and die in the Mystical Body of Jesus Christ.

One need only ask these individuals who have not received the Sacraments for many years, just exactly what is their faith? To be sure, it is not the Religion of Redemption and Salvation.

They are all without exception thinly-disguised Neo-Protestants whose Father is that spirit of lies.

Our prayers go out for these demonically disoriented souls with the hope that perhaps in His mercy, our Lord and the Blessed Mother, Mediatrix of All Graces might lead them to humble repentance for their greatest crime: **THEY HAVE LASHED OUT AGAINST THE ANOINTED OF GOD.**

THE TRIALS OF A MIND IN THE PROGRESS TO CATHOLICISM

In this treatise by Silliman Ives, we are given an insight into the trials and tribulations of his mind as he found his way back to the true Church of his fathers – The Roman Catholic Church.

This letter of his to his friends and relatives pours out his heart and mind in the hope that they too will find the consolation of the true Faith. In the introduction he begins with these words:

“Dear Brethren and Friends, It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of Protestant Episcopal Church for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into “the Holy Catholic Church,” and with no prospect before me but simply peace of

conscience, and the salvation of my soul.”

He gives us insights into the difficulties inherent in the Protestant religion. Things that can not be reconciled with historical facts, sound reason, and the Faith espoused in the early Church. We are given an insight into the temptations that Protestants must overcome if they are to come to the true faith. An understanding of their prejudices and the obstacles that they must overcome may prove to be just what we need to help those who have had the misfortune to be raised in a false religion. There is not only much that is of use to the traditional Protestant sects but even those who have been raised in the Modernist Novus Ordo will, if they are humble and honest, find grounds for them too to return to the Church of their fathers.

This book is available for a small donation of \$15. If you would like a copy write to:

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**CONFERENCES ON THE
BLESSED TRINITY.
BY
THE REV. DR. J. J:
O'CONNELL, O.S.B.,
ST. MARY'S COLLEGE,
GASTON CO., N. C.**

(Continued)

The goodness, power, and wisdom of our gracious God are everywhere conspicuous. We ought to be grateful to Him, for He has given us our being and all this fair creation as our own to enjoy and possess. He has bestowed upon us a body and soul; He has given us eyes to see, ears to hear, hands to labor, feet to walk, a tongue to speak, a heart to feel. He made the sun to give us light by day, the moon and the stars by night, the yearly harvest to bring forth every variety of fruit pleasing to the eye and pleasant to the taste. He has created all things for the preservation and happiness of His children. We cannot name the thing bright and good within us, nor delectable and attractive without, but it came from our benignant Creator. Cold and less than human, then, must the heart be that will not glow with love and gratitude towards Him.

Throughout the vast expanse of the universe there is not an object, not an atom, that does not wear the imprint, the seal and signet, of an all-wise Intelligence. The humblest flower of the vale, the meekest shrub by brook or fountain, the tiniest insect, the beasts of the field, the birds of the air, the fish of the sea — land, sea, and sky themselves — everything, great and small, bears the same ineffaceable trace of their Maker and of the Triune, God.

Every thing is in an incessant motion. It is like a universal soul of creation and could proceed but from an infinitely wise and omnipotent cause. This is one of the powerful arguments of St. Thomas in proof of the divine existence.

I speak not of the lesser motions of men and animals, nor of those produced by them or by secondary causes, but of the mysterious motion of the earth round its axis and in its orbit, of the whole planetary system, of the ponderous orbs in the nightly heavens, of the motion of the entire universe round some unknown centre in the realms of space, perhaps the very throne of God, before which all the sanctities of heaven stand in profound adoration. All

things set in towards Him in an irresistible tide. The earth, the solar system, all matter, is essentially inert, and would for ever remain so were they not impelled into motion by an external and co-efficient cause, who can only be the Lord of the universe, Himself immutable and external. *He measured the waters in the hollow of His hand, and weighed the mountains in scales, and with three fingers poised the bulk of the earth* (Isa. xl.)

The creation of man undoubtedly establishes the same fact. He did not always live on earth. The annals of time and all historical monuments give him a duration not more remote than nearly six thousand years. Fossil remains lead to the same conclusion. Man could not have existed from eternity, for the world itself is not eternal. If he has always lived how has it happened that, with all his skill, energy, and restless ambition, he has left no trace, no monument of His labors of a greater age than that I have indicated?

An infinite succession of created beings is an absurdity, like the theories of atoms and numbers. The number of the links in such a succession

must be infinite and at the same time limited — infinite in the supposition of an eternal succession, and yet not so because of its daily increment. Numbers can add nothing to infinity, for infinity contains all in itself.

Atoms also are an absurdity; they should have created themselves, or have acted before they existed, which would of course be a little too soon.

Man, then, having a beginning, could be made only by the Almighty, who fashioned him to His own image and likeness. He is like God in being a spirit and immortal as to his soul, and in being capable of knowing and loving Him. Taking pity on us, God called us from nothing in preference to others who are in the abyss of the divine possibility. Our likeness lived in His mind from eternity. All we are or have is His; our creation is our share in His infinite goodness. Surely we should adore, love, and serve Him.

Reason is a ray of the divine mind and generally reliable within its own legitimate province — the natural order. Its powers are amazing, and man is overwhelmed at its varied

developments. But it is too feeble to penetrate into the mysteries of God. Yet God sheds upon it the brightness of His light, both in the Old and the New Testament, and their combined splendors lead us into all truth. The full deposit of divine revelation is preserved pure and unalterable in the Catholic Church, and parts of it are contained in both Testaments, of the veracity, integrity, authenticity, and inspiration of which she is the infallible and living witness. She makes God more clearly known than does unaided human reason. He came visibly into this world and spoke to the human race face to face. The powers of the heavens are amazed and all rational beings astonished at His infinite condescension; His excessive goodness is even a temptation. He has spoken, not merely by an angel, a prophet, or celestial envoy, but in His own person: the Father, the Son, and the Holy Ghost each has conversed with us here on earth. God has even become man and has assumed our very nature.

After the dispersion of the race of Adam from the plains of Sennaar men ignored the unity

of God and fell into idolatry. They worshipped a plurality of gods. They were ignorant of His nature and attributes; they idolized themselves and everything else except the one true God. Even sins had statues and were publicly adored with incense and sacrifice, as they are today, in heart, by millions of civilized people. Ambition, gold and lust, and all other vices are still the popular divinities. Darkness and the shadow of death passed over the world like a shoreless ocean. Yet all believed in God without being able to tell who or what He was, remarked one of their sages. The men renowned for learning in these ancient times established an independent FIRST CAUSE, cold and indifferent to His works and as unsympathetic as Athos or Atlas.

A new light bursts through the universal gloom. "Let all nations rejoice, let the hills and mountains, let the cedars of Lebanon rejoice; let all beasts and cattle and all things be exceeding glad; for the Lord has visited the earth, and His children shall no more abide in darkness nor pine beneath the cold shades of death."

Our relations are explained. The Almighty is our Father and we are His children. All paternities combined cannot equal His love for His every child. He is our friend — the only friend we have on earth; our lover — all other loves are but a fancy; He is our Creator, and that implies we can converse with Him and are united with Him by faith, hope, and charity.

In the book of Genesis, the first annals of time, we read that God created heaven and earth for man's use and benefit; that He fashioned man's body from the slime of the earth and breathed into him an immortal soul, a spark of His own being, one of His own imperishable thoughts, and made him the lord of creation — of the birds of the air, the beasts of the field, the fishes of the sea. All things were made subject to man, and he was subject to God only. How noble is man's origin, how more than regal, how God-like! He is a supernatural being, who believes in God, adores Him, trusts in Him, and loves Him.

In after-times God makes an alliance with Abraham, one of our race, and promises that his

offspring shall outnumber the stars of heaven, on one condition — that they believe in Him and keep His commandments. The covenant is renewed to Isaac and to Jacob. This knowledge of the one true God was never lost among this people. When about to be gathered to his fathers the dying patriarch Jacob imparted a prophetic blessing on each of his sons, and spake in this manner to Juda: *Juda, thee shall thy brethren praise; the sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations* (Gen. xlix. 10). This faith never perished, but always lived with the Judeans, whether in the brick-fields of Egypt, on the burning sands of the desert, under the impious kings, under the harsh schism of Samaria, in proud Babylon or in gorgeous Ninive. It outlived the hot persecutions of the Syrian monarchs, and remained pure until Jesus Christ came into the world.

II.

In the desert Moses is commissioned from on high to conduct the children of Israel from the slavery of Egypt to the land of

promise, and that passage from Egypt to the land of promise is a type and a prophecy of our present condition and our future hopes. The meek son of Amram asked God His name, and He answered (Exod. iii., etc.): "I AM WHO AM. Thus shalt thou say to the children of Israel: HE WHO is hath sent me to you." And Moses was commissioned to tell his people: Thou shalt have no strange gods before me; thou shalt not take the name of the Lord thy God in vain; remember to keep holy the Sabbath day; honor thy father and thy mother; thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not lie; thou shalt not covet thy neighbor's wife; thou shalt not covet thy neighbor's goods.

Three thousand years have elapsed since God gave these commandments to mankind through the ministry of Moses, and they remain unaltered to the present day; they never will be changed, for they are founded on the relation of the Creator to His rational creature — man. They are superior to every other code in wisdom and sanctity. In a merely human sense they have made Moses

superior to Solon, to Lycurgus, and to all other legislators, and the Jewish nation greater in wisdom and knowledge than all the sages of Greece and Rome.

The philosophers believed in God, but they could not tell who or what He was nor how He must be worshipped; they were ignorant of His nature and attributes. Now Moses said: *Hear, O Israel I the Lord thy God is one Lord; thou shalt love the Lord thy God with thy whole heart and with thy whole soul, with thy whole strength* (Deut.) In the Psalms especially does God manifest Himself more openly and plainly; His inward life is disclosed, His precepts and our obligations inculcated; His name is in every verse, implicitly or expressly; the prayers are expressive of every sentiment of piety and devotion that can animate the heart of man. The first Psalm declares him blessed who fears the Lord, and the last invites all nations to praise and bless His holy name.

As in nature everything has a tongue to speak of God, so also in Holy Writ, but more distinctly. There is not a verse, nor an event, nor a miracle, nor

a prophecy in the Bible which does not prove His all-holy being, directly or indirectly. The Old Testament is the prophecy of the New. All its contents wear their face to the dawn and rising of the Sun of Justice. Many centuries before the birth of Christ, Isaias foretold that Jerusalem would be enlightened with a great light; that all nations would come from afar to unite themselves with Israel. The inhabitants of Madian would come with camels, and those of Saba would bring their gold and incense. All the nations of the earth would unite as one in paying homage to Emmanuel — God in human flesh. Zacharias, filled with the Holy Ghost, announces *that God has visited the earth, the Orient from on high, to enlighten those who sit in darkness and in the shadow of death*. St. John the Baptist, this voice crying in the wilderness, declares on the banks of the Jordan that he is not himself the Light, but the witness thereof, to bear testimony that there stands in their midst the One who enlightens every man that cometh into the world.

Christ appears after having been announced for four thousand years by an unbroken line of

prophets, expected by all the just, prefigured by all rites and ceremonies, and typified by all the sacrifices of the true religion. All nations longed for Him, all ages sighed for Him. The prophets of the gentiles gazed from afar on the star of Jacob, and the oracles of the idols at Delphi and at the fountains of Egeria proclaimed His advent. He was hailed as the legislator of all ages, the light of all nations, and the salvation of the universe.

His every word and act, the manner of His birth, its circumstances, all the events of His life, Thabor and Calvary, the sepulchre and Olivet, proved Him to be God. His is the name of essence, I AM. His is identity of nature and works with the Father, for *the Father and He are one* and the same God. He is the supreme Lord of the living and the dead.

He delivers an oracle which none before nor since could utter: *I am the light of the world; he who followeth, Me walketh not in darkness*. He spake in this manner because, outside of Jerusalem, all the world was buried in darkness and vice. It was the Augustan age, the golden age of learning, science, and art. Reason had

achieved its greatest victories; sculpture, painting, architecture, oratory, poetry — all sciences and arts, had unveiled their splendors and irradiated the known world from pole to pole. Yet never before had mankind been so corrupt. Virtue was only a name and a shame. Every degrading vice was worshipped as a god. Every species of vice was attributed to the ever-blessed Sanctity of heaven. While God's existence was acknowledged His nature, His perfections, and His name were unknown. His disciples for three centuries, and up to this day in pagan countries, were tortured to death.

Now, as formerly, human learning does not render men good and virtuous. Without God it only serves to make men slaves to error and to refine and intensify their passions. One of those ancient sages remarked that so deplorable was the moral condition of the world that God Himself must needs come and redress it or it must perish. Justly, then, did God say, *I am the light of the world*; and in his Epistles to the Thessalonians, St. Paul styles the believers *children of light*.

Standing before the august council of the Areopagus, the Apostle of the Gentiles announces the most startling truth that ever fell on their ears: "Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar on which was written, *To the unknown God*. What therefore you worship, without knowing it, that I preach to you: God, who made the world and all things therein, seeing He is Lord of heaven and earth. . . . It is He who giveth to all life and breath, and all things. . . . In Him we live, and move, and are; as some also of your own poets said: *For we are also His offspring*."

The apostles are sent to announce the gospel of truth, the full-orbed revelation, to all the nations of the earth. And their teachings are perpetuated in the Catholic Church, the infallible and divinely constituted organ of all truth, co-extensive with the universe, which will last to the end of the world. The Church is the living witness of the existence of her divine Founder, the one true God,

and of all His perfections. He who knowingly rejects her doctrines will be lost. He who does not believe her would not believe one from the dead. Endure she must while virtue is an obligation, while a soul is to be saved, and while God is to be honored and believed on earth. Her earthly reign will only terminate when the myriads who slumber in the dust, clothed in their proper flesh, shall stand before the tribunal of Jesus Christ to receive every one according to his works.

Countless hosts of all nations and tongues adore in spirit and in truth the one true God. Zealous missionary bishops and priests carry His name to distant shores and reclaim their less favored inhabitants from idolatry and consequent vice, and bring them into this admirable light. Holy pontiffs, religious men and women innumerable, form the tenor of their actions and lives according to the maxims of the Uncreated Truth; millions of martyrs have died to witness it, and almost all the great and learned of ancient and Christian times have illustrated it by their writings.

Every truth is one in itself and also in the relation it holds towards all others pertaining to the system to which it belongs, whether in the material, the intellectual, or the supernatural kingdom. They all emanate from God, who is truth essential, embracing them in an admirable simplicity.

As God is necessarily His own end in all His works, in like manner is He His own type and model. The more perfect the work the closer the resemblance. The soul is more like God, than the body, and the Church than material creation, its groundwork. The essential marks of the Church, her doctrines and mysteries, are combined in an admirable unity and under one head, like the perfections in the divine simplicity. All our Lord's works expressed this similitude to His attributes. The manner in which He came and dwelt amongst us is like unto His unknown life, which fills us with awe and wonder. Without a revelation an archangel even could not imagine that the full face of God would be turned to the world, not from Sinai but from the cross and between two thieves, in the midst of a reviling mob. Always like Himself, as

at the beginning so now also it is from darkness that light is called to illumine the moral waste.

In its nature every sin is a rebellion, high treason, and an attempt against God's existence; though it be not formal atheism, it implies atheism. Hence sinners are styled the ungodly.

In modern society there are found three classes of infidels or atheists, and their number is alarming. The first are the free-thinkers, who, while retaining the name of God, like the heathens of old, deny His nature and His divine perfections. Pantheists are prominent under this disastrous classification. Their God is a grand total, not perfect but in progress; not a person, for he is not conscious and knows himself but in the fragment of humanity; not a love, but blindly impelled by the laws of nature; without will, liberty, or unlimited intellect — the God of the Stoics.

The second class embraces all the atheists, who deny God in His images and in the persons and things that specially represent Him — all who are averse to religion; and their number is vast. God came in

human flesh; they reject him. God is in His Church, which is the tabernacle of the Real Presence, the organ of the Holy Ghost, the witness of all truth. God is in the pope, who is the successor of St. Peter, the visible head of the Church, the vicar of Christ, the witness and the infallible assertion of God. The war of nearly all nations to-day is universal and desperate against the Church, against the Lord and His anointed. Governments nominally Catholic persecute Catholicity intensely with satanic hatred, and her august head has not a spot on earth on which he may rest. God is in man, because man is made to God's image and likeness and bears on his brow the light of God's face (Ps. iv. 7). Schools of modern philosophy in the most civilized communities have sacrilegiously torn the diadem of immortality from man's head and they style him an improved specimen of a brute. How true is the word of God! When, in opposition to the divine mandate, man makes to himself a false God, like Satan or Nabuchodonosor, he becomes like unto the works of his hands, a senseless animal (Ps.

cxiii. 16). God is in His priests, in the religious orders, and in the religious life. Who are more despised and depreciated? God is in His word, in the faith, and in all virtues: *And the Word was God*. This it is true, is all denied; people may now become saints without the grace of God and contrary to the model of Jesus Christ, in despite of Him and without His grace. God is in the marriage bond, the fountain of the human race, whose waters must be preserved pure and limpid. But this tie is now a rope of sand. God is in civilization. Now, these insane enemies of all truth assert that civilization is merely a natural evolution of progress; and they teach, at the end of nineteen centuries enlightened by our Lord, that our Lord is an obstacle and must needs be removed.

These pestilential teachings are spread far and wide; they are the natural result of heresies, and they have poisoned all the fountains of education, have banished God from the domain of science, and have caused countless numbers to suffer shipwreck of their faith.

The third class embraces the

practical atheists — those who believe in God, but deny Him in act and violate His commandments. They are innumerable and are in all professions and denominations. Temptations are strong and varied; we have free-will, and nature is frail. But there are crimes of great malignity which shock and terrify society — such, for example, as when a priest falls or becomes “an atheist at the altar of God.” Without being intended for a formal denial of the existence of God, all, sins naturally tend to this frightful abyss, for after the first step from the path of rectitude, without speedy repentance, no man can tell where the end will be.

With evidences so convincing, it is asked, how it is possible for a sane person to doubt the existence of God, who is the necessary object of the mind, as light is of the eye? Without contact with Him man’s mind could no more conceive a thought than his hand could create a world. First, because they do not wish to believe and every man can reject the grace of faith. True belief in the existence of God is not derived from

human learning nor from philosophy; otherwise all the renowned scholars of ancient and modern times would have been Catholic.

The heart is the nearest road to heaven. *Blessed are the clean of heart, for they shall see God* (Matt. v. 8). When the will refuses its assent the understanding cannot perfect its act; yet faith is the result, with the assistance of grace, of the combined co-operation of both faculties. There can, it is true, be a sterile and abstract conviction, for conviction does not necessarily induce practice; if it did nearly all men would be virtuous.

Secondly, truth and error, or virtue and vice, which are synonymous for affirmation and negation, are the two extremes of human life; the perilous choice comes daily to every man, and, by a law of his nature, he is necessitated to make it. The just choose the real, the substantial, the true, which unite them more closely to God. The unjust pursue an opposite course: they make choice of avarice, sensuality, or other passion, which they make their god. It is a new phase of old paganism. In all this there is nothing real, for every sin is a lie. Habituated to prefer the unreal, the false, and the things

that are not, to the real and true, selfishness is their idol, and they end in believing nothing. Faith and morals go hand in-hand and sustain one another.

In this country the denial of God is seldom formal. But though possessing many social qualities, the masses of the people are growing more indifferent, and they seldom give God, their salvation, or the future a serious thought. They conform to some easy form of public worship which imposes no real obligation. Their state is one rather of a good-natured religious indifference than of direct negation of the Almighty God.

Thirdly, atheism is formally professed by some unhappy people in other countries under the name of Nihilism. As vice is the result of perverting the will against the laws of morals, Nihilism consists in turning reason against itself, perverts its laws, and pretends that Nothing is the principle and cause of all things!

To be continued.

Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

CHURCH DIGNITARIES

Catholics may attend some special ecclesiastical function at which there may be present a Cardinal, an Archbishop, a Bishop, and some priests dressed somewhat like Bishops but called "Monsignor." We wonder how many of our readers could accurately explain to a non-Catholic friend the differences between these various Church dignitaries.

A well-informed Catholic knows that a Bishop is a Divinely instituted member of the ecclesiastical hierarchy of the Church and is a successor of the Apostles. He is the ruler of a diocese. In the hierarchy of Orders he is superior to a priest. In the hierarchy of jurisdiction he owes due submission and obedience to the Pope, the successor of St. Peter, as head of the Church.

An Archbishop is a Bishop who has been selected by the Holy Father and given certain rights and jurisdiction over a group of dioceses, each of which is governed by a Bishop.

In some instances the dignity is given to a Bishop as a mere honor, and he holds the title to some archdiocese which no longer exists. An Archbishop receives no new Sacred Order or consecration distinct from a Bishop but, after he is installed in his office, he wears on the shoulders, at certain functions, the pallium or circular band of white wool with pendant ribbons about twelve inches long and ornamented with small crosses. This signifies that the Pope has given him a participation in the supreme pastoral power of the Church. Both a Bishop and an Archbishop are addressed as "Your Excellency."

A Cardinal holds the highest position next to the Holy Father. He is an advisor of the Pope; many Cardinals hold important posts as heads of various Congregations at Rome and thus relieve the Holy Father of a vast amount of labor in the administration of Church law and discipline. It is also the duty of the Cardinals to administer the affairs of the Church after the death of a Pope, and to elect

his successor. A Cardinal is addressed as “Your Eminence.”

There are three grades among the Cardinals: Cardinal Bishops, Cardinal Priests, and Cardinal Deacons, so called from their origin; for the office of Cardinal Bishop arose from the dignity given to the six Bishoprics in the immediate neighborhood of Rome; while the title of Cardinal Priest had its origin in the important positions held in early centuries by the priests in charge of the parish churches or Titles in Rome. The honor of Cardinal Deacon is founded in the special appointment of deacons to supervise the care of the sick and poor in the regions or districts into which the ancient city was divided. Hence, the dignity of Cardinal does not of itself imply the priesthood. However, since the Code of Canon Law went into effect in 1918, the priesthood is one of the qualifications for the Cardinalate.

A Cardinal’s position is recognized by Catholic Kings as that of a Prince and, in dignity, he now takes precedence of Archbishops and Bishops. Pope Sixtus V limited the number of Cardinals to seventy.

The term “Monsignor” is a mode of addressing prelates of the Church, even a mere chaplain or domestic chamberlain of the Holy Father. It is a title of respect and frequently certain priests, not actually assisting the Pope, are given an honorary office which entitles them to be called “Monsignor” and to wear the robes of those who actually hold the titular office in Rome. The Vicar General of a diocese now ranks as a prelate and should be addressed as “Monsignor.”



The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF PRAYER

(Continued)

How the bodily sentiments are all deceived in the aforesaid Sacrament, but not those of the soul; therefore it is, with the latter, that one must see, taste, and touch It; and of a beautiful vision this soul had upon this subject.

“Oh, dearest daughter, open well the eye of your intellect and gaze into the abyss of My love, for there is no rational creature whose heart would not melt for love in contemplating and considering, among the other benefits she receives from Me, the special Gift that she receives in the Sacrament.

“And with what eye, dearest daughter, should you and others look at this mystery, and how should you touch it? Not only with the bodily sight and touch, because in this Sacrament all bodily perceptions fail.

“The eye can only see, and the hand can only touch, the white substance of the bread, and the taste can only taste the savor of the bread, so that the grosser bodily sentiments are deceived; but the soul cannot be deceived in her

sentiments unless she wish to be — that is, unless she let the light of the most holy faith be taken away from her by infidelity.

“How is this Sacrament to be truly tasted, seen, and touched? With the sentiment of the soul. With what eye is It to be seen? With the eye of the intellect if within it is the pupil of the most holy faith. This eye sees in that whiteness whole God and whole man, the Divine nature united with the human nature, the Body, the Soul, and the Blood of Christ, the Soul united to the Body, the Body and the Soul united with My Divine nature, not detached from Me, as I revealed to you, if you remember well, almost in the beginning of your life; and not so much at first through the eye of your intellect as through your bodily eye, although the light being so great your bodily eyes lost their vision, and only the sight of the eye of your intellect remained. I showed it to you for your enlightenment in the battle that the Devil had been waging against you in this Sacrament; and to make you increase in love in the light of the most holy faith.

“You know that you went one morning to church at sunrise to hear Mass, having beforehand been tormented by the Devil, and you placed yourself upright at the Altar of the Crucifix, while the priest went to the Altar of Mary; you stood there to consider your sin, fearing to have offended Me through the vexation which the Devil had been causing you, and to consider My love, which had made you worthy to hear Mass, seeing that you deemed yourself unworthy to enter into My holy temple. When the minister came to consecrate, you raised your eyes above his head while he was saying the words of consecration, and I manifested Myself to you, and you saw issue from My breast a light, like a ray from the sun, which proceeds from the circle of the sun without being separated from it, out of the midst of which light came a dove and hovered over the host, in virtue of the words which the minister was saying. But sight remained alone in the eye of your intellect, because your bodily sight was not strong enough to stand the light, and in that place you saw and tasted the Abyss of the Trinity, whole God and whole man concealed and veiled in that whiteness that you saw in the bread; and you perceived that the seeing of the Light and the presence of the Word,

which you saw intellectually in the whiteness of the bread, did not prevent you seeing at the same time the actual whiteness of the bread, the one vision did not prevent the other vision, that is to say, the sight of the God-Man revealed in the bread did not prevent the sight of the bread, for neither its whiteness, nor its touch, nor its savor were taken away. This was shown you by My goodness, as I have said to you. The eye of the intellect had the true vision, using the pupil of the holy faith, for this eye should be your principal means of vision, inasmuch as it cannot be deceived; wherefore, with it you should look on this Sacrament. How do you touch It? By the hand of love. With this hand alone can you touch that which the eye of the intellect has recognized in this Sacrament. The soul touches Me with the hand of love, as if to certify to herself that which she has seen and known through faith. How do you taste It? With the palate of holy desire. The corporal palate tastes only the savor of the bread; but the palate of the soul, which is holy desire, tastes God and Man. See, therefore, that the perceptions of the body are deluded, but not those of the soul, for she is illuminated and assured in her own perceptions, for she touches with the hand of love that which the eye

of her intellect has seen with the pupil of holy faith; and with her palate — that is, with fiery desire — she tastes My Burning Charity, My Ineffable Love, with which I have made her worthy to receive the tremendous mystery of this Sacrament and the Grace which is contained therein. See, therefore, that you should receive and look on this Sacrament, not only with bodily perceptions, but rather with your spiritual perceptions, disposing your soul in the way that has been said, to receive, and taste, and see this Sacrament.”

Of the excellent state of the soul who receives the sacrament in grace.

“See, dearest daughter, in what an excellent state is the soul who receives, as she should, this Bread of Life, this Food of the Angels. By receiving this Sacrament she dwells in Me and I in her, as the fish in the sea, and the sea in the fish — thus do I dwell in the soul, and the soul in Me — the Sea Pacific. In that soul grace dwells, for, since she has received this Bread of Life in a state of grace, My grace remains in her, after the accidents of bread have been consumed. I leave you the imprint of grace, as does a seal, which, when lifted from the hot wax upon which it has been im-

pressed, leaves behind its imprint, so the virtue of this Sacrament remains in the soul, that is to say, the heat of My Divine charity, and the clemency of the Holy Spirit. There also remains to you the wisdom of My only-begotten Son, by which the eye of your intellect has been illuminated to see and to know the doctrine of My Truth, and, together with this wisdom, you participate in My strength and power, which strengthen the soul against her sensual self-love, against the Devil, and against the world. You see then that the imprint remains, when the seal has been taken away, that is, when the material accidents of the bread, having been consumed, this True Sun has returned to Its Center, not that it was ever really separated from It, but constantly united to Me. The Abyss of My loving desire for your salvation has given you, through My dispensation and Divine Providence, coming to the help of your needs, the sweet Truth as Food in this life, where you are pilgrims and travelers, so that you may have refreshment, and not forget the benefit of the Blood. See then how straitly you are constrained and obliged to render Me love, because I love you so much, and, being the Supreme and Eternal Goodness, deserve your love.”

To be continued:

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