

THE SERAPH

November 2011

Vol. XXXII No. 3



O God, Who didst will that on this day the Blessed Mary ever Virgin, the habitation of the Holy Spirit should be presented in the temple, grant, we beseech Thee, that by her intercession, we may deserve to be presented in the temple of Thy glory.

Prayer from the Mass of the Presentation of The Blessed Virgin Mary

The Seraph

PUBLISHED WITH EPISCOPAL AUTHORIZATION

Vol. XXXII No. 3

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The **SERAPH** is published monthly except July and August by the Franciscan Friars at 3376 Mt. Read Blvd. Rochester, NY 14616.

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

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

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

SUBSCRIPTION RATES

USA: Free upon request.

Suggested donation \$20.00.

FOREIGN: Air Mail: \$40.00 per year

ALL CORRESPONDENCE SHOULD BE SENT
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Publishers
Order of St. Francis of Assisi, Inc.
Rochester, New York 14616 USA

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

EDITORIAL

During the month of November, our thoughts are directed to matters of life and death. The first day of the month celebrates the many souls now enjoying the fruits of their labors after having persevered to the end. That is why we call this day “All Saints Day”.

Then, on the next day, November 2, we make a special remembrance for the departed souls whose status is not yet known to us, but whom we hope are in Purgatory.

We do not pray for the damned who are in Hell. Their works have followed them into hellfire, from whence there is no escape for all eternity.

We might well consider this month that of “Life and Death”. Life – because these souls who have left this present existence are living a supernatural life with God. Death – because these souls left this existence without the supernatural life of grace.

In each case, however, we should take a sober look on the works of each soul.

What were the works of those now in Heaven? They are all works inspired by the Holy Ghost. They are the corporal works of mercy and the spiritual works of mercy, according to the ability of each soul. Their good works remain as an example for us to follow that we, too, may gain eternal life.

And what are the works of those condemned to Hell? They are many. Some of them surprise those who live according to the flesh and have little or no time for God.

There is one particular work that many seemingly pious people are most frequently guilty of that keeps them from entering the kingdom of Heaven.

It is a sin of omission so common that very few even think of it. What is it?

It is the failure to TITHE. Yes. This is the quiet serpent that keeps more people out of Heaven than any other failing.

God does not beg, nor should

His Church have to beg. The duty of every Catholic should be clear. One of the laws of the Church requires the support of one's church.



The Sunday Sermon

The Sunday Sermon is a biweekly paper that offers a few spiritual thoughts for each Sunday throughout the year.

The Sunday Sermon began with a desire of our people who could not get to Mass on Sunday.

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

THE REMNANT ROMAN CATHOLIC CHURCH AGAINST THE DEMONIC DISORIENTATION OF TRADITIONALISTS

The Tragedy of Malachi Martin

The sinister Malachi Martin is in Hell. This simple declarative sentence surely raises the shocked eyebrows of many superficial, poorly informed (if informed at all!) souls laboring under the illusion that they “know” their catechism. Unfortunately, the simple condensed catechism does not deal with higher-level matters of dogma, morals and discipline.

Some get upset because they are informed that non-Catholics cannot be saved unless they enter the Roman Catholic Church. How do they react? Simple. They **leave** the Catholic Church with some demonic-inspired excuse. And where do they go? They usually end up as “home aloners” or what may be the next closest thing: They become “EWTNers” – that gaudy, glitz substitute for genuine Catholic

doctrine and discipline.

Just a brief note in passing regarding the “Eternal Word Television Network:” it was started by Mother Angelica of the Poor Clares to promote knowledge of the Roman Catholic Church. Unfortunately, this project was high-jacked by Modernist clergy and laity. Watching this TV program under the pretext that one is able to tell the difference between what is Catholic and what is Modernist is an illusion. Before long, the desired effect is achieved: Winning the unwary soul into the camp of the Modernist heretics. Anyone with genuine knowledge of the faith can see through the gigantic parody of the true Church.

What appear to be familiar Catholic practices are nothing more than cosmetic window dressing. For example: The pious-looking “Benediction of the Blessed Sacrament” is not real. Why? Because the so-called “priest” is not a valid priest. He is not a valid priest because the rite of ordination was not according to Catholic

doctrine. The “priests” of Mother Angelica’s group are not validly ordained. They cannot, therefore transubstantiate the bread and wine into the body, soul and divinity of Jesus Christ.

All this adds to the hoax that was Malachi Martin. He praises anyone from whom he can receive adulation.

He praised Marcel Lefebvre and his double-agent work. He could not, therefore, expose Lefebvre without exposing himself.

The most glaring betrayal of ignorance is the adamant refusal to read the Holy Scriptures. For, it is in Holy Scripture that we find the eternal condemnation not only of the double-agent Malachi Martin, but that of everyone abandoning one’s vocation and turning back to the world ruled by Satan. St. Jerome has said: **“Ignorance of the Scriptures is ignorance of Jesus Christ.”**

It is Jesus Christ Himself speaking the terrible sentence such people like Malachi Martin bring down upon themselves.

Every unrepentant sinner who has not confessed his sin and made a serious attempt to make

restitution is destined for the fires of Hell.

And how do we know this? We would know it before having to be told if we would thoughtfully read the Word of God. It is the Holy Spirit teaching us and the Word of God is confirmed and affirmed by the One, True, Catholic and Apostolic Church: The Roman Catholic Church which is the Mystical Body of Jesus Christ.

In a sermon at which even the Pope and Cardinals of his day attended, St. Leonard of Port Maurice proclaimed that “few Catholic adults are saved.”

The complacent and presumptive should please take note!

Let us return to the statement:
MARTIN MALACHI IS IN HELL.

What is the foundation for such a horrendous declaration? It comes from the mouth of Jesus Christ.

“No one, having put his hand to the plough and looking back, is fit for the kingdom of God.” (St. Luke 9, 62).

This means that no one who has answered God’s call to the

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Religious state, the Priesthood, or the Marital state and turns away from that vocation can be saved. Please note that this condemnation is not for clergymen and Religious alone. It applies with the same force to those who have made marriage vows before the representative of God and the Church.

What do those who are called to the married state vow before God?

They vow to be faithful to each other in sickness and in health; they take each other for “richer or poorer” and finally, for how long? **UNTIL DEATH SEPARATES THEM.**

So, the marriage vows of one is not unlike the vows of those dedicating themselves more completely in the clerical state or the Religious state.

Everyone to some extent, depending upon the nature of one’s community, puts his or her hand to “the plough.”

There are those false Catholics who seek many ways to spare their “hero” – Malachi Martin - the pains of Hell. But, to no avail. The sentence is carried out.

Malachi Martin was called by God to become a Jesuit. This was God’s will for him and he made his vows in that Religious institute. He was called by God to become a priest. He likewise answered that call. Therefore, he “put his hand to the plough.” Yet for whatever evil reason, he looked back and denied his vocation as a Religious and also denied his vocation as a priest.

There are those who refer to Malachi Martin as some kind of “folk hero” or profound theologian. His devotees look upon him with gleaming eyes as the answer to all their doubts and secretly held search for a Christ without a cross.

Not long ago, I had occasion to befriend a Jesuit Father who was being persecuted by his Superiors because he had become very ill. This harassment had gone so far that Fr. B was contemplating leaving the Society of Jesus.

When he revealed his plan to me, I urged him not to follow through with it. **“You were called by God to be a Jesuit. Your salvation depends upon your remaining in the Society of Jesus. Do not be afraid of anything your confreres or**

Superiors might do to you. Bear it all with patient resignation.

Just as I was called by God to be a Franciscan and cannot, therefore, save my soul outside the Franciscan Order, so, too, you cannot be saved outside your vocation.”

I thank God each day at Holy Mass that Fr. B did not leave the Society of Jesus. In fact, he asked me to give him Extreme Unction. He died. He died a true son of St. Ignatius.

And so it is with everyone who would turn his back upon the vocation to which God calls.

We need not point fingers at anyone but ourselves. People like to mask their true motives for doing something shameful by trying to justify themselves. They point to the negative aspect of the Church – its sinful members (As if *they* were not sinful!) and under the influence of the “Angel of Light” – Lucifer – they turn their backs upon the Sacraments and the Holy Mass.

It was Pope Pius XII who clearly taught the doctrine of the Church when he wrote the doctrinal Encyclical on the Mystical Body of Jesus Christ.

It is worth repeating his ignored words for the sake of those of good faith.

Pope Pius XII masterfully explained the mystery of the Church in his Encyclical letter, *Mystici Corporis*, **THE MYSTICAL BODY OF CHRIST AND OUR UNION IN IT WITH CHRIST.**

This true Vicar of Jesus Christ said: “**Actually, only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed. ‘For in one spirit’ says the Apostle, ‘were we all baptized into one Body, whether Jews or Gentiles, whether bond or free’ (I Cor. 12:13).** As therefore in the true Christian community there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith. And therefore if a man refuse to hear the Church, let him be considered – so the Lord commands – as a heathen and a publican. (Matt. 18:17).

It follows that those who are divided in faith or government cannot be living in the unity of such a Body, nor can they be living the life of the one Divine Spirit.” (Note: Just recently - EWTN’s chief heretic and blasphemer, Benedict Groeschel, publicly stated that Jews and Muslims believe in the Holy Spirit! So, many of the Jews under the frenzied influence of the High Priests urged their followers to scream for the blood of Jesus Christ, must have been “guided” by the “Holy Spirit?” When typically fanatic Muslims butchered eleven French Trappist monks some years ago – they were inspired by the “Holy Spirit” to perpetrate such an ugly crime?

It may be well to observe that every heresy of the past is represented in either Modernism or Traditionalism. The errors of Pelagianism are reflected in Modernism and Donatism plagues the ranks of the Traditionalists.

It is essential for the understanding of the present confusion in matters of religion within the Catholic Church to focus attention on the above-cited words of Pope Pius XII.

The Great Apostasy has spawned all kinds of errors and practical consequences: false bishops; false Religious; false priests, the usurpation of the hierarchy by laymen; as many opinions as there are heads; false Sacraments; invalid Masses.

And where does Malachi Martin fit in? Just read his gossip, accusations against the entire Church with the peculiar exception of the anti-popes.

Was Malachi Martin truly the “double agent” many informed objective judgments have made him out to be?

Certainly, there will be many “dedicated” followers of this man who has been endowed by these superficial Catholics with almost every possible “enhancement” from “exorcist” to “outstanding theologian.”

Was he all those wonderful things attributed to him? Or, on the contrary, was he truly the “double agent” working for the enemies of the Church?

Was he another Weishaupt – the marrano Jew who pretended conversion to Catholicism in order to infiltrate the Church for the purpose of undermining Her

doctrines and morals? Weishaupt also became a Jesuit. He studied Church Law to find loop holes. It was Weishaupt who prepared the evil program for the destruction of the Church by supplying Jews to form the Illuminati.

Observe how Malachi Martin heaps scorn and scathing attacks upon “bad cardinals and bishops” while freeing from all guilt those who were and continue to be the prime movers of destroying the Roman Catholic Church: the false popes predicted by Our Lady of La Salette and confirmed by St. Paul in his II Letter to the Thessalonians. He writes:

“And now you know what restrains him, that he may be revealed in his proper time. For the mystery of iniquity is already at work; provided only that he who is presently restraining it, does still restrain, until he is gotten out of the way.” (2 Thess. 3, 6-7).

Malachi Martin blames everyone except the real causes of the Great Apostasy – the false popes who have followed after the last true Pope who was restraining this “mystery of iniquity” until he was gotten out of the way through death, natural or

induced.

The visible principle of unity in the Roman Catholic Church is a canonically elected successor of St. Peter. The key word here is “canonically” elected, implying that there would be someone NOT canonically elected. When Pope Pius XII died, it was HE who was set aside and there followed the rapid undermining and destruction of the Catholic Church.

Why was Malachi Martin so adamant in his defense of the indefensible? Simply because he knew that the false popes were doing the work of the Antichrist Jews. Just as the false Capuchin, Benedict Groeschel, does the work of the Unholy Spirit (Satan) by misleading ignorant Catholics into believing that the Jews and Muslims believe in the same Holy Spirit that genuine Catholics believe in.

Malachi Martin uses for his “authentic” sources the repetitious “visions” from Bayside, NY. Our Lady of La Salette had already foretold that “Rome would lose the faith and become the seat of the Antichrist”.

Does Martin ever provide solid
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proof for any of his statements and accusations? He needs none, obviously, unless it be of a false visionary who seems to copy from other false visionaries.

Finally, after brushing aside the mist surrounding this man, we come to his departure from the Society of Jesus and abandoning the priesthood. He not only abandoned his Religious vows, but was also formally laicized, that is, reduced to the lay state. Those who claim that he was still a priest are either duped or are lying. True, once ordained, a priest one is a priest forever – in Heaven or even in Hell. But while on this side of eternity, he is no longer permitted to function as a priest.

First comes the need to cast off the burden of the vow of poverty. The enemies of the Church rewarded him handsomely for his servile labors. Amassing what could only be described as a fortune from his creating doubt and disrespect for the hierarchy, he seems to find it unbearable to turn all the profits from his writings to the Society of Jesus. Therefore, his vow of poverty must go.

Then, there is the matter of

obedience to his Superiors. The burden of obedience as represented by his vow of obedience to legitimate authority is now an unbearable onus. That, too, must be set aside.

Now, with all canonical ties with the Church severed, he is “free” – he no longer is held back by these impediments to his demonic disorientations. He is free to deceive the unwary.

Malachi Martin is dead. He has received his just reward for his evil works. Yet, he lives on in those writings that continue to poison the minds of the imprudent, to lay waste souls that foolishly look to him as their “guiding light.” Martin was never a shepherd of souls. But, he was the wolf in sheep’s clothing.

The words of St. Paul have come true to an enormous degree. He already warned all Catholics of his day and our day. In writing to Timothy, he said: **“... there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and**

turn aside rather to fables.” (2 Tim. 4, 3-4).

And how does Malachi Martin present his works? As fables! And how many turn away from sound doctrine? All those with itching ears.

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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ST. AGNES OF ASSISI

Virgin, Second Order

When St. Clare received the veil in 1212, she left behind her at home a young sister of fourteen named Agnes. In answer to Clare's prayers and inspired by God, Agnes betook herself to the same convent only sixteen days after her sister's departure from home. Their father, much enraged, hastened to the convent in company with several relatives. He removed the fugitive bodily from the convent, and was in the act of dragging her along by the hair, when Agnes became fixed to the spot. The united efforts of the entire company were powerless to move her. In a blaze of fury her uncle, Monaldo, drew his sword to strike her. But he was seized with a violent pain in the arm, the weapon dropped from his hand, and overcome with fear he and the rest of the band fled from the scene.

Agnes was overjoyed and returned to her sister Clare. St. Francis then led the two maidens to the convent of

St. Damian, where Agnes received the holy habit from our holy Founder himself. She now set herself the task of imitating her saintly sister in everything, and devoted all her spare time to prayer and contemplation. She lived a very austere life, partaking only of bread and water, and wearing a coarse garb all her life.

St. Francis soon recognized the rich treasure of virtue hidden in this privileged soul. When a new convent of Poor Clares was to be founded at Florence in 1221, St. Francis sent Agnes, despite her youth, to act as superior there. Later he sent her also to Mantua and to several other cities in northern Italy to establish additional houses of the order. Wherever she went, she edified everybody with her holy life. Many devout young women renounced the world in order to consecrate themselves to God in monastic seclusion under her direction. She had the gift of infusing the

Franciscan spirit into them, both by word and example.

She was favored with many extraordinary graces by God. In the great fervor of her devotion she was often raised above the earth, and once our Lord appeared to her in the form of an infant. From Holy Thursday until Holy Saturday she was once so rapt in the contemplation of the sufferings of Christ that she was under the impression she had spent but an hour in this mystical sleep.

When St. Clare was about to die, she sent for Agnes to assist her in her final days. In her last moments Clare addressed her sister in the words: "My beloved sister, it is the will of God that I go, but be comforted, you will soon come and rejoin me with our Lord." Three months later Agnes followed her sister to eternity. It was on November 16, 1253. Her body rests in Assisi in the side chapel of the church of St. Clare. Numerous miracles occurred at her tomb. Pope Benedict XIV canonized her.

ON THE SERAPHIC SPIRIT

1. On the feast of St. Agnes,

Holy Church has us pray for the seraphic spirit. In what does that spirit consist? The seraphic spirit consists in ardent holy love, in a heart which seeks and sees God in all things, is bent on spending itself for His honor and using all things to glorify Him. The seraphic spirit takes its name from the Seraphim, who are ever aflame with love for God. Our seraphic Father St. Francis was all aglow with this love of God and, like the three young men in the fiery furnace, wished all creatures to join in praising God. St. Agnes was at times so inflamed with this love that she was bodily raised above the earth. This tendency upwards to God is conspicuous in all the saints of the Franciscan Order, for which reason the order itself is often spoken of as the Seraphic Order. As in the material world everything is attracted to the sun and revolves around it, so should all reasonable creatures be drawn to God and all the desires of their hearts should tend towards Him. — Do you possess a measure of this seraphic spirit?

2. Consider the obstacles that oppose this seraphic spirit in the

heart of man. There is, above all, worldliness which attaches itself to material goods, sensual pleasure, and earthly honor, and cannot, therefore, rise to God. Christ spoke thus to the Jews: "You are from beneath — that is, earthly-minded — I am from above" (John 8:23). That is the reason, said He, why they could not, come to Him, and would die in their sins. But sins not yet atoned for also stand in the way and prevent the flame of love from rising upwards. Finally, conceit and sheer pride of worth and accomplishment hold people captive. Such pride cast Lucifer out of heaven, and permits no human heart to rise to God. Therefore, detachment from material things, penance for sins committed, and sentiments of humility must prepare our hearts, otherwise they will not be qualified to receive so much as a spark of the divine love. — What is it that prevents you from acquiring it?

3. Consider that this fire of love, which, fills the heart with the seraphic spirit, must come from the Father of Light. What we can do, is make ourselves receptive for this

grace. But, if we do our part, God will give it to us, as He said: "I am come to cast fire on the earth, and what will I but that it be kindled?" (Luke 12:49). Let us, therefore, pray for the seraphic spirit and do what lies in us that it may not be dimmed and stifled in us. Then, too, let us be mindful, especially during this month devoted to the souls in purgatory, of those souls which, filled as they now are with this seraphic spirit, suffer great anguish in their desire for God. Let us pray that God may satisfy their ardent longing.

PRAYER OF THE CHURCH

O Lord Jesus Christ, who didst set up Blessed Agnes before many virgins as a model and guide to evangelical perfection, grant, we beseech Thee, that the seraphic spirit, which she so wisely taught and confirmed with her holy example, may be preserved in us from all taint. Who livest and reignest forever and ever. Amen.

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CONFERENCES ON THE BLESSED TRINITY.

BY

THE REV. DR. J. J.
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CONFERENCE III.

*ON THE DIVINITY
OF OUR LORD JESUS
CHRIST, THE SECOND
PERSON OF THE
BLESSED TRINITY*

(Continued)

The Old Law was delivered on Sinai and was there sanctioned; the New Law was sanctioned on Mount Thabor. Accompanied by Peter, James, and John, our Lord ascended the mountain. His face shone like the sun and His garments became white as snow. There appeared Moses and Elias, speaking to Him on the excesses which He would suffer in Jerusalem. Heaven institutes the comparison, and the mission of Jesus Christ is put to the test. If not true it becomes obligatory on the Most High to admonish the trembling disciples that this Jesus is only His envoy, lest we may fall into error, and especially, when

resplendent in glory, both the law and the prophets bear Him testimony in the persons of their greatest representatives.

In the former instance, when *the meek son of Amram* was summoned to the mount, God treated with him as His servant and ambassador. Lest Israel, terrified on the plain, should mistake Moses for God descended upon earth, the Lord, in a voice of thunder that rent the rocks of the desert, proclaimed : *I am who am, and none but Me, shall you adore.* Moses came down bearing between his hands the law written on two tablets, and he presented it ministerially to the people for their acceptance.

All nations to the day of doom are gathered in spirit round Thabor and hear the sanction. Every eye is looking, every ear is listening, all hearts are throbbing. Jesus Christ is presented, not as the minister, but as the Son of God—Himself the legislator and the author of the law. No command is given Him. One with the Father, He is presented to all mankind as Himself the supreme and eternal law. *This is my beloved Son: hear Him (Luke ix.)*

If from Thabor we pass over to Calvary, where all His indignities were completed, it; is no less the theatre of His glory and the vindication of His divinity. Here were fulfilled all prophecies, all truth was manifested, all miracles were renewed, and all the attributes of the Almighty displayed. The cross, the instrument of shame, became the chair of doctrine, the throne of the eternal and ever-blessed Trinity. All the universe mourned and it felt the shock to its center when its Anchor hung dying and bleeding on the cross. The sun was darkened, the earth trembled, the dead arose, the veil of the Temple was rent from top to bottom. All things proclaimed that it was no mere mortal man that perished on that mountain.

His omnipotence is manifested more by His action on the souls of men than even by all the external wonders. He instantly converts the most obdurate and heartless sinners. One was a death-bed conversion — a dying malefactor, who had lived all his life without God and was blaspheming almost to his last breath. The other was an infidel, a gentleman, a scholar, and a Roman officer, educated,

like men of his rank, in the first schools in Rome or Athens, and sneering at all religions with the growing philosophy of the former reign — a reign when religious sentiment and morals perished in the empire and left an outward decency only. VERE HIC FILIUS DEI ERAT, exclaimed the centurion. The third conversion was, if possible, more miraculous still. It was that of the mob who had poured out from the purlieus of the city to witness a, public execution — three of them — which had the fascination of the circus and of the gladiatorial combats for the sweltering rabble. *And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts* (Luke xxiii. 48). The conversion of one sinner is a greater work than the creation of the world.

Many just, and holy men had borne testimony to the truth by the shedding of their blood. Human elevation, less than even obscurity, is no shield against, the sufferings that always accompany virtue and merit, and they are the portion of the saints on earth. From Abel to Zacharias many had died for righteousness' sake.

Nature silently wept over their wrongs, waiting patiently for the day of final retribution. Now, for the first time, the forgotten dead indignantly started from their time-worn tombs and reproached the living for the dread God-man. The world had perpetrated its enormous sin: it had crucified its Creator!

To atone for our sins, and to repair the dishonor cast on God, Jesus bowed His head in death. Because of the union of the human and divine natures in the person of Christ all that pertains to God belongs to Him, and all that is peculiar to Him as man must be asserted of God. God was born for us, He suffered for us, and He died for us. For Jesus Christ is infinite and eternal: He is God. Was the faith of the penitent thief inferior to that of Abraham? *Blessed are they who will not be scandalized in me.*

But death was soon compelled to yield the victory and acknowledge the glorious triumph of our Lord. On the third day He rose again by his own power, as had been foretold by Himself and by the prophets. The seal of Tiberius,

the Roman empire, could not prevent it; and Tiberius himself had the honesty to confess it, desiring to enroll Jesus Christ among the Roman gods. Jesus rose, not as Lazarus and others, who had been resuscitated by external power and soon returned to the grave — Jesus Christ arose as the author and principle of life, to die no more. What had never been granted to man He possessed — immortality on earth. For forty days He conversed with His apostles, ate and drank with them, as he had done previously.

By the same inherent power He ascended into heaven without external aid. No angel, no fiery chariot is there, as in the case of Elias. Received into His eternal empire by the heavenly host, he dispatches two of the celestial messengers to console His mourning disciples, and to promise them and us that at another day He will come in the same manner in which we saw him depart.

The ascent of Elias from Horeb was witnessed only by the prophet Eliseus, lest any one not so well instructed might believe him to be God. Jesus Christ ascended in the presence of five hundred

disciples, who accompany Him with their homage and their sorrows at His departure. A termination so sublime to a life of surpassing greatness would immortalize idolatry and utterly destroy all religion, if our Lord was not God — especially at a time when men worshipped impostors and the legislators whom the fancy of the poets immortalized for the purpose of flattering the people by persuading them that Heaven had sanctioned their acts and their laws.

Jesus Christ is true God and true man — a fact taught by the Church at all times and for nineteen centuries, under the sword of the persecutors, and in witness of which many millions of her children died in all manner of torments. The Eternal Father, the Holy Ghost, the angels, the patriarchs, the prophets, the apostles, the saints, the living and the dead, the unclean spirits, the universe, all nature, establish this grand and astounding mystery beyond the reach of rational doubt. Lost to all sense of shame and human reason must be he who is capable of denying so authentic a fact — a fact which civilization and the very name of Christianity so

plainly establish.

As living members of Jesus Christ we also were predicted with Him and are made sharers of His supreme dominion over all creatures. A Christian is superior to nature; all things are subject to him, for he is subject to God only. All a Christian's good works are, in a sense, miraculous, for they spring from a principle superior to nature and to human weakness. We, then, must be miraculous — masters of the world by despising it, elevated above nature's laws by subduing them, arbiters of our destiny by submitting to the will of God, stronger than death by desiring it, to be united with our head, Christ Jesus. Look over the face of the Church in all ages; look at her pontiffs, her martyrs, confessors, and virgins, her missionaries, her religious orders, all the saints, the poor ennobled by their poverty, all the good of the world — they are the creation of Jesus Christ. Great must he be who has exalted the weakness of human nature to such unearthly perfections.

Therefore our Lord and Savior Jesus Christ is the true and only Son of God, born of the Father before all ages, consubstantial

THE SERAPH

with Him and perfectly equal to Him in all things, one and the same God, and the Second Person of the holy Trinity.



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Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

THE LORD'S PRAYER

I have often been asked, when preparing non-Catholics for reception into the Church, why we omit from the Lord's Prayer the words "For Thine is the kingdom, and the power, and the glory forever." The reason is one that every Catholic should know. If the same question were put to you, could you explain the omission?

When Protestants recite the "Our Father" and conclude with "For Thine is the kingdom, and the power, and the glory forever," they are adding words not found in the prayer as taught by our Lord to His disciples, and recorded in the sixth chapter of St. Matthew, and in the shorter form found in the eleventh chapter of St. Luke. Though various manuscripts of the Gospels do contain these words, they are not given in the more accurate old copies that have been preserved; and Protestant Scripture scholars admit today that their version contains an interpolation, that is, an unauthorized addition to the Gospel.

It is easy to explain this interpolation when we know of the ancient practice in many places of concluding the prayer with a doxology, or short verse in praise of God. As these doxologies were frequently written on the margin of the copies of Holy Scripture, they later crept into the text by errors of transcribers. The simple reason, then, why Catholics do not use the words "For Thine is the kingdom, and the power, and the glory forever" when they recite the "Our Father" is this: they are not a part of the prayer as taught by our Blessed Lord.

The Lord's Prayer, or *Pater Noster*, as it is known to Catholics throughout the world, is a composite formed by combining the versions given by St. Matthew and St. Luke. It contains an invocation and seven petitions. The invocation is an address to our Father who is in Heaven. The petitions are: first, "Hallowed be Thy Name"; second, "Thy Kingdom come"; third, "Thy will be done on earth as it is in Heaven"; fourth, "Give us this day our daily

bread”; fifth, “And forgive us our trespasses as we forgive those who trespass against us”; sixth, “And lead us not into temptation”; seventh, “But deliver us from evil.”

By the fourth petition, “Give us this day our daily bread,” we ask not only for bodily sustenance but for spiritual food. The words show our dependence upon God and our trust in Him. The spiritual bread we need is

mainly the Holy Eucharist and the Christian doctrine.

Aside from not using the unauthorized words “For Thine is the kingdom, and the power, and the glory forever,” the Catholic text differs only in two very slight particulars from the Protestant: “which art” has been modernized into “who art,” and “in earth” to “on earth.”



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The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF OBEDIENCE

“But you will say, ‘Are not all the other religious orders equally founded on this point?’ Yes, but though they are all founded on it, in no other is this the principal foundation; as with the virtues, though all the virtues draw their life from charity, nevertheless, as I explained to you in another place, one virtue belongs especially to one man, and another to another, and yet they all remain in charity, so with the principal foundation of the religious orders. Poverty belonged especially to My poor man Francis, who placed the principal foundation of his order in love for this poverty, and made it very strict for those who were perfect, for the few and the good, not for the majority. I say few because they are not many who choose this perfection, though now through their sins they are multiplied in numbers and deficient in virtue, not through defect of the ship, but through disobedient subjects and wicked rulers. Now look at the ship of your father Dominic, My beloved son: he ordered it most perfectly, wishing that his sons should apply themselves only to My honor and the salvation of souls, with the light of science, which light he laid as his principal foundation, not, however, on that account, being deprived of true and voluntary poverty, but having it also. And as a sign that he had it truly, and that the contrary displeased him, he left as an heirloom to his sons his curse and Mine,

if they should hold any possessions, either privately or in community, as a sign that he had chosen for his spouse Queen Poverty. But for his more immediate and personal object he took the light of science in order to extirpate the errors which had arisen in his time, thus taking on him the office of My only-begotten Son, the Word. Rightly he appeared as an apostle in the world, and sowed the seed of My Word with much truth and light, dissipating darkness and giving light. He was a light which I gave the world by means of Mary, placed in the mystical body of the Holy Church as an extirpator of heresies. Why do I say by means of Mary? Because Mary gave him his habit — this office was committed to her by My goodness. At what table does he feed his sons with the light of science? At the table of the cross, which is the table of holy desire, when souls are eaten for My honor. Dominic does not wish his sons to apply themselves to anything, but remaining at this table, there to seek with the light of science, the glory and praise of My name alone, and the salvation of souls. And in order that they might do nothing else, he chose poverty for them, so that they might not have the care of temporal things. It is true that some failed in faith, fearing that they would not be provided for, but he never. Being clothed in faith, and hoping with firm confidence in My providence, He wishes his sons to observe obedience

and do their duty, and since impure living obscures the eye of the intellect, and not only the eye of the intellect, but also of the body, he does not wish them to obscure their physical light with which they may more perfectly obtain the light of science; wherefore he imposed on them the third vow of continence, and wishes that all should observe it, with true and perfect obedience, although to-day it is badly observed. They also prevent the light of science with the darkness of pride, not that this light can be darkened in itself, but only in their souls, for there, where pride is, can be no obedience. I have already told you that a man's humility is in proportion to his obedience, and his obedience to his humility, and similarly, when he transgresses the vow of obedience, it rarely happens that he does not also transgress the vow of continence, either in thought or deed; so that he has rigged his ship with the three ropes of obedience, continence, and true poverty; he made it a royal ship, not obliging his subjects under pain of mortal sin, and illuminated by Me the true light, he provided for those who should be less perfect, for though all who observe the order are perfect in kind, yet one possesses a higher degree of perfection than another, yet all perfect or imperfect live well in this ship. He allied himself with My truth, showing that he did not desire the death of a sinner, but rather that he should be converted and live. Wherefore his religion is a delightful garden, broad and joyous and fragrant, but the wretches who do not observe the order, but transgress

its vows, have turned it into a desert and defiled it with their scanty virtue and light of science, though they are nourished at its breast. I do not say that the order itself is in this condition, for it still possesses every delight, but in the beginning its subjects were not as they are now, but blooming flowers, and men of great perfection. Each scented to be another St. Paul, their eyes so illuminated that the darkness of error was dissipated by their glance. Look at My glorious Thomas, who gazed with the gentle eye of his intellect at My Truth, whereby he acquired supernatural light and science infused by grace, for he obtained it rather by means of prayer than by human study. He was a brilliant light, illuminating his order and the mystical body of the Holy Church, dissipating the clouds of heresy. Look at My Peter, virgin and martyr, who by his blood gave light among the darkness of many heresies, and the heretics hated him so that at last they took his life; yet while he lived he applied himself to nothing but prayer, preaching, and disputation with heretics, hearing confessions, announcing the truth, and spreading the faith without any fear, to such an extent that he not only confessed it in his life but even at the moment of his death, for when he was at the last extremity, having neither voice nor ink left, having received his death-blow, he dipped his finger in his blood, and this glorious martyr, having not paper on which to write, leaned over, confessing the faith, and wrote the Credo on the ground. His heart burnt in the furnace of My charity, so that he

never slackened his pace nor turned his head back, though he knew that he was to die, for I had revealed to him his death, but like a true knight he fearlessly came forth on to the battlefield; and I could tell you the same of many others, who though they did not actually experience martyrdom, were martyrs in will like Dominic; great laborers were these sent by My Father to labor in His vineyard to extirpate the thorns of vice, planting the virtues in their stead. Of a truth Dominic and Francis were two columns of the holy Church. Francis with the poverty which was specially his own, as has been said, and Dominic with his learning.”

Of the excellence of the obedient, and of the misery of the disobedient members of the religious orders.

“Now that places suitable for obedience have been found, namely, these ships commanded by the Holy Spirit through the medium of their superiors, for, as I told you, the Holy Spirit is the true Master of these ships, which are built in the light of the most holy faith by those who have the light to know that My clemency, the Holy Spirit, will steer them, and having thus shown you the place of obedience and its perfection, I will speak to you of the obedience and of the disobedience of those who travel in such a ship, speaking of all together and not of one ship — that is, one order — in particular, showing you the sin of the disobedient and the virtue of the obedient, so that a man may better know the one by contrast with

the other, and how he should walk if he would enter the ship of a religious order. How should he walk who wishes to enter this state of perfect and particular obedience? With the light of holy faith, by which he will know that he must slay his self-will with the knife of hatred of every sensual passion, taking the spouse which charity gives him, together with her sister. The spouse is true and prompt obedience, and the sister, patience; and he must also take the nurse of humility, for without this nurse obedience would perish of hunger, for obedience soon dies in a soul deprived of this little virtue of humility.

“Humility is not alone but has the handmaid of contempt of self and of the world, which causes the soul to hold herself vile, and not to desire honor but shame. Thus dead to himself, should he who is old enough enter the ship of a religious order, but however he may enter it (for I have told you that I call souls in diverse ways), he should acquire and preserve this affection, hurrying generously to seize the key of the obedience of his order, which will open the little door which is in the panel of the door of Heaven. Such as these have undertaken to open the little door, doing without the great key of general obedience, which opens the door of Heaven, as I have said to you. They have taken a little key, passing through a low and narrow opening in the great door. This small door is part of the great door, as you may see in any real door. They should keep this key when they have got it,

and not throw it away. And because the truly obedient have seen with the light of faith that they will never be able to pass through this little door with the load of their riches and the weight of their own will without great fatigue and without losing their life, and that they cannot walk with head erect without breaking their neck; whether they wish to or not, they cast from them the load of their riches, and of their own will observing the vow of voluntary poverty, refusing to possess anything, for they see by the light of faith to what ruin they would come if they transgressed obedience, and the vow of poverty which they promised to keep. The disobedient walk in pride, holding their heads erect, and if sometimes it suits their convenience to obey they do not incline their heads with humility, but proudly do so, because they must, which force breaks the neck of their will, for they fulfill their obedience with hatred of their order and of their superior. Little by little they are ruined on another point, for they transgress the vow of continence, for he who does not constrain his appetite or strip himself of temporal substance makes many relations and finds plenty of friends who love him for their own profit. From these relations they go on to close intimacies, their body they tend luxuriously, for being without either the nurse of humility or her sister, self-contempt, they live in their own pleasure richly and delicately, not like religious but like nobles, without watching or prayer. This and many other things happen to them because they have

money to spend, for if they had it not they could not spend it. They fall into mental and physical impurity, for if sometimes from shame or through lack of means they abstain physically, they indulge themselves mentally, for it is impossible for a man with many worldly relations, of delicate habits and disordinate greediness, who watches not nor prays, to preserve his mind pure. Wherefore the perfectly obedient man sees from afar with the light of holy faith the evil and the loss which would come to him from temporal possessions and from walking weighed down by his own will; he also sees that he is obliged to pass by this narrow door, and that in such a state he would die before he would be able to pass it, having no key of obedience wherewith to open it, for as I said to you, he is obliged to pass through it. Wherefore it is that whether he will or no he should not leave the ship of the order, but should walk the narrow path of obedience to his superior.

“Wherefore the perfectly obedient man rises above himself and his own sensuality, and rising above his own feelings with living faith, places self-hatred as servant in the house of his soul to drive out the enemy of self-love, for he does not wish that his spouse, Obedience, given him with the light of faith by her mother, Charity, should be offended; so he drives out the enemy and puts in his place the nurse and companions of his spouse.

“The love of obedience places in the

house of his soul the lovers of his spouse, Obedience, who are the true and royal virtues, the customs and observances of his order, so that this sweet spouse enters his soul with her sister, Patience, and her nurse, Humility, together with Self-contempt and Self-hatred, and when she has entered she possesses peace and quiet, for her enemies have been exiled. She dwells in the garden of true continence, with the sun of intellectual light shining in, the eye of holy faith fixed on the object of My Truth, for her object is My Truth, and the fire of love with which she observes the rules of the order, warms all her servants and companions.

“Who are her enemies who have been expelled? The chief is self-love, producing pride, the enemy of humility and charity. Impatience is the enemy of patience, disobedience of true obedience, infidelity of faith, presumption and self-confidence do not accord with the true hope which the soul should have in Me; injustice cannot be conformed to justice, nor imprudence to prudence, nor intemperance to temperance, nor the transgression of the commandments of the order to perfect observance of them, nor the wicked conversation of those who live in sin to the good conversation of My servants. These are a man’s enemies, causing him to leave the good customs and traditions of his order. He has also those other cruel enemies, anger, which wars against his benevolence; cruelty, against his kindness; wrath, against his benignity; hatred of virtue, against the love

of virtue; impurity, against chastity; negligence, against solicitude; ignorance, against knowledge; and sloth against watchfulness and continued prayer.

“And since he knew by the light of faith that all these were his enemies who would defile his spouse, holy obedience, he appointed hatred to drive them out, and love to replace them with her friends. Wherefore with the knife of hatred he slew his perverse self-will, who, nourished by self-love, gave life to all these enemies of true obedience, and having cut off the source by which all the others are preserved in life, he remains free and in peace without any war, for there is no one to make war on him, for the soul has cut off from herself that which kept her in bitterness and in sadness. What makes war on obedience? Injuries? No, for the obedient man is patient, patience being the sister of obedience. The weight of the observances of the order? No, for obedience causes him to fulfill them. Does the weight of obedience give him pain? No, for he has trampled on his own will, and does not care to examine or judge the will of his superior, for with the light of faith he sees My will in him, believing truly that My clemency causes him to command according to the needs of his subject’s salvation. Is he disgusted and angry at having to perform the humble duties of the order or to endure the mockeries, reproofs, jibes, and insults which are often cast at him, or to be held at little worth? No, for he has conceived love for self-

contempt and self-hatred. Wherefore he rejoices with patience, exulting with delight and joy in the company of his spouse, true obedience, for the only thing which saddens him is to see Me, his Creator, offended. His conversation is with those who truly fear Me, and if he should converse with those who are separated from My Will, it is not in order to conform himself to their sins, but to draw them out of their misery, for through the brotherly love which he has in his heart towards them he would like to give them the good which he possesses, seeing that more glory and praise would be given to My name by many observing aright their order than by him doing so alone. Wherefore he endeavors to convert religious and seculars by his words and by prayer, and by every means by which he can draw them out of the darkness of mortal sin. Thus the conversations of a truly obedient man are good and perfect, whether they be with just men or with sinners, through his rightly ordered love and the breadth of his charity. Of his cell he makes a heaven, delighting there to converse with Me, his supreme and eternal Father, with the affection of love, flying idleness with humble and continual prayer, and when, through the illusion of the Devil, thoughts come crowding into his cell, he does not sit down on the bed of negligence embracing idleness, nor care to examine by reason the thoughts or opinions of his heart, but he flies sloth, rising above himself and his senses with hatred and true humility, patiently enduring the weariness which he feels

in his mind, and resisting by watching and humble prayer, fixing the eye of his intellect on Me, and seeing with the light of faith that I am his helper, and both can and will help him, and open to him the eyes of My kindness, and that it is I who permit this suffering in order that he may be more eager to fly himself and come to Me. And if it should seem to him that on account of his great weariness and the darkness of his mind, mental prayer is impossible, he recites vocal prayers, or busies himself with some corporal exercises, so that by these means he may avoid idleness. He looks at Me with the light which I give him through love, which draws forth true humility, for he deems himself unworthy of the peace and quiet of mind of My other servants, but rather worthy of pain, for he despises himself in his own mind with hatred and self-reproach, thinking that he can never endure enough pain, for neither his hope nor My providence fail him, but with faith and the key of obedience he passes over this stormy sea in the ship of his order, dwelling thus in his cell as has been said, and avoiding idleness.

“The obedient man wishes to be the first to enter choir and the last to leave it, and when he sees a brother more obedient than himself he regards him in his eagerness with a holy envy, stealing from him the virtue in which he excels, not wishing, however, that his brother should have less thereof, for if he wished this he would be separated from brotherly love. The obedient man does not leave the re-

factory, but visits it continually and delights at being at table with the poor. And as a sign that he delights therein, and so as to have no reason to remain without, he has abandoned his temporal substance, observing so perfectly the vow of poverty that he blames himself for considering even the necessities of his body. His cell is full of the odor of poverty, and not of clothes; he has no fear that thieves will come to rob him, or that rust or moths will corrupt his garments; and if anything is given to him, he does not think of laying it by for his own use, but freely shares it with his brethren, not thinking of the morrow, but rather depriving himself today of what he needs, thinking only of the kingdom of heaven and how he may best observe true obedience.

“And in order that he may better keep to the path of humility, he submits to small and great, to poor and rich, and becomes the servant of all, never refusing labor, but serving all with charity. The obedient man does not wish to fulfill his obedience in his own way, or to choose his time or place, but prefers the way of his order and of his superior. All this the truly and perfectly obedient man does without pain and weariness of mind. He passes with this key in his hand through the narrow door of the order, easily and without violence, because he observes the vows of poverty, true obedience, and continence, having abandoned the heights of pride, and bowed his head to obedience through humility. He does not break his neck through impatience, but is patient

with fortitude and enduring perseverance, the friends of obedience. Thus he passes by the assaults of the devils, mortifying and macerating his flesh, stripping it bare of all pleasures and delights and clothing it with the labors of the order in a faith which despises nothing, for as a child who does not remember the blows and injuries inflicted on him by his father, so this child of the spirit does not remember the injuries, pains, or blows inflicted on him by his superior in the order, but calling him humbly, turns to him without anger, hatred, or rancor, but with meekness and benevolence.

“These are those little ones of whom My Truth spoke to the disciples, who were contending among themselves which of them should be the greater, for calling a child, He said: ‘Allow the little ones to come to Me, for of such is the kingdom of heaven to be; whoever will not humble himself like this child (that is, who will not keep this childlike condition), shall not enter the kingdom of heaven. For he who humbles himself, dearest daughter, will be exalted, and he who exalts himself will be humbled,’ which also was said to you by My Truth. Justly, therefore, are these humble little ones, humiliated and subjected through love, with true and holy obedience, who do not kick against the pricks of their order or superior, exalted by Me, the supreme and eternal Father, with the true citizens of the blessed life, when they are rewarded for all their labors, and in this life also do they taste eternal life.”

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