

THE SERAPH

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Religious and Civic Duty

Dear readers,

As I write these words, the news is all about the Federal cut-backs here in the Untied States and the impending “economic doom”, as well as the resignation of the anti-pope Ratzinger and the sexual scandals in the “Church”.

Many have asked me if I consider the next “pope” to be the “last” one spoken of in an alleged prophesy of St. Malachy. I have not read the prophesy, but it seems clear enough that if the prophesy concerns a pope, then since the last pope was Pope Pius XII and all the Modernists heads of the Novus Ordo are not popes but rather are anti-popes, then it matters not how many anti-popes are elected -- the prophesy does not apply to any of them. Too many seem to forget that the Novus Ordo is NOT CATHOLIC and their “popes” are anti-popes and therefore NOT POPES.

As we draw the season of Lent to a close we continue an examination of our lives personally as well as socially. The problems of society loom large around us materially but even more so spiritually. The world is suffering very much in

the material realm but few there are who have the faintest idea of the spiritual devastation hanging heavily all around us. Yet, if we are paying attention we cannot help but discern that the two are intimately intertwined and related.

The material devastation is only the physical manifestation of what has and is taking place in the spiritual realm. When the soul is neglected and suffers then it is not long before this is manifested in the body. In this life, body and soul are intimately united, and so it logically follows that the spiritual status of society is likewise manifested in the physical (material) society.

We know for a fact that when there is illness in the soul the body soon becomes ill itself. When a person harbors ill feelings in his heart it is not long before he develops ulcers or some other physical manifestation of this spiritual illness. Women who murder their own children very often develop various physical ailments that have no discernible proportionate physical cause. So often we hear that it is “all in their heads.” It is not in their

heads that we need to look, but rather into their hearts and souls for the answers. Few that suffer from these maladies ever realize the source of their physical discomfort. Never understanding the true cause of our maladies we are left to only apply bandage measures that only treat symptoms rather than correct problems and allow true healing to occur.

This same situation applies to society as a whole. There are more spiritual evils in our societies, than one is able to enumerate. We can only hope to skim the surface and expose some of the more glaring sins of our society in the desire that as they are exposed we may find the social courage to fix them so that we may be healed in both body and soul.

There is no doubt that we are in the midst of the Great Apostasy that has been predicted and pointed at by many in our own days. There is a great falling away from the Church and therefore from Jesus Christ, Himself. Society, in having cut itself off from this source of grace, has fallen headlong into greater and greater errors and misery day by day.

With the advance of Talmudic-Freemasonry the number of faithful Catholic clergy and laity diminished and there was an influx of these cancerous souls into what was once the Catholic Church. These cancers grew and overran the body infecting and destroying from top to bottom. This cancerous infection broke forth openly in the false “Vatican II Council.” It was at this time this body of cancer showed forth its true colors and declared to the world, and any that could read the signs that it was no longer the One, True, Holy, Catholic, and Apostolic Church founded by Jesus Christ, but was only the outward shell of a body.

There followed very clearly the systematic destruction of all the Sacraments and therefore all the sources of God’s grace. With the destruction of the Sacrifice of the Mass and substitution of the Protestant (Lutheran) supper, and the destruction of the Sacraments of Baptism by the denial of Original Sin and the creation of only an “Initiation” as well as the replacing of the Sacrament of Penance or Confession with a superficial rite of “Reconciliation” and the subsequent denial of Actual sin, etc., we see that all the channels

of grace were cut off from the majority. The cancerous infected body, then more dead than alive, thinking that it had succeeded in destroying the Body of Christ, failed to realize that the Mystical Body of Christ cannot be destroyed. There were and are immune responses already present in the Body (The True Catholic Church). As each of these cancerous members became infected they were ipso-facto (automatically) cut off from the Body. The infection and heresies cut them off from the Body whether they realized it or not. No public declaration was or is needed. A heretic is by the very fact of his heresy no longer a living member of the Catholic Church. It does not matter if he call himself a “priest,” “bishop,” “cardinal,” or even a “pope”; one cannot have any position of authority or otherwise within a Body that one has automatically cut himself off from. One cannot be a heretic and a Catholic at the same time. It therefore logically follows if one is a heretic he cannot be a pope. There is no such thing as being the head of a body that you are no longer attached to.

From this auto-immune response of cancerous amputation there

was not much left of the True Church, but nonetheless, there was enough to survive and continue, even if it is nothing but a tiny shoot rising from the once massive roots that remain. This shoot is none other than the True Franciscan Order once again fulfilling the vision and command of Jesus to St. Francis: “rebuild My Church!”

We cry out that our economic and material ills of the world today are none other than the result of this cancer eating away at the soul of our society. The solution to these problems does not lie in higher taxes, more welfare programs, stimulus packages, etc. The only real and true cure is a spiritual one. Our societies must return to a more moral standard of living. We must correct the spiritual errors of the past and present. The promotion of: the murder of the pre-born; the promotion of sodomy; the promotion of adultery, and fornication (“legalized” divorce); etcetera need to be addressed.

True these are the effect of the lack of grace and we need grace to reform ourselves, and this leaves us in a kind of catch-twenty-two situation, we must

begin as we do individually (as hopefully we are doing this Lenten season). We must acknowledge our sins, we must regret and repent of them, we must accept and embrace our punishment (penance) for them and we must resolve never to commit them again, as well as develop and implement the strategies necessary to achieve these goals (all humbly with the aid of Divine Grace). This is a tall order for an entire society. Yet, this is the only answer to the Great Apostasy.

The predicted Apostasy has come, and the prophecies are in play as we speak, so there is really no turning back. The question is how many will survive and or turn back before it is too late. What are we to do? What does God expect or demand from us, individually and collectively?

When Christ returns, He expects to find us busy about His business. He expects to find us vigilantly prepared and awaiting Him. Our talents, that He has entrusted to us, must be producing interest; our lamps must be burning with a reserve of oil (lest we run out); etc. The world that belongs to the devils will be lost. There is no saving

it, but the Church and some individual souls will be saved and inherit a new earth and a new kingdom. May we always strive to be worthy members of this remnant, and be ever vigilant and active in the work of humble instruments in the hands of God to preserve, and increase the quality and quantity of souls that will eventually be eternally united to Him.

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-St. Alphonsus Ligouri

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

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Ne Timeas, Maria

Bishop Bonaventure Strandt, OFM

There are a great number of meditations that can be made on every point of the Lord's Passion, especially in the many weeks leading up to its solemn commemoration by Holy Mother Church. When we follow the chronological time sequences of the Holy Gospels, we watch the evil plotting against Our Lord gradually unfolding, with its culmination in a murderous lynch mob. The hearts of the Messiah's enemies are shown to be the desolate wastelands of envy and rage, a characteristic that marked their enmity with God throughout the time of the public ministry of Jesus. Many times Our Lord refuted the proud and boastful Pharisees in public. Many times He humiliated the Scribes, and defeated them at their own game, ensuring that God's honor and glory remained unharmed in the sight of the people. In point of fact, there was a point, as the Scripture relates, that "neither did they dare from that day forward to ask Him any more questions." After all, how can you argue with Someone Who can read

your heart perfectly?

We may well describe these public refutations as victories; but the Lord was not among His creatures to display expert debating skills. These encounters left Him with intense sorrow teeming over from His already wounded Heart. This complete and utter rejection by the clergy of the Old Law, the High Priest, chief priests, priests and Levites, was the driving force behind Christ's flood of tears for His beloved Jerusalem. "Jerusalem, Jerusalem, thou that killest the prophets..." These bitter and lamentable words were mixed with the sobs of pain and grief springing from the soul of One Who could do nothing but love. How often Our Lord was compelled to ascend the mountain in the middle of the night, all alone, to pray to His Father for strength and for guidance. Yes, He needed as many encouragements in His humanity as we do. Saint Paul reminds us of this when he says that "He was like us in all things except sin." Jesus suffered temptations, fears, anxieties,

pains, sorrows, anger, joy, and yes, especially death.

Oftentimes souls who are grieving and suffering from some spiritual or temporal malady start to believe that God does not understand their sufferings. They even think to themselves that He is unjust in allowing such pains to come to His creatures. Some murmur aloud in their misguided thinking, as if Christ could never suffer as they do. And yet, there has never been a greater degree of suffering in a human life than that of the suffering of Our Lord Jesus Christ.

We now move forward in Lent, grieving over our own sins, and doing penance unto justification. Let us pause here to recall a pain that far supersedes any that you or I will ever suffer. An intricate part of the Redemption is contained in the life and sufferings of the Blessed Virgin Mary, the Mother of Sorrows. Every single complaint should end when we look with the eyes of our souls upon the intensely debilitating grief of the great Lady, who suffered so much as to be crowned as “Co-Redemptrix”. This title is most astounding when it is held up in the light of the Sacred Passion. Holy

Mother Church knows just what She is saying when bestowing this title of honor upon Mary. It means that the Blessed Virgin suffered so intensely in her own soul and body, as to have an efficacious role in the active redemption of mankind. Since her Immaculate Heart was never separated for an instant from the Sacred Heart of Jesus, she walked the Via Dolorosa with Him, dying the same agonizing death as Our Lord. The only difference was that her demise was that of a mystical death, and the fulfillment of that great prophecy of Simeon.

The Church prays in many places, and with great beauty, for the prayerful supplications of the Divine Mother of God. Few places, however, can have a greater impact in our lives than beseeching Mary for our needs while standing with her beneath the Cross of Christ. Her intense love could never tear her away from that honorable post, despite the bitterness of witnessing the shame and mockery heaped upon the gentle Lamb of God. There are many saints who have described the Passion well. We are perhaps biased towards the Franciscan view, for obvious reasons. Saint Bonaventure

sees the Crucifixion so clearly in his accustomed meditations, and writes that Mary was there, **standing**, with a grief of soul that would have killed any other woman. He invites us to behold her strength, as she was there, **standing**, as the soldiers hurled ugly insults and most foul language upon the most gentle of God's creatures.

Her strength is incomparable, and is not only an effect of grace, but an act of obedience to the will of God. To fully understand this idea, it is necessary to go back to the beginning, to the very first moment of her active role in the Redemption. That is to say, let us examine her Fiat, the moment in which she consented to bear the Son of God in her virginal womb. The words of the Archangel, let us remember, are the words of God Himself, since an "angelus" is simply a "messenger". The words were not Gabriel's, but God's. What were the first words of command that God spoke to His chosen vessel of holiness? "Fear not, Mary." Yes, these words became a profound command, and not simply a slight consolation to a frightened maiden.

God gives a command

during the sacred events of the Annunciation that is to be followed for the rest of her life. Now, consider in how many places Mary was willing and able to practice her obedience to this one most simple command not to fear. She exercised her loving obedience at the Annunciation, when she ran quickly into the foothills to visit her cousin, when she traversed the bitter cold desert in her ninth month of pregnancy while riding a beast of burden, in fleeing from the bloody persecution of an envious king, during the painful misunderstandings of people concerning her marriage to Joseph, and in so many other instances. I now draw your attention to how closely she herself followed Our Lord in His public ministry. What mother's heart would not break in seeing a son treated with such violent rage? When the mob sought to throw Him down a cliff head first in Nazareth, of all places, did her heart not suffer intense sorrow? When He was brought before Pilate and disgraced in that shameful public spectacle, was the sword of sorrow not working its way just a bit deeper into her already wounded heart?

You see, we must never

separate Mary from the Crucified Christ. She has had an immensely prominent role in the Redemption of the fallen human race, and God's own will has declared it to be a pleasing thing in His sight. We, too, are capable of displaying this same fearlessness in our own lives. What is lacking in most lives, and why are most Christians timid and hesitant to die that necessary death with their Lord? It is because they have not yet uttered

that great gateway phrase to call down the favor of God: "Fiat mihi secundum verbum tuum." Mary declared her perfect state of obedience, the one that the Holy Spirit seeks in every soul. Our lives will forever change as we advance in understanding Mary's great sacrificial love. We will especially be transformed when we are able, with the grace of God, to say with all conviction: "Be it done unto me according to Thy Word."

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Right Order vs Demonic Anarchy

(Part 6)

The deceptions of the demons are becoming more and more clever as we progress in our examination of exposing the demonically inspired false religions. There can be only one true religion as both our reason and revelation very clearly show us. In this exposition of the various false religions and sects we are drawing closer and closer to the True Faith, but the devils do not sit idly by in their attacks of those who have avoided the snares exposed this far. With the grace of God we draw closer to Him and engender a greater hatred for ourselves by these demons. Those who are not brought over to the camp of these demonic spirits through the grosser vices are then attacked with greater viciousness in the more subtle but equally dangerous ones. The devils do not care by which sin we fall, they only care that we fall. They use the most economical (economical in terms of effort involved) means at their disposal. The vices that appeal to the greatest number are used first and with little effort they reign in the majority. The next level of souls, requires

greater efforts and more subtle means to accomplish the same goal. This progression of levels of souls continues all the way up until the devils are unable to entrap or seduce the remaining souls that will not or cannot be lost. The higher the level that a soul attains; the more insistent, numerous and dangerous these demons become in their attacks.

The Pagans, Atheists, Satanists, etc. suffer little from the demons as they are easily led without much effort by devils straight into Hell. The heretics who have heard of Jesus Christ require a little more effort and a slightly different tactic, but the devils succeed nonetheless because these sects are created and fostered by the devils themselves under the appearances of following Jesus. (In the exorcism prayers of the Church the devil is addressed as: “teacher of heretics.”) The Modernist Novus Ordo likewise is another branch of the heretical Churches led by Satan and is under the hand of demons. With the illusion of belonging to the Catholic Church and glorying in the name they have been robbed of the

Faith and grace. This blindness is fostered and rejoiced in by the devils because they work very hard to maintain this lie and illusion.

There are however many who have rejected all these previous snares of the devils and would have been the remnant elect, but for another of the devils' snares. Many Catholics recognized the evil of the false "Vatican II Council" and would have held onto the true Church and the true Faith, but the devils laid a snare for them in the religion they inspired known as "Traditionalism." Under the guise of protecting and preserving tradition these sects have been tricked into rejecting all authority and right order. They have become grossly soiled with the spirit of Laicism. They reject ecclesiastical authority, just as the Protestants have done. They are filled with a demonic pride and vanity because they have not been trapped by the Modernist liberal trap of the Novus Ordo, and in this state they have miserably fallen into another snare just as dangerous and deadly as all the others. We must remember that it does not matter if we fall to the left or the right; the devils do not care

if they get us this way or that way. To be separated from the true Church all that is necessary is that we deny just one of Her doctrines — espouse only one error and we are lost. With the Church and with God it is an all or nothing situation. We are not free to pick and choose what we like as the Protestants do, but this is what so many "Traditionalists" have succumbed to. The laity now pick, hire (fire), and judge their "clergy" and we see clearly how detrimental this is if we are honest. Nothing good can come from the tail wagging the dog.

There are many varieties and sects in this "Traditionalists" movement, but perhaps the biggest and the most known, and therefore the most dangerous, is the Lefebvrites. This sect was started by Marcel Lefebvre under the auspices of "The International Society of Saint Pius X (SSPX)." Everything about this sect is deception and rebellion. The Catholic Church requires of religious orders, societies, etc. to be approved and authorized before they are permitted to exist and function. This alleged society claimed "international" status when it was only given diocesan approval by a Modernist Novus

Ordo bishop. It has never been approved by a true pope which is required by a “society” that wishes to work internationally. Also, we must consider what the approval of a Modernist Novus Ordo bishop (heretic) is worth even locally.

Lefebvre, himself, was ordained a priest and consecrated a bishop by a Freemason. What we know of the Freemasons and their intentions and goals to destroy the Church forces us to have legitimate and serious reservations regarding the validity of these orders. It is for this reason that we say their orders and sacraments are at best doubtful and at worst invalid. In either case they are illicit and therefore without merit. For these reasons they are suspect and must be treated as not valid. It matters not, that the deceived members of this sect are of good will or not. Their good or even pious intentions cannot change the facts. I realize that these are harsh words but they have been very carefully weighed. The Seraph and others have been exposing these things for decades.

I personally have long held the opinion that this sect was

established by the devils and their Modernists, Masonic pawns for the express purpose of rounding up would be Catholics and leading them like the Pied Piper of Hamelin right into the back door of the Modernist Novus Ordo sect. Recent history of this sect seems to be bearing out the validity of this observation. We currently see the leaders of this sect working hard to be accepted and brought into unity with this demonically inspired New Church.

Many souls were and are being led astray with the idea that it is just about ritual or language. It is not only this, but it is so much more that separates the true Church from the Novus Ordo. There are doctrines that have been changed and denied by the Novus Ordo that leave us without doubt that they are a new religion and are in no way the same religion as the Roman Catholic Church of over two-thousand years. The Novus Ordo has changed sacraments to the point that they are no longer valid. Their priests are not priests. But, what we feared and now see to be true in the Lefebvrite sect is exactly the same, and so it is not surprising to see the uniting of these two sects.

Many within the Lefebvrite sect saw this and broke away starting their own sects (demonic spawning) under sundry auspices. Some of the more renowned of these are the Dolanite sect, and the Kellyite sect. Again, these sects and all the others stemming from Lefebvre, under whatever auspices suffer the same dilemma — their “sacraments” and “orders” are at best doubtful, and they have never been recognized or established by any true authority in the Catholic Church.

These sects are essentially anarchists — not recognizing any authority whatsoever. They are often seen even denying that they themselves have any authority while they boldly impose themselves upon the poor unsuspecting laity. They preach a false religion that does not have any jurisdiction. They claim some sort of crippled magisterium that can “teach “; “sanctify “, but never rule. It is clear that such a crippled magisterium is not the magisterium established by Jesus in the Apostles to whom He gave the fullness of this three-fold power. If they recognize this authority in the Novus Ordo then they are the same as the Novus

Ordo and must logically unite with and obey them. If they deny it in them and deny it in everyone else (even themselves) then they are anarchists promoting the idea that there is no longer any true Church with real authority. They are essentially claiming that the Church Christ promised to last until the end of time is dead and Christ has lied or at least deceived us. This obviously is from Hell, and they cannot represent the True Church.

This anarchism is preached and practiced by numerous “independent” priests in this “Traditionalist” movement. There has never been, nor will there ever be, an “independent” priest in the Catholic Church. The Church must have successors to the Apostles (bishops); otherwise it is not apostolic and is lacking in a necessary mark of the true Church. And every priest must be subject to a true bishop. So any and all “clergy” that claim that “independent” status are not Catholic and all are duly warned to stay far away from their demonically inspired rebellion.

We have previously spoken of the Schuckardt sect (“Mount St. Michael “) and its untenable position. Though they have valid

orders as clerics they are by no means Catholic as they too claim (or act as if they have) universal status that can only be given by a true pope. True, there is no true pope to grant them this. So where does that leave them? Logically they must abandon their false claims of being a religious order or society etc. If they wish to be true religious then they must align themselves with a true and legitimate religious order that has been in existence prior to and in continual existence since the false “Vatican II Council.” If they wish to be true Roman Catholics they must abjure their schism and any and all heresies; and be received and accepted by a true Roman Catholic bishop. One cannot abjure to the air or a mirror. The Church requires the abjuration be made to the proper authority and that the proper authority receives and accepts them. This has never been done. The closest that this sect seems to have ever come was when the former bishop Musey received them, but then rather quickly placed them under interdict. This interdict has never been lifted by any true Roman Catholic Bishop. For these reasons this sect must not be considered Catholic and the faithful are likewise duly

warned to avoid this sect for the good of their own souls.

Besides the many and sundry “priests” and “bishops” in the “Traditional” movement there are also various alleged “popes”. These poor souls imagine that they have been chosen by God or by the laity to head the Church with or even without clerical orders. These make a mockery of the Church. It is true that in the absence of the ability to observe all the current regulations (regulations put in place prior to the death of Pope Pius XII) regarding the election of a pope; the regulations cease to be binding. For example, when it is impossible to assist at a true (valid and licit) Mass on Sundays then we are no longer obliged to assist at Mass — the law ceases to apply. With the apostasy of the College of Cardinals and the bishops in the Novus Ordo, the right and duty of the election of a true pope now resides with the true bishops of the Church. These must be valid and licit and have the full powers of the Apostolic Magisterium; i.e. the power to teach, govern, and sanctify. These so called “Traditionalist” “popes” are no more popes than the frauds in the Novus Ordo physically

occupying the material heritage of the See of St. Peter.

Many have and continue to inquire; how then, are we to ever elect another pope? When the time comes the Holy Ghost will inspire and arrange things so that this will take place. It is not for us to try and force the Will or the Hand of God. If there is to be another true pope before the end of the world, we can be certain that God will let those who have the power, know when and how to accomplish this, as well as provide us with the man so chosen by Him. In the meantime we know that the Church continues in the Catholic bishops even in this time of papal sede-vacante, as history has shown us time and time again. All true Catholics must submit to these authorities and no others. They must work and pray for their bishops, the Church and themselves so that we may at least preserve what remains of the Church; and then if we are faithful, and it is God's will, He will provide another true pope for the world.

Next, we must likewise warn all of the deceptions of so many "Traditional religious groups." The first to come to

mind as an example, is the sect currently headed by the Dimond brothers ["Most Holy Family Monastery"]. These present themselves to the world as Benedictines. They cannot trace their lineage to a valid and licit source existing prior to the Novus Ordo. True religious must make a canonical novitiate, and must be received and accepted by a valid and true representative of that particular order with the authority to receive such vows in the name of the Church and the respective order. One does not become a Benedictine simply by putting on a traditional Benedictine habit and presenting himself as such to the world. It does not matter how much notoriety they may gain through self-promotion in any of the various media that they choose to use. A religious is a religious only when the proper authority accepts his vows as such. It matters not if they pretend to an ancient order or create a new one, without the acceptance by the true Magisterium in the Church they are nothing. They may say many good things and expose many real errors in the world and appear to do some good; but the truth is, that they are a very real danger to souls seeking to

be good Catholics serving only God, and not bowing before so many demonically inspired false sects, both “clerical” and “religious.”

We have come a long way in this study of the demonically inspired churches of disobedience in the world today; and have painted with a very broad brush, realizing that there is not enough time or paper to expose each and every one in detail. Those who have the sense of the Church, with the grace of God, will be able to see and apply these same principles to the countless other sects that abound. Those who lack this sense of the Church, must pray humbly and sincerely

for this grace from God and seek guidance only from the True, One, Holy, Catholic, and Apostolic Church.

With the help of God’s grace we hope to sufficiently show (in the next installment) in who and where this Church exists in the world today, so that all may obtain the graces so necessary for ourselves, the world, and the Church. Until then, we plead with you to humbly and honestly pray to God that you may find, recognize and unite with this true Church for the greater honor and glory of God and the salvation of souls.

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

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Franciscan Saints

MARCH 18

ST. SALVATOR OF HORTA

Confessor, First Order

In the sixteenth century when the Faith, especially in Germany, was so mightily shaken by the so-called reformers, when the Sign of the Cross was abolished as a superstitious practice, almighty God permitted this very Sign of the Cross to shine with special power and radiance, in order to strengthen the Faith in another country. This was in Spain, and it was through the great miracle worker of the sixteenth century, St. Salvator of Horta.

Salvator was born of poor parents in the year 1520. Orphaned when still quite young, he tended cattle and was later sent as an apprentice to a shoemaker in Barcelona. His devout heart, however, was constantly prompting him to consecrate himself to God; so, when he was twenty years old, he entered the Franciscan Order as a lay brother. He distinguished himself among his brethren by rigorous mortification, profound humility, and extraordinary simplicity. Almighty God, who chooses the lowly to make known the wonders of His power, manifested His power in Salvator at the very beginning of his religious life.

Salvator was sent to assist the brother in the kitchen, and one day, when the cook was ill, Salvator had to undertake the entire round of duties alone. When it was close to the noon hour, the Father Guardian went to the kitchen to see what Brother Salvator had prepared. He found the kitchen locked. After looking for Salvator for a considerable time, he finally found him kneeling before the Blessed Sacrament, deeply absorbed in prayer. Salvator had been detained there since early morning without being aware of it. The superior reproved him severely, and Salvator acknowledged his guilt amid many tears, begging for a severe penance. How astonished, however, were both men when they arrived at the kitchen and found all the food ready to be served; the angels had substituted for Salvator.

After pronouncing his vows, Salvator was sent to the convent at Tortosa. Although he was assigned in turn to the duties of cook, porter, and quester of alms, he was nevertheless continually recollected and intimately united with God. While gathering alms, he often came upon sick people for

whom his prayers were requested. He would make the Sign of the Cross over them, and immediately they were healed. News of this fact soon spread abroad and many sick were brought to the convent. All were restored to health through the Sign of the Cross which Brother Salvator made over them.

The concourse of sick people, however, finally became so great that it disturbed the good order in the convent. So the superiors sent Brother Salvator to the nearby convent of Horta, where he spent the greater part of his religious life; hence his surname "of Horta." Although the transfer was made in perfect secrecy and no one had been informed of it, the sick presented themselves at the convent at Horta already in the first days after his arrival there, and their number increased daily. The deaf, the blind, the dumb, the lame, the epileptic, came: the paralytic, the dropsical, those afflicted with fevers, and sufferers of every type were brought to him on beds, so that Brother Salvator might restore their health. Usually there were as many as two thousand a week, sometimes that many in one day, and once, on the feast of the Annunciation of the Blessed Virgin, as many as six thousand made their appearance.

One time the grand inquisitor, a renowned theologian, whose

duty it was to guard the purity of the Faith, came in order to learn whether anything occurred there that savored of superstition. Without giving any indication of his rank, he took his station at a corner of the church where the sick were expecting the healing hand of Brother Salvatore. When the good religious arrived, he had the sick make way for him as he passed through their ranks till he reached the grand inquisitor. There he reverently kissed the latter's hand, and begged him to come to the upper church, where he could watch the entire proceedings. Astonished at finding himself recognized, the inquisitor was already assured of the power from on high which held sway there. Nevertheless, he followed the brother. Salvator began, as usual, to admonish the sick to examine their conscience and to receive the sacraments of Penance and of the Holy Eucharist worthily. Then he blessed them with the Sign of the Cross while he called upon the Blessed Trinity and imposed on them a few prayers in honor of the Immaculate Conception of the Blessed Virgin Mary, to whose intercession he ascribed all the cures. The sufferers were then all suddenly cured, except, as Salvator had foretold, those who were not sincere in their conversion.

In order to test the humility of the

brother and to preserve him in it, his superiors frequently imposed heavy trials, but he always revealed himself as an obedient, humble, and contented religious. A prominent gentleman once warned Salvator that he should be on his guard against pride and presumption. The good brother answered: "I always think of myself as a sack full of straw: the sack is indifferent as to whether it lies in a stable or is brought into a magnificent room."

The last two years of his life were spent on the island of Sardinia, and there he died in the convent of Cagliari on March 18, 1567. Innumerable miracles occurred also at his grave. The uninterrupted devotion to the saint was confirmed by Pope Clement XI. He was canonized by Pope Pius XI in 1938.

ON THE POWER OF THE SIGN OF THE CROSS

1. Consider what great miracles Blessed Salvator wrought by means of the Sign of the Cross. That should not at all astonish us, for since it is from the cross that all salvation proceeds, especially the saving of souls from hell, why should it not be able to heal the body, too, of its diseases? Yet, only those were cured that in all sincerity first cleansed their souls in the sight of God: "for," said St. Salvator, "God does not confer special favors on His enemies." If

we would, first of all, secure the friendship of God, and then with the reverence, the lively faith and firm hope of St. Salvator make the Sign of the Cross, we too, would surely even today experience its miraculous powers. How have you acted in the past?

2. Consider that we ought to make the Sign of the Cross to obtain the blessing of God on all our undertakings. With the Sign of the Cross we call the attention of our heavenly Father to the death which His beloved Son suffered for us; what will He refuse to grant us for its sake? Thomas a Kempis says: "In the Cross is salvation, in the Cross is life. In the Cross is strength of mind, in the Cross is joy of spirit, in the Cross is infusion of heavenly sweetness. In the Cross is height of virtue; in the Cross is perfection of sanctity." We cannot make the Sign of the Cross often enough. We should make it especially on awakening in the morning, before and after prayer, before and after work, on entering our home as well as the church. Then everything will be placed under the protection of Christ crucified, of whom St. Peter says: "Neither is there salvation in any other" (Acts 4:12). -- Have you made diligent use of the Sign of the Cross?

3. Consider that we should protect ourselves from evil with the Sign of the Cross. On the cross, Christ

atoned for sin, which is the source of all evil, and vanquished the devil, the enemy of our salvation. That is why the child is so frequently signed with the cross at holy Baptism, so that the devil may have no more power over it. If he stirs temptations, again sign yourself with the cross. Bless yourself confidently also in all dangers to which your body or your temporal affairs are exposed. In times of worry and heavy suffering that threaten to depress you. again make the Sign of the Cross. Just as the bitter water which the Israelites found in the

desert, became palatable when at God's command they throw the fagots of wood into it, so does the devout use of the Sign of the Cross make the bitterness of suffering sweet and meritorious.

PRAYER OF THE CHURCH

Grant. we beseech Thee. O almighty God, that we who celebrate the memory of Thy servant Salvator, may, through his intercession, be delivered from all evils here on earth and may one day attain to the eternal joys. Through Christ our Lord. Amen.

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Reflections on a Courageous Soul

Fr. Joseph Noonan, OFM

Part II

Once the necessary preparations were finished in Tokyo, Japan, Fr. Louis was sent to South Korea. He arrived on November 13, 1957. It is a noteworthy date, being the feast of St. Didacus, a well-known laybrother in the Franciscan Order.

This writer learned of this arrival date in the first issue of *The Seraph* (September 1980). It was quite a surprise to me at the time. I wasn't sure what to make of it. Only later would I place a greater importance on it, for this is the actual date of my birth.

As an aside, it was this same issue of *The Seraph* when I first learned of Fr. Louis Vezelis, OFM and St. Bonaventure Seminary in Rochester, NY. I had been looking for about a year and a half, trying to find a True Roman Catholic Seminary. It wasn't long after this when I made arrangements to visit the seminary.

The Korean War had ended three years prior to Fr. Louis' arrival, but as he had told us many times it was as though the war had just ended. Most all of the country

was a wasteland. The history of the war would clearly indicate why it had become a nearly barren peninsula.

Fr. Louis had been sent to South Korea to help re-establish the Regular Life. This means numerous male religious were sent there to establish a community of Franciscan Friars, living the daily life under the Rule of St. Francis. These men are different from those who are sent as "missionaries." Over the eighteen years in the Far East, Fr. Louis did a great amount of "missionary" work, but it wasn't the reason why he was sent there under obedience.

One can be quite sure that many of the difficulties of those early days have been left unspoken. We do know, though, the friary where he first lived in Taejon, South Korea, was used as a Communist headquarters during the war. The land was barren and the winters were Siberian-cold. Many Western comforts were not to be found in post-war Korea. As one would say today, those who came from the West truly experienced a "reality check."

It did not take Fr. Louis long to begin working among the Koreans, especially the youth. Among his accomplishments he began a Boy Scout Troop, the first in the area, and until then, the natives had never heard of the organization.

He lived among priests and religious from different parts of the world – Europe, Canada, the United States and Korea. These experiences furthered the opportunities for him to continue to sharpen his natural talents in an area in which he excelled – the ability to speak a foreign language. Fr. Louis, though, was not content with learning one foreign language, but over a period of years learned four well – Lithuanian, French, Korean and Spanish, so well in fact that this writer has heard and seen him speak them conversationally one after another! I was quite astounded one day many years later (about 1983), when he was speaking to someone on the phone in Lithuanian (there were a number of immigrant Lithuanians in Rochester, NY); once that call ended he spoke to our own Francis No in Korean and had subsequent conversations with Archbishop Ngo in French and

Mexican seminarians in Spanish.

As a side note, he had a difficult time understanding why the friars were not able to master foreign languages in the same manner as he did. I respectfully don't believe he ever understood the level of his God-given talents! He was able to learn a language well enough to have a basic conversation within a relatively short period of time.

There were a number of conflicts which took place with the clergy. The ones which persisted seemed to have been among his confreres – those you would expect to have caused the least amount of hardship provided the most. The simple reason for this was Fr. Louis' desire to live the Rule of St. Francis, which included wearing the habit. One may not be able to understand why wearing the habit was the cause of so much grief, but keep in mind what has already been stated – religious orders everywhere had already become quite lax. Korea was no different.

Some of this frustration was again the fuel for another temptation. He spent 18 years in Korea, and for most of that time he served as a chaplain for the American troops stationed there.

At one point he was tempted to actually join the Army where he could serve as a chaplain, and perhaps after a number of years retire with a comfortable pension.

The reader should note that Fr. Louis experienced two notable temptations to leave the Order, and both revolved around being able to live the Strict Rule. He obviously resisted both temptations and remained in the Order.

Moments in a person's life are examples to all of us of the necessity of understanding what it means to persevere in a vocation. There indeed, will be harsh, difficult moments which may cause us to pause or stop and wonder about the future. The reality, though, is that God gives

each of us a particular vocation in which we must persevere if we have any intention of going to Heaven.

The conflicts became more frequent with the Modernist changes. The method used in Korea was the one which older Americans remember all too well – the gradual implementation of many changes which left the once-Catholic Church more Protestant than Catholic.

The pressure to conform was also present among the Korean clergy. When a priest resisted, he stood out and had to withstand consequences, whether from individual clergymen or from the diocese conflicts persisted.

To be Continued

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**BY
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CONFERENCE VII.

*ON CREATION, THE
FIRST EXTERNAL
WORK OF THE
BLESSED TRINITY,
AND ON HIS MOST
JUST PROVIDENCE*

(Continued)

How is it possible to practice patience and the other virtues unless occasions of doing so are frequently presented? It is by trial and temptation that all virtues are strengthened. The persecutions and injustices of men have adorned the Church and given most of the saints to heaven. No cross, no crown, is a maxim. *Because thou wast acceptable to God it was necessary that temptation should prove thee*, said St. Raphael to Tobias (xii. 13).

The Gospel explains this mystery in many places, especially in the parable of Dives and Lazarus. One was prosperous and happy on earth, the other poor and wretched. The rich man dies and is buried in

hell. He begs for a single drop of water to quench his thirst, for he is grievously tormented in the flames. Lazarus, who, covered with ulcers, begged the fragments that fell from the rich man's table, dies also, and is borne by angels to the bosom of Abraham, where he possesses endless bliss.

There is a day appointed when God will raise the dead and render unto every man according to his works. Then will divine Providence be vindicated before men and angels, all things will be explained, and both the blessed and the lost will confirm the justice of His judgments and all His dispensations. The unveiled vision of the entire economy of their lives in the divine essence will fill the blessed with wonder for all eternity. It will be seen that a drop could not be spared from the cup of earthly sorrow without lessening the eternal recompense. Essential holiness, no injustice will be discovered in Him who will reward the cup of cold water and punish every idle word ever spoken.

The triumphs of the sinner are transitory and will be followed by everlasting confusion, and the sufferings of the just but momentary also, to be recompensed with an eternal weight of glory (2 Cor. iv. 16).

God is patient, remarks St. Augustine,

because He is eternal; He is not obliged to crowd all His judgments into a single point of time. Man must be made over before he is capable of enduring the full measure of reward or punishment. For this measure is incompatible with our present condition and would part body and soul asunder. Twice, nay, once only, has the world witnessed the exercise of God's judgment and nature itself trembled to its center; the next display will be the end of time.

Because a nation has no soul and no future life its chastisements are necessarily limited to this. No unjust government will be perpetual. *The nation that is not holy shall perish*, is the assurance of God. The kingdoms and empires that have despised religion, persecuted the saints, and trampled on the rights of man have fallen to rise no more; decay is preying on the vitals of others and they are tottering to their ruin.

Let us adore the judgments and dispensations of divine Providence, whose decrees are all justice, wisdom, and love. The Blessed Trinity, after having created us and redeemed us, watches over us with infinite solicitude and mercy until we are gathered home to rest in the shoreless ocean of His being, man's true and only home.

The will of God is the supreme law and moral standard of perfection for all rational creatures. It is the

beauty and worth of material and instinctive beings, inasmuch as it is a law impressed on their nature. Disobedience to the will of Providence is the ruin of our race. It ruined one-third of the angels of God, and such another ruin never was; not one of them ever rose or has ever since harbored a virtuous thought. All man's duties, his relations to God, to his neighbor, and to himself, his present and future hopes, are compressed into a single point — to conform to the will of divine Providence.

We must know, said St. Augustine, that whatever occurs contrary to our wishes can happen only by the will of God, by His established order and laws, and it is wise to submit to His decrees. Supreme reason can do nothing unreasonable, says St. Gregory Nazianzen. We can never enjoy true happiness until our will entirely acquiesces in the will of God, and in this conformity all man's worth absolutely consists. It consists in a disposition to do or suffer what Providence wills in our regard.

The union of the Word with human nature in the person of our Lord, the union of the divine maternity with virginity in the Blessed Virgin, are prodigies of omnipotent mercy; the union of the human with the divine will is also a marvelous conquest of grace. It is conformity that makes the soul of man a very paradise of God where the Blessed Trinity

delights to dwell.

Resignation is the most perfect homage that man can offer to God; for it not only includes all other virtues, but it bestows what most peculiarly belongs to man — his will. If there be any gift strictly man's own property it is his will. It is man's essential right, and his Maker will never deprive him of it. It is optional with man to give or withhold it, and God prays for it: *My son, give me thy heart* (Prov. xxiii. 26). We should grant our Creator His petition and hear His prayer, and He will grant ours, which includes all blessings: *My will be done on earth, as it is in heaven*. Be it so, dear Lord, and the essential difference between heaven and earth will have passed away and our exile will end this side of the tomb.

By resignation and conformity we are more closely united with our Lord than by any natural ties, even than by blood-relationship. *Whosoever shall do the will of my Father that is in heaven, he is my brother and sister and mother*. To do the will of God was the essential character of Jesus Christ, His very food and sustenance; and to do in like manner is to be like Christ.

The union created between God and the soul by means of this virtue surpasses human understanding

in its intimacy. Holy Writ and the Fathers relate astounding facts which imply almost that God becomes one's own property. I hesitate to repeat the amazing declarations of contemplatives before ordinary Christians. When the Jews apostatized in the desert God entreated Moses not to pray for their forgiveness; but the prophet resisted and won their pardon. God's jealousy for the least reservation in the will of His servants is often revealed. Samuel was almost inconsolable for the defection and sins of Saul. Why, said God, do you lament for Saul when I have rejected him?: *Quare luges, Saul ?* (1 Kings xvi. 1).

St. Bernard says that to will only what God wills is to become like God; and he beautifully illustrates this by two metals in a state of fusion, which when joined together become one. It is so high a participation of the divine nature as to invest the soul with the attributes of holiness and wisdom in an ineffable manner. Guided by the will of God, the just man is conducted by infinite wisdom and cannot maliciously err; acting according to infinite sanctity, his perfection will be in proportion to his resignation.

Conformity suits all times, conditions, and remains forever. It makes heroic sanctity our easy and common condition, and only at

the cost of an idea. It is the unbroken occupation of the angels and saints in heaven, and makes our occupation the same as theirs. *Thy will be done on earth, as it is in heaven* should be our uninterrupted prayer. It embraces all other virtues, secures perfect bliss on earth, and leaves nothing more to desire but the unveiled vision of God.

This is the secret of the peace and serenity of the saints; they were calm and unmoved amid all the trials of life as the rock in the ocean, indifferent alike to prosperity and adversity. St. Ignatius, who was wont to look up into the face of God in the starry nights, would undertake to reconvert an alienated world if he had but a

dozen men detached from self and resigned to God.

Thus the Blessed Trinity minutely presides over human affairs, and with infinite power and wisdom governs the world and all things therein. He is wonderful in all things, but most wonderful in His saints. He redeemed and saved us and made us members of the true Church, and He nourishes us with the most precious Body and Blood of our Lord, and He has prepared for each of us a glory beyond our conception.

Glory be to the Father, and to the Son, and to the Holy Ghost — the Creator, the Redeemer, and the Sovereign Lord of all things. Amen.

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Our Best Friend

TRANSLATED BY BERNARD A. HAUSMANN, S.J. FROM
THE GERMAN BY CHRISTIAN PESCH, S.J.

The Promises of the Sacred Heart

1. I will give them the graces necessary for their state in life.

2. I will give peace in their families.

3. I will comfort them in all their trials and afflictions.

4. I will be their secure refuge in life and death.

5. I will bestow abundant blessings on all their undertakings.

6. Sinners shall find My Heart an ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall advance rapidly toward perfection.

9. I will bless every dwelling in which an image of My Heart shall be exposed and honored.

10. I will give priests a peculiar facility in converting the most hardened souls.

11. The persons who spread this devotion shall have their names written on My heart, never to be effaced.

12. To those who will go to Communion on the First Friday of

the month, during nine consecutive months, I promise the grace of final repentance: they shall not die in disgrace with Me, nor without receiving their sacraments, and My Heart shall be their secure asylum at the last hour.

An Act of Consecration

I, N.... N...., give myself and consecrate to the Sacred Heart of our Lord Jesus Christ, my person and my life, my actions, pains, and sufferings, so that I may be unwilling to make use of any part of my being save to honor, love, and glorify the Sacred Heart.

This is my unchanging purpose, namely, to be all His, at the same time renouncing with all my heart whatever is displeasing to Him.

I therefore take Thee, O Sacred Heart, to be the only object of my love, the guardian of my life, my assurance of salvation, the remedy of my weakness and inconstancy, the atonement for all the faults of my life, and my sure refuge at the hour of death.

Be then, O Heart of goodness, my justification before God thy Father, and turn away from me the strokes

of His righteous anger. O Heart of love, I put all my confidence in Thee, for I fear everything from my own wickedness and frailty, but I hope for all things from Thy goodness and bounty.

Do Thou consume in me all that can displease Thee or resist Thy holy will; let Thy pure love imprint Thee so deeply upon my heart, that I shall nevermore be able to forget Thee or to be separated from Thee; may I obtain from all Thy loving kindness the grace of having my name written in Thee, for in Thee I desire to place all my happiness and all my glory, living and dying in very bondage to Thee. (St. Margaret Mary :Alacaque)

An indulgence of 3 years.

A plenary indulgence once a month on the usual conditions for the daily devout recitation of this prayer (S.C.Ind., June 1, 1897, Jan. 13 1898 and Apr. 21, 1908: S.P.Ap., Feb. 25, 1934)•

CHAPTER I

Our Best Friend

“Nothing can be compared to a faithful friend” (Ecclus. 6:15).

1. A true and faithful friend is one of the most precious treasures of life. In good as well as in evil days, every unspoiled human heart longs for a companion with whom

it may share its joys, and to whom it may confide its sorrows. The unapproachable individual, isolated by selfishness, is not happy. He sees an antagonist in every fellow being, and since he cannot live without the ministrations of others, he tolerates the presence of those who are indispensable to him, but seeks by his manner to keep them, so far as possible, at a distance. He wishes to be sufficient unto himself, and finds pleasure in his aloofness. What a sad pleasure! The misanthrope is a burden to himself and an object of pity or of ridicule to others. Even the prizes of life — wealth and the power that comes of high station — are ice-incrusted if they be not warmed by sympathetic love. But in the days of misfortune and pain, the loneliness of such a selfish individual becomes even as the pains of hell, for his suffering is alleviated by no consoling glance, or cheerful word, no delicate sympathy. “Woe to him that is alone,” says the Holy Spirit (Eccles. 4:10). Because man cannot be happy without the companionship of his fellow man, God has implanted in the hearts of all a social instinct. God made men social beings.

Even though there are many with whom we come into daily neighborly contact, nevertheless our intimate friend is one among thousands (cf. Ecclus. 6:6). just as it is unnatural to shun the company of others through ill humor, so it would be thoughtless

and frivolous to make any and every one the confidant of one's thoughts, intentions, plans, and sentiments. Such conduct would be the best way to reap disappointments, sorrow, and annoyances of all kinds. He who figuratively throws himself at the first corner need not expect to be valued highly and deemed worthy of intimate companionship. The high value which we put on ourselves must be shown in the choice of our friend.

Yet how often human shortsightedness is mistaken! The friend, on whom we thought we could build as on a rock, proves but loose talus and begins to be faithless. History is full of incidents of betrayed friendships, friendships rewarded with ingratitude. Of course, while there is hope of advantage to be reaped from a friend, most friendships endure. But when misfortune and want appear on the scene, it all too frequently becomes evident that the friendship was one of outward seeming only and *was* essentially selfish. Then the unfortunate victim of false friends may say with Job: "My brethren are put far from me, my kinsmen have forsaken me, and they that knew me act as though they knew me not" (cf. Job 19:13, 14).

An understanding heart is an essential prerequisite for friendship. No reasonable man chooses a fool for his friend. But the real

essence of friendship consists in a faithful, loving heart which seeks not its own advantage but that of its friend. The love of friendship is an unselfish love of benevolence, and even the least self-seeking in dealing with one's friend is a stain on the friendship. Perfect friendship which fully measures up to the ideal of true friendship is a rare blessing here below, and he who possesses it cannot thank God sufficiently for this exceptional treasure (cf. Eccus. 6:14 ff.).

But even the truest and noblest human friendship proves all too often but a fragile reed which breaks in the hands of him who would lean upon it. Even with the best of good will a friend may not be able to help, since nobility and the ability to help are not always found together. At times generous love would sacrifice its very lifeblood to help the friend in need, but is helpless. Who ever loved a friend more than David loved Jonathan, yet he was unable to prevent his violent death. He could only lament his loss, saying: "Jonathan is fallen. O my brother Jonathan, how I grieve for thee, exceeding beautiful and amiable! As a mother loveth her only son, so do I love thee" (cf. 2 Kings 1:25, 26). But neither the grief of his heart nor his tears and complaints recalled his friend to life. Such is the impotence of human friendship.

Is there, then, no human friend who

unites fidelity and nobility with the power to help his friends in all their cares and needs? There is one. He is our best Friend, Jesus Christ.

2. *Our Lord and Saviour Jesus Christ appeared visibly in our midst in order to be a true, noble, faithful, reliable friend to each one of us in all circumstances of life, at the hour of death, and beyond the grave for all eternity.* The Apostle writes that the goodness and kindness of God our Saviour appeared among us, saved us according to His mercy, justified us by His grace, and made us heirs of life everlasting (cf. Tit. 3:4 ff.). Our Saviour Himself has told us that there is no better proof of friendship than that a man lay down his life for his friend (cf. Jn. 15:13). He gave us this proof of friendship when He died on the cross amid unspeakable tortures. The object of His coming was, in His own words, to give us this greatest proof of friendship. "The Son of Man is not come to be served, but to serve and to give His life as a ransom for many" (Mt. 20:28). Each one of us may and must say with St. Paul: "The Son of God ... loved me and gave Himself up for me" (Gal. 2:20). If He is not truly our friend, who is?

That our Friend, Jesus Christ, possesses all the qualities which make a friend dear and amiable, that He possesses them as no man ever possessed them, is our

firm conviction as Christians and Catholics. He is the wisest of the children of men; from His countenance the light of the Godhead shines upon us. He has all power in heaven and on earth; He is, therefore, an omnipotent Friend. But the quality which must attract us above all others and must fill us with enthusiastic devotion, is the fact that He possesses the heart of a friend, that His Heart heats with true, sympathetic, unselfish, and devoted friendship for us all.

O the friendship of this heart divine! Who can fathom its depth and breadth, its tenderness and constancy, its benevolence and fidelity? "Come to Me, all you that labor and are burdened, and I will give you rest ... Learn from Me, because I am meek and humble of heart: and you will find rest for your souls" (Mt. 11:28, 29). Such is the loving invitation of the heart of our Saviour. "Blessed and thrice blessed" our Lord terms those who seek their happiness with Him. A woman of the multitude once called the mother of Jesus blessed. What was the answer of Jesus? "Rather, blessed are they who hear the word of God, and keep it" (Lk. 11:28). (These are) "my brother and sister and mother" (Mt. 12:50). Is not the love of brothers and sisters or the love of a child for its mother the most tender love? Such is the love that our Saviour promises us if we will be His friends. He

left His relatives, yes, even His tenderly loved mother, to seek us, to save us from destruction by His precious blood, to make us happy and eternally blessed by His grace and His love.

After He had done everything for us that He could do, after He had done more than any man could ever have dared hope for, He comes to us and practically pleads for a return of love. "Behold, I stand at the door, and knock. If any man listens to My voice, and opens the door to Me, I will come in to him and will sup with him, and he with Me" (Apoc. 3:20). In this manner He goes from heart to heart and begs for admission. He does not force us; He pleads for admission with the tender, loving accents of His divine Heart in order to give us Himself, the living Bread from heaven, as food for our souls, a divine Food which contains all manner of sweetness. He who has once tasted the full sweetness of this spiritual repast needs no earthly pleasure to make him happy. At the same time he is superior to all the misery with which the world and the insufficiencies of this life can trouble him. We know that this is true from the lives of God's saints, those heroes of love for Jesus.

St. John the Evangelist, resting on the bosom of the Saviour, had drunk deeply from the stream of the love of this divine Heart, and even

to an advanced old age knew of no other topic for his sermons than the virtue of charity - always charity. Twelve centuries after his death, he appeared on the day of his feast to the renowned mystic, the great St. Gertrude, and said to her: "Come with me to rest awhile on the bosom of our Saviour where are hid all the treasures of beatitude." There the Saint became conscious of the pulsations of the divine Heart, from which she drew unspeakable consolation. She then asked St. John: "Did you not experience the bliss of these divine pulsations when you rested on our Saviour's breast at the last supper?" "I did perceive them," he answered, "and was deeply moved by them." Then St. Gertrude replied: "Why, then, did you keep this a secret, and not record it for our progress?" John answered: "It was my duty to write for the nascent Church facts of the untreated Word of the Father which no man could discover even to the end of time. But this language of the pulsations of the divine Heart was reserved for later times in order that the aging world, growing cold in love, might again become enkindled at the recitation of such mysteries."

(To be continued)

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