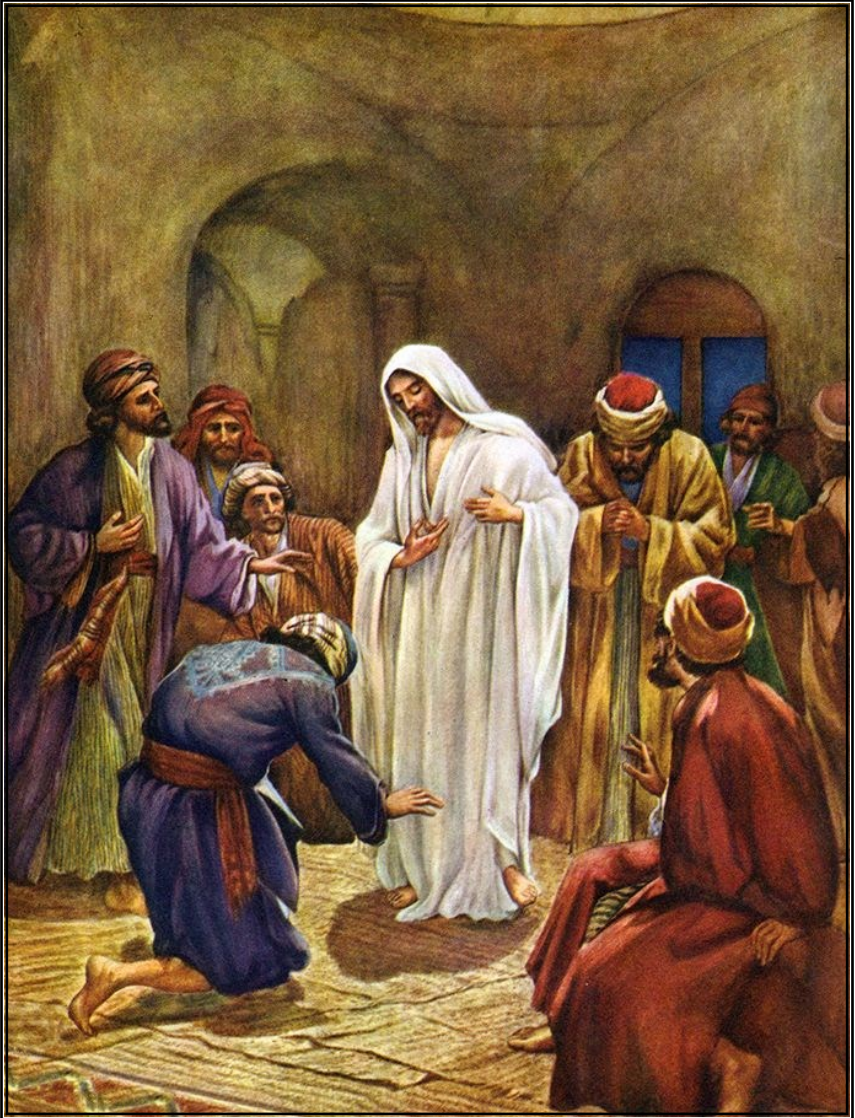


THE SERAPH

March 2026

Vol. XLVI No. 7



Jesus Appears to the Disciples by William Brassey Hole

The Seraph

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THE SERAPH

FINDING AND LOVING GOD

Bishop Giles Butler, OFM DD

It is said that we find that which we seek, but very often, that which is right before our eyes is not seen at all. Many times, we have heard the phrase: “If the item you are looking for were a snake, it would have bitten you by now.” We have also heard: “The reason most people never find four-leaf clovers is that they never look for them.” To find what we want, we need attention or focus. We cannot just wait for things to jump out and reveal themselves to us. In the spiritual realm, this is just as true. We are told “Seek, and you shall find” (Saint Matthew 7:7). Recognizing God's presence in His creation, through acts of kindness, moments of prayer, or awe in nature, can fill us with awe and inspire a desire to explore His wonder in everything around us.

There are many intelligent people in the world today, but worldly intelligence means very little in the eternal realm. Worldly intelligence, just like everything else in this world, is passing away. We are very appreciative of the advancements and blessings that God

has given us through the efforts of intelligent people in the world. Many use their intelligence to make our temporary lives here on earth easier or better. They work in every imaginable field: the sciences, history, language, the arts, etc. The understanding and knowledge of all these things are good and even praiseworthy. The discovery of everything in this world gives us a clearer picture of the Creator of all these things when we look for it. Yet, without humility and divine insight, we risk pride and disconnect from God's eternal truth, which is essential for genuine reverence and understanding.

To find true joy in our studies, we need to look for primary causes of things, opening our minds to see how so many things integrate. Knowing that the Earth spins on its axis every twenty-four hours and revolves around the Sun every year is interesting and even entertaining to learn. However, the true seeker of knowledge and wisdom is still not satisfied. Why does it do this? How does it do this?

How and why does this impact our lives here and now? There is an almost endless series of “Why-s and How-s.” We can spend a lifetime investigating gravity, fusion and fission reactions, the Earth's hot liquid core, etc., and still not fully understand. Yet, this curiosity can inspire hope that divine wisdom underpins all these mysteries, encouraging us to seek deeper understanding with confidence that divine truth is infinite and accessible to those who actively pursue it.

Everything in this world that we learn or understand is never really known or understood until we can create a unified view of everything. That unified view, the first cause, the ultimate why or how, is found in God the Creator. Little children who have learned the first lessons of their Catechism have the ultimate or final answer: “Because God made it that way.” The earth rotates and revolves because God made it to do that. Chemicals, atoms, plants, animals, etc., all do what they do because God made them that way and to do what they do.

It is only when we seek to see the Creator in all His creation that we actually begin to understand all that we discover in this material realm. The

child who can say that this or that is so because God has made it this way is truly wiser than the most intelligent scientist who cannot believe in God. After all, he can't prove God's existence to himself.

The atheist or agnostic scientist may be very useful in this world for a time. He may advance our knowledge, understanding, and use of material things. He may help believers to see and love God more clearly, but ultimately, his knowledge and wisdom are useless to him if he is to spend all of eternity in Hell. What will it profit a man to gain all knowledge and understanding of worldly things if he loses his soul? (Saint Mark 8:36).

Why can't so many “scientists” see God the Creator? It is simply because they are not looking for Him. Why are they not looking for Him? Is it because they don't want to find Him? Their doubt or disbelief is not based on facts or evidence, either physical or spiritual, but rather on a false religious belief. They believe there is no Creator, so they do not seek evidence of Him and even deny the proof they do see.

The true religion invites us to actively seek the Creator in our daily routines-through prayer, gratitude, and mindful

awareness-so that we deepen our faith and purpose here and in eternity. How can we intentionally recognize God's presence in our work, relationships, and moments of silence to foster a living, loving relationship with Him?

The problem I find with so much education is that teachers and students are content to memorize facts rather than understand them. Education becomes interesting when we seek understanding and ask ultimate questions: Why is this true? How is it true? Why should I care? Students can memorize their lessons, but they will never understand them until they discover them for themselves. Teachers are there to guide discovery and understanding, not simply to serve information to be remembered without any context or understanding.

For example, learning math is useless and boring unless we see a purpose, reason, or goal for it. When we see math as a tool to help us count or quantify, and calculate physical things, it is then useful. But when we use it to see both the simplicity and the complexity of creation, it brings us ever closer to God. Memorizing the planets and their positions in our solar system, or memoriz-

ing the molecular elements in atoms, is boring. Still, when we see that these bear remarkable symmetry in both the macro and micro perspectives, it becomes exciting because they must come from the same Intelligence, the same Mind, the same Author, the same Artist, the same Creator. This is too similar in design to be random or chance.

Sadly, it seems to me that we treat our Catechism lessons in this same material way. We memorize dogmas and think that we have done all that we need to do. We are physically present at Mass on Holy Days and Sundays, and we feel that we have done enough. Without looking for more, all this is empty and boring. Without seeing God in these things, we are spinning our wheels. God made us to know love and serve Him. If we seek to know anything else or even everything else to the exclusion of God, we are failures. We are not living the life that the Creator gave us and intends for us to live.

When we love God, everything becomes valuable to us because we learn more of Him in all that we do, in rest, work, or play. If we spend more time seeking pleasure or entertainment than we do in prayer or

seeking God, that time is wasted. Every moment spent not loving and serving God is ultimately a waste. However, when we love God, our entire lives become a prayer. We sleep for the love of God; we rise for the love of God; we eat for the love of God; we work or study for the love of God; we listen to music, watch a show, or play a game for the love of God. He is with us always, and when we genuinely love Him, He is seldom far from our thoughts, desires, and intentions.

This love of God truly sets us free to live our lives to the fullest, as it fills us with a desire to know Him better. The

more we know, or the better we know, the more we love Him. The more we love Him, the more we want to know about Him. He is infinite, and we are made in His image and likeness, so we have a capacity to love and know the infinite. Our lives are only happy and well-lived when we are always seeking more. Our Catechism and our prayers are discovered more than memorized and are incorporated into our lives here and now, opening the doors to our eternal happiness with Him in Heaven.



“GIVE ME, GOOD LORD, SUCH A LOVE FOR YOU
THAT I WILL LOVE NOTHING IN A WAY THAT
DISPLEASES YOU, AND I WILL LOVE EVERYTHING FOR
YOUR SAKE.”

~ST. THOMAS MORE



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STATUS OF THE CHURCH TODAY

Bishop Giles Butler, OFM DD

Many are concerned about the sede-vacante (the See [seat] of Saint Peter in Rome is vacant) situation in the Church today, and a common question is how we will ever have another pope.

Our position is that we have been in a sede-vacante situation since the death of Pope Pius XII in 1958. A new church was established with the “Second Council of the Vatican,” which is not the true One, Holy, Catholic, and Apostolic Church established by Jesus Christ. Modernists infiltrated the Church in a “Trojan Horse” manner, entering into all stages of the hierarchy. These worked to make the Church more acceptable to non-Catholics. The false council claimed to be “pastoral” and not “dogmatic”; however, the dogmas were undermined by pastoral changes in the Mass and the Sacraments. The focus of worship and sacrifice was replaced with fraternity and celebration. The changes in the rites of the Sacraments made them less offensive to

many non-Catholics. It seems evident that in doing so, they were also made less Catholic.

The Catholic goal has always been to bring non-Catholics to accept and believe in the dogmas of the true Church, not to change the Church to accommodate the wrong heretical beliefs and doctrines of non-Catholics. The Modernists called the false council and began tearing down the rites and ceremonies of the Church, thereby undermining its dogmas and faith.

With the change in the Rite of Ordination by the Modernists in 1968, an invalid form of ordination was made to replace the valid one. All those “ordained” with this new rite or subsequent ones are not priests. Those “priests” who were made “bishops” are neither priests nor bishops. They are the equivalent of Anglican priests and bishops. Their orders are invalid, and they are not true priests or bishops. We are in a situation where the majority of “Catholic clergy” are neither Catholic nor valid clergy.

They have no true authority in the Catholic Church. They may inhabit and possess once-Catholic properties, but this does not make them any more Catholic than the Anglicans who inhabit and possess once-Catholic properties in England.

Many keep an eye on the Novus Ordo Church and hierarchy, such as the “Novus Ordo Watch.” We do not see the need. We have seen that they are not Catholic, and the only interest we have there is to pray for them and seek their conversion. We do not have a “Talmudic Watch,” an “Islamic Watch,” an “Anglican Watch,” etc.

It is evident to those with a clear mind and a little Catholic sense or understanding that the Modernist Novus Ordo Church is not the true Catholic Church. Their priests are not priests, their bishops are not bishops, their cardinals are not cardinals, and their popes are not popes. We do not have a problem recognizing the leaders of the Novus Ordo as leaders in their New Church, just as we do not have a problem acknowledging that King Charles of England is the head of the Anglican Church. But the Modernist men who have

been elected to the “papacy” of the Modernist Church are not popes in the True Church – they are not the true Vicars of Jesus Christ here on earth. This is our position and why it is often labeled “sedevacante.”

The obvious solution is for faithful Catholics to “elect” a new “pope.” There have been many attempts at this by various groups and individuals since the beginning of the Modernist Vatican II Church. These have all proven ill-fated and are more an embarrassment or insult to the True Church than an aid or help. Laymen have had their family and friends elect them to the “papacy” and then attempt to gain the support of bishops and clergy. Some have established new “religious orders or congregations” to solve the problem. However, the Church requires that religious orders and congregations receive approval from the proper authority in the Church (locally, they need the approval of the diocesan bishop, and universally, they need the approval of a true pope). Laity must be subject to true bishops who are successors to the Apostles.

The Church is Apostolic, and without true bishops or in

opposition to true bishops, there is no true Church. Jesus assembled the Apostles and instructed and guided them for three years before placing the rule of the Church entirely in their hands. Saint Peter was not “The Rock on which the Church was built” when he first met Jesus. He became this over time. Jesus said: “Upon this rock I *will* build My Church.” The Church has always held that men must first be trained, tried, and tested before receiving ordination. And even this is done by degrees: through tonsure, minor orders, and then major orders.

The Church does not begin by saying, “You are the pope, and now we will prepare you to fill that role.” Before a man becomes pope, he must first be a bishop – otherwise he could not be the Bishop of Rome or the Head of the Universal Church. Before a man becomes a bishop, a high priest and successor of the Apostles, he must first be a priest – otherwise the ceremony of elevation/consecration from the priesthood to the high priesthood, or fullness of the priesthood, is empty and meaningless. Before a man becomes a priest, he must first be a deacon. The deacon must

first be a sub-deacon. The sub-deacon must have first passed through tonsure and the minor orders (porter, lector, acolyte, and exorcist).

True religious must enter an approved and recognized religious order. The layman is not free to start his own religious order. If he does, he needs the approbation of the bishop on the local level and the pope on a universal level. Religious are accepted and trained for a time (novitiate); if they are found worthy and desire to proceed, they then make vows for a time (temporary vows); if they are found worthy and acceptable, they are permitted to make solemn or permanent vows. All this is done within the order by true religious of the respective religious order. Lay people are not free to simply put on the religious garb and proclaim themselves the faithful remnant of that order.

All of this is to say that because the true Church is Apostolic there must be true bishops/successors of the Apostles, and every Catholic must be in union with a true bishop, otherwise he is not truly Catholic.

The anarchy of “Vatican II” spawned a parallel anarchy among “Traditionalists.” Laity

were ignoring the right order and “hiring” priests to “minister” to them in a very non-Catholic or Protestant manner. Priests who were willing to hold to the Latin Mass and defy their now heretical “bishops” became “independent” of bishops altogether, rather than seek union with true bishops. This led to priests seeking to become bishops and succeeding through various illicit/schismatic/heretical lines. Then, once they obtained their titles, they continued dividing “independents” and anarchists. Many professed to be true bishops but claimed they had no authority or jurisdiction. (The usual reason was/is because they did not receive an order [papal mandate] for their consecration.) This is a theological theory (papal theory) that holds that all authority/jurisdiction comes from the pope. It suggests that bishops receive their authority/jurisdiction from the pope.

So now we have laity/priests/bishops all contributing to ever-increasing demonic anarchy. It has been the consistent belief and doctrine of the Church that bishops have “ordinary” jurisdiction within their dioceses. Traditionally, the pope appoints a diocese for each

bishop. This does not mean that the pope gives them their power, authority, or jurisdiction. The bishops have the fullness of their powers to teach, govern, and sanctify the faithful from the moment of their consecration. This is given to them directly by God (episcopal theory).

It is argued that most theologians hold to the “papal theory.” It doesn’t matter how many hold to it; that doesn’t make it accurate. Most “scientists” believe that man evolved from mold, but this does not make it so.

From this author’s perspective, the only logical theory that works in the world we find ourselves in at this moment is the “episcopal theory,” not the “papal theory.” This is the position held by my predecessors and one I clearly hold to. Bishop Ngo was once asked by Bishop Vezelis, “What are we to do when priest and laity will not listen to or obey the bishops?” Bishop Ngo’s answer was “Too bad for them.” Clearly indicating that bishops do have the right and even the duty to govern – even (or especially) the bishops he created in defiance of the Modernist Novus Ordo Church.

There is no place in the One, Holy, Catholic, and Apostolic Church for men who want the “honor” of being priests, bishops, or religious but do not want the duty/, obligations, or burdens of the position. All these are simply demonic anarchists.

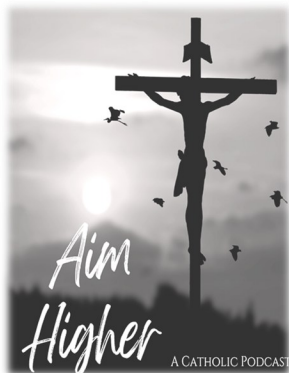
This brings us back to the question, “How are we ever to have another true pope?” I don’t claim to have the answer to this. Only God knows, and He has not clearly revealed this to me. It does not seem beyond the realm of possibility that we are at the end of ages and that there will not be another. Already, I can hear the arguments: “But Jesus promised to be with the Church until the end of time.” He did, and He is. I don’t see His promise as guaranteeing that we will always have His Vicar with us. The Church must be Apostolic. The Church can and does continue even in the absence of a true pope.

If there is to be a true pope, I believe that he will come to us through an election by the Apostolic College (true Catholic bishops – successors to the Apostles). The plan seems straightforward enough. 1.) We need true faithful and

Catholics obedient to priests and bishops. 2.) We need good young men to enter the seminary and persevere to become good Catholic priests obedient to their bishop. 3.) We need good Catholic bishops to be united and peacefully working with each other, creating and keeping clear delineations of their spheres of influence (dioceses). 4.) We need these true bishops to be of sufficient numbers and then to unite in the election of someone to be their principal of unity, the pope. 5.) This elected man must accept this position. Then we will have a true Pope as we continue in history until the return of Our Lord Jesus Christ.



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PRO PARENTIBUS

Father Joseph Noonan, OFM

THE PARENTAL CROSS

One wonders how many lives of Catholics would be significantly different if, as children, there was a real impression made upon them of the cross that each person is given and that it must be carried if there is any hope of salvation.

If one combines the necessity of carrying one's cross with the love of God, it becomes the best understanding of how one must live each day. To carry one's cross daily for the love of God and then have a desire to follow the vocation which God has called you to, tells one that this person is truly desiring to live God's Holy Will daily.

The spiritual challenge for parents is first to understand what it means to live a Catholic married life. A second point is the proper understanding of how to raise children to be saintly Catholic adults. A third point is for parents to know how to carry the cross as it has been given to them. These three points make up the parental cross. How many Catholic parents understand

and accept the challenge of these points?

Many Catholic couples strive to live a Catholic married life. The problem today is that too few understand what this means. It is the blind leading the blind! The secularization of society and Catholic life has produced a situation where too often Catholic youth are no different than their non-Catholic friends. They are basically baptized pagans. A baptized pagan is a Catholic who was baptized but has received little or no Catholic education. They do not realize how little they know of the One True Faith.

Some are given a basic understanding of marriage, some are not. One has seen a majority (90%) of Catholic couples who, at some time in their married life, practice artificial birth control. One cannot claim to be a Catholic and live as a sinful pagan. The effect of this immoral behavior is a one- or two-child family.

The Catholic response to this sinful attitude is to remind the couple of their obligation to have children. The Church has

never stated how many children a couple must have, but She has stated that the couple may not interfere with the marital act. Once again, this is largely ignored today.

One would think it is not necessary to remind Catholics that direct abortion is never allowed. This, unfortunately, is not the situation today. Selfishness and a lack of Catholic catechesis, along with a poor faith, have brought about far too many Catholics who live as pagans while believing they are good Catholics.

The parental cross is present each day. For those who recognize it, there is an opportunity to obtain great graces toward one's salvation. It also allows one to experience supernatural joy during the most difficult or mundane tasks.

Examples of washing dishes or doing the laundry come to mind. One needs to ask an obvious question. How many take advantage of these mundane tasks and can supernaturalize these moments in time? Too often, one believes that such opportunities are wasted. How many look at such tasks and think only of how boring these duties are?

One is reminded of how often illness is wasted. Too many

are impatient with sickness and thus gain little or no merit from these opportunities.

How many parents delegate numerous chores around the home to children as soon as possible? Yes, children must learn responsibility. How often, though, are such duties given to children simply because the parents are bored with doing these things? For the parents, it is a wasted opportunity and a rejection of a small cross. I am fully aware that some parents believe this idea is ridiculous, but so are the many opportunities wasted by parents who, in so many ways, reject the small crosses presented to them.

Humans are creatures of habit. Habits begin to form from an early age. This is clearly understood and accepted. Habits, though, may be good or bad. No one objects to good habits, whether they are natural or supernatural. The problem is bad habits. Some bad habits can be overlooked if they do not have a profound effect on others.

When parents bring serious bad habits into a marriage, one can expect problems of varying degrees. In today's world, alcoholism and drug addiction are two common examples of such issues. How is

it possible for such a person to be responsible in the least? Will they have any knowledge of what it means to carry a parental cross? Probably not. Usually, such people are selfish and have little concern for others. The fact is, people with these addictions should not marry.

How many Catholic parents are willing to accept the cross of properly educating their children in the Catholic Faith? From the lives of Catholic youth, one can judge that a small percentage of parents have an objective understanding of what this means. Since the so-called Catholic schools have long ago ceased to be Catholic, it is left to parents to teach the Faith.

How many parents know the Faith well enough to teach it? Ignorance of the Faith will not be an excuse when you stand before God. Catholic parents have an obligation to know the Faith and to teach their children. They are the First Educators of the children. They will answer to God first before all other educators. You will not be able to point a finger at priests or teachers for what they did not teach your children.

Beyond teaching the doctrine, who is willing to be an exam-

ple of supernatural virtue? Because far too many Catholics are parochial in their thinking, they do not understand the need for virtue. It is, in fact, virtue which will sanctify the soul and make salvation possible. There have been many Catholics, clergy and laity alike, who knew the doctrine of the Faith well but gave little consideration to supernatural virtue.

Any Catholic parent who has taken the responsibilities of parenthood seriously knows the cost of the cross. Who is willing to take up the parental cross daily and follow Our Lord? A parent should never think they lack the grace to fulfill their duties. God will always provide the grace for the parent to carry out their duties and responsibilities.

Today, Catholic parental responsibility comes down to the willingness and courage to raise their children correctly. That may mean that a parent sacrifices his time and interests for the sake of the children. Spending time with one's children does not mean the time is filled only with worldly pursuits. There needs to be a balance between teaching the Faith and recreational pursuits.

One can determine how a Catholic child was raised by observing the child's priorities and behavior. If a parent gives little time to the child and the Faith, that child will probably be a poor adult Catholic. Do not expect a saintly child if the parents are mediocre Catholics.

Parents are called by God and their marital vocation to strive

to raise the children to be saints. Be willing to accept the cross which God has given you in the way in which He has given it to you. With God's grace and the willingness and courage of the parents, sanctity may blossom within the souls of the children whom God has given you. Pray each day for this grace.



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I AM A ROMAN CATHOLIC: THE ERRORS OF VATICAN II

Father Anthony Lentz, OFM

FIRST ERROR: FALSE ECUMENISM

In my last article, I listed the first error of Vatican II as “False Ecumenism and Religious Liberty.” Although these two concepts are closely connected, I think it would be best to address them separately. This will hopefully help avoid any confusion. The first of these two articles in this series will be, as the title says, about “False Ecumenism.” The second will be about “Religious Liberty.”

Most people have probably heard the word ecumenism before, but what does it actually mean? It is derived from the word ecumenical (-ism). Ecumenical has its origin from the Greek word οἰκουμενικός (oikoumenikos) meaning, “belonging to the whole inhabited world.” The Church eventually used this term to refer to the “whole universal Catholic world,” and in the late 16th century applied it to councils that had addressed issues affecting the entire Church. Today, the mainstream meaning

of this term, ecumenism or ecumenicalism, refers to the efforts to promote cooperation and unity among the different Christian denominations. This is the essence of the error promoted by the Vatican II Church, or Novus Ordo, which we here aim to debunk.

Let us begin.

When I was in the minor seminary, there were times that Bishop Louis, Bishop Louis Vezelis that is, would take me with him on his various errands. Some of these errands would be in town, that is, in Rochester, NY, but most of them would be at least an hour’s drive. His Excellency would make the best use of this time by telling me stories about his early formative years in the novitiate at Sacred Heart Province in Illinois, his time as a seminarian in Montreal, QC, and his work as a missionary and volunteer army chaplain in Korea. We would also talk at length about the state of the Church following Vatican II. We talked about his having to travel to various

traditional priests and groups to seek answers. We talked about his founding of our Traditional Franciscan community and the physical and spiritual hardships associated with it. I can only imagine the mixed feelings he had at the time. He knew that modernism had infected the Franciscan Order and the Catholics Missions in Korea, and it didn't take long for him to see that it had also infected the Church in the United States. There were still questions and doubts, however. Some Catholic priests had taken the Traditional position, and some had even taken the "extreme" position of Sedevacantism, that is, that the Chair of St. Peter is vacant. Up to that point, Father Louis had not taken that step. He understood the arguments presented to him, especially those from Bishop George Mussey, a newly consecrated bishop in the line of Bishop Ngo Dinh Thuc. He understood the problems with the New Mass and the false ecumenism that was being promoted. But was Rome guilty of these heresies? Was the pope himself guilty? That was the critical question. If he was guilty, he could no longer be the pope, or perhaps he had never been in the first place. Father Louis was not going to take that leap until

clear, undeniable proof was provided. He did receive it on May 30, 1982. It was Pentecost Sunday, and Father Louis was on his weekend Mass trip to Union, KY, and Buffalo, NY. He watched a television broadcast of Pope John Paul II's (Karl Wojtyla) visit to England. During this four-day visit, John Paul II participated in numerous events and delivered many speeches. At one point, he expressed two things to the Anglican Archbishop and all assembled: that they are "sister churches" and that "they are both seeking the truth." This was the undeniable proof that Father Louis needed – a public declaration of heresy. Soon after, he called Bishop Musey and told him what he witnessed and that he had now taken the position of Sedevacante. It was not long after that that he received the letter from Bishops Carmona and Zamora inviting him to accept episcopal consecration. Father Louis called Bishop Musey to tell him about the letter and the two bishops' request. Bishop Musey was not only aware of the letter but also encouraged the nomination and urged Father Louis to accept it. While doing that, he informed him that episcopal consecration no longer carried the honor and dignity which it

once had. To become a bishop during these times is an exceptionally heavy cross to bear. Father Louis accepted the nomination and, as he told me, resolved to do what a bishop must do, even if he had to stand alone. On August 24, 1982, at Sacred Heart Church in Buffalo, NY, Father Louis was consecrated a bishop of the Roman Catholic Church.

I went online hoping to find the footage Bishop Louis mentioned, but I was unsuccessful. There is a documentary on YouTube about John Paul's four-day visit to England, which I watched, but that encounter was not featured. What was featured, though, was his homily at the Church of Coventry on Pentecost Sunday. He opens thusly:

“My dear brothers and sisters in Jesus Christ,

Peace be with you. On this great feast of Pentecost, I greet all of you who have come from so many parishes in the Province of Birmingham and beyond. I also welcome our beloved brothers and sisters from other Christian Churches and ecclesial communities, whose presence bears witness to our one Baptism in Jesus Christ and to our openness to the one Holy Spirit. And so my first words to

you all are: ‘Peace be with you’.”

I think that if Bishop Louis saw this, he would have reached the same conclusion. Spiritually speaking, this is a very dangerous statement to make, even if you want to argue that it was merely out of politeness and political solidarity. It completely contradicts what the Church has taught about her relationship with false religions. Protestantism in general, here Anglicanism in particular, is a false religion. Once you separate yourself from the Roman Catholic Church, you are no longer a part of it. It doesn't matter if you are orthodox on some points of divine revelation; you need to be orthodox in all its points. I remember from my childhood Catechism class how Sister Antonina, O.P., would stress that point of Catholic doctrine: if you deny one dogma or doctrine of the Church, you deny them all. This simple saying needs to become for us a fundamental axiom of our conviction in the preservation of the Faith.

Well, one may say, who are you to question these popes, cardinals, bishops, etc.? How can you judge them? I have not judged these men; it is the Church herself who has

judged, through the mouths of our Sovereign Pontiffs of the past. Only 133 years before John Paul II visited England, Pope Pius IX condemned this false ecumenism, particularly of Protestantism, but it applies to all religions, in his Encyclical *Nositis* of December 08, 1849. He wrote and declared as an error: “Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church.”

To greet members of another religion as “brothers and sisters in Christ” and to state that their “presence bears witness to our one Baptism in Jesus Christ” is clearly contrary to what Pius IX declared as a false teaching. It actually promotes it!

This, of course, was not the only example of heresy that we could give. Space prevents me from delving into other examples in detail, but here are a few highlights: 1) Paul VI sympathizes, at the very least, with Communism. 2) Paul VI invited Protestant ministers to give their input in the creation of his *Novus Ordo Mass* (the creation of this Mass itself could be deemed an act of heresy when you examine it more closely). 3)

John Paul II praying with non-Catholics at the Basilica of Assisi in 1986. 4) Francis I declared that we do not need to convert the Jews. Again, there are many more examples.

Becoming complacent to the demands of the time does not inspire people to become Catholics! It does not inspire one to take up their Cross to Follow Christ. You do not lead people to the Catholic Church by becoming less Catholic.

So, if this is not the true definition of ecumenism, then what is? I will let the explanation given by His Holiness Pope Pius XI in his wonderful encyclical *Mortalim Animos* (Fostering True Religious Unity – January 06, 1928) answer the question:

“Never perhaps in the past have the minds of men been so engrossed as they are today with the desire to strengthen and extend for the common good of mankind that tie of brotherhood — the result of our common origin and nature — which binds us all so closely together. The world does not yet fully enjoy the fruits of peace...”

“Now, such efforts can meet with no kind of approval

among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule. Those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God.”

Q: What is false ecumenism?
What is true ecumenism?

A: False ecumenism refers to the efforts to promote cooperation and unity among the different Christian denominations.

True ecumenism is only found through conversions. If one wants to come to Christ truly, then he has to become a member of the One, Holy, Catholic, and Apostolic Church, that is, the Church which is historically and truly founded by Christ Himself. As the ancient father of the Church Lactantius wrote: *“The Catholic Church is alone in keeping the true worship. This is the fount of truth, this is the house of faith, this is the temple of God; if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, and these will be lost forever unless their interests be carefully and assiduously kept in mind.”* (Divine Institutions LV 30, 11-12)

“DO NOT LOSE YOUR INNER PEACE FOR ANYTHING
WHATSOEVER, NOT EVEN IF YOUR WHOLE WORLD
SEEMS UPSET. IF YOU FIND THAT YOU HAVE WANDERED
AWAY FROM THE SHELTER OF GOD, LEAD YOUR HEART
BACK TO HIM QUIETLY AND SIMPLY.”

~ST. FRANCIS DE SALES

THE HOUNDS OF THE LORD

Robert Richards (The Johnny Rebel Catholic)

As I consider myself a historian, philosopher, and even a journalist, when I came to know the Franciscans of the Strict Observance, I dedicated most of my time to prayer and study, reading years of *The Seraph*. One article in particular, written by Bishop Louis Vezelis (God bless his soul), instantly caught my attention, and it was the *January 2000* edition, titled “*Mary, Mediatrix of All Graces.*” I never had the opportunity to meet Bishop Louis. Still, it was as if he were the grandfather I never had, leaving letters to his grandson, knowing one day I would come across them, explaining the situation at hand. Bishop Louis made it clear who the true apostles of Jesus and Mary were, saying, “*It is a fight; it is a war!*” That article was written almost twenty-six years ago, and in this country but especially in the world, we are still but ever more so presently sizzling on the frying pan of the sins of the flesh that cry out to heaven for vengeance and boiling in the crockpot of the sins against the faith: paganism, heresies,

apostasy, and schisms that surround the little flock. I am switching gears and going full throttle into the faith and reason of St. Thomas Aquinas, and then also St. Louis de Montfort, some of the greatest “Hounds of Heaven” for the Order of St. Dominic. St. Catherine of Siena, Mother of the Dominican Order, declares in her sixteenth letter, “*Be silent no more! Cry out with one hundred thousand tongues! I see that, because of this silence, the world is in ruins!*” I am calling for the reinforcements of Roman Catholics in the laity, but especially the Catholic men, (Not to be confused with the Modernist heresy of laicism) to dive deeper into their faith, and that our two bishops and priests need “guard dogs” spoken of by Fr. Felix Sarda y Salvany, the Spanish priest who called the declaration of war against Liberalism in the late nineteenth century in his magnificent book *Liberalism is a Sin*. I believe it is about time to start “barking” at the wolves and the brood of vipers and to cause just a little trouble for

the two biggest troublemakers of the Holy Roman Catholic Church- both the Modernists and the Traditionalists (Especially the brass of their leaders), who are both false apostles and false lovers of Our Lady.

This is the part where I can expect murmuring, howling, and even the gnashing of teeth, for I am about to expose to the public some of the whitened sepulchers of our time who pose as “Apostles of Jesus and Mary,” “*but better are the wounds of a friend, than the deceitful kisses of an enemy.*” (*Proverbs 27:6*) From the Novus Ordo Religion, some of the many of the Modernist false apostles of Mary include the *Militia Immaculatae*; Fr. Maximilian Kolbe (God bless his soul, too) would be undoubtedly angry throwing these individuals out of the congregation that he started if he were here alive today. There are many others, but some include the *Franciscans of the Immaculate*, Matt Pradd and Pints With Aquinas, Catholic Answers, the Carmelites, the Jesuits, and, sadly, all of the Dominicans, and even the Confraternities of the Most Holy Rosary that St. Dominic founded, are all taken over. Then there are others like the *Fatima Crusader*, *America*

Needs Fatima, and other individuals who promote the false and demonic apparitions at Medjugorje and Garabandal. I would even dare to include Akita. On the right, that is for the “Traditionalists” and “Trad INC” who “Recognize and Resist” the very man they call “Holy Father,” these false apostles of Mary include Michael Matt and *The Remnant*, *OnePeterFive* and Eric Sammons, the *Priestly Fraternity of St. Peter* (FSSP), the *Institute of Christ the King* (ICKSP), “Archbishop” Marcel Lefebvre, “Bishop” Fellay, and the Masonic *Society of St. Pius X* (SSPX, and the phony *Militia Immaculatae* branch for the SSPX), the SSPX “Resistance,” *Tradition in Action*, Father James Altman, Kennedy Hall and *Mere Tradition*, *Avoiding Babylon*, *LifeSiteNews* and John Henry Weston (Who flashed the Masonic symbol in Rome) as for the “Sedevacanists” in “Trad INC” who are in heresy and schism, there are “Bishop” Pivarunas and the Congregation of Mary Immaculate Queen (CMRI), Kevin Davis and *Catholic Family Podcast*, *Novus Ordo Watch* and Mario Derksen, the Feenyites and the Diamond Brothers, “Bishop” Sanborn and Stephen Heiner, “Archbishop” Vigano, St. Ger-

trude the Great and “Bishop” McGuire (SGG), the Society of St. Pius V (SSPV) and all of these “bishops” who claim an authority that they do not have and yet somehow stupidly do not have any “jurisdiction” (If that makes any sense at all, to which it does not) and all the renegade and rebel priests and several others.

Bishop Louis Vezelis asks the question: *“Is there no sign of these ‘apostles of the latter days’ simply because the time has not yet come for them to appear in that visible supernatural strength of which St. Louis speaks?”* He says in response very bluntly, *“For the sake of many souls, let us sincerely hope so. Apparently, they (the apostles) have not yet been formed by the Mother of God.”* He then asks the question that still applies to our time: what pagans and heretics have been overthrown, and the schismatics crushed? The Modernists and Traditionalists, but also the pagans, heretics, apostates, and schismatics, are all outside the true Church. Unless they have the IMPLICIT DESIRE to strive onward through the prickly rose bushes, or that middle narrow road through supernatural grace and to become Catholic, the only true Christian, they cannot be true children and lovers, much

less apostles, of the Most Holy Lady, our Immaculate Mother. What Bishop Louis said still stands: what the Modernists and the Traditionalists have done in almost the last seventy years is nothing short of Talmudic and Masonic. It is the evil modern spirit of the revolution that has its roots in pride, disobedience, and the total act of disrespect to the authority of the Church, and he says in that article, *“They give themselves all kinds of pious titles and are significantly profuse in their use of pious ejaculations. They appoint themselves; they quote the Scriptures; they quote Popes - but always out of context, much like Satan and Protestants. These are false devotees of Mary.”* The modern world is completely overrun and dominated by an evil and childish false charity and a false mercy of that old pagan city of Babylon and its evil pagan religion of *“Do not judge Me! How rigid, judgmental, and intolerant! I am a Child of God! I can do as I please!”* The Modernists from the Papacy down to the seminaries and convents, like wolves, hide and network from the noise and in the silence of the unsuspecting masses, and prey on the bad and apostate Catholics who

are the most faithless, hardened of heart, and weak and dull of mind. Whenever the Modernist Vatican II anti-popes, from John XXIII to Leo XIV speak of “peace, love, and unity” or “building bridges” or demand that the true Church of Jesus Christ, the Catholic Church to be a little more “broad-minded and open to this world (John XXIII famously proclaimed this during the phony Second Vatican Council) for the “human fraternity with other religions,” the Masonic snake of “liberty, equality, and fraternity” is only but so openly revealed. On a smaller but even more dan-

gerous scale, the Traditionalists, or the “Rad Trads” as they are nowadays called, take advantage of the crisis, circle the wagons around the clueless and obstinately bad Catholics, corralling them, and subtly throwing the smoke screen around “tradition” as Protestants, and then attempt to take a wrecking ball to the Magisterium (Failing to do so) like a brood of vipers that they surely are.

To be continued.



“LATE HAVE I LOVED THEE, O LORD; AND BEHOLD, THOU
WAST WITHIN AND I WITHOUT, AND THERE I SOUGHT
THEE. THOU WAS WITH ME WHEN I WAS NOT WITH THEE.
THOU DIDST CALL, AND CRY, AND BURST MY DEAFNESS.
THOU DIDST GLEAM, AND GLOW, AND DISPELL MY
BLINDNESS. THOU DIDST TOUCH ME, AND I BURNED FOR
THY PEACE. FOR THYSELF THOU HAST MADE US, AND
RESTLESS OUR HEARTS UNTIL IN THEE THEY FIND THEIR
EASE. LATE HAVE I LOVED THEE, THOU BEAUTY EVER OLD
AND EVER NEW. THOU HAST BURST MY BONDS ASUNDER;
UNTO THEE WILL I OFFER UP AN OFFERING OF PRAISE.”

~ST. AUGUSTINE

PASSION SUNDAY

From the Sunday Sermon Archives, 2024

Bishop Giles Butler, OFM DD

Dear Friends,

The ways of the world and the ways of God are opposed to each other. True spirituality works to bring the way of our lives here on earth into conformity and agreement with the ways of God. Worldliness strives to conform God's ways with the world's ways. Demonism takes worldliness to the next level and, ignores or disregards the ways of God altogether and seeks only self-pleasure at any cost — even eternal happiness is sacrificed for momentary self-pleasure.

Jesus stands boldly opposed to worldliness and demonism. The demons mock Him because He promises eternal joy as a reward for self-denial and willingly and cheerfully embracing our daily crosses. The world mocks Jesus because He stands opposed to all their man-made religions, practices, and idols (false gods).

Daily, we find ourselves at similar crossroads. Jesus stands before us as the One and Only Truth, Light, and Life. The world stands before us offering

more comforting and many compromising endless half-truths, artificial light, and illusionary life. The demons stand before us, offering us physical indulgence and self-pleasure with a total disregard for God, religion, our souls, and all that is spiritual.

Jesus offers us the true faith and worship that is only found in the True One, Holy, Catholic, and Apostolic Church. He is the only way to eternal happiness. No one goes to the Father but through Him. Either we are with Him, or we are against Him. We are either all in or all out — there can be no compromise.

The worldly religions are many and varied, and all offer some good, but the good is poisoned with worldly compromise. Worldly (non-Catholic) religions are made to make us “feel good” about ourselves — not actually to make us be or do good. The compromising religions would have us believe that we do not need to strive to be or do good (Because they believe we cannot.). The world creates false gods, false Christs, and

false Jesuses that are more accommodating to our world. It may be physically easier to live a material life in one of the false churches, but this is the most brutal way to die because it leads to eternal death for our souls. The world will coddle and comfort us to eternal death with endless compromising of truth, justice, and right order.

The demons do not attempt to comply or even compromise with God. They encourage us to atheism and even the denial of our souls. We are fed a constant stream of materialism and physical self-indulgence in unabashed defiance and denial of God.

The world and the devils work together in opposition and defiance of Jesus Christ. We must not look at the conflict at the crossroads of our souls democratically. The majority oppose Jesus — The Truth, The Light, and Life. Our choice is to either be with Him or against Him. The world and the devils are all against Him. The world and the devils all call Him a liar, deceiver, or fraud. Jesus stands condemned by them as He stands boldly and says that they are all wrong and do not have eternal Life in them. Jesus stands alone against the world and the devils.

It is not always easy to turn away from the enticements of

the world or the devils, but believing and trusting in Jesus, we must deny ourselves and take up this cross and follow Jesus. We are called to stand with Jesus even as the world and the devils that have turned against Him similarly turn against us. How He was treated or is treated is how we should expect to be treated. Jesus continually suffers this Passion every day in the lives of His true disciples. What is done to the least of His brethren is done to Him. If we are His faithful brethren, then we must be ready to have our fellow men (neighbors, friends, and even family) passionately rise against Him in us.

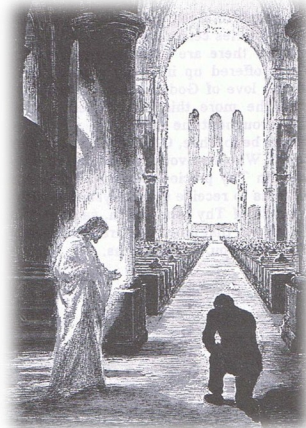
The only path to Heaven is the true Jesus, not the false Jesus of worldly Protestants or non-Catholics, nor the materialism and paganism of the devils. May we cooperate with God's grace and hold onto the true Jesus in the True Church and in the true Sacraments and Worship even as we suffer the ridicule, scorn, anger, and animosity of the world and the devils.

May the Immaculate Heart of Mary inspire, guide, and protect us!

TRUST IN GOD

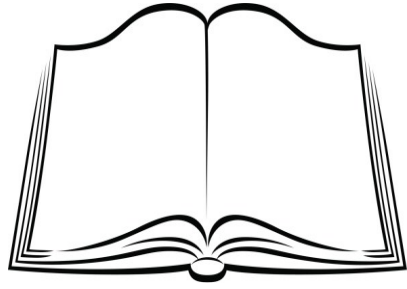
It is true there are times of trial and days of darkness, when the best of us are apt to mistrust the providence of God over us, and are tempted to lose heart and hope altogether; but if we are seeking first the kingdom of heaven we shall understand that it is God Who gives and God Who takes away; and that He gives and takes away for our soul's sake, that we are of much more value in His sight than the birds of the air. We shall put our trust in His providence and suffer not the wants of the body, the things of sense, and the trials of this life to fill our souls with bitterness; we shall be trustful in the hour of need, patient in the hour of disappointment, tranquil in the hour of trial, and when the hour of deliverance shall come we shall count as nothing the anxiety and sorrows through which we have passed for "the sufferings of this present time are not worthy to be compared with the glory to come that shall be revealed in us."

~Author Unknown



The Catholic Mother to Her Children

The Countess de Flavigny



TWENTY-SEVENTH LESSON

PENTECOST SUNDAY

“The Holy Ghost, whom the Father will send, He will teach you all things.” *John 14:26*

My children, after Jesus Christ’s Ascension the Apostles were cast down with sorrow. The absence of their kind Master grieved them so deeply, that nothing could console them. Nevertheless they waited with confidence the fulfilling of Our Lord’s last promise; I will not leave you orphans, had Jesus Christ said before ascending to Heaven, I will send you from the Father the Paraclete, the Spirit of consolation.

No doubt, my dear children, this promise might have been fulfilled immediately; but God willed to wait a few days, and thus put the apostles’ faith to the test; moreover, He desired that the descent of the Holy

Ghost in their souls should be attended by such wonderful circumstances, as to make His power appear all the more transcendent in the sight of all nations.

Ten days had passed since the Ascension, the Apostles, shut up in the upper chamber with the Blessed Virgin, who had wished to remain with them, had passed that time in prayer and pious retirement. Suddenly, a noise is heard from Heaven, like that of a high wind; it approaches; it fills the whole house in which the Apostles are assembled. There appeared then a shining light, which shaping itself into tongues of fire, rested on the head of each of the Apostles, and all were filled with the Holy Ghost. At the same time, they received the gift of languages, that is to say, by a

miracle of the Divine Spirit, they knew all at once how to speak the different languages of all the nations to whom they were to go and preach the Gospel.

A less visible miracle, but a no less striking one, took place in their hearts. These men, so timid, so weak, so irresolute, who had so cowardly forsaken Jesus Christ at the time of His Passion, become steadfast, courageous, dauntless; and the Holy Ghost, who is also the Spirit of strength, gave them the courage required to accomplish, even at the risk of their lives, the divine mission entrusted to them.

We also, like the Apostles, are elected to receive the Holy Ghost with all His gifts, in the Sacrament of Confirmation. On the day chosen for you to receive this sacrament, my dear children, you will not, indeed, see tongues of fire appear above your heads, but you will receive the spiritual grace, of which this miracle was the sign. You will not receive the gift of all languages, which would be useless to you; but God will vouchsafe to inspire you with the language you are to make use of under all circumstances, so as to render a due homage to religion, to truth, and never

to be wanting in charity towards others. At that time, my children, you will receive detailed instructions on the Sacrament of Confirmation; at present you can meditate on it with benefit to your soul; and it is particularly on this day that you ought to do so. In the first place, try to understand what is meant by receiving the Holy Ghost. It means to have our minds filled with the Spirit of God, who being a Spirit of Truth, of Holiness, and of strength, should make us more upright, more pious, and more steadfast Christians.

This Spirit is infinitely superior to ours; and on that account gives us its supernatural strength. We are but as little children in the eyes of God, and just as a dutiful child, who in the ordinary occurrences of daily life, allowing himself to be guided by his parents, reaps the benefit of their experience, of their wisdom, and by degrees shakes off the weakness and ignorance of his infancy, so our soul, strengthened, enlightened, and transformed by the Holy Ghost, is enriched at last by the full enjoyment of His precious gifts.

The gifts of the Holy Ghost, that on this day He lavishes so abundantly on the Apostles

are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. These different gifts would be of great value to you, my children, ask them of God. Above all, pray Him to grant you Wisdom, from which it is said all good deeds spring, also that Fortitude so necessary at your age, so that you may succeed in getting the better of your evil propensities, and work earnestly at the great doing of your salvation; and last of all Piety, by which

you will learn to love prayer, and feel yourself truly happy in God's service.

May these holy sentiments penetrate deeply into your hearts, my dear children, for then indeed will the feast of Pentecost, like the good seed in the Gospel, bring forth fruit to a hundred fold, and you will be well prepared to receive hereafter the Sacrament of Confirmation.



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FRANCISCAN SAINTS

MARCH 13TH

*Blessed Agnellus of Pisa
Confessor, First Order*

It was the privilege of Blessed Agnellus to have been received into the order by St. Francis himself. He descended from an ancient noble family at Pisa. The government of the Parisian province of the order was entrusted to him. Later on the holy- Founder sent him to England with eight companions. Here Agnellus found it possible to establish several convents of his order and to unite them into a province. Due to his zeal and to his virtuous life, many young men, some from the most prominent families in England, took the habit of the Poor Man of Assisi.

In order to provide the young clerics with a thorough education, he established a school of theology at Oxford. Meanwhile, however, he infused into them a great desire for perfection and a holy fidelity to the rule of the order, in all of which he preceded them with his own good example. His

humility was so profound that under no circumstances could he be prevailed upon to receive Holy Orders. Finally, however, he yielded obedience to the general chapter. A great part of his time was devoted to meditation. At holy Mass and in choir he was so overcome with interior affections that he was frequently found weeping.

He died the death of the saints in the year 1232, when he was but thirty-eight years old. His grave and the church in which he was buried were destroyed during the persecution of the Catholics in the reign of Henry VIII. Pope Leo XIII solemnly confirmed the uninterrupted veneration that had been accorded to Blessed Agnellus.

ON SENTIMENTS OF HUMILITY

1.) Consider the benefits of a humble disposition. While the ambitious are always ill at ease

as to whether or not they will be properly esteemed, or whether their dignity will be duly acknowledged, the humble live in continual peace of soul. They do not wait for approval and do not fear ill success. Their will is directed solely to the honor of God. They expect a reward from Him alone. The principle underlying all their activities is that of their Saviour: "I seek not my own glory" (*John 8:50*). — Accustom yourself to similar sentiments and you will be spared much anxiety, vexation, and grief.

2.) It is not difficult to associate with humble persons. They can bear contradiction; they are not anxious to be everywhere in authority, and to be the first at every gathering. Humble superiors, such as Blessed Agnellus was, are so thoroughly impressed with their own deficiencies that they never expect too much of their inferi-

ors, while humble subjects are cheerfully submissive. Why was Christ affability personified? Because He could say: "I am humble of heart" (*Matth. 11:29*). — If you are ever at variance with your relatives, with your inferiors, with your superiors, is it perhaps due to the fact that you are not sufficiently humble? Away, then, with "I, me, and mine."

3.) Humility makes us worthy to be loved. Blessed Agnellus was welcome everywhere, and everywhere he was successful. While the proud and haughty man does damage everywhere, the example of the humble man exercises a kind of magic power. His presence is appreciated, he is missed when he is absent. Of the humble it may well be said: "He went about doing good" (*Acts 10:38*). — Would you not prefer to be numbered with the humble rather than with the conceited?

PRAYER OF THE CHURCH

LORD JESUS CHRIST, WHO DIDST RELEASE THY BLESSED CONFESSOR, AGNELLUS, FROM THE SNARES OF THE WORLD AND DIRECT HIM TO FOLLOW THE WAY OF THY CROSS, GRANT THAT WE MAY SO FOLLOW HIS EXAMPLE THAT WE MAY MERIT THE CROWN OF GLORY WHICH HE HAS RECEIVED IN HEAVEN. WHO LIVEST AND REIGNEST WORLD WITHOUT END. AMEN.

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