

# THE SERAPH

May 2020

Vol. XL No. 9



# The Seraph

Vol. XL No. 9  
MAY 2020

PUBLISHED WITH EPISCOPAL AUTHORIZATION

---

## Contents

Jesus, Sacrifice & Sacrament.....	1
Worldly Prosperity .....	4
Bearing With Others .....	9
The Day the Earth Stood Still .....	15
The Liturgical Year with St. Francis of Assisi .....	19
Sister Agnes' Favorites .....	23
St. Therese of Lisieux .....	24
The Gift of Oneself .....	26
Franciscan Saints .....	28
The Greatest Treasure .....	31

### EDITOR

Bishop Giles Butler, OFM

### PRODUCTION

Bishop Giles Butler, OFM  
Mr. Francis Y. No  
Sister Catherine, TOR

### CONTRIBUTORS

Fr. Joseph Noonan, OFM  
Fr. Anthony Lentz, OFM  
Sister Agnes, TOSF

### CIRCULATION

Bishop Giles Butler, OFM

The **SERAPH** is published monthly, except in July and August, by the Franciscans in Rochester, NY.

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

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

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

### SUBSCRIPTION RATES

USA: Free upon request.

*Suggested donation - \$20.00.*

FOREIGN: Air Mail - \$40.00 per year.

ALL CORRESPONDENCE SHOULD BE SENT TO :

The **SERAPH**  
3376 MOUNT READ BLVD.  
ROCHESTER, NEW YORK 14616

TELEPHONE: (585) 621-1122

EMAIL: [father@friarsminor.org](mailto:father@friarsminor.org)

WEBSITES: [friarsminor.org](http://friarsminor.org) &  
[franciscanfathers.com](http://franciscanfathers.com)

### EDITORIAL POLICY

Articles dealing with Roman Catholic doctrine, morals, history and spirituality are welcome. The Editor reserves the right to edit and/or use articles submitted. Manuscripts returned with SAE. Opinions expressed in The **SERAPH** are not necessarily those of the publishers.

© 2020 All rights reserved. No part may be reproduced without written permission of the publishers.

Publishers:

Order of St. Francis of Assisi, Inc.  
Rochester, New York 14616 USA

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

**THE SERAPH**

# JESUS, SACRIFICE & SACRAMENT

*Bishop Giles, OFM DD*

---

Is the “Novus Ordo Mass” (New Order Mass) the same as the Catholic Mass?

Modernists tend to make very few concrete definitions so that we may understand exactly what they are saying. We are often left to draw conclusions by what has been omitted as much as by what has been said.

The definitions of the Mass that we often hear are “Commemoration,” “Supper,” “Celebration,” “Meal,” etc. There seems to be a clear de-emphasizing of Sacrifice. The denial of the sacrificial aspect of the Mass is Protestant teaching and was clearly condemned by the Catholic Church in the Council of Trent. “The Holy Mass is a true and proper Sacrifice.” (*Fundamentals of Catholic Dogma*) This statement is *De Fide*. Which means that it is a matter of faith. This is something that we must believe to be truly Catholic and to be saved.

From the “*Catechism of the Council of Trent*,” we read: “With regard to the institution of this Sacrifice, the holy Council of Trent has left no room for doubt, by declaring that it was instituted by Our Lord at His Last Supper; while

it condemns under anathema all those who assert that in it is not offered to God a true and proper Sacrifice; or that to offer means nothing else than that Christ is given as our spiritual food.”

The proper understanding of the Mass is necessary for us and especially for the priest so that he may have the necessary intention to validly offer the Mass. The intention of the priest is essential. In the “*Fundamentals of Sacramental Theology*” (Leeming 1956) we find these insightful words: “The case of the priest willing the sacrament but not the sacrifice is solved on the principle of predominant will. Farvacques would say that he offers a sacrifice even though he does not will to do so; but ***the true doctrine is that if he absolutely and unconditionally willed to exclude the sacrifice, then he would have neither sacrament nor sacrifice, since the two are in fact identified.***” (The emphasis has been added.)

The question of validity then faces us when we hear of so many “priests” denying that the Mass is a sacrifice and insisting that it is only the

celebration of the Last Supper or a memorial meal. The Protestants that have rejected the Mass as a sacrifice, even if they admit the Holy Eucharist as a Sacrament, do not have a true Mass or a true Sacrament.

Our conclusion is humble, simple, and honest. If the New Mass brought forth by the “Second Vatican Council” is only a meal or memorial then it is not a sacrifice. They do not intend to offer sacrifice and therefore it is not truly the Mass. If this is true, then as was stated above, they have neither sacrament nor sacrifice.

We should strive to understand as best as we can that a sacrifice is something we offer to God, while a Sacrament is a gift from God to us. In the Sacrifice of the Mass, we offer Jesus in sacrifice to God in reparation for our sins and God gives us Jesus in the Sacrament of the Holy Eucharist so that we may be one with Him through Holy Communion. The Catechism definition of a sacrament is: “A sacrament is an outward sign, instituted by Christ, to give grace.”

“The Eucharist was instituted by Christ for two purposes: one, that It might be the heavenly food of our souls, enabling us to support and preserve spiritual life; and the

other, that the Church might have a perpetual Sacrifice, by which our sins might be expiated, and our heavenly Father, oftentimes grievously offended by our crimes, might be turned away from wrath to mercy, from the severity of the just chastisement to clemency. Of this thing, we may observe a type and resemblance in the Paschal Lamb, which was wont to be offered and eaten by the children of Israel as a sacrament and a sacrifice. Nor could Our Savior, when about to offer Himself to God the Father on the altar of the Cross, have given any more illustrious indication of His unbounded love towards us than by bequeathing to us a visible Sacrifice, by which that bloody Sacrifice, which was soon after to be offered once on the Cross, would be renewed, and its memory daily celebrated with the greatest utility, unto the consummation of ages by the Church diffused throughout the world. But (between the Eucharist as a Sacrament and a Sacrifice) the difference is very great; for as a Sacrament it is perfected by consecration; as a Sacrifice, all its force consists in its oblation. When, therefore, kept in a pyx, or borne to the sick, it is a Sacrament, not a Sacrifice. As a Sacrament also, it is to them that receive it a source of

merit, and brings with it all those advantages which have been already mentioned; but as a Sacrifice, it is not only a source of merit, but also of satisfaction. For as, in His Passion, Christ the Lord merited and satisfied for us; so also those who offer this Sacrifice, by which they communicate with us, merit the fruit of His Passion, and satisfy” (*Catechism of the Council of Trent for Parish Priests 1936*).

The direct or indirect denial of the sacrificial aspect of the Mass appears to consistently agree with the Modernist denial of sin or at least the necessity of reparation and atonement for sin. If there is no sin there is no need for repentance, penance, or even confession, much less so, sacrificial atonement. The Sacrament of Baptism in the Modernist’s mind is only incorporation into the Church – a kind of initiation. The washing away of sin is denied by many who will insist that the infant being baptized has no sin and therefore no need to wash away sin. The Modernist Sacrament of “Reconciliation” often appears as nothing more than an untrained psychological therapy session, where the person is reassured that they are okay and normal. There is little mention, and most often no

mention, of contrition, amendment, penance, reparation, atonement, or forgiveness. It is only about reconciliation. We are left to surmise that it is about reconciliation with one’s self – accepting ourselves as we are with no need to try to change; maybe reconciliation with our neighbors in the classic 12-step program of acknowledging our crimes and asking pardon of those we have offended. Hopefully, they do not forget that it is God that they have most offended and need to be reconciled to Him. This appears less likely because of the deliberate turning away from penance and sacrifice.

In the Modernist priestly ordination ceremony, we see that the idea of ordaining a sacrificing priest is absent. In its place we see that the priest is ordained to minister, preside/lead, reconcile, etc. Again, it is not so much what is said that is condemnable, as it is what is conspicuous by its absence that is condemnable. If there is no intention to offer sacrifice in the Mass nor is there a need to ordain a sacrificing priesthood, is it not simply obvious that this is a different religion with invalid orders and sacraments, not much different than the Anglican religion?

# WORLDLY PROSPERITY

*Bishop Giles, OFM DD*



St. Paul admonishes us to use the things of this world as if we used them not. Very often we are led astray by the good things of this earth. When we possess them, we forget about God, when we lack them, we complain to God. Many today suffer under a false kind of “prosperity theology” where they believe that material success or prosperity in this life means that God is pleased with us and that we are spiritually well. The converse of this is also commonly believed. We consider that when we are deprived of the good things of this world that God is punishing us or is displeased with us. We look upon those who suffer with want in this life, as the friends of Job looked upon him, and ask, what have you done to bring the curse of God upon yourself?

Such “prosperity theology” is obviously false. Just because Job suffered worldly loss, it

did not equate to him being displeasing to God. On the contrary, we might conclude from the life of Job that the more he loved God and was pleasing to God, the more he suffered. We are also given the example of the rich man that feasted sumptuously while the poor man suffered hunger, and Jesus tells us that the rich man went to Hell while the poor man entered Heaven.

The enjoyment of riches, prosperity, or power in this life are all pleasures given to us by God, but this does not mean that God is pleased with us, or that we are on the path to eternal happiness. God is the Eternal Physician, and we might learn something by examining human physicians. When a human physician has run out of all hope of restoring health to his patient, he will often give him permission to enjoy whatever things he may want.

However, if the physician sees that there is the hope of recovery, he will often restrict the patient's diet, travel, or pleasurable pursuits. In the spiritual realm, the Eternal Physician often gives material pleasures to those whom He knows are to die eternally. He likewise takes many material pleasures away from those whom He wishes to restore to eternal life. In this sense, there is true woe for the rich of this world who have already received their reward, and there are true blessings for the poor and the sick of this world.

The beauty of the night is truly splendid to behold. The moon and the stars are very magnificent, but we must remember that the light of the sun, the light of the day is much more splendid and glorious. In the same sense, the beauty of this world is wonderful and good, but that of Heaven is much greater even beyond any comparison. When we are showered by God with the blessings of this world, we must remind ourselves not to forget the blessings of Heaven. It is easy for us to become so wrapped up in enjoying the gifts that we forget about the Giver. This obviously degenerates

into idolatry. When we forget about God and place our hope or happiness in material things, we make false gods out of these material things. When our security lies in our strength, our intelligence, our health, or our possessions, we have made false gods of these things and are guilty of idolatry. These will one day fail, as everyone knows, and then we will have nothing. Our hope and security are only to be found in God. We must store up treasure in Heaven with God, then we will have them forever. Here rust, moths, and thieves take material things from us, but spiritual treasures built up and stored in Heaven are beyond the reach of rust, moths, or thieves.

It is not evil or wrong to have or desire the goods of this world if this is done with moderation and in right order. To desire worldly riches or power at any cost is a certain path to Hell. The Church shows us many rich people, even kings, and queens, in the lists of the Saints. These saints, blessed with worldly wealth and power, saw these things as tools to be used for the salvation of souls or for the greater honor and glory of God. This is the proper

attitude we should strive for. These treasures are not for our personal enjoyment or to be hidden away under lock and key. The material treasures are given by God for His purposes. They are entrusted to some so that they can do God's work. Money locked away in a safe is useless. It is only valuable when it is put into circulation. The rich man, or the capitalist, should use his gifts to give employment and opportunities to those who are in need. If he builds monuments they should be to God and to offer dignified employment for others, rather than monuments to himself to increase his own wealth. It is not wrong to build up wealth if we are not depriving or enslaving others. The riches of this world often blind us to the sufferings of others. The fraud and harm done to others often cannot be seen because all we focus our attention on is the accumulating riches. Woe to the rich of this world for the evils their blind richness has done to their fellow man.

Blessed are the poor, the sick and the troubled of this world if they endure these hardships patiently and for the love of God. The hardships of this

life often compel us to turn to God in prayer. However, we must be careful, that our prayers do not turn into complaints against God which leads to the terrible sin of blasphemy. Very often in our distresses we are tempted to ask, "What did I do to deserve this?" We are tempted to think of God as not being fair or just. Sinful or unjust men have it easy in this life, but God only gives me pain, suffering, and misery. These are all suggestions of the devils to lead us away from God.

God chastises those whom He loves. He corrects the children He loves and desires to save. Under the burden of our daily crosses, we should thank God and praise Him for the chastisements and corrections He gives us. The Father loves The Son yet, He imposed upon Him the greatest sufferings in this life. It is then, truly an honor to the saints to suffer any burden of this life for God. We find in the lives of the saints, sick men thanking and praising God for their illness. We find poor men thanking and praising God for their material poverty, we find imprisoned men thanking and praising God for their

imprisonment, and we find the martyrs singing the praises of God and glorifying Him as they go to their deaths.

Neither worldly poverty nor worldly riches are curses from God. They are both gifts from God. They are both equally good and point out to us a path that God wishes us to follow into eternity. The poor should suffer humbly, meekly, patiently, imitating Jesus and in this means lay-up treasures in heaven. The rich should not forget God, but should humbly, meekly, and patiently employ these gifts to build up the Kingdom of Heaven. They should lovingly offer help to the poor for the love of God.

What makes worldly riches dangerous, is not the riches themselves, but rather the attitude and use we make of them. The same is true with poverty. Poverty is not dangerous in itself but is dangerous to us if we develop a wrong attitude or wrong use of this gift from God.

What is said of riches and poverty is equally applicable to everything in this world: health and illness, success and failure, power and impotency, etc. The abundance, as well as the scarcity of the things of this world, are blessings from God if we use them well. In this way, it is true that: all things work for the good of those who love God.



**THE MAKING OF A GOOD WILL OR TRUST:**

***Have you remembered God?***

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

*Our legal title is:*

**ORDER OF SAINT FRANCIS OF ASSISI, INC**

3376 Mount Read Blvd.

Rochester, New York 14616



# THE SUNDAY SERMON

**THE SUNDAY SERMON** is a biweekly paper that offers a few spiritual thoughts for each Sunday throughout the year.

**THE SUNDAY SERMON** began with a desire of our people, who could not attend Mass on Sundays, to receive these messages.

**THE SUNDAY SERMON** has now become very popular. Subscribers are asking that we send **THE SUNDAY SERMON** to their friends and relatives.

We only ask the small donation of \$10.00 per year (or whatever you can afford) to help us cover the cost of production and mailing.

Why not subscribe today, for yourself or for a friend?

Please write to:

**THE SUNDAY SERMON**  
3376 Mt. Read Blvd.  
Rochester, NY 14616



*Is it time to renew your subscription?  
Or have you received a sample copy?  
Check your mailing label and the last page of this  
issue for Subscription Details.*

# BEARING WITH OTHERS

*Bishop Giles, OFM DD*

---

Loving our neighbor as ourselves often proves to be easier said than done. No matter who we must relate with, we all can get on one another's nerves after a while. We have family that we cannot get away from, friends, neighbors, and co-workers, that sometimes seem to just "get under our skin."

St. Gregory the Great suggests to us that we should bear with patience the things in which others displease us and to assist them to eternal salvation by encouragement. The Scriptures say: "*Bear ye one another's burdens, and so you shall fulfill the law of Christ.*" (Gal 6:2) We should consider not so much what we have to endure from others, as what others are made to endure from us. When we consider what others must endure from us, it is much easier to bear the crosses they bring to us.

We must be patient. St. Paul tells us that charity is patient. When we are motivated by love it is a little easier to calm ourselves after having been injured in some way by another.

We can change others only by changing ourselves. If we change how we react we can often change how people act towards us. When a man comes heaping insults, detractions, and calumnies against us, we can do little to stop him. He is generally "out to get us" and will stop at nothing. His goal, or rather the devil's goal that is leading him, is to cause us to sin through "justifiable" anger, hatred, or revenge and then to reciprocate in kind by returning insult for insult and injury for injury. The best approach for us is to recognize that this poor soul is in a very dark and terrible place and needs our prayers and help in freeing himself from this evil spirit. Let us not give the devils what they are seeking. If we control our anger, we can return blessings for the curses hurled upon us. Returning love for hatred and blessings for curses will truly infuriate evil spirits, they will then usually increase the intensity of their assault. We need only increase our resolve not to give in to the temptation to retaliate. Eventually, they will grow

weariness in not attaining their goal.

Some spiritual writers suggest that we even agree with the insults that are hurled against us. If our neighbor calls us a thief, we can truly humbly bow our head in agreement, even if we have not taken any material thing unjustly. There are many graces and gifts that we have essentially stolen from God because we have wasted them or squandered them. It is the humble truth that we are worse than the thief that has only taken material things. If we are accused of being lazy or worthless, again, if it is materially untrue, it is probably spiritually true. Have we not reason to accuse ourselves of spiritual laziness in our prayers and devotions? Have we not proven that we are spiritually worthless? Once, our opponent finds that he is not getting any argument or resistance from us, he will eventually stop. If we can attain this, we have truly helped him by reducing the number of his sins. This is the ultimate goal of loving our neighbor.

We may not be able to directly change another person's attitude or behavior towards us, but we can do so

indirectly. If we change our words and actions, it will necessitate a change in their reactions to us. Anger is soon dispersed when we find that we are not in disagreement but are rather in agreement. If they are looking for disagreement, let us agree with them. If they are looking for reciprocating insults or injuries, let us return blessings and patience. In not getting what they were expecting, they will logically try something else. It is said that only a fool continues repeating the same thing over and over again expecting to get a different result. We may meet with many a fool who continues in this vein, but how could we become angry with a fool? He obviously cannot help himself. He does not realize what he is doing. In this case, we are given even greater reason to be patient and kind.

If we look closely, we can often discern that those seeking to harm us are being misled or are under some delusion. Our response in these cases should not be to kick a man when he is down, but rather try to help him. He needs our patience, consideration, and help – he needs charity not evil.

It is generally not obvious or the first thing that we think of when we are under assault, but our first thoughts should go out to the other person as we try to understand the cross that is weighing upon them. They have turned against us for some reason. If they have cause to be angry with us, then we should humble ourselves and apologize, doing whatever we can to repair the damage that we have caused. We can even thank them for helping us to improve. If the reason for their animosity to us is unfounded, we should then try to understand that they are under some delusion, perhaps, even demonically cultivated. Those under the influence of malignant spirits should receive our sympathy and aid, not our anger and curses. We should love them the more because they are all the more in need of love. We should be patient with them because they are especially in need of our patience.

Parents often patiently put up with the impetuosity, childishness, and even foolishness of their children because they love them. Parents hope and pray that with time the children will mature and leave such faults or weaknesses behind them. The patience

and kindness shown to them are not condoning of sin or evil, but rather a Godlike reaction. Love suggests that we instruct and correct mildly and meekly as well as patiently. Eternal punishment is reserved for the fullness of time. Until that time, we need to do all that we can to spare them and lead them away from this judgment of damnation.

When we consider our own sins, we pray to God for mercy, for patience, as well as forgiveness. The virtues of faith and hope give us a foundation for our requests, but most importantly we appeal to God's love of His children. Parents frequently display these divine attributes in the abuse their children heap upon them. Parents often discipline and correct their wayward children with mildness or severity motivated by love and the good of the children, rather than anger. When we are faced with anyone who has crossed us, hurt, or abused us, it is good for us to think of them as we think of ourselves, or think of them as parents think of their children. The height that we are aiming for is to think of others as God thinks of them. To act towards others as God acts towards them. To love

others as God loves them. Not that we are to arrogate to ourselves the place of God, but rather that we are to imitate Him and become of one mind with Him.

It is often not our place to judge or correct others around us. When this is the situation, let us seek to win their soul back to God by practicing the silence and patience of Jesus. If it is our place to judge and correct children or subjects, our goal should be to do so

with justice. Not with justice devoid of mercy, love, understanding, and compassion. Such rigid justice is not justice at all, it is actually injustice. It is said that we can catch more flies with honey than with vinegar. When we are confronted with the crosses brought upon us by others, let us seek to catch their souls for God with the same sweetness that Jesus has shown to us.



# The Catholic Faith

## RADIO PROGRAM

**T**HE CATHOLIC FAITH RADIO PROGRAM is broadcast live each Friday from 1:30-4:30 p.m. (CST) in the studios of KRFE AM580, Lubbock, Texas.

It is streamed live on <http://catholichour.org>. If you are unable to listen live, you may go to the website anytime and listen to the recorded broadcasts at your leisure.

*The call in telephone number is (806) 745-5800.  
You may also email your questions or comments to [father@catholichour.org](mailto:father@catholichour.org)*

# THOUGHTS FROM FATHER FABER

## ON KINDNESS

“The worst kinds of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under control of kindness, it would be nearly the opposite of what it is, and so the state of the world would almost be reversed.”

“Kindness is the overflowing of self upon others. We put others in the place of self. We treat them as we would wish to be treated ourselves. We change places with them. For the time self is another, and others are self. Our self-love takes the shape of complacency in unselfishness.”

“Kind words produce happiness. How often have we ourselves been made happy by kind words, in a manner and to an extent which we are quite unable to explain? No analysis enables us to detect the secret of the power of kind words; even self-love is found inadequate as a cause. Now, as I have said before, happiness is a great power of holiness. Thus, kind words, by their power of producing happiness, have also a power of producing holiness, and so winning men to God.”

“Kindness is the turf of the spiritual world whereon the sheep of Christ feed quietly beneath the Shepherd’s eye.”

“Let us conclude. We have been speaking of kindness. Perhaps we might better have called it the spirit of Jesus. What an amulet we should find it in our passage through life if we would say to ourselves two or three times a day these soft words of Scripture: *“My spirit is sweet above honey, and my inheritance above honey and the honeycomb”* (Ecclus. 24:27).

# IN TIME OF PESTILENCE

## **INTROIT:**

*2 Kings 24:16; Ps. 79:2*

*Be mindful, O Lord, of Thy covenant, and say to the destroying angel: Now hold thy hand and let not the land be made desolate and destroy not every living soul. Ps. Give ear, O Thou that rulest Israel; Thou that leadest Joseph like a sheep.*

## **COLLECT:**

*O God, You desire not the death but the repentance of sinners, mercifully look upon Your people who return to You: and grant that they, being devoted to You, may by Your mercy be delivered from the scourges of Your anger. Through the same Christ Our Lord. Amen.*

## **OFFERTORY:**

*Numbers 16:48*

*The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased.*

## **COMMUNION:**

*Luke 6: 17, 18, 19*

*A multitude of sick and they that were troubled with unclean spirits, came to Him; for virtue went out from Him and healed all.*

## **POSTCOMMUNION:**

*Hear us, O God of our salvation, and deliver Your people from the terrors of Your anger and make them secure by the bountifulness of Your mercy. Through the same Christ Our Lord. Amen.*

# THE DAY THE EARTH STOOD STILL

*Father Joseph Noonan, OFM*

---

All that happens each day is a part of the Divine Providence of God. What does this mean? Everything which occurs each day is either directly willed by God or permitted by Him.

This must be clearly understood for people to understand the events of each day. Too many believe that God directly wills all the events of each day. Therefore, when an event that affects a notable number of people occurs, a certain number of people will blame God for allowing it to happen. Perhaps one of the best examples is the death of an infant or child. A world-wide event, though, is indeed, a better example. Its impact is much greater and provides a lesson for a greater number of people.

The events concerning the corona virus tell us just how fragile life is. It is quite easy in our time to have a false security about one's life. It has been seen that life as we know it can change very quickly. There is no such thing as a totally secure life regardless of who you are or the position you hold.

Catholics, especially, should always keep in mind that God

is always in control. It may seem at times that He is not, but that is either an illusion or a denial. Most people fail to realize that most of what takes place in the world is due to man's free will. The will of man produces good decisions or bad decisions. With each decision among those who make important judgments comes a corresponding effect. These effects are those events that shape national and world events.

One should also keep in mind that since Man's Fall he has had to suffer through plagues, epidemics, and pandemics. There is nothing new here. The media would have you believe that man has never lived through a virus. One should take reasonable precautions and pray each day for the physical and spiritual welfare of the world.

Events such as this are a stark reminder that one is simply passing through this world. This earth is not our true home. If our focus is not on Heaven then the events of this world will inordinately affect us.

The saints are excellent examples of how to approach the constant passing of events

in our life regardless of where one lives. They remained calm amid turmoil and chaos because they knew that God's Providence governs this world. It is true that one may not understand the reason for traumatic world events. This is why after one has prayed and acted to his fullest, all else should be put into the Hands of God.

This expression should not be a mere cliché or a passing desire, but a sublime and profound act of the will. Who is willing to put all things into the Providence of God? Who has the fortitude to place one's trust with the Most Trusted? It is during difficult times when the supernatural virtue of men is tested. Having the examples of the saints is good, but who is willing to follow these examples when it means the most?

The shocking pictures of large cities such as Los Angeles, California, and Madrid, Spain looking like ghost towns is a reality check like no other. It indeed tells us, for those who are listening, that all are more dependent upon God than many would care to admit.

Nations have fought wars, endured influenza and famine. Most of these events were limited to a nation or a region. This has changed with man's

ability to travel, particularly by air. In the distant past it would take weeks or months to travel to distant parts of the world, today it is possible within a day or two. This makes the transmission of diseases to distant nations considerably easier and quicker. It is obvious that such situations with the addition of the twenty-four-hour news cycle create panic and fear.

Panic and fear are never good reactions in any situation. If they are exaggerated by irresponsible media, it quickly becomes an environment that is mostly uncontrollable or chaotic at best. The best remedy for these reactions is prayer. Prayer at this time must be our means through which one is consoled and finds at least a semblance of peace.

Any time a crisis occurs, whether planned or natural, there is usually something good to come from the event. Some people have concluded that the virus crisis is a punishment from God. Why is this good? It tells one that they are thinking beyond the average member of the non-thinking mob. They understand God uses a situation that man has created to punish them and to hopefully correct the reasons for the punishment. An event of this magnitude is almost always going to be used by God for His good purposes.

There is more unity in the United States at this time. One does not know how long it will last, but it is good to see that people can come together to help others who are ill or dying. There is certainly more prayer taking place. It should not take a major crisis for people to pray but one thing is for sure; the reason the crisis came to be is that too few people were praying and properly adoring God.

Families are surely spending more time together in their homes. Let us hope this time together results in a family that is happier and holier than before the crisis.

It is an unfortunate thing for people to rush to get food and their carload of toilet paper! It would have been better had they rushed to the local churches. The result would have been far better.

The general reaction of the populace to the present chaos is not a surprise. Many react badly, becoming quite selfish about their needs. Others will immediately be concerned with those who are in most need.

Still, others will abuse the situation to create more chaos for their evil intentions. A select few will pray, imploring God's mercy for a world that is long overdue for the punishment of its sins.

How interesting is this situation? Men have fought their visible enemies for centuries. It took an invisible enemy to bring nearly the entire world to a standstill. One has never witnessed the United States so still and so quiet as it is at this time. Will the nation learn any serious lessons from these events? Will its citizens look beyond the sickness and death and ask why has God visited us in such a manner? Will there be any serious effort to correct the sins of the nation? Who will look upon this crisis as a warning/punishment from God?

There is certainly plenty of opportunity and time for most citizens of the nation to pray and consider these questions. How will they use this time? Will they consider the Providence of God during their quiet time?



# REFLECTIONS FROM THE IMITATION OF CHRIST

*Thomas à Kempis*

## The Good Use of Time

Always keep your end in mind, and that lost time will not return. Without care and diligence, you shall never acquire virtues, once you begin to be in a bad state. But, if you give yourself over to fervor, you shall find great peace. And, through the grace of God and love of virtue, you will feel your labor to be light. The fervent and diligent man is ready for all things. It is harder labor to withstand our vices and passions than to toil at bodily labors. He who does not turn away from small defects will, little by little, have a greater fall. You will always be happy in the evening, if you spend the day profitably. Watch over yourself, stir yourself up, admonish yourself, and whatever may become of others, do not neglect yourself. Inasmuch as you do violence to yourself, your progress will be proportionately greater. (Book I, Chapter 25)

## Worry

What else does anxiety about the future bring to you, more and more sorrow? The evil found in one day is sufficient for that day. It is vain and useless to think about grief or joy for things of the future, which may never come to pass. However, it is the nature of man to be deluded with such imaginations. Also, it is the sign of a soul that is still too weak, to be so easily drawn away by the suggestions of the enemy. It does not matter to him if that with which he abuses and deceives you is true or false. Nor does it matter to him if he conquers you with love of things in the present or with fear of things to come. Let not, therefore, thy heart be troubled, neither let it be afraid. Believe in Me and trust in My mercy. (Book III, Chapter 30)

# THE LITURGICAL YEAR WITH ST. FRANCIS OF ASSISI

*Father Anthony Lentz, OFM*

---

## ***Easter***

*“At the Paschal Season, which commemorates the triumph of Christ, our souls are filled with deep interior joy: we, accordingly, should also consider that we must rise, in union with the Redeemer, from our cold and slothful life to one of greater fervor and holiness by giving our selves completely and generously to God, and by forgetting this wretched world in order to aspire only to the things of heaven: ‘if you be risen with Christ, seek the things that are above....mind the things that are above.’”*

*– from the Encyclical Letter “Mediator Dei” by Pope Pius XII*

During Lent, we have prepared ourselves for Easter with fasting and abstinence. We entered into Holy Week remembering the last few days of Our Lord’s earthly life and mourning His death on Good Friday. The Christian soul must take these holy considerations to heart, and make them a reality.

Easter Sunday is the zenith of the Liturgical Year, the Highest Feast! Christ is dead no longer, but is risen and to die no more. How are we in our imitation of Christ? Are we going to die no more by resolving to rid sin from our lives both mortal and venial? Are we willing to continue the spiritual lessons that we have learned during Lent? Are we going to continue to fast and abstain throughout the year? Easter reminds us of why we are striving and to Whom we are striving towards. We must stay firm by “*taking off the old man and putting on the new.*” Recall the Epistle for Septuagesima Sunday, how St. Paul compared our spiritual preparation to that of an athlete, who is striving for victory. Let us say that his training paid-off and he won his temporal prize. Now, what happens if he begins to neglect his training afterwards? He becomes soft and lazy, and he will have a long road to reach that level again. This is what happens to us in the spiritual life. We achieve a

victory, such as overcoming a strong temptation, and then we let our guard down. We unwittingly reopen the door by becoming more and more desensitized to the occasions of sin. Then we fall back into our old sins and bad habits. Vice begins to cause the soul anxiety, and then it doubts the grace of God. This is not what is supposed to happen after Easter Sunday. We are supposed to feel spiritually refreshed and our hope in Christ should become stronger than before.

Let us now learn how to celebrate the Easter season with St. Francis.

St. Francis lived for two years after receiving the Stigmata on Mount Alverna. His time was spent, as it always was, between prayer and his apostolic labors. Due to his pain, it was becoming increasingly difficult for him to travel and to preach. He became truly a suffering soul and continued to experience the Passion of Christ within his very person. He offered himself to God as a living sacrifice! Although he knew that his labors would soon be over, his care and concern for his brothers did not diminish; but rather they increased with his pending death. On the

other hand, the brothers did not want their dear Holy Father to die; because he was their example, their teacher, and their spiritual guide to the true imitation of Christ. St. Francis saw the needs of his brothers clearer than they ever could, and he knew about the laxity that would creep in and threaten to destroy the Order. How could he make his soul known to all the brothers? How could his example, desires and commands touch the brothers who would come centuries after him? He did what any dying person would do, he composed his last will and testament. This is known as the *Testament of Our Holy Father St. Francis*.

There are many writings of St. Francis which are still extant, such as the *Rule of the Friars Minor*, *Canticle of Brother Sun*, the *Office of the Passion*, many various prayers, and the letters he wrote to the clergy and the laity. The most important document would be the *Rule* itself, there is no debating that fact. Next, in order of importance, is the *Testament*. This short document is an autobiography, a prayer, and an exhortation all combined. Through it, he opens his soul to his future spiritual progeny. In the last paragraph of this

document, St. Francis himself tells us about its importance when he wrote: “*And not let the friars say: This is another Rule; for this is a remembrance, admonition, and exhortation and my **Testament** which I, Brother Francis, your least one, make to you, my blessed brothers, to the end that we may observe in a more Catholic way the Rule which we have promised the Lord. And the Minister General and all the other ministers and custodes are bound in virtue of **obedience**, not to add to these words or take from them. And let them always have this writing with them beside the **Rule**. And in all the Chapters they hold, when they read the Rule let them read these words also.*” This command from our Holy Father has been preserved and practiced over the centuries – both in letter and spirit. I mention the spirit of the law because of a custom that is practiced in all the Franciscan Friaries, Seminaries, and Novitiates. Every Friday evening during supper the friars maintain strict silence, while the *Rule* and the *Testament* are read by the lector (reader). Immediately after these are read, the lector then reads three short prayers. These

prayers naturally flow from the *Testament* and may actually be considered as part of it. They are: *The Blessing of Our Holy Father Saint Francis; The Exhortation of Our Holy Father Saint Francis; and The Curse of Our Holy Father Saint Francis.*

In the *Blessing* St. Francis promises his brothers that if they observe the Holy Rule with true obedience and humility then they will be blessed in this life and also in eternity: “*And whosoever shall observe these things may he be filled in heaven with the blessing of the Most High celestial Father and may he be filled on earth with the blessing of His beloved Son together with the Holy Ghost the Paraclete, and all the Powers of heaven and all the Saints.*”

The *Curse*, on the other hand, is the antithesis of the *Blessing*, for it follows the logical consequence of not following the *Rule*. St. Francis, beseeching God the Father, wrote in clear words, “*...may those be cursed who by their bad example tear down and bring to ruin what Thou hast built up and dost not cease to build up through holy brethren of this Order.*”

I saved the *Exhortation* for last because it best exhibits, in my opinion, the joys and promises of the Resurrection of Christ. Read these words carefully and observe the Paschal message contained within it:

*“O dearly beloved brethren and eternally blessed children, hear me, hear the voice of your Father. Great things we have promised, still greater are promised to us. Let us keep the former, let us strive for the later. Pleasure is short, punishment eternal. Suffering is small, glory without measure. Many are called, few are chosen; to all shall retribution be made. Amen.”*

There are three keys truths contained within this prayer.

First, is that this world is not our home but merely our place of pilgrimage. The pilgrim, a term often used by St. Francis, has no intention of making a permanent home in the place where he is merely passing through. He has every intention to return home to his Fatherland.

Second, if we persevere and keep those things that we promised God that we will do in this life – avoiding sin and striving towards holiness for

God’s greater honor and glory - He will reward us a hundredfold in eternity. One of the essential means of achieving this is the frequent meditation of Heaven and the joys of sharing the Beatific Vision with all the angels and saints.

Third, “*our suffering is small*” when compared to Heavenly bliss! Even though Lent is over and the Church is now celebrating with joyous *Alleluias*, we must continue to practice both Christian moderation and temperance. We must never forget that the Liturgical celebration of Easter is not just the remembrance of a historical event, but a promise and a foretaste of our eternal Easter celebration! Where we will be adoring the Trinity with all the angels and saints in Heaven, including St. Francis.



## *Consider Well*

*Saint Thomas More (1478-1535)*

Consider well that both by night and day,  
While we busily provide and care  
For our disport, our revel and our play,  
For pleasant melody and dainty fare,  
Death stealeth on full sliely; unaware  
He lieth at hand and shall us all surprise,  
We wot not when nor where nor in what wise.

When fierce temptations threat thy soul with loss  
Think on His Passion and the bitter pain,  
Think on the mortal anguish of the Cross,  
Think on Christ's Blood let out at every vein,  
Think of His precious Heart all rent in twain;  
For thy redemption, think, all this was wrought,  
Nor be that lost which He so dearly bough.



# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

---

### CHAPTER THREE

#### PAULINE ENTERS CARMEL

---

A Sunday was chosen for this solemn visit, but great was my embarrassment when I heard we were to have the company of our cousin Marie, who was still young enough to be allowed to see the Carmelites.<sup>1</sup>

I had then to devise a means of speaking to Mother Prioress alone, and this is what I planned. I told Marie that since we were to have the privilege of seeing Reverend Mother we should be on our best behavior, and out of

politeness should tell her all our little secrets, adding that this would entail our going out of the room in turns. Though Marie did not quite like it, as she had no secrets to confide, she nevertheless accepted the suggestion. In this way I contrived to be alone with Mother Mary of Gonzaga, who listened to my great disclosure, and expressed her belief in my vocation. But she told me postulants<sup>2</sup> were not received at the age of nine; I

---

<sup>1</sup> *Carmelites cannot be seen by the ordinary visitor. A dark cloth covers the parlour grating through which conversation takes place, and it is only removed for near relatives, intending postulants, and young children.*

<sup>2</sup> *It may be well to explain here, for those unacquainted with the language of the religious life, that a postulant is one who asks to be admitted to a Religious Order; the postulanship usually lasts from six months to a year and ends with the clothing, or ceremony of exchanging the secular for the religious garb. The novitiate, a period of prayer rather than of active work, is then begun, continuing for one year or two years. At its close, the novice is admitted to profession, that is, to take the vows of poverty, chastity, and obedience, and not unfrequently a fourth vow, such as that of serving the sick, laboring for the poor, working on the foreign missions or the like. In the case of nuns, the white veil is on that day exchanged for the*

*black, though, as the reader will note, among the Carmelites the taking of the black veil is a separate ceremony which is performed later. On the occasion of her clothing and profession, a Carmelite wears a crown of roses for the day, in token of her Divine Bridal, and St. Therese alludes several times to the custom. Among the Poor Clares, the roses are replaced on the profession day by a crown of thorns. In Carmel, the vows—by which a religious becomes the "Spouse of Christ"—are taken straightway for life, but in modern Religious Congregations they are at first made temporarily, then renewed at intervals, and only after several years are they made perpetual.*

*Contrary to received ideas, the difficulty lies in entering rather than in leaving a convent or monastery, the tests of the vocation to a life of self-sacrifice and of close union with God being necessarily very searching. (Rev. Thomas Taylor, Editor)*

must wait until I was sixteen. In spite, therefore, of my eager desire to enter with you, dearest Mother, and make my First Communion on your clothing day, I had to be resigned to the delay.

At last, the second of October came round, a day of tears but also of benediction, when Our Lord gathered the first of His flowers from our garden, the chosen one who later on was to become the Mother of her sisters.

Whilst our beloved Father, together with my uncle and Marie, climbed the mountain of Carmel to offer his first sacrifice, aunt took me to

Mass with Leonie and Celine. We were crying bitterly, and as we entered the church the people gazed at us in surprise, but that did not stay the floods of tears, and I even wondered how the sun could go on shining. Perhaps, dear Mother, you may find that I exaggerate my grief, and I admit that this parting ought not to have upset me so much. But my soul was still far from matured. I had yet to weather many a storm before reaching the haven of peace, and before tasting the delicious fruit of perfect love and absolute self-surrender to God's Will.

*To Be Continued.....*



“Everything is a grace, everything is the direct effect of our Father's love - difficulties, contradictions, humiliations, all the soul's miseries, her burdens, her needs - everything, because through them, she learns humility, realizes her weakness. Everything is a grace because everything is God's gift. Whatever be the character of life or its unexpected events - to the heart that loves, all is well.”

~ St. Therese of Lisieux

# THE GIFT OF ONESELF

*From the French of  
THE REVEREND JOSEPH  
SCHRYVERS, C.S.S.R.*

*Translated by a Religious of Carmel,  
Bettendorf, Iowa*

## PART TWO

### *The Practice of Abandonment*

#### CHAPTER THREE

*The Practice of Self-Abandonment  
in Crisis*



---

#### ARTICLE 2

##### THE PURE SOUL SHOULD BE DETACHED EVEN FROM SUFFERING

Jesus is a good Gardener. He watches over the fruit-trees that His Father has planted; He prunes them at the proper time. The soul knows that she is the object of His Divine solicitude. She is satisfied to grow, to be covered with leaves and flowers and fruits. She does not seek to know when the Master will begin to cut and to take away the dead branches. She waits patiently, knowing that Jesus is watching and that at the proper moment He will send her His dear cross. She arranges nothing; she does not specify the kind of suffering she wishes her Lord to send her. That would be rashness, indiscretion. She leaves the matter to Him. What He does is well done.

Many and varied are the crosses which Jesus sends in order to make souls perfect. The soul does not know which one is destined for her. She accepts them all in advance. Then when Jesus comes to her laden with the cross, she hastens to help Him carry it.

How might we mention in detail the trials with which Jesus favors souls? They are infinitely varied, adapted to the needs of each one, chosen in accordance with the particular kind of beauty which is to adorn each.

Especially is Jesus pleased to diversify interior suffering. In the depth of the soul, His action is less observed, less restrained, and meets with less opposition. There, He may use His pruning-knife in the heart's quick, detaching all impure roots, extracting all alien sap.

Often Jesus makes use of anxieties of conscience, of doubts as to the sincerity of one's intentions or the quality of good works. The soul is deeply distressed; she is continually protesting her love and her fidelity to God.

Trial reaches its acute extremity when the soul is persuaded that she is an enemy of God, that she has committed treason and abandoned Him. It seems to her that God, in turn, has forsaken her, that He turns away His Face and gives her to her enemies.

Then the soul imagines that she is an object of horror in God's Eyes, that He disdains her and crushes her beneath the weight of His wrath.

Sometimes she fancies that she is damned. Blasphemies are crowding to her lips; hate is gathering in her heart; finally, despair assails her and holds her fast.

But how may we describe all this? God reserves this domain for Himself. He wishes to be free and to act alone in the center of the soul. With this object, He binds the faculties, blinds the reason, causes the will to be, as it were, numbed, and the senses to seem foolish. No master can enlighten a soul that God wishes to keep in darkness; no one can explain what God envelops in mystery; no one can console when God wishes to take away all consolation.

At these painful times, it is the duty of the surrendered soul to renew the act of self-oblation. God always leaves to the soul this supreme power of abandoning herself to Him by an act of the will. It is true that He takes away the consolation of her act and hides its goodness from her; but He always assists her to make it; for this is the essence of the spiritual life.

The act having been made, the soul has nothing to do except to suffer, to wait, to be patient. All her perfection, for the present, is attained. God works in her. He is purifying her. He casts her into the crucible; He makes use of iron and of fire. It is true that sparks are flashing under the redoubled blows of the divine hammer; but the iron is taking shape. Yet a little patience, and God will have finished a new masterpiece. Then, suddenly, the trial will cease; for, after having plunged the soul into a refreshing bath, He will set her powers at liberty and will tear away the veil that has covered her eyes.

O Jesus, admirably dost Thou crucify! Would that, in these sad moments, I could understand that I ought to allow Thee to do Thy work in me without complaint or murmur, and that to each new pain, each more dolorous crisis, I should reply by a more loving "Fiat"!



# FRANCISCAN SAINTS

**MAY 23RD**

**Blessed Benvenute of Recanati**

*Confessor, First Order*

At Recanati in the old province of Piceno, which has given so many saints to the Franciscan Order, our Benvenute was born of Christian parents, toward the beginning of the thirteenth century. Reared in simplicity and piety, he did not care for the world and its pleasures. But the love of God waxed strong in him, and when he had grown to young manhood, he resolved to quit the world.

At the Franciscan convent in his native town he asked for admission as a lay brother, and admission was readily granted to this pious young man. In the convent Benvenute was above all concerned to lay a solid foundation in humility, the foundation of all virtues. In memory of the Divine Teacher, who washed the feet of His disciples, he performed by preference the most menial and abject tasks for the benefit of his brethren.

The mystery of the profound condescension of Our Lord in the Blessed Sacrament had a  
28

marvelous attraction for him. On one occasion when he had to supply the place of the sacristan, he was so absorbed in contemplation in the morning after holy Mass, that he forgot himself and remained kneeling before the Blessed Sacrament, becoming aware of things only when it was nearly noon. The good brother was struck with fear. He had not prepared anything for the meal; what would he set before the brethren? But He who had detained him to partake of heavenly bread also provided for the bodily food of his brethren. When Benvenute got to the kitchen, an angel in the appearance of a beautiful young man greeted him with a courteous bow and pointed to the meal he had prepared. Benvenute served it, and all the brethren declared that they had never eaten better food.

But the incident made our Brother Cook all the more devout toward the Blessed Sacrament. He visited it as

**THE SERAPH**

often as duty permitted. With the permission of his superiors, he communicated very often and derived such fruit from it that he seemed to be changed into Christ and to live only for God. Frequently he was filled with rapture and was permitted to embrace Our Divine Lord in his arms.

A perfect model of all virtue for his brethren, and rich in grace, he passed to eternal bliss on May 5, 1289. At his grave intercession was made in the most diverse needs, and many miracles constantly increased his veneration. Pope Pius VII permitted the Mass and Office in honor of Blessed Benvenute to be celebrated. His feast day is observed on May twenty-third.

### **ON VISITING THE MOST HOLY SACRAMENT**

1. Consider the abundance of spiritual food Blessed Benvenute found in the Blessed Sacrament. That was the source of his virtues and sanctity. The hours that he could spend there were the sweetest hours of his life. For the benefit of all of us Our Lord dwells in the Blessed Sacrament, according to His promise: "Behold I am with you all days, even to the consummation of the world" (*Matt. 28:20*). And to all the Holy Ghost says: "Taste

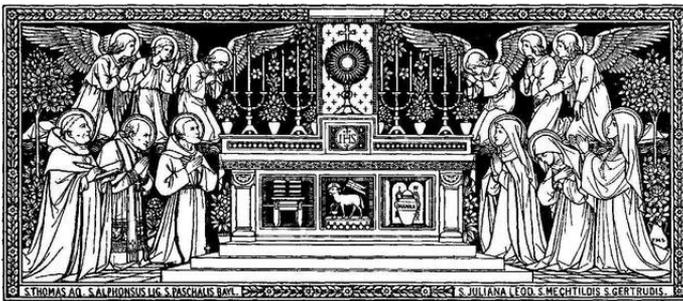
and see that the Lord is sweet!" (*Ps. 33:9*). Our Savior Himself invites us: "Come to Me, all you that labor and are burdened, and I will refresh you" (*Matt. 11:28*). Should that not determine us to visit Him often in the Blessed Sacrament; but the King of heaven lives among us and receives everyone, just as in Bethlehem, where He received the poor shepherds as well as the holy Kings. — Is it not highly proper that we, too, should visit Him to pay Him homage and adore Him? What Christian could be indifferent and remain away?

2. Consider that it is not given to everybody to visit the Blessed Sacrament in the same manner. In the convent where the inmates dwell under the same roof with Our Dear Lord, they can and must visit Him more frequently than is possible for laymen; and those who live in the world and have the spare time should do it more frequently than those who have household duties to attend to. To go there, or to remain there too long and so neglect one's duty, would not be agreeable to Our Savior. It ought, however, to be the pleasure and the aim of every Christian to attend the public afternoon devotions held on Sundays and holydays. Christ assures us that it is His delight

to remain with the children of men (*Prov. 8:31*), and can it be troublesome to us to go to Him? Whoever bears genuine love for Him in his heart, will also greet Him as often as he passes a church, and will send Him a greeting if he sees a church at a distance. — Have you conscientiously visited Our Lord in accordance with your circumstances? Or have you found greater pleasure in Sunday afternoon visits of every other kind but visiting the Blessed Sacrament?

3. Consider the great profit we can derive from visiting the Blessed Sacrament. There the same living Lord dwells who once went about doing good.

His generosity has not been diminished, and His power is the same as it was then. According to the measure of your confidence you will also receive consolation from Him there. In the Blessed Sacrament, Our Lord is also our model for the most beautiful virtues. There Blessed Benvenute meditated on His humble seclusion. His poverty under the appearance of bread. His obedience to every priest. His patience at so much profanation. His holy captivity for love of us. Would that we followed his example and learnt these lessons, drawing strength from the Blessed Sacrament to imitate them.



### ***PRAYER OF THE CHURCH***

O God of mercy, grant that we who celebrate the memory of Blessed Benvenute, may imitate his humble and devout life here on earth, and at his intercession may arrive at the blessed dwelling with Thee in heaven. Through Christ Our Lord. Amen.

# THE GREATEST TREASURE

*Reverend L. Chiavarino*

---



## CHAPTER XVI

### WOE TO THOSE WHO FOR LIGHT REASONS MISS MASS ON SUNDAYS

---

Just as God is good to those who fear and love Him, so is He just to those who despise Him. These he often chastises severely.

St. Leonard relates that three merchants of Gubbio went, on Saturday, to the fair in a distant place. After spending the night there, two of them determined to return home immediately on Sunday morning. The third merchant made every effort to persuade them to hear Mass first, but his persuasions were in vain. Finally, before they left, they went almost to the point of mocking him. When they came to the river Corfuone they found it swollen because of the heavy rainfalls. The two men did not notice the weakness of the little bridge

which spanned it, and they spurred their horses on. Just as they were upon the bridge, it gave way, and men and beasts, together with all their merchandise, were swallowed by the water. A few hours later, as some of the local people were drawing the bodies out of the river, the third merchant who had remained behind to assist at Mass, came along. He recognized the bodies and raising his hands to Heaven he gave thanks to God for having spared his life. He had good reason to renew his resolution of always keeping the Sabbath holy, above all by assisting at Mass.

Pope Pius II (Aeneas Silvius) relates that there once lived in Germany a rich and noble

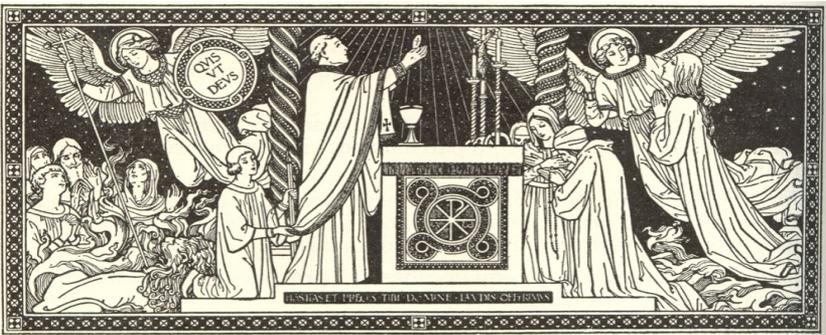
knight who unfortunately lost all his wealth. He was seized with such great discouragement that he was on the point of yielding to despair, and all but succumbed to the temptation of Satan that he hang himself. The knight sought the advice of his Confessor, however, that he might be freed from the temptation. He was told: "Do not allow a single day to pass without assisting at Mass. If you do this, you need have no fear!"

Very willingly, the knight put his advice into practice. But after some time, it happened that one morning while he was hastening to Mass, he met a farmer who told him to go back because Mass was over and there would not be another. At this the nobleman became greatly disturbed and tearfully exclaimed: "What will become of me today: it may be the last day of my life!"

The farmer was amazed to see that the news had so affected

him and, in order to console him, said: "Come, come, I have a remedy for your sorrow. Give me your cape and I will sell you the Mass which I have heard. The knight gladly handed over his cape and continued on his way to church where he said a brief prayer. Then he set out on his journey homeward. When he reached the place where he had held his conversation with the farmer, he saw the poor wretch hanging from a nearby tree. He had died like Judas. Having undervalued and sold the Mass, the temptation of Satan had come upon him and conquered him, finally persuading him to hang himself.

How great is the stupidity of those Christians who fail to appreciate the Mass, who exchange it for a moment's pleasure, who prefer to it some miserable gain! How great is the wickedness of those who vilely despise it!



## GENERAL INFORMATION

The **SERAPH** is sent **FREE** anywhere in the United States, upon request. Cost of production and mailing is borne by your fellow Catholics, who are concerned for your soul. They desire that you, too, would become informed as to **TRUE DOCTRINE** and **SOUND SPIRITUALITY** as Roman Catholics totally loyal to the Apostolic See.

Won't YOU join them in this world-wide apostolate?

## SUBSCRIPTION

*Please note the expiration on your label. You will find the expiration of your subscription immediately following your name on the address label.*

- A1 Benefactor Subscription - donation of \$50.00 or more.
- B1 Supporting Subscription - \$20.00 donation,
- C1 Free requested Subscription
- Tr Trial Issue

Example: **01-21 A1** indicates a subscription which will expire in January 2021. The A1 indicates that this is a Benefactor Subscription.

Please Note: There is an annual request for renewal.

Back Issues: Due to the extra cost in postage and handling, we must ask a minimum donation of \$5.00 for available copies and \$6.00 for any reprint.

Most Reverend Bishop Giles, OFM  
The SERAPH  
3376 Mount Read Blvd.  
Rochester, New York 14616

Your Excellency,

Here is my offering of \$ \_\_\_\_\_ to help defray the cost of publishing the SERAPH - to help you keep sending it to someone who might otherwise never be able to benefit from it.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

\_\_\_\_\_

**ORDER OF SAINT FRANCIS OF ASSISI**

**The SERAPH**

3376 Mount Read Blvd.

Rochester, New York 14616-4344

NON-PROFIT ORG.

U.S. POSTAGE

**PAID**

ROCHESTER, NY

PERMIT NO. 27

ELECTRONIC SERVICE REQUESTED