

THE SERAPH

March 2021

Vol. XLI No. 7



PUBLISHED WITH EPISCOPAL AUTHORIZATION

Contents

Two Great Evils	1
The Communist Threat	8
Learning the Mysteries of the Exultet	12
St. Therese of Lisieux	18
The Gift of Oneself	20
Franciscan Saints	24
Among Infidels - By Divine Grace	26

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

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

WEBSITES: friarsminor.org &
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.

© 2021 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 - Únitas. In dúbio - Libertas.
In ómnibus - Cáritas.*

TWO GREAT EVILS

Bishop Giles, OFM DD

My people have committed two great evils. They have turned away from Me the Fountain of Living Water and have dug to themselves broken cisterns that can hold no water. (Jeremiah 2-13)

We often ponder the spiritual situation in the world. Where is the Truth? Where is the Church established by Jesus Christ? We see clearly that the various Pagan religions are not right. The many religions that deny Jesus Christ – the Son of God cannot be correct. The many Protestant sects have no continuity with the Apostolic succession. We ultimately find the truth in the Catholic Church and the Catholic Faith. With the Second Vatican Council's commencement, we find that a change in ritual instituted by this Council can also cause a shift in faith and practice. While maintaining the Catholic Church's outward appearances, somehow the soul of the Church has been destroyed.

This change is much more profound than merely adopting various vernacular languages in place of the Latin Rite. The

multiple translations soon showed that they adopted non-Catholic ideologies, practices, and ultimately false doctrine or false reinterpretation of Catholic doctrine. The question that continually resurfaces is: “How could this happen? How could knowledgeable and faithful Catholics allow these changes? Where did these non-Catholic ideas come from, and how did they get in and take over? What was this intangible “Spirit of Vatican II” that was endlessly quoted as the justification for the changes in practice, worship, and belief? Nothing was sure or secure, as everything and every aspect were subject to change or reinterpretation. There were no direct commands, demands, or definitions given, so it was impossible to investigate, much less to find and condemn the source. It was always just the vague: “In the Spirit of Vatican II.”

With hindsight, we see that this “Spirit of Vatican II” was not the Third Person of the Blessed Trinity – the Holy Ghost or the modern nominator “Holy Spirit.” If it is not the Spirit of God, then there

must be another, a different spirit.

History has shown us an insidious infiltration into the Catholic Church. Yes, they entered into our churches, seminaries, and convents – often taking physical control of the property, real estate, and finances. Material things were not the ultimate goal that the infiltrators were seeking. When the attack was launched upon the Church, it was a spiritual assault. It was not an attack orchestrated by those who do not believe in God or His One True Church. These enemies hate God and His Mystical Body, the Church with an eternal hatred. These are sworn enemies of the Church. Again, remember this is not a hatred of buildings, statues, or material things. This hatred is a hatred of God and those souls made in His Image and likeness destined to spend eternity with Him in Heaven. Our battle is not with flesh and blood, but with powers and principalities from on high – the fallen angels or devils.

Visible enemies and visible attacks are easily and quickly recognized and fought. The devils have tried this method since the beginning of time. They have learned and refined their techniques. The devils depend upon their human

agents, but these agents must be somehow physically hidden to accomplish the goal.

Behold the Satanic society brought forth through demonic inspiration and guidance – the community of Free Masons. It is a secret society with hidden goals and agendas. They hide their ultimate goals from their own initiates. This gives way to a whole army of “cannon fodder,” or “useless idiots” for the higher leaders to hide behind. The world sees only the facade of a fraternal order focused on social works while the devils’ work is carried out in secret.

The True Catholic Church has often exposed and condemned this secret society and all others by whatever name they may choose to use. Catholics have been warned against this society even with the penalty of excommunication. Yet, the lure of: the forbidden, or the secret, or the fraternal support and backing of other members, was too hard for many to resist. The ultimate goal of these demonic societies has been exposed and condemned by the Catholic Church. That goal is the destruction of the Catholic Church as well as true governments and societies.

How to accomplish this goal? History shows us wars, here-

sies, and divisions all assaulting the Church. These, however, left the Church standing and often increased Her ranks. The blood of the early Church's martyrs was the seed that produced an abundant harvest of souls for Jesus Christ. This is obviously counterproductive for the sinister intention and goal. And demons are not stupid. The outward physical assault needed to be replaced by a secret spiritual assault.

History exposed this hidden goal with the revealing of the "*Alta Vendita*." In this document, the secret societies laid out their design of infiltrating the churches, seminaries, convents, and all religious houses, with the design of destroying, not the material things the Church possesses, but rather the spiritual things that give life and perpetuity to the Church. The vital organ of the Church is the Sacraments and the Sacramental grace that flows from them. When the Sacraments are taken out of the way, then the doctrines fall as there is no grace left to sustain them. The physical structure remains, but the heart and soul are killed, and the Church ceases to truly exist even as the ignorant insist that it is still there because they see the physical structure with their

own eyes. To give the devils their due, we can genuinely say this is the perfection of the "Trojan Horse," or the military "Fifth Column."

It is fantastic and unbelievable, except for the fact that we see that it has already taken place. These goals have been reached.

How did they destroy the Sacraments and Sacramental grace so that they could then change doctrines? The Masonic goal laid out in the "*Alta Vendita*" spells it out. Infiltrators entered the seminaries and religious houses and secretly rose in the ranks to become priests, bishops, religious superiors, etc. All the time, they were never showing their true beliefs outwardly. How can they administer the "Sacraments" yet destroy them at the same time?

A little understanding of Sacramental Theology shows us how demonically simple this is. Three things are necessary to have valid and fruitful Sacraments: matter, form, and intention. The matter is the physical elements. They had to keep these – at least for a time, or risk being exposed. The form is the words that are used. They had to keep these for the same reason. People would notice, and they would

be exposed. But if they simply withheld the necessary intention to confect the Sacrament, there would be no Sacramental grace, and the effects would soon begin to manifest themselves.

The “Spirit of Vatican II” and the many outward changes were made possible through many years of preparation. Once a sufficient number of non-priests and non-bishops were “ordained,” there was an ever-increasing void in the Church of empty, graceless, invalid Sacraments. Without these graces, the Faith grew ever weaker in the members of the Mystical Body. Hope became watered down to hope in or for worldly/material things. And True Charity was replaced by Humanism or Masonic “fraternity, equality, and liberty.”

The time was ripe with Pope Pius XII’s death, and the “Council of Vatican II” was inaugurated, and a great many were eager for change. The Sacraments appeared as empty ceremonies that needed updating and modification. Many were indeed truly meaningless ceremonies because they were invalid and devoid of grace. The traditions were not what needed changing. What was required was true priests with valid and fruitful Sacraments.

There was an ever-increasing void that the demonic inspired Masons and their minions created; there was a need for change, but not the change the demons suggested. The Demonic tactic is now transparent: They make the problem and then offer their solution. Catholics devoid of Sacramental Grace did not see it coming.

Those who did see it coming and raised the alarm were simply outnumbered and marginalized.

When the marginalized began to increase in number, the Masonic Modernists presented another false solution to bring these souls into conformity with the Demonic design. There were a significant number of clergy, religious, and laity that were still cooperating with God’s grace and maintained through the mercy of God, Sacramental Grace. These the Masonic leaders foresaw and prepared a soon to be world-renowned “Traditionalist bishop” – the infamously great Archbishop Lefebvre.

Archbishop Lefebvre is just such a man with suspect Demonic/Masonic invalid orders. Lefebvre twice publicly announced that he knew firsthand that the man who or-

dained him and elevated him to the bishopric was a known Freemason – none other than Leinart. But Lefebvre tells us not to worry; his orders are valid. Everything was in order. Every reasoning Catholic is left to question: “Was everything truly in order?” We are assured that the matter and form were obviously there, and we can safely assume that the intention was there, too.

Knowing Demonic Freemasonry’s goals and the exposed agenda of the “Alta Vendita” gives us serious reason to pause. Lefebvre did not seem to care. Maybe he is complicit or a very part of the demonic work, or he is devoid of the grace of the Sacraments and is blind to the spiritual realities.

We clearly see the “success” of Lefebvre and his various breakaway sects. Worldly success proves nothing. There are many false churches/religions excelling in material success. Many are much more so than the Lefebvre organization.

In the light of these observations, it is not difficult to conclude that Lefebvre was a plant to continue the Vatican II agenda. The hidden agenda was destroying Sacramental Grace and preparing those souls that were not ready to reject the True Catholic

Church so that they would more gently lay down and spiritually die.

Lefebvre was always on the fence between the Modernist Demonic Masons and the True Faith. He would condemn the changes but then endorse them. Lefebvre would tell us that the New Rite of Vatican II was a “bastard rite,” but then he would say it is valid and Catholics are permitted to attend and participate. He was always seeking and encouraging unity with the New Modernist Church while pretending to hold to Tradition. His ultimate message seems to be one of indifferentism and false Ecumenism with the very destroyers of the Church.

We see clearly from this that Lefebvre was continuing the re-education of Catholics that were not yet prepared to accept the demonic work of the destruction of the Sacraments and the Church. Many Catholics were not so utterly devoid of grace that they could abandon the ceremonies, customs, and rituals of the Church. Some even perceived the New Order Church’s doctrinal deviations and were not yet ready to abandon the Faith. The demonically inspired Masons already had their backup plan in “Archbishop Lefebvre.”

In the “Spirit of Vatican II,” Lefebvre began his “International Society of Pope Saint Pius X” for the preparing of priests to continue saying the “Tridentine Mass.” If we stop to understand what is said, it becomes clear. The “Spirit of Vatican II” is a demonic spirit bent on the destruction of the life and soul of the True Church through a hidden but direct assault upon the validity of the Sacraments and the source of Sacramental Grace. The remnant of the True Church would soon be fed the “Trojan Horse” of external rituals and ceremonies devoid of grace through Mason Leinart’s work and his successor Lefebvre.

Many cannot see or will not see because, devoid of Sacramental Grace, they are only interested in the pre-Vatican II mediocrity. They want their “Lovely Latin Mass” on Sundays so they can go home and live like Neo-Pagans the rest of the week. Their staunch defense of “Tradition” and Lefebvre is an empty cistern that they have dug for themselves. Their loud and overbearing cry is empty and shallow as they are holding onto a hallow corpse of Sacraments devoid of grace and validity. The present “ministers” may have all the best intentions, but this cannot repair the ever-progressing damage done by Leinart and Lefebvre.



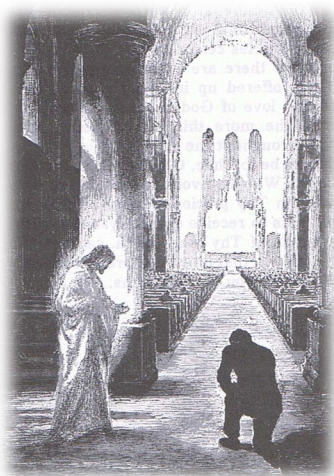
“One of the things that keep us at a distance from perfection is, without a doubt, our tongue. For when one has gone so far as to commit no faults in speaking, the Holy Spirit Himself assures us that he is perfect. And since the worst way of speaking is to speak too much, speak little and well, little and gently, little and simply, little and charitably, little and amiably.”

St. Francis de Sales

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 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 COMMUNIST THREAT

Father Joseph Noonan, OFM

Part One

The Catholic Church has had to fight many enemies over two-thousand years. Some of those enemies have been within the Church; others have attempted to destroy the Church from the outside.

We find examples of those enemies within the Church principally in the clergy, who have become heretics or schismatics. Arias, Martin Luther, and a host of Modernists are a few examples. These men created great havoc within the Church in their respective times. They undoubtedly caused the damnation of many souls. The salvation of souls is the fundamental question when speaking of going against Faith and Holy Mother Church's Deposit.

The main enemies outside of the Church included the Roman Empire, the Protestant Revolution, Freemasonry, Liberalism, and Communism. The Roman Empire's threat has passed long ago, but the lessons learned from that period are still quite relevant today.

The effects of the Protestant Revolution changed the world forever. The Protestant Revolution divided Christendom, and a spiritual war ensued, which is still raging today. The Modernists' false ecumenism and religious indifference is the end result of this revolution against the Church.

To fully understand what has taken place in the world, one must comprehend the work and effects of Freemasonry. This Satanic religion was possible only after the Protestant Revolution. In other words, Freemasonry was the next step in the destruction of the Christian Order in society. It would further break down the Church's work and the Deposit of Faith within the Church and society. The very foundations of the Holy Roman Church would be threatened if it were not of Divine Institution.

Pope Leo XIII exposes one of the aims of Freemasonry in his encyclical *Humanum Genus*, "*From what We have already*

written, it is indisputably evident that their (the Freemasons') ultimate aim is to uproot completely the whole religious and political order of the world which has been brought into existence by Christianity and to replace it by another in harmony with their way of thinking. This will mean that the foundation and laws of the new structure of society will be drawn from pure Naturalism. ... Now, the fundamental doctrine of the Naturalists, as is clear from their very name, is that human nature and human reason must be in all things, mistress and guide. ...”

“Since, however, it is the special and exclusive function of the Catholic Church to preserve from any trace of corruption and to set forth in their integrity the truths divinely entrusted to her keeping along with her own authority to teach them to the world and the other heavenly aids to salvation, it is against the Church that the rage of the enemies of the supernatural and their most ferocious attacks are chiefly directed. Now, if the mode of action of the Masonic Sect in religious matters be examined, especially wherever it is more at liberty to cast off

restraint, it will be brought home to any impartial observer that it is aiming at putting into practice the policy of the Naturalists.”

Pope Leo continues to explain in the encyclical of the Freemasons' desired goal, which is to destroy the morals of men. It is not difficult in hindsight, particularly in the 20th century, to observe how in general, the morals of men have, indeed, been destroyed. If one can ruin men's morals, there are unlikely to be men of courage who are willing to stand up and fight for truth and justice. Once again, one is able to see how this has occurred.

If one lives a natural life devoid of supernatural grace, as desired by the Freemasons, men generally are unable to withstand the spiritual battle which ensues within the soul. One has clearly witnessed this in the 20th and 21st centuries.

This would also explain one of the principal effects which have taken place in the Catholic Church. How many understand that by destroying the Mass and Sacraments, there is less grace for the average Catholic – thereby weakening the soul and the will of many? Once weakened, the morality

of Catholics is undermined. Hindsight provides one with a clear explanation of why so many Catholics have given in to artificial birth control, abortion, divorce, and remarriage outside the Church, homosexuality, etc.

Understanding these matters' cause and effect goes a long way in explaining why so many Catholics have rejected different Church teachings. Once Angelo Roncalli opened the door in 1958, the floodgates of immorality and heresy overwhelmed Catholics, both clergy and laity. Far too many were blindsided by what was taking place.

It is here where one must bring into the discussion the purpose of this article: Communism. Communism is a godless, atheistic, and totalitarian means of governing. The Church condemned Communism for both of these reasons. It is assumed here the reader understands why the Church condemns a godless form of governing, especially where the leaders do not allow the citizens of a nation to freely practice their faith or religion. A totalitarian government takes away all or nearly all human and civil rights of the individual. They are not

able to live freely. A Communist government may allow a person to make a few decisions in his life, but usually very few.

It has been over one-hundred years since the Communists took control of Russia. Since then, the Communists have taken control or affected many nations in the world. One is reminded of the Blessed Mother's words concerning Russia, i.e., the required consecration of Russia to avoid these errors being spread.

During the Cold War years, more people in the United States and abroad were more alert about the dangers of Communists. In the late 1980s and early 1990s, the Communists pulled off one of the greatest frauds in our history. When the Berlin Wall fell, and Eastern Europe opened up, the world was told that Communism was dead. This, of course, was a lie which many in the world readily but naively accepted. The result was that too many then put their guard down. This made it possible for the Communists, now especially Chinese Communists, to work covertly.

Others have said that the Chinese Communists have been

active in the United States for the past thirty-five years. It would be unrealistic to think that the federal government knew nothing of this activity. It is entirely plausible that the feds knowingly allowed them to do their spying and other works toward undermining this nation's foundations.

The Communists, regardless of where they have come from, including the traitors

within our own borders, have infiltrated deep into the Catholic Church, various government levels, the military, the school systems, top-secret research laboratories, the media, big tech, corporations, Wall Street, etc. The most important of these areas will be covered in the coming months and discussed in as much detail as space will allow.

To Be Continued



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.

THE SUNDAY SERMON

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

LEARNING THE MYSTERIES OF THE EXULTET

Father Anthony Lentz, OFM



The *Exultet* or otherwise known as the “Paschal Proclamation” (*Praeconium Paschale*), is chanted so that we may bring to our minds the splendor of the holy night of the Resurrection and so that it may be glorified.

Many wonderful ceremonies take place during this night. The one that stands out, in my opinion, is the *Paschal Candle*, which is a symbol of Our Risen Savior. The ceremonies for the Candle are done outside of the church or in the vestibule, and then it is brought into the church with a solemn procession. During this procession, the deacon, or if there is no deacon, then the celebrant, stops three times and chants, *Lumen Christi* (Light of Christ). The choir then responds, *Deo Gratias* (Thanks be to God). When he enters the sanctuary, he places

the Candle into its stand, and immediately he walks around the Candle, incensing it. He then walks over to a podium, covered in white, which is facing the Candle, on the Epistle side of the altar, and he begins to chant this very ancient hymn known as the *Exultet*.

The origin of the *Exultet* and its composition is somewhat obscure. Its connection to the *Paschal Candle* itself has helped us to arrive at the following conclusions. This excerpt is taken from the *Catholic Encyclopedia* (1907 to 1912 editions):

“*Outside Rome, the use of the paschal candle appears to have been very ancient in Italy, Gaul, Spain, and perhaps, from the reference by St. Augustine (De Civ. Dei, XV, xxii), in Africa. The Liber Pontificalis attributes its*

introduction in the local Roman Church to Pope Zosimus. The formula used for the “Praeconium” was not always the “Exultet,” though it is perhaps true to say that this formula has survived, where other contemporary formulae have disappeared. In the Liber Ordinum, for instance, the formula is of the nature of a benediction, and the Gelasian Sacramentary has the prayer “Deus mundi conditor,” not found elsewhere, but containing the remarkable “praise of the bee” -- possibly a Vergilian reminiscence -- which is found in all the texts of the “Praeconium” down to the present day. The regularity of the metrical cursus of the “Exultet” would lead us to place the date of its composition perhaps as early as the fifth century and not later than the seventh. The earliest manuscripts in which it appears are those of the three Gallican Sacramentaries: -- the Bobbio Missal (seventh century), the Missale Gothicum, and the Missale Gallicanum Vetus (both of the eighth century). The earliest manuscript of the Gregorian Sacramentary (Vat. Reg. 337) does not contain the “Exultet,” but it was added in the supplement to what has been

loosely called the Sacramentary of Adrian; a liturgical book ascribed to Pope Saint Gregory the Great (590-603), and probably drawn up under the direction of Alcuin (an 8th-century English scholar, clergyman, poet, and teacher).”

The *Exultet* is separated into two parts, which I will differentiate by calling them the first and second parts. This separation occurs in two ways. The first is by a series of prayers. These prayers are identical to those the priest chants during the Holy Sacrifice of the Mass just before the *Preface*, and they are sung in the *ferial tone* (or simple tone):

Ÿ. *Dóminus vobíscum.*

Ŕ. *Et cum spírítu túo.*

Ÿ. *Sursum córda.*

Ŕ. *Habémus ad Dóminum.*

Ÿ. *Grátias agámus Dómino Déo nóstro.*

Ŕ. *Dígnum et jústum est.*

The second way is by the style of music. This style was referenced in the excerpt. The second part follows a melodic configuration similar to the *Preface*, which is done in a *major chord* and in a type of *Gregorian style* of chant. However, the first part follows

a melodic configuration similar to the *Ambrosian style* of chant and is done in the *minor chord*. Unless you have a musical background, this explanation seems relatively meaningless, but all you need to know is that they sound different. You can find examples of *Gregorian Chant and Ambrosian Chant* online.

My primary intention for this article is to focus upon the *first part* of the *Exultet* and the dogmas pertaining to Christ, which it proclaims. There are many truths of our faith in this short prayer: the *Redemption*, the *Resurrection*, the *true priesthood*, and the *Mystical Body of Christ*. The one dogma that stands out in this prayer and stands out during all of Holy Week is Christ's *Divine Kingship*.

First, let's look at the prayer:

The Exultet:

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lightning of His glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

(Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he, who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises).

The first two stanzas of this prayer talk about Christ's Kingship. The first stanza brings to our attention that Our Lord is indeed a mighty King. Of course, Our Lord never showed this might with brute force nor a military conquest. He even told Pilate that His kingdom was not of this world and that the reason He was born was to "bear knowledge to the truth." Our Lord showed His might by the veracity of His doctrine, His miracles, and His example. He showed us that we too must be mighty; that is, we must overcome ourselves. We learn -ed from Him that to truly know and live the truth, we must follow Him, and we must be "meek and humble of

heart.” Truly a man is mighty if he accomplishes this, for he has defeated his greatest enemy – his own fallen nature. To do this, we must learn patience, for as Scripture says, “*The patient man is better than the valiant: and he that ruleth his spirit than he that taketh cities.*” (Proverbs 16:32)

The second stanza says that Christ’s Kingship is an eternal one, thus professing His Divinity. While the Sanhedrin was still interrogating him, Annas asked Him if He were indeed the Christ the Son of God. Our Lord confirmed it by saying, “*Thou hast said it. Nevertheless, I say to you; hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.*” (Gospel of St. Matthew 28: 64)

There is much more that could be expounded, but I must keep this article relatively short.

I wanted to do this article because the *Exultet* is my favorite piece of music. Ever since I first heard it chanted, I was looking forward to the day that I would be able to do it. I had my first opportunity on Holy Saturday 2018, while I was still a deacon. Chanting the *Exultet* is truly one of the

highlights of my year. Holy Week has always been very special to me. Over the years, I have been privileged to participate in the services as either a server or choir member. Of course, there is a deeper reason that transcends mere sentimentality. It is a wonderful thing when a Catholic understands how the entire *Liturgical Year*, which reaches its zenith with Easter Sunday, parallels with the story of Creation.

God created the world in six days, and on the seventh day, He rested from His labors, or rather He finished creating. This Seventh Day has never ended. We are still living it! We are meant to labor during this “day” by working out our salvation. St. Paul says we must work out our salvation in “fear and trembling.” This is true, but we must also work it out in faith, hope, and charity. Our salvation depends upon how much we love and trust God and how much we distrust ourselves. Are we willing to deny ourselves? This is the only question. Our Lord showed us the price of Our Redemption while He was on the Cross. He surely redeemed us without our help, but, as St. Augustine professes, He will not save us without our help.

Our lives do not end with the Seventh Day, but rather the Eighth Day – Eternity in Heaven. If we reach Heaven, then we have obtained the very reason why we were created – the glory of God and to behold the Beatific Vision, the Vision of the Blessed Trinity, for all eternity! Think about those words, “...for all eternity,” – eternal joy and happiness forever! It is an eternity of adoring God, our final End, and to exult Him with all the saints and angels in Heaven. Who knows? We may be reciting to God the first stanza of the *Exultet*:

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

I dedicate this article to my brother, James, who passed away on January 26th, 2021, after a ten year battle with the results of kidney failure. James and our father helped me prepare to chant the *Exultet*, and he explained to me the change from the minor chord to the major chord. James will be missed! I hope and pray that when we see each other again on the Last Day, we will both be called to Our Lord's right side, and we can chant the *Exultet* together for the honor and glory of God!

Pax tecum, mi frater!



***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.***

IS GOD CALLING YOU?

“Be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.”

Romans 12:2

Do you love serving God and neighbor?

Do you find yourself increasingly unsatisfied by the life of the world?

Do you yearn for something more?

Not all of us are meant for marriage or a life in the world. Some souls are set aside by God for special tasks. These are the souls that find joy and contentment in the religious life or sacred priesthood.

Do not be deterred by what you think you know or by what the world tells you. Find out for yourself. If you feel called, then at least learn more.

Any happiness we may have on earth and all the joy we hope for in heaven depend on answering God’s individual call for us. The sooner we do His Will, the happier we will be.



ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER FIVE VOCATION OF THÉRÈSE

I had obtained the desired sign, and it came with special sweetness, for was it not the sight of the Precious Blood, flowing from the Wounds of Jesus, which had fired me with that great thirst for souls? I had longed to give them to drink of the Blood of the Immaculate Lamb, that It might wash away their stains, and lo the lips of “my first-born” had been pressed to those Divine Wounds. How touching was the answer from Heaven!

After this answer to prayer, my desire for the salvation of souls increased day by day. I seemed to hear Our Lord whispering to me as He did to the Samaritan woman: “Give Me to drink.”¹ It was truly an exchange of love: I poured out the Precious Blood of Jesus upon souls, and that I might quench His thirst, I offered to Jesus these same souls refreshed with the dew of Calvary. But the more I

gave Him to drink, the greater became the thirst of my own poor soul, and this was indeed my most precious reward.

In a short while, God in His goodness had lifted me out of the narrow sphere in which I lived, and the great step was taken. But a long road lay before me. Freed, however, from scruples and oversensitiveness, my mind expanded, and as I was always a lover of the noble and beautiful, I developed about this time a passionate desire for learning. Not satisfied with the lessons of my mistress, I took up certain subjects by myself and in a few months learned more than I had done in my whole school-life. But was not this zeal — “vanity and vexation of spirit”?² I was now at the most dangerous time of my life, and with my impetuous nature I should have run grave risk were it not that God wrought on my behalf what

¹1 John iv. 7

²Eccles. i. 14.

Ezekiel describes in his prophecy:

“Behold thy time was the time of lovers: and I spread My garment over thee. And I swore to thee, and I entered into a covenant with thee, saith the Lord God, and thou becamest Mine. And I washed thee with water, and I anointed thee with oil. I clothed thee with fine garments and put a chain about thy neck. Thou didst eat fine flour and honey and oil, and wast made exceedingly beautiful, and wast advanced to be a queen.”³

All this Our Lord has done for me. I might take each word of that striking passage, apply it to myself, and show how completely it has been realized in me, but you have sufficient proof in the graces I have already recorded, so that I shall only speak now of the abundant food provided for me by my Divine Master. For a long time, I had sustained my spiritual life on the “fine flour” contained in the *Imitation of Christ*. It was the only book from which I derived any good, because as yet I had not discovered the treasures hidden in the Holy Gospels. I always carried it

about with me, much to the amusement of those at home, and my aunt would often open it, making me repeat the first chapter upon which she chanced to light.

When I was fourteen, my thirst for knowledge grew so keen that God thought fit to add honey and oil to the fine flour, and this honey and oil I found in the conferences of Father Arminjon on *The End of this World and the Mysteries of the World to Come*. While reading them, my soul was steeped in a joy that was not of earth; I experienced a foretaste of what Our Father has prepared for those who love Him, and understanding how far eternal rewards exceed the petty sacrifices of this life, I yearned to love God passionately, and, while it still lay in my power, to prove that love in countless ways.



To Be Continued

³Ezekiel xvi. 8- 9, 13

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 THREE

The Practice of Abandonment

CHAPTER TWO

The Life of Self-Forgetfulness



Article 3

The Simple Soul Loves the Cross

A soul that has completely forgotten self performs all her actions with simplicity, guided by a single good intention, without any egotistic reflections upon self.

God always pleases her, whatever He does or permits. Sickness or health, prosperity or adversity, success or failure, life or death, all are indifferent to her.

She welcomes suffering under whatever form it presents itself. Suffering is always the ambassador of Christ.

The man who has not a lively faith does not always discover Jesus under the different veils

with which He conceals Himself. During His earthly life, only a small number of faithful souls recognized Jesus as the True Messiah. After His death and His Resurrection, He, by the different appearances He assumed, took unawares the Apostles and even the ardent Magdalen herself.

Now that He is living in our Tabernacles, hidden under humble species, His visit is still more mysterious. It is only the soul that possesses love's keen sight that recognizes the Master when He presents Himself. She knows Him by the cross He brings.

Ah, that dear Cross, which has saved the world! He will not be separated from it, and He desires to share it with His friends.

Dear soul, when suffering touches thee, say: "Jesus is passing," and hasten to Him. Do not let Him bow down beneath the burden. Stretch out thine arms, lend thy shoulders, and help Him carry it. He has come to thee for help. Be not astonished at the variety, the multiplicity of the crosses with which He favors thee. Contradictions, interior trials, heartaches, persecutions, failure, loss of fortune or of reputation, anxieties of conscience, and corporal infirmities — all may be called crosses of Jesus. We must welcome them. "If anyone will come after Me, let him take up his cross and follow Me." (*Matt. 14:26.*)

Whither will He lead the soul? If she is faithful, He will lead her to Calvary; and she will be nailed to the Cross and will die upon it. And Jesus will say to her: "Little grain of wheat, I have cast thee into the earth that thou mayest die there; but when thou hast died, life will come from thee; a new stem will grow out of thee; and in this thou shalt live a fruitful life."

Oh, mystery of the Cross! We must die to live. Faith teaches me this; reason suggests it to me; all nature gives me its illustration. In order that I may

be something, I must resign myself to be nothing, to forget self, to be cast into the earth, to die.

I wish to be this little grain of wheat, hidden in the bowels of the earth. Jesus will keep me enclosed there, I know. My life will glide along, seemingly unprofitable. The talents with which God has endowed me will be consumed, not in the service of great and holy causes, but in what appears to be forced and endless inaction. This is the grave; this is death! But what matter? Jesus is watching over me. When it pleases Him, He will bring life and fruitfulness from my tomb; and my vocation on earth shall be fulfilled.

Article 4

Everything Invites the Soul to Forget Self

Dear soul, in every respect thou art dependent upon thy God. Thou art dependent upon Him in all the details of thy life. Over thee He has sovereign and entire right. Thou dost exist only through Him, and cannot exist except for Him and as He wills. Is it not just that He should be the center of all thy actions, desires, thoughts, all that thou hast and art? Is it not just that in His

presence thou shouldst annihilate thyself, forget thyself?

O Jesus! How great is the subversion of the established order! A creature endowed with reason seeks to substitute himself for God, to make himself a center for all other creatures and even for God Himself! Satellites wish to take the place of the sun; the grain of sand believes that it is a mountain; and the drop of water wishes to fill the bed of the ocean.

Oh, universal perversion of the human mind! Who can speak of its aberrations? Human reason has styled herself a goddess; she has overturned the altar of God, and offers herself for adoration. Even in God's presence she proclaims her rights and dictates to Him His duties. Pretending to give liberty to men, she chains them as Satan's slaves; she establishes "equality" by setting up tyrants; she inaugurates the reign of "fraternity" by suppressing love.

What a race's pride has done, the vanity of each man in particular is always doing. Forgetting that he is nothing, that he is essentially dependent, living only by means of Another and for the glory of Another, he settles himself in his dignity, constitutes himself an

independent sovereign and extends his dominion over all his surroundings. To God, the eternal Creator Who asks of him the tribute of submission, he responds by insolent defiance.

"Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood." (Is. 1:2,3.)

How sin has altered poor human nature! Man dreams only of independence, display, pleasure, riches; while nature and grace preach to him only of humility, privation, poverty.

God has surrounded man with symbols of death that he may learn to seek for true life.

All the voices which strike upon his ear tell him that self-forgetfulness is the way to true glory; all the paths that open at his feet lead to light only through darkness. All things within and without speak to him of the nothingness from which he has been drawn.

He sees that his body is slowly growing weaker, and daily

drawing nearer the tomb. He feels that his heart is gradually growing colder because of its contact with selfishness, and that it is withering in the icy wind of deceit and hypocrisy. He sees the visions of happiness that delighted his youth vanish like dreams, one by one. He believed that he would be free, honored, loved, influential. Sad reality teaches him that he is at the mercy of circumstances, the plaything of his own imagination, the victim of the greed and self-

ishness of others. All things repeat that he is insignificant, as nothing upon earth; all things urge him to forget himself and to make himself quite little.

Ah, if the soul only knew how to listen to this voice, and, by an act of perfect humility, to return to her origin, which is nothingness! Ah, if she could, once for all, re-establish the order so constantly violated by her pride, how happy she would be, how free and great!



The Catholic Faith

RADIO PROGRAM

The 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*



FRANCISCAN SAINTS

MARCH 24TH

The Servant of God

Mary Emmanuela

Widow, Second Order

Mary Emmanuela was a Spanish princess, descended from the famous dukes of Medina-Sidonia. Her noble rank, the wealth of her family, and her exceptional beauty caused her to give herself up entirely to the world and its vanities. From the fact that she remained childless in the married state, she took further occasion to seek consolation in dissipating diversions and sinful gratifications.

But the mercy of God caused a fortunate misfortune to tear her away from the abyss to which she was hastening. With another duchess she was crossing a bridge, when the beams suddenly gave way and the bridge fell into the river; both women were hurled into the water. But Emmanuela remained suspended by her clothes from a beam that still stood in place. In this dangerous predicament she made a vow that if she were saved, she would change her life and build a Franciscan convent. She was saved and brought to shore unharmed.

At once she began the erection of the Franciscan convent and church at Seville, and when her husband died, she entered the monastery of Poor Clares in that city. There she was an object of edification to all the sisters on account of her zeal for penance, her humility, and her unceasing prayer for the divine mercy. Her desire to make satisfaction for her sins urged her, towards the close of her life, to transfer to a Poor Clare community of stricter observance. There she died in the year 1543 in the odor of sanctity. When her grave was opened forty years later, her body was found wholly incorrupt.

ON THE BLESSING OF MISFORTUNE

1.) Consider that the mishap which Emmanuela met with on the bridge might seem the worst sort of misfortune if viewed in a human sense; in reality, however, it was the greatest fortune, the means to preserve her from eternal damnation. It often happens that

temporal misfortune makes for a person's eternal welfare. The loss of temporal goods, sickness and misery, also slander and contempt even from our friends, help us to recognize the truth, the real nothingness of everything earthly. It helps us to enter into ourselves and to turn our hearts and our efforts to the one supreme and true Good. Sacred history is filled with examples of the sort. Was it not a great misfortune for the prodigal son that he was completely forsaken and indigent? He then entered into himself and returned to his father. — How much of such blessed misfortune there is! Consult your own experience.

2.) Consider that it can likewise be said there is much unfortunate luck in the world. What everyone praises as great good fortune is often very real misfortune. Our servant of God descended from a very renowned family, was very rich and very attractive. Who would not have considered her very fortunate on that account? And yet, this temporal good fortune was an occasion that she

reached so pitiable a state of soul, that later on she could never bewail it sufficiently. O deceptive fortune of the children of men! How often it is a snare which our enemy lays to destroy us in time and in eternity! Ought a Christian really ever desire such good fortune?

3.) Consider that, accordingly, we should look upon the toward and the untoward in an entirely different light than that with which worldly people look upon them. We can serve God as well in sorrow and in poverty and be happy withal, as in wealth and prosperity; that is plain from the life of Job. To-day everyone of us would rather change with poor Lazarus than with luxurious Dives. We do not know what is most conducive to our true good fortune. Hence, we should let God rule over us, be grateful to Him for the pleasant things of life and be resigned in unpleasant circumstances, ever striving for one thing only — to belong to Him. “To them that love God, all things work together unto good” (*Rom. 8:28*).

PRAYER OF THE CHURCH

Give ear to our prayers, we beseech Thee, O Lord, that through Thy grace, we may both deserve to be humble in prosperity and safe in adversity. Through Christ our Lord. Amen.

AMONG INFIDELS -

BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Two - The Seed Begins to Germinate

June 16, 1956, His Eminence Emile Cardinal Leger, Archbishop of Montreal arrived at the Franciscan Convent of the Resurrection on Rosemont Boulevard to ordain, among others, three young Friars who had just completed their final courses in Sacred Theology and had been deemed by the theological faculty ready for the Priesthood. It was the day every seminarian dreams of and which seems so far off in the future. Yet, how quickly it comes when it finally comes!

For almost a year we had been learning how to offer the Mass. The specific rubrics: the placing of the hands precisely 'here' and not 'there'; the bows and turns and steps - all determined for the sake of poise and dignity worthy of the sublime mystery - had to be learned and practiced. We were too busy learning how to offer the Sacrifice of the Mass to even suspect that this same Sacrifice would be attacked and perverted by those

who once taught young neophytes like ourselves. No one ever thought to really read the *Quo Primum* printed at the beginning of every Roman Missal. After all, heaven and earth would pass away, but this Mass could not pass away ... or so we thought.

When it came time for me to approach the top step of the altar to receive the Archbishop's imposition of the hands which would work a radical change in my entire being, I looked somewhat dumbfounded at my two confreres who had just been ordained. I was the third, one, the last one of our class. As I knelt there, I felt the heavy pressure of Cardinal Leger's hands pushing down on me. Even the solemnity of the moment could not stifle a secret observation: for a man named 'leger' (meaning 'light' in French) his hands were really heavy! It seemed that he would never finish with me and I could feel my knees and legs begin to weaken. I

thought he'd push me right into the suppedaneum and make me part of it before he was through! But, finally, he released his pressure on my head and I felt that I was really a priest - no doubt about it ... there was something special about it. The Cardinal took longer with me than with the other two and if I may indulge in sentiment, I hope he prayed harder for me. And apparently, he must have. Because my other two confreres have left not only the Religious life but have denied their priesthood! And I will never forget - and can never tell what the Cardinal Archbishop of Montreal said with a twinkle in his eye as he turned to a young man of twenty-six who had just become an Alter Christus.

The excitement and celebrations over, practical things had to be considered. Leave-taking of professors who performed a thankless job: daily teaching young men who seldom, if ever, could appreciate the effort and dedication. It's not so different from the relationship of child and parent: student - and teacher - the latter appearing as a relentless ogre ever demanding accountability for lectures given in the classroom.

Leave-taking was particularly painful to me because I was not just leaving the seminary. I was leaving what seemed to me an entire world peopled with individuals whom I would never see again. I was to return to my own people. Father Neree Beaudette, O.F.M. had been our professor of Moral Theology and Director of Students for the last two years. This unassuming and mild man was not the rough n' tough type that appeals to young men. His appeal went perhaps to what might be called «delicately subtle». The words he spoke at parting never left me and I would like to pass them on to those less-fortunate young priests who leave the seminary today: «You know as much theology as any priest. Now, what you need is experience.»

Experience!

These simple words say so much. Yet, their utter simplicity often makes it impossible for some to grasp their truth. Coupled with another pithy saying learned on the first day in Logic class, these words make the difference between truth and error. In Logic we were warned: Man refuses to be mathematized! How true!

I left the House of Studies and returned to the United States for the summer and my first assignment as a priest. There was a small friary in the northern part of Maine and I had thought of ways to use it as a place of greater solitude according to the traditions of the Franciscan Order. In my seminary days I had read and studied all the Spanish mystics, particularly St. Theresa of Avila and St. John of the Cross. I learned that a Franciscan, St. Peter of Alcantara, had been a close confidant and guide to St. Theresa of Avila. The ills of the times seemed to warrant a thrust that was contrary to the commonly accepted one. While many high-placed voices were saying: leave your convents and your monasteries to evangelize the people, the stronger impression seemed to be the need for just the opposite. Nevertheless, having found an elderly Friar willing to live a more secluded life, I ventured to ask permission to have the small farm-house friary. My request was ignored. From another priest I had heard: «They are not completely opposed to your idea. They feel you don't have enough experience.»

This statement awakened the forgotten words of my Director: «Now, what you need is

experience.» Fine! But how do you get this illusive thing called 'experience'? It's that vicious circle again: you can't get a job because you don't have 'experience'; but you can only get 'experience' on the job. One seems to cancel the other out. You can spend your whole life living without getting any 'experience'!

I was determined to 'get experience'.

'Experience' meant getting away from the narrow confines of this very limited ethnic community. I applied for the Holy Land ... and was refused. Clearly, if I could not go to the Holy Land after enlisting the support of the man in charge, I was reasonably certain that my options would be reduced to nil.

My Major Superior had manifested an unsympathetic spirit towards me from the very first. Perhaps he had good reason for it.

I was assigned to a small house in St. Catherine's, Ontario, Canada. Among the duties at the house, I was Director of Vocations for all of Canada and on call to preach parish missions and Forty Hours. A year of 'experience' in preaching did not change my desires. On the contrary, the need for a more serious

religious life which would attract vocations seemed absolute. The spiritual crisis that was coming to a head was provoked by accidental causes not worth mentioning. Suffice it to say that I began to seriously think of leaving the Franciscan Order to become a Trappist. Abandoned by my own who would not give me the least bit of counsel, but who simply added to the inner anguish, I thought to find a way to see my former Director, Fr. Neree, in Montreal. But, how to go to him without showing my hand to those already taunting me? A simple request would have been denied, whether it be on the part of the local Superior or the Provincial. I found a way.

As «Vocation Director for Canada» I had the authorization to travel for this specific purpose. Consequently, I presented myself to my Superior and announced that I needed train fare to go to Montreal for 'vocational purposes'. His first reaction was to refuse. But, when I insisted that this was my right and duty under orders from the Provincial, he could only stifle his feelings and give me the fare. I left for Montreal and when the train arrived at the station, I quickly found my way to the Franciscan convent. I spoke of my

problem with Fr. Neree. Since no solid solution was found at the moment, I had no other choice but to return to St. Catherine's in the same state of perplexity as I had left. I had been accepted by the Trappists and it was only a matter of formality to make the transfer. But, an all-important consideration had to be resolved: was this God's will? Or was it just an illusion to conveniently run away from a struggle? This was the problem and there was no way of knowing what to do. Ultimately, I must make the choice. But so much depended upon the right choice.

While still pondering on the course to embrace, a cryptic letter arrived from Montreal. In it, the Provincial pointed out that he had been appraised of my situation. It was suggested that I go to Korea to aid in the establishment of the Order there. It was not a question, the letter said, of regular missionary work, but of the regular life in the novitiate.

This meant that I would be aiding in the establishment of the Franciscan Order in Korea. This meant that I would be getting the 'experience' so greatly needed... The will of God began to make itself manifest. Here was an unexpected but totally credible sign of

God's Will, according to all the principles of sound spirituality. There was little chance of self-deception; there was no fitting of round pegs into square holes to form-fit a solution. It was necessary to act! A long-distance telephone call to the Provincial, Very Rev. Herve Blais, in Montreal placed the problem in a direction that would prove positive and effective. There was no question of going through channels. The 'chain of command' was obviously broken and it would have been futile to attempt a normal approach. A letter was sent directly to the Minister General of the entire Franciscan Order in Rome. To forestall any referral back, the Provincial of the Canadian Province assured me that upon arrival in Rome he would be there about the same time as my letter. He would, therefore, approach the supreme authority in the Franciscan Order on my behalf. Thus it was decided and thus it was done.

Within a short span of time, I was informed by my immediate Superior that I had 'twenty-four hours' to leave the house and go to Montreal where I would be under the obedience of the French-Canadian Provincial. At the same time I received my official document

from Rome ordering me to the Franciscan Mission in Taejon, Korea in the care of St. Joseph's Province of Canada Unbeknown to my Superior in St. Catherines, my limited earthly possessions were already packed and I had already checked with the next train out for Montreal. I did not need twenty-four hours... I only needed thirty minutes and a ride to the depot. In a stiff and strained silence, Fr. Juvenal Liauba, O.F.M. drove me to the railroad station. And this, I believe, was poetic justice. Because in conjunction with his strange friend, Fr. George Gailiusis, instead of driving me to despair as openly boasted, he drove me to a greater grace - the grace of bringing Christ and His Gospel to the infidel!

It was official and beyond question: I was a missionary enroute to Korea. From the time I left St. Catherine's, Ontario in the summer of 1957 until the day I arrived in Kimpo, Korea on November 13, 1957, I was making my way to my new mission assignment.

There was very little to take. I had nothing. Not even the fare and this last point disturbed me. I expected to be told to check with the Procurator for the Missions for arrangements

to fly to Korea I never received such a convenient invitation. Instead, after a brief discussion of what to do in the event of a Communist attack on the Korean peninsula, I was informed that I had a few months during which I might 'contact my friends and benefactors' with the purpose of getting together air-fare to Korea.

This surprised me completely. Especially since I did not have 'friends and benefactors'. I had had only a Superior to whom I went for my needs as required by our vow of poverty. Nevertheless, not having any experience - there's that word again - I didn't really know how other missionaries betook themselves to their foreign mission assignment. Clearly, here was a real missionary challenge: all I had was a piece of paper from Rome and the blessing of my new Superior. Goodbye! Good luck! ... and God bless you!

I walked out of Father Provincial's office quite worried. Where would I get any money to go all the way to Korea? ...I didn't even have enough to get to the United States from Montreal! Necessity is the mother not only of invention, it is also the big-sister of daring! I borrowed enough money to take a bus from Montreal

to Lewiston, Maine. From Lewiston I hitch-hiked the few miles to our farm-friary in Greene, Maine, where my former confrere, Fr. Pascal Sabas, was stationed. He was the next-in-charge when the Superior was away. He had to be next-in-charge because there was no one else. He was very kind and understanding. We were very good friends - at least I like to think so - even though he was more of an adaptable politician-type Friar. This is not to disparage him; this is only to explain him.

Anyway, Fr. Pascal informed me that in the absence of the Superior he was permitted to spend a maximum of one hundred dollars without the express permission of the Superior. So, he 'expended' the maximum permitted him by donating one hundred dollars to the Korean Missions! The next step was to grant me permission to address the people at Sunday Mass 'on behalf of the Korean Missions and my exodus thereto' - with the opportunity for those of good will to express their mission-mindedness by throwing their gift into the second collection. Without Fr. Pascal's help, I would have been reduced to walking from Maine to Rochester, New York to say goodbye to my family.

At this point I would like to diverge a bit so that the readers might appreciate the critical situation Religious life was entering at this time. Fr. Pascal was later driven to seek asylum with the Bishop of Portland, Maine from the harassment of the same man who was trying to force me to abandon my Franciscan vocation: Fr. George Gailiusis. It is my considered opinion that this man was either a communist agent who had come over amid European refugees with the purpose of destroying Religious life, or he was a man incapable of leadership. Whatever the answer may be: it is to the everlasting dishonor of the Lithuanian Franciscans that this man was able to impose his reign of destruction for over twenty-five years. He succeeded in driving out all but one American-born Lithu-

anian priest from the group known as the Custody of St. Casimir. It is to this man's incompetency and above all, malice, that a letter of protest was sent to higher Superiors requesting that the prescriptions of the General Constitutions of the Franciscan Order be applied to this man to the extent that, as required per law, he should be deposed.

But, to resume this story of an odd odyssey I left my former confrere and friend, Fr. Pascal, and headed for Rochester. Once home, it was necessary to form some kind of plan, some kind of method to collect enough money to fly to Korea. For as yet, I had nothing to speak of. Individuals were to appear and disappear in their momentary role of instruments to Divine Providence.

To Be Continued



Winter Scene in Korea

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: **01-22 A1** indicates a subscription which will expire in January 2022. 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 ST. FRANCIS OF ASSISI
The SERAPH

3376 Mt. Read Blvd.
Rochester, New York 14616-4344

ELECTRONIC SERVICE REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE

PAID

ROCHESTER, NY
PERMIT NO. 27