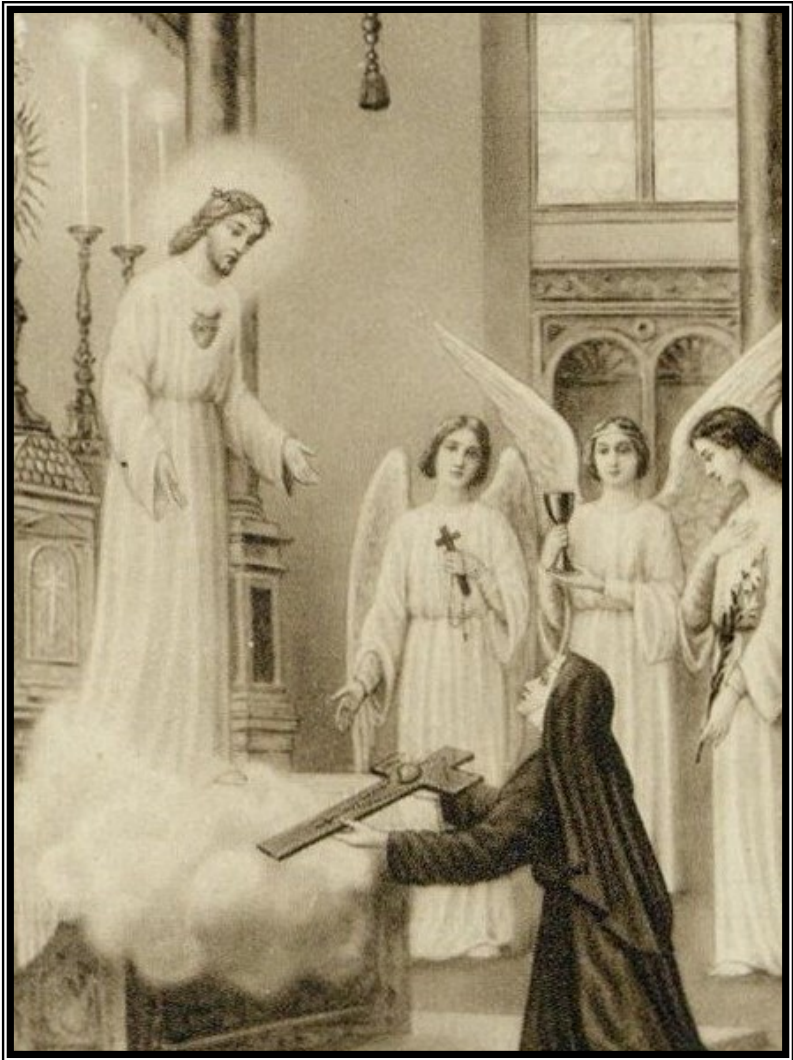


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The **SERAPH** stands opposed to any and all heterodoxy, particularly as manifested in today's heresy of Modernism. It holds to the principle that good will without truth is a sham and that truth without good will is a shame.

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.

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*In essentia - Únitas. In dúbio - Libertas.
In ómnibus - Cáritas.*

THE ENEMIES OF GOD

Bishop Giles, OFM DD

The enemies of the Church are the same as the enemies of God. The Church is the Mystical Body of Jesus Christ as well as the Bride of Christ. Jesus Christ lives in and through Her. We cannot claim to love and serve God if we reject The Son of God Jesus Christ in His Mystical Body.

We are all tainted with the consequences of Original Sin, and so we are easily led astray by these enemies. This is why Jesus established His Church to lead us upon the path to eternal happiness in Heaven.

The enemies of Jesus Christ are very astute in using every advantage against the Church. If we peruse history, we find the first and foremost enemies of God are the demons. The rebellion in Heaven is the beginning. St. Paul reminds us that our battle is not with flesh and blood but with these fallen powers from on high. In the Garden of Paradise, Adam was tempted by the possibility of becoming like God through knowing both good and evil. We soon find that Cain was driven to envy his brother as well as Abel's pleasing sacrifice. This leads to hatred and

murder. From here, we see all manner of evils arising, but the primary one appears to be idolatry. The belief in the One True God was kept alive by special graces of God in the souls of relatively few men. The majority began to make false gods for themselves. This was inspired and promoted by demons. The devils do not care who or what men worship, as long as they do not worship the One True God.

Why do the devils hate us? Their hatred is actually against God. We are merely the instruments that the devils use to spew their hatred of God. The devils envy us because we are destined to fill the places in Heaven that they have spurned.

The first major assault against God seems to be Paganism. The culmination of this evil arrived with the Roman Empire shortly before the coming of Jesus Christ. Rome was the ruler of the known world, and with every nation that they conquered or brought into their empire, they adopted another idol and religion. Rome was very liberal and erected altars to every known god and even

to the unknown god. It did not matter what a person believed or practiced; they were all welcome in the Roman empire. In the Pantheon, all the gods (idols) were honored. What this amounted to was indifference to all religion. The devils were much pleased by this and led most men in a convenient way of life on this earth and an almost certain eternity in Hell. The civil government of Rome was essentially superior to all religions and promoted its liberality or religious indifferentism.

With the supernatural realm relegated to insignificance, the way was prepared for the advancement of Naturalism. The relative peace of the empire allowed for more significant studies and advances in the natural sciences. The empire's height brought forth great minds in worldly matters, but the disdain for spiritual values led them into some of the most base sins and crimes imaginable.

The height of Paganism brought forth indifferentism, Naturalism, and even Materialism. This was the fullness of evil that brought forth the Redeemer from Heaven. The world needed to return to spiritual life, but not to the worship of false gods or idols. Christ came to redeem us and

establish the Catholic Church for the continuance of this mission until the end of time.

The devils inspired men to attack the Church, and She suffered greatly through Her children. We number many martyr saints in these early days of the Church. This physical assault only served to build up the Church. The blood of the martyrs was the seed that produced a hundred-fold. The devils are not stupid, and they soon figured this out. Physical assaults were counter-productive for the end sought by devils, so they changed tactics and began spiritual assaults.

The Catholic Church succeeded and conquered Pagan Rome and made Rome the principal seat of the True Faith. This was a massive blow to the devils. They did not give up their attacks, but as intelligent beings, they have learned and refined their attacks upon us.

The success of the Church was soon followed by heresy after heresy, as well as schism after schism. Through every one of these, the Church rebounded and grew. The doctrinal attacks solidified and codified the actual teachings of Jesus Christ through the Catholic Church.

The Protestant Revolution was the next major demonic attack

upon the Mystical Body of Jesus Christ. Men were no longer tempted to the false idols or Paganism but could be led through pride to seek to purify or restore the ancient teachings that they believed God personally gave them. Through the pride of private interpretation of the Bible, Protestants, easily led by the devils, denounced the Sacraments and doctrines of Jesus Christ, all while claiming to honor Him. In essence, they created many false Christs to worship with many false religions. Paganism was renewed with a multitude of gods and religions and worship – it just so happened that they all claimed to believe in Jesus Christ.

With Protestantism came the renewal of religious indifferentism euphemistically called toleration or mutual respect. It is the same indifferentism we saw in ancient Pagan Rome. Pagan Rome welcomed all religions. It established a mutual respect for them all, even though they were practically all irreconcilable. As long as the citizens prayed to some god, everything was considered to be well. Modern Rome now holds nearly the same view, promoting peace and harmony between all religions. It fosters the evil of indifferentism, Naturalism, Material-

ism. All gods, religions, beliefs, and practices are welcome in Rome, as long as they can accept the Demonic-Masonic dogma of Fraternity, Equality, and Liberty. It is peace and harmony at any cost – even, or especially, at the cost of immortal souls.

The essential dogma of Freemasonry is this peaceful acceptance of all beliefs and practices – a renewal of the ancient Pantheon of Rome. There is an ever-increasing surge in the studies of the ancient idols of the Greek and Roman gods, as well as their worship. The devils have stirred up a sentimental, historical, and artistic longing for Pagan Rome. The loss of various pagan worship and idolatry is seen as a tragedy – a loss of culture. The devils are very good at inverting things. The death of various pagan anti-cultures brought about by authentic culture's progress is now perceived as the loss of culture and anti-culture progress. There is a Neo-Paganism mentality invading our world today. We see a rise in witchcraft, magic, Greek and Roman mythology, and even Satanism.

The principal promoter and director of this is the devils from Hell working through their human agents – especial-

ly the various Masonic organizations. By infiltrating the Catholic Church, they have secretly robbed the Sacraments of grace by promoting invalid Sacraments. Outwardly all appears well, but inwardly there is nothing – a Hellish void. Empty Sacraments are of just as much value as any other false idol, worship, or sacrifice. They are all equal, so we can logically accept all religions as similar, thus advancing world peace and harmony through indifferentism and Naturalism – the Masonic

"Fraternity, Equality, and Freedom." This is a false hope of peace and will result in the destruction of it all when Jesus returns.

Let us now hold on ever more tightly to the true Church and undoubtedly valid and licit Sacraments, which can only be found where there are true Bishops – successors of the Apostles with all the power and authority given them by Jesus Christ (Both the power of orders as well as jurisdiction).



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LOOKING FOR A FEW GOOD MEN & WOMEN

Bishop Giles, OFM DD

The Church requires vocations, yet She is very particular in those She accepts into Her unique service.

Sadly, many believe that the priesthood or the religious life, as a brother or sister, is for those who cannot make it in the “real” world. The truth of the matter is quite the contrary.

The service of the Church in the Priesthood and religious life requires intelligence, good work ethic, physical health, genuine love for our fellow men, a great love of God with a burning desire to please Him and be with Him, a willingness to follow Him in humiliations and the cross, and above all these the grace of God and a humble soul willing to cooperate with that grace.

Many refuse to answer the call of God because of cowardice. They are unwilling to make a sacrifice or deny themselves the many comforts of the world. Frequently, this cowardice hides behind a false humility – “I am unworthy.” No one is worthy. We do not demand perfection of those

who enter upon these paths; the requirement is that we sincerely strive for perfection. We recall the young man who came to Jesus asking what he needed to do to become perfect. Jesus told him to keep the commandments. He replied that he does this. The young man was looking for something more. Jesus tells him that if he truly wishes to become perfect, he must sell all that he has and give it to the poor, and then come and follow Him. This young man went away sad because he had many possessions.

Is the clerical or religious life hard? Yes. Religious life is hard. Life in the world is hard. It is hard for married people, it is hard for single people, it is hard for parents, and it is hard for children. We are all given our crosses. In fact, we can say that if we do not have a cross, then God no longer loves us. A particular sign of His love for us is the very cross that He gives us. If we are to save our souls and get into Heaven, we must follow Him by denying ourselves, taking up our daily cross, and

following Him. This He requires in every vocation. When we face our daily cross, we must not despair or turn away from God.

On the contrary, we should rejoice and thank God. This cross, whatever it may be, is our key into Heaven. It is our means of following Jesus. In whatever cross we face, God gives us the necessary grace to carry it. The salvation of each of us is dependent upon our willingly taking it up and carrying it for the love of Jesus. He suffered under His cross for the love of us, and He asks us to suffer under our crosses for the love of Him.

The world often tempts us to believe that marriage is an easy vocation. Marriage brings many crosses and burdens that are hard to bear. If we need any confirmation of this, we only need to look at the number of divorces in the world around us. If this vocation were all rosy, there would not be so many seeking to escape it. There is no doubt that this is a high and noble vocation filled with rich graces and blessings for those whom God has called to this vocation if they cooperate with His grace. The facts show that percentage-wise, not many succeed in this. We can enumerate many

reasons for the failures, but perhaps they can be reduced to a cowardly refusal to carry the cross that comes with this vocation.

Virtuous marriage is a noble vocation, and the calling to a single, celibate life in the world is good as well, but the more excellent life, the more perfect life is the priesthood and religious life. The sacrifices made to succeed in the world are great, but the greatest sacrifice is in the life wholly given to God in His service for the Church.

We need young people with high and noble souls, ready to give their lives to God. We call out to every soul that has or longs to have the spirit of St. Francis of Assisi – willing to become indifferent to this world's riches and pleasures and focus upon the riches and pleasures of Heaven. These chosen souls must be willing to deny themselves and carry a heavy cross for the love of God and in the hope of receiving an eternal reward in Heaven.

Their lives will not be without struggles or temptations. In fact, they can expect to face even greater struggles and temptations than they would in the world. The closer we draw to Jesus, the more re-

markable assaults we can expect from the devils. Our battles are not with flesh and blood but with evil spirits that have fallen from on high. The poor cleric and religious need not fear these assaults because we can do all things if we cooperate with God's grace. As the religious and cleric advance in the spiritual life, they soon learn to recognize these attacks from the devils and filled with the grace of the sacraments and empowered by the humble life of obedience and prayer, they more easily despise the demonic suggestions and draw even more closely to Jesus. As the devils became the cause of their closer union with Jesus, they even look forward to the next battle, which will bring them ever higher and nearer to God if they cooperate with God. The devils, despite their evil intentions, are actually made to do the Will of God.

Good priests and religious of both sexes are the bravest and most courageous soldiers on this side of eternity.

Their fall is terrible, as we can see from many examples in this world. The corruption of the best indeed becomes the worst. However, they need not fall. God always supplies us with the necessary grace we

need to fight and overcome. And if we fail, God is ready to receive us again in humble penance and sacrifice. Every time Jesus fell on the way to Calvary, He rose and began again. So too, we are called to rise from every fall humbled and repentant, and hopefully wiser. The falls should produce in us more significant advances in humility and virtue. God makes use of every evil to draw even greater good from it.

This is true for those in the world, but it is especially true for those who have dedicated their lives to serving Him.

This life is not for the weak or faint of heart or cowards. Only chivalrous souls willing to become dedicated soldiers of Christ should step forward. Only those whose love is such that they desire an increasingly intimate life as holy Spouses of Christ will find the burdens of this life bearable. If our love is true, we will overcome every fall and every obstacle and arrive at the most blessed spiritual marriage with Jesus.

We do not need many vocations, just good and holy ones. God is not interested in quantity, only quality. Do not expect to find many souls on this path to accompany you. The

path to Heaven passes through the hard, painful, and lonely way of Calvary, and not many are willing to go this way. Are you or someone you know in possession of this great love and calling? This is

a precious gift from God. Please do not waste it but begin immediately to set in motion all that is necessary to live this life and reach the reward Jesus holds out for you.

Prayer for Choosing a State of Life

O my God, Thou Who are the God of wisdom and good counsel, Thou Who readest in my heart a sincere desire to please Thee alone and to direct myself in regard to my choice of a state of life, in conformity with Thy Holy Will in all things; by the intercession of the most holy Virgin, my Mother, and of my Patron Saints, grant me the grace to know that state of life which I ought to choose, and to embrace it when known, in order that thus I may seek Thy glory and increase it, work out my own salvation and deserve the heavenly reward which Thou hast promised to those who do Thy Holy Will. Amen.



THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Two: The Infiltration of the Church

It was not that long ago that if one spoke of the infiltration of the Church, he would get a "doubting Thomas" look that indicated he must be crazy. Truth, indeed, is stranger than fiction, especially when dealing with the Church's enemies' desire to destroy Her.

The enemies of the Church have tried for two-thousand years to destroy Her while working outside the Church. Realizing that this method generally has not worked, there have been attempts to infiltrate the Church, mainly by using the priesthood to destroy Her.

Joseph Stalin set into motion a plan in 1930 to infiltrate the Church. The goal was to recruit young Communist homosexuals who would be willing to dedicate their lives to destroying the Church from within.

This plan was confirmed (and probably revealed for the first time) in 1951. A former Communist agent who had returned to the Church testified before Congress and revealed this

plan's details. Her name was Bella Dodd. Many of you have probably heard of her. Among other information, she told the House Committee on Un-American Activities that she was responsible for recruiting 1,000 – 1,100 men herself. If she had not made the statement herself under sworn testimony, who would believe it? Yes, it does sound that incredible. But we know it is true. She went onto say that some of these men would reach (be promoted) the highest places in the Church within ten years. Yes, just in time for the false Vatican II Council! Draw your own conclusions here.

For those who have read the book AA-1025, the information is a further confirmation of the infiltration. Some may argue that the book is categorized as fiction, but then, who knows the truth of the matter? Besides, who did the categorizing? Was he a friend or foe of the Church?

It has also been discovered that thirty centers, or locations, were set up worldwide as recruiting and training cen-

ters for these Communist homosexuals. One is guessing that only the Communists know how many men were recruited. One may suppose that it was in the tens of thousands, if not more.

Now that we have the advantage of hindsight, it provides a few clues, if not answers, to the past sixty years within the Church. However, the answers will only be helpful if the reader is willing to accept the horrible conclusions. If, indeed, the findings are facts, it might explain why so few Catholics have been willing to believe the treachery of the past sixty years.

It has been quite clear for many years that Modernist heretics have not only infiltrated the Church but controlled it in the highest places, from the chanceries to the Vatican. Some Catholics naively believe that if only the Vatican knew what was happening, it would stop. They fail to realize that it is precisely the Vatican that has caused the chaos.

Yes, there probably have been heretics who were not Communists, but what about the heretics who were Communists? Keep in mind this situation still seems to exist. Do not be misled that the sentence was written in the past

tense. That was done because it was referring to the time decades ago when this all began.

One will never know the extent to which the Communist heretics helped spread the heresies that are so prevalent today. How many of these spies died without anyone ever knowing who they were? Were any of them a priest in your old parish church? Were they the bishop of your diocese? How many of them became Cardinals or archbishops? How involved were they in the Mass being changed? Were any of them responsible for the elimination of the Baltimore Catechism from the classrooms? There are many more examples, but by now, you understand the point.

Perhaps one of the more critical questions to be asked cannot be answered. It concerns the necessary intention of these spies when they said Mass or administered the Sacraments. This is not the first time the Church has faced this problem. The problem was revealed during the Spanish Inquisition, probably in the 15th century. How did their lack of intention affect the souls of the laity? How did it affect the Church as a whole? One can see the liturgical and spiritual devastation every-

where today. How much of this is the deliberate destruction caused by Communists infiltrators? We probably will never know.

One has seen the infiltration of Communism into the Catholic clergy around the world. Perhaps, beginning in the 1960s, liberation theology spread throughout all of Latin America. It decimated the Latin people and a Catholic culture from which it has never recovered. Most of these countries have some form of a socialist government after fifty years of being taken over in a Communist revolution. This is but one example of the ongoing Communist revolution taking place throughout the world.

During the same time period in the United States, one began to see the Catholic clergy become more and more socialist. Some were Communist. One might correctly conclude that it was the Communist infiltrators who started the socialization of the clergy. One has witnessed many clergymen, quite often the bishops, preach in favor of open borders, illegal immigration, the welfare state, the unwillingness to stand up against abortion, openly favor homosexuality, and favor the most liberal politicians, etc. Yet, they still want

to be known as Catholic clergy. The U. S. bishops have failed to properly stand up and take the Catholic position on all significant moral issues in the 20th and 21st centuries.

When one looks at the cause and effect of this situation which came first, Communism or heresy? Both reach back into the 18th century. Both came out of the French Revolution. One might conclude their infiltration occurred at the same time in different ways. One can clearly see the disastrous effects.

The clergy abuse situation in this country has been exposed for many years. As one is now able to look back, the tragedy is that it went on for far longer than we realize. It involved too many clergymen to name, and it destroyed the lives of an unknown number of boys and men. It has created a scandal of the Catholic priesthood worldwide from which it will not soon recover.

One is first reminded of the trust of the laity for the priest in their respective parishes. This is a trust which ranks as one of the most sacred in this life. Among many Catholics, it is the most sacred.

Once a young boy learns to serve Holy Mass, he assists the priest in a manner that is

one of the most privileged acts in this life. Assuming a correct disposition, the server is the recipient of more graces from the Holy Mass in which he serves than anyone except the priest. For the boy who has a strong desire to serve the Mass at all possible times, he will come to love to serve at the Holy Sacrifice. Quite often, the boy or young man will sacrifice sleep, time with family and friends, or some other activity to serve at the Holy Mass.

When a boy serves often, it is quite possible to form a friendship or bond with the priest. In the best of circumstances, the priest may be the boy's inspiration in his desire to become a priest. The priest, indeed, is a role model for this boy. That inspiration will only increase with good examples and time.

When, unfortunately, the priest is a bad example, it is likely to have a negative impression upon the boy. There are times when a server can be scandalized by the words or actions of the priest. This, of course, is unacceptable behavior on the part of the priest.

If a priest engages in immoral behavior with a boy or young man, it is gravely sinful and scandalous and indicates the priest's inner spiritual problem.

The clergy abuse problem is of an entirely different circumstance. One could understandably conclude it began with the Communist homosexuals. It has unquestionably been documented that widespread recruitment of homosexuals (in addition to the Communists) started in the late 1960s. It did not take long before seminaries from coast to coast and around the world were recruiting homosexuals. One could easily conclude that Communist homosexuals would recruit other homosexuals. The Communists' plan is to destroy the Church and the souls of all Catholics, both clergy and laity. A few years ago, it was estimated by the Modernists that about half of the U. S. clergy is homosexual. This includes both priests and bishops.

Some have tried to say there is no connection between homosexuals and these moral crimes. Not only does one disagree, but the link is plain to see for the person who is honest and has common sense.

It is bad enough for a priest to engage in these sins, but it has been discovered that bishops hid the facts, moved the priests, and seldom worked with law enforcement. The bishops were told not to cooperate with law enforcement. It

is not known how many times the Vatican instructed its clergy not to cooperate.

The lawsuits and payoffs are another huge part of this. The bishops wanted to keep the facts of these cases quiet. They were willing to pay the victims to keep them out of the public eye and, therefore, out of the courtroom. As of about 2019, four billion dollars have been paid to clergy abuse victims in the United States alone.

The network of silence continues to this day (2021). Jorge Bergoglio has hidden many facts and is the latest Modernist pope to avoid cleaning up the problem. It should be noted here that Bergoglio is

known to be a Marxist. The connections with the Communists continue to this day.

The Communist threat continues today to the institution of the Church. The damage has been so extensive; it is unknown how much more damage can be done. There are a great many clergymen who are Communists or Socialists. They certainly control the Modernist Church.

One must continue to pray and be vigilant. One has the assurance of Our Lord that the Church will survive. The Communists will continue as long as they are able. All people who desire freedom, truth, and justice should continue to pray for their defeat.

The Catholic Faith

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FREEDOM OF SPEECH: U.S. CONSTITUTION AND NATURAL LAW

Father Anthony Lentz, OFM

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

– the *First Amendment* to the *Constitutions of the United States of America*, ratified effective *December 15, 1791*.

The *First Article* of the *Amendments* (the first ten of these are otherwise known as the *Bill of Rights*) deals with four rights that the citizen is recognized to have – *freedom to practice religion, freedom of speech, peaceable assembly, and petitions for a redress of grievances*. A question that has been long debated in the philosophical-political realm is whether or not man receives these rights from *God (man’s Creator)* or the *state*. This “debate” has not always been a civil one, and these rights have been constantly under attack by those who wish to control this country with a to-

talitarian form of government. I do not want to leave you, the reader, in suspense, so I will answer the question, *we receive our rights from God, not from the state*. Our reasoning, the Catholic Church, and even the United States government itself tell us this. Every American should be familiar with the famous first line of the second paragraph to the *Declaration of Independence (July 4, 1776)*: *“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.”* The Founding Fathers understood the origin of these rights and that no government, past, present, or future, has the power to take them away. James Wilson, a Founding Father, demonstrated this general belief when he explained the purpose of the *Constitution*: *“We were not seeking with this New Constitution to invent new rights, but to secure and to enlarge those rights we already have by nature.”*

One could argue, and I am sure that some have, that if the Founding Fathers understood all of this to be true, and if the “Bill of Rights” were so important, then why were they not in the *Constitution* in the first place? The answer to this question I received first hand from an expert.

In September of 2015, while I was at Sacred Heart Seminary in Lubbock, TX, I attended a lecture given by Professor Hadley P. Arkes. Professor Arkes was born in 1940 and is the Key Professor of Jurisprudence Emeritus at Amherst College, the founder of the James Wilson Institute on Natural Rights & the American Founding, and the architect of the Born-Alive Infants Protection Acts at the Texas Tech Campus Museum. The topic was the *Bill of Rights and the Natural Law*. During his lecture, Professor Arkes explained the reason why these *Rights* were not already in the *Constitution*. His answer was quite simple: *they were not in the Constitution because they were based on the natural law and that the Founding Fathers assumed no man, or administration, would ever challenge that fact.*

As citizens, we have a responsibility before God and our country to understand, in as

far as we are able, the *Constitution* and the rights protected by it. We also need to have a clear understanding of the *natural law*. As good Catholics always should do, we shall begin with Sacred Scriptures:

“For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: Who show the work of the law written in their hearts, their conscience being witness to them, and their thoughts between themselves accusing, or also defending one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel” (Romans II: 14-16).

In this passage, St. Paul gives us a clear insight into the inner nature of man. He reveals two ways in which man can acquire truth. The first way is through *divine revelation*. In this instance, St. Paul refers to the Law of Moses or the Mosaic Law, notably the *Ten Commandments*. (**Note:** At the U.S. Capital as you enter the Supreme Court courtroom, the two huge oak doors have the Ten Commandments engraved on each lower portion of each door). The Law’s direct purpose was to show the Israelites what manner of living was considered acceptable to God.

The second way is, as St. Paul here testifies, the law which is written in the hearts of all men, or the *natural law*.

During the High-Middle Ages, when *Scholasticism* (the official philosophy of the Catholic Church and studied by certain Founding Fathers, such as James Wilson, Alexander Hamilton, John Jay, and James Madison) was dominant, St. Thomas Aquinas defined the *natural law* as: “*the moral law, manifested by the natural light of reason, demanding the preservation of the natural order and forbidding its violation.*” The “natural light of reason” means that the ability to understand this law is within our natural capacity and because it is natural, it applies to all men at all times.

On account of their very idealistic goal, the Founding Fathers may have been naïve. They perhaps failed to recognize or chose to overlook that mankind is a fallen race and that the effects of original sin, especially the proclivity to evil, can make men prone to abusing other men's rights.

All of the rights contained in the Second Amendment are under attack, but it is our *right to free speech* that is assaulted continuously. This is because the *right to free speech* is the root of the other three rights

listed. For the last few decades, we have been dealing with the headache that is *political correctness*, a gross hypersensitivity to other people's feelings, nationality, race, sexual orientation, etc. It was annoying enough when you had people with a “holier than thou” look on their face correct your so-called “hurtful speech.” For the last year, this country's entire social structure is being turned over on its head because of the “coronavirus pandemic” and the results of last year's presidential election. People are no longer allowed to publicly voice their opinion about whether they believe the “coronavirus” is a hoax. Also, people are being “canceled” if they question the election results. Social media platforms kick people off their sites if they post anything that will challenge the current narrative. Fortunately, some conservative politicians, those in conservative media, and regular working-class Americans are fighting back. They are working hard to make sure that our constitutionally protected right to *free speech* remains intact. Before we stand up, salute our flag and say the “Pledge of Allegiance” over this, we need to understand what this entails. Even those who call themselves “con-

servatives” often have an incorrect interpretation of what is appropriate speech.

It is imperative that we as a society have a clear understanding of the moral implications that arise from an abuse of speech and how it brings about moral decline. *Freedom of expression* falls under the *freedom of speech*, and if it is not put into check, society will be infected with vice. Why am I writing about this like it is merely something that I read in a graphic novel? We see it today, as clear as crystal! People are blaspheming God's Name daily and are thinking nothing of it. Men and women walk around wearing provocative clothing. The weekend party where people get intoxicated has become an American institution! Pornography has become a billion-dollar industry! Divorce was made legal, and now the family unit has been either distorted or destroyed. In 2015, marriage was redefined, and homosexual unions are now protected by

law. Finally, in 1972, because of the “rights of women’s health,” abortion was made legal, and over 50 million babies have died in this country alone. All of this falls under *free speech*. All of this chaos, licentiousness, and indifference are certainly not what God intends. The natural rights that He gave us, of free speech and expression, are not to be confused as a license to sin. The 16th President of the United States, Abraham Lincoln himself, asked the question: *Whenever have we the right to do wrong?* The answer is never! Just because we have a free-will to choose to do evil, it does not give us the right to do evil!

We will continue this topic in next month's article by continuing the examination of *free speech* and its relation to the Ten Commandments, and we will discuss for whom the Founding Fathers actually wrote the *Constitution*.

To Be Continued

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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER FIVE VOCATION OF THÉRÈSE

Since Christmas especially, Celine had become the most intimate sharer of my thoughts. Our Lord, wishing us to advance in virtue together, drew us to each other by ties stronger than blood. He made us sisters in spirit as well as in the flesh, and in us were realized the words of our Holy Father, St. John of the Cross:

“Treading in Thy footsteps young maidens lightly run upon the way from the spark’s contact, and the spiced wine, They give forth aspirations of a balm divine.”

Truly it was with light hearts that we followed in the footsteps of Jesus. The burning sparks which He cast into our souls, the strong wine which He gave us to drink, made us blind to all earthly things, and from our lips broke forth aspirations all fragrant with love.

What tender memories are awakened as I think of the intercourse of those days! Every evening, from our wide attic window, we gazed at the

azure vault studded with golden stars, and it seems to me that in those moments many precious graces were bestowed upon us. “God,” says the author of the Imitation, *“communicates Himself sometimes amid great light, at other times sweetly veiled under signs and figures.”*¹ In this latter way He deigned to manifest Himself to our hearts; but how light and transparent was the veil! Doubt was no longer possible: Faith and Hope had already given place to Love—Love which made us find even upon earth Him whom we sought. And when He found us alone — *“He gave us His kiss and now no one may despise us.”*²

These divine impressions could not but bear fruit, and the practice of virtue gradually became sweet and natural to me. In the beginning my looks betrayed the effort, but little by little self-sacrifice grew easy, even from the very first call. Our Lord has said: *“To*

¹ The Imitation of Christ, III: 43:4

² Canticles 8:1

everyone that hath shall be given, and he shall abound."³

Each grace faithfully received brought in its train many others. He gave Himself to me in Holy Communion more frequently than I dared hope, for I had made it a rule to receive Him as often as my confessor would allow, though never to solicit any further leave. Now, however, I should act very differently: I am quite certain that a soul ought to make known to her spiritual guide the longing she has to receive her God. It is not to remain in a golden ciborium that He comes down from Heaven each day, but to seek another Heaven — the Heaven of our souls wherein He takes such delight.

To satisfy my desires, Our Lord inspired my confessor to permit me to receive Holy Communion several times weekly, and this permission coming, as it did, straight from Him, filled me with joy. In those days I did not dare to speak of my intimate feelings; the road I trod was so direct, so clear, that I did not feel the need of any other guide but Jesus. I compared directors to mirrors that faithfully reflect Our Savior to the souls under their care, and I thought that in

my case He used no intermediary but acted directly.

When a gardener gives special attention to a fruit which he wishes to ripen early, it is never with a view to leaving it on the tree, but rather placing it on a well-spread table. In the same way did Our Lord lavish His favors on His Little Flower, for He, who while on earth cried out in a transport of joy: — "*I bless Thee, O Father, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones,*"⁴ willed that His mercies should shine forth in her. And because I was small and frail, He deigned to stoop down to me and instruct me gently in the secrets of His love.

As St. John of the Cross sings in his Cantic of the Soul:

"On that happy night in secret I went forth, beheld by none, and seeing naught; having no light nor guide excepting that which burned within my heart, which lit my way more safely than the glare of noon-day sun to where, expectant, He waited for me who doth know me well, Where none appeared but He."

This place was Carmel, but before I could "*sit down*

³Luke 19:26

⁴Luke 10:21

*under His shadow whom I desired,”*⁵ I had to pass through many a trial. And yet the divine call was becoming so insistent that had it been necessary for me to go through fire to follow Our Lord, I should have cast myself into the flames.

You, and you alone, encouraged me in my vocation; in your loving heart mine found a faithful echo, and without you I should never have reached the blessed haven which, already for five years, had sheltered my-little Mother. For five years we had been kept apart; you had seemed as though lost to me, but now, in the hour of trial, it was your hand that showed me the path I should follow, and assuredly I was in sore need of this consolation. My visits to the convent were becoming more and more distressing, for I could not speak of my desire to enter without encountering opposition. Marie, considering me too young, did all that was possible to thwart my plans; in fact, from the very beginning, there were obstacles at every turn. Besides, I feared to tell Celine, and that tortured me. It was so hard to have a secret she did not share. However,

she soon found out my intention, and, far from striving to hold me back, accepted the sacrifice with wonderful courage. She, too, wished to be a nun, and was entitled to go first, but imitating the martyrs of old who used to embrace joyfully those chosen to go before them into the arena, she willingly allowed me to leave her, and took my troubles as much to heart as though it had been a question of her own vocation.

From Celine then I had nothing to fear, but I did not know how to speak to Papa. How could I ask him to part with his little Queen, when he had already made the sacrifice of his two eldest daughters? Moreover, that year he had been stricken with a serious attack of paralysis, and though he had recovered quickly we were full of anxiety for the future.

To Be Continued



⁵ Cant. 2:3

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 5

Love makes self-forgetfulness easy

Most souls are alarmed at the mention of self-forgetfulness. They cannot understand how one can love the cross, seek humiliation, be ambitious of contempt. This is because they do not know the meaning of holy love.

Love holds the key to the secret without which all spiritual science is vain. Without love, there is no self-forgetfulness; there is nothing but vile selfishness, sensuality and pride.

With love, the spirit which has wandered farthest is able to return to the right path, and the most degraded heart can recover its nobility.

Holy love alone regulates the heart, prevents wanderings, and banishes disorders. To selfishness it opposes generosity; for pride it substitutes humility; it replaces the passionate search for pleasure and glory by mortification and self-forgetfulness.

Every man, however fallen, has a trace of his first grandeur. He is ambitious; he seeks eagerly for vain honors and perishable treasures. Was he not created to be exceedingly honored and to possess infinite riches?

He loves enjoyment; he persists in the pursuit of pleasure. Has he not a right to endless delights, to unalloyed happiness?

He avoids pain, he detests suffering, and hates work. Was he not destined for repose, for indescribable felicity?

He fears subjection, abhors slavery, revolts against force. This is because he has royal blood in his veins. He is the child of God; he was made by God, made to reign.

If you give this man the gift of love, you will transform him into a hero and a saint. Love is the irresistible magnet that draws together all the scattered forces of the soul. Those which seem rebellious are at length united beneath its empire.

Under its powerful influence, ambition and desire of esteem are transformed into ardent zeal for the glory of God. Longing for enjoyment gives place to a burning thirst to give pleasure to the Heart of Jesus. Thanks to love, the soul that was intoxicated with desire for liberty is delivered from all her shackles, free as a queen who is bound only by her love. The timid heart that abhorred suffering and trouble now aspires to devotion, immolation, self-forgetfulness. Oh, the power of love! It is strong as an army in battle array.

What constitutes the strength of the general of an army? It is

the enthusiasm he inspires in his soldiers. At the beginning, an army is composed of very dissimilar elements. These men have nothing in common but their uniform, their energy and their desire for combat — but according to what rule of strategy and against what enemies? Let a skillful and beloved officer place himself at their head and bring them into line, and there is formed a redoubtable army. The wandering elements are gathered around this center by an irresistible attraction. The minds of thousands of warriors blindly follow the plan of the general. Their wills are pliant to his orders; to please him they will fight to the death. What has subjugated and electrified them? Enthusiasm, admiration, love for their chief.

The soul that fights the battle for holiness ought to be inspired by this example. Within her, unconquered passions are in revolt. They are redoubtable forces. If the heart does not rule them, these energies will turn against it. But how can the heart govern them? By giving them a beloved Chief Who will subjugate them, discipline them, and coordinate them. This Chief is Jesus Christ.

O Jesus, establish Thy throne in the center of my heart; and

all my powers, captivated by Thy charms, will bow before Thee. Thy Goodness will fascinate them; Thy Sweetness will hold them fettered; Thy Tenderness will lull them to rest upon Thy Bosom. Then, transformed by Thy Divine Power, they will become forces for good, forces which will make hell tremble.

Ah, no, Adorable Master, I do not need to destroy my nature; I need only yield it to Thee. Thy Love will penetrate it and alter it completely.

To love Thee, to fill my mind with the sole thought of Thy Love, is the efficacious means of forgetting self. Take by force the entire camp of my soul; leave me no place in it; and, like the dove of Noe, I shall find myself forced to return to Thy Hand and to re-enter the Ark, Thy Divine Heart.

Article 6

The more the soul forgets self, the more God is concerned for her

On earth there is nothing more delightful than love, which is quite pure, absolutely free from selfishness. In order to find such love here, it appears that we must find two souls whose candor has never been tarnished by sin.

The soul is filled with sadness at the apprehension that such a beautiful friendship cannot be found upon earth. Nevertheless, the human heart dreams of such a love; it desires it persistently; it never allows any disappointment to quite discourage it in the search. Can it then be realized, this friendship that is so beautiful, so tender, and at the same time so celestial that angels might envy us?

O Jesus, my heart thrills with happiness! This love, so longed-for, really exists. Thy Heart knows it well; and thousands of pure souls also know it well. It even seems to me that Thy Heart was strengthened to endure desertion and opprobrium by the thought that one day Thou wouldst receive this love from Thy little creatures.

What constitutes the charm of this delightful friendship is that it is essentially reciprocal. The friend does not love in himself, but in his friend. He is transported out of himself, and solicitous for the good of the one he loves.

In the soul, this disinterested love is formed by degrees. Jesus is most careful to develop it, to purify it from alloy of self-love. No difficulty causes Him to cease His labor. It is

His favorite task. He knows that years will be required to crown it with success.

But on the part of Jesus, this love is perfect from the beginning. As soon as a soul has given herself to Him, He gives Himself to her; and He makes the gift fully, without reserve. And He not only gives Himself, but also takes in hand all the soul's interests.

Beside each feeble and helpless being, God has placed a tender guardian. He has charged the Catholic Church to do as much in Christian society. Therefore, we can say that no infirmity, no ignorance, no vice, has been left without a refuge and a remedy.

Each soul concerns Jesus as much and more than the whole world. Shall it be said that there is no heart watching over the feeble and helpless soul? Oh, no, good Master! Thy Tenderness takes alarm at the mere supposition!

But what if this soul is poor from choice, if by a movement of sublime folly she has surrendered all her wealth into Thy Hands, reserving for herself only the care of loving Thee? Above all, O Jesus, what if she has made this renunciation of all created goods, invited, solicited, urged

by Thee? When Jesus carries to such excess His love for a creature, He pledges more than His Heart; He pledges His Honor. Having captivated this soul by the attraction of His Cross, having taken all that she possessed, is it not just that He should become All to her?

O cherished soul! Upon whatever height thou dwellest, thou hast not as yet begun to understand the Tenderness of Jesus, Who makes over to thee His Heart while He takes thine. If thou didst understand, thou wouldst die of love. Despite thine intimacy with the Divine Master, thou art still beneath the veil of mystery, enveloped in faith's shadows. Jesus awaits Eternity to reveal to thee what thou art to Him upon this earth, and what thou wilt be to Him forever.

If today thou hearest the Voice of the Master, asking thee to forget self in order to belong to Him irrevocably, do not hesitate; do not seek to penetrate the mystery. Simply say with the Blessed Mother: "Be it done unto me according to Thy word."



FRANCISCAN SAINTS

APRIL 17TH

The Servant of God

James Oldo

Confession, Third Order

At Lodi in the territory of Milan, there labored at the end of the fourteenth century a very zealous preacher of penance, who at the same time did strict penance in atonement for the transgressions of earlier years. It was James Oldo. Descended from a distinguished family, and reared according to the spirit of the world, James, after the death of his father, gave himself up unreservedly to the enjoyment of the world. Even after he was married, he and his pleasure-loving wife knew no other purpose in life but to give themselves up to every amusement. But a friend of his died, and he accompanied the corpse to the grave. There at the open grave of his friend divine grace seized his heart. He thought to himself: If your body were lying here, where would your soul be? — Immediately he resolved on a radical change in his way of living.

He made a general confession, joined the Third Order of St. Francis, and began a penitential and devout Christian life. Gladly would he have led his wife on a similar course, but his own mother detained her amid the vanities of the world. But later, the mother had a vision in which it appeared to her that she and her son had been snatched from their worldly amusements to appear directly before the judgment-seat of God. She was so strongly affected by the vision that she herself spoke to her daughter-in-law and urged her to follow the example of her husband. She joined her in being received into the Third Order.

The fashionable family mansion, which until then had so often been the scene of extravagant pleasure, served now as an edification to the whole city. When his spouse died, James became a priest and then began to lead a still

more rigorous life of penance. On his bare body he wore a coarse penitential garb, ate neither meat nor drank wine, and observed an almost continual fast. Sometimes he ate only once a week, until he received an order from his bishop to take food at least three times a week. He slept on the bare earth with a stone under his head. Incessantly he preached to the people, admonishing them to do penance. Many turned from their worldly ways to a Christian life, many even left the world to serve God in the religious state. Thus, a prominent lady named Mirandola founded a convent of Poor Clares, provided sacred vessels for the church from the sale of her jewels, and herself entered the convent as a Poor Clare.

James obtained from God the gift of prophecy; repeatedly he foretold wars, which always presently occurred. He also announced the time of his own death and died in the fullest hope of Divine Mercy in the year of Our Lord 1404. Seven years after his death, his body was found still incorrupt.

CONCERNING THE TIME OF MERCY

1.) Consider what precious

fruit for life and for eternity blessed James reaped from the solemn moment when grace urged him to do penance and to change his life. Truly did he use the time of grace well. In a wider sense, our time of grace is our lifetime here on earth. As long as we live, God offers us His grace toward the forgiveness of our sins and the betterment of our lives. He speaks, as it were, to you when He says: "Behold I stand at the gate and knock" (*Apoc.* 3:20). If you open the door of your heart to Him, He will enter. He will enlighten and strengthen you, that with His grace you may produce fruit for life eternal. Do not let him knock in vain; it is still day, when you can work. Maybe it is already evening; soon the night will come when the Lord will not knock any more, and you will not be able to work anymore.

2.) There are special times of grace, such as Lent, which invite us to do penance; Easter, a time for resurrection to a new and zealous life; the feasts of the great mysteries of Pentecost and Christmas; the feasts of the saints, especially those of the Blessed Virgin Mary. On such days God dispenses especially abundant and wholesome graces. Concerning this the Apostle says:

“Behold now is the acceptable time, behold now is the day of salvation” (2 Cor. 6:2). Improve these occasions particularly through the devout reception of the sacraments and other good works for the salvation of your soul. The prophet admonishes us to do so when he says: “Seek ye the Lord while he may be found; call upon him while he is near” (Is. 55:6).

3.) Consider that special moments of grace come to every human being as they came to our James at the open

grave of his friend and to his mother in her vision. On such moments often depends our entire eternity, and in any case, a higher degree of perfection which has its effect on our entire life, and accordingly also on the greater measure of our blessedness hereafter. Because the graces thus offered form so many links in a chain, if you do not grasp the first link, the entire chain is lost. Oh, that we might not lose through our folly what are intended as moments of grace for our salvation.

PRAYER OF THE CHURCH

*Stir up Thy might, we beseech Thee, O Lord, and come and succor us with great power; that by the help of Thy grace, the indulgence of Thy mercy may hasten what our sins impede. Thou who livest and reignest forever and ever.
Amen.*



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AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Three - God's Providence is Definitely Divine!

Rochester, New York is a city its inhabitants wonder about. They wonder if the world really knows about its existence. For, it would seem that the city is ordinary that it might even be better to call it 'Kodak' rather than Rochester ... Certainly the vain socialites of the city would disagree...but, then, they probably seldom have to take a plane out of the city.

My plans were very elementary: find enough money to buy a one-way ticket for Korea. This could hardly be called a 'plan' - it was more of a 'problem'. Having spent all of my formative years in a monastic enclosure, it seemed impossible to suddenly magic-wand a sufficient number of 'benefactors' for a journey to Korea. I had been trained and accustomed to go to a Superior for all the few material necessities. Even when I was sent out to preach a parish mission during Lent, or a Forty Hours, Father Superior provided the funds for travel.

Upon completion of my work I returned and handed over the white envelope containing the stipend to the Superior. My Superior was my 'benefactor'. While furrows were forming a rippled brow, I wondered what to do. Clearly, sitting at home was not making the distance between myself and my mission in Korea any shorter. Something had to be done. As if out of the blue and totally divorced from the immediate problem, the thought of giving my former boyhood friend, Norman Frigerio, a call popped into my mind. I hadn't seen nor heard from Norman for several years. It would be nice to call him and tell him where I was going. I managed to get his telephone number and dialed long distance to Chicago. He was delighted that I had taken the trouble to call and invited me to come for a visit. It was embarrassing: how could I entertain a thought of a visit when I had no money. I told Norman that I would like to

visit him, but there was no way I could get out there. He quickly assured me that he would have a ticket wired to me in short order and to make ready for the trip. So I did.

Norman was a successful scientist working for a national laboratory in the Chicago area. It was good to see him again after so many years. We were good friends. And, as always - what are friends for if not to exchange troubles? I spoke about my situation and he listened. Then, he suggested that I take the few names I had gleaned from a Franciscan publication and try to visit these people. Great idea! But how do you find their addresses? Chicago was a BIG city....

The only possibility of finding these people was to go to a Lithuanian newspaper. And I did.

The DRAUGAS used to call itself a Lithuanian Catholic daily. But the craze to rid oneself of the name 'Catholic' infected even the Marianist Fathers who publish it. I met the editor, Rev. Father Prunskis, and explained my plight ... well, not exactly everything. I simply asked him if some people whom I wanted to visit before going to Korea subscribed to the

newspaper, and if it were possible to have their addresses. Father Prunskis was a tall handsome man; very dignified and priestly looking; and yet very gentle and kind. He did his utmost to help me and provided the addresses of at least several of the people whose names I gave him. With this information, I thanked him and departed.

The next morning, armed with a map of Chicago, my friend's old car and about four names and addresses, I set out into the big city on my quest. The first name on the list would be critical: it would decide whether this method would work or not. I found the street on my map and before long I was at my destination. Quite frankly, I no longer remember this good man's name. All I can recall is that I stopped in front of a large house and saw a man just coming out. I walked up to him, asked his name and introduced myself. I briefly explained my situation and he invited me to come into the house. As I sat wondering what would happen - would he simply hear the whole story and send me away, or would he help me? Not only did he help with whatever he could afford, but he was also willing to take me to some

other people whom he thought would help. So, my newly found 'benefactor' took me around the neighborhood visiting homes. At each house I was welcomed and aided. A little here and a little there; and that's how I managed to collect enough for my fare to the missions.

These good people were the pillars of our churches. They were hard-working and honest folk; they had seen hard days, but their sufferings did not make them either bitter or cynical. On the contrary, they accepted their sufferings in a Christian spirit and learned compassion for others in need. These were the generous Lithuanians who built the schools, hospitals and churches not only in Chicago, but went beyond the confines of that city and reached out to every Religious community with their calloused hands - sharing their hard-earned money with those dedicated to the service of God. That is a breed of Catholic hard to find these days! They didn't doubt because they had faith; they gave with a supernatural spirit and their works followed them into eternity. It is at this time that I would like to say that it was thanks to the handful of Lith-

uanian Catholics of Chicago that I was able to reach the Korean missions where I spent eighteen years of my life.

There is one interesting incident that happened while I was thus collecting. My nameless guide took me to one house that was curious. I don't know for what motive he took me there; but I do know that the woman there was in need of God's grace. The atmosphere in the house was cold as ice. And, had it been at all possible, I would have turned around and walked out. But, I stayed and faced the occupant of the house to the very end.

The woman who met us at the door looked mean. Only a remnant of civility allowed us to go in. There she stood: smoking a cigarette and oozing that 'I-could-care-less' look. Nevertheless, I must say this much for her: whoever she was and whatever she was, she did have a bit of self-respect. She was willing to give me two dollars but only had a five dollar bill. Obliging, I offered to give her change; and she couldn't do much more than hand me her five. It was so nice to get out of that house...

It has been my experience that those who ask a lot of questions are not really interested in

helping - they're only fishing for pretexts to avoid an act of charity. People who are well-disposed are not ignorant or naive just because they refrain from asking many questions. No; they already have that supernatural disposition to do good and any explanation beyond the simple is always superfluous for them.

The next day, with a few remaining addresses, I went out again on my 'quest'. Now I know why they call the Brothers who go out begging 'questers' Apparently, it was God's view that I had enough for my purposes and any surplus might only get in the way. The day was spent with very little success. I returned to Norman's house. Time was getting short and it was necessary to return to Rochester.

All was in readiness for the trip to Korea. The few items of personal belongings were neatly packed in a wooden crate for shipment overseas. Other items useful for the mission were stuffed in the box and all was sealed solid like a tomb. It had to be to avoid pilfering. The Friars in Montreal would expedite the crate for me and there was no knowing when it would eventually arrive in Pusan, Korea by boat. As for myself, I left

Montreal by plane for Vancouver and from Vancouver to Japan.

After what seemed an endless space of time wrapped in the groaning sound of engines, the plane began to prepare for its landing. Japan was just below! Japan! This was my first trip to the Far East. It was certainly exciting and charged with expectation. One thing you learn fast in Japan: even at the airport they speak to foreigners in Japanese!

A Franciscan Brother was waiting for me at Haneda, Tokyo's international airport. The signs and billboards fascinated me as I tried to decipher the Japanese symbols. Besides that, I had never before seen so many Orientals in one place! Only a few short years earlier, I had been trying to memorize these very same symbols that were so totally different from our English alphabet. And here I was: staring at all the kanji, katagana and hiragana - all Japanese symbols - as big as life itself. My eyes ached as I tried to absorb every sight and register it in my memory. I was only a visitor in Japan. This was not my destination; my ultimate destination was still across the East Sea.

Japan was very interesting and very beautiful. Every tree

and every bush appeared awesome to this young missionary. The wood-frame houses in their unique and simple style appealed to me. Nothing elaborate; everything very functional. It was a long trip from Haneda to the friary in Den-en-cho-fu. But I enjoyed every moment of it. Sitting next to the driver in a car traveling in the left lane was quite a harrowing experience at first. It looked like everyone had suddenly gone mad and decided to switch to the left lane. I didn't stay long enough in Japan to get accustomed to their driving in the left lane as opposed to our American driving in the right.

The streets were very narrow and the Brother leaned heavily on the horn. No one seemed to pay any attention to his efforts until the very last minute - when they scurried to the side of the street. At any moment, I thought, there's going to be an accident. Amazingly, there never was! The most frightening creatures on the street were not the pedestrians, but the bicycles. They appeared to dart in and out of traffic without the slightest hint of fear. Did you ever see a young lad balancing several tiers of bowls filled with noodles with one hand while gripping the handlebars of a bicycle with

the other?and not spill a drop or let a single noodle slide away?

The friary at Den-en-cho-fu was typical: early hospitallate prison. Simple and austere, it didn't quite fit into the decor of the many cozy-looking Japanese houses around it. I was to visit several Catholic homes during my stay in Japan. And each visit was an experience to be cherished. The Japanese are the epitome of courtesy and hospitality.

I was to remain in Japan for six weeks while awaiting a visa for entry into Korea. During these six weeks I would fall in love with Japan only to be parted not without pangs of sadness. Official permission had arrived from the Korean government in Seoul: I may enter the Hermit Kingdom. On November 13, 1957 - the feast of a great Franciscan Laybrother, St. Didacus - I would leave Tokyo, Japan for the final lap of my journey: Korea. No one spoke much about Korea and I wondered why. I began to feel apprehensive. After all, the war had just ended about two and an half years earlier.

To Be Continued

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