

THE SERAPH

June 2021

Vol. XLI No. 10



Constantine Sees the Cross
by Raymond Ibrahim

PUBLISHED WITH EPISCOPAL AUTHORIZATION

Contents

Love the Servant & Serve with Love.....	1
Indifferentism: Modern & Traditional.....	5
The Communist Threat.....	10
Freedom of Speech	16
St. Therese of Lisieux	20
The Gift of Oneself	23
Franciscan Saints	25
Among Infidels - By Divine Grace.....	28

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.*

LOVE THE SERVANT AND SERVE WITH LOVE

Bishop Giles, OFM DD

In our world today, we have associated a very evil connotation to the concepts of slavery and servant. This was not always the case. Before we condemn the mores of our ancestors, perhaps we need to take a closer look at our own present-day customs and attitudes.

When we speak of slavery or servitude, we typically think of African descendants who were forced into slavery in this country. While many were marked as slaves by the darker color of their skin, there were also many slaves with lighter complexions. Linguistically, the African American dialect is traceable to the broken English of Irish Catholics forced into slavery. The slaves from Africa learned English from the slaves from Ireland.

We state this fact not to downplay the plight of African slaves in this country but to open our minds to much more comprehensive concepts and principles. Slavery and servitude go beyond nationality, language, or skin tone. In the matter of history, slavery goes far beyond the founding of the United States of America. We

read in the Old Testament of Joseph being sold into Egyptian slavery by his own brothers. In the time of St. Paul, he admonishes slaves to be good slaves and the owners of slaves to look after and love their slaves as their own children.

In various prayers of the Church and even in the names of several religious communities, we find the concept of slavery, if not the very term “slave,” used and held in high esteem. It is an honor to give oneself in the service (slavery) of God, the Blessed Mother, or some holy purpose.

Many people fail to understand that slavery continues in the world today under different names or variations. We know of the present-day evils of human trafficking for both labor and sex. Also, every sin we commit is enslaving us to the devils. However, few realize that the majority of people are slaves of one kind or another. If we are employed to maintain our lives in this world, we are, in a sense, slaves. The employee has sold himself (his time, his labor or

sweat, his talents) for the benefit of being able to have a roof over his head, clothing on his body, and food to eat. Those in a “service” industry are logically servants, and what is another term for a servant, but a slave?

We can, in general, assume that our modern servants are not going to be beaten with whips or killed for their infraction of the “rules.” Is being fired from our jobs and losing the income we need to live all that different from being physically beaten or killed? In the grand scheme of things, is the Industrial Complex that treats employees as commodities any better than the former cruel American system of slavery? Before we point the finger at the evil of previous generations, it only seems fair that we honestly examine our own.

While we can improve how we view and treat one another, I do not believe that we can ever free ourselves of the necessity of service. We are all God’s creatures, and we were made by Him to: “know, love, and *serve* Him in this world.” Jesus Christ came to this world to serve and not to be served. Every faithful follower of Jesus Christ must accept his humble position as a servant or slave. Even those who have authority over others must

themselves bow in obedience to another. If there is someone without some human authority over him, he must still answer to God, his conscience, right reason, order, law, custom, etc. Jesus would have those in authority understand that they are placed in power over others to serve them rather than to be served by them. Those in authority over others are burdened with providing for their physical needs, food, shelter, clothing, as well as their spiritual salvation. All power comes from God, but all authority becomes a burden of service to others.

While many were not or are not able to choose to whom they are enslaved, the majority of men today are free to choose who or what they serve as slaves. Many are slaves to sin. There are slaves to bellies (food and drink), there are slaves to money, slaves to impurities, slaves to substances, slaves to fashions, slaves to passions of every degree or description. These are ultimately slaves to devils and are on the way to Hell unless they fight off their slavery through true repentance and amendment of life.

We are all called upon to enlist ourselves in the service of God. We are free through our baptismal promises to re-

nounce our slavery to Satan and to espouse ourselves to the service of God and His Church. We are inevitably servants, but the question is, who do we serve?

All the people around us are our fellow servants. We all have the same Master, Creator, and Redeemer in Heaven. Though God has placed us in different places or positions, some with more of something and others with less, we are all servants. We are all made in the Image and Likeness of God and are thus equal, though we are physically different. Physically we are male and female, young and old, rich and poor, sick and healthy, etc. Spiritually there are various levels or degrees, some higher or lower nearer or farther from God. We each manifest different perfections of God because no one of us can ultimately manifest any one of God's perfections, much less all of God's perfections.

The devils are leading our world today to believe that differences are inequality. We are wrongly striving to do away with differences in the pursuit of equality. God's plan is not equality which leads to competition. The Divine plan is cooperation and complementation. Our differences

allow us to co-operate with one another, sharing what we have in abundance with those in want of what we abound in. And we are to humbly seek what we lack from those whom God has given in abundance. We are all in need of something as well as having in abundance something to give to others. In this way, we co-operate and complete the Image of God in us all.

The opposing differences are not competing differences but complementary. Masculinity is completed and harmonized by femininity. Femininity is completed and harmonized by masculinity. Richness and poverty, youth and old age, etc., are all meant to complement each other, balancing and harmonizing. It is the demonic that pits us one against the other or seeks to do away with all differences and distinctions.

When we go out into the world, we come upon many servants. The cashier at the store is our servant. He or she is there to serve us. Our patronage of the store provides the cashier's livelihood. Our position of power does not entitle us to belittle, insult, or look down upon him or her. We must respect and honor the cashier. As much as the cash-

ier depends on us for his or her livelihood, we are dependent upon the services the cashier provides us. The same can be said of those in every labor that offers a service to us. The mailman, the banker, the waiter at the restaurant, the doctor or nurse, etc., are all our servants, or in the general use of the term, they are our slaves.

How we treat our fellow servants says more about ourselves than it does about them. How many times we witness spoiled children (some in adult bodies) berating, insulting, or humiliating someone who is only trying to do their job and earn their daily bread?! How many school janitors, custodians, food service workers, and even teachers are abused and insulted by “entitled” students? Where did this attitude come from? Is not this abuse of servants demonic and from Hell?

We should frequently remind ourselves and those we have the care of that the least of this world are the greatest in the Kingdom of Heaven, and the great men and women of this world are the least in Heaven. If we have been given wealth, power, or authority in this life, it is so that we can serve others, not so that we can lord it over others.

All honest work is noble and praiseworthy, and we should respect that work and especially those who are engaged in that work. May we always honor and appreciate the position and labors of everyone as we wish that others respect our position and endeavors. We are not equal; we are different. We cannot erase our differences. We can, however, equally honor and respect everyone from the king to the peasant, from the chief executive officer (CEO) to the janitor. Every man, woman, and child is made in the image and likeness of God and is truly our fellow servants. Let us love them and treat them as such.

We should also strive to be humble and patiently endure the insults or injuries from our fellow men, reminding ourselves that we are unworthy servants of God, and because of our sin, we deserve even worse than this. We do not need to strike back or get even. Vengeance and payback belong to God and not to us. We are called upon to imitate Jesus and pray: “Father, forgive them. They do not know what they are doing.” Let us forgive them as God has forgiven us.

INDIFFERENTISM – MODERN AND TRADITIONAL

Bishop Giles, OFM DD

Ecumenism is a Greek word that indicates unity or oneness. In the History of the Church, we find several Ecumenical Councils. These are councils involving all the legitimate Bishops of the world. The goal of the Church to unite all men to Jesus Christ is an ecumenical one. We desire to fulfill the command of Jesus Christ given to His Apostles and their successors – the conversion of the world to Jesus Christ in the True Catholic Church.

There is only one God and only one Jesus Christ, and only one true Church established by Him. The devils have been working to divide the Mystical Body of Jesus Christ since the beginning. The Church has always had to fight against heresies and schisms. In the early days, we fought against Gnosticism, Arianism, Manichaeism, Donatism, etc. The Church had to declare these false beliefs contrary to the Church's teaching and of Jesus Christ and not part of the true doctrine to preserve Her unity. The Church was not the cause of this disunity, though She was forced to acknowledge and publicly declare this disunity.

The Truth cannot be compromised with error. The command of Jesus Christ is to teach ALL that He has taught. Error and falsehood cannot be logically placed on the same level as Truth. To accept one error or to deny one truth is to call Jesus a liar and deceiver. With God, it is truly a matter of all or nothing.

We often hear from the various sects that "We all believe in the same God." This is patently false. Protestants do not believe in the same God that Catholics believe in. The Jesus Christ that Catholics believe in teaches very clearly that divorce and remarriage are unacceptable. He teaches us that we must repent, confess, and do penance and that we must receive Him in the Holy Eucharist if we are to have life in us. The god of the Protestants teaches that divorce and remarriage are good and that there is no need for confession of sins or penance. They teach that Jesus is not really and truly (Body, Blood, Soul, and Divinity) in the Holy Eucharist, and it is not necessary to receive Him in this physical manner. We could continue enumerating the con-

flicting beliefs and practices between Catholics and Protestants but let this suffice to show that the “Jesus” of the Protestant sects is not the same as the True and historical Jesus Who founded the One True Catholic Church.

Modernist ideology manifested itself in the false Vatican II Council, where they sought a false ecumenism or unity with all the world religions. We emphasize that this was/is a false ecumenism because they did not seek to bring all the world into the One True Church given us by Jesus Christ, but rather sought for compromises between truth and error. There was a conscious effort to redefine Catholic doctrine through liturgy and worship to become more acceptable to Protestants and Schismatics. (Recall that it was emphatically stated that the Council was non-dogmatic. No dogmatic statements were made, but changes in the liturgy clearly manifested changes in belief.) Obviously, compromise amounts to a direct denial of the doctrine that is being compromised or redefined. This makes the very ones compromising and redefining heretics and outside the Church. This is not bringing all nations to Jesus but instead leading all peoples away from the true Church and Jesus Christ. We cannot successfully

harness error and truth together. They are intrinsically incompatible. The only real success is in converting those in error to the truth. They must deny all their errors and embrace all Truth. If those holding Truth deny one or more truths to accommodate error and falsehood, the only unity produced is oneness in idolatry and damnation.

A predominant error that we face today is indifferentism. We have become so careless and lazy that we no longer perceive the importance of the doctrines that the Church has so carefully and painstakingly given to us. For example, is it a big deal to leave one word out of the Nicene Creed? Why should a large part of Christendom be cut off from the True Church over a simple disagreement over one word? The word in question is in Latin: “Filioque,” which means “and the Son.” Does the Holy Ghost proceed from the Father or from the Father and the Son? It is not wrong to say that the Holy Ghost proceeds from the Father, but it is an error to deny that He also proceeds from the Son. With a faulty definition or understanding of God, we arrive with a false god and end up in idolatry.

Everyone who has read a simple Catholic Catechism understands that Catholics cannot

join in prayer with non-Catholics. This is patently against the First Commandment of God – Idolatry. Somehow this truth has escaped the minds of many people who have fallen into indifferentism and false ecumenism. It is not good to agree to attend your Protestant neighbor's Church to get them to attend the true Church. This contradicts the logical philosophical principle that we cannot do evil so that good may come from it. Some may remember this as, "the end does not justify the means."

Many of our readers may recall when "Pope John Paul II," a.k.a. Karol Wojtyla, visited England and publicly concelebrated the "Eucharist" with Anglican Protestant "bishops" on May 28, 1982. We remind our readers that Anglican priestly orders have been definitively declared invalid many times by the Church. These "priests" and "bishops" are not true priests or bishops. Karol Wojtyla clearly and publicly defied the laws of the Church and Jesus Christ in the crime of idolatry. Hence, we must conclude that a pope is no longer infallible in teaching matters of faith and morals (therefore, the Church is/was wrong and not the true Church), or we must conclude that this man is not a true pope of the true Church. We obviously hold to the latter

position that this man never was a pope. His heretical position before his election rendered the entire election null and void. This act is not ecumenical but rather demonical. Some may argue that he was not teaching as The Roman Pontiff in this act. This does not absolve him of the sin and heresy and hence automatic excommunication – cut off from the true Church.

We again observed this indifferentism to idolatry with the "World Day of Peace Prayer" desecrating the Church and memory of St. Francis of Assisi. Wojtyla invited all the world religions to pray to their own gods (devils) in a once Catholic Church. They obviously desecrated the Church. The only gods that are equal are devils. The only religions that are equal are false religions. There is only One True Holy Catholic Apostolic Church.

With the all-embracing "Ecumenism" of "Vatican Council II," we soon found many voices crying out against the abuses. The media pushed and promoted one such voice to the forefront, "Archbishop" Marcel Lefebvre. He is famously quoted as having said that the Novus Ordo rite established by the "Vatican II Council" was a "bastard rite." However, his many talks and writings reveal a man also thoroughly imbued

with a false ecumenical spirit of indifferentism. It appears that his “plan” was to allow the Latin rite of the liturgy to continue alongside the Novus Ordo (“bastard”) rite enabling a kind of popular vote of which one was right or at least preferable to the other.

He later revealed that his priestly orders were administered to him by a Freemason (demonic enemy of the Church). But he assures us not to worry; it is all okay. Again, we see indifferentism and false ecumenism, only this time, instead of with Protestants pretending to worship Jesus Christ, it is with demonic Freemasonry – the sworn enemy of the Church and civilized governments.

Lefebvre established an “International Society of St. Pius X”. His only approval for this “society” was by a local bishop. Hence it can only be a diocesan society, not an international one. The permission of a true pope with universal (global) jurisdiction is necessary to create such a society, but none was ever given. Obviously, there is no “International Society of St. Pius X” in the Catholic Church. But, if we are indifferent to Protestant claims for recognition, why can not Lefebvre receive the same recognition?

We believe that this little bit of information is sufficient to

show that Lefebvre was utterly imbued with the false ecumenism of the false Council, the fruits of which he only appeared to loudly denounce.

We now must focus our attention on another false “savior” of the Church who similarly appeals to false ecumenism, the late Bishop Schuckardt and his society commonly known as “CMRI.” Seeing the problems emanating from false prelates in Rome, this man sought out valid but schismatic (illicit) ordination from the hands of Bishop Brown. Having left the Church to obtain ordination, he was from that moment outside the Church. This is a big problem if traditions, practices, and doctrines are essential to you. However, if we become indifferent to these things, then all is good. He abandoned and left the Church to save the Church. (Strange logic but apparently acceptable in this frame of indifferentism and false ecumenism.) We simply and logically conclude that he left the Church as a layman. No proper authority in the Church ever lifted his excommunication, absolved him of this crime, and received him back into the Church from which he turned away.

When we consider that Lefebvre’s priestly orders are highly doubtful due to the demonic Freemasonic element,

Schuckardt's situation appears a bit better because he has definitely valid orders if they are nonetheless illicit (illegal) and sacrilegious. The one produces doubtful priests and sacraments and the other fruitless sacraments without grace.

Hitting a little closer to home, we find the group originating from des Lauriers and McKenna. This sect can trace its origin physically to Bishop Ngo Dinh Thuc. However, they want to balance themselves on a fence precariously, saying that the Novus Ordo "pope" is a "material" but not a "formal" pope. Trying to have the cake and eat it at the same time, they present their lunacy as profound philosophy. This is a logical distinction but not a real one. The material is the stuff that constitutes the body of something, while the form is what assembles or makes the material into what it is. Perhaps an example will help. The minimal requirements for the papacy are a Catholic baptized male. This is the material that is necessary to have a pope. But this material is only potential. We can say that every baptized male is a material or potential pope. The form is the valid election and acceptance of the office. A material pope is obviously no pope at all. If logic and reason, along with Catholic doctrine, tradition,

and history, are of no importance, then the indifferent and false ecumenists can find a welcome home in this sect.

"Independent" priests now come in to round out this indifferentism to Catholic tradition, practice, and doctrine by presenting us with a false ecumenism that overlooks just about everything as long as they produce a "Latin Mass." The necessity of being under a bishop (The "Apostolic" mark of the Church.) now is a matter of indifference. Any priest – valid or invalid – is welcome in this group. The only requirement is that he can perform a suitably lovely Latin liturgy (Mass). No one seems to be interested in what he believes or even what he teaches or whether he can legitimately forgive them their sins or preside over their marriages (both require jurisdiction). This indifferentism is not far from the extreme of Protestantism.

There are many more examples that can be given of these evils in our days. It is, however, our hope and prayer that the brief enumeration and exposure of these few are sufficient to warn our readers and put them on guard against this tempting evil of indifferentism and false ecumenism.

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Four: The Undermining of Education

*Note: The information in this article comes from **The Deliberate Dumbing Down of America** by Charlotte Thomson Iserbyt.*

For a nation that had been able to point with pride to extraordinary advances in all areas of endeavor carried out by individuals, with no assistance whatsoever from the government, the early years of the twentieth century undoubtedly reflected a “Turning of the Tides.” An alien collectivist (socialist) philosophy, much of which came from Europe, crashed onto the shores of our nation, bringing with it radical changes in economics, politics, and education, funded-surprisingly enough-by several wealthy American families and their tax-exempt foundations.

The goal of these wealthy families and their foundations - a seamless non-competitive global system for commerce and trade - when stripped of flowery expressions of concern for minorities, the less fortunate, etc., represented the initial stage of what this author (Charlotte Iserbyt) now refers

to as *the deliberate dumbing down of America*. (Emphasis hers)

Seventy years later, the carefully laid plans to change America from a sovereign, constitutional republic with a free enterprise economic base to just one of many nations in an international socialist (collectivist) system (New World Order) are apparent. Only a dumbed-down population, with no memory of America’s roots as a prideful nation, could be expected to willingly succumb to the globalist workforce training planned by the Carnegie Corporation and the John D. Rockefeller, I and II, in the early twentieth century, which is being implemented by the United States Congress in the year 1999.

The following is a sampling of the events in the twentieth century which worked toward the dumbing down of the American education system. Time and space do not allow for a complete or comprehensive list.

1902 – The General Education Board was incorporated by an

Act of the United States Congress. Approved January 12, 1902, the General Education Board was endowed by Mr. John D. Rockefeller, Sr., for the purpose of establishing an educational laboratory to experiment with early innovations in education.

1905 – The Intercollegiate Socialist Society was founded in New York City by Upton Sinclair, Jack London, Clarence Darrow, and others. Its permanent headquarters were established at the Rand School of Social Studies in 1908, and the ISS became the League for Industrial Democracy in 1921. **John Dewey** became president of the League for Industrial Democracy in 1939. (Emphasis ours)

1905 – The Carnegie Foundation for the Advancement of Teaching was founded in 1905. Henry Pritchett was its first president.

1906 – The National Education Association became a federally chartered association for teachers in 1906.

1913 – John D. Rockefeller, Jr.'s Director of Charity for the Rockefeller Foundation, Frederick Gates, set up the Southern Education Board, which was later incorporated into the General Education Board in 1913, setting in motion "the deliberate dumbing down of America."

1914 – A resolution was passed by the Normal School Section of the National Education Association at its annual meeting in St. Paul, MN, in 1914. The following is an excerpt from the resolution:

"We view with alarm the activity of the Carnegie and Rockefeller Foundations-agencies not in any way responsible to the people in their efforts to control the policies of our State educational institutions, to fashion after their conception and to standardize our courses of study, and to surround the institutions with conditions which menace true academic freedom and defeat the primary purpose of democracy as heretofore preserved inviolate in our common schools, normal schools, and universities."

1918 – In the January 13, 1918 issue of New York World, William Thompson, Federal Reserve Bank director and founding member of the Council on Foreign Relations, stated that *"Russia is pointing the way to great and sweeping world changes. It is not in Russia alone that the old order is passing. There is a lot of the old order in America, and that is going, too ... I'm glad it is so. When I sat and watched those democratic conclaves in Russia, I felt I would welcome a similar scene in the United States."*

Charlotte Iserbyt provides us with an editor's note concerning William Thompson. This is an example that goes to the heart of this centuries-old problem. There is an unknown number of Americans who are Communists and have worked for the overthrow of this nation and its Constitutional government for over one hundred years.

This is the Editor's Note: "*M. Maxine Tremaine of Massachusetts, recognized for her careful research related to international affairs, made the following statements regarding William Boyce Thompson before the National Convention of Women for Constitutional Government in a July 1983 speech entitled 'Russia is the Model Country of International Bankers and Industrialists Administered by the United Nations Headquarters in Geneva, Switzerland: William Boyce Thompson personally contributed \$1 million to the Russian Revolution. He also arranged for the transfer of money from the United States to (the Communist revolutionaries).*" (end of note)

Carnegie and Rockefeller Foundations planned the demise of traditional academic education in 1918. Rockefeller's focus would be national education; Carnegie would be in charge of international education.

1919 – The Institute of International Education was founded in 1919 through a grant from the Carnegie Endowment of International Peace. The Institute's purpose was to operate a student exchange program. This process of "exchanges" grew in concept and practice with the IIE administering visitor exchange programs for the U. S. Information Agency in the 1990s. The U. S. – Soviet Education Agreements were negotiated by the Carnegie Endowment's parent organization, the Carnegie Corporation, fostering exchanges of curriculum, pedagogy, and materials as well as students.

1919 – The Progressive Education Association was founded in 1919 and organized by John Dewey, even though he would not become a member in its early years. P. E. A.'s goals and aims were projected for the last half of this century (20th) at a board meeting held November 15-17, 1943 in Chicago, IL. Speaking of their plans for the period following World War II, the board published a statement in its journal *Progressive Education* which included the following excerpt:

"This is a global war, and the peace now in the making will determine what our national life will be for the next century. It will demonstrate the degree of national morality. We are

writing now the credo by which our children must live ...

Your Board unanimously proposes a broadening of the interests and program of this Association to include the communities in which our children live. To this end, they propose additions to the governing body to include representatives of welfare services, health, industry, labor, and the professions. In short, a cross-section body to give scope to our program ...

Yes, something happened around a table in Chicago. An organization which might have become mellowed with the years to futility, in three short days again drew a blueprint for children of the world."

Writer's Note: Now that we have the benefit of hindsight and have witnessed the attack upon the children for some years, we may legitimately ask the question; was this the organization (or one of them) that caused this ongoing diabolical war upon the souls of today's children?

1921 – The Council on Foreign Relations was established in 1921 through the efforts of Col. Edwin House, confidant extraordinaire to President Woodrow Wilson, about whom Wilson said, "Mr. House is my second personality ... His thoughts and mine are one." In

1912 House had authored "Philip Dru: Administrator," which promoted "socialism as dreamed of by Karl Marx," about which book Wilson's Secretary of the Interior Franklin Lane wrote to a personal friend: "All that book has said should be, comes about. The President comes to Philip Dru in the end."

Walter Lippmann, Whitney Shepardson, Charles Bolen Frank Aydelotte, Secretary of War Henry Stimson, who initiated George Bush into the "Skull and Bones," and William Paley, founder of CBS were early members of the CFR who held either high government or corporate positions.

The late Carroll Quigley of Georgetown University described the CFR as "a front for J. P. Morgan and Co. in association with the very small American Round Table Group." Quigley further commented:

"The board of the CFR have carried ever since the marks of their origin ... There grew up in the 20th century a power structure between London and New York which penetrated deeply into university life, the press, and the practice of foreign policy ... The American branch of this 'English Establishment' exerted much of its influence through five American newspapers (New York

Times, New York Herald Tribune, Christian Science Monitor, Washington Post, and the Boston Evening Transcript.”

1922 – On December 15, 1922, the Council on Foreign Relations endorsed World Government.

1925 – Tennessee vs. John Thomas Scopes, or the Scopes “Monkey Trial,” took place in Dayton, TN. This trial was an important educational milestone regarding the teaching of the theory of evolution in public schools. The basic argument of the ACLU and the evolutionists’ was that evolutionary theory should not be censored from the public schools. After this trial, Fabian Socialist and first head of UNESCO Sir Julian Huxley claimed that humanism’s “*keynote, the central concept to which all its details are related, is evolution.*”

Charlotte Iserbyt Editor’s Note: “*Huxley could have continued by predicting that educational and training methods in the future would be based on the theory of evolution—that man is an animal to be trained as Pavlov, Thorndike, and Skinner trained animals, as with **outcome-based education, mastery learning, and direct instruction.***” (Emphasis ours.)

1928 – A deliberate Math “dumb down” was seriously discussed in 1928. A teacher

named O. A. Nelson, John Dewey, Edward Thorndike, and other Council on Foreign Relations members attended a Progressive Education Association meeting in 1928 at which O. A. Nelson was informed that the purpose of “new math” was to dumb down students. Nelson revealed in a later interview with Young Parents Alert that the Progressive Education Association was a Communist front.

Mr. O. A. Nelson, retired educator, has supplied the vitally important documentation needed to support the link-up between the textbooks and the Council on Foreign Relations. His letter was first printed in “Young Parents Alert.” His story is self-explanatory.

“I know from personal experience what I am talking about. In December 1928, I was asked to talk to the American Association for the Advancement of Science. On December 27, naïve and inexperienced, I agreed. I had done some special work in teaching functional physics in high school. That was to be my topic. The next day, the 28th, a Dr. Ziegler asked me if I would attend a special educational meeting in his room after the AAAS meeting. We met from 10 o’clock p.m. until after 2:30 a.m.”

We were 13 at the meeting. Two things caused Dr. Ziegler, who was Chairman of the Educational Committee of the Council on Foreign Relations, to ask me to attend ... my talk on the teaching of functional physics in high school and the fact that I was a member of a group known as the Progressive Educators of America, which was nothing but a Communist front. I thought the word 'progressive' meant progress for better schools. Eleven of those attending the meeting were leaders in education. Drs. John Dewey and Edward Thorndike from Columbia University were there, and the others were of equal rank. I checked later and found that ALL were paid members of the Communist Party of Russia. I was classified as a member of the Party, but I did not know it at the time.

The sole work of the group was to destroy our schools! We spent one hour and forty-four minutes discussing the so-called 'Modern Math.' At one point, I objected because there was too much memory work, and math is reasoning; not memory. Dr. Ziegler turned to me and said, 'Nelson, wake up! That is what we want ... a math that the pupils cannot apply to life situations when they get out of school!' That math was not introduced until much later, as

those present thought, it was too radical a change. A milder course by Dr. Breckner was substituted, but it was also worthless, as far as understanding math was concerned. The radical change was introduced in 1952. It was the one we are using now. So, if pupils come out of high school now not knowing any math, don't blame them. The results are supposed to be worthless."

When I began this series, I thought I would end it with the June 2021 issue. To provide at least a worthy overview, this series will resume with the September 2021 issue.

It is hoped that with the information provided, you will understand how the Communists have been relentless in their desired destruction of the educational system in the United States with the express goal of destroying the nation.

Any parents who have children in the public school system need to consider taking them out as soon as possible, or, at least, do all they can to mitigate the dangers. Their souls are at stake!

To Be Continued



FREEDOM OF SPEECH:

PART TWO: THE CONSTITUTION AND THE LAW OF GOD

Father Anthony Lentz, OFM

“Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have need of masters.” – Benjamin Franklin

Mr. Franklin here speaks of a truth that many today choose to ignore, that is, *virtue cannot be vice, and vice cannot be virtue, or a sin, in itself, is a sin no matter what a person believes*. Of course, we cannot say that we didn't see this coming because St. Paul wrote to St. Timothy, *“For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.”* (2 Timothy 4: 3, 4)

One of the reasons for all of this is that most people merely emotive, and it is through their emotions they try to justify their sinful actions. If they were to use simple logic, then they would easily understand that virtue and vice are polar opposites – a distinction that Mr. Franklin clearly states. Virtue and vice are both objec-

tive realities and are not solely dependent upon the subjective perceptions of an individual. No one, not even a “moral entity,” such as the state, is capable of making this distinction on its own. This is made evident throughout history, when some governments have not used the practice of virtue to maintain order in society, but rather fear and manipulation. Since man and the state are both incapable of accomplishing this, there must be universal laws that govern man's moral conduct, both private and public. As with the rest of creation, man is subject to the physical laws of nature. These laws are universal, and they apply to all, such as gravity, cause and effect, and thermodynamics. But unlike the rest of nature, man is not only physical but is also a *spiritual or rational being*. Proper order then dictates there must be laws that govern man's moral conduct. These laws must lie somewhere outside of humanity, and they must be based upon an objective reality. The only explanation for this, which also explains everything in the universe, is that a Su-

preme Sentient Being created the universe and established it with these laws. This being is God – Thee Objective Reality. The Founding Fathers were aware of this, even if it was incomplete, and knew the only way this new form of government could work was to maintain the moral code laid out by the *natural law*. Only persons who would honor and respect the *natural law*, with their free will, could live within a civil and well-ordered society. This adherence to the *natural law* would hopefully ensure freedom.

As I mentioned in the last article, our *freedom of speech* is the foundation of the other rights laid out in the *First Amendment - freedom to practice religion, peaceable assembly, and petitions for a redress of grievances*. The reason is that it does not merely govern what we say but also how we express ourselves by our actions and lifestyle. The crux of the issue is whether or not a person has the natural right from God to say or do whatever he wants. The answer is **no**; he does not. God gave man free will to know, love, and serve Him and not to be abused by selfishly loving oneself. Any other outlook would imply that man has the right to sin, which would go against all right reasoning. Consider that a

man is not allowed to lie because God is truth, and God gave man the power of speech to imitate Him by proclaiming the truth. A man cannot calumniate or detract anyone, for the damage could destroy another's reputation and create irreparable damage. A man is not allowed to maliciously take another man's life because he is denying God, His Sovereign Rights, and giving no concern for the state of his neighbor's soul.

All of the *Ten Commandments* similarly guide us, and man has it within him to reason it out. It will do well to remember that the *Ten Commandments* and the *natural law* are the same law. When God gave Moses the *Ten Commandments* on Mount Sinai, He was not creating new laws, for there would have been no point to this, but rather elevating the *natural law* to the status of Divine Revelation. He reiterated to the Israelites what they already knew, but at times they merely chose to ignore it.

Our Lord gave us further examples of this when He Himself walked this earth. He reduced the *Ten Commandments* into two *Great Commandments*: "*Love the Lord God with your whole heart, with your whole mind, and your whole soul; and love your neighbor as your-*

self.” (Matthew) If we were to hold fast to these Two Great Commandments, then all the others would fall into place because they are implied within the law of love and charity.

If society were to implement the lessons Our Lord gave us during His *Sermon on the Mount*, which are the practical everyday application of the *Two Great Commandments*, we would have peace and true freedom.

“You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be

cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing. You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.” (St. Matthew 5: 22-30)

“Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these, is of evil. You have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.” (Matthew 5: 36-40)

Our Lord Himself also taught us that, “*No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other.*” (St. Matthew 6: 24) It is interesting to note that when a man lives for the world, the flesh, and the devil, he does not actually love these things. Eventually, when they consume him, he will grow to despise them. Where does that leave his soul? Unless he receives an extraordinary grace from God and responds to it, he will only have hate and despair in his life. What a frightful and sobering reality!

Finally, with all of this in mind, consider our country’s moral and political atmosphere today and what liberal-minded people are trying to accomplish. Those who have a Marxist and socialist agenda would love nothing better than to abuse, change and ultimately destroy our *Constitution* and its *Bill of Rights*. All these people show us that they do not possess a sound moral character and have no regard for the moral makeup of this country. Such people would be classified as traitors, and therefore have no business holding any position in the government. A moral man is a Godly man, and if he does not first respect, honor, and love God, he is in-

capable of genuinely loving his fellowman and is not seeking to improve the welfare of society.

The second President of the United States, John Adams, said: “*Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.*” Those in a position of authority must be the example of virtue, and if they are not, they will have much to answer for when God judges them. This judgment is final, where no appeal can be made.

*“The sum of all is, if we would most truly enjoy the gift of Heaven, let us become a virtuous people; then shall we both deserve and enjoy it. While, on the other hand, if we are universally vicious and debauched in our manners, though the form of our Constitution carries the **face** of the most exalted freedom, we shall in reality be the most abject slaves.”* – Samuel Adams

PLEASE NOTE:

THE SERAPH is not published in July and August.

We wish all our readers a most blessed Summer, and look forward to being with you again in September in our 42nd year of publication.

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER FIVE VOCATION OF THÉRÈSE

Scarcely had I obtained my uncle's approval when you, yourself, told me the Superior of the Carmel¹ would not allow me to enter till I was twenty-one. No one had dreamt of this opposition, the hardest of all to overcome, yet without losing courage I went with Papa to lay my request before him. He received me very coldly. Nothing would induce him to change his mind, and we left him with a very emphatic "No." "Of course," he added, "I am only the Bishop's delegate; should he allow you to enter, I shall have nothing to say."

When we came out of the presbytery it was once more raining in torrents, and my soul, too, was overcast with heavy clouds. Papa was at a loss to know how to console me. He promised that, if I

wished it, I should go with him to Bayeux, and I gladly accepted. Many things, however, happened before we were able to undertake the journey. Meanwhile, to all outward appearances, my life continued as before. I went on studying—more important still, I went on growing in the love of God—and now and then I experienced what were indeed raptures of spiritual joy.

One evening, not knowing in what words to tell Jesus how much I loved Him, and how much I wished that He might be everywhere honored and served, the sad thought forced itself upon my mind that from the depths of hell there would never go up to Him one single act of love. From my inmost heart I then cried out that I would gladly be cast into that place of torment and blasphemy to make Him eternally loved even there. Of course, this could not be for His glory, since He desires only our happiness, but love must needs speak foolishly. And though I

¹ Canon Delatroette, parish priest of St. Jacques. He was a man of lively faith, but narrow and unbending in his views.

(Reverend Thomas N. Taylor, Editor)

spoke thus, I coveted Heaven most eagerly; nevertheless, Heaven for me meant nothing but love, and in my ardor I felt I could not be separated from the Divine Being who held me captive.

It was about this time that Our Lord gave me the consolation of gaining a more intimate knowledge of the souls of children. It happened in the following way. During the illness of a poor woman, I interested myself in her two little girls, the elder of whom was scarcely six. It was a real pleasure to see with what simplicity they believed all I told them. Baptism must indeed plant deeply in our hearts the theological virtues since the hope of heavenly joys is strong enough to make us practice self-denial even from our earliest childhood. When I wanted the two little girls to be kind to one another, instead of promising toys and sweets, I talked to them about the eternal reward the Holy Child Jesus would give to good children. The elder one, who was coming to the use of reason, would look quite pleased and ask me charming questions about the little Jesus and His beautiful Heaven. She promised me faithfully always to yield to her younger sister, adding that all through

her life she would never forget what I had taught her. I used to compare those innocent souls to soft wax, ready to receive any impression — evil, alas! as well as good, and I understood the words of Our Lord: “It were better to be thrown into the sea than to scandalize one of these little ones.”²

How many souls might attain great sanctity if only they were directed aright from the first! I know that God has no need of anyone to help him in His work of sanctification, but just as He allows a clever gardener to cultivate rare and delicate plants, providing him with the necessary skill to accomplish it, while reserving to Himself the task of making them grow, so also does He wish to be helped in the divine cultivation of souls. What would happen if an ignorant gardener did not properly graft his trees? What if he endeavored, without understanding the nature of each, to grow roses on peach trees?

This reminds me that among my birds I had a canary which sang beautifully, and also a tiny linnet of which I was specially fond, having adopted it straight from the nest. The

²Cf. Matt, xviii. 6.

little prisoner, deprived of the teaching it should have received from its parents, and hearing from morning till night the joyous trills of the canary, tried one day to imitate them. No easy task indeed for a linnet! It was delightful to follow the efforts of the poor little thing, for its sweet voice found great difficulty in accommodating itself to the vibrant notes of its master; but to my great surprise the linnet's song became in time exactly like the song of the canary.

Dear Mother, you know who taught me to sing from the days of my earliest childhood. You know the voices which drew me on. And in spite of my weakness, I trust it may be granted to me to sing through eternity the Canticle of Love of which the harmonious notes have here below so often fallen on my ear. But where am I? These thoughts have carried me far from my subject. I must resume the history of my vocation.

Together with Papa I set out for Bayeux on October 31, 1887. My heart was full of hope, mingled with excitement at the thought of calling at His Lordship's house. For the first time in my life I was going to pay a visit/without any of my sisters, and this to a Bishop. I,

who had never yet had to speak except to answer questions addressed to me, would have to explain and enlarge on my reasons for wishing to enter Carmel, and to give proof of the genuineness of my vocation. It cost me a great effort to overcome my shyness sufficiently for this, yet it is true that Love knows no such word as "impossible," but believes "it may and can do all things."³ I had to purchase my happiness by heavy trials, and nothing but the love of Jesus could have made me face these hardships, as well as the many others which followed. Today, without doubt, I look upon them as insignificant, and were not the happiness already mine, to win it I would willingly pay the price a thousand times over.

³ The Imitation of Christ, III: 4



To Be Continued

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 THREE

The Life of Devotion



Article One What is Devotion?

To give oneself to God is to surrender oneself to Him by an ardent act of love. The soul of good will has made this act at the beginning of her spiritual life or of her conversion. Afterward, she has renewed it as often as possible, repeating it both in time of prayer and of work, amid sorrows and joys, in darkness and in light, during interior trial and divine consolation. Gradually, love has taken entire possession of her, has warmed, inflamed, purified her. Like devouring fire, it has advanced, consuming her sins, her bad habits, her imperfections, penetrating even into the center of the soul, and transforming itself there into a mighty furnace-flame which no human force can extinguish, a flame in which she dies at last, a victim of holy love. To give oneself to God is to for-

get self in order to think only of Him to Whom one is surrendered.

Henceforth, Divine Love takes possession of the soul, establishing its throne and expelling useless thoughts, one by one. The soul which has yielded to love's rule must abdicate her own interests, the transaction of her personal affairs, the care of her future, leaving to God the responsibility of all.

To give oneself to God is to be devoted to His interests, to spend oneself in noble and holy causes, to enter the militia of Jesus, the King. It is to vow uncompromising hatred of His enemies; it is to extend, by all possible means, the reign of the Divine Master.

Love, self-forgetfulness, devotion: that is the gift of self that is perfection. Ideal life, life which is infinitely delightful, which angels might envy us!

To be devoted to others while forgetting oneself, to forget self in order to love Jesus better, to love in self-forgetfulness and in devotion—what happier lot can fall to a poor mortal?

To devote self is to surrender one's existence to Jesus, to consecrate to Him all the forces of one's body, all the ardor of one's heart, all the energy of one's will, all the light and all the strength of one's mind.

To be devoted is to give Jesus entire dominion over all one's being, praying Him to dispose of it when and how He pleases, to employ it in labor or in suffering, in activity or in repose, in fatigue, mortification, or fasting, according to the requirements of His glory.

To be devoted is to be at the disposal of the Divine Master in whatever place He desires the soul to be, whether in the silence of a cloister or the solitude of a desert, there to lift suppliant hands to God; whether it be in a public place, in the midst of tumult, there to remind a frivolous world of the terrible importance of the present life; or in some uncivilized region, to carry the Gospel to poor souls who are seated in the shadow of death; whether it be in a humble workshop, a noisy factory, a poor hut, there to gain, in the sweat of one's brow, daily bread for a whole family, and to edify the world by tireless labor and the integrity of an irreproachable life.

To be devoted is to give one's youth, health, time and possessions to solace the miserable, instruct the ignorant, care for the sick, aid the poor, rehabilitate the victims of vice, assist the orphans, and apply remedies to the innumerable ills of humanity.

To be devoted is to extend in this world the reign of the true, the good, the beautiful; it is to seek to establish the dominion of charity and mutual good-will among nations; it is to bring about a union of hearts in order to unite all peoples in Jesus Christ; it is to diffuse in society notions of justice and righteousness; it is to combat error under whatever form it disguises itself.

To be devoted is to be interested in the lot of the disinherited classes, to contribute to the amelioration of their material, intellectual and moral misery. It is to take part in work for the relief of the laboring classes, to strive to dispel the hatred which divides the rich from the poor, the employer from the employee.

Finally, to be devoted is to be always in the breach, according to one's vocation and one's means, to advance the reign of good, to combat error and vice, to unite men in charity, and to bring all under the yoke of truth, to cast all at the Feet of their only Master, Jesus, King of Ages.

What a field of action for a loving soul! What an ideal for a loving heart!



FRANCISCAN SAINTS

JUNE 6TH

The Servant of God

Joseph Perez

Martyr, First Order

Joseph belongs to the first martyrs of Christ the King in unhappy Mexico. He was born at Coroneo in 1890. When he was seventeen years old, he joined the Franciscans. Civil war drove him to California. There he was ordained to the priesthood at Santa Barbara.

Returning to his native land of Mexico, he acted in the capacity of vicar in the Franciscan parish at Jerecuaro from 1922 on. There his strong bodily constitution and his skill in riding proved a very useful asset. Even after the outbreak of the persecution under President Calles, Father Joseph, variously disguised, continued his solicitude for his little sheep.

On May 31, 1928, some people took him to Canada de Tirados, where he was to celebrate holy Mass at the close of the month of May. On their return, he and his companions fell into the hands of a troop of soldiers. All of his company were forced to

dismount. Then their hands were bound behind their backs, and they were despoiled of their shoes. In this manner they had to make the journey to Salvatierra.

In searching the saddlebags of Father Joseph's company, the soldiers found the priestly vestments used for Mass, and so they knew that there was a priest in the group of prisoners. Father Joseph at once identified himself as that person. He looked forward to death with serenity and joy. From Salvatierra the soldiers took their prisoners on to Cacalote. Near this place, they led Father Joseph a short distance from the road, cast a rope around his neck, and began dragging him along the ground. Finally, they riddled him with bullets. This was on June 2, 1928.

The body, drenched with blood, was brought in solemn procession to Salvatierra. No indication of decomposition

was visible on the body of the confessor. Amid the jubilant cry of “Viva, Cristo Rey! Live, King Christ!” the corpse was laid to rest.

On Father Joseph’s memorial card there were written among other things the significant words: “May almighty God grant that our prayer, which is supported by the bloody sacrifice of the martyr, may graciously appear in His sight and bring salvation to us and redemption to our country.” Many remarkable answers to prayer, attributed to the intercession of the martyr, have already been reported.

ON DEVOTION TO CHRIST THE KING

1.) Devotion to Christ the King is the work of Divine Providence. It is an indication of that special guidance promised to Holy Church by Christ: “Behold, I am with you all days even to the consummation of the world” (*Matth. 28:20*). When the Church was in need of special strength, the veneration of the martyrs was introduced. When she had to wrestle with heresy, the confessors were honored in a special way. When a mystery of the Faith, such as the Blessed Sacrament, the Holy Name of Jesus, the Sacred

Heart, was to be proposed for veneration, almighty God sent a Juliana of Liege, a Bernardine of Siena, or a Margaret Mary Alacoque. Today, when the dominion of Christ is denied everywhere and fails to receive proper recognition, divine providence has vouchsafed us a new favor in the devotion to Christ the King — Adore the wisdom of God that “ordereth all things sweetly” (*Wis. 8:1*), and always place your confidence in it.

2.) Devotion to Christ the King is a devotion of atonement. The more the godless attack Christ, so much the more must all good Christians unite in homage to Christ the King. The more our modern world cries out, “We will not have this man to reign over us” (*Luke 19:14*), so much the more should we insist on the watchword: “Rule thou over us” (*Judges 8:22*). In that way we should atone for their outrages. — Unite yourself in atoning love with all Christians who are loyal to Christ the King.

3.) Devotion to Christ the King is a serious warning. And that, not only for devout persons, but especially for the enemies of Christ and for public officials. The devotion admonishes all to consider that Christ did not lightly avow

before Pilate: “I am a king” (*John 18:37*). Woe to them that permit this admonition to die away unheard! If they have no will to render homage to this King in His mercy, they shall be crushed to earth by the King

who will act as their judge. — Behold the heroic martyrs of Mexico, and with your whole soul render homage to glorious King Christ, even if it is necessary to do this at the sacrifice of your life.

PRAYER OF THE CHURCH

*Almighty and eternal God, Who hast willed to restore all things in Thy beloved Son, the King of the whole world, mercifully grant that all the household of the nations, which are now divided by the wounds of sin, may be brought under His most sweet rule.
Through Christ Our Lord. Amen.*



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

AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Five - The First Winter

On the face of it, what could be remotely interesting about winter? For most Americans, the winter of 1957 was quite a comfortable one - gas and oil were not very expensive and the heating bill was not the topic of conversation at work...as it would be destined to become. Winter was a cheery sort of time for everyone... except the old and those who shovel snow. In Korea, however, winter was a new adventure.

I know that for almost 35 million Koreans this kind of adventure could be done without. But for someone who had become accustomed to a soft life, even keeping warm in winter can be a challenge.

Because the central heating system of the friary was not fixed yet, each little room was supplied with a coal-burning stove. The stove pipe thrust up and outward unceremoniously and without the least shame poked itself out a

pane-less window. This was the extent of our heating facility. At night, when the fire would die out, it was not unusual to awaken and find the water in the wash basin frozen. The American soldiers used to call Korea “frozen Chosen”, it was frozen alright. But the human body can adapt to many situations and its ability to withstand discomfort is really greater than credit is granted. At one point, in order to try to save time for more important things other than tending a stove, I found an unused kerosene burner in a store-room and received permission to use it. The kerosene I was able to get through friends on the Army compound. But even this proved a time-consuming chore.

What was more intriguing was the manner in which the Korean children kept warm during those harsh and hard winters with Siberian winds blowing down.

Winter was cold. The sky was high - as they express it in Korean. This means that the sky was clear and cloudless and of a beautiful light blue. The sun was shining, but the cold wind brushed any warmth aside. For this reason, little Korean children would stand against a high wooden fence that served as a wind breaker and would almost strain to catch every ray of heat from the sun. There they would stand, these poor little tykes, without gloves and without socks, without caps and without coats - trying with every bit of their might to absorb a little warmth. Their little hands and feet were puffy from chilblains. Nonetheless, they stood there as little stoics - ever I often wondered how they could live like that - these guiltless children of war. What had they done - in fact: what had their parents done to ravage their land with death and destruction? As these little children stood in the cold sun, I could not help thinking such thoughts. The average American child of comparable age knew nothing of hardship. Why, even the "depressed areas" of the United States looked more like rich suburbs compared to the huts and hovels these

children were forced to call 'home'. My first winter in Korea would be a profound lesson in human misery and hardship.

Besides the primitive cold, what most impressed me was the complete lack of anything to do, in which these children were stuck. The entire surrounding area was just one huge DRAB. It was truly depressing: barren mountains, barren earth - barren everything! There was little color besides the color of clay. And when it snowed, you thought it was God's way of giving you courage by hiding the drabness beneath. There was a little Korean house next to the friary. There I would gather the children of the mission to show them the only thing that had any glamour and color: a Sears catalog! I showed them the pictures and they were excited to see things they had never seen before. Things, no doubt, that the people of America would yawn at. But, this was at least something to bring a little color into a colorless existence.

Heating is achieved by means of flues underneath the floor. The floors were built on little furrows made of stones held

together with dried mud. On top of this were placed flat stones until a kind of floor structure was achieved. On this was spread either a surface of mud or cement to form a smooth flat face. When this dried, heavy brown paper was placed on this and then coated with shellac. This was the 'ondol': the floor upon which Koreans slept, ate, entertained visitors and spent their lives. The fire was built outside the house in a hole made for this purpose. Started at one end, the hot smoke and air moved through the flues through a maze work until it escaped through the other end - out of a round cement Pipe.

The 'ondol' had some advantages. For example, it was always very comfortable cozy when you went to bed at night and could feel the heat rising upward through the bedding. But there were distinct disadvantages too. Among these disadvantages was the fact that while sitting on the hot spot, so to speak, you were literally burning at the bottom, but from the waist upwards you were cold. Nevertheless, it cannot be dismissed that such a system of heating was extremely economical and required little or no maintenance.

One of the most serious drawbacks of the Korean heating system by means of the 'ondol' was the incidence of death by carbon monoxide gas. The least break in the floor surface would permit gas to seep into the room. Being odorless, it was often too late to save those who had been overcome by the gas. Each winter one would read of children and adults dying from carbon monoxide poisoning.

The children of our mission were all poor, some more than others. Those who had anything of consequence were engaged in some kind of little business such as a grocery store, or something in that line. Life was definitely hard. There were no frills, to be sure. Looking at these children made me search for little ways to help them - if not so much materially, although this was necessary, then at least I would bring some joy into their little lives. Christmas was fast approaching. And as was already the custom, Midnight Mass was preceded by some kind of religious entertainment: a play by the children, or even a movie with religious impact. And, where would all this take place? In the "parish hall"? Perish the thought! It would all take place *outside* in the cold night

air. You can imagine the discomfort everyone endured - but with a spirit of oblivion to the cold.

Since I had been asked by the local bishop to take care of the U.S. Army personnel, I was free to prepare something for our American soldiers who were Catholic. Far away from home, even the toughest sergeant has tears in his eyes on Christmas! Midnight Mass complete with Gregorian chant would be just the thing ... I decided. Then, I had to train some of the children of the mission to sing the *Missa de Angelis* - all in Latin! But first, so that there would be no misunderstandings or conflict with the plans of the Pastor of the mission church, I got his permission to borrow some of the children from the parish.

About a dozen Korean kids - ranging from about 10 years old to 12 years old made up the "choir". First, they had to learn how to pronounce the foreign words which they had never seen before. Then they had to memorize the melody of each part of the Mass. They practiced hard and learned well. Then, for the offertory, a little Korean girl of 10, Martha No, was chosen by lots to sing a solo. She sang *Silent Night* in Korean. For the chil-

dren it was a thrilling experience. Many times they had walked past the barbed wire fence and peered at the 'big-nose' Americans. Never did they think to be inside that fence.

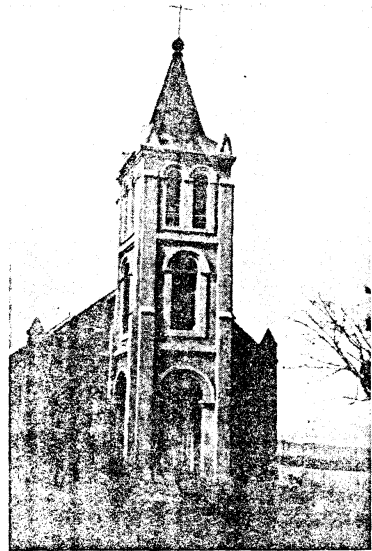
On the evening of the 24th of December, an army truck came lumbering up the hillside to pick up the choir. The children were all excited - and very proud - to be going to the U.S. Army compound to sing. It would be a memorable experience none would forget as long as they lived. The small post chapel was crowded with men. Even non-Catholics were present. It was a beautiful Mass. And the singing of the children brought many tears to manly eyes. The children did their best and that was plenty good. After Mass, we all went to the mess hall for refreshments. The Mess Sergeant had arranged for a snack for the children. They tasted milk for the first time that is, other than their own mother's. They had a few pieces of cake which their taste buds had hitherto never known. After the snack, it was decided that they would all sleep in the warm chapel. So, without blankets or coverings of any kind, these little kids curled

up on the pews in the chapel and tried to get some sleep. Sleep? That was almost impossible - they were too excited to sleep! The next morning, after Mass, they were again treated to army chow: they had cornflakes and eggs, all the milk they could drink and all the toast they could handle. And added to all this, there was butter and jam. You would think they were overjoyed. Yes, but only up to a point: first of all, their little stomachs could not readily adjust to this strange new food; and secondly, they felt embarrassed to eat while their younger brothers and sisters at home could not. Nevertheless, even this was compensated for because I made sure each member of the Christmas choir received a crisp one dollar bill. With this they would be able to buy some candy and cake to share with their families.

My first winter and especially, Christmas, taught me more about life than I had ever learned at home or in the seminary. For us who had taken the vow of poverty as Franciscans, there was no doubt in my mind that these little Korean children were more poor than any of us would ever be. And despite all the privation: despite the

lack of warm clothing, despite the hunger pangs which were so frequent - despite all this - I have never in my life seen so much heroic effort to appear cheerful and smiling. What a profound lesson we of the pampered West can learn from little children! Indeed, this was my first winter in Korea: it was bitterly cold, it was a hungry winter...but it was also the most spiritually enlightening and humanly warming: *because* I was beginning to thank God for the simplest things of life ... life itself!

To Be Continued



St. Theresa's Church, Taejeon, 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