

# THE SERAPH

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*The Children's Retreat  
St. Joseph's Mission in Union, Kentucky*

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

# THE GIFT OF A RETREAT

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This past summer, St. Joseph's Mission in Union, Kentucky held its 6th Annual Children's Retreat. There were forty children in attendance plus parents and grandparents – a number greater than last year. We also had attendees from Ohio, New York, and Wisconsin – including Father Anthony Lentz, OFM.

The purpose of these retreats is to cultivate the souls of Catholics – especially our youth - today. It is a time to leave all of our daily distractions behind and be a part of something far greater. For a children's retreat, it is a chance to learn about God outside of their normal routine of Sunday Mass and catechism lessons. It is a chance to be with others who are of the same faith and discover that we can love God in everything we do – even when we play. Needless to say, the opportunity to participate in a retreat is truly a gift.

This year's retreat focused on the Mass. Each day started with Holy Mass which included a short sermon by His Excellency, Most Reverend Giles Butler, OFM. After Mass, the children played outdoors while breakfast was being prepared. After breakfast, the children were split into groups to work on various activities tied into the theme. Some of the activities were:

- ◇ Painting their hands to make the shape of a Monstrance on a t-shirt. (*The children are wearing these shirts in the picture on the cover.*)
- ◇ Learning about the different vestments used for Mass by way of a doll and doll-sized vestments sewn by one of the parishioners.
- ◇ Learning about the different vessels used for Mass.
- ◇ Took part in an interactive story about St. Anthony and the Fishes given by Father Anthony, OFM.
- ◇ Learning a new hymn called “Jesus for Thee I Live.”
- ◇ Attending Benediction followed by a procession outdoors which ended with everyone gathered around the statue of the Blessed Mother singing “O Sanctissima.”

*If you would like more information about future retreats, please email: [friar@friarsminor.org](mailto:friar@friarsminor.org)*

# WHAT THEY SAID

*We thought it might be a fun addition to share what the children had to say about their time at this year's Children's Retreat.*

## My Favorite Part was.....

- \*"Learning about Benediction and the Monstrance." ~Olivia, Age 9
- \*"The Music!" ~Amos, Age 5
- \*"Listening the story about St. Anthony & the Fishes." ~Rosalie, Age 4
- \*"Painting Suncatchers!" ~Ben, Age 7
- \*"Playing with the Mass Kit." ~Brody, Age 5
- \*"Learning to bow my head when I hear or say the Name of Jesus." ~Aliza, Age 5
- \*"Seeing Sister Catherine!" ~Philomena, Age 5
- \*"Learning how to use bows & arrows." ~Lucy, Age 8
- \*"Painting Birdhouses." ~Octavius, Age 7
- \*"Learning Latin!" ~Grace, Age 9
- \*"Collecting stickers." ~Vera, Age 6
- \*"It was fun - I want to go back next year." ~Rose, age 13





# THE TRUE PRESENCE

*Bishop Giles, OFM DD*

The Catechism and doctrines of the Church are very clear in instructing us that Jesus is really and truly present in the Holy Eucharist. He is present in His Divinity and His Humanity – True God and True Man. We say He is present, Body, Blood, Soul, and Divinity. The Hypostatic Union of God and Man is truly present in the Holy Eucharist.

Our Holy Mother the Church has spared no pains in making it abundantly clear that when we receive Holy Communion, we take into our bodies The Second Person of the Blessed Trinity, Jesus Christ, the Living God. He is really and truly present in the Tabernacle of the True Church as well as those who receive Him in Holy Communion.

We worship and pray to Him in the Holy Eucharist. This is not idolatry because the Consecrated Host is God.

Protestants have often accused Catholics of worshiping bread. They can be no further from the Truth. Though the appearances of bread remain, transubstantiation completely changes bread into the Living Body of Jesus Christ. The Same Jesus that sits at the Right Hand of the Father in Heaven is truly present in the Tabernacle.

Many Catholics are also familiar with the Protestant accusation of idolatry concerning statues and pictures of God and the Saints that Catholics use. Crippled by the limits of language, we often find it very difficult to express truth clearly. When I point to a statue of the Blessed Virgin Mary and ask, “Who is this?” Most Catholics will answer, “That is the Blessed Virgin Mary.” We know that the plaster, wood, canvas, paint, etc., is not the Blessed Virgin Mary. To be more precise, we should

say, “That is a statue or painting (a representation) of the Blessed Virgin Mary.” The figure is not Mary. Mary is in Heaven. We may pray before a statue, but we do not pray to the statue. The statue is a reminder or aid in helping us to direct our thoughts and prayers to Mary in Heaven.

Physical objects may be blessed, dedicated, or consecrated, and we, therefore, show respect to them because of the blessings they have been given. Still, Catholics do not worship in any way physical objects.

We show respect to the deceased and visit their corpses in the cemeteries. We may often say that we are going to the grave of a loved one to see them or talk to them. This is not very precise language. In the cemetery, we can see where their body is buried and the marker that indicates where the body is, but we do not usually see the body or communicate with the body. What we are physically visiting and respecting is the body, not the person. The person is no longer in this world. He or she is in Heaven, Purgatory, or Hell. Only the decaying body remains here with us. When we speak to a person, dead or alive, we are talking

to his or her soul (intellect, will, and memory).

We respect and honor these corpses with proper burial and markings because these bodies were once living temples of God. The bodies of deceased Catholics were consecrated to God through the Sacrament of Baptism. These bodies from time to time became the temporary abode of Jesus Christ when they received Holy Communion. In each of the Sacraments that they received, God came to them and lived in and through them – all the while making use of their physical bodies.

In the Holy Eucharist, we have the living Jesus. We do not have merely a symbol of Jesus, nor do we only have His dead Body as it was in the grave before His Resurrection.

The silence found in the Catholic Church is not the silence of a graveyard or cemetery. This silence is a physical stillness as God lifts the soul to Himself. There is a very private and personal communication from God to everyone individually in the Church. God often speaks to us collectively as a group. We see this in the readings of the Epistles and Gospels as well as in sermons. We worship collectively in the Holy Sacrifice of the

Mass, but God speaks to our souls in the stillness and quiet of our bodies. When we make our bodies calm and still, when we quiet the frenzy of our thoughts, we begin to hear the Voice of God in our souls. He speaks through our consciences to our hearts. Many seldom hear Him because they will not be quiet and listen. Some do not like what God says to them, and they do not want to hear Him, so they refuse to quiet their bodies or minds. They mock or disturb those who do listen and naturally humble themselves before God.

Many non-Catholic Churches are places of celebration with lots of sound and movement. While we can and should praise God in joyful song and dance as King David did, the Sacrifice of the Mass and before the Tabernacle is not the time nor the place. Jesus is present in the Holy Eucharist as The Worthy Sacrifice to God in the atonement of our sins. He offers Himself to the Father for us. The Sacrifice of the Mass is one and the same as the Sacrifice of Calvary. It would have been unbecoming to sing and dance at Calvary when Jesus hung upon the Cross, so it is improper to do this at the same Sacrifice of the Mass.

Nor is the Mass a meal in which we openly and freely talk and celebrate with one another. While we do physically receive Jesus into our bodies as we receive food, we must be aware of the vast difference between bread and Jesus in the Holy Eucharist. We have homes for eating, drinking, and parties. The Mass and the Church are not the place for such things. Often, we find parents need to bring something for babies to snack on to keep them quiet and still in Church, but we must strive to do away with this as the child matures and comes to understand. The sooner our children learn to be still and quiet without food or amusements, the sooner they will be able to receive the spiritual riches that are so abundant before the Throne of God.

Catholics strive to be quiet and still when in Church out of respect for God's Presence. In addition, we strive to allow ourselves to pray and speak to God and hear what He has to say to us. Lastly, we seek to be still out of respect to others who are striving to pray and hear God. We do not want to be the cause of their distraction and disrespect of God's Holy Presence in the Tabernacle.

## CORRECTION

We stated in the past June issue of THE SERAPH: “Indifferentism – Modern and Traditional” page 7: *“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.”*

“Pope John Paul II” apparently did not concelebrate the “Eucharist” with Anglican Protestant “bishops.” On May 29, 1982, there was issued a “Joint statement of John Paul II and the Archbishop of Canterbury, Dr. Robert Runcie, at the end of the ecumenical celebration in the Anglican Canterbury Cathedral.” (“Events in the Pontificate of John Paul II” <http://www.vatican.va>) There was an ecumenical celebration (prayer), rather than a “Eucharistic” one.



## The Catholic Faith RADIO PROGRAM

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# THE CULTIVATION OF CURIOSITY

*Bishop Giles, OFM DD*

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We are made in the image and likeness of God, and just as our hearts desire to love, our minds are eager for knowledge. God is all-knowing, and in seeking knowledge, we are actually seeking God. St. Augustine says, Our hearts are restless until they rest in God. It is foolish to seek satisfaction in anything outside of God. The wise of this world are fools before God simply because they seek understanding outside of God or even despite God. All that we know, have known, or can know is given to us by God and is a reflection of God. Of ourselves, we can know nothing.

That burning desire for understanding we call curiosity. It is a good thing when properly understood and pursued. Children are naturally curious. This world is a wonderful gift of God to us, and He is pleased for us to explore, examine, and learn. In authentic learning, we are ultimately brought to God. We discover Him repeatedly in the many facets of our search for knowledge or understanding. The man that excludes God from his studies and experi-

ments becomes a blind man leading other blind men. They all fall into the ditch! When we understand this, we are no longer surprised that one scientific study's conclusions directly contradict other studies. One day science tells us that eating eggs is good for us; the next day, science says that eating eggs is bad. There seems to be a constant change in "truth" from one extreme to another.

Modern understanding of truth is no longer objective, stable, and permanent – unchanging like God, but is now presented as subjective, unstable, vacillating, and constantly changing. We must put up our guard against these lies that originate in Hell for the sole purpose of turning us away from God. What was true in the past is true today, tomorrow, and forever. What is true in Europe is also true in the Americas and Asia. Time and place have no bearing upon truth.

There is a negative side to curiosity as well. St Augustine tells us that curiosity is sister to *indiscretion*. We are often curious about the lives of others. There is a desire to know

and examine the lives of others, perhaps because we do not want to look at our own lives honestly. We might not be delighted with what we find in our own actions, words, thoughts, and desires. Once we have looked into the life of another, we often cannot remain silent, but must immediately share our discovery with another. We often call this “gossip.” *Gossip* is one manifestation of this indiscretion which is sister to curiosity. Other manifestations of this indiscretion are slander and calumny. We often spare no cost to put the most negative spin upon the words or actions of others. We use suggestions, or innuendos, to expose the real or imagined faults of others. This is a blatant misuse of curiosity.

Another danger with curiosity is the desire to know what is not helpful or is even harmful to us. In the Garden of Paradise, we see that the Devil used the curiosity of Adam and Eve to tempt them to sin. They were curious about the forbidden fruit. It was beautiful to behold, but how would it taste? What would happen if we did eat it? Would we die as God said? The Devil says it will make us like God, and we will know both good and evil. This desire to know evil is the

corruption of God’s gift of curiosity. Philosophically we see that evil is nothingness. It is the lack of God’s grace within us. Evil is a void where there should be grace, life, and love. We are instructed that evil is like a hole in a garment. The hole is not something positive but is instead the absence of something that should generally be there. So, we can logically conclude that the desire to know evil is the desire to know nothingness. This is in direct opposition to the desire to know everything or to know all things in God.

In our modern world, we have been given access to a lot of information through the internet (World Wide Web). Much of it is good, but mixed in with the good is a whole lot of evil. There are some truths there, but there are many more half-truths, and we all know that “a half-truth is a whole lie.”

This information, both the good and the bad, is readily at our fingertips anytime, both day and night, or as the world says today: “24-7” (Twenty-Four hours a day, seven days a week). We put this not only in our own hands to be constantly exposed to the temptation of curiosity, but we freely put this temptation in the path of our children and expect them to be more mature, self-

controlled, and virtuous than the majority of “adults.”

We instruct children not to be curious about things that do not concern them and tell them there are many things that they do not need to know. When a child is refused the satisfaction of his curiosity from his parents or spiritual guardians, he will often go seeking this information from forbidden evil sources. The information that evil men give is often half-truths that will only lead souls down the path of destruction that they themselves are on.

How many adults today regret learning sin and evil in their youth?! What would we not give to return to the innocence of childhood? Parents and adults in the world today have an obligation to protect and preserve the holy innocence of children. Our Lord pronounces the greatest woe upon those who scandalize (teach sin and evil) innocent souls. They should have a large stone tied around their necks and be cast into the sea to drown. It would be better had they never been born. There must be evil in the world so that we can gain merit by rising above it, but woe to the man by whom it comes into the world.

While we do not say that we must fanatically avoid this tool given to us by God, we do say

that we must be cautious. It is a two-edged sword that can hurt us just as quickly as it can help us. What we need is the ability to follow a solid moral code of ethics. We must learn to control or direct our natural curiosity. The news of the world around us is generally only useful to entice us to pray for individuals as well as society and the world; beyond that, it becomes harmful. The fashions of the world are generally only hurtful to our souls. The details of the scandalous lives of actors, politicians, and media personalities are worse than useless for us. The foolish antics of misguided youth recorded and entertainingly presented for our viewing pleasure is a snare to the unsuspecting. Countless false religions promote and entice our natural curiosity with their foolish “enlightenment” insights, or “mysticism,” which ends in idolatry and damnation for many unsuspecting souls.

The dangers perhaps culminate with the “Adult Entertainment.” While this pretends to be restricted to adult viewing, it certainly is not. Children of any age often have direct access to this through their electronic devices. Natural curiosity enticed by advertisements, “friends,” or social media usu-

ally opens an endless pit of filth and corruption. Sin is soon desired, consented to, and committed. Sin then is repeated easily and frequently and soon becomes a routine, and the habit that is not resisted and fought against soon becomes a “necessity” (addiction). Once we begin the free fall into this pit of Hell, we are almost sure to find ourselves one day at the bottom of it unless God’s mercy intervenes, and with His grace, we repent and amend our lives.

We should frequently pray that God protects us from these temptations. Because of our weakness, we are too much inclined to sin. As St. Paul says, we should pray without ceasing. In our studies, searches, and entertainment, let us keep the thought of God ever before us. We must strive to see Him in all things. If God is not with us, we are indeed on the path to Hell. If we have a legitimate (good) reason to use these modern tools, we should set limits. We can set time limits so that after our work is done, we can walk away and not be exposed to more temptation than is necessary. We should probably set time of day limits as well – only permit ourselves access between certain hours. We should set internet site limits – only allowing ourselves to access good and val-

uable sites. Our bodies are made to move and work. Let us prioritize and not spend time for exercise and work in the useless idleness of scrolling the internet.

The 24-7 access needs to be severely curtailed by our self-control. Turn off the device and walk away. If our imagination and thoughts become obsessed with this, then a good resolution is to get up and get involved in some physical activity that will keep both mind and body engaged and thus give little or no room for the temptations. But, above all, pray and receive the Sacraments. If you fall, rise immediately with a perfect Act of Contrition and firmly resolve to receive the Sacrament of Penance as soon as possible. Practice daily self-denials of things that please you. Embrace the crosses and difficulties of life cheerfully for the love of God. Search for Him, follow Him in all that you do. See Him, hear Him, speak of Him in everything.

It matters not what we do. Eat or fast, work or play, rejoice or weep; it does not matter as long as whatever we do, we do for the love of God. Let us master our curiosity rather than become a slave to it.

# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

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## Part Five: The Undermining of Education

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

When most people think of the 1930s, their thoughts are occupied with The Great Depression, one of the most engineered events in any country's history. The poverty and misery suffered by so many are indicated in the scars that lasted a lifetime for those who experienced it. While so many were trying to find their next meal, others were planning and plotting the destruction of the minds of this nation's children.

### 1931

John Harley wrote *International Understanding*, a book not well known but filled the goals of the socialist: "And the builder of this new world must be education. Education alone can lay the foundation on which the building is to rest. ..." This is a short quote of a more extended excerpt that openly promotes a revolution in the education system.

### 1932

The well-known book *Brave New World*, written by Aldous

Huxley, was published. In this famous work, Huxley satirized the mechanical world of the future in which technology replaced much of the everyday activities of humans.

Professor George Counts of Columbia University Teachers College wrote *Dare the School Build a New Social Order?* He and many other American educators traveling back and forth to Russia became completely convinced that the Soviet Communist system was the ultimate system. Counts was deeply involved in, and a member of, the Carnegie Foundation-financed Commission on the Social Studies, which produced the American Historical Association's *Conclusions and Recommendations: Report of the Commission on the Social Studies in 1934*. He was also the author of *The American Road to Culture* series and *The Soviet Challenge to America*. The following is an excerpt from his book *Dare the School Build a New Social Order?*

*"If property rights are to be diffused in industrial society, natural resources and all important forms of capital will have to be*

*collectively owned.... This clearly means that if democracy is to survive in the United States, it must abandon its individualistic affiliations in the sphere of economics.... Within these limits, as I see it, our democratic tradition must of necessity evolve and gradually assume an essentially collectivistic pattern."*

This quote clearly indicates that Communists had infiltrated the education systems much earlier than most would have imagined. In the 1930s, and dealing with the planned destruction of so many lives, who could have known the desired destruction of the nation's children for years to come was well underway?

William Foster wrote a well-known book, *Toward a Soviet America*. He was the national chairman of the Communist Party of the United States. Foster died in 1961 in Moscow and was given a state funeral in the Kremlin.

His book called for a U. S. Department of Education; implementation of a scientific materialistic philosophy; studies revolutionized, being cleansed of religious patriotic and other features of the bourgeois ideology; students taught on the basis of Marxian dialectical materialism, internationalism and general ethics of a new socialistic society; a scientific pedagogy will supersede present, obsolete

methods of teaching. The whole basis and organization of capitalistic science will be revolutionized. Science will become materialistic, hence truly scientific. God will be banished from the laboratories as well as from the schools.

It needs to be noted here that all of these goals have taken place. "Scientific" pedagogy is Outcome Based Education/mastery learning/direct instruction (Pavlov/Skinner).

President Herbert Hoover appointed a Research Committee on recent social trends to implement the planned society in 1932. The Research Committee was not approved nor funded by Congress; it became an Executive Action and was underwritten by the Rockefeller Foundation. No report was made to Congress or to the people during the time it functioned. The work of that committee has been called "a monumental achievement by the largest community of social scientists ever assembled to assess the social condition of a nation."

The NEA created the Educational Policies Commission in 1932 for the purpose of changing the Goals for American Education. In 1944 the EPC prepared a volume of extreme importance entitled *Education for All American Youth*. This highly promoted document told, in fictional format and as though it were a fait accompli, how the

“Planners” would solve all the problems; not just of youth, but of two imaginary communities - a village and a city - through involving citizens in cooperation for the goals of the planners. The following goals are laid out in this book:

- Federal programs for health, education, and welfare combined in one giant bureau
- Head Start programs
- Getting pre-school children into the system
- Teacher participation in curriculum
- Federal funds without federal control
- Youth services through a “poverty program”
- Removal of local control of political and educational matters “without seeming to do so”
- Sex education

The reader should note that these “goals” have been, unfortunately, accomplished. The Communists have had their way for many years as they work toward the destruction of American education.

The Eight-Year Study was initiated by The Commission on Relation of School and College of the Progressive Education Association in 1932.

Beginning in 1933 and continuing through 1941, the Eight-

Year Study laid the groundwork for many of the “reforms” and innovations we are encountering today. Most of the funding came from the Carnegie Corporation of New York and the General Education Board. The Study was foundational to outcome-based-education, a “reform” that has been seen to further destroy the educational system.

*The Humanist Manifesto I* was originally published in 1933 in the *New Humanist*, the main publication of the American Humanist Association. Co-author John Dewey, the noted philosopher and educator, called for synthesizing of all religions and a “socialized and cooperative economic order.” The following excerpts are taken from *Secular Humanism and the Schools: The Issue Whose Time Has Come* by Onalee McGraw, PhD.

*“The basis of humanist belief is that there is no Almighty God, the Creator, and Sustainer of life. Humanists believe that man is his own god. They believe that moral values are relative, devised according to the needs of particular people, and that ethics are likewise situational.*

*Humanists reject Judeo-Christian moral and ethical laws, such as those contained in the Ten Commandments, calling them ‘dogmatic,’ ‘outmoded,’ ‘authoritarian,’ and a hindrance to human progress. In humanism, self-fulfillment, hap-*

*piness, love, and justice are found by each man individually, without reference to any divine source. In the Judeo-Christian ethic, there is and can be no real self-fulfillment, happiness, love, or justice on earth that can be found which does not ultimately issue from Almighty God, the Creator, and Sustainer. ...*

*For the humanist, man's greatness, his coming of age, his total fulfillment is found when he no longer needs the idea of God. Man gets rid of God, not just to do what he wills but to regain possession of human greatness. ...*

*The U. S. Supreme Court cited Secular Humanism as a religion in the 1961 case of Torcaso v. Watkins. ... 'We repeat and again reaffirm that neither a State nor the Federal Government can constitutionally force a person to profess a belief or disbelief in any religion. ...'*

*The Court has also stated, 'Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others. The Torcaso and Abington cases defined secular humanism as a religion and prohibited the government from establishing a religion of secular humanism by affirmatively opposing hostility to theistic religion, values, and beliefs.' ...*

Dr. George Hartmann, Professor of Educational Psychology at Pennsylvania State College, wrote *A New Definition of the Educated Man* for the December 1933 issue of *Progressive Education*. Excerpts from this book follow:

*"Some may at once protest, 'What? Is education to have as one of its symptoms the acceptance of radical views?' The answer is 'Yes,' if 'radicalism' means any serious endeavor to alter our social arrangements for the better. We must consciously adopt and foster the position that it is the prime business of education to remake our institutions and our traditions and learn to recognize the possession of this spirit as one of the main earmarks of the educated man. ... The principal obstacle to the acceptance of this outcome is the persistence of a set of 'inert' ideas which lingers to afflict our civilization. One of the most subtle and pernicious of these inherited and unexamined postulates is the view that the aim of education is the development of the individual's personality as such. ...*

*How anyone with the least pretensions to higher education can fail to be thrilled by the ultimate prospects of a single world government, the abolition of war and poverty, the enhancement of beauty in daily life, and the enlightened practice of eugenics and euthenics, is a riddle which*

can be explained only by a blind, exclusive regard for the immediately practicable... What nobler and more enlightened aim for education in this century can possibly be proposed than that it enlists the enthusiasms of youth for the attainment of more rational forms of group living.”

1934

*Conclusions and Recommendations for the Social Studies*, compiled by the American Historical Association, was published in 1934. Professor Harold Laski, a philosopher of British socialism, said of this report: “At bottom, and stripped of its carefully neutral phrases, the report is an educational program for a Socialist America.” A few excerpts follow:

*“The Commission could not limit itself to a survey of textbooks, curricula, methods of instruction, and schemes of examination, but was impelled to consider the condition and prospects of the American people*

*as a part of Western Civilization merging into a world order....*

*Organized public education in the United States, much more than ever before, is now compelled, if it is to fulfill its social obligations, to adjust its objectives, its curriculum, its methods of instruction, and its administrative procedures to the requirements of the emerging integrated order.”*

Charlotte Iserbyt quoted extensively from *Mein Kampf's* chapter on education (the 1930s) so that the reader may see the similarity between Hitler's view on education and workforce training and those of American government officials implementing OBE and school-to-work programs in the 1990s.

The decade ended with the beginning of World War II. Is it possible that all were too distracted with war to give the proper attention to the deliberate dumbing down of the United States?

*To Be Continued*



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# THE IMPOSSIBLE DREAM

## PART ONE

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*Father Anthony Lentz, OFM*

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When I was about 14 years old, I went with my father and my two brothers to see a performance of the musical “*Man of La Mancha*.” It instantly became one of my favorites. “*Man of La Mancha*” is an adaptation of a series of books, *Don Quixote* by Miguel De Cervantes. These books recount the adventures, or misadventures, of Alonzo Quixano, a 16<sup>th</sup>-century gentleman, who, on account of his obsession with chivalric romances, “dries up his brain” and becomes delusional. His delusion results in him fancying himself as a knight-errand named Don Quixote. He saw the evils and injustice within the world and sought to right all wrongs with his heroic deeds and valor. Needless to say that his outlook on the world was quite different from everyone else’s. People labeled him as a mad man and an eccentric, which was, of course, true, but, be that as it may, the virtues and ideals that he promoted were not! In the context of the play, which did make a few changes from the book, Don Quixote and his

squire, Sancho Panza, enter upon a tavern where they meet Aldonza, the beautiful tavern girl with a scandalous reputation. Of course, Don Quixote, at the height of his delusion (which is saying a lot, seeing that he just finished fighting a windmill!), sees beyond her worn-out clothes and reputation and mistakes her for his “lady,” whom he calls *Dulcinea*. Many more humorous encounters followed until Aldonza asks him why he does what he does. This cues in one of the most beautiful songs I have ever heard, *The Impossible Dream (The Quest)*. This song is not only charming to the ears, but it also has a message that makes it, quite possibly, the most spiritual song in musical theatre. Here is the first part:

*To dream the impossible dream/  
to fight the unbeatable foe/  
to bear the unbearable sorrow/  
to run where the brave dare not go/  
to right the un-right-able wrong/  
to love, pure and chaste from afar,  
to try when your arms are too weary/  
to reach the unreachable star!*

*This is my quest! To follow that star! No matter how hopeless, no matter how far. To fight for the right without question nor pause/ to be willing to march into hell for a heavenly cause. And I know, if I only be true/ to this glorious quest/ that my heart will lie peaceful and calm when I lay to my rest./ And the world will be better for this/ that one man scorned and covered with scars/ still strove with his last ounce of courage,/ to reach the unreachable star!*

The style of music of this song has a sort of folksy quality, as does the whole show. The musical arrangements are simple, which, in my opinion, allows someone to focus more upon its content. Whether or not the composer had it in mind, this sort of style can speak to the every man, becoming more relatable to him. We may interpret this entire song as the soul's journey towards God, with all of its joys and sorrows.

Let us break down this part of the song, well the first stanza, and delve into the spiritual lessons we can learn:

*“To dream the impossible dream/ to fight the unbeatable foe....”*

The “impossible dream” is Heaven. Men call it

“impossible” because man recognizes that he cannot accomplish anything pertaining to his salvation without God's grace. Man has to battle with “principalities and powers” (Ephesians 6:12) who are unbeatable on the natural level and must combat our fallen nature, which is prone to sin. These are reminders of the Catholic axiom: *Without the grace of God, we are incapable of having even one good thought.*

*“To bear the unbearable sorrow/ to run where the brave dare not go...”*

We are all overwhelmed from time to time, for our life is a succession of joys and sorrows. Even with the knowledge that things will be difficult, we must continue. We must trust in God and be patient, that He will give us the grace to see it through! Scripture says: *“The patient man is better than the valiant, and he that rules his spirit than he who takes cities.”* (Proverbs 16:32) It is true bravery to enter into the depths of your own soul and to be honest with yourself. Are you meek, or are you irascible? Are you an honest person, or are you a liar? Do you love the Lord your God, or do you not? Even the bravest of soldiers would fear

answering these questions, for they would have to see themselves as they truly are without God – sinful and weak men.

*“To right the un-right-able wrong/ to love pure and chaste from afar...”*

The word “unrightable” is not a real word. Mr. Joe Darion, the composer of the lyrics, did in fact create his own hyperbole to illustrate a point. That is some offenses are so horrible that they cry to heaven for vengeance. The “unrightable” wrong, in this case, is the chief sin against the Holy Ghost: despair. Remember that Our Lord told us that this is a sin that cannot be forgiven. The reason is that the sinner is no longer looking to truly repent, and so denies the goodness and mercy of God. Only a child-like trust in God can correct this (make it “rightable”), *“Suffer the little children, and forbid them not to come to Me.”* (St. Matt. 19:14). If you are genuinely sorry for your sins, especially because they offend Almighty God, then you put your soul at rest – God forgives you! We find the courage to trust in God by going to Confession and uniting ourselves again with Him in Holy Communion.

To be united with Our Lord in the Eucharist is to love Him

Who is pure and *chaste*. He was far off, but now we are united with Him.

*“To try when your arms are too weary/ to reach the unreachable star...”*

The “weary arms” could be understood as a metaphor for the soul’s continued daily struggle with temptation. Why should we struggle? What is the point? These are questions which the soul could ask itself. The thoughts of avoiding hell and its torments are a powerful incentive to want to be free from sin, thus enduring the struggle. Yes, it is powerful, but it is far from perfect. The reason the soul should want to obtain heaven is so that it can be united with God, and so to be willing to endure temptations for the love of Him. Our temptations are, in a way, blessings from God. They are opportunities for us to use those graces that He daily provides to overcome them. Remember that God wills the temptation, and no matter how difficult they may be, we always have the solace knowing that we are uniting ourselves with His Divine Will by accepting them patiently. So then, the “*unreachable star*” also presents itself as not merely Heaven, but also the state of perfection in this life. Our Lord told us *to be perfect*,

*as your Heavenly Father is perfect. (St. Matthew 9:28)*  
This is actually an impossible goal as it is metaphysically impossible for any of us to achieve absolute God-like perfection. Why? Because we are not God, and so, we are incapable of attaining this Infinite Perfection. Why then would Our Lord tell us that? It is simple. He is telling us always to be striving for perfection, to overcome the world, the flesh,

and devil, even when our arms are too weary – *“If any man come after me, let him deny himself, and take up his cross daily, and come and follow me.” (St. Luke 9:23)*

I will discuss the second half of part one in the next issue, it will deal with a misunderstood part of ascetic theology – *spiritual desolation.*

*To Be Continued*



## PRAYER FOR PEACE

*O God, from Whom all holy desires, right counsels, and just works proceed; give to Thy servants that peace which the world cannot give, so that our hearts being inclined to obey Thy Commandments and the fear of our enemies being removed, our times, by Thy merciful protection, may be peaceful.*

*Through Jesus Christ Our Lord. Amen.*

# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER FIVE VOCATION OF THÉRÈSE

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When we reached the Bishop's house, the flood-gates of Heaven seemed to have opened afresh. The Vicar General, Father Reverony, who had arranged the date of our visit, received us very kindly, though he looked a little surprised. Noticing tears in my eyes, he said: "Ah! those diamonds! they must not be shown to His Lordship!"

We passed through reception rooms so large that I felt like some tiny ant, and I wondered all the while what I should dare to say. The Bishop was walking in a corridor with two priests. I saw the Vicar-General exchange some words with him, and together they came into the room where we were waiting. A bright fire was burning on the hearth, in front of which were three enormous armchairs.

As His Lordship entered, Papa and I knelt for his blessing, after which he signed for us to sit down. Father Reverony directed me to the armchair in the middle; I excused myself

politely, but he insisted, telling me to show if I knew how to obey, so I took it without further remark. I was mortified, however, to see him take an ordinary chair while I was buried in an enormous seat that would have held quite comfortably four children like myself—more comfortably, in fact, for I was far from being at ease. I had hoped that Papa would speak, but instead of this, he bade me explain the object of our visit. I did so as eloquently as I knew how, conscious all the time that one word from the Superior would have carried more weight than all I could say, while his opposition told strongly against me.

The Bishop asked me if it were long since I had wished to enter Carmel. "A very long time, my Lord," I replied. "Come!" said the Vicar-General, laughing, "it certainly cannot be fifteen years." "That is true," I answered, "but there are not very many years to subtract, for I have wished to give myself to God from the time I was three."

The Bishop, no doubt to please Papa, tried to make me understand that I ought to remain at home some time longer. To his surprise and edification Papa took my part, adding, in the most courteous way, that we were going to Rome with the diocesan pilgrimage, and that if I failed to obtain the desired permission before then, I should not hesitate to speak to the Holy Father.

It was decided, however, that before giving an answer it would be necessary to interview the Superior of the Carmel. This, of course, was particularly unpleasant news, for I knew only too well his declared and determined opposition, and in spite of the Vicar General's advice not to allow any "diamonds" to be seen, I not only showed my tears but let them fall. The Bishop seemed touched, and treated me with the most paternal kindness, greater kindness, I was afterwards told, than he had ever displayed to any child. "All is not lost, little one," he said, "but I am very glad you are going to Rome with your good Father; it will strengthen your vocation, and, instead of weeping, you ought to rejoice. Next week I shall be at Lisieux and I will talk to the Superior about you. You

shall certainly have my answer while you are in Italy."

His Lordship next took us to the garden, and he was much interested when Papa told him that, to make myself look older, I had put up my hair for the first time that very morning. Nor was the incident forgotten, for even now, when the Bishop speaks to anyone about his "little daughter," he always repeats the story of her hair. I own that I would rather it had been left untold. As the Vicar-General accompanied us to the door, he remarked that such a thing had never yet been seen a father as anxious to give his child to God as the child was to offer herself.

We had then to return to Lisieux without any favorable answer. It seemed to me as though my future were forever shattered, for the nearer I drew to the goal, the greater my difficulties became. Yet all the time, deep down in my heart reigned a wondrous peace, because I knew I was seeking only God's Will.

### *End of Chapter Five*

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#### *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 Two*

#### *God Directs Himself to the Simple Soul*

Beneath the multiplicity of works of devotion is hidden a net for many generous souls. They are likely to waste their talent, time and energy upon a thousand different affairs.

The simple soul that is surrendered to the love of Jesus easily avoids this snare. Each moment, like an ambassador from Heaven, brings her a duty. To fulfill it punctually, neither hastily nor slowly, is her principal devotion to the cause of God, a devotion which no other ever replaces.

With peaceful perseverance, the soul attaches herself to this

life with unceasing fidelity; for is not this the best way of proving her love for God? And how well she lives this life in obscurity and annihilation! Who would suspect that, under this veil of constant punctuality, she hides an immense love for God?

O Jesus, how much they are deceived who imagine that devotion to Thy cause implies splendid actions, lofty occupations, extraordinary circumstances, special talents, favorable surroundings! A life that is humble and hidden, but altogether consecrated to the present duty that is the true life that is devotion in the most real sense.

How blind are those who disdain these commonplace employments, these modest occu-

pations, these humble daily duties with which each life is filled!

Display, popularity, influence, are sought. The world admires powerful men who electrify the populace by their eloquence, who cause institutions for charity or benevolence to rise out of the ground, who enter into the councils of the great of this world and shed luster upon the Church by the mere splendor of their name.

My Master, I have much more admiration for the heroic souls who consume their lives in the obscurity of a humble employment, in the painful but faithful accomplishment of a thankless task, far from all observing eyes.

Daily duties, occupations dictated by the present moment, by one's condition and employment, that is the sphere of activity of a soul devoted to God. If she is faithful, God is sometimes pleased to enlarge her field of action. He inspires her to perform other works which are greater and of more general importance. The soul's duty is to await in peace the call of God.

If, at the break of day, He invites her to go to work in His vineyard, she is ready, she obeys joyfully. If the Master does not call her until the elev-

enth hour, she is still content. It is a sign that God does not need her services sooner. If He does not summon her at all, this is also her will; it is certain evidence that He wishes to give her leisure for contemplation. He is Master. He alone judges what is suited to His glory.

How necessary it is to be docile to the whisper of God, and not to impose one's services upon Him! Saint Vincent de Paul brought to a successful issue a prodigious number of enterprises for the relief of the unfortunate, the instruction of children, the evangelization of neglected souls, and the spiritual advancement of religious persons. Nevertheless, he often said: "Before beginning a work, I always wait for Providence to take the first step." Nothing is more important than this absolute dependence upon the Will of God.

Once God has clearly manifested His Will, the soul hesitates no longer. She joyfully surrenders herself and spends herself without counting the cost. She gives to God all that she is and all that she has. At need, she sacrifices to Him her love for solitude, her humble and hidden life. She is ambitious for nothing, neither for popularity, esteem, nor influence. She seeks for nothing.

She fears nothing, from the moment that God manifests His good pleasure.

She does not imitate those timorous or cowardly souls who, because of false humility, let pass an occasion of doing good offered them by God. She does not obstinately refuse honorable employments presented to her by obedience, under the pretext that she lacks ability or that she prefers the hidden life. She does not re-

fuse to hold intercourse with the world, with the great and powerful personages of the time, to be in evidence when circumstances require it, through a fear that this intercourse will deprive her of her simplicity and her repose. She knows well that, in these circumstances, to draw back is to betray the cause of God; it is to seek one's own rest at the expense of the Master's interests.



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# FRANCISCAN SAINTS

SEPTEMBER 26TH

**Blessed Lucy of Caltagirone**

*Virgin, Third Order*

Lucy was born of devout and distinguished parents at Caltagirone, in Sicily. Heaven watched over her in a special way from her earliest years. When she was six years old, she went to the country with her mother one day, and there climbed a fig tree to pick figs. As frequently happens in the southern part of Europe, a storm arose very suddenly. Lightning struck the tree and split it asunder. The child lay on the ground as if dead. But an old man suddenly stood by, picked her up, and led her, as well as if nothing had happened, to the house to which her mother had run for safety. At the door Lucy asked her rescuer who he was. He replied: "I am St. Nicholas, whom your parents honor in a special way; as a reward, I have taken you under my special protection."

Thenceforth Lucy was devoted to works of piety. It was her greatest pleasure to attend divine services and to be of assistance to the needy poor.

She had just about attained the age of young womanhood when a

Tertiary from Salerno came to Caltagirone to visit some relatives. She was an object of edification to everybody. Lucy became a companion of this Tertiary and then joined the Third Order herself. When the young woman returned to her native town, Lucy went with her. The young woman received Lucy in her own home as her spiritual daughter, and as a result of her guidance, Lucy made daily progress in perfection. She led an austere life and practiced rigorous penance. At the same time, she was sympathetically kind to the poor and the sick.

At the death of her friend, who had treated her like a mother, Lucy entered the convent of the Tertiaries of St. Mary Magdalen in Salerno. Even as a novice she was a model of humility and obedience. Her heart was occupied with the contemplation of the sufferings of Christ, and she endeavored to share His sufferings by crucifying her own flesh. She was favored by God with special graces, and ere long the fame of her sanctity spread far and wide. People came to her from the sur-

rounding towns to ask her prayers or to seek advice. No one in distress ever left her without being consoled, and at her recommendation many sinners were converted, and pious souls were encouraged to strive for still greater perfection.

After a long and painful illness Lucy entered the joys of heaven on September twenty-sixth. It is not quite certain in what year she died, but it was about the year 1400. The numerous miracles that occurred at her grave were ample testimony of her sanctity. A great number of silver eyes have been left at her tomb, because many who suffered from diseases of the eyes, and blind persons as well, were cured through her. Pope Leo X confirmed the uninterrupted devotion with which she has been honored.

### ON THE PROTECTION OF THE SAINTS

1.) Consider the great protection which Lucy enjoyed in her youth from St. Nicholas. This saint is a special patron of children because he was so holy a child himself and because he conferred so many favors on children and young people during his lifetime. In order to make known the special consideration of the saint for children, it is a custom in many places to celebrate his feast day by presenting gifts to children. It would be well if we not only related pious fables about St. Nicholas to the children, but also

pointed out the willingness and power which he devoted to children while he was still on earth, and which impels him in heaven to watch over them, as many instances illustrate. — Often recommend your little ones to the protection of St. Nicholas.

2.) Consider how Blessed Lucy was guided through life away from home by the protection of her patron and was led to perfection by a saintly friend. From their experience the saints in heaven know the dangers that beset us here on earth. While they were in this vale of tears, they took great pleasure in protecting their fellowmen from these dangers and leading them on the right road. Would this pleasure now be denied them in heaven? We are united to them by the communion of saints as members of one body, Holy Church. They have come closer to the Head, who is Christ, and can, therefore, be of greater assistance to us now during our pilgrimage on earth. Recommend yourself to them with filial confidence: the patron whose name you bear, the patron of the parish to which you belong, and any other to whom you may be especially devoted.

3.) Consider how Blessed Lucy, as one of the saints in heaven, was a special friend to mortal men after her departure into eternal bliss. The precious gift of sight was granted to many persons at her intercession. Among these were the abbess of her own

convent, who had become almost totally blind, a young woman who had not had the use of her eyes for fourteen months, a blind servant of the bishop of Salerno, and many, others. God grants to certain of His saints special power against certain evils, as we perceive in so many instances.

Should we not be grateful for the suggestion and confidently call upon the saints, without of course neglecting natural remedies? They can doubtless aid us more certainly than the most practiced physicians.

### **PRAYER OF THE CHURCH**

*Almighty and eternal God, by whose favor we pay honor on this single feastday to the merits of all Thy saints; inasmuch as so many are pleading for us, we beseech Thee, to confer upon us the fulness of Thy mercy for which we long.  
Through Christ Our Lord. Amen.*



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# AMONG INFIDELS - BY DIVINE GRACE

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*Father Louis Vezelis, OFM*

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## *Chapter Six - With An Eye on the Future*

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I have always liked young people. And the reason is spiritual. It is based on the words of Christ Himself where He says that if we do not become as little children we shall not enter the kingdom of heaven. Much of my formative period was spent with youth. We had a summer camp in Maine where the boys from such cities as New York would come to the pine forests of Maine for the summer. Working with these youngsters was a valuable aid in understanding young people. It seems to me a very important part of life to be flexible enough to relate to the youngest. The stiffness of age should only be in our muscles - not in our minds.

The true Catholic spirit embraces every aspect of human existence and strives to supernaturalize it. That's why I often wonder at the sound spirituality of those who look askance at apparently mundane occupations. Much of

our religion deteriorated into formalism and thereby became truncated. And it is important that our religion become an integral part of our daily lives. In a word: the presence of God ought to be a constant reality for us. But, you can't expect anyone to spend all day reciting prayers ... especially children. It has been my observation that many otherwise good youngsters turned their backs on religion because they were expected to be adult about it too soon.

The supernatural is built upon the natural. Virtues are good habits that have been cultivated and divinized through grace. And this was my goal: to take the raw material of youth and fashion it into something good and godly. I took as my starting point the real need of these Korean kids for something physically and mentally challenging. Busy hands and busy minds make better boys. I decided to found a Boy Scout Troop.

No one in the area knew of the Boy Scouts. I looked up the word in my English-Korean dictionary and pointed it out to a college student friend, Mathias Ho. Ah, yes! *So nyon clan!* In the most primitive Korean I managed to convey to Mathias that that's what I wanted to start - a 'Tae-Han So Nyon Dan' - a Korean Boy Scout Troop. And then and there, Mathias Ho became my official 'Scout Master'. It didn't make any difference that he never had any experience in such things. It was enough that he had been a sergeant in the Korean Air Force. And that's what I needed: a sergeant to shape things up. We called all the boys of appropriate age and Mathias explained the whole idea to them. They were all eager. Up until now, they spent their free time in almost total idleness - just standing around with nothing much to do. From now on their lives were to become full of activity. But the best part of it all was that this activity would be challenging, stimulating, and above all: a learning experience.

When I proposed the idea to the other members of the community, I sensed a certain indifference and lack of understanding. Since I would

have to get involved with external activities and expenditures of money, I needed the permission of the Guardian of the Friary. He suggested that a meeting be called of all the community to discuss this. The members of the Friary council were summoned. This was obviously - as I look back - the precursor of the 'democratic process'. It was absurd and ridiculous. Not a single member had any interest in this program, had not the slightest desire to contribute either financially or by simple moral support - yet their approval was needed to get started. Happily, the other two Fathers went along with my idea and were kind enough to remain positively neutral ... which is better than negatively neutral!

Everybody loves a uniform. Youngsters especially. Why? I suppose it's because it gives you the feeling of belonging to something, a sense of association with something bigger than oneself. So, it was necessary to get our boys uniformed. We started by buying some red cloth which we made into neckerchiefs. These were given to each young lad who passed the examination for entry. Almost everyone passed. But some failed and, contrary to their

expectations, they were not received into the Troop. These were gently reminded that they may try again - and keep on trying until they learned the very few requirements for joining.

We had a little party for the newly-invested Scouts. A bit of candy procured at the Army compound through some American soldiers made the day for them all.

Our boys were proud to be Scouts. They were so eager to advance in rank that some of them spent more time learning the requirements for that than in their school work. This of course, did not make me popular with the parents whose only concern was that their children get good grades in

school. Parents were not concerned with anything else. They were very realistic and set on seeing their offspring get ahead in the world by means of a good education. They failed to realize that scouting is an education in itself.

Apart from learning theory, I felt it of primary importance that these boys be able to apply what they have learned. For this, trips into the mountains would be necessary; over-night camping would be necessary; week-long camping would be necessary. And this was the hardest part of the program. Everything takes money. Camping costs money because someone has to buy the food; someone has to pro-



*First Camping Trip 1958*

vide tents and other camping equipment.

I went to the U.S. Army compound and explained what I wanted to do. I needed tents. I needed knapsacks. I needed everything! You just don't find tents sitting on corners even on a military- post. I was still new at everything. Even my experience with people was very naive. I believed everybody; trusted everyone. It took effort to think otherwise about the average individual.

My first rude awakening was when an Air Force Lt. Colonel promised to bring food supplies to us at camp...and never showed up...then I felt the value of a man's word. It happened this way.

Our first effort at camping was to be close to Taejon City so that we would not be too far from home and help. We had not collected enough food supplies to last an entire week, and this Air Force Lt. Colonel had assured me that he would bring the three-day supply out to us in his jeep. He was very convincing especially since it was clear we would have nothing to eat without him. Can you imagine anyone giving his word to bring you food for a dozen boys - and not to fulfill his word? It would have been

better not to accept the obligation. But, how were we to know?

We went to Kae-ryong San - Kae-ryong Mountain - and hiked up behind the Buddhist monastery up into the mountains. We found a fairly level spot where we pitched out camp. This was a wild thing! The boys had never been out like this. They had never cooked before because at home it was always mother or sister who did the cooking. Chaos reigned. Mathias Ho was beside himself: those who were assigned to wood gathering detail were up in the trees swinging like contented monkeys; others were still elsewhere - wildly running around shouting and laughing with glee. Order was the last thing these little fellows were interested in!

Our food consisted of boiled rice, some stewed vegetables and a piece of candy for dessert. The mountain air had put an edge on everyone's appetite so that not even a single grain of rice remained in the pot. It was all chopstick lickin' good! We were all hungry yet. Clearly, we would desperately need the promised food supply which the Colonel was to bring. But, he never came. Boys waited and waited at the des-

ignated drop point. He never came. When we could wait no longer, Mathias Ho and I left the boys under the supervision of one of the older ones and left on foot for Tadjon City to get supplies. It was a long hike. It was our

first camping experience and my first lesson in military matters: a man becomes an officer and a gentleman by act of Congress! And there are no guarantees.

*To Be Continued*



*Mass in the Field*

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