

THE SERAPH

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Veni Sponsa Christi Accipe Coronam
Come, Bride of Christ, accept your crown!

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

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

THE SACRAMENTS

Bishop Giles, OFM DD

The Catholic doctrine respecting the Sacraments, in general, is thus laid down by the Ecumenical Council of Trent in its seventh session, celebrated on the third day of March 1547:

Canon I. — If any one saith that the Sacraments of the New Law were not all instituted by Jesus Christ Our Lord; or that they are more or less than seven, to wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a Sacrament, let him be anathema.

Canon II. — If any one saith that these said Sacraments of the New Law do not differ from the Sacraments of the Old Law save that the ceremonies are different, and different the outward rites, let him be anathema.

Canon III. — If any one saith that these seven Sacraments are in such wise equal to each other, as that one is not in any way more worthy than another, let him be anathema.

Canon IV. — If any one saith that the Sacraments of the New Law are not necessary unto

salvation, but superfluous; and that without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; though all (the Sacraments) are not indeed necessary for every individual, let him be anathema.

Canon V. — If any one saith that these Sacraments were instituted for the sake of nourishing faith alone, let him be anathema.

Canon VI. — If any one saith that the Sacraments of the New Law do not contain the grace which they signify; or that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelieving, let him be anathema.

Canon VII. — If any one saith that grace, as far as God's part is concerned, is not given through the said Sacraments always, and to all men, even though they receive them

rightly, but (only) sometimes, and to some persons, let him be anathema.

Canon VIII. — If any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema.

Canon IX. — If any man saith that in the three Sacraments (to wit), Baptism, Confirmation, and Order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible sign on account of which they cannot be repeated, let him be anathema.

Canon X. — If any one saith that all Christians have power to administer the word and all the Sacraments, let him be anathema.

Canon XI. — If any one saith that in ministers, when they effect and confer the Sacraments, there is not required the intention at least of doing what the Church does, let him be anathema.

Canon XII. — If any one saith that a minister being in mortal sin, if so be that he observe all the essentials which belong to the effecting or conferring of the Sacrament, neither effects nor confers the Sacrament, let him be anathema.

Canon XIII. — If any one saith that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the Sacraments, may be condemned, or without sin be omitted at pleasure by the ministers, or be changed by every pastor of the churches into other new ones, LET HIM BE ANATHEMA.

The Council of Trent (Canon XIII above) condemns those who would dare to change the rites of the Catholic Church into other new ones. In this one Canon, we see that the “Vatican II Council” changes in the liturgical rites are condemned — anathema. The “Spirit of Vatican II” is a condemned spirit.

The spirit of compromise in matters of Faith, Morals, and Doctrine is demonically Protestant and un-Catholic. There cannot be any compromise between good and evil — truth and falsehood. Giving up or denying one truth (no matter how small or insignificant it may seem) is a lie, a corruption, and an offense against God. From this one Canon of the Council of Trent, we see that compromise or changing the rites of the Sacraments is impossible for Catholics.

Protestants and those who have apostatized from the True Church have no problem with

compromise and change in the Sacramental Rites or with changes in Faith, Morals, or Doctrine. In fact, the apostates claim that the concessions and changes are good and holy. It seems that these believe that it is most important to accept our neighbors where they are and how they are. We must not ask or demand any change from them. As proof of our love for them, we must be willing to abandon truth and right in order to unite ourselves with them in fraternal love. It seems that the Modernist mentality is that it is not only alright but even preferable to offend God so as not to offend our neighbor.

Non-Catholics frequently accuse uncompromising Catholics of not having “fraternal charity.” This is the farthest thing from the truth. The most charitable thing we can do for those in error and sin is to point this out to them and encourage them to repent of their sin and enter or return to God and the truth. We do not condemn the individual but rather the error or sin. It is God Who judges the individual. Only He knows the guilt of each one of us. He knows the graces He gives and the degree of cooperation or rejection of these graces with which we have responded.

It is a Spiritual Work of mercy that requires us to admonish the sinner. We are called upon to point out his errors to him. We are to do so with true charity in our hearts, with the purpose or goal of helping him overcome evil and one day enjoy the Beatific Vision in Heaven. This requires several qualities or virtues on our part. We must be motivated by genuine love; we must exercise prudence and tact; we must be humble yet firm. The overbearing pride and vanity of the Scribes and Pharisees are what we must avoid at all costs.

Often in our speech and writings, we are accused of being uncharitable or looking for a fight. This is not our goal or desire. We strive to defend and even die for the Truth, but we do not seek the destruction of others in the process, but rather their conversion and salvation.

The current situation in the New/Modernist Church often requires clear condemnation, especially of those who are leading at the helm of this arc of change, error, destruction, and damnation. The True Church condemns evil in the hopes of stopping evil and bringing about actual conversions. If these refuse to change, then our hope and prayer are that those who may

be influenced might be spared from these evils.

It does not bring us any pleasure to boldly denounce the false “popes” since the false Ecumenical Council of “Vatican II.” We find no consolation in isolation from what should be Catholic churches and fellow believers. Our hearts ache with the loss and separation of these souls and physical places. However, we must never allow these sentiments to lead us to compromise or deny the rites of the Sacraments, morality, or doctrines Jesus Christ has given us, and the Catholic Church has so strenuously preserved for over 2000 years. The love of God must always override our emotions and sentimentalities toward our fellow men. Charity demands that in loving our neighbors, we must avoid the traps and snares of misguided emotions and sentiments.

We clearly understand that the Modernist *Novus Ordo* Church of “Vatican II” is not the Catholic Church. It is no more Catholic than the Church of England, the Lutheran Church, or any of the myriad Protestant denominations or “non-denominational” churches. The recent “*motu proprio*” (July 16, 2021) of “Pope Francis” (Jorge Bergoglio) seeking

to eliminate the Sacramental rites which were approved in the Council of Trent should speak volumes to those who, cooperating with God’s grace, are honest and desiring of the Truth. He has applied the anathema (condemnation) of the Council of Trent upon himself as well as upon all the bishops, priests, and laity united with him. We should also add the condemnation of all those seeking compromise with or in this false church.

The many and varied “Traditionalists” in union with or compromising with these errors are not Catholic either, despite all their protestations to the contrary. The “Traditionalists” who have or are seeking valid orders and rites outside the Catholic Church are similarly condemned by their bending and compromising with the condemned evils of schism.

It is not enough to use the name Christian, Catholic, or Roman Catholic. Evil, or at minimum deceived, people use these titles and apply them to themselves, but this does not make it accurate. The True Christians are those who uncompromisingly hold to all that Jesus Christ has given us in His One, Holy, Catholic, and Apostolic Church.

The Truth is universal or catholic. This means that it cannot change and is the same everywhere and at all times. What was true when Jesus walked this earth is true today and forever. To be Catholic or universal has nothing to do with numbers or popularity. As the saints tell us in many spiritual works, "God is not interested in quantity, but in quality." He desires uncompromising lovers of the Truth, not the vacillating whims of the multitude. This is true and remains true, even if we are isolated and alone in this world.

The multitude that claimed Jesus as their King very soon cried out for His Blood. Only a few followed and remained with Him in His most bitter hour. Let us pray that we receive and cooperate with the grace to overcome the sentiments and emotions of the multitude and remain ever faithful and uncompromisingly loyal to Jesus (the Truth); even as we are isolated, misunderstood, hated, and despised by the world. It is an honor to spiritually follow Jesus and remain with Him on Calvary.



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SUFFER THE LITTLE CHILDREN TO COME TO ME

Bishop Giles, OFM DD

The children of the Great Depression in the United States (1929-1939) often mentioned that they were poor, but they did not know that they were poor. This is probably common with childhood itself. Children are often ignorant of many of the things that make people miserable or sad. For a child, it is wonderful to be alive, and the whole world is filled with mysteries and surprises. There is so much to learn, to see, and to experience.

As we mature, the childhood wonder and amazement gradually fade away. The newness of life wears away as everyday things become ordinary and boring. As worldly knowledge expands in the minds of children, innocence and simplicity dwindle. Not all learning does this to us. It is primarily worldly knowledge and understanding that does this. Ultimately it is sin that brings forth the disorders of sadness, anxiety, and despair.

In the Garden of Paradise, Adam was happy. He knew God; he knew and had authority over all of creation. The only

knowledge that Adam lacked was the knowledge of evil. In obtaining the understanding of evil, Adam sacrificed the happiness of innocence as well as the knowledge of God and many of the good things of creation. With his rebellion against God, the rest of creation rebelled against him.

Sin or evil is the absence or loss of goodness. Ignorance of things that we do not need to know is not sin, nor is it evil. Ignorance of sin and evil is true wisdom and happiness. It was sin that brought disorder, sickness, disease, and ultimately death into this world. As our knowledge and experience of sin increase, we lose grace and virtue. Far from becoming wiser, we become more foolish.

Children's ignorance of many things actually brings them much closer to the wisdom of God. Innocence and ignorance are not synonymous, but they seem to pair up very well when it comes to understanding or experiencing sin. As we gain in the knowledge and experience of evil, we lose our innocence. Blinding ignorance

of God and spiritual wisdom follows the loss of innocence. Devils consider the loss of innocence as growth in knowledge of this world, but it is instead a loss of the knowledge of God. Hence, we see that wisdom in the eyes of the world is foolishness in the eyes of God. And the world considers the wisdom of God to be foolishness. It is like a zero-sum game – the increase on one side equals a loss on the other side. As we increase in sin, we lose virtue; as we advance in virtue, we lose sin. We lose the strength of grace as the experience of sin increases.

If we desire to see or understand what our spiritual lives were meant to be, we need only look more closely at childhood. Our Lord told us that it is childlike souls that make up the Kingdom of Heaven. Unless you become like one of these, you cannot enter into the Kingdom of Heaven. Despite the evils of poverty surrounding the children of the Great Depression, they found themselves ignorant of it as they only saw and understood the joys and beauty of life. Their parents did not see the need to put these weights and experiences on the shoulders of their children. They were permitted and encouraged to

remain innocent and happy as long as possible.

Today it appears that the world desires to destroy the innocence of children as quickly as possible. We often present this as a need to teach our children to be safe. The desire to have children that are not behind their peers in worldly understanding entices us to send them out of the home and into the most progressive and liberal schools to teach them the ways of the world.

We are now seldom shocked by reports of very small children being taught about sexuality and sexual self-abuse (masturbation). Children are encouraged to explore and experiment with their bodies long before they should even know or experience such things. Then, they are warned to be wary of sexual predators but are taught that sexual dysphoria and cross-dressing are all healthy and normal. We are essentially training our children not to trust any unknown man (sometimes leading them to distrust their own fathers), but that women or men who dress as women are normal and safe. Decent sexual behavior is to be feared and avoided, while all manner of sexual perversion and abnormality is taught to be good and normal.

They are taught that it is ok, normal, and acceptable to have two mommies and no daddy or two daddies but no mommy. They are being taught that they can choose, and change as often as they want, their own gender, and even make one up if they like. This is presented as very fashionable to them. It is very contradictory and confusing for adults; what can possibly be happening to the souls of our children?! Is there any reason to wonder why so many children are stressed, depressed, anxious, suicidal? They have been robbed of their innocence and happiness – often with the consent or support of the very parents God had given them to protect them and guide them through the snares of this world and into the glory of Heaven.

If we cannot undo the harm that has been done in the world already, we should at least strive to do what we can to alleviate it and prevent the further loss of souls. Parents should watch over and become very active in their children's education, and if necessary, transfer their children to better schools, teachers, or even teach them at home. We are very well aware of the inadequacy of many parents to properly educate their children

in worldly studies. However shocking it may appear, we suggest that no education is better than an evil one. Is the success of our children in this world of greater importance than their success in eternity?

We need to protect our children from the world as long as we can. We, then, need to strive to return to that innocence that we have lost. The time of our conversion and repentance is now! We may not get another chance.

We need not follow politics and other worldly events moment by moment. Ignorance of these things is not really harmful; on the contrary, it will probably lead to our greater happiness in both time and eternity. We do not all need to become theologians, but we must develop our spiritual lives nonetheless. When children learn the Our Father or Hail Mary, they are pleased with themselves and are happy. If parents work things well, their children will love to pray and will themselves devoutly lift up their hearts to their Father in Heaven, Who loves them and cares for them. They will lovingly run to the embrace of the Blessed Virgin Mary with all their hearts. Sadly, most parents then teach their children that the rosary and prayer are boring and mo-

notonous – either by their words, actions, or emotions. Here is where the parents need to take the cue from innocence rather than innocence, taking the signal from the worldly ways of sinful men.

Humanity is very eager to learn the ways of sin, and once it does, it soon begins to regret what it has lost in the exchange. How many spiritually-minded adults look back with longing to their days of inno-

cence before they learned to sin? It is said that misery loves company, and the world is all too eager to draw all true innocence into its filthy company. We must strive to do the opposite and become innocent and happy, then do all we can to attract others, especially our children, into the eternal joy that comes from ignorance of sin and the ever-increasing knowledge, love, and service of God.



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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Six: The Undermining of Education

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

Most *Webster's* dictionaries define the word "fomentation" as follows: "to stir up trouble, instigate; incite (as to foment a riot)." The forties and fifties will be remembered for the radical, un-American activities and views of some Americans and their paid staffs who, having risen to the highest levels in the tax-exempt foundations and government, were unfortunately accepted by the man on the street as having the best interests of this nation at heart.

Had these individuals been dressed in dirty, ragged clothes, worn old shoes, and funny felt hats, they would likely have been accused of "fomenting" or instigating trouble-planning the transformation of our nation from a sovereign, free constitutional republic to only one of many socialist democracies subservient to an international world government. However, the fact that many of these gentlemen

and their paid staffs were associated with Ivy League colleges, major industries, and prestigious civic and religious institutions, wore Brooks Brothers suits and button-down-collared shirts, and many had served with distinction in World War II, worked to obscure the fact that their goals were alien to those of the average Main Street American - for that matter, alien to the *Constitution of the United States of America* and its *Bill of Rights*.

United States membership in the *United Nations Educational, Scientific and Cultural Organization* (UNESCO) in 1946 set in motion the destabilization of our society through the rejection of absolute morals and values, Judeo-Christian tradition, and Roman law. Legislation authorizing United States membership in UNESCO marked the end of United States autonomy in a crucial area: education. From this time on, UNESCO would dictate education policy to our government and others. This legislation was accompanied by President Harry Truman's

remarkable statement: “Education must establish the moral unity of mankind.” Truman’s recommendation was bolstered by General Brock Chisholm, a Canadian psychiatrist and friend of Soviet agent Alger Hiss. Chisholm redefined health to include “mental” health and presented a paper entitled “*The Psychiatry of Enduring Peace and Social Progress*” to the *United Nations World Health Organization* (WHO) in 1946, which “reinterpreted” (eradicated) the word “morality.” Chisholm asserted that “*The reinterpretation and eventually eradication of the concept of right and wrong ... these are the belated objectives of practically all effective psychotherapy.*”

Brock Chisholm went on to recommend that teachers all over the world be trained in “no right / no wrong” psychotherapeutic techniques found in schools today. The use of these techniques has resulted in (1) a high percentage of the populace responding that lying under oath is not sufficient reason for a president’s removal from office (a reference to President Clinton’s lies under oath), and (2) incredibly immoral/amoral and violent behavior of American youth.

Has the reader ever seen a more exquisite illustration of

the dialectic at work? Create chaos; people naturally call for help. The next step is to impose the totalitarian solution. The “New World Order” (chaos), evident on the nightly news, will ultimately require the same totalitarian control described so well by George Orwell in his novel *1984*. Orwell said, “*If you want a picture of the future, imagine a boot stamping on the human face-forever ... and remember, that is forever.*”

If one believes, as does this writer, that the well-being of mankind and the stability of this world and its institutions depend on the rule of law, then the 1940s and 1950s will be remembered as the commencement of the unraveling of civic order in the United States of America and throughout the world. The rule of law is usually based on concepts of right and wrong, grounded in some widely accepted values laid down since earliest times, and even spelled out in Roman law. Since the end of World War II, instead of the concept of law, nations have been basing their actions on the United Nations’ humanistic (non-absolutist) situational ethics philosophy set forth in the statements of General Brock Chisholm and President Harry Truman.

In 1948, shortly after General Chisholm made his recommendation to banish the concept of right and wrong, Professors B. F. Skinner and Alfred C. Kinsey published their books, *Walden Two* and *Sexual Behavior in the Human Male*, respectively. Skinner's novel, *Walden Two*, recommended - amongst other radical things - that "children be raised by the state, to be trained from birth to demonstrate only desirable characteristics and behavior." As a taxonomic scientist, Kinsey wrested human sexuality from the constraints of love and marriage to advance the grand scheme to move America and the world toward the eugenic future envisioned by the elite scientists of the "New Biology," a shift which would affect the legal and medical professions...

President Dwight D. Eisenhower signed the first agreements with the Soviet Union in 1958, including an education agreement - something that would not come as a surprise to those familiar with the White House-directed plan to merge the United States and the Soviet Union explained to Norman Dodd in 1953 by Rowan Gaither, president of the Ford Foundation. Similar agreements have been signed

from that time forward. The most critical education agreements negotiated between the Carnegie Corporation and the Soviet Academy of Science, and those signed by Presidents Reagan and Gorbachev in 1985, remain in effect to this day (1999).

The forties and fifties set all the essential ingredients in place for implementation in the sixties of a system of education geared to behavior and values change.

1941

Education for Destruction was written by Dr. B. R. Burchett and published by her in Philadelphia, PA, in 1941.

The book is an eyewitness account by Dr. B. R. Burchett, former Head of the Department of Latin in the Philadelphia public school system. It is a fearless and devastating expose' of Communism in America's schools, its concealed objectives, hidden motives, serpent-like power, and its vicious demoralization of children and adolescents. EVERY parent... EVERY educator... EVERY clergyman should read this book!

1942

Time Magazine (March 16, 1942) ran an extensive article in a religion section dealing with a proposal by Protestant

groups in the United States for a plan of action toward “a just and durable peace” for the years following the end of World War II. Excerpts from Time’s “American Malvern” follow:

- Ultimately, “a world government of delegated powers.”
- Complete abandonment of U. S. isolationism.
- Strong immediate limitations on national sovereignty.
- International control of all armies and navies.
- A universal system of money... so planned as to prevent inflation and deflation.
- Worldwide freedom of immigration.
- Progressive elimination of all tariff and quota restrictions on world trade.
- Autonomy for all subjects and colonial peoples.
- No punitive reparations, no humiliating decrees of war, guilt, no arbitrary dismemberment of nations.
- A “democratically controlled” international bank “to make development capital available in all parts of the world without the predatory and imperialistic af-

termath so characteristic of large-scale private and government loans.

Some of the conference’s economic opinions were almost as sensational as the extreme internationalism of its political program. It held that “a new order of economic life is both imminent and imperative” – a new order that is sure to come either “through voluntary cooperation within the framework of democracy or through explosive political revolution...”

“Collectivism is coming, whether we like it or not,” the delegates were told by no less a churchman than England’s Dr. William Paton, co-secretary of the World Council of Churches, but the conference did not veer as far to the left as its definitely Communist British counterpart, the now-famous Malvern Conference. It did, however, back up Labor’s demand for an increasing share in industrial management. It echoed Labor’s shibboleth that the denial of collective bargaining “reduces labor to a commodity.” It urged taxation designed “to the end that our wealth may be more equitably distributed.” It encouraged experimentation with government and cooperative ownership ...

The ultimate goal: **“a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for enforcing its worldwide economic authority.”** (Emphasis ours)

1943

The American Federation of Teachers published the book *America, Russia and the Communist Party in the Postwar World* by John L Childs and George S. Counts.

Prior to reading excerpts from this remarkably naïve book, the reader is reminded that it was written after Stalin’s mass terror of the 1930s, which included purges, trials, self-denunciations, disappearances, imprisonments, and executions. The following is an excerpt from the book’s jacket:

“This book is the first in a series projected for publication by ‘The Commission on Education and the Postwar World of the American Federation of Teachers’... It demonstrates beyond all argument that if this war is to be followed by a just and lasting peace, America and Russia must find a way to get along together. For the

United Nations, including America and Russia, is the only agency that can establish such a peace. Russia’s stupendous achievements, and her vast area, population, and resources, make her a world power second to none. We are blind if we think we can continue half grateful ally, half suspicious rival, of Russia. What then stands in the way of good relations between America and Russia? It is not differences in social systems and ideologies, for these can exist side by side... It is a twenty-five-year legacy of mutual suspicion, fear, and active hostility. The removal of this legacy requires concessions on both sides.”

1945

The United Nations Charter came on October 24, 1945. Playing an essential role in the creation of the United Nations was the United States Chamber of Commerce. In 1999 when parents found their local Chamber of Commerce deeply involved in the highly controversial, socialist/fascist, dumbing-down workforce training - necessary for a planned, global economy - the fact that the U. S. Chamber was a prime mover in establishing the United Nations should not be forgotten.

The following are some of the measures the Chamber of Commerce has supported to aid in the transfer of power from individuals and independent governments, groups, businesses, and professions to the Chamber-advocated management system:

- 1) Creation of the United Nations.
- 2) Creation of the Organization for Economic Cooperation and Development.
- 3) Regional Government or "New Federalism."
- 4) Medicare (Commercialization of medical professions.)
- 5) Postal reorganization.
- 6) Organized Crime Control Act.
- 7) Contracting for school services with private industry.
- 8) Voucher system for education.
- 9) Management and human relations techniques for handling personnel in industry.
- 10) Health care planning councils.
- 11) Prepaid medical practice (HMOs).
- 12) Federal land use planning.
- 13) Federally-imposed career education.

14) Equal Rights Amendment.

15) Cross-town busing for desegregation.

1946

Community-Centered Schools: The Blueprint for Montgomery County Schools, Maryland, was proposed by Dr. Nicholas Englehardt and Associates, Consultants, and written by Dr. Walter Cocking of New York City on April 1, 1946.

"Dr. Paul Mort and others have accumulated evidence which shows a period of almost fifty years between the establishment of need (needs assessment) and the school program geared to meet it... if the school as an agency of society is to justify itself for the period ahead of us, it must be accepted that its fundamental function is to serve the people of the entire community, the very young children, the children of middle years, early adolescent youth, older youth and the adults as well."

Learning and Peace: UNESCO Starts Its Work by Richard Johnson was printed in the October 1946 issue of *International Conciliation* published by the Carnegie Endowment for International Peace. This booklet gives the history of UNESCO from the *Conference of Allied Ministers of Education* in 1943-45, through

legislation authorizing U. S. membership in UNESCO approved July 30, 1946. President Harry Truman's remarkable statement of the same date accompanied this legislation: "Education must establish the moral unity of mankind."

1947

National Training Laboratory was established in 1947. The first laboratory session on human relations and group processes was held at Gould Academy in Bethel, Maine. Founders of the *National Training Laboratory* had essential connections with the *Office of Strategic Services* (OSS)-World War II forerunner to the CIA. With the National Education Association (NEA), the NTL would become a premier agency for human relations training (change agent/brainwashing).

1948

Sexual Behavior in the Human Male by Alfred Kinsey was published. This book and the controversial "research" it represented became a lightning rod around which much social turmoil was generated in this country and abroad.

Walden Two, a novel by B. F. Skinner, was published. Skinner recommended in this novel that children be reared by the state; to be trained from birth

to demonstrate only desirable characteristics and behavior. He also wrote this:

"What was needed was a new conception of man, compatible with our scientific knowledge, which would lead to a philosophy of education bearing some relation to educational practices. But to achieve this, education would have to abandon the technical limitations which it had imposed upon itself and step forth into a broader sphere of human engineering. Nothing short of a complete revision of a culture would suffice."

1949

Basic Principles of Curriculum and Instruction by Professor Ralph Tyler, chairman of the Department of Education at the University of Chicago, was published. Tyler stated that:

"Since the real purpose of education is not to have the instructor perform certain activities but to bring about significant changes in the student's pattern of behavior, it becomes important to recognize that any statement of the objective... should be a statement of changes to take place in the student."

To Be Continued

THE IMPOSSIBLE DREAM

PART TWO

Father Anthony Lentz, OFM

When I began writing these articles, delving into the spiritual message contained in the song *The Impossible Dream*, I did not think that I would end up explaining *spiritual desolation* during prayer. Sometimes you have realizations when writing that you never actually considered beforehand, which has happened here.

Listening to a well-performed rendition of the Impossible Dream, where the singer also acts out the emotions, can be soul-stirring. Of course, it is not as soul-stirring as those pious inspirations God grants us during prayer, bringing us closer to Him. A closer union with God would mean that no song is needed except those divinely infused songs of His grace.

Now, please indulge me for a paragraph or two, for I would like to deviate from this main topic to briefly address the Three Ways to Perfection. I promise that reviewing these will help immensely to understand the positive aspects of *spiritual desolation*. The *three ways* are: *purgative way*, *illu-*

minative way, and *unitive way*. Each of these ways has its unique characteristics. The definitions and explanations for each are taken from *The Spiritual Life* by Very Rev. Adolphe Tanquary, S.S., D.D.

The *purgative way*, or the *state of beginners*, is the *purifying of the soul* in view of attaining to *intimate union with God* “This way is the stage where the soul “purges” itself of mortal sins, willful venial sins, and worldly desires. In truth, while we remain in this world, we will have to be purging ourselves continuously, so this *way* only ends with death.

The *illuminative way* is the next stage on the path to perfection. St. Theresa of Avila explains, and defines, just who exactly are those souls who have reached this stage: “*They have an intense desire of not offending the Divine Majesty; they avoid even venial sins; they love penitence; they have their hours of recollection; they employ their time usefully; they perform works of charity toward the neighbor. Everything about them is in*

perfect order: their words, their clothes, their homes." This is the definition of Christ-like life, and to know if you are at this stage, you must have three things: *purity of heart (in some measure), mortified passions, and profound convictions.*

The *unitive way* is the last and highest stage in the spiritual life. This is where the soul desires only what God desires; it wills only what God wills. It no longer needs to accept God's will consciously; it automatically does so. This soul is usually blessed with infused contemplation during prayer and no longer needs to examine dogmas point to point, but rather his thoughts are simplified. A classic example of this is when St. Francis of Assisi spent an entire night repeating: *My God and My All.* Imagine the wonderful mysteries contained within that short phrase. Here we have a soul that has reached the *unreachable star*, in so far as it is possible on this side of eternity, and thus walks the *unitive way*.

The *unitive way* is the song's final climax, but most of the song deals with the *purgative and illuminative ways*. In the context of the song, we are examining merely the ideals of Don Quixote. So focusing on that, I would conclude that

Don Quixote had probably achieved the *illuminative way*; while understanding the necessity of continuously *purgating* himself. I would posit this question: Since Don Quixote held such lofty chivalric and spiritual ideals, could we rightfully call him insane? Or rather, was he the sane one in the story? Food for thought.

Now let us return to the main topic!

The concept of *spiritual desolation* (during prayer) may be new to some of you, and it may appear terrifying or even cruel. Before we condemn this as being negative, let us look at the meaning of the word *desolation*. It means "a state of complete emptiness or destruction." Yes, it is indeed terrifying at first glance, but ask yourself, what is it that you are destroying? What is it that you are emptying? It is your sins – your pride, your envy, your hatred, your lust, etc. It is the taking off of the old man and putting on the new.

The topic of *spiritual desolation* is a much broader subject than what it may first appear, for it encompasses many different phases. St. John of the Cross calls it the "dark night of the soul," a special means God uses to draw the soul to

greater conformity and unity with Him. As I have already addressed, I will narrow this down to something more specific and more relatable, that is, the *lack of spiritual consolation in prayer*. Spiritual consolation is, like St. Francis De Sales explains, a sweet candy that we receive during our prayers and devotions. When we are experiencing this kind of consolation, our prayer, any type of prayer, becomes a joyful endeavor. It does not seem long and tedious, but rather the pious thoughts and considerations flow, giving us a good wholesome feeling. A person could, in fact, feel saintly! Although the aforementioned Doctor of the Church, St. John of the Cross, is one of the greatest mystics, I will use a Franciscan as our guide. He was a contemporary of St. John and was the confessor to St. Theresa of Avila - St. Peter of Alcantara. He was known to have only written one book – *Treatise on Prayer and Meditation*, and it will be from this book that I shall be referencing.

Let us look at the words of this song again:

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 will-

ing 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 scorn and covered with scars/ still strove with his last ounce of courage,/ to reach the unreachable star!

The most important line of this song relates to our topic: *To fight for the right without question nor pause/to be willing to march into hell for a heavenly cause*. When a soul prays without any consolation, it can feel like one is, in fact, marching into hell. Remember that everything we experience in prayer is willed by God directly or indirectly, even without *consolation*. God may allow someone to experience this on account of his sins, or as a new means of higher sanctity, or perhaps both.

A person may want to serve God, but simultaneously he may also want to continue serving mammon. This soul is in a tortured state. He has not heeded the words of Christ: *You cannot serve two masters; you either love one or despise the other*. This is not apostasy in the strict sense, but it is rather spiritual fickleness. This soul must return to a holier resolution, so God allows as a

punishment the removal of any consolation during prayer. If this is done because a person is currently in the state of mortal sin, he must make an act of *perfect contrition* and go to Confession as quickly as possible. It may also occur because he has to be cleansed from the stains of past sins already confessed. At times such as these, what must one do then with prayer? St. Peter of Alcantara explains: *Do not on this account (experiencing lack of consolation) abandon the customary exercise of prayer, though it appears insipid to you and of little fruit, but rather prostrate yourself in the presence of God as a guilty sinner. Examine your conscience and see if, perchance, it may not be through some fault of your own that you have lost this grace. Offer your supplication to Our Lord with a complete confidence of pardon, and extol the inestimable riches of His patience and of His mercy in supporting and pardoning one who knows nothing else but to offend Him. In this way, a man will draw profit from his aridity, taking the occasion thereby to humiliate himself more at the sight of all his sins and to love God more at the sight of the vastness of His pardon. Though there be no relish in all this, let him not desist, for*

what is profitable is not necessarily always agreeable; and experience, at least, shows that every time a man perseveres in prayer, with a little attention and care in honestly doing his best, he comes forth consoled and joyful at seeing that, on his part, he had done something of what in him lay. In the eyes of God, he does much who does all he can, though it be but little. Our Lord does not consider so much a man's capabilities as his good will in doing all for Him that is possible. He gives much who longs to give much, and does actually give all he has, keeping nothing for himself. It is not a great thing to spend much time in prayer when consolations abound; but long prayer when devotion is slight and [there is] a growing humility and patience and perseverance in well-doing, that indeed is much.

This explanation should give all encouragement and comfort at knowing that our prayers will not be without merit as long as we try. This creates a purer devotion to God and will lead the soul to a higher degree of sanctity. Of course, this does not necessarily mean that the soul may not still experience a lack of spiritual consolation. God may decide to deny any consolation during

spiritual exercises to draw her even closer to Himself. The reason is simple. Does the soul enjoy the physical and spiritual sensation of this consolation more than she loves God? Will the soul love God, regardless of any such feeling? Or will she abandon God because she no longer “feels saintly”? In doing all of this, God is testing the soul's fidelity! Will you love the Lord your God with your whole heart, mind, soul, and spirit still? Will you imitate Christ in everything? Oh yes!

We imitate Our Lord even in desolation. While on the Cross, Our Lord allowed Himself to experience abandonment or desolation. He cried to His Father: *My God, My God, why has Thou forsaken me?* While experiencing this the soul must be more on its guard: *“When you come to such a pass as this, you must realize once and for all that the watchmen who guarded you are wrapped in sleep and that your sheltering wall has fallen. Your one remaining hope of safety is in your own arms. A wall is your defense no longer, but your sword and your skill in the fight. Oh, how great is the glory of a soul which combats in this manner, defending herself without a shield, fighting though un-*

armed, strong though defenseless, struggling alone in the conflict, with nothing to bear her company but her own audacity and courage.” – This is a quote from the work, *Ad Fratres de Monte Dei*, by Venerable Guigo de Castro (1083-1137).

Just before Don Quixote sings the *Impossible Dream*, he was starting to become wrapped up in thoughts of honor and praise. Fortunately, he came to himself and realized that it was not for these things that he fights, but rather for the “quest.” He learned much about himself. While enduring and suffering this lack of consolation at prayer, a person learns much about his own spiritual worth. He realizes if he genuinely loves God above all things. God has called him to leave this world while still being in the world. He wants this soul to walk *in the spirit*. There can be no attachment – even to sensible and intellectual delights during prayer. The soul must be willing to endure this hell, all for a *heavenly cause, i.e., salvation*. This is the impossible dream made possible by the very Author of that very same dream.

IS GOD CALLING YOU?

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

Romans 12:2

Do you love serving God and neighbor?

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

Do you yearn for something more?

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

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

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



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 Three

*Without Devotion
There is No Love*

When Jesus came into this world, He taught nothing more lovable than devotion. This little flower — may one not give it that name? — blossomed on Golgotha, at the foot of the Cross, in soil bedewed by the Blood of Jesus. Since then, it has never disappeared from the earth. The friends of Jesus cultivate it carefully. They know the soil into which it loves to plunge its roots, and the sap with which it is nourished. They know that it will not grow in the glacial climate of egoism, and that it thrives in the warm regions of Divine Charity. When it is bathed in

the love of Jesus, it has found its true place, its favorite garden.

Ardent souls, are you acquainted with this flower? Have you admired its splendor and breathed its perfume? Will you not please Jesus by welcoming it to your heart and carefully cultivating it there?

Love and devotion — these are two flowers growing upon the same stem. Jesus has transplanted them from the heavenly garden into our ungrateful soil. There they have taken root, they have developed and multiplied; they have been received into the gardens of the great and into the humble flower-plots of the poor. Under the influence of their sweet perfume, admirable virtues are blossoming everywhere: abne-

gation, humility, sacrifice, sweetness, mutual support. The land that was formerly a desert is covered with hospitals, asylums, infirmaries, crèches, schools, hospices, refuges; it is peopled with Brothers and Sisters of Charity.

Love and devotion—charming virtues which schism, heresy, and “free thought” have in turn striven to produce, but in vain! Without love, attempts have been made to do the work of love.

The results have been like laboratory-productions, the outcome of long labor and enormous expense, grotesque imitations of that which nature is

daily producing with delightful ease.

Ah, no! There is no devotion without love, as there is no love without devotion. Never has the little flower of devotion taken root in unchristian soil. The tares, the insolent tares of selfishness, prey upon the pagan land. In ancient times, society, having reached the zenith of its civilization, brought forth frightful monsters: cruelty, luxury, slavery.

It was time for Jesus to come, to bring back this poor humanity, which was dead, and rotting in its tomb! It was time for Him to come, to teach love and devotion!



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FRANCISCAN SAINTS

OCTOBER 11TH

The Servant of God

Victricius Weiss

Confessor, First Order

This holy man gives us his own biography, for a prayer of his tells the entire story:

“I consecrate myself to the Sacred Heart of Jesus. With my hidden Jesus I wish to remain unknown, misrepresented, and despised. I want to be crucified in body and soul with my crucified Saviour, in order to atone in some way for the insults rendered Him in the most holy sacrament of the altar. I want to rejoice with my glorified Jesus because He cannot now suffer any more. But I may suffer. I want to offer up all my sufferings for the intentions of His Sacred Heart.”

A marvelous summary of his life.

Father Victricius was born in 1842 in the little town of Eggenfelden in northern Bavaria. He was the son of a deeply religious surgeon. He took up his classical studies in Munich; he studied theology in Freising. He felt a great attraction for the interior life. After his ordination to the priesthood in 1866, he

labored as a chaplain in Schwabing and was then appointed prefect and professor of homiletics in the seminary at Freising. In 1871 he received his doctorate in theology.

Although he was very genial and sociable in his dealings with others, he was nonetheless given to the pursuit of meditation, self-conquest, and the life of sacrifice. He eventually joined the Capuchin Order. The confidence of his brethren chose him four times as the head of the Bavarian province. He achieved remarkable results by his exemplary life, the spirit of recollection, and fraternal charity.

He dwelt in the convent of Vilsbiburg from 1908 on. There he was visited by God with great suffering. Deafness, sleeplessness, ulcers, spiritual dryness and desolation, difficulties arising from association with others provided a severe trial for him, which, however, caused his noble soul to unfold at its best.

On October 8, 1924, this life of virtue and atonement came to a close. It was the general belief that a saint had died. The process of his beatification has been begun.

ON THE MERITS OF ATONEMENT

1.) The idea of atonement is as old as mankind. It is innate in man. Civil and ecclesiastical authority no less than private individuals in their relations with one another require in all justice that some form of penalty make up for offenses committed. The penalty, however, may be canceled if the misdeed is atoned for. It was therefore indeed laudable of Venerable Father Victricius that he offered himself to God as a victim of atonement for the sins of mankind. For if atonement is in order among men, the supreme majesty of almighty God must be a thousand times more deserving of it. — Try to realize the propriety of the idea of atonement.

2.) The idea of atonement was insisted on by God Himself, especially in the laws requiring propitiatory offerings and in the great feast of the Atonement.

Both institutions were to prefigure the supreme expiation of the God-man on Golgotha, of which St. John speaks as "*the propitiation of our sins*" (1 John 4:10). How well-advised, therefore, it was of Father Victricius when he offered himself in union with Christ to the Most High in atonement for the misdeeds of mankind! — Should it not urge us to make similar atonement?

3.) The idea of atonement must be revived in our day. This is a time such as that of which the Prophet of Patmos writes: "*Woe to the earth and to the sea, because the devil is come down unto you having great wrath*" (Apoc. 12:12). Diabolical crimes that cry to heaven for vengeance are being committed on every hand. God is forcefully thrust out of Society. So it behooves all good people to join in the spirit of Father Victricius, seeking with prayer, penance, and renunciation to disarm the just wrath of God. — Unite with those Christians who are offering themselves as victims of atonement, by practicing at least small acts of mortification and renunciation.

PRAYER OF THE CHURCH

O God, Who by sin art offended, but by penance pacified: graciously look upon the humble prayers of Thy people, and ward off the scourges of Thy wrath which we have deserved for our sins. Through Christ Our Lord. Amen.

AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Seven - Winter Camp

The winter in Korea is very cold. The freezing winds come down from Siberia. In the villages, most activity ceases as everyone wants to stay indoors as much as possible. The rice paddies are frozen and only the children are brave enough to be out sledding on their unique sleds. Despite the apparent austerity of the entire countryside, there is still a cozy feeling about it all. It's times like these that the simple things of life make their value felt: simple things like a warm room, a pair of mittens or warm socks.

Winter vacations from school are unusually long. They start around December 23 and continue until the end of January. The reason for this long vacation is that classrooms are poorly heated. Each classroom has a small coal-burning stove which is insufficient to warm the students. More than anything, its presence has psychological value only: seeing the stove makes you think warm...

Winter was also a time when our Boy Scouts would be able to test their skills in the wilderness. And it was for this reason that I felt it important and necessary to expose these youngsters to the rigors of winter away from home. Young boys are always ready for adventure. Tell them about camping and their eyes light up and they shout for joy. After we all agreed that two weeks would be a goodly period of time in the mountains, we set to preparing a list of supplies needed for a two-week camp in the mountains. Food, warm clothing, tents, sleeping bags, and every item required for cooking had to be procured. The boys felt they could bring their ration of rice; but I would have to get everything else.

Scrounging C-rations (combat rations) was not the easiest thing to do. Nevertheless, friends on the U.S. Army compound made every effort to come up with several cases of combat rations. We were over-

joyed when a jeep pulled up to the mission house with the rations. That evening the boys enthusiastically opened and sorted all the items in the individual boxes. Each box contained one day's food supply for a combat soldier. For many of the boys this was a chance to practice the English learned in school. Their mispronunciations were hilariously funny. And each time someone would read the contents of the cans, the whole room would shake from the laughter. Beef stew was 'beep stew'; Potatoes and gravy was 'pa-tay-toys and graby'; fudge was 'food-gay' ... and on 'n on. We had piles of World War II American cigarettes: Lucky Strikes, Camels, even some Philip Morris. Our scout master was very pleased about that! But his pleasure was short-lived because the cigarettes were insipidly stale. They all tasted the same.

The date was set. Right after Christmas we would leave for Song-Ni-San...come what may, we would all be experiencing our first winter camp in the mountains. I had heard stories about these mountains: stories about the wild boar, and Siberian tigers that roamed the heights - heights where not many Koreans were wont to go. What would we do if some

wild animal attacked us? You can't fight off a tiger with chopsticks! How much of this 'animal talk' was real; how much of it exaggeration? I was not about to find out the hard way. At the urging of some soldier-friends, I borrowed a few weapons: a shotgun; an M-1 rifle and a carbine. I also had a .45 pistol. In order to give the boys some familiarity with firearms and to learn the proper manner of handling them, I had gotten a .22 caliber rifle. With this 'mini-arsenal', I felt confident and secure. The Scout Master had been in the Korean Air Force and knew how to handle weapons.

Transportation was provided through the courtesy of the Korean Military Advisory Group (KMAG) stationed in Taejon City. A two-and one-half ton truck with a large trailer would be enough to haul us and our two-weeks' supplies up the mountains. The truck was promised; but we couldn't find an available Army driver. Fortunately, two Air Force advisors were free and willing to take us out to our camping grounds. We were all excited.

Early the next morning, the boys eagerly awaited the arrival of the Army truck. Ears

strained to hear the distinctive sound of a military vehicle. After a while, it was possible to determine just by the sound of the engine the model and size of the vehicle. We even distinguished between the sound of an “Eisenhower jeep” and a “Kennedy jeep”. At last - the low groan of a powerful motor was heard in the distance. It's sound rose up to our hillock location before we saw the olive drab truck lumbering up the narrow Korean road to our mission. Behind it was a large trailer with canvas top.

At first, it seemed that we had too much. But too much for one day is not too much for two weeks. Even at that, we would have to be very careful with our food supply to make it last. We would now be camping a good distance from any civilization and running

short of supplies would be very bad. The trailer was loaded and the boys mounted the truck. They sat under the dusty tarpaulin, shivering in the cold. They would travel some four hours like that. It was cold. It was snowing heavily. Blizzard conditions. But we were not daunted. Sitting between the two American airmen, I began to wonder if it were wise to make such a trip in this kind of weather. How would we survive up there in the mountains if we were snowed in? Should we keep on going and take our chances? I wondered... The silence was broken as we approached the first of the hair-pin curves that meant we were at the base of the mountain. We had to go up the mountain side in zig-zag fashion on a road wide enough for only one vehicle. Usually, buses make passengers disembark



Winter in the Korean Mountains

and walk up the mountain side while the empty bus picks its way up to the top. Then the people embark and continue the journey. We had a large truck pulling a trailer and filled with Boy Scouts. The driver was not Catholic, but a kind man, said to me: "Father, what does it take to be a Catholic priest? Do you have to be a little crazy?" This, of course, was meant in jest - up to a point. I knew what he meant and I could only agree: "Hmm, I wonder!" Yes, I too was a bit worried. Especially when the truck could not negotiate a sharp turn and had to stop; back up; and then go forward to make the turn - I was really frightened. So were the boys. Everyone in the back of the truck was suddenly silent. The rear wheels of the trailer touched the very edge of the precipice while the back end of the body hung out in space. The familiar sound of the laboring engine signaled a lunging upwards and forwards that set up a spontaneous shout of a Korean version of "Hurrah"! Those who have served in Korea in those early days know exactly what I mean about Korean roads.

We reached our campsite. The boys were stiff from cold and the pounding over rough roads. Once on the ground,

they all pitched in to unload supplies and set up tents. The first tent to go up was the main tent. It was our supply tent and our chapel. It was also our common recreation tent. The boys also set up my pup tent which would be my 'living quarters' for two weeks. The immediate need of the moment was warmth. Ho Mathias, our Scout Master, organized the boys into wood-gathering teams. Each little group of two set out to bring back broken branches to feed the over-worked flames that tried to heat the whole outdoors. Once we got a roaring fire, the boys just wanted to absorb all the warmth they could. There they stood with behinds to the fire in typical Korean style. Tired and hungry they stood there as if in a happy trance.

It was getting dark and there was much snow on the ground. Supper had to be prepared. The menu was simple: boiled rice and a watery stew made with rations poured over it. A generous helping of native Korean 'kimchi' and hot sauce was enough to make hungry boys content. This would be our one and only menu three times a day for the next fourteen days. The airmen remained long enough to have a cup of hot instant cof-

fee and to see to it that we would be alright. They headed back to Taejon and assured us they would return promptly on the day set. We saw the truck disappear around a bend in the road and each one must have thought a lonely thought: there goes our link with the world outside. Now we're on our own here in the wilderness. We must survive for fourteen days. The initial fear was overcome with mutual shouts of glee and the thought of exploration. This was the first time these boys had ever left their immediate vicinity. It was their first time so far away from home, so far away

from the warm comfort of an 'ondol' room - a room with a hot floor. That night everyone was exhausted and turned in early to prepare for the next day. Many were restless. The cold wind whistled through the tall pines and blew hard against the thin canvas of the tents. Snuggled inside their sleeping bags were our brave boys -wide awake! Early next morning, we were greeted with a glorious scene: a veritable wonderland of white! We had passed our first night in the bosom of winter.

To Be Continued



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