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Contents

Salvation	1
Where is God?	6
The Communist Threat	10
The Practice and Morality of Cremation	16
St. Therese of Lisieux	20
The Gift of Oneself	23
Franciscan Saints	26
Among Infidels - By Divine Grace	29

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The **SERAPH** defends the authentic doctrines of the Roman Catholic Church and the moral values upon which Godly nations were founded.

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

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

SALVATION

Bishop Giles, OFM DD

In the study of Catholic Dogma, we distinguish two aspects of Catholic unity: the unity of Faith and unity of Communion. *“Unity of faith leaves room for various opinions in those controversial questions which the Church has not finally decided. Incompatible with the Catholic conception of the unity of Faith is the Protestant theory of the Fundamental Articles, which demand agreement in the basic truths of faith only so that within the framework of the one Christian Church, varying confessions of faith can exist side by side. Unity of Communion consists, on the one hand, in the subjection of the members of the Church to the authority of the bishops and of the Pope (unity of government or hierarchical unity); on the other hand, in the binding of the members among themselves to a social unity by participation in the same cult and in the same means of grace (unity of cult or liturgical unity). ... One is cut off from the unity of Faith by heresy and from the unity of communion by schism.”* (Fundamentals of Catholic Dogma, Dr. Ludwig

Ott 1954, Part 2, Chapter 4, section 15, 1&2)

We have no claim to infallibility or impeccability and therefore strive to leave the judging of individuals to God. Only He can accurately and honestly read the hearts and minds of men. (Sin, as well as merit, is an internal disposition or act of the will. The man lusting in his heart is already guilty of adultery and the man harboring hatred for his neighbor is already guilty of murder. God accepts the desire for the deed.) The Church does judge the various teachings of men. The human teacher of error is not necessarily lost; he may still repent and be saved, so he is not condemned, but the erroneous teachings are loudly condemned, and there is no saving or making error or falsehood true.

We are greatly saddened by the attack and disruption of the unity of the Church. St. Paul would have us be one as the human body is one. One body is composed of many parts, all working together as one.

When the “Second Vatican Council” began implementing

changes in the liturgies, disunity of cult and worship was forced upon unsuspecting Catholics. These changes came in stages, with some parishes implementing changes more quickly than others. People tried to maintain the unity of Faith and worship with our Catholic forefathers and tradition by going from parish to parish or from priest to priest. This, in its turn, undermined Catholic unity even more. It eventually led to the Protestant concept of “visit the Church of your choice” or cafeteria-style Catholicism, which is completely un-Catholic. It was a total breakdown of Catholic unity by undermining the unity of parishes and dioceses.

When the Protestant cults of worship were firmly implemented, the cry came for Catholic unity of worship in the New Order (Novus Ordo). It came as a demonic mockery of the Catholic Church. The only unity in error and false worship is in the kingdom of hell. The diabolical work of Protestantism created division and disunity. The Modernists of “Vatican Council Two” brought a false unity to the false worship of Protestantism and called it “Catholicism.” Many people confused the Catholic Faith with material places and things. They were

thus duped into thinking that by faithfully attending their once Catholic Church buildings, they were secure in the Catholic Faith. It is not the Church buildings that make one a Catholic. Nor is it loyalty to usurper or fallen clergy that constitutes Catholic unity. Unity of worship and Faith lives in the hearts and souls of men. The buildings, statues, and paintings are physical manifestations of the Faith, but they are not its depositaries.

It was a Demonic, Masonic, Communistic, Protestant spirit or element that secretly overtook the hierarchy of the Church before the “Second Vatican Council.” This became clearer over time as the “Spirit of Vatican II” more fully manifested itself. The shepherds (bishops and popes) had been struck, and the sheep (clergy and laity) were scattered. It was the culmination of the Demonic – Protestant movement. To add insult to injury, it masterfully stole the Catholic name, properties, and government and forced a demonic unity on the unsuspecting flock. The deceived began to believe that the Catholic Faith was preserved in material buildings or properties or in harmony with the revolution's leaders rather than in unity

with tradition in worship and doctrine. The prevailing wisdom of the world was that we must blindly follow the pastors – even when it is shown that the pastors were really impostors. Like the many false cults, Catholics began following with blind obedience the perceived leader even against their own better judgment.

Many traditionalists began doing mental contortions as they worked very hard to separate the material governance of the Catholic Church from the spiritual sanctification of the Church through the sacraments. Many theories and explanations abound even to this day. Some believe that the “pope” is just a bad pope, and they only have to obey him in what they want. He is a “material pope but not a formal pope,” whom they obey in material things but not spiritual ones!!?? I can not even begin to explain these ideas as they are illogical to the extreme. There are many others, along with variations and nuances with each theory.

We are more than half a century into this. The majority of people raised in the Protestant Churches, the Modernists Churches, the Traditionalists Churches know nothing other than what they have been exposed to since their infancies.

How guilty are they? I leave that for God to judge. He alone knows the graces given that were either cooperated with or refused.

I am bound as a Roman Catholic bishop to condemn the false teachings of each and every false sect and worship. It is not easy to do this without naming names and often appearing to condemn individual persons. I ask our listeners and readers to pray that we successfully condemn the sin rather than the sinners – condemning the heresies and schisms rather than those deceived or led astray by these heresies and schisms. We often do not even personally know these people. We have nothing against them personally; our only concern is the false teachings and practices that lead them and others away from the True Church and the True Christ.

There is no doubt that heretics and schismatics say and do many good things. We have no problem acknowledging and accepting the truth whenever or wherever it is spoken. The late Bishop Louis Vezelis, OFM taught us that it is not good water that kills us, but the little bit of poison that is mixed in with the good water that is harmful. It is not the

truths that devils may speak that are destructive, but rather the evil or error that is cleverly mixed in with the truth that destroys souls. We cannot separate the good water from the poison once mixed in, so the safest course is not to drink any water from the poisoned well. The same is true with the teachings of the many and various sects established by the Demonic, Masonic, Protestant, Modernist groups. We denounce these and counsel everyone to avoid listening to or reading these tainted sources. Undoubtedly, there is much that is good or true, but the poison of heresy or schism is too easily swallowed with the good.

There is an element of truth in every lie. This is how we are deceived; this is what leads us astray. Once we know or see the evil before us, we must step away and not give the poison an opening into our hearts and minds.

The scientists tell us that we must put up barriers to protect ourselves from becoming exposed to the invisible viruses and diseases that others might carry and spread to us – “Personal Protective Equipment” (PPEs). There is an even greater danger to our souls, and we need to use even stronger spiritual PPEs to pro-

tect the life of grace in our souls. The best protection against physical disease is by eliminating exposure. The best defense against spiritual disease is by eliminating exposure. The spiritual tools at our disposal are graces that we obtain through prayer, good works, and sacraments.

We can all pray, and we must pray if we wish to avoid the spiritual pandemic of our times. No matter how many and grievous our sins may be, humble prayer and repentant prayer is always at our fingertips. We can all do good works. We can do even the simplest of things for the love of God, and God will never forget it. Receiving Sacramental Grace is often out of the reach of many of us. However, baptism is within reach of everyone. It does not require Holy Orders (priesthood) to confer it. A priest is the usual minister, but anyone may and should validly baptize when a priest is unavailable. The other sacramental graces are sometimes not as readily at hand. These, we can desire with the confidence that God will accept the desire for the deed. We may not obtain the grace of the sacrament, but we can obtain the effect of the sacramental grace. This in no way suggests that valid and licit

sacraments are not necessary. On the contrary, the genuine desire for the sacraments implies or demands that we understand the necessity of these sacraments for our salvation.

We recommend that everyone frequently strive to make Perfect Acts of Contrition (sorrow for offending God, motivated by the love of Him, rather than fear of His punishments) as well as frequent Spiritual Communions where we form and foster a love and desire to receive and to be united with our Savior Jesus Christ in the Most Holy Sacrament of the Eucharist. When these senti-

ments and desires become habits, we will find it much easier in our last hour to call them up with the greatest fervor, love, and faith.

When we understand these things, we see that even the greatest sinners can obtain Heaven in the end just as the “Good Thief” hanging on a cross beside Our Lord did before he died. We need not despair of the souls of our misguided neighbors. Neither are we to despair for our own souls when we are physically unable to receive Sacramental Graces.

The Catholic Faith

RADIO PROGRAM

The Catholic Faith Radio Program is broadcast live each Friday from 1:30-4:30 p.m. (CST) in the studios of KRFE AM580, Lubbock, Texas.

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WHERE IS GOD?

Bishop Giles, OFM DD

Where is God? This is one of the first questions we teach children to answer in the study of the Catechism. We know the answer. God is in Heaven, and Jesus is present in the Holy Eucharist. In addition to this, we learn that God is everywhere. From the bottom of the seas to the heights of the mountains, even to the ends of the universe. We are always in the presence of God. He is even present in the secret thoughts and desires of our hearts and minds. Nothing is ever hidden from Him.

Many people will say things behind another's back that they would never say to his face. We often act very differently in the presence of certain people than we do when they are not near us. We have learned in this world to hold our tongue, to behave according to polite standards, and to be unoffensive to others. This politeness is necessary for our civil society, but it is frequently hypocritical. The civil and polite person learns early to avoid offending others, especially those in a superior position.

To remedy the hypocrisy that seems necessary to be polite and courteous, some strive to "always speak their mind" and are then rude and obnoxious. Frankness or integrity in hiding nothing of our impolite or rude thoughts simply compounds the problem. In this instance, we sin in both thought and words, whereas we sin only in thought with the previous situation in hypocrisy.

The obvious solution to this difficulty is to correct our thoughts. When we think well, then we will most likely speak well. We can protect our integrity and not be offensive to others.

Most people will go to great lengths to hide ill will or evil thoughts from the eyes of others. It seems peculiar that we seldom think about God's constant Presence, so we make little or no effort to avoid offending Him. Yet, this is precisely what we have in mind when we teach children about the omnipresence of God. We want them to understand that they can never hide anything from Him. He knows all, and He sees all.

In examining our consciences, we frequently consider our physical actions and maybe the words that we use. Sometimes we think of our unruly emotions, but we rarely consider the intrigues and wondering of our thoughts.

We bite our tongues when we become aware of the presence of the people who might be offended by our words. Whatever we do or say to our neighbor, we do and say to God. It would be good if we would do the same when we are in the presence of God. We must remind ourselves again that we are always in the presence of God. Evil words spoken to or about another are spoken to or about Jesus. What we do to the least of His brethren, we do to Him!

When we are alone, and no one is watching us, we must remember that God is watching us. It is a greater evil to speak uncharitable things than it is to think them. We hide our evil thoughts from men, but our bad words are heard and hurt or scandalize our neighbors. We strive not to allow those evil slips of the tongue. With God, He sees everything, even our thoughts.

Strangely enough, we can simply forget about the eyes and ears of our neighbors if

we only concern ourselves with God's presence.

Sins generally come in steps. The thought or desire first presents itself to us. There is no sin in this – even if it is bad. From the thought or desire comes either rejection or acceptance. If we reject the evil thought or desires, there is no sin. If we accept it or take willful pleasure in it, then we have sinned. God accepts the intentional desire for the deed. The man lusting in his heart is already guilty of adultery in the eyes of God. The man harboring hatred in his heart is already guilty of murder in the eyes of God.

What we take pleasure in and hold onto in our hearts and minds naturally develops into spoken words, and from this, action soon follows. If we harbor only good thoughts and desires, we will only speak and do good things. Because we harbor evil thoughts, we often speak and do bad things. Just as the root of the weed is hidden underground, so the root of our sins is hidden in our hearts and minds. Every gardener understands that it is not enough to remove only the top of certain weeds. If the weed is to be eradicated, we must get the root out. We must be radical! If we wish to make

progress in the spiritual life, we must become radical and root out not only actions and words but, more importantly, we must eradicate evil thoughts and desires.

The direct and straightforward way to gain mastery over ourselves is to frequently remind ourselves that we are always in the presence of God. When we pray, we strive to place ourselves in the presence of God; we should strive to make His holy presence constant, or as St. Paul might say, make everything we think, say, and do a prayer. It does not matter what we do as long as we do it for the love of God and in His presence.

When we speak of modesty, our thoughts almost always focus upon clothing or the lack of it. Modesty is much more than this. Modesty is not just how we dress in Church, but it extends to how we dress all the time. We must always dress modestly wherever we are or whatever we are doing. This includes even when we are alone. Remember, we are never alone! If we would not want our parents or children, or people of polite society to see us in a particular dress, then it is probably not appropriate ever. There is often the argument that we have nothing

to hide from God. God sees us as we are, so we do not need to dress modestly before God.

On the contrary, we do not dress for the benefit of God but our own benefit and the benefit of our neighbors. God is interested in the motivations. When we have no motives to be good or to dress well, we are insulting God. Dressing modestly for God is necessary for us. Dressing immodestly before God makes us like devils – rejecting and insulting Him.

Modesty does not end with our outward dress; it extends to our actions and behavior. We can often observe otherwise modestly dressed people acting and behaving very immodestly. We must consider our posture or carriage and speech. Above all this, we need to strive for modesty in our thoughts and desires. The roots of immodest speech, immodest dress, and immodest actions are our immodest thoughts and desires.

We strive for the outward appearance of modesty and decorum before the eyes of men, but to be genuinely virtuously modest, we must seek for this before the eyes of God and in the recesses of our hearts and minds.

In the Sacrament of Penance (Confession), we must resolve to avoid the sin and the occasions of sin. When we examine any sin that we may confess, we find physical occasions of sin that we should strive to avoid, but there are even greater occasions hidden in our hearts and minds. These are what we need to focus upon and root out or avoid. The question we need to answer is: "What am I before God?" God knows we are all sinners and unworthy. This leads to the temptation that we must accept what we are, and there is no need to try to change. This is false.

God wants us to hate the sin and do all that we can to become pleasing to Him. Jesus tells us to strive for perfection because Our Father in Heaven is perfect.

Before we do anything, we should strive to habitually recall that we are about to do

this before God. God sees and knows what we are doing, why we are doing it, and how we are doing it. If it is evil, God is insulted by us, He hates it, and He is resolved to punish it with penance in this world or with fire in the next world. The only way that we can sin is to forget God's presence. We stop thinking of Him, or we ignore Him when we sin. When we think of Him, we almost of necessity avoid offending Him.

Whatever we think, say, or do, let us do it for the love of God, and in this way, everything becomes a prayer and meritorious – building up treasure for Heaven. When the thought of God is frequently in our minds, we begin to see His presence reflected in everyone and everything, and we cannot help avoiding offending Him and striving only to please Him.



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THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Seven: The Undermining of Education

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

1950

The Greatest Subversive Plot in History: Report to the American People on UNESCO from *The Congressional Record, Proceedings and Debate of the 82nd Congress, First Session in 1951* included the remarks of John Wood, Idaho, U. S. House of Representatives, Thursday, October 18, 1952. Excerpts follow:

Mr. Speaker, I am herewith appending an article published by the American Flag Committee... bearing the title "A Report to the American People on UNESCO." Just how careless and unthinking can we be that we permit this band of spies and traitors to exist another day in this land we all love? Are there no limits to our callousness and neglect of palpable and evident treason stalking rampant through our land, warping the minds and imaginations of even our little children, to the lying propaganda and palpable untruths we allow to be fed to

them through this monstrous poison?...

UNESCO's scheme to pervert public education appears in a series of nine volumes, titled "Toward World Understanding" which presume to instruct kindergarten and elementary grade teachers in the fine art of preparing our youngsters for the day when their first loyalty will be to a world government, of which the United States will form but an administrative part...

The program is specific. **The teacher is to begin by eliminating any and all words, phrases, descriptions, pictures, maps, classroom material or teaching methods of a sort causing his pupils to feel or express a particular love for, or loyalty to, the United States of America.** (Emphasis ours) Children exhibiting such prejudice as a result of prior home influence - UNESCO calls it the outgrowth of the narrow family spirit - are to be dealt an abundant measure of counter propaganda at the earliest possible age. Booklet V, on page 9, advises the teacher that:

The kindergarten or infant school has a significant part to play in the child's education. Not only can it correct many of the errors of home training, but it can also prepare the child for membership, at about the age of seven, in a group of his own age and habits - the first of many such social identifications that he must achieve on his way to membership in the world society.

While You Slept: Our Tragedy in Asia and Who Made It by John Flynn, 1951, was published. This Cold War treatise on the connections between the American left-wing elite and Communist organizers concludes with the following statement and significant quotation which served as an early warning, heralded again and again throughout this book:

"While we arm against Russia, we remain defenseless against the enemies within our walls. It is they, not Stalin's flyers or soldiers or atomic bombers, who will destroy us." One of the greatest of all Americans once made a speech on the *"Perpetuation of our Political Institutions."* It is these institutions from which we draw our great strength and promise of survival. It was Abraham Lincoln who said:

Shall we expect a transatlantic military giant to step the ocean and crush us at a blow? Never!

All the armies of Europe, Asia and Africa combined with all the treasure of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trail of a thousand years.... At what point then is the approach of danger to be expected? I answer: If it (should) ever reach us it must spring up amongst us: it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen we must live through all times or die by suicide.

"Impact of Science Upon Society" by Bertrand Russell, 1951, was published. What follows calls to mind the extensive use of behavior modification techniques on students, causing them to question and reject traditional values, and preparing them to willingly submit to totalitarian controls:

Education should aim at destroying free will so that after pupils are thus schooled they will be incapable throughout the rest of their lives of thinking or acting otherwise than as their school masters would have wished.... Influences of the home are obstructive; and in order to condition students, verses set to music and repeatedly intoned are very effective.... It is for a future scientist to make

these maxims precise and discover exactly how much it costs per head to make children believe that snow is black. When the technique has been perfected, every government that has been in charge of education for more than one generation will be able to control its subjects securely without the need of armies or policemen.

1952

Subversive Influence in the Educational Process: *Hearings Before the Subcommittee to Investigate the Administration of the Internal Security Act and Other Internal Security Laws of the Committee on the Judiciary:* U. S. Senate, 82nd Congress, Second Session on Subversive Influence in the Educational Process (September and October 1952).

Space does not allow for the detailed testimony of Bella V. Dodd before the Congressional Subcommittee. The following is a summation of the exchange between Mrs. Dodd, Robert Morris (counsel) and Senator Ferguson (MI).

Mrs. Dodd was expelled from the Communist Party in 1949. While still a Communist, she was the legislative representative for the Teachers' Union. She came to realize that a majority of the top leadership in the Teachers' Union were Communists, or, at least, were influ-

enced by the Communist organization in the city. The steering committee in the Teachers' Union was used to influence the teachers to adopt a theory of education for progressive education, the same position as the Communist Party.

In 1952 "Modern Math" was introduced to dumb down Math students so that they couldn't apply the Math concepts to "real life situations when they get out of school," according to a "Dr. Ziegler" who served as chairman of the Education Committee of the Council on Foreign Relations in 1928. (Emphasis ours)

Norman Dodd, intellectual and New York City investment banker, was chosen to be the research director for the Reece Committee of the U. S. House of Representatives in 1953. Reece sent out questionnaires to numerous tax—exempt foundations. As a result, the Carnegie Endowment for International Peace invited Mr. Dodd to look at their meeting minutes.

It was clear that that this foundation wanted to "alter the life of an entire people." For one year they attempted to do this through peaceful means. Apparently, they were not satisfied with the results. They referred to their 1910 trustees who asked this audacious question, "Is there any way known to man more effective than war, to so

alter the life of an entire people?" The answer was an obvious no. They proceeded to gain control of the diplomacy machinery of the State Department and thereby was able to get the United States involved in World War I.

How did they alter society in World War I? For the first time in history, large numbers of wives and mothers had to leave their homes to work in the factories, thus effectively eroding woman's role as the "heart" of the family. The sanctity of the family itself was placed in jeopardy. Life in America was so thoroughly changed that, "the trustees had the brashness to congratulate themselves on the wisdom and validity of their original decision." They sent a confidential message to President Woodrow Wilson, insisting that the war not be ended too quickly.

After the war, the Carnegie trustees reasoned that if they could get control of education in the United States they would be able to prevent a return to the way of life as it had been prior to the war. They recruited the Rockefeller Foundation to assist in such a monumental task. The Carnegie Foundation gave the Rockefeller Foundation the responsibility of altering education in the United States. Carnegie retained the task of altering our education in

foreign affairs and about international relations.

What was the ultimate goal of these foundations? To alter life in the United States so as to comfortably merge with the Soviet Union. (Emphasis ours)

Science and Human Behavior by B. F. Skinner, New York, 1953 was published. To quote Skinner again, "*Operant conditioning shapes behavior as a sculptor shapes a lump of clay.*"

Alfred Kinsey, along with Wardell Pomeroy, Clyde Martin, and Paul Gerhard, published *Sexual Behavior in the Human Female*, 1953. According to Professor David Allyn, Princeton University, this book, along with Kinsey's *Sexual Behavior in the Human Male*, served to solidify the move which *changed the way social scientists studied sexuality by breaking from the accepted social hygienic, psychoanalytic, psychiatric and physiological approaches.... (Kinsey's work) played a critical role in the mid-century privatization of morality. In the post WW II era, experts abandoned the concept of "public morals," a concept which had underpinned the social control of American sexuality from the 1870's onward... In the 1950's and 60's, however, sexual morality was privatized, and the state-controlled, highly regulated moral economy of the*

past gave way to a new, "deregulated" moral market.... Kinsey's work argued against government interference in private life.

1954

Alice Bailey, an American Theosophist, wrote *Education in the New Age* (**Lucis Trust**, 1954). The following information was written in the front of the book: "The publication of this book is financed by the Tibetan Book Fund which is established for the perpetuation of the teachings of the Tibetan and Alice Bailey. This fund is controlled by the Lucis Trust, a tax-exempt, religious, educational corporation.

Alarm bells ought to be going off in your heads right now!

The **Lucis Trust** is the Publishing House which prints and disseminates United Nations materials. It is a devastating indictment of the New Age and Pagan nature of the U. N. Lucis Trust was established in 1922 as "Lucifer Trust" by Alice Bailey as the publishing company to disseminate the books of Bailey and Blavatsky and the Theosophical Society. The title page of Alice Bailey's book, 'Initiation, Human and Solar' was originally printed in 1922, and clearly shows the publishing as 'Lucifer Publishing CoIn 1923.'

Bailey changed the name to Lucis Trust, because Lucifer Trust revealed the true nature of the New Age Movement too clearly. (Constance Cumbey, *The Hidden Dangers of the Rainbow*, p. 49). A quick trip to any New Age bookstore will reveal that many of the hard-core New Age books are published by Lucis Trust.

In chapter three of this book, there is a section subtitled "The Next Step in the Mental Development of Humanity." The authors proceed to explain a three-step process for a "mental transition." The endgame is to condition the person for the New World Order. There seems to be connection between this Satanic effort and the values clarification program implemented later in the public school system. Values clarification is meant to undermine the moral foundation of so many students who were given this foundation from their parents.

The New York Times reported on August 6, 1955 that President Dwight Eisenhower called for the first White House Conference on Education. The conference took place between November 20 and December 1, 1955.

There were five questions under mass consideration for this conference:

- 1.) What should our schools accomplish?
- 2.) In what ways can we organize our school system more effectively and economically?
- 3.) What are our school building needs?
- 4.) How can we get good teachers — and keep them?
- 5.) How can we finance our schools — build and operate them?

The question to be taken home is: How can we obtain a continuing interest in education?

Writer’s Note: *These are questions which should be dealt with on a local level, not on a federal or national level. Were these national efforts the forerunner to the dreaded Department of Education established in the late 1970’s during the Carter Administration?*

1956

Taxonomy of Educational Objectives: The Classification of Educational Goals, by David Krathwohl, Benjamin Bloom, and Bertram Massie, 1956. This Taxonomy provided the necessary tool for the schools of education to restructure education from academics to values (behavior) change. The swinging door was finally propped open to incorporate attitudes, values and beliefs into the defi-

nition of education. It is impossible to overestimate the Taxonomy’s importance. An excerpt follows:

In fact, a large part of what we call “good teaching” is the teacher’s ability to attain affective objectives (attitudes, values, beliefs) through challenging the students’ fixed beliefs and getting them to discuss issues. (page 55)

1958

In 1958, at the peak of the Cold War President Dwight Eisenhower signed the first United States-U. S. S. R. agreements. These agreements included education.

National Defense Education Act was passed in 1958 by the U. S. Congress as a result of Soviet success in space, demonstrated by the launching of Sputnik. This Act, which set the stage for incredible federal control of education through heavy financing for behavior modification, science, mathematics, guidance counseling, and testing, etc., involved “modern techniques developed from scientific principles,” the full weight of which would be felt at the end of the century.

To Be Continued

THE PRACTICE AND MORALITY OF CREMATION

Father Anthony Lentz, OFM

Before explaining why Catholics do not cremate their dead, I would like to ask a simple question: why don't Jews eat pork? The Mosaic Law, of which Judaism is a variation, forbade the consumption of the meat of cloven-hoofed animals, for they were deemed unclean. This was a distinction already known at the time of Noe. The interesting thing about this is that in the Pentateuch (the first five books of the Old Testament [Genesis, Exodus, Leviticus, Numbers, & Deuteronomy]), there was no particular stress made concerning the prohibition of eating swine's flesh. It was only over time that eating this meat was equivalent to apostasy from the Old Law. The main reason for such an aversion was that swine were used by the pagans, especially by the Canaanites, in their idolatrous sacrifices and sacrificial banquets.

Now, my dear Catholics, the question that should be on the tip of your tongues is: what does any of this have to do with the Church's law concerning cremation? Do not worry, I will get to that, but first, here is

some crucial information about cremation.

The Church has told us that as Catholics, we are not allowed to be cremated, but is cremation in itself evil? This is an interesting thing to consider because cremation seems to be in vogue in the present day, and the so-called "antiquated" rite of burial is on a decline. One may believe that this is because we have turned away from certain core values as a society and that many no longer have respect for the body. I would agree that these things are important factors (which is a point that will be addressed later), but it seems to me that most people who get cremated do so simply because it is cheaper. According to NBC News, the average cost of a burial (including the casket) is \$8500 and up. On the other hand, the average cost of cremation is between \$1000-\$3000, which is roughly one-third of the cost of a traditional burial. The cost differs from state to state (in the United States) and depends upon whether or not there will be any sort of memorial service. I think it would be harsh to say

that people merely do this out of defiance to Church Law, especially since the Novus Ordo Church now allows it. (This is another point we will address later.) To the average person, it seems to me that it just makes sense to dispose of your remains in a way that would not present a financial burden upon one's family. The questions we should be asking then are: 1) is cremation intrinsically evil? and 2) if not, why then does the Church forbid it?

The practice of cremation is not intrinsically evil. To say that this or that act is intrinsically evil means that there are no circumstances in which it may be allowed or justified in the eyes of God. For instance, killing a person is not intrinsically evil because there are circumstances when a person has to kill in order to save his own life or the life of another. This is called "self-defense." On the other hand, homosexual acts are always considered sinful because they are crimes against the proper order in nature. We know that cremation is not intrinsically evil because the Church has allowed it under certain circumstances, for example, in a time of pestilence when public safety requires the quick disposal of corpses, and there is no time for burial. Cremation is also frequently practiced in missionary countries

because of various difficulties, such as in Japan due to lack of land.

So we return to the question: if cremation is not intrinsically evil, and if the Church allows it under specific circumstances, why does she forbid it as a regular practice? Also, what does this have to do with eating pigs? I promise I will get to that, but let's first consult Canon Law to better understand the Church's regulations concerning cremation.

Canon Law 1203 states: *The bodies of the faithful deceased must be buried; and their cremation is reprobated (C. 1203, 1). If a person has in any way ordered that his body be cremated, it is illicit to obey such instructions; and if such a provision occur in a contract, last testament, or in any document whatsoever, it is to be disregarded (c. 1203, 2).*

The reason why the Church takes this position is concisely explained by Adam C. Ellis and T. Lincoln Bouscaren in their book *Canon Law: A Text and Commentary 1951: Nearly all peoples have regarded the disposal of bodies of the dead as a religious act, but not all disposed of them in the same way. Both burial, and cremation were in use among the ancient Greeks and Romans; cremation was also practiced*

among the Germans, Celts, Hindus, and Japanese. The Egyptians and the Jews buried their dead. Christians followed this practice for two very weighty reasons: 1) because of their faith in the resurrection of the body, and 2) out of respect for the body as a member of Christ. Of course, cremation can in no way impair the hope of resurrection; yet it was supposed to do so by some of the early persecutors of the martyrs.

So since this is a religious matter, the Church has the right and the duty to regulate these practices as She sees fit. She does it in this manner because the way we honor and bury our dead should reflect what we believe, and as Catholics, we must truly believe in *the resurrection of the body and life everlasting.*

Finally, I shall answer the question, what does all of this have to do with eating pigs? This reason is secondary to those given by Ellis and Bouscaren, but it is intriguing nonetheless. To explain this, we will consult another expert, Rev. Charles Augustine, O.S.B. He explains this in his book, *A Commentary of the New Code of Canon Law Volume VI - Administrative Law 1923* :

These canons embody a constant, time-honored tradition, which, while it does not direct-

ly involve a dogma, has been repeatedly enforced, especially against the Masons. Jews, Greeks, and Romans, various as their customs were at various times, nearly always buried their dead. When, towards the end of the 13th century, the custom was introduced of boiling the corpses of those who died in foreign lands, in order to render them more easily transportable, Pope Boniface VII strictly forbade this abuse, which he styled abominable. It remained for the Freemasons who gathered at Naples, in 1869, to promote cremation and make it part and parcel of their program.

Remember, the Israelites particularly had an aversion to swine meat because *swine were used by the pagans, and especially by the Canaanites, in their idolatrous sacrifices and sacrificial banquets.* Since they were bitter enemies with Canaanites, greater stress was placed upon them to avoid any similar practices. The Church's mortal enemies are the Freemasons, who have the destruction of the Catholic Church as their ultimate goal. So the Church's legislation in forbidding cremation is based upon strong motives in opposition to Freemasonry, *for cremation in the majority of cases today is knit up with circumstances that make of it a public profession of irre-*

ligion and materialism. (The Catholic Encyclopedia 1917)

As I said before, most people who cremate nowadays merely do so because it is cheaper, but that does not change the fact that its general acceptance is a sign that the Masonic principles of irreligion, materialism, and indifference have dominated our entire culture. Whether people realize it or not, its unconditional acceptance is at least an implicit denial of the *resurrection of the body*. Understanding this, should it then surprise us that the Novus Ordo allows cremation with no conditions? No, it should not because this false Church of Vatican II is masonic at its core.

This masonic treachery must not fool faithful Catholics, for this is something much more important than not eating pork. We must respect and honor our dead bodies because they were created in the image and likeness of God and were once *Temples of the Holy Ghost*. Seeing the body of our departed fellow Catholics laid out in their coffins reminds us of our own mortality. It reminds us of our duty to pray for them. It reminds us of Our Lord's words to Martha at Lazarus' tomb: *I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: And every one that lives and believeth in me shall not die for ever.*



Farewell Blessing

*God bless you, Friend of Mine, I pray,
With His glad Peace each opening day.
God bless you, yea, all you hold dear
Each moment of the fleeting year.
God bless you, wheresoe'er you be,
While crossing life's tempestuous sea.
And then on Heaven's Eternal Shore
God Bless you, Friend, forevermore.*

~Anonymous

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER SIX A PILGRIMAGE TO ROME

Three days after the journey to Bayeux, I set out on another and a much longer one, our pilgrimage to the Eternal City. Though it taught me the hollowness of all things that pass away, I saw splendid monuments; I studied the countless wonders of art and religion; and better than all, I stood on the very soil trodden by the Apostles and bedewed with the blood of Martyrs, and my soul grew strong by contact with those holy things.

I am delighted to have visited Rome, but I can quite understand people believing that Papa undertook this pilgrimage with a view to altering my ideas on the religious life. It might well have injured a vocation less firmly established.

To begin with, Celine and I found ourselves in the company of people of rank; indeed there were few others amongst the pilgrims. Far from being dazzled, nevertheless, by any such splendor, we looked on all those exalted titles but as a “vapor of smoke.”¹ I under-

stood the words of the Imitation: “Be not solicitous for the shadow of a great name,”² and I realized that true greatness is not found in a name but in the soul. The Prophet Isaias tells us: “The Lord shall call His servants by another name;”³ and we read in St. John: “To him that overcometh I will give a white counter, and on the counter a new name written which no man knoweth but he that receiveth it.”⁴ In the next world, therefore, we shall know our titles of nobility, and “then shall every man have praise from God”⁵ and he who upon earth chose for love of his Savior to be the poorest and least known, will be the first, the noblest, and the richest in Heaven.

The second piece of knowledge I acquired concerned God’s Priests. Up to

¹Joel 2:19

²Imitation Chapter III xxiv. 2

³Isaiah. lxxv. 15

⁴Apoc. 2:17

⁵1Cor. 4:5

this time I could not understand the chief aim of the Carmelite Reform. The thought of praying for sinners afforded me the utmost delight, but I was surprised at the idea of praying for priests, whose souls I deemed purer than crystal. In Italy, I understood my vocation, and the long journey was well worth undertaking to gain such useful knowledge.

During that month I met many holy priests. Yet I saw that despite the sublime dignity of the Priesthood which raises them above the Angels, they still remain men and subject to human frailty. Now if those whom Our Lord in the Gospel calls “the salt of the earth” — if holy priests have need of our prayers, what must be the needs of the lukewarm? Has not Our Lord said also: “If the salt loses its savor wherewith shall it be salted “? ⁶

Dear Mother, how beautiful is our vocation! We Carmelites are called upon to preserve “the salt of the earth” to offer our prayers and sacrifices for the apostles of the Lord, to be their apostles, while they by word and example are preaching the Gospel to our brethren. Have we not a noble mission to fulfil? But I must say no more on this subject, or my pen would run on forever. It is

time to return to the journey. Let me describe it for you more in detail.

On the morning of November 4th, while Lisieux lay shrouded in the darkness of night we passed through her silent streets. I felt that I was going out into the unknown, that great things were awaiting me in the Eternal City. When we reached Paris, Papa took us to see all its wonders, but for me the sole attraction was the church of Our Lady of Victories. I can never tell you what I felt at her shrine; the graces she granted me there were like those of my First Communion Day, and I was filled with happiness and peace. In this holy spot the Blessed Virgin, my Mother, told me plainly it was really she who had smiled on me and cured me. With intense fervor, I entreated her to guard me always, to realize my heart’s desire by sheltering me under her spotless mantle, and to remove from me every occasion of sin.

I was well aware that throughout the pilgrimage I should come across things that might disturb me, and having no knowledge of evil, I feared to discover it. As yet I had not experienced that “to the pure

⁶Matt. v. 13.

all things are pure”⁷ — that a simple and upright soul does not see evil in anything, since evil exists only in impure hearts and not in inanimate objects. From my childhood, devotion to St. Joseph had been interwoven with my love for Our Blessed Lady, so I prayed to him also that he might watch over me. Each day I said the prayer beginning: “St. Joseph, Father and Protector of Virgins.” Under such patronage, I felt quite sheltered from harm.

On November 7th, after our solemn consecration to the Sacred Heart in the Basilica of Montmartre,⁸ we quitted Paris. Each compartment of the train was named after a Saint, the selection being made in honor of some priest who was among the occupants — his own patron or that of his parish being chosen. But in the presence of all the pilgrims, our compartment was named after St. Mar-

tin! Deeply touched by the compliment, Papa at once went to thank the director of the pilgrimage, Mgr. Legoux, Vicar-General of Coutances. From this incident, he was afterwards often called Monsieur St. Martin.

⁷ Tit. i. 15.

⁸ Montmartre — the “Mount of Martyrs” — is the hill on which St. Denis, Apostle and Bishop of Paris, was martyred with his two companions, in the third century. It was a famous place of pilgrimage in medieval times, and it was here that St. Ignatius and the first Jesuits took their vows. Under the Presidency of Marshal MacMahon, the erection of the well-known Basilica was voted in 1873 by the French Chamber of Deputies, as a national Act of Reparation to the Sacred Heart. (*Reverend Thomas N. Taylor, Editor*)

To Be Continued

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*Translated by a Religious of Carmel,
Bettendorf, Iowa*

PART THREE

The Practice of Abandonment

CHAPTER THREE

The Life of Devotion



Article Four

*Selfishness resumes the
direction of the world*

Jesus, Thou hast been supremely loved by souls! And in our own day, how many pure hearts adore Thee and are devoted to Thee, even unto death! And yet, my heart is torn with grief. Is not the number of these ardent ones growing less every day? Is there not a thinning of the ranks in the army of Jesus, that army already so small? Selfishness has resumed the direction of the world. Its poison has infected the whole of society. Now it is penetrating into family life and is attempting to filter into the very Church. When Jesus returns to earth, will He find any love in the world? Everywhere there is pleasure-seeking, cupidity, unbridled luxury, oppression of the weak, disdain of the unfortunate, horror of the poor!

Ah, little flower of devotion, which Jesus transplanted from Heaven in order that thou mightest attract the children of men by thy perfume, I see thee despised, calumniated, downtrodden! How canst thou continue to live in this atmosphere impregnated with egoism? Cease to invite this disrespectful and loveless generation to rejoice in thy hues, to be charmed with thy beauty. Misunderstood and ridiculed, refold thy petals, close thy chalice, and pray the Divine Gardener to take thee back to the celestial gardens.

It is no longer thy Jesus Who reigns here below; it is Satan. Jesus has gone. He has taken love and light with Him. Darkness is gathering around us; cold is growing more intense. Frightful paganism is returning like a hideous spectre. It threatens to envelop us all in an immense shroud.

O Jesus, have pity on us! *Mane nobiscum Domine, quoniam advesperascit.* (Luke 24:29.) Stay with us, Lord, for it is growing late. The night is falling, and the hideous darkness frightens us with its phantoms. Stay with us!

Merciful Lord, take not vengeance for our repeated acts of ingratitude; take not vengeance by abandoning us. Cast Thine Eyes upon these too few upright souls whom Thou canst still claim among us, and be appeased. They have given themselves unreservedly to Thy love. They follow Thee everywhere, in life and in death. Lord, wilt Thou reject them, abandon them, to take Thy departure to Heaven? Ah, no, Jesus! If there were no more than one loving soul, Thou couldst not withdraw Thy Mercy from us.

Adored Master, today I make the resolution of being a soul entirely devoted, completely surrendered to Thy Love. I also resolve to bring Thee numberless hearts purer and more loving than mine. We shall encompass Thee with love, O Jesus; we shall bind Thee fast!

Article Five

Devotion Expressed in Prayer

In a soul which is surrendered to God, everything preaches a sermon; everything contributes to make her life fruitful — her action, her prayer, her example. Everything within her is impregnated with God. Divinity, overflowing from her, touches the souls that surround her.

One simple prayer of a pure soul has more power with God than the sacrifices and supplications of a thousand ordinary souls. Jesus has said to a Saint: “Thy friends are Mine; I love those whom thou lovest; pray to Me that I may do them good.”

Sometimes, God is pleased to grant special aid to a whole nation, extraordinary occasions of conversion and salvation. Sometimes, in such and such a country, there are currents of grace, inexplicable movements toward the truth, profound changes, sudden returns to the Church and to religion. Apparently, nothing can account for these transformations. Everything seems to baffle our calculations. But in some corner of the world there is a soul entirely surrendered to the love of Jesus; and she is praying for humanity and for that nation in particular.

Woe to the world if there were no more saints! No power could arrest the avenging arm of Divine Justice. Only the simple heart that prays to God appeases His wrath and excites His Mercy.

Of old, a score of times the Hebrew people were on the point of being annihilated by Jehovah; but Moses, the meekest of men, interceded for them. “Let Me alone,” said God to His servant: “do not importune Me. I will make thee chief of a more powerful nation than this.” But Moses prayed, pleaded; and God was vanquished.

O beloved souls who are altogether surrendered to the love of Jesus, pray for us sinners; pray for the infidel nations; pray for the Catholic peoples who have apostatized; pray for the union of churches; pray for the world; do violence to God; He knows not how to refuse you anything. No influence over human affairs is comparable to yours. This is your sublime way of devoting yourselves to the cause of good.

The soul should attach herself with a sort of predilection to this apostolate of prayer; she ought to make it a mission, a vocation. Not everyone can preach, teach, leave family and country to hasten after wandering souls; but everyone can pray.

There are those who have vowed their whole lives to this apostolate of supplication, and who, in order to fulfil their vocation better, are enclosed within the walls or behind the grilles of a cloister; but not all souls can follow this heroic example. Nevertheless, in heart and will, all can consecrate their lives to prayer for sinners; and, for this object, all can offer to God their labors, sufferings, difficulties, crosses. Thus, their entire existence can be made a prayer; every fiber of their being can be transformed into supplication.

There are moments when Jesus chooses to call the soul nearer to His Heart, when He bestows upon her His overflowing tenderness, delicious moments

which every pure soul has experienced, and which the Divine Master is pleased to multiply and to prolong when the heart gives itself more completely and becomes more pure.

The soul should profit by these happy moments. Then, more than at any other time, she has power over the Heart of the Divine Master. God loves to be importuned, that He may pardon the sinful world. He Himself inspires in the soul these unspeakable groanings in order that His Hands, ready to strike, may be tied.

O pure soul! When in the hours of profound recollection thou art near to Jesus, forget thyself, forget thine own interests. They are secure in the Heart of the Master. Think only of the world, of the poor souls that are going to ruin there, of the innumerable sins that are being committed there, and pray the Divine Redeemer to have pity on His people. Do violence to His Heart. Embrace His Divine Feet, and do not let Him go until He has heard thee. Devote thyself for guilty Christendom; and, like Judith, thou shalt deliver the holy city from the enemies that besiege it.





FRANCISCAN SAINTS

NOVEMBER 1ST

The Servant of God Nuncia

Widow, Third Order

Nuncia was born in Naples and was reared in the midst of the vanities of the world. At a very early age she married a young nobleman and went to live with him in his native land of Sicily. Scarcely had two months elapsed when death robbed her of her dearly loved spouse. This was a sore trial, but Nuncia, realizing now how little one can depend on temporal fortune, resolved to serve God henceforth in the widowed state.

She left her home, her relatives, and friends, and journeyed to Loreto and then to Rome. There she took up her permanent residence near a cemetery not far from St. Peter's. All her efforts were now devoted to the work of her sanctification. She spent her days in prayer, fasting, and other penitential works, in fervent visits to churches, and the devout reception of the sacraments. She arose regularly at midnight in order to

spend the rest of the night in meditation. Her bed was a mere pallet, her pillow consisted of a few folds of old cloth, and bread and greens constituted her only food.

She seldom entered into conversation with anyone, and when she did she managed to make God and religious things the topic. The example of her shining virtues caused her to be highly venerated by the people.

In 1596 she one day met Father Angelus of Paz, a very saintly Franciscan. He conversed with her in a most edifying way on the sufferings of Christ. Nuncia took occasion to tell him of her desire to visit the holy places at Jerusalem. Father Angelus' reply was prophetic: "Sister Nuncia, you will not journey to Jerusalem before I shall have gone there. But then you will soon follow me." He had in mind the heavenly

Jerusalem, for he died in the same year on August twenty-third, and Nuncia followed him to eternity on November first. Her body was laid to rest in St. Peter's, where she had spent so much of her lifetime in prayer.

OUR LIFE IS A PILGRIMAGE

1.) Consider that what Father Angelus said to Nuncia about her pilgrimage holds also for us, for we are all strangers on this earth and pilgrims to the heavenly Jerusalem. Our departed brothers and sisters, and all the saints of heaven, whose feast we celebrate today, have preceded us on the way and are eagerly awaiting our arrival. What an encouraging thought! This miserable world is not our home; we have no permanent dwelling here; we are merely traveling through it on our way to heaven. Therefore, it is not fitting that we should be so taken up with our sojourn, or make such extensive material plans, or cling so tenaciously to earthly goods, as if we were going to remain here forever. We should rather direct our thoughts and hearts to the things of heaven. — Do you give it frequent thought that you are but a pilgrim here on earth?

2.) Consider that not all men are traveling the path that real pilgrims should take. There are two roads to eternity: one road leads to eternal life, the other to eternal damnation. The latter is the broad road abounding in pleasure and sinful delight; the former is the narrow road of self-denial and carrying the cross. The narrow road is the pilgrim's true road. On this road Christ went ahead with His cross, and all the saints have followed Him on it. He lovingly extends an invitation also to us: Follow me, take up your cross and deny yourselves! And He adds the comforting assurance: "He that followeth me, walketh not in darkness" (*John 8:12*). — On which road are you traveling?

3.) Consider that nothing makes the hardships bound up with this pilgrimage to heaven so easy as a glance at the goal of our journey. The thought of it effectively relieved all earthly hardships for our holy Father St. Francis and caused him to cry out: "So great is the Good for which I strive, that I regard every pain as naught." If we had no cross to bear in life, our hearts would cling to earthly things so completely that we would forget the eternal goods and so forgo them. For that reason, God

leads all His saints along the way of the cross. Let us contemplate the never-ending reward they have received, and our courage will be

revived. Let us beg the dear Lord, who strengthened them, also to assist us. Then we shall not lack the strength to complete our journey happily.

PRAYER OF THE CHURCH

O God, the Protector of those who hope in Thee, without Whom nothing is strong, nothing holy, increase Thy mercy towards us; that, with Thee as ruler and guide, we may so pass through the good things of time that we may not lose those of eternity. Through Christ Our Lord. Amen.



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AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Eight - Winter Camp Continued

There is a deep sense of solemn silence and mystery that overcomes you when you awaken early in the morning to find everything covered with immaculate snow. This is more so when you are high in the mountains with no other sound than a lonely wind blowing through pine branches. I suppose you'd call it "communing with Nature". You intuit more than anything else. And no matter how old or young a person may be, the experience and wonderful sensation is the same. Adequate words have not been forged to give satisfying expression to the wonderful beauty of it all.

But now, there was work to be done! Fires to be kindled; breakfast to be prepared; plans for the day's activities to be executed. The kitchen sink was right at hand: it flowed swiftly underneath the sheet of ice. The water was freezing cold! Brrr ... I wouldn't want to wash the rice with my hands in that icy water! But the boys did it without a word

of complaint. K.P. details went about their chores with enthusiasm while the wood-gathering detail was not doing too well. In a land like Korea there just aren't many dead branches for firewood. They've been gathered long ago by little children of the woodcutters. The boys came back to camp with some very nice pieces of well-dried wood, properly cut and all. It was obvious that *they* had not cut it. First of all, the pieces were too big for mere boys to handle; secondly, I hadn't heard any chopping or sawing in the immediate vicinity ... The boys led me to where they had found the wood and I was amazed to see a huge pile of logs cut to about three-foot lengths. Clearly, this wood had an owner. Equally clear was the fact that we had no right to take someone else's wood. But then...one or two pieces would not make a difference ... and we could always offer to pay for them when the owner presented himself.

With my permission and with the intention of recompensing the woodcutters for their wood, I allowed the boys to take 'one or two' pieces only.

Every time the fire began to die down and needed fuel, some of the boys apparently 'borrowed' another log. Well, the up-shot of the whole thing was that by the time they were finished taking 'one' log, *there was not a single one left!*

When the woodcutters came looking for their wood, we politely invited them to our camp, offered them some stale American cigarettes and some equally stale instant coffee. They enjoyed both because they had never tasted either cigarettes or coffee. They did not know the difference between fresh and stale American cigarettes. They were coarse-looking men of the hills. Tough and rugged; but, kind and simple as most mountain folk. They learned for the first time about Boy Scouts. They probably thought we were a little crazy: after all, who would want to spend time in the cold winter outside in a tent? We asked the two woodcutters who were apparently partners in a joint venture of woodcutting how much we should pay them. We were pleased to give them whatever they felt was equitable. They

were hard working souls with families to support and we knew that life was not easy for them. Besides giving them the price for their wood, we gave them packs of cigarettes and coffee to take home with them. And not only that, but we sacrificed some of our own food rations to give their children at home a treat: we gave them some American canned fruit. These men were pagans. We told them that we were Catholics and that I was a Catholic priest. They showed great respect as they bowed deeply and thanked us profusely for everything. We had saved them the trouble of hauling their wood down to the local village and selling it by buying it right there on the spot.

After the chores of the campsite were finished, the boys prepared to go on an all-day hike into the highest mountains. That's where the white tigers were to be found - or, so I had been told. But you don't dismiss stories like that when you're on location. You can brush them aside when you hear them while sipping tea in an oriental tea room. You can politely smile and nod in approval while thinking to yourself: (*Oh boy! Here it comes!*). But, when you stand there looking far out and above at the distant mountain

peaks and you see a little group of boys whose safety is *your* responsibility ready to set out for *up there* - you begin to have second thoughts.

It may be a lot of talk, but what would happen if the boys really did run into one of those tigers?

I called the Scout Master aside and gave him a .45 caliber automatic with a clip of ammunition saying: "Take this - just in case. But, for God's sake, be *careful!*" I blessed them and they went off with the most enthusiastic stride you'd ever want to see. They were gone all day. As afternoon shadows lengthened and the faint rays of the sun settled behind the trees, I began to wait impatiently for the sound of familiar voices. With every minute that seemed extremely long, I began to visualize some trouble up there. But what could I do even if something were wrong? I surely couldn't go out now looking for them. I waited...and I...prayed. Shortly after this mini-agony, I saw pin-points of light in the distant darkness and the excited sounds of youth. My feeling of relief was a real grace of God!

The boys told of how they worked their way along a waist-deep-in-snow path along a precipice. They laughed at the then-fear of one or the other member of the party...it all was

fun now, but it wasn't that laughable *then*. But they saved the best part for the end: on their way down they found the footprints of a tiger! Somewhere behind them a tiger had crossed their path. Thank God! That's all it did!

The excitement about the tiger was good conversation for a couple of days. Like all such things, the novelty and excitement wear off and new events and experiences take their place. But I didn't forget about it.

Somehow, someone came up with the idea of going out in groups of three for an overnight hike. This would be good 'survival' training. Nothing more than enough for one meal would be taken and the boys would have to improvise shelter. If anyone was scared, it was well hidden. My turn came, too. After all, I had to give the boys an example of toughness and courage. Two of the less brave and daring thought they'd like to go with me. We gathered what little we had by way of bed-rolls and set out. Our food ration consisted of a few sweet potatoes - and that was it.

We hiked for a while until we were tired. It was getting dark and it was necessary to gather wood for a fire. No one said anything. The two stuck close

by me and had I been a kangaroo, they would have jumped into my pouch! They were petrified. So much so that they wouldn't budge even to look for firewood. Frankly, their fear began to get to me and I started to imagine white Siberian tigers roaming nearby. It was all imagination, of course, because we were nowhere near the elevation where these huge cats roam. We survived, obviously. But that was one long sleepless night, I assure you.

Events of each day at camp were something that these youngsters would be able to cherish many years later. Perhaps they are telling their own children about these adventures somewhere back in Korea in the cozy warmth of a Korean hut. They will certainly remember and relish forever those precious moments of youth - those moments that might have been barren and bleak in their stark poverty, had this *Mi-guk saram* not felt Christian compassion for these youngsters. Life is hard enough; but what can be said for those who know not their youth and cannot look back with warmth and affection on pleasant days of childhood? I remember much of the criticism for my efforts coming from my confreres in the mission. What a waste of time, they thought, to run around

begging food for these children - some of whom were even pagans. Such narrow-mindedness betrays a fundamental ignorance of Christ's very own example and teaching about feeding those who can repay you somehow. One priest thought that the Boy Scouts' only purpose should be to provide free labor to clean the church on Saturdays! What a dried-up spirit! I often wondered how and why some of these individuals ever came to the missions if they were not willing to do something for these poor. There's more to helping the poor than just putting a bit of food in their bellies. There's the matter of personal dignity to be considered. Our people were not poor because they were lazy; they were poor because they had been victims of war; they were poor because the greed of their own people and that of some across the seas saw to it that they wouldn't have a chance at a decent living. These were my boys who would learn about life. It was my hope and my desire that they would see that their economic poverty should never be an excuse for spiritual poverty.

To Be Continued

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