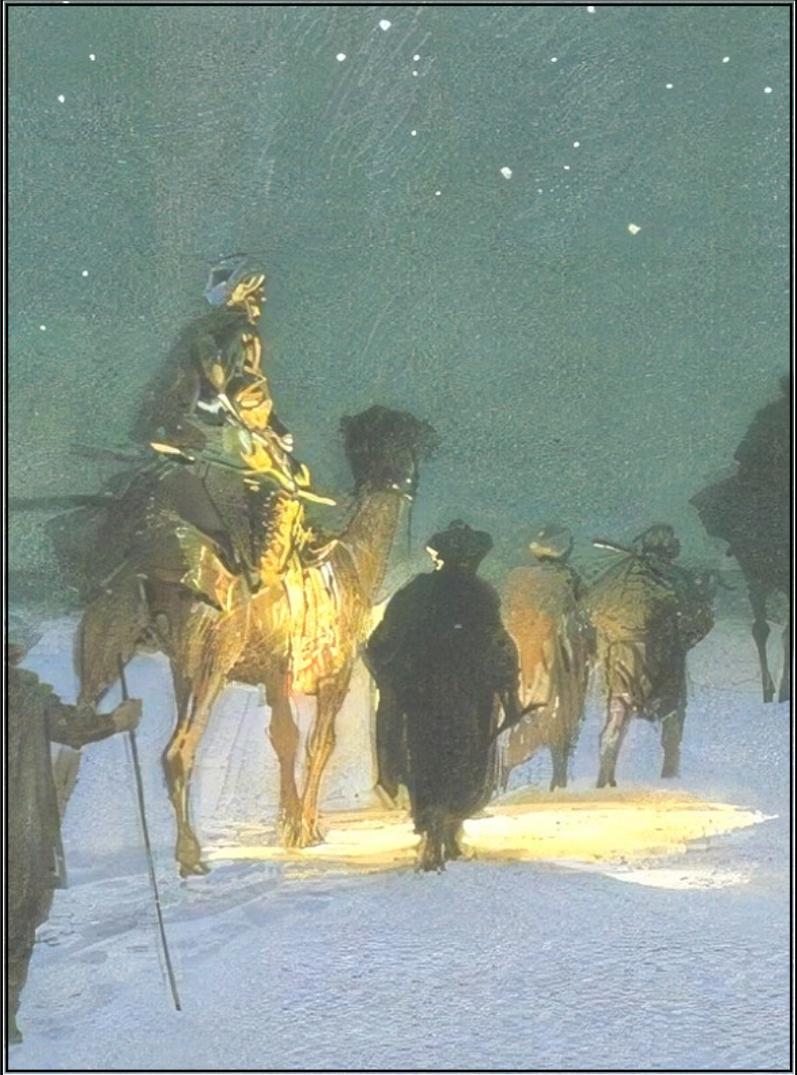


# THE SERAPH

December 2021

Vol. XLII No. 4



*The Journey of the Kings*  
By Paul Hey

# The Seraph

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DECEMBER 2021

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THE SERAPH

# THE PENANCE OF ADVENT

*Bishop Giles, OFM DD*

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This time of year is the opportune season to reflect upon the Grand Design of God. We think back to Genesis and the original creation and also look intently upon the consummation of this world. In the beginning, we look forward to the end. In the end, we look back to the beginning. We seek to understand our purpose or reason for being, which can only be correctly found in the Will of God – Our Creator.

In the Book of Genesis, we see God creating all things. The visible and the invisible things all come forth from the Will of God, and they are all good. God does not need the things He created. He is perfect and happy in Himself. In pure love, He brought forth creation to share in His happiness, glory, and love. The Catechism teaches us that every one of us has been brought forth from nothing for the purpose of spending all eternity happily with God in Heaven.

The only thing that is necessary on our part is that we seek out this place in Heaven that He created us to fill. The Cate-

chism says: “To obtain the happiness of Heaven, we must know, love, and serve God in this world.”

In the Book of the Apocalypse, we see the consummation of this world and time and the renewed world of Paradise. God will necessarily have to judge each of us before we may enter into His Eternal Kingdom. God will examine our lives, and all will see to what degree we have fulfilled our obligation in this life of “knowing, loving, and serving God.”

Things became complicated because Adam disobeyed God and brought sin into our lives. The sin of our common father brought darkness to our intellects, memories, and wills. In this spiritual darkness, we lose sight of where we are supposed to be going and how to get there. Mankind spent many years groping in this darkness. In His mercy, however, God promised to send a Redeemer to save us from our sins. The better part of mankind anxiously awaited and longed for the coming of the Redeemer. He is the Light of the World

so that we can once again see and find our way to the ultimate goal of eternal happiness in Heaven with Him.

It has been about two thousand years since the Light of the World came to enlighten us and guide us to our Heavenly Home. It appears that the majority of mankind has once again succumbed to the darkness of sin and cannot find their way in virtue and life. We have, somehow, forgotten the grand scheme and have lost ourselves in the shallowness of vain temporary earthly pleasures. In the pursuit of passing pleasures, we have forgotten the eternal joys of Heaven waiting for us.

Many would-be Catholics have lost their way by substituting the pursuit of earthly pleasures for the eternal ones of Heaven. We see the Resurrection of Jesus and imagine that we have already obtained what we have not yet even pursued. We have become like Protestants imagining that by “believing,” we have done all that is necessary. This is far from the truth. Faith without works is dead. Before we can follow Jesus and rejoice in the Resurrection, we must first follow Him to Calvary. His disciples must first deny themselves, take up their daily crosses and follow Him.

This incorrect focus upon the goal of the Resurrection causes the Modernists to misinterpret the manner of worship that God commanded that we offer Him. If Heaven is ours just by believing, there is no longer any need for sacrifices, crosses, and self-denial. The Modernists sought to redefine the center of Catholic worship – the Holy Mass. Seeking earthly pleasures and shunning earthly suffering. They made Catholic worship center upon the Last Supper and then a friendly gathering, a meal, a celebration with ceaseless rejoicing and pleasure. The Modernists caused many to lose sight of the true Catholic doctrine (teaching) that the Mass and therefore the worship demanded by God is the Unbloody renewal of the Sacrifice of Calvary – where Jesus is made present on our altars and continually offered in Sacrifice to Our Father in Heaven – atoning for our sins and opening up Heaven to us once again in our present day.

The narrowness of the pleasures of a meal and celebration draws our attention away from the bigger picture of our eternal life and the means of obtaining it. While men enjoy their “love fest” here on earth, they forget about the one that awaits us in Heaven. They

quickly forget that this world is not our home; this meal is not our eternal life-giving food. This earthly society in no way compares to the eternal society of the Angels and Saints in Heaven.

Yes, we must look forward to the Heavenly Banquet and anticipate the happiness that awaits us there, but we must not forget or neglect the means required to obtain it. Jesus came to teach us the way, to shine a light so that we can see. He established the Church to continue instructing and lighting our way. Sadly, a demonic element has entered in and refocused the attention of the masses from eternal happiness to temporal pleasures.

Temporal pleasure comes to us the same as they do to brute animals and even evil men. God's rain and sun fall equally upon the good and the bad. God created us for something much greater than this. He made us to enjoy Eternal Happiness with Him in Heaven. To attain this, we must follow His lead. We must willingly sacrifice ourselves (carry our cross daily in continual self-denial). We must unite our sacrifice with His in the Mass so that ours may become acceptable to God.

During Advent, we look forward to Jesus returning in Glory, Power, and Majesty. Still, we do not forget that we must follow Him in dying to this world by bearing our crosses and offering our daily sacrifices in atonement for our many transgressions. The eternal pleasures of the Heavenly Banquet await us if we are willing to turn away from and sacrifice the attachment we hold to the pleasures of this world. Many will never taste the Heavenly Feast because they held on to the pleasure of seeing a farm, trying out their implements, or taking a wife. These earthly pleasures are not wrong. We can enjoy them, but we must not want them to the exclusion of the Eternal Happiness of Heaven. We must follow Jesus in dying to them and all the pleasures of this world. Or, in the words of St. Paul, using them as if we used them not.

The Modernist "Mass" is opposed to the Catholic Sacrifice of the Mass. They are very different and cannot be confused by anyone honest enough to open his eyes and see. The Last Supper is not the same as the Mass or the Sacrifice of Calvary. The Modernist meal celebrating or remembering the Last Supper is an infe-

rior and empty substitute of the Holy Mass's Unbloody Sacrifice of Calvary. Nor is the celebratory tone of the Modernist "Mass" even comparable to the somber and solemn tones of the Last Supper of Jesus Christ and His Apostles.

As we anxiously await the Second Coming of Jesus Christ, we must look at the Grand Design or Will of God. We were not made for this world but for Heaven. We must strive to distance ourselves from this world's distracting pleasures and cares as we increasingly focus upon Heaven. We must die to this world in order to obtain Heaven.

Advent is a penitential season. May we embrace penance with willing and loving hearts as Jesus has shown us by willingly and lovingly embracing His Cross, suffering, and death. We must do the same if we are to be His disciples. To see the light of Heaven, we must shut out the pleasure of the temporal lights of this earth.

Our desire and prayer are that all our readers will embrace the penance of Advent and with longing hearts for Jesus embrace the way of His earthly life of penance and self-denial so that we may genuinely embrace Him when He returns to welcome us into His true home in Heaven.

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# WELCOMING JESUS

*Bishop Giles, OFM DD*

---

It is time to remind ourselves that we must welcome Jesus into our lives if we desire to be accepted into His life in Heaven. He came to this world to be with us, and He continues to come to us through the miracle of Transubstantiation. He desires to live with us wherever we go and in all that we do. He will take whatever is wrong in our lives and make it right. The only condition is that we willingly receive Him.

Sadly, history shows that mankind mostly rejects Jesus and refuses Him entrance into our lives. Through St. Joseph, Jesus knocked upon the doors of many in Bethlehem, but He was turned away. There was no room in the inn. We do the same when we sin or choose to remain in sin. We fill our lives with things that are passing away and are of no eternal value at all, and when God knocks upon the door of our hearts, we send Him away, telling Him that we have no room in our lives for Him.

During Advent, we recall the historical longing for the coming of the Redeemer. We remember the fulfillment of the

various prophesies in Christ's Birth. Jesus was not welcome and even rejected by those in wealth, power, or worldly prestige. Nothing has really changed.

Many people celebrate the Birth of Jesus, but with more worldly pomp and circumstance than spiritual joy and appreciation. The Church gave us this season of Advent to prepare our souls to worthily receive Him when He knocks upon the door of our hearts. It is not the trees, lights, presents, food, friends, or family that make the perfect Christmas celebration. It is the personal welcoming of Jesus into our lives that makes the celebration of Christmas of value. Anything less than opening our hearts and souls to Him is empty and meaningless. Sadly, for many, the celebration of Christmas is almost always spiritually empty.

Now is the time to make room for Him in our lives. Advent is a penitential season of the Church. To properly understand and celebrate Christmas, we must begin with a good Advent. It is a "Spring Cleaning" for our hearts and souls.

To do this properly, we need to examine our consciences and make the resolutions to transform our souls. Look at the sins we are holding onto. They have only caused us harm. Why do we hold onto them? Detest them; renounce them; confess them in the Sacrament of Penance; be done with them. Amending our lives makes room for Jesus to enter. When Jesus is living within us, we will find meaning and purpose in our lives, and this will give us peace and joy.

We will sing of peace and joy at Christmas time, but this will never really be ours until we clean house in our hearts and souls. When Jesus dwells within us, we will still have many crosses and burdens, but because Jesus is with us, we will find that these are now light, sweet, and even joyful. All the obstacles and problems are nothing to God, so they become as nothing to all those who welcome Jesus into their lives.

The evils of this world lose all their power over us when Jesus is with us. When we compare the pain and suffering that sin has brought us with the peace and joy that fill us when the life of God fills us, it is inconceivable that we con-

tinue any longer in our suffering.

For every Catholic, this beginning of a New Church Year should be a time of spiritual housecleaning. Not only do we need to examine our consciences and uncover the sins we have been holding onto or hiding, but we need to repent for ever having committed them. We must resolve to avoid them and their occasions in the future. Confess them as soon as we are able and do the penance given to us by our confessor. It is a time to add additional self-mortification for this penitential season, but above all, let us pray with ever-increasing fervor – begging Jesus to come to us, live within us, and never leave us again. We need God’s grace to do anything of value, and He desires that we genuinely want it and ask for it in humble prayer. All things are possible to God. No matter how serious, our sins can be washed away, and the darkness can give way to His light and grace.

The greatest gift that we can give is our hearts and souls to welcome Jesus into our lives. And the greatest gift that we can receive is when He fills our hearts and souls with Himself.

The greatest present that we can receive on Christmas Day, or any day for that matter, is to receive Him in Holy Communion worthily. When we are physically unable to receive the True Body, Blood, Soul, and Divinity of Jesus in Holy Communion, we can and should form fervent desires for this in our hearts. We call these fervent desires, Spiritual Communions. If we develop the habit of making frequent Spiritual Communions, we always keep Jesus with us and advance in grace and virtue.

Instead of waiting for Him to knock upon the door of our hearts for entrance and being turned away because we have

no room for Him, we should make room now and begin calling out to Him immediately that we have room, and with great longing, desire that He should come and stay with us. Our hearts are never worthy of His presence, and we can always honestly say that we are not worthy. If we humble ourselves and even become as humble as the poor stable in Bethlehem, Jesus will enter in and transform the stable, our unworthy souls, into Heaven here on earth. Everything in our souls can easily and quickly be replaced with the splendid joy of Heaven by the physical and spiritual Presence of Jesus.



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# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

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## *Part Eight: The Undermining of Education*

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

1960

**United Nations Educational, Scientific and Cultural Organization's Convention Against Discrimination** was signed in Paris, France in 1960. This Convention laid the groundwork for control of American education—both public and private—by U. N. agencies and agents.

**Soviet Education Programs: Foundations, Curriculums, Teacher Preparation** by William Medlin, Clarence Lindquist, and Marshall Schmitt was published in 1960 under the auspices of U. S. Department of Health, Education and Welfare Secretary Arthur Flemming and Office of Education Commissioner Lawrence Derthick. Americans familiar with the details of American school-to-work restructuring will see that the United States is adopting the Soviet polytechnic system described in the following paper. The “Pavlovian conditioned reflex theory” discussed

is the Skinnerian mastery learning/direct instruction method required in order to implement outcome-based education and school-to-work. Excerpts from this extraordinarily important report follow:

### **Highlights**

*This is an abbreviated list of highlights, noting the more significant points in the paper.*

The ideas and practices of Soviet education form a philosophy of education in which the authoritarian concept predominates ... With 60 percent of the adult male population illiterate in 1900, a massive educational effort was deemed necessary to transform this situation into one where new skills and scientific inquiry could meet national needs.

The curriculum is unified and is the same for all schools throughout the U.S.S.R. with but slight variations in non-Russian nationality areas.... Principles of Darwinism, which are studied in grade 9 of U.S.S.R. schools, teach children about the origin of life together with the history of evolution in the organic world. The main

theme of the course is evolution.

Major efforts of U.S.S.R. schools during the past 30 years have been to train youngsters for the Government's planned economic programs and to inculcate devotion to its political and social system.... Science and mathematics occupy 31.4 percent of the student's time in the complete U.S.S.R. 10-year school.

Soviet patriotism - fidelity to the Soviet land and to the ideas of communism - occupies a leading place in this education conditioning, and in this sense gives the school a political character as well as a moral one.

Soviet educators define their system as an all-round training whereby youth can participate in creating the conditions for a socialist, and ultimately, Communist society. Such participation can become possible, they hold, only as students cultivate all the basic disciplines and only through a "steady rise in the productivity of labor"... which is linked closely with the educative process.

**In 1960 President Dwight D. Eisenhower** received a final report from his Commission on National Goals entitled *Goals for Americans*. The 372-page volume recommended carrying out an international, socialist agenda for the United States.

This report, following on the heels of the 1955 White House Conference on Education's use of the Delphi technique, served to carve in stone the use of the dialectic methods in public policy making through the use of results-based "planning" by consensus, not consent. This also may have marked the beginning of restructuring America from a constitutional republic to a socialist democracy.

Attached to the report was a pamphlet entitled "Suggestions for Holding a Local Assembly on National Goals." The process for arriving at "consensus" explained in the pamphlet is actually group dynamics. Consensus is *not* consent. These documents prove there has been a well-formulated and funded plan to change the American system of government through decision-making by unelected task forces, Soviet-style five-year plans, Delphi-type discussion groups, etc. This type of participatory decision making called for by regional government-involving partnerships and unelected councils is taking place in every state of the nation today (1999). It is rarely challenged since few Americans understand our constitutional form of government, and are, therefore, unable to recognize the important differences between a representative republic and the parliamentary form

of government found in social-ist democracies.

1961

**Programmed Learning: Evolving Principles and Industrial Applications**, edited by Jerome Lysaught was published. Appendix III contains significant material from this book. An excerpt from the introduction by Thomas Miller follows:

To introduce the subject, we would like to have each of you work through the first lesson of Dr. B. F. Skinner's course in psychology. We would hope, incidentally, that a portion of the material is somewhat new to you so that some learning will actually take place in your encounter with the subject matter.

The essential task involved is to evoke the specific forms of behavior from the student and through appropriate reinforcement bring them under the control of specific subject matter stimuli. ...

**On July 18, 1961, Congressman John Ashbrook** delivered a speech before Congress entitled "The Myth of Federal Aid to Education without Control." Excerpts from his very important speech, which documented and exposed the plans for the internationalization and transformation of American education, follow:

That there was any doubt of the Federal bureaucrats' intentions in this matter was laid to rest with the discovery of a Health, Education, and Welfare publication, *A Federal Education Agency for the Future*, which is a report of the Office of Education, dated April 1961.... I feel that its pronouncements are a blueprint for complete domination and direction of our schools from Washington. The publication was not popularly distributed and there was some difficulty in obtaining a copy.

Fifty-six pages of findings contain recommendations which call for more and more Federal participation and control and repeatedly stress the need for Federal activity in formulating educational policies. It recommends a review of teacher preparation, curriculum and textbooks. It calls for an implementation of international education projects in cooperation with UNESCO in the United Nations, and ministries of education abroad. Of course, it recommends an enlarged office of education and the use of social scientists as key advisers.... It places stress on "implementing international educational projects in the United States and bringing maximum effectiveness to the total international educational effort." Would not the Communists, with their footholds and infiltrations in these organizations, love this?

No detail has been overlooked - "curriculum will have to undergo continual reshaping and upgrading; and new techniques and tools of instruction will have to be developed" and "teacher preparation, textbooks, and the curriculum in these subject fields must be improved in the decade ahead." In the report.... We find the vehicle for Federal domination of our schools.

... The battle lines are now drawn between those who seek control and uniformity of our local schools and those who oppose this further bureaucratic centralization in Washington. It is my sincere hope that the Congress will respond to this challenge and defeat the aid to education bills which will implement the goals incorporated in *A Federal Education Agency for the Future*.

**Writer's Note:** This is but a small part of the documentation provided by Charlotte Iserbyt exposing the goal of the Federal government to take full and complete control of the United States' education systems. She concluded this expose' by stating:

Even taking into account the collectivist direction taken by radical educators in the first half of this century (20<sup>th</sup>), this movement could not have borne fruit had it not been for President Dwight Eisenhower's

Commission on National Goals which produced *Goals for Americans* in 1960. These goals, along with the implementation of PPBS and Bloom's *Taxonomy of Educational Objectives*, seem to have provided the catalyst for the "planned economy" being implemented in the United States in 1999.

**On September 2, 1961, the 87<sup>th</sup> Congress** passed the *Arms Control and Disarmament Act* which established a United States Arms Control and Disarmament Agency.

President Kennedy stated purpose was to take "the necessary steps... to establish an effective system of international control, or to create and strengthen international organizations for the maintenance of peace" which was, unfortunately, to take place in accordance with the principles of the United Nations.

During the legislative process there was considerable debate for and against the Act. Those in favor of the Act referred to it as the "Peace Agency." Those opposed, such as Congressman John Ashbrook called it the "Surrender Agency." Senator Joseph Clark (PA) declared on the Senate floor that this new international focus was "the fixed, determined and approved policy of the government of the United States," much to his sorrow.

Mrs. Iserbyt provides us with an important note: *“The goal perceived by Ashbrook, Clark and others of the Arms Control and Disarmament Act was to further extend the influence and control of the United Nations through United States contributions to the power of the UN regional alliances such as NATO and Southeast Asia Treaty Organization. The development of education curriculum by UNESCO and its outreach to the youth and communities throughout the world, coupled with the international political and economic weight of the UN through NATO and the UN’s treaty-making capacity, lends credence to the concerns voiced in Congress and elsewhere that a one-world government has been in the making since the end of World War II.”*

**“Harrison Bergeron,”** one of the several short stories by **Kurt Vonnegut, Jr.**, included in his book *Welcome to the Monkey House*, New York, 1961, provided uncanny insight into the nature of America’s dumbed-down society in the year 2081. How the elitist “planners, managers” deal with Americans whose intellects and independence create problems for the smooth functioning of a society controlled for the benefit of all is the focus of the story. An excerpt follows:

*The year was 2081, and everybody was equal. They weren’t only equal before God and the law. They were equal every which way. Nobody was smarter than anybody else. Nobody was stronger or quicker than anybody else. All this equality was due to the 211<sup>th</sup>, 212<sup>th</sup>, and 213<sup>th</sup> Amendments to the Constitution, and to the unceasing vigilance of agents of the United States Handicapper General.*

**1962**

### **In the September 3, 1962 Edition of The Dan Smoot Report**

Smoot’s article “Stabbed in the Back on the Fourth of July” dealt with an Independence Day speech given in Philadelphia by President Kennedy in which he said:

“But I will say here and now on this day of independence that the United States will be ready for a Declaration of Interdependence - that we will be prepared to discuss with a United Europe the ways and means of forming a concrete Atlantic Partnership - a mutually beneficial partnership between the new union now emerging in Europe and the old American Union founded here 175 years ago.”

Today Americans must learn to think intercontinentally.

On July 11, 1961, according to Smoot’s report:

James Reston (a member of the CFR) commented on the President's speech in a New York Times article:

*This year.... President Kennedy went to Independence Hall, of all places, and on the Fourth of July, of all days, and virtually proposed to repeal the Declaration of Independence in favor of a declaration of interdependence... Maybe it is just the drowsy indolence of the summer, but American opinion seems remarkably receptive, or at least acquiescent, to President Kennedy's proposal for a partnership of the Atlantic nations... In Washington, there was not a whisper of protest from a single leader.*

### 1963

**The Role of the Computer in Future Instructional Systems** was published as the March/April, 1963 supplement of Audiovisual Communication Review.

The goal of this article was to promote the idea of using computers in the future for the purpose of changing attitudes and training in "decision-making." This would be accomplished by asking the students a series of leading questions which would hope to bring about the desired end, which is to undermine traditional moral norms learned in the home and to direct the student toward a greater ac-

ceptance of Communism and Socialist governments.

**University of Pittsburgh's Learning Research and Development Center** introduced in 1963 the Individually Prescribed Instruction model which would allow for the implementation of continuous progress programs necessary for value change and school-to-work training.

**Mrs. Iserbyt's note:** IPI is necessary to the success of outcome-based-education because it does away with norm-referenced testing and the traditional grading system. The Carnegie Unit is also jeopardized by the introduction of IPI. The federally funded laboratory Research for Better Schools, Inc, in Philadelphia, PA field-tested IPI, thus setting the stage for Skinnerian mastery learning/direct instruction and the use of Skinner's "box" (the computer) to be incorporated into curriculum. Homeschoolers and Christian educators should be reminded that this project is reflected in many of the curricular and organizational designs advocated for their use.

**In 1963 a National Project was initiated which was the forerunner of the National Assessment of Educational Progress** and became the model for individual state assessments which have created enormous controversy due to their focus

on attitudinal and value change.... The combination of the Skinnerian method of training and the assessments' emphasis on change in attitudes, values and beliefs resulted in what the average parent considered a "lethal concoction," absolutely guaranteed to create a "robotized citizen for the New Pagan Age."

**James Clavell** wrote *The Children's Story*, New York, 1963. In this book Clavell, author of *King Rat*, *Tai-Pan*, *Shogun* and *Noble House*, explains most eloquently how little children can have their minds manipulated into believing anything the teacher wants them to believe. (emphasis ours) even to the point of believing their parents are old-fashioned and should go back to school to unlearn bad thoughts, and that God does not exist.

### 1964

An article entitled "Ethical Education" was published in *Free Mind*, the Journal of the American Humanist Association, in its June/July 1964 issue. The following is an excerpt:

At the 1962 Humanist meeting in Los Angeles four women attended a workshop on humanist family services and began to lay the groundwork for the AHA's widespread involvement in ethical education for children... The purpose of a hu-

manist ethical education program should be to provide the child with tools by which he can make his own decisions.

**Mrs. Iserbyt's Note:** From this time on efforts would be made to develop and implement humanistic (no right/wrong) values education under many labels, just a few of which were/are: values clarification; decision making; critical thinking; problem solving; and moral, character, citizenship and civic education.

### 1965

**The Behavioral Science Teacher Education Program**, funded by the U. S. Department of HEW, was initiated in 1965 at Michigan State University and carried out between the years 1965 and 1969. BSTEP's purpose was to change the teacher from a transmitter of knowledge/content to a social change agent/facilitator/clinician. Traditional public school administrators were appalled at their new role for teachers.

**Elementary and Secondary Education Act of 1965** was passed by Congress.

This marked the end of local control and the beginning of nationalization/internationalization of education in the United States. Use of goal-setting, Management by Objectives, Planning, Programming, Budget Systems and systems management for ac-

countability purposes would be totally funded by and directed from the federal level.

**President Lyndon Johnson issued an Executive Order in 1965** introducing the Planning, Programming and Budgeting System into use throughout all departments of the entire federal government.

**The Education Commission of the States was created in 1965** “in order to bring some degree of order out of this chaos,” wrote Harvard University President James Conant in 1964 in reference to education policy making in the United States. ECS was to be made up of dues-paying “members” comprising representatives of each participating state’s legislative Education Committees and their governors. The Competency-Based Education (CBE) movement—which evolved into outcome-based education (OBE), both using mastery learning as a base—was orchestrated by ECS. Since ECS served as the resource and coordinator of information flowing to state legislative committees and governor’s offices across the land, it is no wonder that all states ended up having the same curriculum.

**Psychosynthesis: A Manual of Principles and Techniques**, published in England, 1965, by Dr. Roberto Assagioli, a practicing psychiatrist in Florence, Italy, was published.

Roberto Assagioli defined “psychosynthesis” as the “formation or reconstruction of a new personality - the transpersonal or “spiritual Self.”

As psychology began to assert itself as an “acceptable science” in the “sick sixties,” Assagioli’s “psychosynthesis” concept is credited with creating a paradigm that enabled an integration (synthesis) of psychology with spirituality. Assagioli emphasized a holistic worldview, laying the groundwork for the future educational pedagogy of “holistic” education of the 1990’s—teaching the “whole child.” He was also the originator of a group of exercises for “Spiritual Psychosynthesis” based on what we now call “role playing.”

Assagioli’s view of the human psyche included a progression from lower to higher order “consciousness” (or thinking) which is similar to “New Age” ideas about the evolution of man into a “collective consciousness.” These ideas laid the philosophical foundation for character education, values clarification, and consciousness-altering techniques used in the classroom.

*To Be Continued*

# THE CORONATION OF CHARLEMAGNE

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*Father Anthony Lentz, OFM*

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Most people have at least heard of the name Charlemagne, but who exactly was he? Wikipedia is not the greatest source for accurate and complete information, but it does a good job of giving a short description of a person, place, or thing. The definition it gives for Charlemagne is that he “*was King of the Franks from 768, King of the Lombards from 774, and Emperor of the Romans from 800. During the Early Middle Ages, Charlemagne united the majority of western and central Europe.*”

As the description says, he became Emperor of the Romans in the year 800 A.D. Pope Leo III crowned him on Christmas Day, and it stands as one of the most pivotal events in the history of Catholic Europe. The ninth-century monk and historian Einhard described the ceremony in his work *Vita Caroli Magni* (translation: *The Life of Charles the Great*). Brother Einhard relates:

*“Then on Christmas Day, the king came into the basilica of*

*St. Peter, to attend the celebration of Mass. At the moment when, in his place before the altar, he was bowing down in prayer, Pope Leo placed on his head an exceedingly precious crown, and all the Roman people shouted: ‘To Charles the Augustus, crowned by God, great and pacific Emperor of the Romans, long life and victory.’ Then the Assembly burst forth into the imperial laudes, or songs of praise, while the Pope anointed with chrism the forehead, not of the new Emperor, who has long been consecrated, but of his young son Charles, who had accompanied him to Rome, and was standing by his side.”*

Many questions have arisen from this momentous occasion. Were the pope's actions and Rome's public declaration of Charlemagne's new dignity, in fact, signaling the revitalizing of the old Western Roman Empire, or was it instead, the creation of a new political entity? Was this coronation a slight upon Empress Irene in the East, who was the reigning monarch at that time? I intend

to delve into these and other such questions in a series of articles I am planning entitled *The Birth of the Holy Roman Empire*. The only thing that I propose here and now is to understand the significance of this event occurring on Christmas day. There are historical and political reasons, but we seek to understand the spiritual intentions of the pope.

Historically speaking, Charlemagne had come to the Church of Rome's aid on many occasions. The most recent being that he gave Pope Leo III refuge at his court when certain political parties sought to take the pope's life on St. Mark's Day earlier that year. Frankish forces captured these men, and eventually, Charlemagne himself tried them when he came to Rome in November of the same year. Just a few days before the Christmas celebration, the leaders of this conspiracy were sentenced to death, but it was reduced to life imprisonment due to the pope's intervention. These were the immediate events that led up to the coronation. It must have seemed like the appropriate time in Pope Leo's mind to crown Charlemagne with the imperial crown, but what was his primary intention? In the book *A History of the Catholic*

*Church* by Dom Charles Poullet, we are given a glimpse into the pope's mind: "It might be supposed that the sole purpose which Leo (III) had in mind in increasing the prestige of the defender of the papacy was to impose silence upon the turbulent Rome. In point of fact, however, his action was far more significant. It was tantamount to the recognition that Charles was the defender of all Christendom and the associate of the Pope in the task of governing the great Catholic family. The function of the war-like leader was to protect and administer the temporal; that of the religious leader, to stand guard over the spiritual. Both were lieutenants of St. Peter." (pages 342-343) He then sought to simply bring about the ideal Catholic society where both the Church and the Empire work together in perfect unity for God's greater honor and glory.

Now we understand a little of the historical and political ramifications of this coronation, and more importantly, we know the spiritual intentions of the pope. We can more clearly understand the appropriateness and the symbolism contained in this event, that is, the Messianic connection.

The purpose of the coronation was to unite all Catholic Eu-

rope and fulfill our common goal – reuniting together under God and securing our salvation. What was it that transpired on the first Christmas Day? A poor child was born in a manger at Bethlehem because there was no room at the inn. This was not just any child. This was the Messiah – Jesus Christ. Remember the words that the angel spoke to the shepherds: *“Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: For, this day is born to you a Savior, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: ‘Glory to God in the highest: and on earth*

*peace to men of good will.’”*

Imagine how different Europe would have been if it only had focused upon the spiritual ideals of Charlemagne’s ascension to the imperial throne. God had given Europe a sign of unity for both the spiritual and temporal spheres. It just did not persevere and fell into the darkness brought on by the Viking invasions.

How are men to find peace? How was Europe to find peace? Simply, by uniting themselves with God in acts of faith, hope, and charity in imitation of Our Lord Jesus Christ. By doing this and saving their souls, they would give glory to God! I know that this article is idealistic, but then again, isn't our faith an ideal for which we should strive.

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# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER SIX A PILGRIMAGE TO ROME

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Father Reverony observed me narrowly; I could see that he was doing so, even from a distance. At table, if I were not sitting opposite to him, he would bend forward so as to see and hear me better, and I think he was satisfied with his observations, since towards the end of the journey he seemed more favorably disposed. I say towards the end, for in Rome, as I will tell you shortly, he was far from being my advocate.

Before reaching the goal of our pilgrimage, we had to pass through Switzerland, with its lofty mountains, whose snowy peaks are lost in the clouds, its rushing torrents, its deep valleys with their luxuriant growths of giant ferns and purple heather.

Dear Mother, what good all those marvelous beauties of nature did to my soul, lifting it up to God, who has lavished such masterpieces on our earth, though it is merely a land of exile destined to endure but a day! Now we were high up the mountain side,

while at our feet a yawning abyss seemed ready to engulf us: a little later we were passing through some charming village with its cottages and graceful belfry, over which fleecy clouds floated lazily. Farther on, the calm, clear waters of a great lake would blend their azure tints with the glories of the setting sun.

I cannot tell you how much I was impressed with all this pageant so full of poetry and grandeur, a foretaste of the wonders of Heaven. Then there rose before me a picture of the religious life as it really is, with its constraints and its small daily sacrifices made in secret, and I understood how easy it would be to become wrapped up in self, and to forget the sublime end of one's vocation. "Later on," I thought, "when the time of trial comes — when I am enclosed in Carmel and shall be able to see but a little space of sky — I will recall this day and it will encourage me. I will make light of my own small troubles by thinking of the

greatness and majesty of God; I will give my heart to Him alone and avoid the misfortune of attaching myself to fleeting trifles, now that I have had a glimpse of what is reserved for those who love Him.”

Having contemplated the works of God, I turned to admire those of His creatures. The first Italian city we visited was Milan. Its white marble Cathedral, adorned with statues numerous enough to form a small town, furnished us with matter for much careful study. Leaving the more timid members of the party, whose nerve failed them after a short climb, Céline and I followed the bolder pilgrims, and on reaching the top could enjoy a far-reaching view of the city lying beneath us. On descending from those giddy heights, we began a series of carriage drives which lasted through the whole pilgrimage, curing me forever of all desire for such a lazy style of locomotion.

The “Campo Santo”<sup>1</sup> filled us with rapture. The whole vast enclosure is covered with marble statues so exquisitely carved as to make one fancy that the chisel of genius has actually imparted life. The apparent negligence with which

these wonders of art are everywhere scattered is but an additional charm. Their expression, too, so perfectly portrays a calm and Christian sorrow, that one is almost tempted to console them. Here it is a child throwing flowers on its father’s grave, and as the delicate petals seem to fall through its fingers, the solid nature of the marble is forgotten. Elsewhere, a widow’s light veil, and the ribbons that bind some young maiden’s tresses, appear to float at the bidding of the breeze.

We were at a loss for words to express our admiration, when an elderly gentleman, French like ourselves, who followed us everywhere, regretting no doubt his inability to share our sentiments, said ill-humoredly: “What enthusiasts these French people are!” The poor man would, I think, have done better to have stayed at home. Far from enjoying the journey, he was forever grumbling; nothing pleased him, neither cities, hotels, people, nor anything else. Papa, whose disposition was the exact opposite, and who was quite happy no matter what the circumstances were, tried to cheer his disagreeable neighbor, offering him his place in the carriage or elsewhere, and with his wonted kindness encouraging him to

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<sup>1</sup> The Cemetery

look on the bright side of things. But all to no purpose — nothing would make him contented. How many different types of people we saw, and how interesting is the study of the world when one is about to leave it!

In Venice, the scene was completely changed. Instead of the bustle of a large town, there was a stillness only broken by the soft lapping of the waters mingled with the cries of the gondolier as he gracefully plied his oar. Assuredly it is a city of great charm, but likewise of sadness. Even the Palace of the Doges with all its splendors is affected by this spirit of melancholy. We passed through halls, the vaulted roofs of which have long ceased to re-echo the Governor's voice giving sentence of life or death. Unhappy prisoners no longer pine in the dark dungeons that are like living tombs.

While visiting their dreadful cells I transported myself to the days of the Martyrs. Most gladly would I have dwelt in those somber abodes had there been question of confessing my faith. But presently the guide's voice roused me from my reverie, and I crossed the "Bridge of Sighs," so called because of the sighs uttered by the poor prisoners as they

passed from their dungeons to death.

After leaving Venice, we visited Padua and there venerated the relic of St. Anthony's tongue; then Bologna, where rests St. Catherine's body, the face still bearing the impress of the kiss bestowed upon her by the Infant Savior.

Joy filled my heart as we went towards Loreto.<sup>2</sup> Our Lady has chosen a truly ideal place for her Holy House. There everything is poor, simple, and primitive: the women still wear the graceful dress of the country and have not, as in other towns, adopted the mod-

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<sup>2</sup> When Acre fell in 1291, Palestine passed completely into the hands of the Saracens, but, on May 10, the house where God became man and where the Holy Family spent so many years, was transported by angels to Tersato, in Illyria. Three years later, it was carried across the Adriatic to the province of Ancona, in Italy, where after further journeys it was set down finally in the middle of the road at Loreto, in 1295. Such is the tradition, and it has been accredited by many Popes and Saints and strengthened by miracles. A strong defense of it will be found in *The Holy House of Loreto* by Bishop Macdonald of Victoria, B.C. (New York, 1913). The Basilica is the work of the famous Bramante. (*Reverend Thomas N. Taylor, Editor*)

ern Paris fashions. Everything enchanted me. But of the Holy House itself what can I say? Emotion overwhelmed me when I realized that I was indeed beneath the very roof which had sheltered the Holy Family, that I was gazing on the same walls upon which Our Lord's divine eyes must have rested, and was treading the ground once moistened by the sweat of St. Joseph's toil. I saw the little chamber of the Annunciation, where the Blessed Virgin so often bore Jesus in her arms, after having borne Him there in her virginal womb. I even put my rosary into the bowl used by the Holy Child. How sweet are all these memories!

But our greatest joy was that of receiving Our Lord in His own house, and so becoming His living temples on the actual spot which He had honored with His Divine Presence while on earth. According to Roman custom, the Blessed Sacrament is reserved at one altar in each church, and there only is it given to the faithful. At Loreto this altar is in the Basilica — a church built round the Holy House and enclosing it as a casket of white marble might enclose a diamond of great price. But this did not satisfy us, for it was in the diamond and not in the

casket that we wished to receive the Bread of Angels. With his wonted meekness, Papa followed the other pilgrims while his daughters, less easily pleased, went toward the Santa Casa, or Holy House.

We found that a priest was about to have the privilege of celebrating Mass there, and on our telling him of our great wish he immediately asked for two hosts, which he placed on the paten. You can imagine, dear Mother, the ineffable joy of that Communion, joy which no words can express. What then will it be when we shall communicate eternally in the dwelling of the King of Heaven, when our happiness shall never draw to an end or be dimmed by the grief of a farewell? There will be no need there to covet, as we did, fragments from the walls hallowed by the Divine Presence, for His house will be ours throughout all eternity. He will not give us His earthly home; He only shows it to us to make us love poverty and the hidden life. That which He reserves for us is the palace of His glory, where we shall no longer see Him veiled under the form of a little child or the appearance of bread and wine, but as He is, in the brightness of His infinite beauty.

*To Be Continued*

# THE GIFT OF ONESELF

*From the French of  
THE REVEREND JOSEPH  
SCHRYVERS, C.S.S.R.*

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

## PART THREE

*The Practice of Abandonment*

### CHAPTER THREE

*The Life of Devotion*



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#### *Article 6*

#### *Devotion Expressed in Example*

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The soul should practice devotion in prayer, for prayer is all-powerful with God. Moreover, she ought to practice it by example, for example is all-powerful with the heart of man.

Nothing leads souls to holiness so surely as the example of a uniformly virtuous life. A just man, attentive to his duty, is a continual sermon, a stimulant to a noble heart, a cause of remorse to the negligent, a reproach and a condemnation to the sinner.

This beautiful existence, exclusively consecrated to daily duty, however obscure and painful it may be, this inde-

fectible fidelity to the fulfilment of the least obligations, this splendid disdain of all personal interest, of all purely human views, this charming simplicity which ignores one's own merit and the heroism of one's own conduct—all these marvelous aspects of virtue living and acting in our midst, edifying us—all these astonishing, charm, and animate the most indifferent. And most touching in such a life is its constant good humor, equality of mood, gentleness of procedure, amiable frankness.

Ah, what power Jesus, the most perfect of men, must have had over those who surrounded Him! How His goodness and condescension must have attracted those who were their object! (*Acts 10:38*.) He

went about doing good, always and to all. Doing good seemed to be His whole mission. This unwearying benevolence gained sinners, converted Zacheus, transformed Magdalen, recalled the adulteress and the Samaritan woman to a sense of duty. This unalterable kindness drew to Him the children, the sick, the widows, the afflicted; and He blessed them, and sent them away healed and consoled.

O love, how ingenious thou art! Thou teachest such amiable truths that no upright heart can resist thee. Thou art gentle and condescending to human weakness; thou art full of tact and delicacy; thou respectest sincere convictions; thou canst enter quietly into the most rebellious minds and expel prejudice; thou canst penetrate into the hardest hearts and drive out aversion and hatred. All is subject to thy sceptre. When a soul possesses thee, thou makest her a queen over hearts.

And who can resist the empire of a soul that lives only to do good, to lighten another's burden, to spare another from weariness and pain? Who can oppose a soul whose only care is to give pleasure, to undertake inconvenience and difficulty, unostentatiously and quite naturally, as if such things were her

due? Who would not love such a soul? Who would not be conquered by the power of her virtues? Who, in turn, would not try to give her pleasure?

Thus, the more the soul gives self and forgets self, the more does everyone else think of her and give to her. It is not God alone Who has her interests at heart; these interests are the concern of the very creatures for whom she sacrifices herself. Having renounced all, she finds all again, and even more abundantly and more really.

This is the constant fulfilment of the word of Jesus: "He who loseth his life shall find it." (*Matt. 10:39.*)

And not only shall he find his own life, but he shall also save the life of his neighbor. Because he is devoted, because he has offered his life for his brethren, "he shall see a long-lived seed." (*Is. 50:10.*)

The remembrance of the egoist shall perish with him; but the memory of the just man who has lived for others shall be held in benediction.



*Article Seven*  
*Devotion Expressed in*  
*Fidelity to Duty*

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My soul, in the struggle between the spirit of devotion and the spirit of selfishness, thou canst not remain an indifferent spectator. Thou must take part, willingly or unwillingly. Jesus says: "He that is not with Me is against Me. He that gathereth not with Me, scattereth."

He who does not take up arms for Jesus enrolls himself in the army of Satan. He who does not renounce all in order to devote himself to good, goes to swell the ranks of the selfish, of the partisans of evil.

Each soul has some responsibility for the issue of the combat. Each contributes a part, which may be decisive for the success of good or the triumph of ill.

In the struggle, it is not always the generals who are most important. The decisive role is nearly always that of the simple soldiers, of the souls who best succeed in love and in self-forgetfulness, who think most of the interests of others. These are they who carry off the most brilliant victories.

The soul entirely surrendered to Jesus is hell's most redoubtable foe. The soul that is exclusively occupied in fulfilling the duties of her state, and who has abandoned all else into the Hands of Jesus, is an invincible warrior before whom the enemy's forces are powerless and resourceless.

How many conversions are brought about by simple souls modestly carrying out their charitable duty at the bedside of the sick in hospital wards! How many moral victories are won, in the bosom of the family, by deeply pious daughters, devoted wives, mothers solicitous for the welfare of their children!

Who does not recall with emotion the story of Saint Monica converting her husband, and transforming her son Augustine, heretic and libertine as he was, into a Doctor of the Church and a Saint? Who has not been moved in reading the journal of a contemporary, Madame Elizabeth Leseur, striving to gain to the Faith a free-thinker who had espoused her with the intention of winning her over to his incredulity? What devotion, what abnegation, what tears! Above all, what love, in the conquest of this

soul! This model wife was right in saying: "To think is good; to pray is much better; but to love is everything!" Yes, love is all, since love includes prayer and supplies for thought.

Love is all, for love, as we have seen, is self-forgetfulness; it is devotion; and nothing can resist devotion. Devotion is the only and ever-victorious weapon, for it is a supernatural arm; and it requires a saint to wield it constantly and unfailingly.

O my soul, does this life of devotion not attract thee? Always to forget thyself, always to shower benefits upon those around thee, always to render good for evil, without expecting acknowledgment or seeking for esteem, is this not beautiful? Is it not divine?

To spend thyself without counting the cost, to give thy strength and thy time, thy heart and thy mind, to aid others, to console them and attract them to good, is this not a supernatural ideal worthy of a celestial spirit?

Thus to be slowly consumed in the service of the Divine Crucified One, as a candle is consumed upon the altar, without any other law than that of burning more and

more, is this not heroic? Is it not enough to satisfy thine ambition?

I see sovereigns occupied in governing their states, politicians busily concerned with deciding the lot of nations; I see peoples disputing for preponderance in the world and rushing upon one another in savage fury; I see men crossing land and sea to amass riches, spending their existence in arduous tasks in order to attain glory. As for me, Jesus, I desire only to love and to be devoted to Thee. My political science is limited to growing in love, that I may spend myself still more. My ambition is boundless; but it disdains the glory of this world. The empire I desire to govern is my heart. I wish that all my aspirations may be Thine and conformed to Thy good-pleasure. On this earth, I desire only to love and to extend the reign of love.





# FRANCISCAN SAINTS

DECEMBER 19TH  
The Servant of God  
Gabriel of Trejo  
*Confessor, Third Order*

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“Instead of a biography of this saintly Tertiary, we will substitute a passage from a letter which he wrote after entering the Third Order. It was written July 3, 1621, to the famous historian of the Franciscan Order, Luke Wadding.

“You marvel, and speak of me in terms of high praise, that being honored with the purple of a cardinal, I should yet wish to don the penitential garb of the Third Order and publicly acknowledge my affiliation with the third rule of our holy Father St. Francis. But after consecrating myself and all that is mine to St. Francis, how could I publicly testify my devotion to him better than by accepting his rule and his garb?

Or is perhaps the cord of the Poverello too mean a thing to gird a purple robe? Louis, king of France, and Elizabeth, the daughter of the king of

Hungary, both of whom are now counted among the great host of saints, girded themselves with it, and so many other kings, queens, and princes did the same. In the course of the present year, the very saintly King Philip III of Spain died in the habit of St. Francis, and the illustrious wife of the present King Philip IV, Queen Isabella, as well as her esteemed sister, Princess Mary, have been garbed with the habit of the Tertiaries. Or does the penitential garb perhaps ill become those who wear crowns? It is rather highly becoming to them; for as far back as in the days of the Prophet Eliseus, we find Joram, king of Israel, wearing a hairshirt.

Indeed, the gray garb of St. Francis is royal purple that may well adorn monarchs and cardinals. It is apparel steeped in the blood of Jesus Christ and in that of the stigmata of St. Francis. Humble as it is,

the mightiest monarch does honor to himself when he wears it in the service of God. Putting it on, I have put one kind of purple over another; over the cardinal's purple I have put the royal purple.

Far, therefore, from having lowered myself in taking this step, I ought to fear that I have presumed to too much honor. In order to give public expression to my love of the Order of St. Francis, I put on his holy habit — a thing I had long desired to do — and joined the ranks of his sons. Now may God grant me the grace to so live and act that I may prove myself his son indeed.”

This prince of the Church lived nine years after joining the Third Order of Penance and was even more illustrious for his humility and piety than for his great dignity. Many persons, especially from among the ranks of the elite, were induced by his example to join the Third Order. He died a saintly death in 1630.

### **FOR THE HONOR OF GOD AND THE THIRD ORDER**

1.) Consider how Cardinal Gabriel proclaimed himself a true servant of God and a perfect Tertiary. Despite his

great dignity, he donned the humble garb of the Third Order, convinced that he was not lowering himself or condescending by the fact. He feared rather that it was presumption on his part to wear a habit so holy. The habit does honor to him who wears it with such sentiments. St. Francis rejoices in heaven when people like that take the habit. May that pleasure often be his!

2.) Consider that Cardinal Gabriel was not satisfied with the proper sentiments but made the sincere effort and pleaded with God for the grace, to prove himself a true son of the humble St. Francis in his life and actions. Good sentiments are the seed, but fulfilment in deeds is the proof and fruit. Think of this when humiliation and difficulty arise. Let them not cast you down but rejoice at the opportunity to prove that you are a true child of St. Francis. Amid humiliation and difficulty, you are closer to Jesus Christ, who made so humble an entry into this world and endured so many hardships. Persevere faithfully, and His name will be glorified in you, and His kingdom will come to you. — May His kingdom always come closer to us!

3.) Consider how many opportunities God has given you in life to prove the sincerity of your sentiments. They were so many graces of His paternal charity guiding you on the path of His only-begotten Son. Thank Him for them with all your heart, the more so if you have been negligent until now in rendering thanks. Beg Him also not to withdraw His

assistance in future, so that you may reach your blessed goal. And should your service of God cause you to be honored already on earth, then say with the Psalmist: "Not to us, O Lord, not to us, but to Thy Name give glory!" (*Ps. 113:9*). — "To the only God be honor and glory forever and ever!" (*1 Tim. 1:17*).



### ***PRAYER OF THE CHURCH***

*O God, of whose mercies there is no number, and the treasure of whose goodness is infinite, we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petition of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the reward to come. Through Christ Our Lord. Amen.*

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# AMONG INFIDELS - BY DIVINE GRACE

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*Father Louis Vezelis, OFM*

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## *Chapter Nine - Military Chaplain*

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I had never had any contact with the military before. Korea might best be described as one vast military installation, especially in the early days. If anyone wished a survey on the most numerous vehicle there is no question: U.S. Army jeeps and trucks. Apart from military vehicles, only a few foreign Land Rovers and odd-looking local concoctions were seen from time to time. This was the first time that I had ever seen a real Army jeep.

Taejon City was an important railhead. All rail transportation going south had to pass through or be re-routed at Taejon. Consequently, it was of great military importance. Taejon City was also the headquarters for the Third Military District of the Korean Army. Today this area is called the Headquarters of the Chungnam-Chungbuk Defense District. Here were concentrated training schools for draftees, both Army and Air Force. Taejon City, then, was definitely a military city.

Since I was the only English-speaking priest in the immediate area (Taejon Vicariate), Bishop Adrien Larribeaux of the Parish Foreign Mission Society requested through my Superior that I be named auxiliary chaplain for the Catholic personnel of the U.S. Army. At that time, there were two U.S. Army installations: Co.0 Long Lines Battalion and the KMAG detachment (Korean Military Advisory Group). The closest regular Army chaplain was stationed at Pyong Taek - about 65 miles north of Taejon. Although it was only 65 miles a trip to Pyong Taek would take about three hours because of the bad roads.

My duties were to provide Sunday Mass for the Catholic personnel. This is how it started. But it was not long before I was performing all the duties of a regular military chaplain: conducting character guidance lectures each month and counseling the men on any and all occasions. Although all this was done without any pay, the men themselves often would show

their appreciation by treating me to some American candy which the Korean children enjoyed as much as I did. The men were always ready to help in any way they could.

There were some very fine young men, officers and enlisted, who attended Mass every Sunday. Then there were the usual backsliders who would not show up unless it were Christmas or Easter. Then you'd be surprised to learn how many Catholics were really on the post.

Because there was no communication between our friary and the nearest Army installation, it was decided to have an Army field phone installed so that I might be contacted in emergencies. This was a typical albeit frustrating situation. The men from the Long Lines Signal Battalion came climbing up the steep hill from the road below. They strung the telephone line along existing poles and where these were unavailable, they simply went through trees. The wire was of unusual strength. Tough as can be. It was always a matter of time before some Korean would take a fancy to and just snip it at two convenient sections and walk off with it.. It was always a pleasant surprise to lift the receiver and hear the familiar voice of the telephone operator.

There were a few emergency calls. Once, a young lieutenant had some kind of attack and thought he was dying. The call came in at night. I got dressed and started down the side of the mountain on my motorcycle sliding most of the way with my foot on the brake. I arrived at the compound within ten minutes. I gave him Extreme Unction. After all was done that could be done, I returned home....up the mountain side. This was an experience with a happy ending: the young officer took a turn for the better and after being evacuated to the 121 Medical Evac Hospital in Bupyeong where he received excellent care, he was O.K.

There was a young American soldier from New York who befriended our mission and took a special delight in coming up to visit us with a bag full of candy for the children. His name was Ralph Rafferty. He was a tough young fellow and his courage suited him well for his job as an M.P. Ralph enjoyed coming to visit with us whenever he was off duty. He was more than willing to get little items from the Post Exchange that we might need. In those days, everything was scarce. A jar of coffee, a tube of toothpaste ... things of this nature, were all we really wanted. But, as is always the case, there will always be the disgruntled

individual who is ugly inside and can't keep from complaining whenever an opportunity presented itself.

The Commanding Officer called Ralph in and told him to be careful about giving things to the mission. It seems that someone was either trying to do harm to the young man or was anti-Catholic. At any rate, this young man stood straight and told the Commanding Officer: «Sir, the few things that I bring to the mission come under the classification of 'bona fide' gifts. If I can't take little things to the mission, then I assure you that no one will leave this compound before I examine every vehicle, every box and every bag!» At this, the Captain drew back.

One Christmas, «Perry Mason» - Raymond Burr - came to Korea to boost the morale of our troops. How he ever got down to Taejon, I'll never know. But,

Christmas morning after Mass, I started for the mess hall to have a cup of coffee with the men and saw this huge banner above the mess hall door: Welcome Raymond Burr. Who's Raymond Burr, I asked? He's «Perry Mason», I was told. We stood outside and Mr. Burr spent most of his time talking with me about the missions. It was a very pleasant experience. But one of the strangest feelings I always had was when I left an American compound and returned to the Korea I knew. It was a very different Korea. A Korea of hardship and very little consolation; a Korea of suffering and privation. It was always a strange feeling that I never really overcame. Separating the West from the East was an ugly barbed wire fence, poverty and plenty divided by a fence!

*To Be Continued*

## **THE MAKING OF A GOOD WILL OR TRUST:**

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