

# THE SERAPH

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*The Coronation of Charlemagne*  
By Friedrich Kaulbach

# The Seraph

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

THE SERAPH

# NEW YEAR

*Bishop Giles, OFM DD*

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God gives us frequent opportunities (graces) to examine ourselves and make positive resolutions. These are chances for us to begin anew. The secular New Year is not an important date on our Liturgical calendars, but it is, nonetheless, given to us by God. The world makes use of this time to set before us worldly goals and aspirations. Our Holy Mother, The Church, asks us to try and sanctify ourselves at these times by elevating the mundane to the supernatural.

It does not cost us anything extra to supernaturalize our worldly goals. If our goal is to lose weight this year or to advance our knowledge in some field of endeavor, it is a simple matter to form the intention of doing this for the love of God.

Worthwhile goals require some introspection. Where do we currently stand, and where do we want to be? What steps must we take to arrive at the goal we are aspiring to? In the spiritual life, we speak of the examination of conscience.

In the examination of conscience, we honestly examine ourselves by placing ourselves spiritually before God. With

His help, we look back upon our past life all the way to the present. We sincerely search out our progress or regression in one or more areas of our lives. Then we must ask ourselves: Is this where I want to be? Is this where I should be? How can I improve or do better? What steps must I take to get to where I want (need) to be?

There are physical as well as spiritual steps that we need to take to make progress in anything. Too often, our resolutions fail because we do not take either the physical or spiritual steps necessary. One without the other is simply wishful thinking. Wishes or desires are empty if resolutions do not accompany them.

It is not enough to wish to know a foreign language. If we genuinely desire to learn another language, some steps need to be taken. To accomplish our goal, we must resolve to spend the necessary time to study and practice the new language.

In the realm of our souls, it is not enough to wish to go to Heaven. We need to make resolutions or concrete steps that

we are going to take to arrive at our Heavenly goal. Often we must begin with more prayer. We resolve to dedicate a little more time to daily prayer. It is usually helpful to decide a time and duration and what we are going to sacrifice from our time and attention to have the time we need for prayer.

Prayer is only half of it. To learn a language, it is not enough to study it; we must also practice it. Prayer may be something like study. We also need to practice the virtues we learn through prayer and reflection. Spiritual directors often fear that their spiritual children are only wishful thinkers.

God indeed accepts the desire for the deed. However, can we honestly say that we desire something if we do not have resolutions to accompany the desire? Do I genuinely want or wish for Heaven if I am unwilling to do what is necessary to obtain Heaven?

In the material world, there seems to be a progression of stages. For example, I might first form a like for something (I would like to go to Europe). After entertaining this like, I might develop a wish to go to Europe. Next, I must either forget the urge and abandon or delay this desire for future re-

flection or take steps to bring this desire to fruition. If I really desire to make this trip, I begin to consider things more in detail. When will I go? Where in Europe will I go? What mode of transportation will I use? How will I pay for it? How long will I stay? What will I do when I am there? To reach my goal, I must do more than wish. I must make resolutions and then implement them. The same is true in the spiritual realm.

I want to go to Heaven. Do I really desire to go to Heaven? What steps do I need to take? How will I do this? As I pray and ask God's mercy and help, I must also make these resolutions. With His help, I can do everything that is necessary. But what is necessary?

In the Gospel, Jesus tells us that we must deny ourselves, take up our daily cross, and follow Him. What can I deny myself? What do I have that I can sacrifice to this cause? I have many physical, material, or worldly wishes or desires that can be sacrificed for the sake of Heaven. These things are not necessarily evil. They are just not as crucial as this spiritual goal. Priests and religious sacrifice the right to a spouse and family to give more of themselves to God. Religious sacrifice wealth as

well. The most perfect sacrifice they make is of their wills in holy obedience. Religious say with Jesus, “not my Will, but Thy Will be done.” Jesus came not to do His own will, but to do the Will of His Father Who sent Him.

Not everyone can make these sacrifices and embrace these crosses to this extent, but we must do something in daily self-denial and cross-carrying. Those who can make these sacrifices most probably should make them. One of the signs of a God-given vocation to the priesthood or religious life is that it is possible, and there is a desire for it. We should not fear the sacrifices or the crosses. If we freely take up our crosses, Jesus has

promised to make them light, sweet, and joyful. He also promises that we will obtain eternal rest in Heaven. The greater the sacrifice we make, the greater the reward we hope for and obtain.

May our New Year’s resolution be to pray and offer sacrifices for ourselves and others. May our young people discover the vocation that God has called them to enter in this life and be brave enough to embrace the necessary sacrifices. Our crosses are never too heavy when we carry them for the love of God. We can do all things in Him Who strengthens us. Believe, hope, and above all love, then act. This is the way to achieve both our material and spiritual goals.

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# THE LAST HOUR

Whene'er goes forth Thy dread command,  
And my last hour is nigh,  
Lord, grant me in a Christian land,  
As I was born, to die.

I pray not, Lord, that friends may be,  
Or kindred, standing by,—  
Choice blessing! Which I leave to Thee,  
To grant me or deny.

But let my failing limbs beneath  
My Mother's smile recline;  
And prayers sustain my laboring breath  
From out her sacred shrine.

And let the cross beside my bed  
In its dread Presence rest:  
And let the absolving words be said,  
To ease a laden breast.

Thou, Lord, where're we lie, canst aid;  
But He, Who taught His own  
To live as one, will not upbraid  
The dread to die alone.

~Author Unknown



# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

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## Part Nine: *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. The information presented in these articles is but a small portion of the documentation in her book.*

**1967**

*The Computer in American Education*, edited by Don Bushnell and Dwight Allen was published. Excerpts from the book follow:

*The technology for controlling others exists and it will be used, given the persistence of power-seeking motives. Furthermore, we will need to use it, since the necessary social changes cannot come about if the affected people do not understand and desire them... How do we educate "run-of-the-mill" citizens for membership in a democratic society?... How do we teach people to understand their relationship to long range planning?... And how do we teach people to be comfortable with the process of change? Should we educate for this? We shall probably have to. But how?...*

*The need for educating to embrace change is not limited to youngsters.... Education for tomorrow's world will involve more than programming students by a computer; it will equally involve the ways in which we program.... Parents to respond to the education... children get for this kind of world. To the extent we succeed with the youngsters but not with the parents, we will have... a very serious consequence: an increasing separation of the young from their parents.... It will have psychological repercussions, probably producing in the children both guilt and hostility (arising from their rejection of their parents' views and values in lifestyles).*

**Project Follow Through** was initiated in 1967, funded under *The Economic Opportunity Act of 1964*, and carried out as a part of President Lyndon Johnson's "War on Poverty." Follow Through was administered by the U. S. Office of Education in the Department of Health, Education and Welfare (HEW). One of the models of instruction examined in trial

under *Follow Through* was the *Direct Instruction* (DI) model developed by W. C. Becker and Siegfried Engelmann. *Direct Instruction* is based on the work of the late B. F. Skinner of Harvard, Edward Thorndike of Columbia University, and Ivan Pavlov of Russia, even though their works are not directly quoted in the DI literature.

**Charlotte Iserbyt's Note (Comment):** Although the evaluation of *Follow Through* cited some academic and self-esteem gains at some *Direct Instruction* model sites, it would have been virtually impossible for these gains not to have been made considering the models with which they were compared - the non-academic focus of the "touchy-feely" open classroom. Had the *Direct Instruction* model been in competition with a traditional phonics program which was not based on animal behavioral psychology ("scientific, research-based"), it is most unlikely it would have been able to point to any gains at all. Unsuspecting parents in the 1990's seeking more structured academic education for their children that can be found in schools experimenting with constructivistic developmental programs (whole language, etc.) are turning to DI, not realizing they are embracing a

method based on mastery learning and animal psychology.

**Planning, Programming, Budgeting System** (PPBS) was applied to education in 1967. During Reagan's tenure as governor of California, PPBS was installed in the California school system. Two pieces of legislation (AAB 2800 and SB 1526) set up the essential subsystems to facilitate federal funding and centralized control of state schools' goals, evaluation, and management of all school programs and people. AB 293 provided for teacher evaluation. The California State Board of Education approved Program Budgeting in a new California School Accounting Manual (Phase I of PPBS). Reagan signed AB 1207 in 1973, giving the accounting manual legal mandate in districts throughout the state. PPBS implementation in education (and in other governmental functions) was given considerable impetus by Governor Reagan who "strongly expressed" the intent of his administration to activate PPBS, a management tool of political change through funding....

**Writer's Note:** The previous paragraph demonstrates to those who are blind followers of politicians who may otherwise be responsible for good laws while they are in office,

are yet capable of educational treachery by pursuing state and federal control of all school districts in California.

## 1968

**B. F. Skinner: The Man and His Ideas** by Richard Evans was published, New York, 1968. Evan's excellent critique of the totalitarian views of Professor Skinner was funded by the National Science Foundation. One excerpt from the book follows:

*"I could make a pigeon a high achiever by reinforcing it on a proper schedule." ... His (Skinner's) concern for what he believes to be the inadequacy of our formal education system led to applying the principles of operant conditioning to a learning system which he called the teaching machine, but Skinner's approach is concerned with more than merely methods and techniques. He challenges the very foundations by which man in our society is shaped and controlled. ...*

In 1953 Skinner wrote *Science and Human Behavior*, New York, 1953. The following is one quote from the book.

*A rather obvious solution is to distribute the control of human behavior among many agencies which have so little in common that they are not likely to join together in a despotic unit. In general, this is the argument*

*for democracy against totalitarianism. In a totalitarian state all agencies are brought together under a single superagency.*

**Charlotte Iserbyt's Comment:** Obviously, even before the U. S. Department of Education was established and organized teacher in-service training had taken a behaviorist (performance-based) turn, Skinner was advocating these very operant conditioning methods in all phases of education. Beginning in 1965, the federal government implemented several teacher education programs based on performance - based teacher education - which would fulfill Skinner's plan. Skinner was always more concerned with "how" teachers teach than with "what" teachers teach.

**THE MAY 1968 ISSUE OF THE EDUCATIONAL JOURNAL** *The Instructor* ran an article by Dr. Paul Brandwein, adjunct professor at University of Pittsburgh, entitled "School System of the Future" which outlined the changes on the horizon relative to the relationship between children, parents, and schools. The following quotes will be of interest: *[Parents] often have little, if any knowledge of the rudiments of the human enterprise we call teaching and learning, or even the elements of the behavioral*

sciences undergirding child development.... The most formative years are what we call pre-kindergarten years.... Television can be utilized to provide the proper instruction [indoctrination] to the parent... a minimum of an hour a day... continuing over four or five years... aimed at the parent to equip him as "teacher." Learning is synonymous with environmental behavior change.... Learning... is the modification of behavior through interaction with the environment.... [New school system structure] would maintain continuity over some nineteen years, with three carefully articulated periods of schooling... 1. Primary, with the first four or five years in the home with "informed" parents as teachers; 2. Secondary, with parents as teacher aides; 3. Preparatory, to be used differently for children with varying gifts and destinations.... The student would be able to choose vocational training, studies related to semi-skilled occupation, or collegiate work for the next four years, with one year given over to public service.... [P]rimary education with the parents as teacher has the aim of making the home a healthy and healing environment.... Education must heal. If it does not heal and make strong, it is not education. Assume with me that education, as profession and enterprise,

would join forces with government and industry to support education of the parent in the mode, manner, and morality befitting the early education of children. Teachers and behavioral scientists — psychologists, psychiatrists, sociologists, students of child development — would be called upon. We have common, indeed universal, communication with the home through radio, television, and printed materials; and soon other aspects of electronic technology will be available. The Secondary Years, beginning with kindergarten, concern themselves with the concepts and skills required for effective participation in our society.... In structure [emphasis in original], the curriculum might well be organized in terms of continuous and progressive experience (synonyms: non-graded curriculum, continuous progress).... Grades (marks, scores) as we know them would not be used, but there would be reports to the parents of child's progress, similar to what some schools are doing now. Each boy and girl would choose an area of public service coordinated with his gifts and destination. Care of children, care of the aged and infirm, assisting in schools and in hospitals, conserving our natural resources, could well be among such tasks. The major peace-

*seeking and peace-keeping strategy of society is education.*

**Learning And Instruction**, a Chicago inner city schools position paper presented in June of 1968 to the Chicago Board of Education, was produced by the planning staff in Chicago made up of: Dr. Donald Leu, William Farquhar, Lee Shulman, and the Chicago and Michigan State universities in collaboration. One reference used was **Soviet Preschool Education**, (Emphasis ours) translated by Henry Chauncey (Educational Testing Service, Princeton, N.J.). Excerpts from the Chicago Mastery Learning Project position paper, Learning and Instruction, follow:

*We view the child with his defined characteristics as input to a school organization which modifies his capabilities toward certain goals and objectives as output. The school organization is an optimal deployment of teachers employing a special subject matter who attempt through instruction, with the aid of selected elements of the community, to achieve specified outputs. The joint participation of the children, school and community leave none of these elements unchanged....*

The following is an excerpt from an article published in *Education Week*, March 6,

1985 entitled "Half of Chicago Students Drop out, Study Finds: Problem Called Enormous Human Tragedy": *Calling the dropout problem in Chicago "a human tragedy of enormous dimensions," a recent study has found that almost half of the 39,500 public school students in the 1980 freshman class failed to graduate, and that only about a third of those who did were able to read at or above the national 12th grade level. "These statistics about the class of 1984 reflect the destruction of tens of thousands of young lives, year in and year out," says the study, released in January by Designs for Change, a non-profit research and child-advocacy organization in Chicago.... "Most of these young people are permanently locked out of our changing economy and have no hope of continuing their education or getting a permanent job with a future," the authors wrote.*

**IN A 1968 SPEECH** entitled "THE UNITED NATIONS AND ALTERNATIVE FORMULATIONS — The Hard Road to World Order," Richard Gardner, former U.S. deputy assistant secretary of state and U.S. ambassador to Italy, provided an accurate forewarning and picture of the environment in which Americans and citizens of other countries live to-

day, explaining how the elitist planners would, through the use of gradualism, succeed in their century-long plan to create a One World Government. In an excerpt from the speech Gardner explains the following:

*In short, we are likely to do better by building our “house of world order” from the bottom up rather than the top down. It will look like a great, “booming, buzzing confusion,” to use William James’s famous description of reality, but an end run around national sovereignty, eroding it piece by piece, is likely to get us to world order faster than the old-fashioned frontal attack.*

**ETHNA REID OF THE GRANITE SCHOOL DISTRICT, SALT LAKE CITY, UTAH** received \$848,536 in federal grants under Title III of the ESEA (Elementary and Secondary Education Act) in 1968 to develop the Exemplary Center for Reading Instruction (ECRI), a Mastery Learning program. This grant far exceeded the legal cap on federal education program funding at that time. In 1982 Reid claimed that her mastery learning program “is undoubtedly one of those in greatest use today in the United States at all grade levels, K–12.” The 120-page teacher pre-service training manual from ECRI was devoted to the train-

ing of teachers in stimulus-response-stimulus/operant conditioning techniques (Skinner), and materials on the “adaptation of birds, monitoring forms before and after instruction” (observation data sheet records). How to Teach Animals by B.F. Skinner and How to Teach Animals: A Rat, a Pigeon, a Dog by Kathleen and Shauna Reid are both listed as teacher and resource materials. The ECRI Teacher Training Manual cites the work of Siegfried Engelmann, the developer of DISTAR (Direct Instruction System for Teaching and Remediation)/Reading Mastery, and Direct Instruction in instructing teachers how to use operant conditioning, stimulus-response-stimulus to get desired behaviors. Reviewed by the U.S. Department of Education’s Joint Dissemination Review Panel (JDRP) and approved as an exemplary education program in 1974, ECRI was promoted throughout the National Diffusion Network (NDN), the federally funded transmission belt for controversial and mostly non-academic programs.

**1969**

**PACESETTERS IN INNOVATION:** cumulative issue of all projects in operation as of February 1969 under Title III, Supplementary Centers and Services Program, Elementary

and Secondary Education Act of 1965 (U.S. Department of Health, Education and Welfare: Washington, D.C., 1969) was published. This incredible 584-page catalog of education programs gives abstracts of innovative programs dealing with humanistic education; i.e., values clarification, self-esteem programs, individualized education, open classroom, etc. Shirley Correll, Ph.D., president of Florida's Pro-Family Forum, wrote "An Evaluation of HEW's Publication Pacesetters in Innovation" which said in part:

... I found that PACE's direction was to "organize the process of change to restructure and reorganize the school system." Many different methods were used to accomplish this. Teachers are subjected to "Sensitivity Training" and "Change Agency" training (an educational term used to describe the role of group leader as that of changing the attitude of students and others), not only to condition the teachers to new philosophies, but to "spread their influence to others in their own district and throughout the state via various visitation programs." Through the influences of these and various other programs, "structured or graded classes are systematically phased out and replaced by ungraded individual-

ized instruction" (which ultimately becomes the opposite of individualized instruction as all children eventually are fit to a pre-conceived mold or norm by computerized assessment.)

**THE ROLE OF THE SCHOOL IN THE COMMUNITY** was published (PENDELL PUBLISHING CO.: Midland, Michigan, 1969). This slim 136-page book, edited by Dr. Howard W. Hickey, Dr. Curtis Van Voorhees, and associates, was "written to serve as a much-needed textbook for teachers and students in Community Education; and to serve as a handbook on Community Education for school officials and community education leaders."

**Charlotte Iserbyt's Comment:** The term "community education" is rarely used today due to its socialistic philosophy causing extreme controversy in the 1960s, 1970s and early 1980s. The average American rejected the notion that the community was there to serve his/her needs and that decision making by unelected councils was acceptable or perhaps preferable to decision-making by elected officials. The change agents wisely dropped the label and now use terms such as "communitarianism," "participatory democracy," "site-based management," "school-based clinics," "year-round

schools," Hillary Clinton's It Takes a Village to Raise a Child concept, all of which are individually or collectively Community Education. As Anita Hoge, a well-known education researcher, says, "It doesn't take a village to raise a child unless you live in a commune." At a Community Education Conference held in Washington, D.C. in 1976 a community educator from Alaska stated that "community education could be likened to the system in Russia and China."

**IN 1969 DON DAVIES**, former Deputy Commissioner of Education for the U. S. Office of Education and editor of *Communities and Their Schools*, wrote "Changing Conditions in American Schools" as part of the "Elementary Teacher Training Models," a section of the *Behavioral Science Teacher Education Program* (U.S. Office of Education, Department of Health, Education and Welfare [developed at Michigan State University under HEW grant]: Washington, D.C., 1969). The following are excerpts from "Changing Conditions in American Schools":

(1) Moving from a mass approach to an individual approach in education; (2) Moving from an emphasis on memorizing to an emphasis on the non-cognitive, non-intellectual components of life; (3) Moving

from a concept of a school isolated from the community; (4) Moving from a fear of technology to using machinery and technology for educational purposes; (5) Moving from a negative to a positive attitude towards children who are different; (6) Moving from a provincial perspective of the world in education to a multicultural perspective; (7) Moving from a system characterized by academic snobbery to one which recognizes and nurtures a wide variety of talents and values; and (8) Moving from a system based on serving time to one which emphasizes performance.

**Charlotte Iserbyt's Comment:** 1, 2, 4, 7, and 8 should be familiar to the reader. They represent OBE/ML/DI and technology. Numbers 5 and 6 are global education/values education.

**"U.S. PLAN TO 'TAKE OVER' GRADE SCHOOLS INTIMATED"** by John Steinbacher was an article which appeared in the Anaheim Bulletin (Anaheim, California) in 1969. Excerpts follow:

Is the U.S. Office of Education, a division of the Department of Health, Education and Welfare, poised for a total takeover of every elementary school in the nation? That was indicated Thursday in a federally funded project at Cal State, Fullerton

by Bernard Kravett, a professor at the school who took part last year in a federally funded project at the University of Washington. Known as the Tri-University Project, three universities were involved in a massively funded federal project to restructure the entire higher education system for training teachers, which, in effect, would make local elementary schools only a subsidiary arm of the federal government.... This system, to be called Teacher Preparation Experienced Systematically, is to be instituted at once.... All teacher training institutions will operate jointly with local school districts and teacher organizations to "establish performance criteria which become behavioral objectives." ...Students in colleges who are studying to be teachers will be placed in "clinical settings," where there will be a clinical counselor for each 12 students.... As the teacher trainees progress through the four-year course, they will be constantly assessed by testing and performance criteria, as well as constantly counseled by the trained psychologists.... At the end of each year, the teacher trainee will either pass on to the next level or will be recycled to take additional work in the areas in which he is found deficient.... The new approach is to stress attitudinal changes on the part

of the teachers and the students.... Built into the system is a strong emphasis on the findings of the behavioral scientists. Teacher trainees will be counseled into becoming a "good team member on the faculty," and those who cannot adapt to "team standing" will be washed out of the teacher courses. The teacher is to learn how to "carry out the order of the team and the team leader." ...The purpose of the so-called college activities will be to "build on behavioral objectives in order to help children find out who they are and help the child in his quest for identity. All education will be built on behavioral tasks rather than on course credits and grade point averages," he said. Kravett said the federal government had financed nine universities to come up with "programs" and it is from these programs, largely developed in behavioral science laboratories, that the new elementary program will come. California, he said, has a long way to go to catch up with the rest of the nation in accepting this new program. However, he said the government was spending "fantastic amounts of money and the Federal Government is totally behind it, pushing it and providing all the money you

***To Be Continued***

# THE BIRTH OF THE HOLY ROMAN EMPIRE

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*Father Anthony Lentz, OFM*

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## INTRODUCTION

One of the most challenging things about historical analysis is not to allow bias to creep in and alter the facts. One could say that my previous article, *The Coronation of Charlemagne*, was full of such bias. This is true, for there is a difference between writing a strictly historical piece and one which is primarily devotional. I intended to provide a sort of meditation upon the ideals of the occasion and what the crowning of Charlemagne signified. Ergo, it was not my intention to write it as a complete historical analysis.

Interestingly enough, I did come across something that has at least an apparent historical bias. It is a documentary I found on YouTube titled *How did the Holy Roman Empire Form?*. This channel boasts of over a million subscribers, uses animation, albeit quite simply, to help illustrate its videos. There were a few things that the host, Griffin Johnson, did say that would have been considered attacking the Church, but it was ra-

ther the animation that made most of the popes appear corrupt and, in some cases, irredeemable. I must say in fairness that the host seemed to be a genuinely likable person and sincere in his, and his team's, analysis of this point in history. He does a great job of trying to appear without bias, but the pictures combined with some of the dialogue lead me to believe he does not view the Church in a favorable light. The piece of animation at the end of the video is the most insulting. It shows an emperor kissing the Pope's feet, who looks as smug and as pompous as can be. Again, you would have to see this picture to appreciate the full effect. Within this video, there is one remark that Mr. Johnson made regarding the formation of the Holy Roman Empire that I think is quite interesting and will be one of the catalysts for this series. He said: *"Its foundations were not founded upon glorious wars of conquest, or even great acts of personal valor instead they were constructed on a centuries-old legacy of frustration, mistrust*

*and bitter arguments between Church and State.” (Griffin Johnson, host of the Arm Chair Historian on YouTube)*

Obviously, I have had a few thoughts about the matter and one question: Is this true? Was this the anti-climactic origins of one of the most important institutions of the Middle Ages? It has to be kept in mind that the formation of the Holy Roman Empire was not merely a singular event, for there were many things that set it into motion. Some things were proximate and others remote. I would not doubt that a certain amount of mistrust and bitterness played a part, for we are only human, but that was not the main reason. Pope Leo III’s crowning of Charlemagne on that historic Christmas day was predominately recognizing “*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.*” (*A History of the Catholic Church* by Dom Charles Poulet, pages 342-343)

When serious questions are raised about a significant peri-

od in Church history, we are called to analyze, understand, defend, and learn from it. Throughout history, we know that the Church’s hierarchy and prominent members (emperors, kings, etc.) were not always the “pinnacle of Christian virtue.” The Church has consistently stated that the mark of holiness she possesses is on account of her Divine Founder – Our Lord Jesus Christ – and not the holiness of her members. We are said to be “practicing” our faith for a reason, after all.

When I began researching last month’s article, I considered all the events leading to Charlemagne’s coronation. From this, a question entered my mind: *Was the formation of the Holy Roman Empire the revitalization of the Old Western Empire, or was it rather the creation of a new political-religious entity?* When studying history, we understand that it was the former, but it appears to me that perhaps it was rather the latter. These articles will then be the presentation of my theory – *that the Holy Roman Empire was a predominately Catholic institution with the sole purpose of promoting the Kingship of Christ on earth and bringing about the salvation of souls.* The only way to know if it holds up is

to examine the annals of history and understand the significant events that proceeded it. To set the stage properly, we will have to start with a short history of the Roman Empire.

### THE OLD ROMAN EMPIRE

I do not want to spend too much time explaining the history of the Roman Empire, so here is a very quick overview that would make Wikipedia look like the book *War and Peace*.

Of all the empires throughout history, the Roman Empire is the most prolific in the Western World. It had great influence as a world power, which dominated the West for more than five hundred years by means of alliances and conquest. (**Note:** The Byzantine Empire or the Eastern Empire continued until 1453, nearly a thousand years more.) It was “officially” founded, as an empire, in the year 27 B.C., when Augustus Caesar became the *ipso facto* ruler of the Roman Republic. His popular rule ushered in an era of peace and prosperity that lasted for 200 years, known as the *Pax Romanum* (*The Roman Peace*). It is said that the Empire began its decline and inevitable fall when Emperor Commodus ascended the imperial throne in the year 180

A.D. This is based on the fact that during Commodus’ ascension, the Greek historian Dio Cassius poetically described Rome as descending *from a kingdom of gold to one of rust and iron*. Roman dominance began to wane due to various political factions fighting amongst themselves and the general stupor of laziness and vice that swept throughout the empire, especially with the aristocracy. Rome did have a resurgence during the reign of Constantine the Great in the 4th century, but that was short-lived; it eventually was overcome by the Barbarian invasions in the early 5th century.

Near the end of Augustus’ reign, there was an event that took place that re-shaped the Empire, and all of history, in a way that he would never have imagined. Although, it was not something totally unexpected, for it was foretold centuries before. This historical event was the fulfillment of a promise that God made to mankind – the coming of the Messiah, Our Lord Jesus Christ.

In the next issue, we will begin discussing how ancient Rome became associated with the kingdoms of Israel and Juda, the impact that Our Lord has had upon history, and the eventual rise of Christianity within the Roman Empire.

# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER SIX

#### A PILGRIMAGE TO ROME

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Now I must speak of Rome, where I thought to find comfort, but where I found the cross. It was night when we arrived, and I was awakened from my sleep by the porters calling "Roma!" With enthusiasm the pilgrims caught up the cry, repeating "Roma, Roma!" Then I knew it was no dream. I was really in Rome.

Our first, and perhaps the most enjoyable, day was spent outside the walls, where everything retains the stamp of antiquity, whilst, on the contrary, in the heart of Rome, with its hotels and shops, it would be easy to suppose oneself in Paris. That drive through the Roman Campagna has left a most pleasing impression on my mind.

How can I describe the feelings which thrilled me as I gazed on the Coliseum? At last, my eyes beheld the arena where so many martyrs had shed their blood for Christ. My first impulse was to stoop and kiss the ground hallowed by their glorious combats—but what a disappointment! The soil having been raised; the real arena now

lies buried at a depth of about twenty-six feet. As the result of excavations, the center part was nothing but one great mass of rubbish to which all entrance was rendered impossible by an insurmountable barrier, but in any case, no one dared penetrate into the midst of those dangerous ruins. Was it possible, however, to be in Rome and not go down to the real Coliseum? That was out of the question. So, I paid scant attention to the guide's explanations, one thought only filled my mind—I must reach the arena.

We are told in the Gospel that St. Mary Magdalen remained close to the Sepulcher and stooping constantly to look in was at last rewarded by seeing two Angels. Like her, I also kept stooping and I saw, not two Angels, but that of which I was in search. A cry of joy escaped me and calling to Celine, I told her to follow. We sprang forward together, scrambling over the ruins, which crumbled under our feet. In vain did Papa, astounded at our boldness, call loudly to us. We did not hear.

As the warriors of old felt their courage grow in the face of peril, so did our joy increase in proportion to the fatigue and danger we had to face before reaching the goal of our desires. With more foresight than I, Celine had listened to the guide, and she remembered he had mentioned a particular stone marked with a cross as showing the spot where the martyrs had fought the good fight. She set to work to find it, and having succeeded, we knelt together on that sacred ground, our souls united in one and the same prayer. My heart-beat violently when I pressed my lips to the dust once reddened with the blood of the early Christians. And as I begged for the grace to be also a martyr for Jesus, I felt a deep conviction that my prayer was heard.

All this took but a short time, and after collecting a few stones we approached the walls to begin once more our perilous climb. So great was our happiness that Papa had not the heart to scold us; I could see that he was even proud of the daring we had displayed.

From the Coliseum we went to the Catacombs where Celine and I laid ourselves down in what had once been St. Cecilia's tomb, and we also carried away some of the earth sanctified by her holy remains. Be-

fore my journey to Rome, I had not felt any special devotion to this Saint; but on visiting the house where she was martyred, and on hearing her proclaimed "Queen of harmony" because of the sweet song she sang in her heart to her Divine Spouse, I felt more than devotion to her, I felt real love as for a friend.

She became my chosen patroness as well as the keeper of my most intimate thoughts, for what appealed to me above all else was her perfect abandonment to God and her unbounded confidence in Him—virtues that enabled her to purify souls which till then had never desired any but earthly joys. St. Cecilia is like the Spouse in the Canticles and in her I find the Scriptural "choir in an armed camp."<sup>1</sup> Her life was one of melodious song in the midst of terrible trials, but this is not to be wondered at, since we read that "the Book of the Holy Gospels lay ever on her heart,"<sup>2</sup> while in her heart reposed the Spouse of Virgins.

Our visit to the Church of St. Agnes was also a sweet experience, and there I found a friend of my childhood. At first, I was

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<sup>1</sup> Cf. Canticle VII:I

<sup>2</sup> Office of St. Cecilia

unsuccessful in my endeavor to procure you some little relic, dear Mother, but, when men refused me, God Himself came to my aid, for there fell at my feet a fragment of red marble from an ancient mosaic dating back to the time of the gentle Martyr. Was it not touching that St. Agnes herself should give me a keepsake from her house?

We spent six days visiting the chief wonders of Rome, and on the seventh we saw the greatest of all—Leo XIII. I longed for

and yet I dreaded that day, since on it depended my vocation. No answer had come from the Bishop of Bayeux, and now my one and only hope lay in the Holy Father's permission. But to obtain that permission I should have to ask it, and I trembled at the mere thought of daring to address the Pope in the presence of many Bishops, Archbishops, and Cardinals.

*To Be Continued*



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# THE GIFT OF ONESELF

*From the French of*  
**THE REVEREND JOSEPH**  
**SCHRYVERS, C.SS.R.**  
*Translated by a Religious of Carmel,*  
*Bettendorf, Iowa*

## PART THREE *The Practice of Abandonment* CHAPTER THREE *The Life of Devotion*



### *Article 8* **How God renders fruitful the life of the soul that is surrendered to Him**

True devotion consists in being an absolutely docile instrument in the Hands of God. The more the soul is freed from self and all personal interest, the more is she pliable and flexible, and therefore more fit to procure the glory of God.

The service which men render to the cause of God is generally unseen. The Kingdom of God, although in the world, is not of the world. It is spiritual, and therefore hidden. What we think we see around us is only an appearance. The personages who seem to occupy an important place, to direct affairs, to favor or to oppose human

interests, are only shadows that pass and repass a moment upon the scene, to give place to other shadows. But the curtain is not lifted; the drama is enacted although the characters are not shown to us. And this drama is immense. Bounded by our narrow horizon, we hardly perceive any of its details. How, under these conditions, can we appreciate the role which God has assigned to each? For it is He Who has appointed the parts, adapting them to the whole, and causing them to tend to a final purpose known only to Himself.

Ah, we are deceived in thinking that our life is useless and our works sterile because success has not crowned our efforts!

There are eminent men consecrated to the service of good, in the world or in the sanctuary, whose enterprises have all been frustrated, apparently. Each of us can point to statesmen, politicians, Bishops, Priests, whose entire lives have been passed in unsuccessful combat with ruling ideas, preponderant influences, projects whose triumph was assured in advance. Their lives of struggle have been continual defeats, absolute failures of their most legitimate hopes.

Yet no one has won such triumph as these men who are always vanquished; no one has had such real success as these champions who are always beaten, always thrown violently to earth; no one has rendered such service to the cause of true civilization and of Faith as these who are always conquered. Their devotion, sterile in appearance, has been the weight which, at last, has inclined the balance to the side of oppressed justice, of calumniated truth, of persecuted innocence.

Thus has victory come to peoples crushed for centuries by tyrant kings. Tears, sufferings, the brave endurance of deportation, of fines, of martyrdom, have, like an underground stream which is long checked,

at last overflowed; and the supposedly unbreakable colossus has fallen, undermined at its foundation.

Thus is preserved the life of nations long oppressed by powerful neighbors, persecuted for their patriotism and their religious belief, dismembered, scattered, and condemned to helpless mourning for their past glory and their annihilated liberty.

Thus has Christianity triumphed over pagan persecution, the violence of civil powers, hypocrisy, heresy, and the defection of some among her own children.

Thus, one day, will triumph Catholic nations now given over to atheistic governments, persecuted for their dearest beliefs, afflicted in their most profound feelings. The sacrifices offered, the tears shed, the acts of devotion multiplied in this holy cause, although they are apparently without result, mount higher and higher before the throne of God, and at last will lay siege to it, like an invincible army. And those who seemed doomed to eternal defeat will become the vanquishers of unbelief, the regenerators of religious life, and the saviors of their country.

What charms us when it appears in the grand events of history is going on in secret in the life of each soul.

That soul who believes that she is meeting with continual failure is the one who, in God's sight, counts the most victories; she who deems herself useless and unfit for great things, is chosen without her knowledge, by the Sovereign Master, to lay the foundation of His most beautiful works; she who mourns in secret over the unfruitfulness of her life becomes the instrument of salvation to thousands of sinners; she whose enterprises are contradicted, whose intentions are condemned, whose existence is marred as a rock thrown down and broken, becomes the rock immovable, the cornerstone upon which God erects an edifice to His glory.

It is true that these poor souls are not always the glad witnesses of this triumph, the delighted spectators of this resurrection. Perhaps they will leave this land of exile, bowed beneath the weight of their failure and disappointment; but God is watching. He has counted their efforts. He will reward their sacrifices; and from their sowing He will bring forth, in season, fruit a hundredfold.

Some of these astounding instances of fecundity are known to us from history. We have seen how poor workmen, ignorant girls, unknown religious, men devoid of talent, of influence and temporal goods, have become founders and propagators of great works marvelously useful to the Church.

But, besides these few instances which God has willed to make known to us, how many does He keep secret, even from the eyes of the souls who are the chief actors!

Each interior soul that is surrendered to Providence and docile to divine action becomes a center of influence whose circle extends far and is ceaselessly being widened.

Thus the prayer, the example, or the action of a simple heart is a means of grace to an ever-increasing number of souls, grace whose effects become greater and greater as the circle of souls increases and its circumference is farther from its center.

The relations between souls, their dependence upon one another, the influence they are always exercising upon one another, for good or evil—all this is almost entirely hidden from us. We know in general that God sanctifies some by

means of others, that He accords to imperfect, weak, or sinful souls, light and strength in consideration of the merits of those who are dear to Him; that He accepts the heroic sacrifices of certain souls for the conversion of a certain great sinner, for the removal of a certain evil from the Church, to hasten the conversion of a certain nation. But the details of these mysterious exchanges, of these hidden influences, of this union, remain for us enveloped in darkness.

How delightful it would be to know the intimate history of only one soul, to discern her degree of docility to the divine action, and the fruitful result of her surrender to God; to discover the supernatural influence which she exercised over each of the souls with whom she came in contact, and to follow the development, the well-nigh infinite effects of this influence!

But what would this knowledge profit us? It might serve only to stimulate a vain curiosity. O Jesus, it is enough for me to know that I belong wholly to Thee! Thou hast care of making my life bear fruit.

My part is to hide myself in Thee, and to love Thee ever more and more. It is Thine to

take from my being, which is nothing in Thy sight, all that it can bring forth for the glory of Thy Holy Name.

---

### ***Conclusion***

#### ***The Holy Virgin, Model of the Life of Self-Surrender***

To give oneself wholeheartedly to God, to do His Will and to abandon oneself to His Providence, this has been the secret of the sanctity of all the just. The soul who seeks holiness in any other way deceives herself and loses herself.

All the Saints of the Old and the New Testament have followed this route, the only one that leads to sanctity. Whatever of the extraordinary, the brilliant, the miraculous may be found in the lives of some of them, is not essential to perfection; these things are only ornaments, unnecessary and sometimes dangerous.

Among all pure creatures, none will ever equal the Blessed Mother in sanctity. Yet her life was very simple. She passed through all the conditions of the women of her rank. She lived, she grew, she was instructed like children of her age. She was wife and mother, and she

fulfilled the obligations of these states. She went to the Temple for purification as did ordinary women. Each year she undertook the journey to Jerusalem which was of obligation for the Jews.

For the rest, she occupied herself with the care of her humble dwelling. Joseph, soon aided by the growing Child, provided for the necessities of the family. Together, Jesus and Joseph toiled in the worship.

After Joseph's death, Jesus alone cared for the support of His widowed Mother. In all this there is nothing extraordinary, nothing which attracts the eye or strikes the imagination.

For the space of twenty years in Mary's life, the Evangelist notes no miracle, no extraordinary fact, not even a salient event. He simply tells us that Jesus grew in age and in wisdom, and that He was subject to His parents.

Among the near relatives and acquaintances of Mary, no one, except for the family of Elizabeth, shared the secret of her Divine Maternity. Nothing, then, in her conduct, revealed her high dignity. Later, the Jews, opposing the claim of Jesus to be the Son of God, spoke of His Mother.

Therefore, she passed for an ordinary woman, in nowise distinguished from persons of her rank.

We are not told that, before the death of Jesus, the Savior's most intimate friends, even His Apostles, appreciated the treasure they possessed in the person of the Mother of God.

It was not until after the descent of the Holy Spirit that their eyes were opened and they offered the cult of filial love to the most august of creatures, the most tender of Mothers.

Jesus willed that the life of the Virgin of virgins should be simple and hidden, because she was to be our model.

He did not spare His pure and innocent Mother from the Cross, from exterior persecution, nor from sorrow of heart. He wished to make her the Mother of Dolors, the most tried of all creatures, so that in our pain, our interior desolation, and the difficulties inherent in our earthly existence, we might have a model of submission and of perfect self-abandonment.

The word which she spoke at the moment of the greatest joy that human heart could feel, she repeated later in the midst of her terrible agony: "*Fiat*

*mihi secundum verbum tuum.*"  
"Be it done unto me according  
to Thy word."

These few words sum up her whole secret, all her sanctity, the entire gift of herself to God, the most complete abandonment to His Providence, the tenderest, strongest love for her God and Her Son.

### *The Holy Virgin The Model of Self-Surrender*

O Blessed Mother! Teach us simplicity. Help us to become children in thy school. Let us know nothing else than this entire surrender of ourselves to God, this simple and spontaneous act of the heart, as we cast ourselves into the Arms of Jesus and promise Him our fidelity. To love

Jesus, to do His Will, to accept all from His Hands—this, good Mother, shall be our secret as it was thine.

Jesus and thou, O good Mother, will take care of the rest. You will care for our difficulties and our preoccupations, provide for all our needs, free us from solicitude, and, above all, continually pardon our infidelities.

Our own role shall be limited to loving You, telling You our affection continually, and allowing ourselves to be taken captive by Your Love.

*Deo Gratias et Mariae.  
Thanks be to God and Mary!*



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# FRANCISCAN SAINTS

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**Brother Juniper**  
*Confessor, First Order*

The pious lay brother Juniper was received into the order by St. Francis himself in the year 1210. All his efforts were directed towards the practice of humility, which is, of course, the foundation and the surest test of all the Christian virtues. Because he considered himself worthless before God and undeserving of any honor, he wished, in the simplicity of his heart, to be considered worthless and contemptible also in the sight of men. That is why he did many things that the world would consider foolish, but which, in the case of Brother Juniper, proceeded from holy wisdom.

Once, at the command of his superiors, he went to Rome. Many of the inhabitants, who had learnt of his arrival and had knowledge of the sanctity of his life, respectfully came out quite a distance from the town to meet him. When Juniper saw so many people coming, he looked for a way

out, and he found one that suited him well. Near the road some children had placed a board over a beam and were amusing themselves in playing seesaw. Brother Juniper drew near and played seesaw with them.

The people were not a little astonished at this behavior; nevertheless they approached, greeted Juniper with great respect and told him that they had come to accompany him to the convent. Juniper paid no attention to their greeting, bent apparently on nothing but to enjoy himself with the children.

Then some of the people began to rail at him: "What a silly, childish person is this!" And they all withdrew. When they were far enough away. Juniper also proceeded humbly on his way to the convent of the friars in Rome, glad at having escaped their demonstrations of honor.

Such and similar instances induced St. Francis to say: "He is a good Friar Minor who has gained the victory over himself and the world as Brother Juniper has done."

God showed how pleasing to Him was this holy simplicity of Brother Juniper by the miraculous power which He granted him over the proud spirits of darkness. On occasion, when the evil spirit refused to leave a possessed person at the prayers of St. Francis, the latter would say, "I will get Brother Juniper if you do not leave." And forthwith the evil spirit would leave.

The last years of the holy brother were one continual, burning desire for the possession of God. After he had spent forty-eight years in the order, God finally heard his prayer and took him to Himself in the year 1258 in the convent of Ara Coeli at Rome, where his body is also entombed.

## ON SIMPLICITY

1.) The virtue of simplicity has become so unfamiliar to us that we have lost even the correct understanding of it. Simplicity is considered folly and stupidity, whereas it is really nothing else than the opposite of pretense and sham.

It is the simple, honest intention to appear before men as we acknowledge ourselves to be in the sight of God. It is merely the fulfillment of the principle which our holy Father St. Francis so often uttered: "As much as each one is in the eyes of God, that he is and no more."

2.) Consider how far our conduct is removed from this principle, though of course we accept the principle. As friends of the truth and of honesty, we ought to represent ourselves at all times and places just as we are. But, are we not rather much concerned to conceal everything that may reflect discredit on us, and do we not endeavor through dissembling and deceit to impress others with an honorable opinion of ourselves? Is not much of what is considered polite and cultured only pretense, hypocrisy, and fraud? What confusion will overwhelm those who have thus acted when they stand at the final judgment, where everything will be disclosed for what it actually was before God! How we shall then be put to shame by the simplicity of Brother Juniper! — Examine yourself.

3.) Consider how happy a soul is that makes no account of the opinion of men. In all

simplicity it strives only to fulfill faithfully the duties of its walk of life and leaves everything else to God. Such a soul is ever at peace. The praise of people cannot cause such a person to become puffed up, their blame cannot discourage him, for he knows that praise cannot make us better and blame cannot make us worse than we are in the sight of God. This holy simplicity is true wisdom. It

leads to perpetual peace, and on judgment day, it will be acknowledged even by the wise of this world, who will say: "These are they whom we had sometime in derision and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints" (*Wisdom 5:3*).



### **PRAYER OF THE CHURCH**

*May the Comforter, who proceedeth from Thee, O Lord,  
enlighten our minds; and even as Thy Son hath promised,  
may He lead us into all truth. Who liveth and reigneth  
forever and ever. Amen.*



# AMONG INFIDELES - BY DIVINE GRACE

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*Father Louis Vezelis, OFM*

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## *Chapter Ten - The Rewards of Kindness*

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Contrary to the general belief, I think there are more heartaches for a missionary than consolations. I speak, of course, in terms of those missionaries whose efforts did not ignore the misery and hardship all around them. There were some whom I knew only too well whose entire attitude was self-centered and unrealistic. These were the kind that looked upon the people as prospective converts whose presence in the church meant more bodies to help in the work. There was little thought for the betterment of the economic situation of the most hard-pressed. Interest was shown only towards those who might possibly provide a vocation to the religious life or the priesthood. As for the rest there was no thought. This was something that bothered me. I looked at all the people around our mission. Almost everyone of them needed some kind of material help. It seemed to me that our Franciscan missionaries who were

responsible for the building up of what today are great American cities extended their aid not only to the soul, but to the body also. I was always impressed by this fact: the missionaries brought not only God to people, but also much of the technology and culture upon which the best of society has been built.

For this reason, I could not understand the mentality of those who had come to Korea to bring Christianity to the 'pagan' and did nothing to give a concrete sign of Christian charity. The poor were all around us - we were located in what might be called the 'slums' of Taejon...if the whole city didn't look like a slum after the war. Things were tough then, and I doubt if they ever were much better for these good people at any time. Whatever explanation others might give for their inactivity, I could not remain passive. But, to help everyone was impossible. And this is how I met a young lad who

was to become a life-long friend and whose entire family was eventually baptized in the Catholic Church. His name was Oh Oui Kyun. He was not a Catholic at the time.

Oh Oui Kyun was in his early teens, I suppose, when I noticed him among the many faces that day. He probably came up to the mission compound with some friends to see this new foreign priest. I guess it was always a big event in the life of the Catholic community when a new priest arrived from overseas. But, be that as it may, Oui Kyun was there. I noticed him because he stood out from the rest of the group. There was something bright and cheerful in this little lad's entire comportment that could not be stifled by the shabby school uniform he wore.

Oui Kyun impressed me very much because he not only gave the impression of superior intelligence, he was the only one who made an effort to speak to me in English. Knowing no Korean at the time, I was delighted to be saved by someone - no matter how young - who could say a few words in English. I did not know it at the time, but Oui Kyun would become a close friend and interpreter

and I would be instrumental in giving the Church of Korea a dedicated apostle and leader in the Credit Union movement in Korea. His brother would become the most known and respected influence of the Credit Unions in Korea.

Because I felt insecure in the language - having had to study it on my own - I tried to take Oui Kyun with me wherever I went to act as interpreter. This was good for him, too, because he profited by the opportunity to master English. This he did very well.

But the really interesting part of this story has to do with the human interest aspect. I am very proud to have been able to be a participant in this human drama of suffering. It started like this: in the Autumn, when school is about to begin, it is the custom for the school boys to get a new uniform. All the boys around the mission came to church sporting their brand new uniforms. Oh, how proud they felt ... and how good it must have felt to have something new on! It wasn't much; but it meant so much! Everyone was wearing his new uniform with shiny brass buttons ... everyone ... except Oui Kyun. He stood out in the crowd of boys this time not

because of his smile, but because of his forlorn look and bleached, shabby uniform. It looked somehow worse than before by contrast. I asked him directly: "Where is your new uniform?"

He lowered his head in embarrassment and haltingly said: "I don't have one."

"Why don't you have one," I asked.

"My parents don't have money to buy me one," came the answer.

I thought upon this answer and reasoned to myself: "All these other boys are poor, too; yet their parents seem able to provide somehow for a new uniform. This boy must be in really extreme need." Without saying anymore to him I asked how much a uniform would cost. I don't remember today what the cost was. I only remember that it amounted to a few American dollars. I compared the sadness on this young boy's face and the cost that would bring back that charming smile. The soldiers on the American compound spend that much just drinking at the bar. I would help them cut down on their drinks!

Assuring Oui Kyun that things will brighten up by tomorrow, I told him to meet me in front of the friary the next day at

a given time. The next morning I set out for the U.S. Army compound determined to beg enough money to buy that boy a bright new school uniform.

As I got closer to the compound my courage began to waver and fail me. Whom should I ask? To this day I don't remember whom I asked. But one thing is certain: I got the money and headed for home filled with the enthusiasm born of success.

That afternoon, Oui Kyun came to the friary. I looked at him and with a big smile handed him a fistful of Korean cash. "Go. Get yourself not only a new uniform, but also a new school cap," I said, "and if this is not enough, come back and tell me!" In the life of a human being, I count such moments as these as the most precious.

That same afternoon, while I was in my cell, I heard a voice calling me: "Shimbunim" . . . "Reverend Spiritual Father!" I went to the window and lo and behold: there was Oui Kyun wearing a smart new uniform, his big smile beaming underneath a new cap! It was such a pleasure to see what a cheerful transformation took place in this young lad. And I thought to myself: "For only a few dollars,

life was transformed for a little boy. What a pity people cannot realize the good they can do with just a little effort!"

Little by little, I got to know Oui Kyun. His efforts to learn English surpassed that of all the other boys and this is what I admired. Clearly, here was a young lad who deserved whatever help might be had. I managed to get myself invited to dinner. I did this not because I wanted a free meal, but because I wanted the opportunity to meet his family and see how he lived. He was very embarrassed to invite me. He said they had nothing. "I don't mind," I retorted.

"Even a glass of water would be enough," I think I said. I finally went to his home for 'dinner'. It was so small that other members of the family had to be absent just so there would be room for me to sit down. Yes, it was really small! In these cramped quarters lived Oui Kyun, his mother and father and two other brothers. I don't think it was even eight by eight! They were poor, but they were justly proud. The father, already advanced in years, persistently went out each day with a 5-gallon container of kerosene which he hawked. He couldn't earn much doing this. But, little or a lot, this family

worked for each grain of rice it ate.

With a little effort, I managed to interest some friends to help him through school. And today, Oui Kyun is married and the father of a beautiful family of girls. He lives in Canada and is a successful business man. Knowing him and helping him - and others like him - is what made my life in Korea not only worthwhile, but memorable. Oui Kyun and his entire family were eventually baptized. I often wonder what would have happened to this young Korean lad if I had not gone to Korea?

***To Be Continued***



*Oh Oui Kyun as a Boy Scout*

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