

# THE SERAPH

May 2022

Vol. XLII No. 9



PUBLISHED WITH EPISCOPAL AUTHORIZATION

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The **SERAPH** is published monthly, except in July and August, by the Franciscans in Rochester, NY.

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

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### SUBSCRIPTION RATES

USA: Free upon request.

*Suggested donation - \$20.00.*

FOREIGN: Air Mail - \$40.00 per year.

ALL CORRESPONDENCE SHOULD BE SENT TO :

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Publishers:

Order of St. Francis of Assisi, Inc.  
Rochester, New York 14616 USA

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

# MAY, MOTHERS, & MARY

*Bishop Giles, OFM DD*

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Mary is the epitome of motherhood.

In May, we honor mothers, and specifically Mary, the mother of God. We see in Mary all the usual feminine and motherly virtues – gentleness, mildness, kindness, charitableness, etc. We seldom consider the virtues of strength and patient suffering in the bitterest trials, which are all summed up in the virtue of courage.

Patient and enduring suffering is essential to understanding. We seem to learn best from pain or inconvenience. With every mistake, we at least learn not to do that again. Gradually we come to see and understand more clearly. When we see that suffering is instruction, it gives purpose or reason to our suffering and becomes much more tolerable. When we perceive the Will of God in our suffering and accept it for the love of God, the suffering becomes more than tolerable, it becomes a source of joy and satisfaction.

Love can make the most difficult things possible, increasing happiness while also increas-

ing the sensitivity to the pain it brings. Mary is known for her many sorrows as well as her many joys. The two appeared hand in hand throughout her life here on earth.

Mary lived a life in conformity to the Will of God – “*Behold the handmaid of the Lord. Be it done to me according to Thy Word.*” (St. Luke 1, 38) This conformity was not forced or given begrudgingly. She truly loved God and desired only what God wanted. To be the mother of God meant that she would have many joys in her life, but also many sorrows.

In the Fourth Station of the Way of the Cross, we contemplate the meeting of Jesus and Mary. No exchange of words is recorded of this event, but no words were necessary. Or perhaps there are no words to express this intense moment of love immersed in suffering. Their eyes met and spoke much more than words can say. Mary saw the pain and suffering in the eyes of Jesus. She saw His love sacrificing everything for the love of God and the salvation of men. Seeing this and knowing this intensified the ache in Mary’s

heart. As Jesus looked into the eyes of Mary, He knew that His suffering increased her pain, but her increased suffering only added to His pain. Mary knows that she is increasing Christ's suffering, and He knows that He is increasing hers. However, their love for one another will not permit them to look away.

It is as if love is the cause or source of suffering as well as the healing and soothing remedy for pain. Love makes all things possible, but it also makes every suffering tolerable. Christ's divinity gave and allowed unlimited suffering to His Humanity. So intense was His suffering that there is no way for us to completely fathom it.

Mary is not divine, but she shared intimately in Jesus' pain and remained strong and courageous through it all. We do not see her weeping inconsolably at any of the Stations of the Cross. We do not ever find her fainting, but rather she stands courageous and strong beneath the Cross. She feels not her own pain or condition, but rather, her love binds her intimately with Jesus' pain.

Jesus loved and willed the Cross because His Father in Heaven willed it. God willed this Divine Sacrifice because

He loves us. Mary was united as one in love and will with Jesus. Jesus willed to suffer and die, and it is said that if no one else would drive the nails into the hands and feet of Jesus, she would have taken up the hammer to do it. Such is her loving conformity to the Will of God.

The Sacrifice of Jesus on the Cross was not the only willing sacrifice to take place there on Calvary. Mary's heart and soul were sacrificed there as well. She too offered her Son to God for the redemption of mankind. In this, we see the height of blessed motherhood.

The true mother brings her child into this world in great pain and suffering but willingly accepts and embraces this. She makes countless sacrifices for the education and formation of her child. And then, she pushes her child out into the world to encounter pain and suffering. She sacrifices every "natural" instinct to protect her child from every pain or even discomfort as she sends the fruit of her womb out into the world. She has lived for this child and given all she has to give and now sacrifices all of this as the child leaves her nest and steps out into a cruel and dangerous world. She sees more clearly than the child the dangers, the

pains, and suffering that await the child, but must consent to it all because she loves.

In the Thirteenth Station of the Cross, we see the lifeless Body of Jesus placed in the arms of Mary. She gave her Son to God and sacrificed Him for the world. Who can imagine the pain in her heart? However, with that pain was also loving strength and courage. Her Son accomplished what He came to do and this is a source of consolation and contentment.

Many mothers must witness the death of their children. It would be well for us all to contemplate and imitate Mary as she stood beneath the Cross as well as how she embraced the lifeless Body of her Son after It was taken down from the Cross. What courage! What sacrifice! What love!

We seldom think of all that a mother's love contains. We get a glimpse of this in the mothers around us, but the height of this love is found in no other than the Mother of God. Understanding the need for pain, suffering, and sacrifice enables us to freely embrace them. It is, however, the love of God that gives us this understanding. The love of God and the conformity to His Will is the mother's source of

courage and strength in the face of pain, suffering, and sacrifice. The love of her child compels her to encourage and help her child to face and embrace all the difficulties of this life that God wills that we lovingly embrace.

Jesus has made it clear that if we are to get to Heaven, we must follow Him. To follow Him we are instructed to deny ourselves and take up our daily crosses and follow Him (*St. Matthew 16,24*). Mary perfectly accomplished this. She not only physically followed Jesus to Calvary, but she spiritually and emotionally did so as well. She gave all that she had in every way that she could; courageously loving Jesus even to the point of offering Him in the ultimate Sacrifice.

Dare we say that mothers who do not prepare their children for pain, suffering, disappointment, etc. do not truly love them, nor do they truly love God? The infant must be protected and provided for, but with physical growth and development, must come increasing understanding, love, and conformity to the Will of God – no matter what the cost may be.

We honor mothers in this month of Mary, but let us also honor the courage, love, and

sacrifice that all true mothers must make. May every mother conform to God's Will with Mary's fiat: "Be it done unto me

according to Thy Word." (St. Luke 1,38) Then, may mothers prepare and encourage their children to do so as well.



“Let us bless God that we are children of His Mother; let us imitate her and consider our great happiness in having her as our patroness and advocate. The devotions we practice in honor of the glorious Virgin Mary, however trifling they may be, are very pleasing to her Divine Son, and He rewards them with eternal glory.”

~St. Teresa of Avila

# AVE MARIA

*Ave Maria! O Maiden, O Mother,  
Fondly thy children are calling on thee,  
Thine are the graces unclaimed by another,  
Sinless and beautiful Star of the Sea!  
Mater Amabilis, ora pro nobis!  
Pray for thy children who call upon thee.  
Ave Sanctissima! Ave purissima!  
Sinless and beautiful, Star of the Sea.*

*Ave Maria! The night shades are falling,  
Softly our voices arise unto thee,  
Earth's lonely exile for succour are calling,  
Sinless and beautiful, Star of the Sea!  
Mater Amabilis, ora pro nobis!  
Pray for thy children who call upon thee.  
Ave Sanctissima! Ave purissima!  
Sinless and beautiful, Star of the Sea.*

*Ave Maria! Thy children are kneeling,  
Words of endearment are murmured to thee.  
Softly thy spirit upon us is stealing,  
Sinless and beautiful, Star of the Sea!  
Mater Amabilis, ora pro nobis!  
Pray for thy children who call upon thee.  
Ave Sanctissima! Ave purissima!  
Sinless and beautiful, Star of the Sea.*

*Ave Maria! Thou portal of Heaven,  
Harbor of refuge, to thee do we flee.  
Lost in the darkness, by stormy winds driven,  
Shine on our pathway, fair Star of the Sea!  
Mater Amabilis, ora pro nobis!  
Pray for thy children who call upon thee.  
Ave Sanctissima! Ave purissima!  
Sinless and beautiful, Star of the Sea.*

~ Sister M.



*A Special Feature from The Cherub*

# *Speak Lord, Thy Servant Heareth!*

*Father Anthony Lentz, OFM*

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Your imagination is a gift. It is a gift given to you by God, and He wants you to use it. It can open doors to some pretty cool things. It is the imagination that created those fantasy worlds that we know. Perhaps you have created a few yourself. Maybe you have been a knight in a magical kingdom with elves, fairies, and goblins. Or a captain of a spaceship discovering new worlds and new adventures. Better yet, maybe a Catholic missionary preaching the Gospel to people in a foreign land. It is alright to think about such things, once in a while, but I will give you something better. Something that will make your imagination more pleasing to God. That is using it during prayer.

Maybe you have seen movies or read books with Catholic monks in it. Monks, or religious, live together in a monastery, a large building with a

lot of land, and they are focused upon work and prayer. These men of God would pray together several times a day. Their prayers were not merely spoken, but they were chanted. Chanting is singing. It is beautiful when all these voices come together to sing God's praises. They do chant a lot of things, but they mostly chant the Book of Psalms from the Bible. The Psalms are songs of adoration, thanksgiving, contrition, and petition given to God. It is very pleasing to God when it is done well. Sometimes though even a monk can get distracted. His imagination can get the better of him. He has to re-focus and overcome this distraction by having his imagination take part in the prayer.

When I was learning how to chant, I was told to use my imagination and picture myself standing before the Blessed Trinity in the court of

Heaven. I usually use one of the many pictures one can find in a catechism for my inspiration. The Trinity is usually some distance away surrounded by a heavenly light and clouds. I will also imagine the Blessed Mother, the saints, and the choirs of angels surrounding the Trinity praying with me.

You can do the same thing when you are praying. When you say your Morning Offering picture the Holy Trinity in your mind because They are listening. When you say your Rosary picture yourself there watching the mysteries come

to life. Example. How would you imagine the Annunciation? What does Mary look like? What is she wearing? Is she standing, sitting, or kneeling? What does the Angel Gabriel look like when he appears to her? These are things you can think about and imagine them like you were there. You can also do this with all the other mysteries.

These are only a few suggestions for you. Remember that your vocation right now is to be a good child of God, and you should always think about Him during prayer.



# THE CHERUB

*Started in 2015, THE CHERUB is dedicated to the further enrichment and continuing education of Catholics of all ages.*

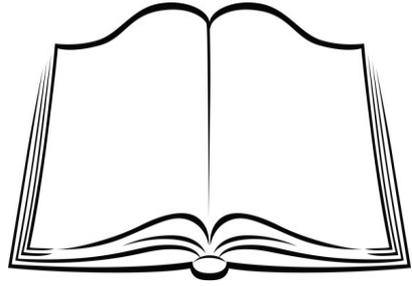
Please send subscription requests to:

**THE CHERUB**  
Post Office Box 382  
Lubbock, Texas 79408

The Cherub is published quarterly by the Third Order of St. Francis.

***Suggested donation—\$15.00 per year.***

# Just Stories



*Winfred Herbst, SDS*

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## **“THE FIRST COMMUNION BADGE”**

“Oh, mother, how I would like to die now!” How fervently they were uttered, these words of the Countess’ devout son! They came from a heart that was yearning in a new, strange way for everlasting union with God in Heaven. For Clement had just received his First Holy Communion.

“But, my boy, you would not leave me all alone earth, would you?” asked the Countess. Clement was her only child, and his father had died some years before.

“No, no, mother,” answered the boy quickly. “I could not be happy away from you! I would take you along, mother dear.”

Then the mother told the happy, angelic lad of the Holy Will of God; told him that perhaps it was his lot to love

long years; told him of trials and temptations that would surely come. “But,” she added, “always remember this happiest day of your life; remember your promises of fidelity to Jesus. Keep your First Communion badge as a reminder of your innocence and your longing for Heaven now; keep it, dear boy, as a constant witness of your words to me this day, ‘I could not be happy away from you!’”

Years passed. Clement grew up to youth and manhood. Under his mother’s prayerful influence, he imitated the divine Model of Whom it is said, “He advanced in wisdom and in grace before God and man.” He often nourished his soul on the Bread of the strong. Then his mother died — just the holy, peaceful death which saintly mothers

do die. And her last words to him were, “Keep your First Communion badge. O my boy, God keep you as you are now! Remember the words you spoke to me on your happiest day, ‘I could not be happy away from you!’”

Again, years passed. Clement sat in a little room in a Paris home. He toyed a glittering revolver. “I’ll put an end to it all!” he muttered. “I can endure the misery of this earthly existence no longer.”

Alas, after his mother’s death Clement has drifted into the city, into evil comradeship, into dissipation, and vice. Forgetful of the admonition of his mother, of the days of his innocence, and of the promises of his First Communion Day, he had gone on from bad to worse, until now, disgusted with the emptiness of it all, he was planning to take his life, to commit the frightful crime of suicide.

He looked about for a pen with which to write a note of explanation to his friends but could find none. In his search he pulled out several drawers. There, in the corner of one of them, was a little box. Mechanically he opened it. Then he started back. It was

his First Communion badge, which he placed there years before!

A flood of thoughts overwhelmed him. In a moment his whole past life rose up before him: the heavenly joy of his First Communion; his words to his mother; his years of innocence and piety; his mother’s death; her last words to him; his career of sin — his weariness of life...he gazed at the blue steel of the fatal thing in his hand; then at the First Communion badge — the white badge of innocence and purity. And her parting words rang in his heart, “Keep it, dear boy, as a constant witness of your words to me this day, ‘I could not be happy away from you!’”

“My God!” he cried, flinging the deadly weapon from him and falling upon his knees with a sob, “my God, what was I about to do! I was about to hurl myself into perdition, away from You and her forever! Oh, mother, mother, I would not like to die now!”

And as he hastened away to church and confession there swelled in his grateful heart the ever-recurring refrain of his First Communion Day, “I could not be happy away from you!”

# THE COMMUNIST THREAT

Father Joseph Noonan, OFM

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## Part Thirteen: 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.*

*Richard Farson of Western Behavioral Sciences Institute made a report to the Office of Education in Sacramento in 1967. He said it this way:*

***The application of systems analysis is aided by several phenomena that would be of help in almost any situation of organizational change. First, it is relatively easier to make big changes than to make small ones — and systems changes are almost always big ones. Because they are big, it is difficult for people to mount resistance to them, for they go beyond the ordinary decision-making, policy-making activities of individual members of an organization. It is far easier to muster argument against a \$100 expenditure for partitions than against a complete reorganization of the work flow....***

Teachers, you have professional organizations to protect your professional interests. Use them

to protect your personal privacy and professional integrity. Encourage organizations of teachers to take positions publicly in opposition to PPBS....(Planning, Programming, Budgeting Systems)

We believe the time has come to establish private schools to keep our children from falling victim to the behaviorists while there is still opportunity to do so. BE AWARE OF THE FACT THAT THE VOUCHER SYSTEM IS LURKING IN THE WINGS TO BRING THE PRIVATE SCHOOLS INTO THE NATIONAL CONTROL [emphasis in original].

**THE LEDGER** of Tallahassee, Florida on July 27, 1972 in an article entitled "Schools to Try New Program" quoted Florida state education officials as saying that a new program being field-tested in Florida will tell teachers and parents not only why Johnny can't read, but why the school can't teach him and how much it's costing to try. Excerpts follow:

*"We're putting all the various components together now," said Associate Education*

*Commissioner Cecil Golden. "What we're doing should soon become very visible." However, he estimates it will take seven to ten years before the program is completely operational.... Golden says it may sound like a lot of gibberish at this point, but "when we bring it all together" it should produce a more flexible and relevant educational system.... He said many people in the State Department of Education are working independently on various facets and aspects of the program and, like those assembling the atom bomb, "very few of them understand exactly what they are building, and won't until we put all the parts together."*

**THE DON BELL REPORT** of September 8, 1972 reported on a White House Conference on the Industrial World held February 7 of that year. The conference title was "A Look at Business in 1990." Excerpts follow:

As one of the participants in that conference, Roy Ash, President of Litton Industries and Chairman of the President's Advisory Council on Executive Organization, later appeared before the Los Angeles Chamber of Commerce to tell West Coast businessmen what was decided at the White House Confer-

ence. The billing for this latter event is impressive reading:

The Los Angeles Chamber of Commerce in cooperation with the U.S. Department of Commerce and the White House Staff, is presenting The White House Conference, The World Ahead: A Look at Business in 1990, Thursday, May 18, 1972. Los Angeles Hilton.

Following is part of what Roy Ash told his Los Angeles audience:

*The answer is that increasing economic and business interdependence among nations is the keynote of the next two decades of world business — decades that will see major steps toward a single world economy....*

*Some aspects of individual sovereignty will be given over to international authority....*

*As importantly, international agreements between the socialist and the private property economies add a different dimension to the problems for which solutions need to be found over the years ahead. But as Jean Frere, Managing Partner of Banque Lambert, Brussels, forecasts, the socialist countries will take major steps toward joining the world economy by 1990. He goes so far as to see them becoming members of the International Monetary Fund, the sine qua*

non for effective participation in multilateral commerce. Then also, by 1990 an imaginative variety of contractual arrangements will have been devised and put into operation by which the socialist countries and the private capital countries will be doing considerable business together, neither being required to abandon its base idea....

*These powerful factors of production — that is, capital, technology and management— will be fully mobile, neither contained nor containable within national borders....*

*As a framework for their [multinational corporations] development and application will be the establishment of more effective supranational institutions to deal with intergovernmental matters and matters between governments and world industry. A key intergovernmental institution that needs to work well in a world economy is the International Monetary Fund. The IMF will become, in Robert Roosa's [Brown Bros. Harriman & Co.] words, the most advanced embodiment of the aspirations that so many have for a world society, a world economy. The IMF, he forecasts for 1990, is going to be the source of all of the primary reserves of all the banking systems of the world....*

*For, in the final analysis, we are commanded by the fact that the economies of the major countries of the world will be interlocked. And since major economic matters in all countries are also important political matters in and between countries, the inevitable consequence of these propositions is that the broader and total destinies—economic, political, and social—of all the world's nations are closely interlocked. We are clearly at that point where economic issues and their related effects can be considered only in terms of a total world destiny, not just separate national destinies, and certainly not just a separate go-it-alone destiny for the United States.*

**Dr. Chester M. Pierce, M.D. of Harvard University** wrote an article entitled "Becoming Planetary Citizens: A Quest for Meaning" which appeared in the November 1972 issue of *Childhood Education*. Excerpts follow which include alarming recommendations for "education":

*Creative Altruism* In the past forty years social science experimentation has shown that by age five children already have a lot of political attitudes. Regardless of economic or social background, almost every kindergartner has a tenacious loyalty to his country

and its leader. This phenomenon is understandable in the psychological terms of loyalty to a strong father-figure and of the need for security. But a child can enter kindergarten with the same kind of loyalty to the earth as to his homeland....

*Systems Analysis* Children can be taught to integrate knowledge of systems in ever-widening circles. I don't know how to tell you to do it, but as professionals you will be challenged to find ways. Just because no one yet knows how doesn't mean it can't be done....

*New Views of Parenting* Another essential curricular decision you will have to make is what to teach a young child about his future role as a man or a woman. A lot will depend on what you know and what your philosophy is about parenting.... Already we are hearing about experiments that are challenging our traditional views of monogamous marriage patterns....

*Learning to Relinquish* Finally — perhaps most difficult of all — you will have to teach children how to unlearn, how to re-learn and how to give up things....

*Public Problem Number One* If we truly accept that today's child must grow [up] to be a cosmopolite and “planetary

citizen,” we face major problems. How do you get a child to see that the whole world is his province when every day on television he sees people who can't live next door to their neighbors, who argue about things like busing?... Before the horizon I think the major problem to be solved in America if we are to enable people to grow as super-generalists and “planetary citizens” is the elimination of racism. Paradoxically, both the two chief deterrents and the two chief facilitators to this goal are the public school system and the mass media.... Early childhood specialists have a staggering responsibility but an unrivaled importance in producing “planetary citizens” whose geographic and intellectual provinces are as limitless as their all-embracing humanity.

**Bruce Joyce and Marsha Weil of Columbia Teachers' College** wrote *Models of Teaching* (Prentice Hall, Inc.: Englewood Cliffs, New Jersey, 1972). The book was the product of research funded by the U.S. Office of Education's Bureau of Research under a contract with Teachers' College, Columbia University, in 1968. *Models of Teaching's* importance lay not only in the fact that the book itself would be used extensively for in-service

teacher training in behavior modification, but that the book would serve as the foundation from which Joyce would develop his "Models of Teacher Repertoire Training," which has been used extensively (since the 1970s to the present) in order to change the teacher from a transmitter of knowledge (content) to a facilitator of learning (behavior modifier). Several excerpts from Models of Teaching follow:

Principles of teaching are not conceived as static tenets but as dynamically interactive with social and cognitive purpose, with the learning theory underlying procedures, with available support technology, and with the personal and intellectual characteristics of learning groups. What is emphasized is the wide range of options the teacher may adopt and adapt to his unique situation.

**Writer's Note:** Space does not allow for the detailed excerpts from the book. Simply understand the revolution in education which was continuing in the 1970's. Parents should educate themselves on what is taking place in the public school system. The mind of your child is at stake.

**Charlotte Iserbyt's Note:** The writer has given extensive coverage to Models of

Teaching since these teacher behavior modification training programs have been in effect for thirty years and are probably the most inclusive. It includes many, if not all of the controversial methods about which parents complain, if they are lucky enough to find out they are being used. Most parents are unaware of these manipulative methods intended to change their children's behavior. Considering the prevalence of behavior modification in the schools it is a wonder our schools and our children are not in worse shape than they are. There has obviously been immense teacher and student resistance to this type of manipulation.

President Richard Nixon created The National Institute of Education (NIE) IN 1972. Serving as a presidential assistant at that time, Chester Finn (who would later be appointed assistant secretary of education, Office of Educational Research and Improvement under The Serious Seventies : c. 1972 Secretary William Bennett in the Reagan administration) was one of the principal authors of Nixon's proposal for NIE. The December 8, 1982 issue of Education Week contained an interesting article on the history and purpose of NIE entitled "Success Eludes 10-Year-Old

Agency.” An excerpt which pertains to the redefinition of education from academic/content-based to scientific, outcome/performance-based follows:

“The purpose of a National Institute of Education,” said Daniel P. Moynihan who was the agency’s principal advocate in the Nixon Administration, “is to develop the art and science of education to the point that equality of educational opportunity results in a satisfactory equivalence of educational achievement.”

For those who have difficulty understanding Daniel Moynihan’s education jargon, “develop the art and science of education to the point that equality of educational opportunity results in a satisfactory equivalence of educational achievement” means that education from that time on would be considered a “science.” In other words, with education becoming a “science,” behavioral psychology (Pavlov/Skinner) would be used in the classrooms of America in order to equalize results which would be predictable and could be scientifically measured. The teacher and student would be judged not on what they know, but on how they perform—like rats and pigeons — facilitating the “redistribution of brains.” Pro-

fessor James Block, a leader in Skinnerian/mastery learning circles, discussed this redistribution of brains in an article published in *Educational Leadership* (November 1979) entitled “Mastery Learning: The Current State of the Craft.” Block explained that:

One of the striking personal features of mastery learning, for example, is the degree to which it encourages cooperative individualism in student learning as opposed to selfish competition. Just how much room is there left in the world for individualists who are more concerned with their own performance than the performance of others? One of the striking societal features of mastery learning is the degree to which it presses for a society based on the excellence of all participants rather than one based on the excellence of a few. Can any society afford universal excellence, or must all societies make most people incompetent so that a few can be competent?

Returning to the Education Week article referenced above, the story of NIE continued: Among the serious, continuing obstacles to the Institute’s attainment of its goals, those interviewed for this article cited the following three: Understanding, Funding, and

Leadership.... Under “Understanding” one reads: “Because educational research is a relatively young area of social science, it does not enjoy wide respect among scholars, and its relationship to teaching and learning is poorly understood by many of those who work in the schools.” The first director chosen by the current [Reagan] Administration to head the institute, Edward A. Curran, articulated the conservatives’ position in a memorandum to the President last May that called for dismantling the institute. “NIE is based on the premise that education is a science whose progress depends on systematic ‘re-search and development.’ As a professional educator, I know that this premise is false,” wrote Mr. Curran, who was dismissed from the agency shortly thereafter.

**Charlotte Iserbyt’s Note:** Ed Curran was the first “shoe to drop”; he would be followed by some of the nation’s finest academic teachers who also held Curran’s view that education is not a science. Of interest to this writer is the extensive influence NIE’s research has on local classroom practice considering its rather paltry budget. The reason for this lies in the fact that 90% of all education research is

federally funded, thus guaranteeing that NIE controls 90% of the national research product — teaching and learning. When the National Institute of Education was finally abolished none of its functions were eliminated since it was subsumed by the Office of Educational Research and Improvement. “Equivalence of educational achievement,” described by Patrick Moynihan, equals Performance-Based Education (PBE) and Outcome-Based Education (OBE), which in turn equal a deliberate dumbing down of American teachers and youth — necessary in order to implement the performance-based workforce training agenda planned since the early nineteen hundreds. Good academic- and content-oriented teachers understand that education is not social science. In 1999 efforts are being made to encourage these good teachers to get out of the way so that teachers trained in performance-based Skinnerian teaching and Total Quality Management can be hired to replace them.

*To Be Continued*

# THE BIRTH OF THE HOLY ROMAN EMPIRE

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*Father Anthony Lentz, OFM*

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## ***Part IV: The Roman Empire and the Early Church***

Josephus Flavius, the great Jewish historian, relates, in his book *The Jewish War*, how in the year 70 A.D., the future Roman emperor, Titus, during the reign of Emperor Vespasian, entered Jerusalem and destroyed the Temple. Titus, like the Assyrians of old, was the instrument of God's chastisement. A chastisement which Our Lord, Himself, prophesied nearly 37 years earlier: *And Jesus being come out of the temple, went away. And His disciples came to show him the buildings of the temple. And He answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. (St. Matthew 24: 1-2)* This punishment was due to the persecutions that the leaders of the Jews were inflicting upon the early Christians, beginning with Our Lord Himself, and also symbolized the definite end to the Old Law. I mention the *Judeo-Roman War* because the Romans' ani-

mosity for the Jewish nation, and visa-versa, carried over to the early Christians. This is because the Romans perceived the Christians as being merely an off-shoot of the Jewish religion. Eventually, the Church was also being persecuted by the Roman Empire for other reasons, such as being the scapegoat of the homicidal madman, Emperor Nero, and being a threat to the "stability" of the Empire. Over the centuries, the Church's influence grew within Roman society, and the battle between Christianity and Paganism was in full force. The Roman Empire was beginning to wane, and its eventual downfall seemed inevitable. Still, if there were going to be any chance to save it, as many surmised, it would have to be united under one religion. Unity was something that the Empire sorely needed at this time. It had to constantly defend its borders from Barbarian invasions on several fronts, thus making it impossible to battle such conflicts within its very walls. This was a battle of religions — one would have to win, and one

would have to lose. The climax of this struggle would be the victory of the Church, with the ascension of Emperor Constantine the Great and proving Her Divine mission.

### ***The Church in Rome – Ss. Peter & Paul***

Our Lord had commanded His Apostles: *Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.* (St. Matthew 28: 19, 20). Before they would take upon themselves this monumental task, Our Lord commanded them to remain in Jerusalem until the arrival of the Advocate – the Holy Ghost. So they remained, with the Blessed Virgin Mary and a group of disciples, in the *Cenacle*, the upper room where the Last Supper took place, and they spent their time in prayer and preparation. After nine days, the Holy Ghost appeared to them and came upon them as *tongues of fire* (Acts 2: 3). At the very moment when He had descended, all apprehension, fear, and doubt left the hearts of the Apostles,

and they had the fervor to go out into the world to preach the Gospel boldly. Thus beginning the establishment of Christ's Church in all four corners of the earth. Sacred Tradition tells us that each Apostle traveled to different parts of Asia, Africa, and Europe to preach and baptize. It was left to St. Peter, himself, to come to Rome. He would be joined in this great endeavor though by one who was once a persecutor of the Church, but now the "*Vessel of Election*," St. Paul. Rome was at the heart of the civilized world; it was their task to move this heart towards Christ, no matter the cost.

We know that the founding of the first Christian community within Rome must have occurred early within the Church's history, but who exactly had founded it is not definitively known. The most probable theory is that it was founded by Jews from Rome who were visiting Palestine during the time of the first Pentecost. They must have been among those who heard St. Peter preach and were baptized. This theory is supported by Sacred Scripture, for in the *Acts of the Apostles*, we are told that among those present were "*strangers of Rome*" (Acts 2: 10). Whoever the founders

may have been, it is clear that they did not hold any official position within the Church. The official organization of the Church in Rome was the work of St. Peter. We also know from the *Acts of the Apostles* that St. Peter, after his miraculous deliverance from prison, “went to another place.” Most scholars believe that place to be Rome, and if it were, then that would mean he would have arrived around the year 44 or 45.

St. Paul was already known of and beloved by the Christians of Rome, who were mostly Gentiles. They had a special place in the heart of the Apostle, a Roman citizen. This was a fact made clear from the words he wrote to them: *First, I give thanks to my God, through Jesus Christ, for you all: because your faith is spoken of in the whole world. For God is my witness, whom I serve in my spirit in the gospel of His Son, that without ceasing I make a commemoration of you: Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you. For I long to see you that I may impart unto you some spiritual grace, to strengthen you: That is to say, that I may be comforted together in you*

*by that which is common to us both, your faith and mine. (Romans 1: 8-12).* St. Paul wrote his famous *Epistle to the Romans* at Corinth in 57 A.D. St. Paul eventually came to Rome, but as a prisoner. His captivity lasted roughly two to three years, and when released, he began his third and last missionary journey. He was to return to Rome. He and St. Peter were to be lights in the darkness for the Roman Christians, whose faith was about to be tested.

On July 18, 64 A.D., some storehouse near the *Circus Maximus* in Rome had caught fire. The flames spread so quickly that soon the whole city was affected. The fire raged for ten days, and a significant part of the city was utterly destroyed. Emperor Nero was blamed for the conflagration because he sang about the destruction of Troy while Rome was burning. Nero may have been innocent concerning the destruction of Rome, but he was guilty when he, in order to divert attention from himself, blamed it on the Christians. He captured a few Christians and tortured them to get a false confession. Then the sword of his malice fell swiftly upon the whole Christian community. They were soon arrested by the hundreds

and sentenced to torture and death.

In the next issue, we will continue with the story of the first Roman persecution and the roles which both Ss. Peter and Paul played. By God's grace and their heroic inspiration, the people were given the strength to endure and suffer in a Christlike manner. It was these and other subsequent

acts of super-natural heroism that inspired Tertullian to say, "*The blood of the martyrs is the seed of the Church.*" (*Apologeticus 50:13*) A seed that would eventually grow into a marvelous union between both Church and State – The Holy Roman Empire.

*To Be Continued*



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# THE LITTLE CATECHISM OF THE CURÉ OF ARS

*Selected passages from the  
writings of  
St. John Marie Vianney*



## CHAPTER FOUR CATECHISM ON THE BLESSED VIRGIN

The Father takes pleasure in looking upon the heart of the most Holy Virgin Mary, as the masterpiece of His hands; for we always like our own work, especially when it is well done. The Son takes pleasure in it as the heart of His Mother, the source from which He drew the Blood that has ransomed us; the Holy Ghost as His temple. The Prophets published the glory of Mary before her birth; they compared her to the sun. Indeed, the apparition of the Holy Virgin may well be compared to a beautiful gleam of sun on a foggy day.

Before her coming, the anger of God was hanging over our heads like a sword ready to strike us. As soon as the Holy Virgin appeared upon the

earth, His anger was appeased. She did not know that she was to be the Mother of God, and when she was a little child she used to say, "*When shall I then see that beautiful creature who is to be the Mother of God?*" The Holy Virgin has brought us forth twice, in the Incarnation and at the Foot of the Cross; she is then doubly our Mother. The Holy Virgin is often compared to a mother, but she is much better still than the best of mothers; for the best of mothers sometimes punishes her child when it displeases her, and even beats it: she thinks she is doing right. But the Holy Virgin does not so; she is so good that she treats us with love, and never punishes us.

The heart of this good Mother

is all love and mercy; she desires only to see us happy. We have only to turn to her to be heard. The Son has His justice, the Mother has nothing but her love. God has loved us so much as to die for us; but in the heart of Our Lord there is justice, which is an attribute of God; in that of the most Holy Virgin there is nothing but mercy. Her Son being ready to punish a sinner, Mary interposes, checks the sword, implores pardon for the poor criminal. "*Mother,*" Our Lord says to her, "*I can refuse you nothing. If Hell could repent, you would obtain its pardon.*"

The most Holy Virgin places herself between her Son and us. The greater sinners we are, the more tenderness and compassion does she feel for us. The child that has cost its mother most tears is the dearest to her heart. Does not a mother always run to the help of the weakest and the most exposed to danger? Is not a physician in the hospital most attentive to those who are most seriously ill? The Heart of Mary is so tender towards us, that those of all the mothers in the world put together are like a piece of ice in comparison to hers. See how good the Holy Virgin is! Her great servant St. Bernard used often to say to her, "*I*

*salute thee, Mary.*" One day this good Mother answered him, "*I salute thee, my son Bernard.*"

The *Ave Maria* is a prayer that is never wearisome. The devotion to the Holy Virgin is delicious, sweet, nourishing. When we talk on earthly subjects or politics, we grow weary; but when we talk of the Holy Virgin, it is always new. All the saints have a great devotion to Our Lady; no grace comes from Heaven without passing through her hands. We cannot go into a house without speaking to the porter; well, the Holy Virgin is the portress of Heaven.

When we have to offer anything to a great personage, we get it presented by the person he likes best, in order that the homage may be agreeable to him. So, our prayers have quite a different sort of merit when they are presented by the Blessed Virgin, because she is the only creature who has never offended God. The Blessed Virgin alone has fulfilled the first Commandment — to adore God only and love Him perfectly. She fulfilled it completely.

All that the Son asks of the Father is granted Him. All that the Mother asks of the Son is

in like manner granted to her. When we have handled something fragrant, our hands perfume whatever they touch: let our prayers pass through the hands of the Holy Virgin; she will perfume them. I think that at the end of the world the Blessed Virgin will be very

tranquil; but while the world lasts, we drag her in all directions. The Holy Virgin is like a mother who has a great many children — she is continually occupied in going from one to the other.



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# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER SEVEN

#### CARMEL AT LAST

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Monday, April 9, 1888 — Feast of the Annunciation, transferred from Passiontide — was the day chosen for me to enter Carmel. On the eve we all gathered round the table where I was to take my place for the last time, and as if to increase the pain of parting — for farewells are in themselves heartrending — I heard the tenderest expressions of affection, just when I should have most liked to be forgotten.

The following morning, after a last look at the dear home of my childhood, I set out for the convent, where together we all heard Mass. At the Communion, when Our Divine Lord entered our hearts, I heard sobs on every side. I did not shed a tear, but as I led the way to the cloister door the beating of my heart became so violent that I wondered if I were going to die. Oh, the agony of that moment! One must have gone through it to understand it.

I embraced all my loved ones, then I knelt for Papa's blessing, and he too knelt as he

blessed me through his tears. To see this old man giving his child to God while she was still in the springtime of life was a sight to gladden the Angels.

At length the door closed upon me, and I found a loving welcome in the arms of those dear sisters who, each in her turn, had been to me a mother, and likewise from the family of my adoption, whose tender devotedness is not dreamed of by the outside world. My desire was now accomplished, and my soul was filled with so deep a peace that it baffles all attempt at description.

This peace has been my portion during the eight and a half years of my life within these walls, never forsaking me even amid the hardest trials.

Everything in the convent delighted me, especially our little cell<sup>1</sup> and I could fancy myself in my longed-for desert. I repeat, however, that my happiness was calm and peaceful; not even a gentle breeze came to ruffle the tranquil waters over which my little boat

sailed, not a cloud came to darken the blue sky. I was indeed amply rewarded for all I had gone through, and it was with untold joy that I kept repeating: "Now I am here forever."

Nor was my joy merely a passing illusion destined to fade away. From illusions God in His mercy has ever preserved me. I found the religious life just what I had expected: sacrifice was never a matter of surprise. Yet you know well, dear Mother, that from the very outset my path was strewn with thorns rather than with roses.

To begin with, I experienced great spiritual aridity, and in addition Our Lord permitted that Mother Mary of Gonzaga — sometimes unconsciously — should treat me with much severity. She never met me without finding fault, and I remember on one occasion when I had left a cobweb in the cloister, she said to me before the whole community: "It is easy to see that our cloisters are swept by a child of fifteen. It is disgraceful! Go, and sweep away that cobweb, and be more careful in future." On the rare occasions when I spent an hour with her for spiritual direction, she seemed to scold me nearly all the time, and what troubled me more

than anything was that I did not understand how I was to correct my faults — my slow ways, for instance, and my want of thoroughness. It occurred to me one day that she would prefer me to spend my free time in work, rather than in prayer as was my custom. I therefore plied my needle most industriously without even raising my eyes. No one, however, knew of this, as I wished to be faithful to Our Lord and work for Him alone.

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<sup>1</sup> In the spirit of poverty, nuns avoid using the word *my* as denoting private possessions. Later on "our lamp," "our handkerchief," will occur. (Rev. Thomas N. Taylor, Editor)



*To Be Continued*



# FRANCISCAN SAINTS

MAY 25TH

**Venerable Mary of Agreda**  
*Virgin, Second Order*

Mary was born at Agreda in Spain in 1602, of noble parents, whose virtues surpassed the nobility of their birth. Very early the child showed special signs of grace. At the age of six she had attained to a high degree of prayer, which was noticeable in her devotion to the Blessed Virgin Mary and to the sufferings of Our Lord. Her confessor recognized the great graces with which she was favored, and permitted her at a tender age to go to Holy Communion and to practice extraordinary works of penance. Painful illness which afflicted her, she bore with the greatest patience, strengthened in the remembrance of Christ's sufferings.

In her seventeenth year Mary entered a convent of Poor Clares of the Immaculate Conception at Agreda. As a novice she excelled in the exercises of convent life. She made her profession on the feast of the Purification in 1620 as Sister Mary of Jesus.

After she had consecrated herself to God through the holy vows, the young religious strove for perfection with holy earnestness

and cheerful surrender to God. At the same time her unassuming humility and kindness of heart made her so beloved by her fellow sisters, that at the age of twenty-five she was elected abbess. The pope confirmed her election to office, which she was obliged to accept repeatedly for thirty-eight years until her death. Only once, at her most earnest request, was she released for a period of three years.

As the superior, Mary was always the first among her associates to engage in lowly work. She swept the halls, nursed the sick, washed their linens, and appeared to have a special preference for the most menial services. Her habits were so austere that it was to be wondered at how she could do her work. She not only abstained from meat, but never partook of eggs, milk, or cheese; she slept on a board for only two or three hours; the remaining time of the night she spent in exercises of devotion. Every night, laden with a heavy cross, she made the Way of the Cross. Even as the superior she strove to practice obedience,

following the suggestions of her higher superiors, and in spiritual matters letting herself be guided by her confessor. For a time she had a confessor who dealt harshly with her and never granted her any request she made; but Mary obeyed him cheerfully, and later often said: "He acted well; I always thought that he was right, and because of obedience I felt great peace of soul."

She governed her subjects with as much wisdom as love. She was favored with great wisdom, so that persons of the highest rank, also prelates and bishops, and even the king of Spain, asked her for advice. When she spoke of God, all who heard her were inflamed with the love of God. She received special revelations concerning the life of the Virgin Mother of God, which she recorded in a book called "The Spiritual City of God."

Mention should be made of the interest Mary of Agreda took in the Indians of Texas and New Mexico. Her ardent desire, prayers, and sacrifices for their conversion were apparently rewarded with the favor of bilocation. Between 1621 and 1631, when Mary of Agreda was between nineteen and twenty-nine years of age, she made some five hundred visits to Texas Indians, coming, as it seemed to them, from the hills on their horizon and going back there when her instructions were over. When these Indians presented themselves at the Franciscan

convent asking for missionaries, the Fathers inquired what made them so insistent. They replied that a Lady in Blue had often come among them, instructed them, and ordered them to seek out missionaries to baptize them.

Upon investigation it was learnt that this Lady in Blue was Mary of Agreda, who, when she was put under obedience to tell of her visitations, said she had no explanation. She could not say how she got there, only that on one occasion when she was praying for the welfare of the Indians, she just found herself among them and began to instruct them. Presently she found herself home again. This happened many times.

Mary died on Pentecost morning, May 24, 1665, at nine o'clock, at the time the Holy Ghost descended upon the Apostles and when the "Veni, Creator Spiritus, Come, Holy Ghost Creator!" was being recited in the canonical hours. She passed away with the words: "*Veni! — Veni! — Veni!*" At her grave many miracles were wrought.

### CONCERNING THE OPERATIONS OF THE HOLY GHOST

1.) From earliest youth and until the hour of death. Venerable Mary was guided by the Holy Ghost, so that one can truly say "*the Holy Ghost was in her*" (Luke 2:25). Her life demonstrates His marvelous operations. Enlightened by the

Holy Ghost, she recognized her own nothingness. Hence her perfect humility with which she regarded the most degrading tasks as the most fitting for her. Hence her submissive obedience, in which she put no store by her own judgment and considered her confessor right even when he decided entirely against her wishes. — Do you yield to these operations of the Holy Ghost, or are you like the children of the world, full of pride and self-will? If so, your heart is not enlightened by the *“Spirit of Truth whom the world cannot receive”* (John 14:17).

2.) Consider how the fire of the Holy Spirit also warmed the heart of Venerable Mary. Hence came her devotion at prayer, her love of God and of her fellow sisters. Hence the warmth of Divine Love through which others were enkindled by her. *“The charity of God is poured forth in our hearts by the Holy Ghost”* (Rom. 5:5). Are the operations evident also in

your piety and true love of neighbor? The first Christians, upon whom the Holy Ghost descended on the feast of Pentecost, were of *“one heart and one soul”* (Acts 4:32).

3.) Consider the great strength the Holy Ghost accorded Venerable Mary. Even as a child she bore with great patience the most painful illnesses. For many years she administered the office of superior in the order in an exemplary manner, and she could advise others, even people in high station, by virtue of the strength with which she was filled. We receive the Holy Spirit in Confirmation, to strengthen our soul for the duties of Christian life, and to protect us in the dangers and distress of this earthly existence. The annual commemoration of His descent on Pentecost should refresh His operations in us. Pray fervently that He may fill you with new strength.



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

*O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant us by this same Spirit to relish what is right, and evermore to rejoice in His consolations.  
Through Christ Our Lord. Amen.*

# AMONG INFIDELS - BY DIVINE GRACE

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*Father Louis Vezelis, OFM*

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## *Chapter Fourteen — The Vale of Tears*

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Korea is a land of tears. Men, women and children — all cry unabashedly. It is not a sign of manhood to refrain from crying. A sign of manhood is to suffer silently. A sign of manhood is to bear patiently without imposing one's own burden on others. Would it not be better if Western men cried a little more and kept their problems more to themselves?

The literary history of Korea is drenched in tears. Prose and poetry, the arts — all are immersed in the excretions of the tear glands. The general term for sounds made by animals or man is “to cry”. We in the West speak of the ‘singing of birds’. The Korean refers to this as the ‘crying of the birds’. We say ‘the canary sings’; but the Korean will say that the canary ‘crys’.

We in the West say that bells ‘ring’. To the Korean, bells ‘cry’. Whenever a Korean hears a strange sound, he does not ask what is making

the ‘noise’, he will instinctively ask: What is that ‘crying’ sound? Even when the great and famous Admiral Yi Sun Shin was writing his “Diary in Wartime” he wrote: “Crying, crying, waiting only for death.” The poems and songs of Korea are almost all sprinkled with the tears of the author or the subject. The entire countryside of Korea is drenched in the tears of is millions of suffering inhabitants. If Koreans cry, it is because their life, from the cradle to the grave, has been a valley of tears. Poverty, subjugation, exploitation — Koreans have known it all and for many centuries. They still have reason to shed tears because they are the pawns of greater powers.

The typical Korean radio story or movie is filled with constant pathos where the man speaks not between sobs, but has learned the art of sobbing his speech. There is always the half-

whispered, half-suppressed, urgent dialogue of tears. To the Western observer, all this appears as terribly exaggerated, stuffily sentimental. But, it seems that the Koreans just gobble it all up and project themselves into the story.

There is nothing more depressing than to watch a Korean movie or a television program. What did these people do before Kleenex? There is no such thing as a happy ending to a Korean story. It invariably ends tragically. It is understandable in some ways because so much of the stage depicts the real life situations that reflect the daily bread of millions of Koreans.

I seriously wonder how older Koreans, unaffected by American films, would react to films that had a happy ending. A 'good movie' is one which sends the viewer home feeling terribly sad at the plight of the hero or heroine. I would guess that the more miserable the audience felt, the better the story. This was a point which I noticed without difficulty and did not keep from making an important observation. It seemed to me that the psychological approach was all wrong. Even in the event that the purpose was to make the people

feel that no matter how bad they had it, there was always someone worse off — even though only on the silver screen, I felt that this was an injustice to the Korean people themselves and a form of self-defeatism and negativism. I did not think that such tear-jerking relieved the situation of severe poverty of the many, nor gave them anything positive to look forward to other than more poverty and misery. I do not believe that people must be poor unless they want to be poor. I do not believe that people should be encouraged to drown their sorrows in the tears of others. There are enough tears without forcing out more. The evils of each day press out the daily requirement of tears from these weather-beaten and tough people without having the film industries take the last drop.

A Korean funeral is a sight to behold. It is perhaps here that the Korean penchant for tears makes itself most manifest. There is no doubt that the sorrow of the immediate family is sincere. Nevertheless, ancient custom dictates that effusive tears be shed as a sign of one's grief. Almost to the drop and proportionately grief is measured by tears.

The more tears and wailing - the deeper the grief. It is said that in ancient days, hundreds of wailers were summoned to appropriately bemoan the passing of royalty.

A typical Korean funeral is almost a village event. A tent-like canopy is erected in front of the house where death has claimed a member. Tables are set out loaded with all kinds of foods prepared by friends of the house. A popular rice wine called *makali* is provided in seemingly endless quantity. Friends and neighbors come and spend hour upon hour keeping the bereaved company. They weep a while and feed a while; they wail a while and

drink a while. This can go on for several nights, depending upon the financial status of the family. It is often said that families go into such debt at funerals that the living are more often worse off than the dead.

And should there be a lack of wailers, it is the duty of the remaining family to hire an appropriate number of professional wailers. The wailing is loud and plaintively piercing. To the uninitiated it is so realistic. No one is surprised at this faucet-like shedding of tears. The requirements of custom are satisfied, and that's what matters. That many such customs are more like an im-



*Father Louis, O.F.M. in Pusan, Korea  
As Retreat Master for the Franciscan Missionaries of Mary*

position upon the bereaved family is clear. The pressure of pagan neighbors is difficult to overcome. Even the government attempts to reduce the extravagance of funerals and the resultant expense have not succeeded very well. The clever exploitation of human respect is the sole reason why many families still plunge themselves into needless debt on the occasion of a funeral. It may truly be said that after the wailing of the funeral is over, the weeping of the living commences and lasts for a much longer time.

One of my particular efforts while in Korea was in this direction: to inculcate a more adventurously positive spirit

in the young and to stimulate self-worth even amid the poverty. Unfortunately for these great-hearted people, the superficial West measures value by material standards. Perhaps of all the things worth crying about in this world, the most lamentable is the loss of spiritual values. The Korean people cry for almost everything. Perhaps the salvation of mankind lies in the ability to cry? For, tears come from sadness and sadness implies recognizing evil. When all sense of evil is destroyed, a people cannot cry. Those who cry, then, might do so because they have a fine sense of good and evil.

*To Be Continued*



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