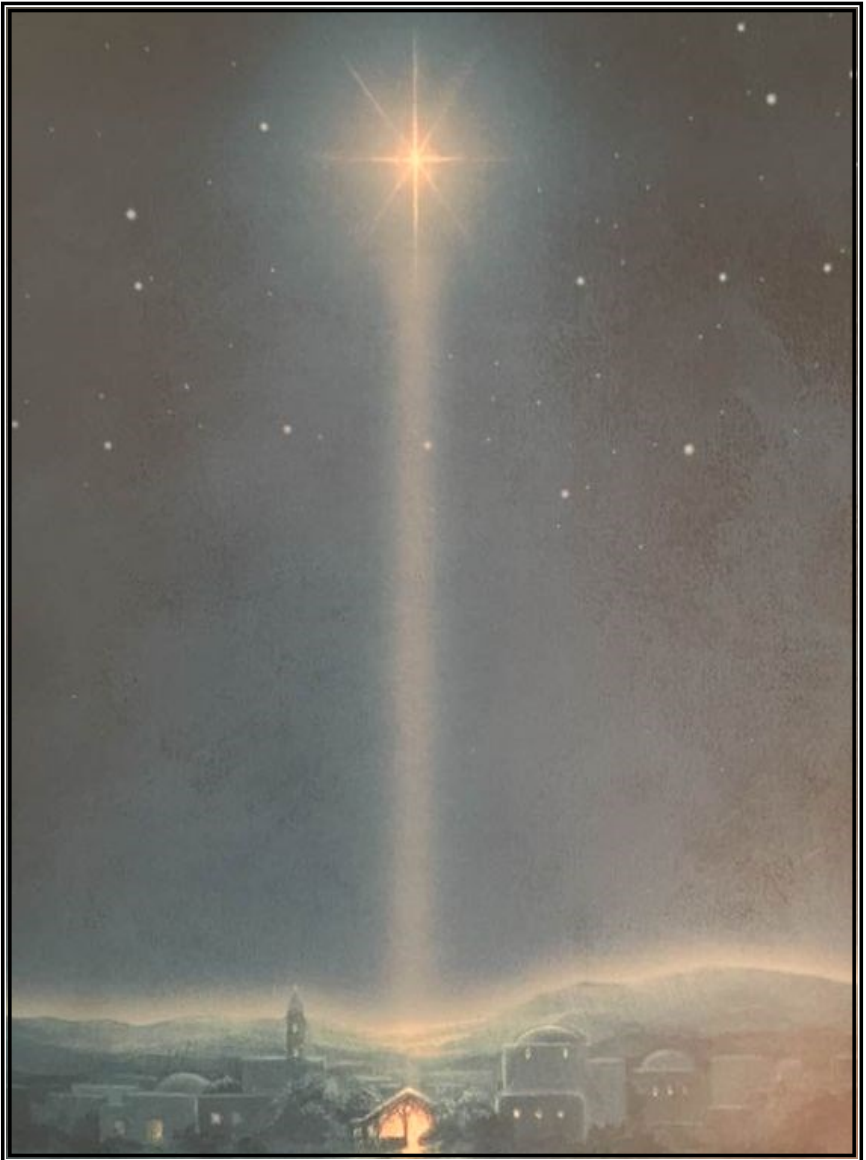


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*In essentia - Únitas. In dúbio - Libertas.
In ómnibus - Cáritas.*

THE VIGILS & EVES OF THE CHURCH

Bishop Giles Butler, OFM DD

In the early days of the Church, the eve of special feasts was kept with fasting and penance, and often a vigil was held. The evening before the feast, the faithful would gather to pray. They would pray the office of Vespers and Matins. At midnight the eve with its fasting and penance was ended, and often the vigil ended at this time as well. The vigil was a regular institution of Christian life and was defended and highly recommended by St. Augustine and St. Jerome. The vigil and its fasting and penance ended at midnight. The Mass was celebrated much later in the morning.

A problem arose when the people would leave the Church at midnight and go into nearby homes or the street and begin their “celebration” of the feast, which often entailed dancing and partying in the streets in the pre-dawn hours. These activities were often shameful and scandalous. “The morning intermission gave rise to grave abuses; the people caroused and

danced in the streets and halls around the church. St. Jerome speaks of these improprieties.” (Catholic Encyclopedia, “Eve” 1913) To put an end to this abuse, the Church put an end to many of the vigils that were celebrated. “As the feasts multiplied, the number of vigils was greatly reduced. But the abuses could be stopped only by abolishing the vigils. And where they could not be abrogated at once and entirely, they were to begin in the afternoon” (Ibid).

Christmas still maintains an eve and vigil, and Catholics are invited to keep watch for the Birth of Jesus at midnight – Christmas morning. Far from the materialistic or pagan celebrations, the Holy Sacrifice of the Mass is offered. It is “Christ’s Mass” – Christmas. While it is good and proper to set aside penitential fasting and abstinence, we must remember to avoid the extreme worldliness in which our natures are so inclined to become involved.

Another vigil that the Church has preserved is on Holy Sat-

urday – the day before Easter. Due to the abuses that had crept into the very early “celebrations” that many indulged in, the Church gradually began to end the vigil earlier on the eve of Easter to curb the desecration of Easter by the debaucheries of the night. In 1955, Pope Pius XII modified the Law of fasting and abstinence. The law of fasting for Holy Saturday now continues until midnight. In restoring the penitential spirit of this eve and vigil, we are to rekindle the original intention of the penitential vigil while still avoiding the abuses so many fell into. The feast is not a license to sin and offend God. We should continue our penances until the actual beginning of the feast and then celebrate with moderation and modesty – giving no offense to God or our neighbors.

The law of abstinence is binding on all who have completed their seventh year of age (Can. 1254, par. 1), provided that they have attained the use of reason, which is usually presumed at this age (Can. 12). Abstinence may be *complete* or *partial*. Complete abstinence is to be observed on all Fridays, Ash Wednesday, and Christmas. On days of complete abstinence, meat and soup or gravy made from meat

may not be used at all. Partial abstinence is observed on Ember Wednesdays and Saturdays and the Vigil of Pentecost. On days of partial abstinence, meat and soup or gravy made from meat may be taken only once a day, at the principal meal, the time of which is left to the discretion of each individual.

Everyone over twenty-one and under fifty-nine years of age is also bound to observe the law of fasting. The days of fast are the weekdays of Lent (including Holy Saturday until midnight), Ember days and the vigils of Pentecost, and Christmas. On days of fasting, only one full meal is permitted. Two other meatless meals, sufficient to maintain strength, may be taken according to each one’s needs; but together, they should not equal another full meal. On a day of fast, meat may be taken at the principal meal, except on Fridays, Ash Wednesday, and the vigil Christmas. Eating between meals is prohibited, but liquids, including milk, coffee, tea, and fruit juices, are allowed.

When a holy day of obligation occurs on a day of fasting or abstinence, the law does not apply. Sometimes, too, local Ordinaries grant a dispensation when civil holidays occur

on such days. When health or ability to work is seriously affected, the law of fast and abstinence does not oblige.

The eve of All Saints Day has carried over into the secular realm, and many of the abuses and evils of the past vigils have resurrected themselves and increased. The term “Halloween” comes down to us as a corruption of “All Hallows Eve” – the Eve of All Saints. The Catholic intention should be the approved desire of the early Church – a day of fasting and penance in preparation for the celebration of the great feast of All Saints. Sadly, many have given into the pagan influence to corrupt and profane the Holy Days. The feast of All Saints and the following celebration of All Souls Day allow us to unite the three parts of the Church in glorifying God. We – the Church Militant – unite with the Saints in Heaven, the Church Triumphant, and the Souls in Purgatory, the Church Suffering to praise and love God as we await our perfection and complete unity with Him in Heaven. The eve of All Saints is not supposed to be a macabre celebration of evil or death, but rather seeing past the temporary end of this life and into the eternal life of Heaven. The brutal deaths of

the martyrs are celebrated not because of the evil or brutality inflicted upon them but rather because of the love of God that sustained them and carried them through the abuse and into the loving arms of Jesus in Heaven.

All that God has made is good. There are no evil days, places, or things. The only evil is sin, and sin is not the work of God. The evil of sin is the absence of some good that should be present but is not. We fast and abstain – not because food and things are bad – but to deprive ourselves of something good and to offer some good to God to prove our love for Him. It does not make sense to offer something that is not good to God – that would be an insult. Our self-denial also allows us to atone for our sins or transgressions or to follow Jesus more perfectly in taking up our daily cross.

“All things are lawful for me, but all things do not edify” (1 Cor. 10, 23). “All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any” (1 Cor. 6, 12). “But take heed, lest perhaps this your liberty become a stumbling block to the weak” (1 Cor 8, 9). In these passages, St. Paul teaches us that on some occa-

sions, it is necessary to abstain even from things in themselves lawful, as in the case of meats consecrated to idols. Two excellent rules that can serve as guides on these occasions are the edification of the Church and our neighbor's spiritual good. Without the aid of these guides, we go astray ourselves and decoy others in doing what the letter of the law permits but what the spirit of the law, charity, forbids.

Though Advent is long for the Children, it is beneficial for them to make sacrifices and to earnestly long for the celebration of the Birth of Jesus. Those old enough to abstain should be encouraged to make offerings of these good things

so they can give them to Jesus on His birthday. The world may tempt us with the realization that we are outside the social circle by doing penance while others are celebrating. And there may be nothing objectively sinful in their celebration. However, we should obey the Church in mortifying ourselves rather than the world. If we are humble and have a good heart, it just may be that we become the inspiration for others to love God more earnestly and make their own sacrificial offerings to Him. All will then work for the greater honor and glory of God and the salvation of humankind.

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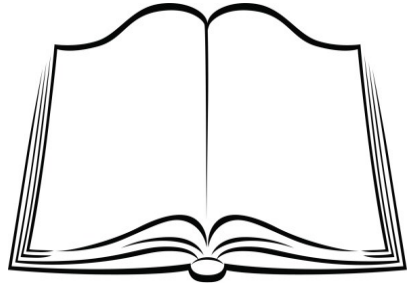
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Just Stories



Winfried Herbst, SDS

TAKING BABY JESUS HOME

I wonder what she did with Baby Jesus for three whole days. He must have been such a good Baby! And I know He was so beautiful, so fair to look upon, that Lucy could not help hugging and kissing Him over and over again.

"Baby Jesus? Three whole days? Lucy?" Such are the inquisitive exclamations fancy tells me are falling from your lips. Why, don't you know? Have you never heard that wonderful story about Blessed Lucy and the Child Jesus? It is so dear that we just stop and wonder—wonder what she did with Baby Jesus.

Blessed Lucy, who lived at Narni, Italy, in the fifteenth century, was exactly the kind of a girl Jesus loves; and, of course, He loves such boys just as much. She was so obedient at home! No matter how delightful her play was, she would stop the very moment her mother called and would run to do her bidding. No one ever saw her angry or spunky or spiteful; no one ever heard her

talk back or say cross words or call names or quarrel. Why, nobody ever thought of such things when thinking of Lucy! She was quiet and so gentle, always helpful, always ready with a smile — like a ray of sunshine, in fact, very nice to have near.

Did she like to pray? Of course! She liked that best of all. And every morning she said her morning prayers, and every evening her evening prayers, sometimes at her bed and sometimes at mamma's knees. Devout little Lucy, remember, never forgot her morning and evening prayers or her prayers at table. God loved her for it; and that is one of the reasons why Baby Jesus came — But I may not tell yet.

Lucy liked to go to church. At Holy Mass and in all her visits to the Blessed Sacrament she behaved like an angel, never looking around, except to see the priest and holy things; never talking to anybody else but God,

His Blessed Mother, the angels, and the saints. And she was only five years old, remember, when Baby Jesus — Well, now I must tell the wonderful thing. Lucy, you know, used to slip away to church often. There, all alone with God, she would pour out her little heart in childlike prayer — the kind that God the Father loves best.

She liked to kneel before a beautiful marble statue of Our Lady holding the Christ Child in her arms. In her innocent simplicity, Lucy would talk to Baby Jesus and Mary just as though they were actually standing before her. Of course, she knew that we do not pray to images and pictures, but to those dear ones they remind us of. Even every little girl knows that when she kisses mother's picture, she isn't kissing mother; but it makes her wish she were, and it makes mother seem very near.

One day Lucy was all alone in church. Kneeling before that statue of Jesus and Mary, she prayed aloud, "O Mother, I love you so much, and I love Baby Jesus even more. Oh, how I wish I could hold Him in my arms a little while, as you are doing here! Dear Mother, give Him to me!" And, forgetting that it was only a statue, she stretched out her arms longingly. "Let me hold Him," she pleaded.

So pleased was God with her simple faith that He worked a great miracle. Mother Mary came down from the altar and placed

the Baby, a really and truly live Baby, in Blessed Lucy's arms. Oh, how happy she was! Ever so gently she pressed Him to her little heart; tenderly she kissed Him. She was holding Baby Jesus, her very God. I'm sure she felt as though she were in heaven.

Then, in a voice as sweet as heaven Mary said, "Lucy, you may take Him home. You may have Baby Jesus for three whole days to look at and to love and to caress. He likes to be in the arms of good little girls like you."

So she took Him home. Ah, I just feel happy when I think and think of what Blessed Lucy did with Baby Jesus for three whole days. It must have been like heaven. Let's just stop and think, and let's tell each other what we think she did. While I told you the above story you were wishing and wishing that you were Lucy. I know you were because that's what I was doing, too.

But we have the same happiness that Lucy had, only in a different way. We have it really and truly every time we receive Holy Communion. Dearest Jesus comes, not only into our arms, but right into our hearts, and we tenderly take Him away with us. What did Blessed Lucy do with Baby Jesus? That we also must do. Let's just stop and think a little while longer.

TOLKIEN: NEARER TO THE SOUL

Father Anthony Lentz, OFM

I have been an admirer of the works of J.R.R. Tolkien ever since I was a boy. Whether watching the cartoon based on his book the *Hobbit* or reading the *Lord of the Rings*, I was enthralled with the world of Middle Earth. Be that as it may, it was not until I was around sixteen that I discovered Tolkien was a devout Roman Catholic. This changed how I looked at the “old professor” (as he is affectionately called) and his works. Since then, I learned that the *Lord of the Rings* and all his works concerning Middle Earth were Catholic. In one of his letters, Tolkien attested to this fact himself: *“The Lord of the Rings is, of course, a fundamentally religious and Catholic work; unconsciously so at first, but consciously in the revision. That is why I have not put in, or have cut out, practically all references to anything like ‘religion,’ to cults or practices, in the imaginary world. For the religious element is absorbed into the story and the symbolism.”* Some of the symbolism is more subtle than others and requires a little imagination.

We can find many things within God's creation that can compel us to turn our minds towards Him with holy thoughts and affections. Using our intellect and imagination, we can find references to God in science and literature. Through science, we can marvel at the order and beauty of the physical universe. Through literature, we can marvel at the creativity of man, and we can allow this creativity to be a means to understand God's moral order better. This creativity is then elevated to the supernatural order when we look at the world of literature through the eyes of faith. Being a devout Catholic, this is precisely what Tolkien did, even though he might not have realized it at first. His ethics, which are based on Catholic Dogma and Doctrine, bleed through the pages of his works. Courage and valor are highly praised throughout his legendarium. A love for truth, beauty, and goodness are the reoccurring themes. In short, the love of the source of truth, beauty, and goodness – God. I suppose, being Catholic, I can see

symbolism contained even in the most obscure passages. For instance, a part of the Fellowship of the Ring made me pause and consider our relationship with Our Lord Jesus – the God-man.

In the book *Fellowship of the Ring*, the first book of the trilogy, the antagonist Frodo, the hobbit, and his three hobbit companions are rescued by a curious and jovial stranger named Tom Bombadil. Tom took them to his house, where they met his wife, Goldberry. Tolkien describes Frodo's reaction to meeting this lady and to the beautiful sound of her voice: *"The hobbits looked at her in wonder, and she looked at each of them and smiled. 'Fair lady, Goldberry!' said Frodo at last, feeling his heart move with a joy that he did not understand. He stood as he had at times stood enchanted by fair elven-voices; but the spell that was now laid upon was different: less keen and lofty was the delight but deeper and nearer to mortal heart; marvelous and yet not strange."*

The elves of Tolkien's world are immortal beings (much in the same way Adam and Eve were before the Fall), and they possess certain angelic-like qualities, at least those who

lived virtuously. Most of them seemed to have one foot in heaven and the other on earth. Now Goldberry and Tom, on the other hand, while being special beings in their own right, are more attached to the earth and nature. The "House of Tom Bombadil" and the lands he has chosen to dwell in remind me of the Garden of Eden. Goldberry referred to Tom as "master," that is, master over all nature. This does not mean he owns it; instead, he tends to nature. I think "master" better refers to Tom's mastery over himself and his passions. Tom and his wife live a harmonious life where they complement each other perfectly.

If we examine the short line *"less keen and lofty was the delight but deeper and nearer to mortal heart,"* we can see a description of our relationship with Our Lord as both God and man.

God is infinitely above us. No words within the human language can truly describe the chasm between the creature and the Creator. God's goodness, beauty, and veracity are qualities of His being. That is Who God is – the Supreme and Perfect Being. The original sin of Adam and Eve was an infinite offense and made the chasm

between mankind and God even bigger. Mankind now had to make amends with God, but only God Himself could close that gap and make up for the sin. Only Our Lord Jesus Christ, the God-man, could accomplish this task. Since the Incarnation, our relationship with God has been changed forever. God is “*deeper and nearer to mortal heart*” because we now have this connection with Him as our Mediator and Redeemer. His love for mankind is expressed in every aspect of His mortal life, especially His Passion and Death on the Cross. “*God so loved the world that He gave His Only-Begotten Son.*” (John 3:16)

In the Eucharist, this love and connection reach its climax. Our Lord continues to humble Himself daily upon our altars and chooses to remain with us in this vulnerable state. He permits this so that we may be more intimately united with Him. This is why the Eucharist is the *Sacrament of*

Sacraments and the source of all Catholic devotion. It is especially through the Blessed Sacrament that He changes and inspires our mortal hearts.

This is what Tolkien, the creator of his imaginary world, adamantly believed. It was his faith that guided the entirety of his Eucharistic devotion, as he eloquently attests:

“Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament. . . . There you will find romance, glory, honor, fidelity, and the true way of all your loves on earth, and more than that: Death: by the divine paradox, that which ends life, and demands the surrender of all, and yet by the taste — or foretaste — of which alone can what you seek in your earthly relationships (love, faithfulness, joy) be maintained, or take on that complexion of reality, of eternal endurance, which every man’s heart desires.”





To the Infant Jesus in the Crib

Oh, how I love Thee, Lord
of Heaven above!
Too well hast Thou
deserved to gain my love;
Sweet Jesus, I would die
for love of Thee,

For Thou didst not disdain to die for me.

I leave Thee, faithless world, farewell! depart!
This lovely Babe has loved and — won my heart.

I love Thee, loving God, Who from above
Didst come on earth, a Babe, to gain my love.

Thou tremblest, darling Child, and yet I see
Thy heart is all on fire with love for me:
Love makes Thee thus a Child, my Savior dear;
Love only brought Thee down to suffer here;

Love conquered Thee, Great God,
love tied Thy hands,
A captive here for me, in swathing-bands;
And love, strong love, awaits Thy latest breath,
To make Thee die for me a cruel death.

~St. Alphonsus Ligouri

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Sixteen: The Undermining of Education

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

1975

Superintendent Ray I. Powell, PH.D., of South St. Paul, Minnesota Public Schools spoke out regarding values clarification and sensitivity training in 1975, saying, “It’s all brainwashing!” Excerpts follow from a memorandum to “All Administrators from Ray I. Powell” concerning Center Bulletin No. 39: 1974–1975, dated February 26, 1975:

1.) Parents have the prime responsibility for the inculcation of those moral and spiritual values desired for their children in the areas of abortion and birth control. Indeed, this is an inherent right of parents and must not be denied....

Effective immediately, the teaching, advising, directing, suggesting, or counseling of students in these two (2) areas cannot be / shall not be the

responsibility nor the task of the South St. Paul Public Schools.

Rather, the efforts of the public schools, henceforth, shall be directed towards expanding those complimentary learning experiences in other areas of the total curriculum that will enhance these two (2) parental values, i.e.:

- preservation of the family unit.
- feminine role of the wife, mother, and homemaker.
- masculine role of guide, protector, and provider.
- advocacy of home and family values.
- respect for family structure and authority.
- enhancement of womanhood and femininity.
- restoration of morality.

2.) There are more and more concerns and questions being registered today regarding the questionable results and the true intent of SENSITIVITY

TRAINING, as well as its germaneness to the goals and objectives of public education, the training of educators, and the learning experiences of students.

Consider these two (2) definitions of SENSITIVITY TRAINING:

Sensitivity training is defined as group meetings, large or small, to discuss publicly intimate and personal matters, and opinions, values or beliefs; and/or to act out emotions and feelings toward one another in the group, using the techniques of self-confession and mutual criticism.

It is also “coercive persuasion in the form of thought reform or brainwashing.”

Is the prime concern in education today not to impart knowledge, but to change “attitudes,” so that children can/will willingly accept a controlled society? Are the public schools being unwittingly re-shaped to accomplish this and without realizing it?

Charlotte Iserbyt’s Note: Dr. Powell then lists 54 terms which can all be included under Sensitivity Training, a few of which are: T-Group Training, Operant Conditioning, Management by Objectives, Sex Education, Self-Hypnosis, Role Playing,

Values Clarification, Situation Ethics, Alternative Life Styles, etc. Had all our schools had superintendents with Dr. Powell’s character and courage, most of the problems facing our children and families today would not exist.

Congressman John Conlan of Arizona issued a press release regarding the controversial federally funded program for ten-year-old children called *Man: A Course of Study* (M:ACOS) (Education Development Center: Cambridge, Massachusetts, 1975). On April 9, 1975 Conlan said that the \$7 million National Science Foundation-funded program was designed by a team of experimental psychologists under Jerome S. Bruner and B.F. Skinner’s direction to mold children’s social attitudes and beliefs along lines that set them apart and alienated them from the beliefs and moral values of their parents and local communities. As a matter of fact, fifty commercial publishers refused to publish the course because of its objectionable content. The following gory story of cannibalism is excerpted from M:ACOS (Vol. 1):

The wife knew that the spirits had said her husband should eat her, but she was so exhausted that it made no im-

pression on her, she did not care. It was only when he began to feel her, when it occurred to him to stick his fingers in her side to feel if there was flesh on her, that she suddenly felt a terrible fear; so she, who had never been afraid of dying, now tried to escape. With her feeble strength she ran for her life, and then it was as if Tuneq saw her only as a quarry that was about to escape him; he ran after her and stabbed her to death. After that, he lived on her, and collected her bones in a heap over by the side of the platform for the purpose of fulfilling the taboo rule required of all who die. (p. 115)

October 24, 1975 **The World Affairs Council of Philadelphia** issued "A Declaration of Interdependence" written by well-known historian and liberal think tank Aspen Institute board member Henry Steele Commager. This alarming document, which called to mind President Kennedy's July 4, 1962 speech calling for a "Declaration of Interdependence," was written as a contribution to our nation's celebration of its 200th birthday, and signed by 125 members of the U.S. House and Senate. Excerpts follow:

When in the course of history the threat of extinction con-

fronts mankind, it is necessary for the people of The United States to declare their interdependence with the people of all nations and to embrace those principles and build those institutions which will enable mankind to survive and civilization to flourish....

Two centuries ago our forefathers brought forth a new nation; now we must join with others to bring forth a new world order....

We affirm that the economy of all nations is a seamless web, and that no one nation can any longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by international authorities.

Charlotte Iserbyt's Note: In 1976 the National Education Association produced a social studies curriculum entitled *A Declaration of Interdependence: Education for a Global Community* which Congresswoman Marjorie Holt (R.-MD) described as "an atrocious betrayal of American independence." It wasn't until the 1980s and 1990s that the relationship between "interdependence" or "new world order" and America's education of children became prominent in outcomes in each

state. Interdependence is also an undergirding concept in global education. In 1976 a coterie of internationalists thought their plans would have smooth sailing, not the resistance they encountered at the grassroots level which set them back a good twenty years. What we are experiencing in 1999 (American soldiers being deployed world-wide as part of United Nations "peace-keeping" operations, and UN land confiscation through executive orders, etc.) was delayed by the activism of courageous Americans to whom we all owe an enormous debt of gratitude.

U.S. Commissioner of Education T.H. BELL made the following statement in a U.S. Office of Education (HEW) press release on October 29, 1975, dealing with results of the University of Texas Adult Performance Level (APL) Study. The study, headed by Dr. Norvell Northcutt, was funded at approximately \$1 million under Sec. 309 of the Adult Education Act. T.H. Bell's statement follows:

One out of five American adults lacks the skills and knowledge needed to function effectively in the basic day-to-day struggle to make a living and maintain a home and family, according to a four-

year investigation of adult functional competency released today by HEW's Office of Education. Referring to the results of the Adult Performance Level (APL) study as "rather startling," U.S. Commissioner of Education Terrell H. Bell said that they call for some major rethinking of education on several levels. "To begin with," Dr. Bell added, "adult education has to be reshaped so that students receive the kind of information that will make modern life easier for them. I also think that State and local education agencies will want to examine what they are teaching, even at the elementary levels, and perhaps reconsider their requirements for high school graduation." APL research defines functional competency as "the ability to use skills and knowledge needed for meeting the requirements of adult living."

Charlotte Iserbyt's Note: Secretary Bell's recommendations were adopted by Oregon and Pennsylvania one year later. In 1976 Pennsylvania commenced implementation of its controversial "Project '81" which, according to its 1976 State Department of Education informational materials, "re-structured Pennsylvania's Goals of Quality Education and

developed a new program of basic skills and initiated studies designed to help in developing comprehensive programs in general and specialized education.” The same informational materials also stated that “Pennsylvania’s Contemporary Family Life Competencies were taken from an outline of a course being implemented at Parkrose High School in Oregon which focused on consumer economics competencies and makes use of both school and community resources.”

There is no question in this writer’s mind that the “pre-determined” results of the Texas APL Study set the stage for all state education agencies to commence dumbed-down continuous progress competency-based education, which is just another label for Benjamin Bloom’s and William Spady’s outcome-performance- results-based, school-to-work “education”— all of which use Skinnerian pigeon-training methods (mastery learning and direct instruction) — and that the initial thrust for this type of “all children can learn / redistribution of brains” lifelong education came straight out of the United Nations.

The Daily World of November 8, 1975 carried a very interesting article entitled

“Planning Is Socialism’s Trademark” by Morris Zeitlin. *The Daily World* (newspaper of the Communist Party USA) was formerly known as *The Daily Worker* and was founded in 1924. The importance of this article lies in its blatant admission that regionalism, which is gradually becoming the accepted method of unelected governance in the United States (unelected councils and task forces, participatory democracy, public-private partnerships, etc.) is the form of government used in democratic socialist and communist countries. The following are excerpts from this article:

Cities in industrially advanced countries develop complex economic, social and political interaction. In this process, major cities tend to consolidate neighboring smaller cities and settlements into metropolitan regions. Rationally, metropolitan regions should constitute governmental units having comprehensive planning and administrative powers within their boundaries.

In our country (the United States), rival capitalist groups, jealously guarding their special prerogatives, have rigidly maintained the traditional boundaries of states and

counties while national economic and social development has created metropolitan regions that overlap those boundaries. We have no regional government and no comprehensive regional planning to speak of. Regional government and planning remain concepts our urban scholars and planners have long advocated in vain....

In socialist countries, metropolitan regions enjoy metropolitan regional government and comprehensive planning. Of the many regions on the vast territory of the Soviet Union, the Moscow Region commands special attention, for it has been, since the 1917 Revolution, the country's economic and political center.

The economic and functional efficiencies and the social benefits that comprehensive national, regional and city planning make possible in socialist society explain the Soviet Union's enormous and rapid economic and social progress. Conversely, our profit-oriented ruling capitalist class makes comprehensive social and economic planning impossible, causing waste and chaos and dragging the entire nation into misery and suffering as its rule deteriorates and declines.

Project Instruct another Mastery Learning Program modeled along the lines of the Exemplary Center for Reading Instruction (ECRI), was approved for dissemination throughout the nation by the U.S. Office of Education's Joint Dissemination Review Panel (JDRP) May 14, 1975. The final evaluation of Project INSTRUCT stated that:

The intent and emphasis in 1970 was on behavioral indices and concrete ways of showing accountability; and the data would suggest that the reading of the students themselves may not have increased, but the impact of Project INSTRUCT in the Lincoln, Nebraska Public Schools seems to be very extensive and influential.

Charlotte Iserbyt's Note: According to the final evaluation of Project INSTRUCT, Ronald Brandt, former executive editor of the Association for Supervision and Curriculum Development's publication Educational Leadership, was involved in the project.

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 NINE CATECHISM ON THE PRIESTHOOD

My Children, we have come to the Sacrament of Orders. It is a Sacrament which seems to relate to no one among you, and which yet relates to everyone. This Sacrament raises man up to God. What is a priest! A man who holds the place of God — a man who is invested with all the powers of God. “Go,” said Our Lord to the priest; “as My Father sent Me, I send you. All power has been given Me in Heaven and on earth. Go then, teach all nations. ... He who listens to you, listens to Me; he who despises you despises Me.” When the priest remits sins, he does not say, “God pardons you”; he says, “I absolve you.” At the Consecration, he does not say, “This is the Body of Our Lord;” he says, “This is My Body.”

St. Bernard tells us that everything has come to us through Mary; and we may also say that everything has come to us through the priest; yes, all happiness, all graces, all heavenly gifts. If we had not the Sacrament of Orders, we should not have Our Lord. Who placed Him there, in that tabernacle? It was the priest. Who was it that received your soul, on its entrance into life? The priest. Who nourishes it, to give it strength to make its pilgrimage? The priest. Who will prepare it to appear before God, by washing that soul, for the last time, in the blood of Jesus Christ? The priest — always the priest. And if that soul comes to the point of death, who will raise it up, who will restore it to calmness and peace? Again, the priest.

You cannot recall one single blessing from God without finding, side by side with this recollection, the image of the priest.

Go to confession to the Blessed Virgin, or to an angel; will they absolve you? No. Will they give you the Body and Blood of Our Lord? No. The Holy Virgin cannot make her Divine Son descend into the Host. You might have two hundred angels there, but they could not absolve you. A priest, however simple he may be, can do it; he can say to you, "Go in peace; I pardon you." Oh, how great is a priest! The priest will not understand the greatness of his office till he is in Heaven. If he understood it on earth, he would die, not of fear, but of love. The other benefits of God would be of no avail to us without the priest. What would be the use of a house full of gold, if you had nobody to open you the door! The priest has the key of the heavenly treasures; it is he who opens the door; he is the steward of the good God, the distributor of His wealth. Without the priest, the Death and Passion of Our Lord would be of no avail. Look at the heathens: what has it availed them that Our Lord has died? Alas! they can have no share in the blessings of Redemption,

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while they have no priests to apply His Blood to their souls!

The priest is not a priest for himself; he does not give himself absolution; he does not administer the Sacraments to himself. He is not for himself, he is for you. After God, the priest is everything. Leave a parish twenty years without priests; they will worship beasts. If the missionary Father and I were to go away, you would say, "What can we do in this church? there is no Mass; Our Lord is no longer there: we may as well pray at home." When people wish to destroy religion, they begin by attacking the priest, because where there is no longer any priest there is no sacrifice, and where there is no longer any sacrifice there is no religion.

When the bell calls you to church, if you were asked, "Where are you going?" you might answer, "I am going to feed my soul." If someone were to ask you, pointing to the tabernacle, "What is that golden door?" "That is our storehouse, where the true Food of our souls is kept." "Who has the key? Who lays in the provisions? Who makes ready the feast, and who serves the table?" "The priest." "And what is the Food?" "The precious Body

and Blood of Our Lord.” O God! O God! how Thou hast loved us! See the power of the priest; out of a piece of bread the word of a priest makes a God. It is more than creating the world. Someone said, “Does St. Philomena, then, obey the Cure of Ars?” Indeed, she may well obey him since God obeys him.

If I were to meet a priest and an angel, I should salute the priest before I saluted the angel. The latter is the friend of God; but the priest holds His place. St. Teresa kissed the ground where a priest had passed. When you see a priest, you should say, “There is he who made me a child of God and opened Heaven to me by holy Baptism; he who purified me after I had sinned; who gives nourishment to my soul.” At the sight of a church tower, you may say, “What is there in that place?” “The Body of Our Lord.” “Why is

He there?” “Because a priest has been there, and has said holy Mass.”

What joy did the Apostles feel after the Resurrection of Our Lord, at seeing the Master whom they had loved so much! The priest must feel the same joy, at seeing Our Lord whom he holds in his hands. Great value is attached to objects which have been laid in the drinking cup of the Blessed Virgin and of the Child Jesus, at Loretto. But the fingers of the priest, that have touched the adorable Flesh of Jesus Christ, that have been plunged into the chalice which contained His Blood, into the pyx where His Body has lain, are they not still more precious? The priesthood is the love of the Heart of Jesus. When you see the priest, think of Our Lord Jesus Christ.

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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER EIGHT

PROFESSION OF SÆR THÉRÈSE

These words were comforting and filled me with joy, for I had never heard it was possible that faults should not give pain to God. The Father's assurance gave me patience to bear the exile of life. It was, moreover, the echo of my inmost thoughts. I had long felt that Our Lord is more tender than a mother, and I have sounded the depths of more than one mother's heart. I know, by sweet experience, how ready a mother is to forgive the involuntary small faults of her child, and I remember how no reproach could have touched me more than one single kiss from you. Fear makes me shrink, while under love's sweet rule I not only advance — I fly.

Two months after the retreat, our saintly foundress, Mother Genevieve of St. Teresa, left us for the Carmel of Heaven. Before speaking of my impressions at the time of her death, I should like to tell you what a joy it was to have lived for some years with a soul whose holiness was not inimitable, consisting, as it did, in the

practice of simple and hidden virtue. On more than one occasion she was the means of bringing me great consolation.

One Sunday, when I went to see her in the infirmary, I found two of the elder nuns already there. As I was quietly retiring, she called to me and said, with something of inspiration in her manner: "Stay, my child, you are always asking me for a spiritual posy — today I give you this one: 'Serve the Lord in peace and in joy. Remember that our God is the God of peace.'"

Simply thanking her I left the room, moved to tears, and convinced that God had revealed to her my state, for it happened that I had been sorely tried that day — even to the verge of sadness. The darkness within my soul was so thick that I no longer knew if God loved me, so you can understand, dear Mother, how great was the light and consolation that followed.

The next Sunday I asked Mother Genevieve whether she had received any revelation as

to my state, but she assured me she had not, which only increased my admiration, showing, as it did, how intimately Jesus lived in her soul, directing her every word and action. Such is the holiness I desire, a holiness that is truly holy and free from all illusions.

On the day this dear Mother's exile ended, I received a very special grace. It was the first time I had assisted at a deathbed, and though the sight impressed me deeply, I must confess that during the two hours' watching, a kind of torpor crept over me. I was grieving at my insensibility when, at the moment her soul passed to God, an extraordinary change was wrought in my whole being. In an instant I was filled with an indescribable joy and fervor, as if the soul of our blessed foundress had made me a sharer in the happiness she already possessed — for I am certain she went straight to Heaven. One day I had said to her: "You will not go to Purgatory, dear Mother." "I hope not," she answered gently. Assuredly God would not disappoint a trust so full of humility, and in the many favors we have received through her intercession lies the proof that her hope was fulfilled.

Each of the Sisters hastened to claim something belonging to

our beloved Mother, and you know the precious relic I treasure. During her agony I had noticed a tear glistening on her eyelash like a diamond, and that tear, the last of all those she had shed on earth, never fell; I saw it still shining as her body lay exposed in the choir. So, when evening came, I made bold to approach unseen, with a little piece of linen, and now I am the happy possessor of the last tear of a Saint.

I attach no importance to my dreams, and indeed they seldom have any special meaning, though I often wonder how it is that since I think of God all through the day, my mind does not dwell on Him more in my sleep. As a rule, I dream of woods and flowers, of brooks and the sea. I nearly always meet pretty children, or else chase birds or butterflies such as I have never before seen. But if my dreams are sometimes poetical, they are never mystical. One night, however, after Mother Genevieve's death, I had a more consoling one: I saw her giving to each of us something which had belonged to herself. When my turn came her hands were empty, and I feared I was not to receive anything, but she looked at me lovingly and repeated three times: "To you I leave my heart."

Towards the close of 1891, about a month after that death so precious in the sight of God, an epidemic of influenza broke out in the convent. I had only a slight attack and was able to be about with two other Sisters. It is impossible to imagine the heart-rending state of our Carmel during those days of mourning. The worst sufferers were nursed by those who could hardly stand on their feet; death was all around us, and no sooner had one Sister breathed her last than we had to leave her and turn our attention to another.

My nineteenth birthday was saddened by the death of our Sub-Prioress. Together with the infirmarian I assisted at her last agony. Two more deaths followed in quick succession. During this time, I did all the sacristy work unaided, and I sometimes wonder how I was equal to it.

One morning when it was time to rise I had a presentiment that Sister Magdalen was dead. The corridor, which should have been already lit, was in absolute darkness; no one as yet had left her cell. I determined to go in to Sister Magdalen's, and found her lying fully dressed upon her bed. I was not in the least afraid, and hastening to the sacristy quickly brought a blessed candle

and placed a wreath of roses on her head. Amid all this desolation I felt the Hand of God, and I knew that His Heart was watching over us. It was without a struggle that our dear Sisters left this life to enter on a happier one; they lay as if asleep, with an expression of heavenly peace on their faces.

Throughout those trying weeks I had the unspeakable joy of receiving Holy Communion every day. It was indeed a sweet grace. Jesus treated me as a spoilt child, for a longer time even than His more faithful spouses. After the influenza epidemic He came to me daily for several months, a privilege not shared by the Community. I had not sought this favor, but it brought me untold happiness to be united day after day to Him whom my soul loved.

I rejoiced also in being able to touch the sacred vessels and to prepare the altar linen on which Our Lord was to be laid. I felt that I must increase in fervor, and often recalled those words addressed to a saintly deacon: "Be ye holy, ye who carry the Vessels of the Lord."

And now, dear Mother, what can I tell you about my thanksgivings after Communion, not only then but always? There is no time when I have less consolation — yet this is not to be wondered at, since it is not for

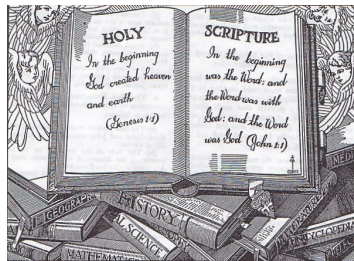
my own satisfaction that I desire to receive Our Lord but solely to give Him pleasure.

Picturing my soul as a piece of waste ground, I beg of Our Lady to take away my imperfections, which are as heaps of rubbish, and to raise upon it a spacious pavilion worthy of Heaven, and beautify it with her own adornments. I next invite thither all the Angels and Saints to sing canticles of love, and it seems to me that Jesus is well pleased to find Himself welcomed with such magnificence, while I, too, share His joy. But this does not keep off distractions and drowsiness, and I often resolve to continue my thanksgiving throughout the day in amends for having made it so badly in choir.

You see, dear Mother, that my way is not the way of fear; I can always find means to be happy and to profit by my failings, and Our Lord Himself encourages me to do so. Once, contrary to my usual custom, I felt troubled on approaching the Holy Table. For several days, the number of Hosts having been insufficient, I only received a small part of one, and on this particular morning the foolish thought came that if the same thing happened again I would understand that Our Lord did not care to come into my heart. I approached the rails . . . for a moment the priest hesitated, then gave me two entire Hosts! What a loving response!

To Be Continued

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FRANCISCAN SAINTS

DECEMBER 7TH

Blessed Elizabeth the Good
Virgin, Third Order

Elizabeth was born November 25, 1386, at Waldsee in Swabia. Her father, John Achler, and her pious mother reared her from youth in the fear and love of God. As a child she was quite generally called Good Beth because of her great charity and meekness.

At the age of seventeen, following her spiritual director's advice, Elizabeth entered the convent at Reute, near her native town. She bent all her efforts to do everything, even the smallest things, as perfectly as possible, so that her confessor declares in her biography, he could often find no matter for absolution. Although the rules of her community did not prescribe strict enclosure, nevertheless Elizabeth so loved solitude and retirement that she never crossed the threshold of her convent; she was, therefore, often called the anchoress.

In order to purify her, Our Lord sent her severe spiritual

sufferings. He even permitted her associates to look upon her as a hypocrite and to treat her as such. But she persevered in an even tenor of charity, patience, and humility, and she was finally vindicated in a very striking way.

God also visited her with acute and severe maladies. Meditation on the sufferings of Our Savior was her sweetest comfort during these sieges, and she was frequently heard to cry out: "O Lord, why dost Thou not punish me still more? Oh, let me understand Thy holy sufferings, and experience the pains of them." Her one regret was that in younger days she had not reflected enough on the sufferings of Our Savior.

Almighty God rewarded her steadfastness with supernatural graces, and permitted her to discern the secrets of the human heart and of the future. While the Council of Constance was in session, she

foretold the settlement of the schism existing in the Church at the time, and the election of Pope Martin V. Toward the close of her life, the Divine Bridegroom favored her with the marks of His five wounds.

He called her to Himself on the thirty-fourth anniversary of her birth, November 25, 1420. In her agony she asked that the story of Our Lord's sufferings be read to her, and at the words, "And He gave up the ghost," she, too, surrendered her pure soul into the hands of its Maker. Immediately after her death the people began venerating her as a saint, and Pope Clement VIII approved her veneration. Her remains repose in a precious shrine in the convent church at Reute, and to this day numerous devout pilgrims travel there in order to invoke her gracious intercession. Her feast is observed on December ninth.

ON THE SUFFERINGS OF CHRIST

1.) Blessed Elizabeth drew sweet consolation from the sufferings of Christ. The only regret she had was that she had not made them the object of her meditation sooner. In the sufferings of Christ, she appreciated the love which the Son of God bears humankind,

and the more she reflected on the severity and anguish of this suffering, the more clearly, she perceived the great love of Christ. That was sweet comfort to her. — Do we not find consolation in recalling the sacrifices that another has endured for our sake? With the Apostle each of us must say of the sacrifice of Christ: "He loved me and delivered Himself for me" (*Gal. 2:20*).

2.) Consider how dear the sufferings of Christ must be to us when we reflect what they accomplished. They redeemed us from our sins and saved us from eternal damnation. They are the price of our soul. That was the thought Elizabeth had, and that is why she consecrated her whole life to her Redeemer, and kept aloof from human beings as much as possible. The Apostle says also to us: "You are bought with a price, be not made the bond slaves of men" (*1 Cor. 7:23*); and again: "For you are bought with a great price. Glorify and bear God in your body" (*1 Cor. 6:20*). — Do you glorify and serve God, who bought you at so great a price, or are you a servant of human respect or even a slave of your lower passions?

3.) Consider that Blessed Elizabeth regarded the sufferings of Christ as precious balm to

comfort and strengthen her in the spiritual afflictions heaven sent her. If your soul grows weary in the struggle against temptation; if it is about ready to collapse under the burden of material trouble and worry, then think of your Savior and how He was tempted by the devil, persecuted by the Jews, and tormented with weariness and hunger. If you have to endure bodily sufferings and var-

ious maladies, look devoutly on your suffering Savior in the Garden of Gethsemane, at the pillar of the scourging, crowned with thorns, and hanging on the cross. You will then bear your sufferings more patiently for the sake of Him who suffered much more for love of you. May we learn from the example of Blessed Elizabeth how to value the sufferings of Christ.



PRAYER OF THE CHURCH

May the devotion to the sufferings of Thine only-begotten Son increase in us, O Lord, and may the remembrance of them be steadily enlivened in our hearts after the example of Thy virgin Blessed Elizabeth. Through Christ Our Lord. Amen.

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AMONG INFIDELS - BY DIVINE GRACE

Father Louis Vezelis, OFM

Chapter Nineteen — Second Traditionalist Encounter

It is no easy thing to make a stand against the very people whom one has been raised to respect and trust. We had always learned - and accepted - the fact that respect and obedience are the marks of a good Catholic, a loyal priest and exemplary Religious. In the light of supernatural principles, it was possible to tolerate in silence and patience the human limitations and weaknesses of Superiors that did not really affect matters of faith or morals. However, the question was no longer one of personalities; it was a question of *heresy! Heresy!* - a word that we had seen many times in the history of the Church, but which we somehow in our ghetto-type Catholicism had forgotten as a valid and still applicable term. *Heresy!* This is what we were now talking about. It was not a question of vernacular Masses and Sacraments. Any half-way intelligent and well-disposed person could

live with that. And, after all, we had heard the justification for not complaining: "We've got to stick together for the sake of the Church. The enemy wants us to divide over these externals!" Yes, the argument sounded plausible because there was much over which individuals could be divided. There are many good priests and good laity still believing this myth and sticking together for the 'sake of the Church.'

The choice of what to do and how to do it was difficult. I had heard several tapes made by Father Conrad Altenbach. They were hard-hitting but always with a measure of compassion and gentleness. I wanted to meet this priest and seek his advice. When I finally got to Milwaukee and met Father Altenbach for the first time, I was greatly impressed by his genuine piety, his clear thinking and his intrepid courage. It was this last that impressed me the

most because I had known many pious and intelligent clergymen. But, the uncommon element of courage was generally lacking. Here was a man with that rare quality: the courage of his convictions.

Father Altenbach very patiently listened to my boring recital of how I had reached the fork in the road as far as the things going on in the Church were concerned. It must have been boring for him because he had probably heard this same tale many times. At this particular time, there was not the slightest question or doubt regarding the occupants of the papal throne. In fact, when Father Altenbach started to describe Paul VI in very uncomplimentary terms, I began to be frightened. Everything else Father might say was correct, but to speak against a Pope is something every Catholic will not want to hear. This is rather strange because little by little, as events and evidence kept piling up I would enter completely (though very reluctantly) into the thoughts of Father Altenbach.

I shifted the conversation away from the delicate matter of the papacy and returned to more immediate concerns: where

should I go? I had received an offer from a very nice man named Henry Beamster to use his place to start a Franciscan Friary. I had received, also, an invitation from a small group of Lithuanians in Chicago to come and start our Friary there. I had no desire to start in Rochester, New York, because there was a priest saying Mass there already. It seemed to me that I should go where there was no one already established. When I asked Fr. Altenbach for his advice, he answered me in a way that I thought was objectively and spiritually correct: go there where you can do the most good.

It seemed, then, that I should go to Chicago. And this I did upon the invitation of a businessman and several other interested individuals. The letter from Mr. Morkunas was very positive: if I would come to Chicago, it would be easy for the Lithuanians there to collect sufficient funds to make a beginning. All that was needed, said the letter, was my positive answer that I would come to Chicago. It was a rather delicate matter because I knew that the ORCM was in Chicago. I did not wish to give the impression that was already current regarding the illegitimate

organization fathered by Marcel Lefebvre: that they always went where someone else had started. This was one of Father Fenton's biggest frustrations. And it was a valid one.

However, I justified my position in that I had no intention, nor desire to 'steal' anyone else's groups. I was going to Chicago to start with Lithuanians whose language I could speak fluently. It was more like a national parish-type thing. Father Altenbach had given me some very good advice which I found (at the time) difficult to believe and accept. It proved too true later on.

In Chicago, I stayed with a very kind and sincere widow who had been giving herself to Church concerns for some time. She was a frail little thing and a real feisty woman. She was not afraid. Our stay in her little house was to be temporary - no more than a month, I thought. This should be ample time for these good people to help find a place where a Friary could be started. This was my greatest disappointment. Little by little, I began to sense that there was something peculiar about all these "traditionalists". Their attitude was

not traditional at all. At least, it did not reflect the kind of Catholicism that I was brought up in and trained in. It soon became evident that these people were not so much interested in the needs of the Catholic Church, as they were in getting themselves a little chapel and priest to staff it. I had put all the cards on the table - as they say - and clearly explained my plans which would certainly include the spiritual care of the people around us. However, there would be none of the Protestant-type "Boards" that I had seen springing up. The structure of the Catholic Church was very clear to me and it should be clear to every Catholic. Apparently, my Catholic views did not harmonize with the 'Catholic' views of some of the planners in Chicago. The result was that there was no support. We were working and getting nowhere. I have no doubt that a chapel could have been eventually started there had we persevered. However, it became clear that the promised support would not be forthcoming and that most of what I had believed was no more than the wishful thinking of one man. Necessity made the decision: we could not remain in Chicago.

With the few things that had been brought, we returned to Rochester, NY. In Rochester, we had nowhere to stay. So, we stayed in the attic of my mother's house. From there, we moved into some empty buildings owned by Religious. For eight months, I said the Mass for our small Korean community of Rochester. I had been under the impression that the ORCM was having Mass every Sunday in Rochester and did not wish to interfere with their work. My first contact with the group in Rochester was when I went on a weekday to visit Fr. Victor Mroz. I had not seen him for all this time and I thought it would be nice to see him again. I had been on friendly terms with the people of the ORCM. It was only Fr. Fenton who had made a scene over an affair of which I had been in complete ignorance. Later, after the big breakdown of the ORCM following the Chicago Conference and subsequent termination of Mass in Rochester, I was approached and asked if the people might attend the Mass which I was having for our Korean Catholics. Having already experienced many odd things in the name of 'tradition' I replied that only those would be

welcome who were sincere, devout Catholics. This is how I got to meet some of the people who finally were very instrumental in helping the Franciscans get started in Rochester, New York. One man who deserves the lion's share of the credit is Mr. Joseph Haszlauer. This man's unflagging loyalty and sacrifice were outstanding. Certainly, others also contributed to the founding of the first Franciscan Friary that is today the novitiate.

Much grief and disappointment paved the way to this happy result. We now have five novices, three professed, and one candidate. Besides, there are two young men studying for the secular clergy. This is a modest beginning, to be sure. Nevertheless, it is a sound, solid and sure beginning. A beginning without pretense; very realistic - avoiding what too many have done: started with grandiose plans or exotic visions. We still have a long way to go. But, our goals are realistic and clear. With the help of God's grace, we shall achieve them.

I had witnessed the humble beginnings of our Lithuanian refugee Franciscans in the United States. I was with them and saw how they had

started. I also saw how missions were started in the mission lands. Beginnings are never all that spectacular. Only intimate friends with faith and courage are usually around when great sacrifice, boundless faith and unfaltering hope are needed. Trust in God's Providence, the conviction that one's course is right and direct: these are the priceless spiritual qualities that are needed to overcome the

temptations to quit and ride out the storms of adversity, criticism and negativism. St. Teresa of Avila said that the hardest thing to bear is the lack of support from those who should be the first to give it. Truer words were never spoken!

To Be Continued



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