

# THE SERAPH

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*Sister Catherine, TOR with Two Models Wearing Dresses  
Made for "Dress a Girl Around the World."*

PUBLISHED WITH EPISCOPAL AUTHORIZATION

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

# DRESS A GIRL AROUND THE WORLD

*Sister Catherine, TOR*

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***What do you do?*** This is the second most popular question I am asked. (The first being - "When did you know you had a religious vocation?") However, this simple question is more complex, and I have found it to have many variations. Many people are interested in my day-to-day life, and others are interested in what I do to help those in need. I may elaborate on the religious life in the future, but for now, I will share one of my works of charity.

For some background, I had no idea how to sew when I first came to Rochester. Since no other Sisters were before me, I needed articles for the religious habit before my investiture (this is when a candidate is admitted to the religious life as a novice and they receive the religious habit) — for example, the wimple and veil, a scapular, and the habit itself. My first sewing experience involved these items. Trial by fire, indeed!

Not long after my investiture, I was given the opportunity to

learn how to make dresses for an organization called "Dress A Girl Around the World", as there is a local chapter in our area.

What is "Dress a Girl Around the World"? "Dress a Girl Around the World" is a Campaign under Hope 4 Women International (a 501 (c) 3 organization), bringing dignity to women worldwide since 2006. Their website has an excellent quote: ***"We dream of a world where every girl has at least one new dress. We want girls to know that they are worthy of respect and that they are loved by God."***

After visiting the local chapter and talking with the lady who runs it, I learned that providing handmade dresses to little girls in the U.S. and third-world countries who are at risk of being kidnapped into human trafficking is an important task that they do not treat lightly. I, too, wanted to join them in protecting young girls from predators by providing "God's best Dress."

Sadly, too many young girls have no one to care for them and are often abused. With this insight, I was very motivated to help the cause. The first few dresses I made I learned how to make through an online video, but I wanted to try other options. A friend of mine worked with a lady who sewed for the Rochester City Ballet and asked if she would be willing to teach me how to make this dress style. Thankfully, she agreed.

To date, I have made over 150 dresses. It is probably closer to 200, but I only began to keep track when people started asking! And this is only possible with the donations of others. Even though I cut out the fabric and do the sewing, I do not make these dresses alone,

from monetary donations to material to buttons to threads. We all share in the opportunity.

I am often asked if I have ever seen the dresses I have made worn by the girls in need; I have not. While that would be a joy, God knows, and that's good enough for me!

If you would like more information on how you can help, you can visit the "Dress a Girl" website:

[Dressagirlaroundtheworld.com](http://Dressagirlaroundtheworld.com)

If you have any questions, you can contact me at:  
[sistercatherine.tor@gmail.com](mailto:sistercatherine.tor@gmail.com)

All to Jesus through Mary!

*"We can exaggerate about many things; but we can never exaggerate our obligation to Jesus, or the compassionate abundance of the love of Jesus to us. All our lives long we might talk of Jesus, and yet we should never come to an end of the sweet things that might be said of Him."*

*~Father Faber*



# IS GOD CALLING YOU?

*Do you love serving God and neighbor?*

*Do you find yourself increasingly unsatisfied by the life of the world?*

*Do you yearn for something more?*

*Not all of us are meant for marriage or a life in the world. Some souls are set aside by God for special tasks. These are the souls that find joy and contentment in the religious life or sacred priesthood.*

*Do not be deterred by what you think you know or by what the world tells you. Find out for yourself. If you feel called, then at least learn more.*

*Any happiness we may have on earth and all the joy we hope for in heaven depend on answering God's individual call for us. The sooner we do His Will, the happier we will be.*



# THE SACRAMENT OF EXTREME UNCTION

*Bishop Giles Butler, OFM DD*

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God has given us the Sacraments to aid us in every major step of our lives here on earth. We enter our spiritual life with the spiritual birth of Baptism. We are strengthened and confirmed in the true Catholic Faith with the Sacrament of Confirmation. We are restored to God's grace and favor – after we have offended Him by our falls into sin – through the Sacrament of Penance. We receive Jesus in the Holy Sacrament of the Altar (Holy Eucharist/Holy Communion) to feed our souls with His Body so that we may have the strength and energy to continue and advance the life of our souls while we are still in this world. When we start a family, God's grace comes to us in the Sacrament of Matrimony. When a man hears and follows the calling of God to the priesthood, he receives the necessary graces for his vocation in the Sacrament of Holy Orders.

Extreme Unction is the Sacrament we receive in sickness or danger of death.

Our last moments here on earth are the most important for us. The state of our souls at that moment determines our eternity. If we die loving God, we will enter Heaven – or at least into Purgatory for a while, and then into Heaven. If we die not loving God, we will enter Hell for eternity. The devils will mount their greatest assault upon our souls in those last moments of our life – this is the last and the most significant spiritual battle we will have to fight. The winner of this final battle will have won the war. Our souls are the prize. Heaven or Hell is the outcome.

Jesus has given us the Sacrament of Extreme Unction to aid us in this last struggle. Extreme Unction is a Sacrament of the Living, so we must be in a state of grace to validly receive this sacrament. Therefore, it is customary for the dying (when they are able) to first make a good Confession and receive the graces of the Sacrament of Penance and then to receive Holy Communion. When Holy

Communion is received at this time, It is often referred to as Holy Viaticum (a preparation for our journey or departure). Lastly, the Sacrament of Extreme Unction is given. These three Sacraments together are often referred to as Last Rites.

In the Sacrament of Extreme Unction, the priest anoints the various parts of our bodies with Holy Oil that was blessed by the Bishop on Holy Thursday. Dipping his thumb in the Holy Oil, the priest anoints the sick/dying person in the form of a cross on the eyes, ears, nostrils, mouth, hands, and feet, saying at each anointing an appropriate prayer. The prayer at the anointing of the eyes is as follows: “Through the holy Unction, and through the most tender mercy, may the Lord pardon you whatever sins you have committed by seeing.” It varies in the other anointings and prayers by hearing, smelling, tasting and speech, touch, and walking.

The outward sign of this Sacrament is observed when the priest anoints the sick and dying person. Jesus instituted this Sacrament when He sent out His Disciples to chase out devils and to heal the sick by anointing them with oil and

laying their hands on them. The graces of this Sacrament heal the soul and often the body as well. With these three things: 1) an outward sign, 2) instituted by Christ, and 3) to give grace, we see that Extreme Unction is a true Sacrament.

The proper matter for this Sacrament is the oil of olives, consecrated by episcopal hands. This matter is significant of the efficacy of this Sacrament. Oil is very efficacious in soothing bodily pain; in this Sacrament, it soothes and alleviates the pain and anguish of the soul. Oil also contributes to restoring health and spirits, serves to give light, and refreshes fatigue; these effects are expressive of those produced through the Divine power on the sick by this Sacrament. The form is the prayers as indicated above. And the intention is to truly administer and receive this Sacrament and the graces it brings us.

#### **THE COUNCIL OF TRENT ON EXTREME UNCTION:**

*It hath also seemed good to this holy Synod to subjoin the following, on the Sacrament of Extreme Unction, which, by the Fathers, was regarded as being the completion, not only*

*of penance but also of the whole Christian life, which ought to be a perpetual penance. First, therefore, as regards its institution, it declares and teaches that our most gracious Redeemer – Who would have His servants, at all times, provided with salutary remedies against all the weapons of all their enemies – as, in the other Sacra-ments, He prepared the greatest aids whereby, during life, Christians may preserve themselves whole, from every more grievous spiritual evil, so did He guard the close of life by the Sacrament of Extreme Unction, as with a most firm defense. For though our adversary seeks and seizes opportunities, all our life long, to be able in any way to devour our souls, yet is there no time wherein he strains more vehemently all the powers of his craft to ruin us utterly, and, if he can possibly, to make us fall even from trust in the mercy of God, than when he perceives the end of our life to be at hand.*

*Now, this Sacred Unction of the sick was instituted by Christ our Lord, as truly and properly a Sacrament of the New Law, insinuated indeed in Mark, but recommended and promulgated to the faithful by James the Apostle, and*

*brother of our Lord. “Is any man,” he saith, “sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of Our Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him” (St. James v. 14,15) in which words, as the Church has learned from apostolical tradition, received from hand to hand, he teaches the matter, the form, the proper minister, and the effect of this salutary Sacrament. For the Church has understood the matter thereof to be oil blessed by a bishop. For the Unction very aptly represents the grace of the Holy Ghost, with which the soul of the sick person is invisibly anointed; and, furthermore, that those words: “By this Unction,” etc., are the form.*

*Moreover, the thing sig-nified, and the effects of this Sacrament, are explained in those words: “And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.” For the thing here signified is the grace of the Holy Ghost, whose anointing cleanses away sins, if there be any still*



to be expiated, as also the remains of sins; and raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the Divine Mercy; whereby the sick, being supported, bears more easily the inconveniences and pains of his sickness, and more readily resist the temptations of the devil who lies in wait for his heel (Gen. iii. 15); and, at times, attains bodily health, when expedient for the welfare of his soul.

And now, as to prescribing who ought to receive, and who to administer this Sacrament, this also was not obscurely delivered in the words above cited. For it is there also shown, that the proper ministers of this Sacrament are the presbyters of the Church; by which name are to be understood, in that place, not the elders by age, or the foremost in dignity amongst the people, but either bishops, or priests by bishops rightly ordained, by the imposition of the hands of the priesthood (I Tim. iv. 14). It is also declared that this Unction is to be applied to the sick, but to those especially who lie in such danger as to seem to be about to depart this life; whence also it is called the Sacrament of the departing.

And if the sick should, after receiving this Unction recover, they may again be aided by the succor of this Sacrament, when they fall into another like danger of death. Wherefore, they are on no account to be hearkened to, who, against so manifest and so clear a sentence of the apostle James, teach either that this Unction is a human figment, or is a rite received from the Fathers, which neither has a command from God, nor a promise of grace; nor those who assert that it has already ceased, as though it were only to be referred to the grace of healing in the Primitive Church; nor those who say that the rite and usage which the holy Roman Church observes in the administration of this Sacrament is repugnant to the sentiment of the apostle James, and that it is therefore to be changed into some other; nor, finally, those who affirm that this Extreme Unction may, with-out sin, be contemned by the faithful – for all those things are most manifestly at variance with the perspicuous words of so great an apostle. Neither, assuredly, does the Roman Church, the mother and mistress of all other churches observe aught in administering this Unction – as regards those things

*which constitute the substance of this Sacrament – but what blessed James has prescribed. Nor, indeed, can there be contempt of so great a*

*Sacrament, without a heinous sin and an injury to the Holy Ghost Himself.*



**PLEASE NOTE:**

*THE SERAPH is not published in July and August.*

*We wish all our readers a most blessed Summer, and look forward to being with you again in September in our 44th year of publication.*

# THE SACRED HEART OF JESUS & ST. FRANCIS OF ASSISI

*Father Anthony Lentz, OFM*

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The widespread public devotion to the Sacred Heart began with St. Margaret Mary Alacoque of the Order of the Visitation. In 1690, during the Octave of Corpus Christi, Our Blessed Lord appeared to this devoted soul disclosing to her His Heart. He said: *“Behold this Heart, which, notwithstanding the burning love for man with which It is consumed and exhausted, meets with no other return from the generality of Christians than sacrilege, contempt, indifference, and ingratitude.”*

Although St. Margaret’s mission was to spread this devotion, turning the ungrateful hearts of mankind, we must not think that this was an entirely new cultus. The devotion to the Sacred Heart is from antiquity and persevering throughout the centuries. It was even practiced by none other than St. Francis of Assisi and his spiritual children. As we delve into a deeper understanding of this devotion, it will be made clear that it possesses a genuinely Franciscan character. This is not to boast,

for we are only allowed to boast of our infirmities because St. Francis was “the complete apostolic and catholic man.” That is, any true Franciscan devotion is a Catholic devotion. The Franciscan devotion to the Sacred Heart is clearly explained in the Rule of the Third Order Secular of St. Francis and the Rule of Life section about devotions. It states: *“The Franciscans have always fostered a sincere devotion to the Divine Heart of Jesus. Our St. Anthony preached enthusiastically on the Sacred Heart. Few have written more beautifully of it than St. Bonaventure. The Church uses his writings in the office of the feast. St. Margaret of Cortona had such a fervent love for the Sacred Heart that Jesus deigned to show it to her in a vision. St. Bernadine of Siena frequently referred to it in his sermons and writings. St. Leonard of Port Maurice seems to have made the spread of devotion to it one of the principal objects of his life. The first confraternity in honor of the Sacred Heart was founded by him in Rome. Dur-*

*ing the pontificate of Pius IX, the Ministers Generals consecrated the Third Order to the Sacred Heart of Jesus."*

Now that we have established the historical reality, there are two points to consider as to the source of the Franciscan character of this devotion. First, it is based on the love that Our Holy Father had (has) for the Sacred Humanity of Christ. Second, the quality of Seraphic Love is the defining mark of the Order, which reached its zenith with the bestowal of the Stigmata upon the body of St. Francis. Of course, special attention must be given to the "wound in His side" because that is where the lance pierced the Sacred Heart.

#### **THE LOVABILITY OF THE SACRED HUMANITY**

The lovability, or rather the adorability, of the Sacred Humanity originates in the Hypostatic Union. The Hypostatic Union is *the intimate union of both the divine and human natures in the person of Jesus Christ, all the while remaining distinct from one another.* St. Francis possessed a deeper insight than most and could look beyond the Divinity Itself and focus merely on the humanity. Our Lord's human nature was worthy of admiration and love because it was so closely united to the Divine Will. This is

what attracted St. Francis, and he would have loved Jesus Christ even if He were not God because virtue is attracted to virtue. Of course, in his mind, he never truly separated the Two Natures but merely focused on those predominately human qualities. In other words, it was Christ's example to all of us through His holy life and teaching. The virtues that Our Lord practiced are the blueprints of Franciscan perfection, especially humility, meekness, patience, obedience, and forgiveness. Our Lord's Apostolic invitation inspired St. Francis to embrace a life of imitating Christ.

*"If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come, follow Me."* (St. Matthew 19: 21)

*"If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For he who would save his life will lose it; but he who loses his life for My sake and for the Gospel's sake will save it."* (St. Mark 8: 34-35)

#### **SERAPHIC LOVE**

Our Lord gave us the Two Great Commandments upon which the whole Law depends: *"Thou shalt love the Lord thy*

*God with thy whole heart, and with thy whole soul, and with thy whole mind.’.... And the second is like it, ‘Thou shall love thy neighbor as thyself.’” (St. Matthew 22: 37-39)* And here, we find that the essence of love is sacrifice. The love that we give to God and our neighbor is often the sacrifice of our own selfishness and vanity: *“This is My commandment, that you love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends.” (St. John 15: 12-13)* However, Our Lord’s sacrifice on the Cross was pure, and its motive was solely the redemption and salvation of souls. This selfless act of love beats from the Sacred Heart, and this was the love that St. Francis wanted to experience more than anything in this life. Near the end of his earthly life, he requested Our Lord to help him understand that love. It was in the year 1233 that St. Francis went to Mount Alverna to fast and pray in preparation for the Feast of St. Michael the Archangel (September 29<sup>th</sup>). It was on the Feast of the Exaltation of the Holy Cross (September 14<sup>th</sup>) that he prayed: *“My Lord Jesus Christ, I pray You to grant me two graces before I die: the first is that during my life I may feel in my soul and in my*

*body, as much as possible, that pain which You, dear Jesus, sustained in the hour of Your most bitter Passion. The second is that I may feel in my heart, as much as possible, that excessive love with which You, O Son of God, were inflamed in willingly enduring such suffering for us sinners.” (The Little Flowers of St. Francis by Brother Ugolino di Monte Santa Maria; Part Two: The Considerations on the Holy Stigmata page 190; Image Books Edition 1958)*

## CONCLUSION

We see from the example of St. Francis that true devotion to the Sacred Heart is, in essence, devotion to the love of God. We practice this devotion through our promises to imitate Christ in that love. Our hearts must be pierced with this lance of Divine Love and crucified to the world. St. Francis is an excellent advocate to have in the endeavor. Pray to him for aid!

*“Holy Seraphic Saint, teach me to let my heart faint; faint with the love of Christ divine, a love that likens to thine. A sacred love, a burning love, a love that knows no bounds, into my heart where the promise of Jesus resounds. Amen.”*

## *Memorare to Our Lady of the Sacred Heart*

REMEMBER, OUR LADY OF THE SACRED HEART, THE INEFFABLE POWER WHICH THY DIVINE SON HAS GIVEN THEE OVER HIS ADORABLE HEART. FULL OF CONFIDENCE IN THY MERITS, WE NOW IMPLORE THY PROTECTION. O HEAVENLY TREASURER OF THE HEART OF JESUS, OF THAT HEART WHICH IS THE INEXHAUSTIBLE SOURCE OF ALL GRACES AND WHICH THOU DOST OPEN WHEN IT PLEASES THEE, IN ORDER TO DISTRIBUTE AMONG MEN ALL THE TREASURES OF LOVE AND MERCY, OF LIGHT AND SALVATION WHICH IT CONTAINS: GRANT US, WE BESEECH THEE, THE FAVORS WE REQUEST. (MENTION YOUR REQUEST.) No, we CANNOT MEET WITH A REFUSAL, AND SINCE THOU ART OUR MOTHER, OUR LADY OF THE SACRED HEART, FAVORABLY HEAR AND GRANT OUR PRAYERS. AMEN.





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# THE COMMUNIST THREAT

*Father Joseph Noonan, OFM*

## ***Part Twenty: 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.*

**“Competency Test Set in 26 Schools: New Curriculum Shifts Teaching Methods in District”** was the title of an article which appeared in *The Washington Post* on August 1, 1977. Excerpts follow:

“The materials will be standardized, the lessons will be standardized,” Guines said. “We’re taking the play out. We’re taking the guesswork out. We’re putting in a precise predicted treatment that leads to a predicted response.” Guines said that the new curriculum is based on the work in behavioral psychology of Harvard University’s B.F. Skinner, who developed teaching machines and even trained pigeons during World War II to pilot and detonate bombs and torpedoes. The basic idea, Guines said, is to break down complicated learning into a sequence of clear simple skills that virtually everyone can master, although at different

rates of speed. “If you can train a pigeon to fly up there and press a button and set off a bomb,” Guines remarked, “why can’t you teach human beings to behave in an effective and rational way? We know that we can modify human behavior. We’re not scared of that. This is the biggest thing that’s happening in education today.” ...

According to Thomas B. Sticht, Associate Director for Basic Skills of the National Institute of Education, similar techniques, called competency education or mastery teaching, are now being used in many parts of the country. Since 1973, Sticht said, they have been adopted by the Army and Navy for basic training and to teach entry level job skills. They have been used successfully in college courses, he said, and also to teach mentally retarded children who previously had been classed as “uneducable.” “There has to be a well-defined series of objectives,” Sticht said, “and a step by step curriculum that gives some way [through Mas-



tery Tests] to know you have met the objectives.”...

But the system also has detractors who criticize it as rigid and mechanistic. “We must be very careful,” said Lawrence G. Derthick, a former U.S. Commissioner of Education, “about adopting any mechanical system of producing children like objects. There are so many complicating factors in each child—emotional, psychological, the home background, the sensitivity of teachers—there’s danger in trying to turn out children like nuts and bolts or steel pins. Human beings are more complex.” ...

**Charlotte Iserbyt’s Note:** William Spady, “father of outcome-based education,” served as consultant to the D.C. schools at this exact time, working out of the U.S. Office of Education’s National Institute of Education. His position at the time is listed in his curriculum vitae as “Senior Research Sociologist, 1973–1978.” With Spady, Thomas Sticht, associate director for basic skills at NIE, also worked on the failed, Skinnerian D.C. school reform. In addition, the reader is urged to refer to the August 8, 1982 Washington Post entry which paraphrases Sticht as follows: “Ending discrimination and changing values are probably

more important than reading in moving low income families into the middle class.” Of further interest, the same Thomas Sticht was president of Applied Behavioral and Cognitive Sciences, Inc., San Diego, California, and has served on the U.S. Labor Department Secretary’s Commission on Achieving Necessary Skills (SCANS).

**Development of Educational Technology in Central and Eastern Europe Studies:** Division of Structures, Content, Methods and Techniques of Education was published and distributed by United Nations Educational, Scientific, and Cultural Organization (UNESCO: Paris: ED-77/WS/133:English Edition) in November of 1977. The author is including excerpts from the “Section on Methods, Materials and Techniques” so that the reader will see how America 2000/Goals 2000 restructuring is identical to education in the former Eastern European communist countries. The reader must also remember that American education is under the direction of UNESCO due to our membership in the United Nations. Excerpts follow:

The development of educational technology in the Central and Eastern European countries, as commissioned by

the UNESCO Secretariat, is summarised on the basis of the oral and written information supplied by the countries having attended the Budapest International Seminar on Educational Technology in 1976. The countries involved are as follows: People's Republic of Bulgaria, Socialist Republic of Czechoslovakia, Republic of Finland, Republic of Greece, Socialist Federal Republic of Yugoslavia, People's Republic of Poland, People's Republic of Hungary, German Democratic Republic, Union of Soviet Socialist Republics. Data were also supplied by the Socialist Republic of Rumania which could not participate in the Seminar.

The factors exercising a decisive influence on the present standards of the application of educational technology and the strategies and rate of its further spread in the countries listed above are as follows:

- a. the overwhelming majority of the countries represented (8 out of 10) are socialist states;
- b. except for the Soviet Union and Finland, the nations concerned can be classified into the category of fairly developed countries from the technological point of view.

On the basis of the above factors some of the specific char-

acteristics of the development of educational technology will be underlined. It follows from the essence of the socialist structure of the state in the countries concerned, except Finland and Greece, that their educational system is centralized. This creates an extremely favourable situation for central state measures designed to modernize education. The socialist state possesses the means necessary for education... for the widespread use of methodology based on solid technological foundations and of the media and means of educational technology.... In a situation in which millions of students learn and hundreds of thousands of educationalists teach, on the basis of unified curricula, decisions involving the development of the method to be adopted in education and of the media and aids of educational technology call for very thorough preparatory work....

The socialist countries also have a substantial advantage from the aspect of the development of educational technology because the training and in-service training of teachers rest on a uniform basis. In addition, curricula are uniform in the individual countries and for the different types of schools harmony be-

tween the curricular activities and the development of educational technology can be therefore established comparatively easily.

**Charlotte Iserbyt's Note:** A flow chart on page 11 of the study includes under "Factors Influencing the Introduction of Educational Technology" all the components found in American educational restructuring as follows: Adequate Curricula; System of Objec-

tives; Systems of Means of Assessment; Media System; Ensuring Appropriate Facilities (school building, hardware, media); Adequately Trained Teachers (basic training, in-service/further training/information); Research and Development; and International Cooperation.]

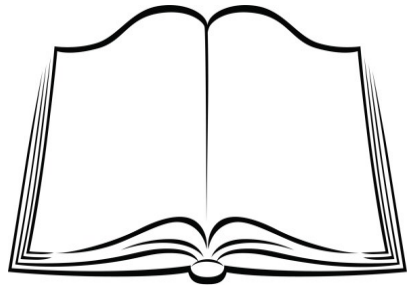
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# Tell Us Another



*Winfried Herbst, SDS*

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## *A PRISONER OF WAR*

They were playing in the garden — all blooming as it was with the foliage of May. Suddenly Paul, who was ever seeking new adventures, cried out: “Rose, come here! See what I’ve captured!”

In a moment light-hearted Rose was at his side, her eyes brimful of fun and of eager expectation. “What is it?” she asked breathlessly.

“A May-bug,” said Paul. “I caught him as he was sailing gaily from tree to tree. I say, Rose, let’s make him our ‘prisoner of war’. Rush up to our room and bring one of those little paper boxes. Hurry!”

And away Rose skipped. Soon she was back again, box in hand. “But,” she hinted anxiously, “he can’t live in here; he must have air and food. Won’t he suffer, Paul?”

“No, not in the least,” returned Paul confidently. “We’ll make some holes in the cover here and place some fresh green grass at the bottom. Then our Mr. May-bug will live like a king in a palace. Now, Rose, you just run to the kitchen and ask mother dear for a sugared tart and a bit of honeycomb. With such dainties our captive will surely be more than delighted with his palace-prison.”

Rose hurried away, quite convinced. Although a year older than Paul, she was always ready in all things to acknowledge his superior wisdom. “Of course,” she softly assured herself, “Paul cannot be mistaken.”

Upon arriving at the kitchen, she told mother the whole story in a breath. And, having taken the delicacies for which

she had come, she was hastening away.

“But, Rose,” expostulated her mother, “do you think this little creature really finds delight in being a ‘prisoner of war’? I’m sure he will miss the air and the birds and the flowers and the grass. And will he not long for the company of his fellow May-bugs and for many other things? Tell Paul to let him go, Rose.”

But Rose, in her haste, had not heard these last words. She was out in the garden again with Paul.

The two little enthusiasts then safely confined this “prisoner of war” in what they were pleased to call his palace-prison. Holes at the top, fresh green grass at the bottom, sugared tart and bit of honeycomb, — surely, this would make their May-bug happy.

But now, tired of play, they skipped up to their room, taking their May-bug with them. It was Saturday morning. They had already finished their lessons for Monday — for Paul and Rose were ever diligent in preparing their tasks. There was nothing more to be done. The day was theirs. They could enjoy

themselves, oh! ever so much. First, they began with games; then came the picture-books. Their “prisoner of war” was entirely forgotten.

So absorbed were they in a large and wonderful picture-book that they did not notice the rapid passage of time. They did not notice that the dinner-hour had passed. They did not even know that someone had quietly entered the room and had as quietly left it again. So very interesting was their book.

Finally Rose looked up. There, upon the table stood a large basket which had not been there before. Where had it come from? What could it contain? “It wasn’t here before, Paul,” said Rose. “Why,” she added, peering into it, “look! it’s our dinner.”

“Mother wishes us to take our dinner here for some reason, it seems,” said Paul. “What can be the matter. And see, Rose, all our favorite dishes are here, too!”

It was customary for the family to dine, during the summer months, in a breezy little tent put up in the shady garden. “How much nicer,” said Paul, as he munched the juicy blueberry pie and handed Rose a sugared tart, “how

much nicer it would be down there in the beautiful garden. It's so close here; there are no breezes, no birds, no trees — there's nothing lovely here."

"Well," said Rose, "after dinner we'll make up for it. We'll go right down into the garden and play all afternoon. I'm tired of this old room already."

And after they had eaten, they hurried to the door. What was their astonishment when they found it locked! Again and again they rapped and called and called and rapped. But it was in vain. No one seemed to hear them.

"What can it all mean?" exclaimed Paul; and he was dangerously near to crying.

"Oh, I don't know," returned Rose as she burst into tears and began to sob.

Paul joined in, and together they wept aloud. But he, being the wiser, was also the more manly, and soon ceased crying. Then he tried to console Rose. He read a book to her; but poor Rose could not pay attention.

And so the long hours of the afternoon passed slowly away. The two children stood at the window and looked down upon the shady garden.

Butterflies were flitting about; flowers were looking up at them; the empty swing was swaying in the breeze; the little carts with which they had intended to play were idle in the shade. "How pleasant it would be down there!" they exclaimed again and again. But it was not to be. They were captives.

The shadows in the garden below had lengthened exceedingly, when they thought to hear a footstep at the door. Immediately they began to rap again. They heard their mother's voice.

"O mother dear, open the door for us," they cried. "Someone has locked us in. All afternoon have we been here," and they began to sob anew.

As soon as their mother had entered the room, they flew into her arms and clung to her as if for life. Into her ears they poured out their tale of woe: their loneliness, what they had missed—

"But," said their mother sweetly, "did I not send you a most excellent dinner, your favorite dishes? And haven't you, my dear children, a nice, airy room here? Haven't you beautiful books and playthings of all kinds? What more can you desire?"

“But we were not free,” sobbed Rose. “We could not romp and play. We could not enjoy the green grass, nor the pretty flowers, nor the leafy trees.”

“And do you not think,” said their mother gently, “that the May-bug, whom you imprisoned, misses all these things, too?”

“Oh, our ‘prisoner of war’!” cried Paul and Rose with one voice. “We had forgotten all about him. We’ll let him go at once, at once.”

They hurried to the May-bug’s palace-prison on the window-sill. He was humming and buzzing in a most disconsolate manner. They opened the box. There he sat on the grass at the bottom, quite dreary and forlorn. When he saw that freedom was offered him, he spread his wings and gaily flew down — down into the blooming garden. There he joined three fellow May-bugs who were seemingly in wait

for him. Together they sported among the foliage with all the liveliness and evident glee of which May-bugs are capable.

As they turned away from the window, Paul gave his mother a boyish embrace, and said: “O mother, I see it all now—you were teaching us a lesson. You wished to show us how hard it is to be deprived of freedom.” And he looked ashamed.

“Oh, yes, mother dear,” cried Rose, “and we thank you for it. Oh, let us go down into the garden now!” And in her great joy she kissed her mother thrice and again.

“Yes, Paul,” said their mother fondly, “you and Rose are right. ’Twas a little lesson I was teaching you — a Saturday lesson. Remember that all God’s creatures, however small, feel and suffer. Be kind and gentle to them always. God, you know, made them all.”

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# THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



## CHAPTER FIFTEEN CATECHISM ON PRIDE

Pride *is* that accursed sin which drove the angels out of paradise, and hurled them into Hell. This sin began with the world. See, my children, we sin by pride in many ways. A person may be proud in his clothes, in his language, in his gestures, even in his manner of walking. Some persons, when they are in the streets, walk along proudly, and seem to say to the people they meet, "Look how tall, how upright I am, how well I walk!" Others, when they have done any good action, are never tired of talking of it; and if they fail in anything, they are miserable because they think people will have a bad opinion of them...others are sorry to be seen with the poor, if they meet with anybody of

consequence; they are always seeking the company of the rich... if by chance, they are noticed by the great people of the world, they boast and are vain of it. Others take pride in speaking. If they go to see rich people, they consider what they are going to say, they study fine language; and if they make a mistake of a word, they are very much vexed, because they are afraid of being laughed at. But, my children, with a humble person it is not so...whether he is laughed at or esteemed, or praised, or blamed, whether he is honored or despised, whether people pay attention to him or pass him by, it is all the same to him.

My children, there are again people who give great alms,



that they may be well thought of — that will not do! These people will reap no fruit from their good works. On the contrary, their alms will turn into sins. We put pride into everything like salt. We like to see that our good works are known. If our virtues are seen, we are pleased; if our faults are perceived, we are sad. I remark that in a great many people; if one says anything to them, it disturbs them, it annoys them. The saints were not like that — they were vexed if their virtues were known, and pleased that their imperfections should be seen. A proud person thinks everything he does is well done; he wants to domineer over all those who have to do with him; he is always right, he always thinks his own opinion better than that of others. That will not do! A humble and well-taught person, if he is asked his opinion, gives it at once, and then lets others speak.

Whether they are right, or whether they are wrong, he says nothing more.

When St. Aloysius Gonzaga was a student, he never sought to excuse himself when he was reproached with anything; he said what he thought, and troubled himself no further about what others might think; if he was wrong, he was wrong; if he was right, he said to himself, “I have certainly been wrong some other time.”

My children, the saints were so completely dead to themselves, that they cared very little whether others agreed with them. People in the world say, “Oh, the saints were simpletons!” Yes, they were simpletons in worldly things; but in the things of God they were very wise. They understood nothing about worldly matters, to be sure, because they thought them of so little importance, that they paid no attention to them.



# THE FEAST OF ST. JOHN THE BAPTIST

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*From the Sunday Sermon Archives, 2012*

*Bishop Giles Butler, OFM DD*

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The Church celebrates only three Nativities: the first is that of Jesus on Christmas Day, the second is that of the Blessed Mother, the third is that of St. John the Baptist. There is a very important doctrinal truth revealed to us in this. We are conceived in sin and consequently at our birth we come forth from our mothers in the state of sin – Original Sin.

Jesus as God, of course, was without sin; so consequently His birth is one of great joy and celebration to the world. He came in all purity to take our sins upon Himself, and thus to redeem us. Mary, as the Mother of God, was privileged to be preserved from all sin. She was conceived Immaculate, so consequently her birth was without sin. Her Nativity is likewise a source of great joy to the Church and all devout Catholics.

St. John is not God nor was he conceived immaculately. However, Sacred Scripture informs

us that while still in his mother's womb, his mother – St. Elizabeth – was visited by Mary who was already carrying Our Lord in her womb. At the first sound of Mary's voice; St. John leapt in his mother's womb. Tradition informs us that at that moment St. John was sanctified by the very presence of God. From that moment, the sixth month since his conception, he was without sin. Three months later at his birth he saw the light of day for the first time as no other new born, in the state of sanctifying grace. His birth then is a cause for celebration for us also.

For the rest of us the first spiritual joy was the day of our baptism. This day is greater than the day of our creation (conception) and of our (physical) birth. The life of the soul given in Baptism (second birth) is far superior to the material life of our bodies given in our conception. The world emphasizes our birth

with such pomp and ceremony that many spiritual realities are lost sight of.

We did not begin living on our birth day. Our lives actually began with our conception about nine months earlier. Hopefully, at that moment, our parents, cooperating with the grace of God and living in the state of graceful Holy Matrimony, participated in the work of God in this miraculous wonder of creation. Though this is the best scenario for us, and the life of our souls, we are still, nonetheless, conceived in the state of Original Sin. It seems much better to be conceived only in Original Sin rather than have our conception take place in the very act of Mortal Sin of our parents. Too many people are conceived with the additional burden of the fornication or adultery of their parents added to the already tremendous weight of Original Sin.

For a few of us who were given the grace to be born, and were not taken early by God, or have our lives ended prematurely by our parents (regardless of whether or not we were conceived with the added burden of our parents acts of sin in our conception) we have been given the great

grace and opportunity of Baptism. With the grace of Baptism we are given our first opportunity of supernatural life. We become adopted children of God, and Jesus – the Son of God – becomes our Brother. Baptism is therefore a true second birth – a spiritual birth in the life of grace. This birth is worthy of celebration because it is similar to the Birth of Christ, Who was born without sin. This birth likewise makes Mary our Mother as we are her children too. We become children of God, and since she is the Mother of God it follows that we are her children too. Not only in this manner but also because of her glorious privilege of her Immaculate Conception and birth we become like her in our second birth – Baptism (which washes us clean of sin).

Next we must consider our relation to St. John. Our baptismal life much more corresponds to his life than it does to either Jesus or Mary. We began as enemies of God in sin but, have been sanctified later by the grace of Baptism. St. John was conceived a physical relative of Jesus, but was made a spiritual relation by the sanctification that occurred in his mother's womb. We may not be physically closely related to

God, but we become spiritually related by Baptism. We say “closely-related” because we are all physically related to God for two reasons: First, because Adam is the father of us all and he is the son of God because he came directly from the hand of God. Christ is the Second Adam coming forth directly from the hand of God when He was conceived by the Holy Ghost in the womb of Mary. Secondly, we are physically related to God because it was He that gave us life through the willing or unwilling

cooperation of our parents. Far more important than this physical relation, is our spiritual one given to us by the grace of our second birth in Baptism.

Therefore as we celebrate St. John’s nativity let us learn to love and honor our own spiritual nativity (Baptism). May we frequently with great joy renew our Baptismal Promises and ever strive to keep alive the life of grace given us at that time.



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

*From the Vigil of the Feast of St. John the Baptist*

*Grant, we beseech Thee, almighty God, that Thy servants may walk in the way of salvation, and by following the exhortations of Blessed John the Precursor, come safely to Him whom he foretold, Our Lord Jesus Christ, Thy Son. Who livest and reignest forever and ever. Amen.*

# ST. THÉRÈSE OF LISIEUX

## *An Autobiography*

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### CHAPTER NINE THE NIGHT OF THE SOUL

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When I sing in my verses of the happiness of Heaven and of the eternal possession of God, I feel no joy, I sing only of what I wish to believe. Sometimes, I confess, a feeble ray of sunshine penetrates my dark night and brings me a moment's relief, but after it has gone, the remembrance of it, instead of consoling me, makes the blackness seem denser still.

And yet I have never experienced more fully the sweetness and mercy of Our Lord. He did not send this heavy cross when it would, I believe, have discouraged me, but chose a time when I was able to bear it. Now it does no more than deprive me of all natural satisfaction in my longing for Heaven.

It seems to me, Mother, that nothing stands in the way of my going thither. I have no longer any great desires, beyond that of loving till I die of love. I am free, and I fear nothing, not even what I once dreaded more than anything else, a long illness which would make me a burden to the community. Should it please

God I am quite content to have my sufferings of body and soul prolonged for years. I do not shrink from a long life; I do not refuse the combat. The Lord is the rock upon which I stand — *“Who teacheth my hands to fight, and my fingers to war. He is my Protector and I have hoped in Him.”* I have never asked God to let me die young, but I have always thought that this favor will be granted me.

Very often He is satisfied with our wish to labor for His glory, and you know, Mother, how immense are my desires. You know, also, that through my own dearly loved sisters, Jesus has offered me more than one bitter chalice. The holy King David was right when he sang: *“Behold how good and how pleasant it is for brethren to dwell together in unity.”* But perfect union can only exist upon earth in the midst of sacrifice. It was not to live with my sisters that I came to this dear Carmel: indeed, I foresaw clearly that the restraining of natural affection would offer scope for great suffering.

How can it be said that it is more perfect to separate ourselves from those who are bound to us by ties of blood? Are brothers to be blamed who fight side by side on the same field of battle, or who together win the martyr's palm? It is true, no doubt, that they encourage one another, but it is also true that the martyrdom of each inflicts a martyrdom on all. And so is it in the religious life, which theologians call a martyrdom. A heart given to God loses nothing of its natural affection; on the contrary, that affection grows stronger by becoming purer and more spiritual. It is with this love, Mother, that I love you and my sisters. I am glad to fight beside you for the glory of the King of Heaven, but I am quite ready to go to another battlefield, should the Divine Commander so will. There would be no need even of an order — a look, a sign would suffice.

Ever since I entered Carmel I have thought that if Our Lord did not take me quickly to Heaven the lot of Noah's dove would be mine, and that one day, opening the window of the ark, He would bid me fly away to heathen lands bearing the olive branch. And this firm hope has helped me to soar above all earthly things.

Knowing that even in Carmel there must be partings, I have

tried by anticipation to make my abode in Heaven. I have accepted exile in the midst of an unknown people, not for myself alone, but, what was far more bitter, for my sisters also. Two were asked for by our own foundation, the Carmel of Saigon, and there was serious question of their being sent. My heart ached at the thought of the trials awaiting them, but I would not say a word to hold them back. All that is over now. Superiors brought forward insurmountable obstacles, so that my lips only touched the cup long enough to taste its bitterness.

Let me tell you, Mother, why, if Our Lady cures me, I want to respond to the call from our convent at Hanoi. A very special vocation, it seems, is needed to live in the Carmels abroad, and many who think themselves called are mistaken; but you have told me that I have this particular vocation and that my health alone stands in the way. If, however, I am some day obliged to leave the cradle of my religious life, it will not be without a pang. My heart is naturally sensitive and it is precisely because of its capacity for pain that I wish to offer to Our Lord every kind of suffering it can bear. Here I am loved by you and by all the Sisters, and because this love is so sweet to me, I dream of a

convent where I should be unknown, where I should taste the bitterness of exile. I know only too well of how little use I am, and it would not be for the sake of the service I might render to the Carmel of Hanoi that I would leave everything dear to me; my sole reason would be to do God's Will and to sacrifice myself for Him at His good pleasure. I should not be disappointed, for when we expect nothing but suffering, the smallest joy comes as a surprise; and when we seek it as a precious treasure, suffering becomes the greatest of all joys.

But I shall not recover from this sickness. My soul, nevertheless, abides in peace, for I have long since ceased to belong to myself. I have surrendered my whole being to my Spouse, and He is free to do with me whatsoever He pleases. He awakened in me an attraction for a life of complete exile, and asked me if I would consent to drink of that chalice. Without hesitation I tried to grasp it, but He, withdrawing His hand, showed me that my consent was all He desired.

O my God! from how much disquiet do we free ourselves by the vow of obedience! Happy is the simple religious: her one guide being the will of her superiors, she is ever sure of

following the right path, and has no fear of being misled, even when it may appear her superiors are mistaken. But should she cease to consult the unerring compass, then at once her soul goes astray in barren wastes, where the waters of grace quickly fail.

You, Mother, are the compass which Jesus has provided to direct me safely to the eternal shore. I find it a joy to fix my eyes upon you, and then do the Will of My Lord. By permitting me to suffer these temptations against faith, He has greatly increased within me the spirit of faith — that spirit which makes me see Him living in your soul, and communicating through you His holy commands. I know well that you make the burden of obedience sweet and light, but deep in my heart I feel that my attitude would remain unchanged, and that my filial affection would not grow less, were you to treat me with severity, because I should still see the will of God manifesting itself in yet another way for the greater good of my soul.



*To Be Continued*



# FRANCISCAN SAINTS

JUNE 9<sup>TH</sup>

**Blessed Pacific of Cerano**  
*Confessor, First Order*

Pacific was born at Cerano in northern Italy in 1424. At an early age he lost both his parents in a plague. As war was raging and every man had more than enough to do to take care of his own family, the poor little orphan boy might have met a cruel fate had not Our Heavenly Father Himself cared for him. He touched the heart of the Benedictine abbot in the neighboring city of Novara, and the latter interested himself in the boy, seeing to it that he received an excellent education.

Hardly had Pacific arrived at young manhood, when the abbot died. But God's Providence had already prepared a new home for him. The young man felt himself attracted to the Order of St. Francis, and was admitted in the convent at Novara. There he devoted himself with great zeal to the study of perfection and the pursuit of knowledge. In both he was blessedly successful.

After he was ordained a priest, he was assigned to the office of preaching. In a truly apostolic spirit he applied himself to this duty with such power that in Novara and its vicinity a noticeable change in public morality set in. Pacific was especially successful in reconciling longstanding enmities and in settling feuds. With great love he also interested himself in the poor and the afflicted. Believing that devotion to Mary is an effective means to obtain results in the cure of souls, he introduced a Marian Sodality. In his birthplace he had a special chapel built in honor of the Mother of God, in which the meetings of the sodality were then held.

By word and example Pacific was also active in furthering religious order and discipline. For the purpose he also wrote a special rule of life which was named after him the "Pacifica," that is, the way of peace.



Amid such extensive activity he was nevertheless so humble that he was always at the service of everyone, and so cheerful that he made everyone who associated with him happy. Because of his virtue and ability, Pope Sixtus IV chose him as his legate on important business to the Island of Sardinia. This apostolic work was destined to be the last rendered by the Servant of God. After successfully accomplishing the papal commission, he died at Sassari in Sardinia on June 4, 1482, being eighty-five years old.

In his last sermon before his departure, given in his chapel of our Lady, he told the inhabitants of Cerano that they would not again see him alive, but that he would like his remains to rest in their midst in the sanctuary of the Blessed Virgin. And thus it happened. His body was buried there.

After Pope Benedict XIV beatified him, a beautiful church in honor of Blessed Pacific was built adjoining the chapel of Our Lady.

## ON THE PATERNAL SOLICITUDE OF GOD

1.) Consider how Blessed Pacific in a time of plague and

war was a poor orphan boy in a village of northern Italy, forsaken by all the world. Consider, too, how the paternal eye of God watched over him, and how He bears a loving care for each one of us individually. *“Is not he thy father, that hath possessed thee, and made thee, and created thee?”* (Deut. 32:6). The Holy Ghost assures us emphatically that Our Father is merciful towards all, that He is indulgent and forbearing with sinners, so that they will do penance. *“For thou lovest all things that are, and hatest none of the things which thou hast made”* (Wis. 11:25). What a consolation for us in the various circumstances of life! What childlike trust in God it ought to evoke in our hearts! — Have you always preserved this trust?

2.) Consider more particularly how God Almighty provides for our bodily needs. Although He has decreed that in punishment for our sins we should earn our bread in the sweat of our brow, still He does more to help us obtain our bread than we ourselves do. Daily, Christians say with the Psalmist: *“Thou givest them food in season”* (Ps. 103:27). Yes, even *“to the beasts (He gives) their food, and to the young ravens that call upon him”* (Ps. 146:9). *“How much more to*

you?" says Christ Himself. What Christian may still be fretfully anxious that he will not be cared for? Be faithful to God, do your duty honestly, then you, too, will experience what the Prophet said after a lifelong experience: "*I have been young, and now I am old: and I have not seen the just forsaken, nor his seed seek bread*" (Ps. 36:25). — Have you not often in the past experienced this gracious solicitude of God in your regard?

3.) Consider that God's solicitude for our soul is even greater than that which He has for our body. That is why He sometimes sends physical suffering so that the soul may be preserved and saved. Such chastisements are a sign that He still has faith in our amend-

ment. Therefore David said to the Lord: "*Thy rod and Thy staff, they have comforted me*" (Ps. 22:4). The Lord casts the proud man down so that he may become humble, but He raises him up again. Even in the act of falling, His paternal hand protects us, not only the children, but adults likewise, "*for the Lord putteth His hand under him*" (Ps. 36:24). With what confidence ought we abandon ourselves to His solicitude! And if His decrees send us where, like Blessed Pacific, we know with certainty that death is awaiting us, we should say with the Apostle: "*Whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's*" (Rom. 14:8).

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

*O God, who didst make Blessed Pacific, Thy confessor, illustrious in word and example, grant, we beseech Thee, that we may follow in his footsteps and thus arrive at our heavenly country. Through Christ Our Lord. Amen*

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