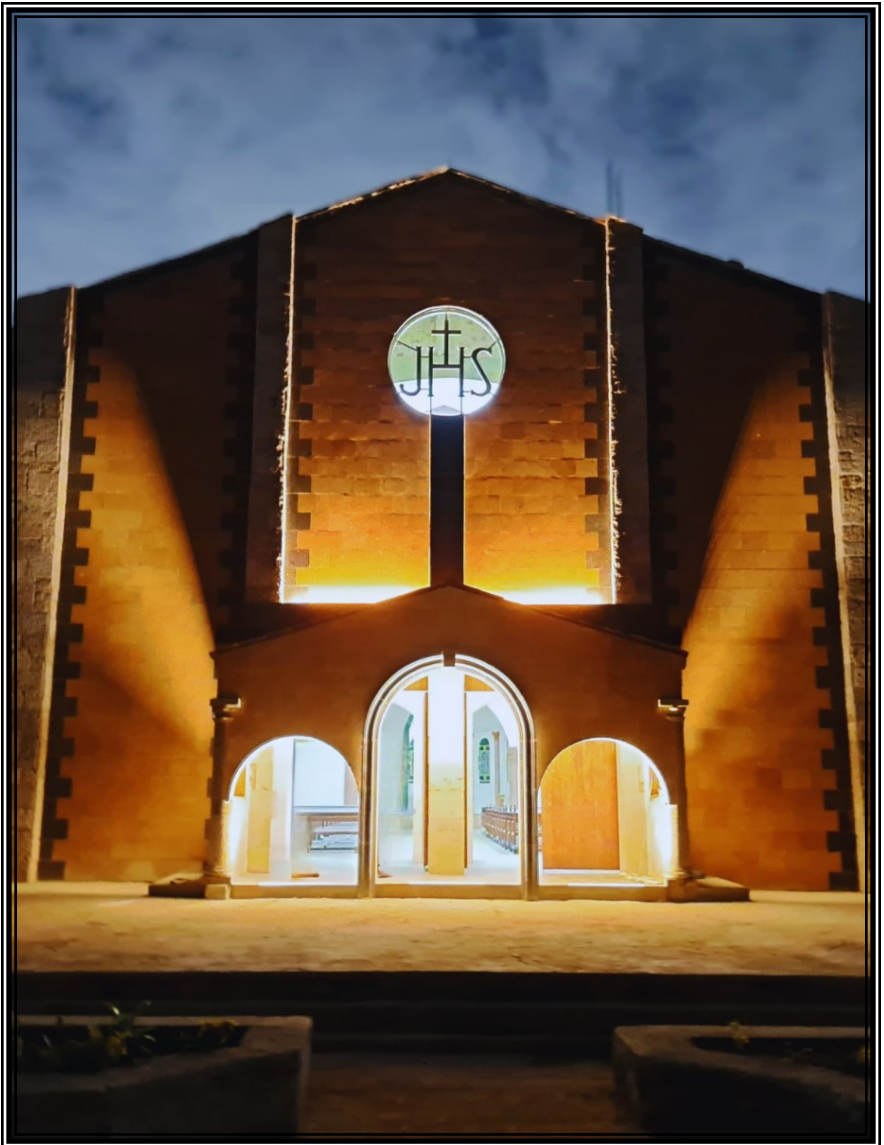


THE SERAPH

December 2023

Vol. XLIV No. 4



Cristo Rey Church in Zapopan, Mexico

The Seraph

Vol. XLIV No. 4
DECEMBER 2023

PUBLISHED WITH EPISCOPAL AUTHORIZATION

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

The **SERAPH** defends the authentic doctrines of the Roman Catholic Church and the moral values upon which Godly nations were founded.

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SUBSCRIPTION RATES

USA: Free upon request.

Suggested donation - \$20.00.

FOREIGN: Air Mail - \$40.00 per year.

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EDITORIAL POLICY

Articles dealing with Roman Catholic doctrine, morals, history and spirituality are welcome. The Editor reserves the right to edit and/or use articles submitted. Manuscripts returned with SAE. Opinions expressed in The SERAPH are not necessarily those of the publishers.

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Publishers:

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

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

THE SERAPH

VIVA CRISTO REY!

Bishop Giles Butler, OFM DD

On Sunday, October 29, 2023, we joined Bishop Madrigal to consecrate the Church and Altar of Christ the King in Zapopan, Mexico. We were pleased to meet both clergy and laity from around the world. It was both spiritually and physically uplifting. The consecration of a Church to the true worship of God is always a cause for rejoicing, but it is especially so today because of the scarcity of true Catholics.

Most of our once-consecrated churches worldwide have fallen into the hands of the Modernists, just as the many consecrated Churches in England fell into the hands of Anglicans with the revolution of King Henry VIII. Throughout the world, we see that our once-consecrated Churches have been desecrated with non-Catholic worship as well as by secular activities that have no place in the House of God.

The Modernists have changed the House of God into a den of thieves – thieves that have stolen the true faith, worship, and rituals from many who would

have inherited the true Faith from their parents. The semblance of the Church very often remains, but the soul of these consecrated Churches has been taken away and replaced with the worship of man (Humanism).

This has made our visit to Mexico very important and heartwarming. The Faithful may be reduced to a few, but the faith in the few is great. It is impressive to hear the often-repeated Mexican refrain of the prayer: “Long Live Jesus Christ the King, in our hearts, in our homes, and in our country.” The labor of love is especially evident in the people who have poured forth all their bodies and souls into building this wonderful homage to God. From the infants to the antiquarians, they are one in labor and love for God and His Church.

Many worldwide are experiencing spiritual isolation because the Mass and Sacraments are not as available as they once were. The number of true believers and practic-

ing Catholics is fewer than it once was. There was once a time when we had a surplus of religious and clerical vocations; today, we experience an ever-increasing scarcity of these vocations. We once had thriving Catholic marriages and families. Today, it seems there are fewer and fewer Catholic marriages and families.

Our visit to Mexico and the gathering of Catholics from around the world gave us an encouraging glimpse that there is still life and faith within the Mystical Body of Jesus Christ. In the face of material poverty, an outstanding monument (the Church of Christ the King) of the Catholic Faith is growing. There is a thriving group of young people active and engaged in the physical building of the Church, but even more importantly, in the spiritual growth of the Faith.

It is said that the human builder's work is in vain if God does not build. We are witnessing the building of a great Church despite the near humanly impossible odds. This is not the work of men but God's work. As with God's ways, we see He has not chosen the rich and powerful of this world. Instead, the poor and the weak are made to do the things that are impossible for the rich and

powerful. With genuine humility of heart, we see that great things are done for God's greater honor and glory and the salvation of souls.

We may be physically distant from other faithful Catholics, but we must always strive to remain spiritually united. Our hearts and prayers can reach the ends of the earth and from the depths of Purgatory, even to the heights of Heaven. God looks into our hearts and minds — the how and why (intentions and desires) are more important than the actions themselves. When we cannot do much, it is crucial that we form the desire to do great things and then humbly do what we can. God will do the rest.

We are two bishops united in accepting the truth of our present reality. The Chair of Saint Peter is Vacant. The Vatican and world properties of the Church have fallen into the hands of non-Catholics and even anti-Catholics. Yet, the Apostolic Church continues — however small it may be. Our frequent consolation is that only a few stayed with Jesus as He hung on the Cross. What we lack in material things, we should strive to make up for in spiritual ones. The Church is not just physical buildings; more importantly, She is liv-

ing in Her Children's hearts, minds, and souls.

In the Catacombs, the Church lived without physical monuments. Today, many must also live without these. When we desire and do what we can and bring forth the Faith in building Churches or monuments, no matter how small or insignificant they may appear in the eyes of the world, we bring greater honor and glory to God and do our part to counteract the ever-present scandals in the world. In addition, we inspire others and, in this way, work for the conversion and salvation of our fellow men.

We wish to congratulate our brother bishop, Bishop Madri-

gal, and offer our encouragement and support so the Church may grow and prosper. The success of any one part of the Church benefits the entire Church. We also desire that Catholics worldwide may be encouraged and inspired to overcome every natural doubt or worry and to put our trust in God. If we humbly do what we can, with true faith and trust in God, He can and will perform miracles well beyond our hopes and desires.

May we all one day hear the comforting words of Jesus Christ, "good and faithful servant, enter your place in Heaven that was prepared for you from all eternity."



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DEDICATION OF JESUS CHRIST THE KING

Bishop Luis Madrigal, DD

Live Christ the King! In my heart, in my house, and in my country!

Your Most Reverend Excellency, Bishop Giles Butler, I greatly appreciate your presence, and I am grateful that you were the first to confirm your visit. Here, we highly esteem and pay reverence to one of the successors of the Apostles; thanks for coming. Likewise, we appreciate the presence of Father Anthony, also of the Franciscan Friars Minor and regular clergy of his Excellency, along with the faithful who visit us from the United States and, among them, my dear brother and his wife. I also wish to mention and thank Father Walter Huber, a member of my clergy, and Mother Gertrude, as well as the faithful who have come from Europe to attend the ceremony. We greet the faithful who have come from Chile. I must welcome and publicly thank my fellow Apostolate Father Francisco Martín Barajas. I affectionately greet all my faithful

present here, friends and acquaintances. May God shower you abundantly with spiritual and physical benefits, and thank you for your assistance.

This is the month of Christ the King. October is adorned with many saints, starting with Our Lady in The Motherhood of the Blessed Virgin, Our Lady of the Rosary; apostles like Saint Simon and Saint Jude; evangelists like Saint Luke; of the Guardian Angels and Saint Raphael; two Francis, that of Borja and our Patron Saint Francis of Assisi; of two Teresas, that of Ávila and that of Lisieux; of two widows Brigida and Eduvigis; of a founder like Saint Bruno; of a virgin like Saint Margaret Mary of Alacoque; of kings like Saint Edward and the King of kings and Lord of the lords Christ the King, on the last Sunday of October in which we meet. In 1925, Pope Pius XI instituted this feast. This has been our program, and we desire that Our Lord Jesus Christ truly reigns

among us. That is why yesterday we began this solemn ceremony that continues today. And how did this happen?

Keeping a vigil on our knees, with our heads lowered, our eyes closed, and in front of the relics of martyrs, the night encompasses a soft silence that is only interrupted by the change of shift of the different guards that follow each other every hour. The flames of the candles that illuminate the premises and are consumed in honor of the relics of the martyr that will be placed in the tomb of the main altar do not cease to revive our hope. The flowers penetrate our sense of smell with their fragrance and make us sigh for the Peace of Christ during the evening. This is how we have spent the night in preparation for what will happen during the day. Already very early in the morning, the chants of the Vigil have made the Gregorian notes resonate, making themselves felt with their plain sound. The sonorous melodies have alternated between the dignities of the clergy and the faithful. Those songs rose to heaven, imploring the assistance of the martyrs before the Heavenly Throne. At the end of singing the Divine Office, the sun is

already rising, and it is time to gather all the faithful outside the church; inside, there is only one deacon. With the church empty and the faithful crowded outside, all the perimeter walls of the monumental building have been blessed with Holy Water. Then, in front of the main door, the Pontiff ordered: "Open the doors that the King of Glory will enter, and let all the evil spirits flee with the sign of the cross." Upon entering, we walk through the main doors. While outside, the clarity of the day invades everything, and the fresh wind blows very calmly, inviting us to continue with such a suggestive ceremony. While we all kneel, we feel the heavenly presence and all the saints invoked in the Litany of the Saints. Kyrie Eleison – Lord have mercy on us, and then we invoked the Mother of God and her most chaste husband, the Angels, the apostles, evangelists, martyrs, confessors, doctors, founders, virgins... We have welcomed all of them to free us from all evil: from sin, from eternal death, from desolation, from plague, from hunger, and the scourge of earthquakes. The sweet dew of the holy Gregorian water has succeeded the resounding

invocation of the inhabitants of heaven. In this way, we arrive at the ceremony of possession of the Church in the form of the cross of Saint Andrew because the saint died in this way.

Ashes and sand have been scattered on the floor, and there, with the staff, the Pontiff wrote the Greek and Latin alphabets. All the faithful continue to wait for these suggestive ceremonies. The sun continues to rise in the celestial vault. The peaceful song of the birds can be heard, and inside, the ceremony directed us to place the relics of the martyr in the tomb of the altar. He had already been invoked while singing the litanies; His patronage had already been requested, and now the Pontiff and the faithful people as witnesses have, with utmost reverence, deposited his remains in the tomb and then sealed it. This ceremony has given rise to the third part of the ceremony — to entirely consecrate this tremendous place that is the house of God and the door to heaven. This happens at the moment of the anointing with the Chrism and with the words pronounced by the Bishop: *May this temple be erected and consecrated in the name of the Father, the Son,*

and the Holy Ghost... for the honor of God. There are twelve crosses distributed on the columns; he has anointed them and also the door. In the same way, he has anointed the altar, saying: let this altar be signed and sanctified... in honor of God... We have just witnessed the anointings, the incense burned, the relics, and all the gestures. These remain in our memory as reminders of the great actions that we have just witnessed.

We have already attended the ceremony of the consecration of the Church, but first, it was necessary to carry out the construction: this has been epic. It was on the festival of Christ the King in 2002 when we started. Many years! At no time have we doubted that this could be achieved. By laying one brick and then another, one day, we will finish if God allows it. Hard and long days, but always moving forward. There were always few resources, and not because there was no cooperation but because the construction is enormous. We redoubled our efforts in a thousand ways to ensure that the spirit did not decline and thus keep the flame lit, and yet the enthusiasm of some waned: it is very great, there are many years left, we are not going to

see it finished and things like that. At this point, I would like to remember that "*If the Lord does not build the house, the builders work in vain.*" And so it is. It is Our Lord Jesus Christ who has seen fit to grant us such grace after testing our disposition.

But what is a Church?

A Church is a sacred building dedicated to worship so that all the faithful can publicly exercise divine worship there, as defined by Canon 1161. The consent of the bishop is required before a Church can be built. Canon 1162. 1. and Canon 1166 prescribes that the day of consecration should be done on a Sunday or day of obligation. On this day of consecration, a year of indulgence is granted that can be gained by anyone who visits the Church or altar on the same day of consecration. So, to build a Church, we must have the approval of the ecclesiastical authority; once built, it requires an act of power on the part of the prelate to consecrate it and allow the faithful to exercise divine worship publicly. So, both building and consecrating a Church is something very typical of the Catholic Church. This Church is yours. In it, we receive the sacraments from Baptism to Extreme Unction.

We must take care of it, finish it, beautify it, and love it. That's why we will live here, God willing. And why does all this happen: because this is a great place; it is the house of God and the door to heaven. Here, we publicly profess our faith, and this is the terrible moment of our combat; we wish to remain and die Catholics, for which it is necessary to maintain the apostolic succession and, with the episcopacy, faithful priests, and the true doctrine and the true sacraments free of every doubt. Here in this chapel, *Deo gratia*, we have it. Furthermore, at this time, it is essential to support the only honest response, as Monsignor Vezelis said, to the painful reality: The vacant See of Rome. They are the *two sine qua non* conditions to maintain if we wish to remain authentic Catholics. That is why, to express our adhesion to the Church Militant, I invite everyone to stand up and sing loudly that glorious song of our Mexican faithful who, shouting *Viva Cristo Rey*, shed their blood for what we also want to defend: The Holy Mother Catholic Church, the reign of Our Lord Jesus Christ!

GREETINGS ON THE FEAST OF CHRIST THE KING

Bishop Giles Butler, OFM DD

My dear brothers and sisters in Jesus Christ,

We are deeply moved and honored to be invited to share this memorable occasion with you. We thank you from the bottom of our hearts.

We address you as our brothers and sisters because we indeed are more closely related than the world will ever understand. 1.) We are all children of God – we have the same Creator. 2.) We are all redeemed by the Son of God – Jesus Christ. 3.) We share the One, Holy, Catholic, and Apostolic Faith.

Our nationalities and politics may differ, but our spiritual nationality is one and the same, with Jesus Christ as Our King, Lord, and Master. We generally have little to no control over our nationality. It is predominantly the decision of where God has chosen us to be born. However, our spiritual nationality is a matter of our choice. We can choose Jesus as Our King or Caesar (the world) as our king. We have all chosen to enter and remain in the One True Catholic Church with Jesus Christ as

Our King. We are One Nation under The Son of God – Our Lord Jesus Christ. We may speak different languages and be different in many ways, but we are one in the unity of Faith with Jesus as Our King.

Today, we honor Jesus as Our King but remind ourselves that we are His Militia. We are the Church militant – working and fighting for Our King. We are working for our personal salvation because this is the Will of Our King – that we share an eternal Kingdom in Heaven with Him. We work for the salvation of our fellow men (even our enemies) because Jesus Christ also desires their salvation. We must fight against our own concupiscence, the scandals of the world, and the demonic fallen angels.

We are called (invited) to enter the Kingdom of Jesus Christ as His disciples. To answer this call, we must deny ourselves in many ways – especially by fasting and penance and following the Laws of God and the Church. We must virtuously embrace and carry the crosses that God gives us. When we

fall or fail under this cross, we must rise and continue with every ounce of strength that we have in us. We must persevere even at the sacrifice of our wealth, honor, position, health, and even our very lives.

Soon, we will be celebrating the Feast of All Saints. We honor all the Saints, especially the Holy Martyrs, who gave their lives and blood for the True Faith and True King. It is said that the truest form of praise is imitation. May we imitate the Holy Martyrs, at least in desire, even if we cannot imitate them in deed.

Our fathers in the Faith have shed their very blood for Our King and the Faith; we should strive to be worthy children and follow their best examples. If we are never called to spill our blood for Jesus Christ and the Catholic Church, we must, nonetheless, be ready, willing, and able to do so. God is good and accepts the true desires as if they were the deed.

We know this is how Our King will judge us because He has directly told us this in the “Sermon on The Mount.” The man who harbors hatred for his neighbor is already guilty of murder (*Matthew 5:21-22*). The man who lusts after another is already guilty of adultery (*Matthew 5:28*). While we must strive to avoid these

harmful desires, we should likewise seek to fill our hearts with good and holy desires. Even if our desires are never reached, The King will pass judgment upon us for the intentions of our hearts. Evil desires will be punished, and good desires will be rewarded.

While we have spoken of Jesus Christ as Our spiritual King or as the King of a religious Nation in the One, Holy, Catholic, and Apostolic Church, we must also remind ourselves that He is the King of our physical bodies and this physical world as well. The interior movements of our hearts and wills are of the utmost importance, but this in no way negates our physical or material duties and obligations.

There are many evils in this world that Our King seeks to put an end to. He has put us here and appointed us to go forth and fight the good fight. We can do very little individually but must do what we can. For the love of Our King and our neighbor, we must perform both the Spiritual and the Corporal Works of Mercy. Among these many works, we must pay special attention to admonishing the sinners – ourselves and those around us. Good and loyal citizens of the Kingdom of Jesus Christ must always give a good example to

lead others into the Kingdom. We must also constantly strive to avoid ever giving scandal. Scandal leads souls out of the Kingdom of Jesus Christ and into the kingdom of Hell.

A good intention is not mere wishful thinking. Good intentions are ready to be implemented immediately or at some future date. Too often, our prayers are nothing more than wishful thinking and are weak and ineffectual. Nothing ever comes of such “prayers.”

We are made of both body and soul. We must turn inward in prayer and desire so that we have the will and determination to manifest them in the material or physical world around us. We must not fear demonic or worldly power because we belong to the all-good and powerful King – Jesus Christ. It often appears that we lose battles in our lives. While individual battles are important, and we must strive to do our best in all of them, the final battle – the culmination of the war is our goal. We know the war's outcome – Jesus Christ the King will reign eternally supreme. The only question is, will we be with Him in His Kingdom when all is said and done? Will He welcome us as good and faithful soldiers and servants, or will He reject us as traitorous mer-

cenaries or lazy, faithless servants?

On this glorious feast of Jesus Christ, the King, may we muster up ever greater resolve to live up to the Faith and our calling as militants in the True Church – the True Kingdom. We must pray and worship Our King, but we must not forget to serve Him. We each must do our part – politically, socially, materially, and above all spiritually. Work and prayer must go hand in hand.

May this Church and its dedication to Jesus Christ the King ever be a constant reminder to live up to our calling in His Kingdom. We are His soldiers to fight the evils of our day. We are His servants to minister to Him and His Church. Above all, we are His children to love Him as He has loved us. His Kingdom is not of this world, but it is in this world. Though we are in this world, we are not made for this world, but we were made for Heaven.

May Our Lord and King – Jesus Christ, in union with God the Father Almighty and the Holy Ghost, bless you and keep you until you are eternally united with Him in Heaven.

PRACTICING ADVENT CUSTOMS

Father Anthony Lentz, OFM

“O Come, let us adore Him.”

Every Catholic must have a devotion to our holy religion. The earnestness of this duty increases for those who have children. Parents are entrusted with providing for their children’s physical and, more importantly, spiritual needs. It is the spiritual needs which we are concerned with at the present. These needs can be met by providing children with a complete religious education.

The complete religious education reaches beyond having the children merely recite their Catechism or essential prayers by rote, like a parrot. Its essence and purpose is to develop and increase true devotion for God and His Holy Church. One of the ways that the practice of true devotion is nurtured is by the practice of customs. Practicing religious traditions in the home helps to ensure that it is a Catholic home.

The season of Advent is upon us, and I would like to propose a religious program that the whole family can participate

in. (Of course, this can also be done by the individual person.) This religious program is a combination of four Advent customs. These are: the *Advent Wreath*, the *Light in the Window*, the reciting of the “O” *Antiphons*, and the praying of the *Christmas Novena*. Here is a little background on all three.

The Advent Wreath

The custom of the Advent Wreath began in Eastern Germany during the 16th century with certain Lutheran communities. Its popularity quickly grew and spread throughout Europe, and both Lutheran and Catholic families adopted it. The reason why it is permissible for Catholics to take part in this custom, even though it originated with the Lutherans, is because it was designed as a custom for the home and not as a church service. It has no direct connection to the Liturgy. There is no particular blessing in the *Roman Ritual* for the Advent Wreath, but a family may request their priest to do a general blessing reserved for unspecified objects.

The Advent Wreath is an ever-green wreath that has four candles, three violet and one pink, fastened to it. At a specific time of the day, usually the evening, the family gathers for a short exercise of prayer. Beginning on the First Sunday of Advent, one of the violet candles is lit, and the prayers are said. On the Second Sunday, another violet candle is lit along with the first one, with prayers being said. On the Third Sunday, the pink candle is lit along with the first two, again with prayers being said. Finally, on the Fourth Sunday, the final violet candle is lit with the other three with the prayers being said. Before saying the prayers, all other lights should be extinguished or turned off to allow the light of the candles to shine through the darkness.

What does this beautiful custom symbolize? This bears explanation, and I find no one better to explain it than Father Francis Weiser in his book *Religious Customs in the Family*. The good Father writes: *“The traditional symbolism of the Advent wreath reminds the faithful of the Old Testament when humanity was ‘sitting in darkness and the shadow of death.’ (St. Luke 1: 79); when*

the prophets, illumined by God, announced the Redeemer; and when the hearts of good people stood in flame with the desire for the Messias. The wreath itself symbolizes “the fulfillment of time” in the coming of Christ and the glory of His birth. (The wreath is an ancient symbol of victory and glory.)” (Page 39)

The Lights in the Window

This charming custom has the distinction of being an example of how God can produce good from evil. It originated in Ireland during the Catholic persecution by the English Puritans when they took over the island in the 17th century. During this time, the practice of the faith was outlawed, and the faithful had to conduct clandestine services in their homes. Priests had to travel in secret and in disguise. It was during the Christmas season that the burden of persecution weighed the heaviest. It was the greatest desire of the Irish Catholics that the Holy Mass would be celebrated in their home on Christmas. To let traveling priests know that their home was a safe refuge and a little “stable of Bethlehem” for them to offer Mass, the people would place a candle in the window and leave

their doors unlocked. It was only a matter of time before the English officials took notice of this practice. So, when the English soldiers made inquiries as to the purpose of the practice, the Irish would explain: *We burn the candles and keep the doors unlocked, that Mary and Joseph, looking for a place to stay, will find a way to our home and be welcomed with open hearts.*" (*Ibid.* page 61) Since they perceived this as merely another "Catholic superstition," they made no effort to suppress it.

There is no actual ceremony or prayer that I am aware of that is connected with the placing of the candle in the window. Be that as it may, it is still an excellent custom and a story that should be told to children every year. To increase devotion, this custom may take inspiration from the Paschal Candle, representing Our Lord Jesus Christ as the Savior and the *Light of the World*. The "Light" that began to shine forth throughout the world with Our Savior's birth.

Reciting the "O" Antiphons

The "O Antiphons" are prayed during the chanting or the reciting of Divine Office by all clergy and religious orders.

They are inserted into the Office seven days before Christmas – December 17-23. They are most notably used with the *Magnificat* during the chanting of Vespers in the evening. They are based on Isaiah's prophecies and reveal the different titles given to the Messiah. The custom of the recitation and mediation of these antiphons is most advantageous for any Catholic who longs for Our Lord to enter their soul on Christmas day. Here is the English translation:

1. O Wisdom, O holy Word of God, you govern all creation with your strong yet tender care: Come and show your people the way to salvation.
2. O Sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai Mountain: Come, stretch out your mighty hand to set us free.
3. O Flower of Jesse's stem, you have been raised up as a sign for all peoples; kings stand silent in your presence; the nations bow down in worship before you. Come, let nothing keep you from coming to our aid.
4. O Key of David, O royal Power of Israel, controlling at

your will the gate of heaven: Come, break down the prison walls of death for those who dwell in darkness and the shadow of death; and lead your captive people into freedom.

5. O Radiant Dawn, splendor of eternal light, sun of justice: Come, shine on those who dwell in darkness and the shadow of death.

6. O King of all the nations, the only joy of every human heart; O Keystone of the mighty arch of man: Come and save the creature you fashioned from the dust.

7. O Emmanuel, king and lawgiver, desire of the nations, Savior of all people: Come and set us free, Lord our God.

The St. Andrew Christmas Novena

“Hail and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in piercing cold. In that hour, vouchsafe, O my God! to hear my prayer and grant my desires through the merits of Our Savior Jesus Christ and of His Blessed Mother. Amen.”

The St. Andrew Christmas Novena is an Advent tradition

over 100 years old. The origins of the prayer are unknown, but it is believed to have come from Ireland. It is called the St. Andrew Christmas Novena because it begins on November 30th, the Feast of St. Andrew. It is the practice of the novena to recite this prayer 15 times. Why fifteen? No one seems to know. Be that as it may, It is undoubtedly a lovely and devout practice that has stood the test of time.

It may become tiresome to recite the prayer fifteen times in a row. I suggest breaking them up into three groups of five and reciting them after each time you say the *Angelus Prayer*.

Bringing Them Together

This religious program should be done every day during Advent, preferably in the evening when the family does it together. Gather around the Advent Wreath with the four candles and place a white candle in the center of the wreath. All the prayers could be led by either the father or the mother or a rotation of the children. Do whichever works best for your family.

First Week in Advent - Light the first purple candle and recite the “O” *Antiphons*. After

that, recite the *Christmas Novena* (to be said only once for the program) and end the program by singing the first two verses of *O Come, O Come Emmanuel*.

Second Week in Advent - Light the second purple candle with the first one and recite the “O” *Antiphons*. After that, recite the *Christmas Novena* (to be said only once for the program) and end the program by singing the first two verses of *O Come, O Come Emmanuel*.

Third Week in Advent – Light the pink candle with the first two purple candles and recite the “O” *Antiphons*. After that, recite the *Christmas Novena* (to be said only once for the program) and end the program by singing the first two verses of *O Come, O Come Emmanuel*.

Fourth Week in Advent – Light all four candles on the wreath

and recite the “O” *Antiphons*. After that, recite the *Christmas Novena* (to be said only once for the program) and end the program by singing the first two verses of *O Come, O Come Emmanuel*.

Christmas Eve – On Christmas Eve, light all four candles together with the white candle at the center. This candle represents Christ, Who is the Light of the World. Recite the “O” *Antiphons*. After that, recite the *Christmas Novena* (to be said only once for the program) and end the program by singing *Silent Night*. (If the Fourth Sunday in Advent and Christmas Eve are on the same day, skip the fourth week.)

I hope that many Catholic families will adopt this program or something similar. It will help to make Advent more spiritually meaningful and bring the family together in holy prayer in preparation for Christmas.



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Bishop Giles Butler, OFM DD

Are you with the “Pius X” group?

No, we are not with the “Pius X” (SSPX) group. This sect, founded by Bishop Lefebvre, holds a very untenable position. Theoretically, they are united with the Modernist Popes following the “Second Vatican Council.” But, in practice, they defy any true union with them. They pretend to seek union but, at every turn, defy and disobey. The endless dialogue with the “Vatican” always ends in a fundamental stalemate.

This position is very profitable because it allows them to say that they are in union with the “Pope” and still defy him and do as they please. Inviting people to their sect under the guise of union with the “Pope” is advantageous because many would never join them if they were to preach what they practice openly.

This double-faced hypocrisy has led to many break-away splinter sects that hold various positions that are at odds with either the “union in theory” aspect or the “dis-union in

practice” aspect of the “SSPX.”

Bishop Lefebvre stated on two separate occasions that the man who ordained him to the priesthood and episcopacy was a high-ranking Freemason. We believe that the Protestant tones of the “Second Vatican Council,” which led to a Protestant-like Mass and Sacraments, are the deliberate works of Freemasons that infiltrated the Vatican. The Freemasons are the declared enemies of the Church, intent on destroying the Church. They promote a false ecumenism that allows all religions to exist side by side as equals – much like the ancient Roman Pantheon, where all the gods and religions were honored. A common phrase we often heard right after the “Second Vatican Council” was, “We should focus on that which unites us rather than that which divides us.” This is false spirituality. To overlook or set aside Truth for the sake of unity ultimately leads to denial of the truth and a false unity under the Freemasonic umbrella of a Masonic/Demonic World Religion.

When we understand the goals and works of the upper echelons of Freemasonry, we easily comprehend, on a natural level, how false ecumenism and Protestantism overran the hierarchy of The Church – leaving only a remnant of legitimate successors of the Apostles. At best, the Mass and Sacraments of the Modernist Church are doubtful. Considering what Bishop Lefebvre said, we likewise conclude that his ordination as a priest and bishop is, at best, questionable.

The doubts about the validity and Catholicity of the Modernist Church and its New Rites similarly fall upon Bishop Lefebvre, the society he founded, and all those whose ordinations stem from him. With this in mind, we quickly understand how they can be so boldly duplicitous.

We have often pondered whether Bishop Lefebvre and the entire sect of “Traditionalists” he spawned are not a deliberate ruse of the Freemasons usurping the Vatican. He gathered most of the remnant of the faithful and sought to lead them in the “Vatican II” Church’s “back door” through his continual vacillations and dealings with the Modernists. Those who did not enter the Modernist Sect

became so splintered and divided that unity became humanly impossible. The devils have been learning since the beginning of time how best to attack and destroy faith, hope, and love for God in the hearts of men. They only need to eliminate one, and all is lost. The Freemasons have demonic aid and the evil skill and cunning of the devils’ experiences.

Once again, we are not in any way associated with the duplicitous “SSPX” nor with any group or sect whose rites and orders depend upon the questionable validity of Bishop Lefebvre. We do not wish to suggest that everyone in these associations is of evil intent. It only takes a few to lead the rest astray. God will be the ultimate Judge of complicity or guilt. Our position is based on facts and circumstances, not personalities and prejudices.

Are you with the “CMRI”?

No, we are not in any way associated with the “CMRI.”

The “CMRI” (Congregation of Mary Immaculate Queen) originates with a devout man who sought to save the Roman Catholic Church by going to a schismatic religion with valid orders to obtain valid priestly

and episcopal orders. This defies basic morality. We are not allowed to do evil, even if we desire good to come from it. In other words: “The end does not justify the means.”

While this group is more certain of the validity of their priestly orders than the “Modernist Church” or the “SSPX,” they have nonetheless abandoned the Roman Catholic Faith for the apparent intention of saving the Roman Catholic Faith. This group, too, suffered many divisions and scandals (as every association is subject to). We wish to remain as far from schism as we do from heresy and sin.

The “CMRI” group holds that the Papal See is vacant (Sede Vacante), and they have valid orders, but the scandal of schism in their origin is impossible to shake. Their foundation is outside the Church. As far as we are concerned, no legitimate authority has ever approved and authorized the organization of the “CMRI,” or for that matter, the “SSPX,” either.

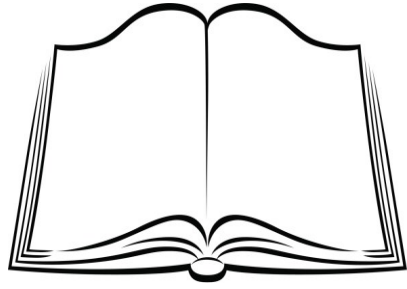
As we mentioned with the “SSPX,” we do not judge or condemn everyone associated with this group because we believe many have been deceived. We instead choose to

hope and believe that most are of goodwill and intention and leave the final judgment of guilt or innocence to God. It is only a few that lead the many.

We write these words with tears and a heavy heart, but we pray that God will lead all those seeking the Truth (Himself) into the True Church, with true bishops, priests, Masses, and Sacraments. The demons and their Freemasonic allies are the promulgators of divisions and scandals, all the while promoting unity in indifference. We opt not to be indifferent even if it means the united majority must reject us in their indifference. If we do not accept and believe ALL that Jesus Christ teaches us in the One, Holy, Catholic, and Apostolic Church, we essentially reject everything. It is better to be among the few near the Cross of Christ than with the multitude in the Synagogue or Temple.



The Catholic Mother to Her Children



The Countess de Flavigny

FOURTH LESSON

ON PRAYER, IT'S NECESSITY AND EFFICACY

“Be instant in prayer; watching in it in thanksgiving.” – St. Paul, Col. iv.2

To pray, my dear children, is to converse with God, speaking to him with your hearts, and not with your lips only. To pray to God, is to forget your own doings, your studies, your games, your amusements, so as to think only of God, who is in heaven, and at the same time near us on earth; and when we are truly convinced that God is there present, that he listens to us, then we tell him our thoughts; we ask him for what we are most in need of, we admire his all-powerfulness, we feel we love him for his great goodness; such is prayer.

Prayer is one of our most important duties; God ordains it's use in several places of His Gospel, and Our Lord, who surely did not need prayer, nevertheless prayed unceasingly

to set us the example of this holy exercise. It would then, first of all, be disobeying God to neglect prayer; and besides it would make us become our own enemies, and you will easily understand why. We are, my children, in continual want of God's help and of His gifts. He alone can preserve the life he gave us, and we should lose it as soon as he would cease to watch over us. He who gives growth unto all the fruits of the earth, which becomes our food. He fills the fountains with water to quench our thirst, and gives the lambs their wool with which warm garments are made for us; every day he removes from our path numberless dangers; and when we are ill, it is He who blessed the care of those who love us. Who gives the wild flowers power to cure us? It is God Himself and He alone.

Thus, as you see, our bodily wants oblige us to have frequent

recourse to prayer, and, on the other hand, the requirements of our souls are none the less numerous, and these latter, my children, are of still greater importance. The soul is of much higher value than the body, for it was created according to God's image, and is immortal. We must then pray above all for our souls. The health and beauty of the soul is in its innocence and righteousness, sin disfigures it in the eyes of God, who detests evil, and nothing but what is pure, saith Our Lord, shall enter the Kingdom of Heaven. How can man resist his evil propensities which draw him on, he, who is inclined to sin from the very day of his birth. And you, my dear children, young as you are, do you not feel already this sad inclination towards evil, and does it not often happen to you to say: that duty is irksome, obedience very difficult, that you cannot correct yourselves, or alter temper? Alas! Grown people cannot do more than you if left to themselves; but everything is possible by the help of God. This help is called grace, and this grace God never fails to grant to our fervent prayers: "Ask, and thou shalt receive, "saith Our Lord, and his words are truth itself.

When ought we to pray? Jesus Christ teaches us, my children, to pray incessantly, and I have just shown you how necessary it is for us to do so. Do not be

content then, by merely saying punctually your morning and evening prayers, but accustom yourselves to pray now and then in the daytime. You can do it without kneeling down, and without even addressing many words to God. A good thought is a prayer: a good action, well performed duty, temptation withstood, are as so many prayers whose language God understands. And then in the course of a day, how many opportunities there are of uplifting the heart towards God! Now, to thank Him for the pleasures He gives us: "O Lord, how good thou are to me!" can you say to Him for that. Then it is to beg Him to help you when you say you are tempted to do wrong: "My God," may you then say, "I feel inclined to yield to my vanity, to my laziness, but I still wish only the more fervently to be good; help me!

Thus it is, my children, that prayer will become familiar and dear to you, and that it will bring down on those blessings which the Lord is always ready to grant.

When we render this homage to God, the heart must be in accordance with our words, because vocal prayer is the outward expression of the inward feelings of the heart. And we should occasionally during the day pour forth our hearts to God.

THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



CHAPTER NINETEEN CATECHISM ON HOPE

My Children, we are going to speak of hope: that is what makes the happiness of man on earth. Some people in this world hope too much, and others do not hope enough. Some say, "I am going to commit this sin again. It will not cost me more to confess four than three." It is like a child saying to his father, "I am going to give you four blows; it will cost me no more than to give you one: I shall only have to ask your pardon."

That is the way men behave towards the good God. They say, "This year I shall amuse myself again; I shall go to dances and to the alehouse, and next year I will be converted. The good God will be sure to receive me, when I choose to return to Him. He is not so cruel as the priests tell

us." No, the good God is not cruel, but He is just. Do you think He will adapt Himself in everything to your will? Do you think that He will embrace you, after you have despised Him all your life? Oh no, indeed! There is a certain measure of grace and of sin after which God withdraws Himself. What would you say of a father who should treat a good child, and one not so good, in the same manner? You would say: This father is not just. Well! God would not be just if He made no difference between those who serve Him and those who offend Him. My children, there is so little faith now in the world that people either hope too much, or they despair. Some say, "I have done too much evil; the good God cannot pardon me."

My children, this is a great blasphemy; it is putting a limit to the mercy of God, which has no limit—it is infinite. You may have done evil enough to lose the souls of a whole parish, and if you confess, if you are sorry for having done this evil, and resolve not to do it again, the good God will have pardoned you.

A priest was once preaching on hope, and on the mercy of the good God. He reassured others, but he himself despaired. After the sermon, a young man presented himself, saying, “Father, I am come to confess to you.” The priest answered, “I am willing to hear your confession.” The other recounted his sins, after which he added, “Father, I have done much evil; I am lost!” “What do you say, my friend! We must never despair.” The young man rose, saying, “Father, you wish me not to despair, and what do you do?” This was a ray of light; the priest, all astonishment, drove away that thought of despair, became a religious and a great saint. The good God had sent him an angel under the form of a young man, to show him that we must never despair. The good God is as prompt to grant us pardon when we ask it of Him as a mother is to snatch her child out of the fire.

Prudence shows us what is most pleasing to God, and most useful to the salvation of our soul. We must always choose the most perfect. Two good works present themselves to be done, one in favor of a person we love, the other in favor of a person who has done us some harm; well, we must give the preference to the latter. There is no merit in doing good, when a natural feeling leads us to do it. A lady, wishing to have a widow to live with her to take care of, asked St. Athanasius to find her one among the poor. Afterwards, meeting the Bishop, she reproached him that he had treated her ill, because this person was too good, and gave her nothing to do by which she could gain Heaven; and she begged him to give her another. The saint chose the worst he could find; of a cross, grumbling temper, never satisfied with what was done for her. This is the way we must act, for there is no great merit in doing good to one who values it, who thanks us and is grateful.

There are some persons who think they are never treated well enough; they seem as if they had a right to everything. They are never pleased with what is done for them: they repay everybody with ingratitude. Well! those are the peo-

ple to whom we should do good by preference. We must be prudent in all our actions, and seek not our own taste, but what is most pleasing to the good God. Suppose you have a franc that you intend to give for a Mass; you see a poor family in distress, in want of bread: it is better to give your money to these wretched people, because the Holy Sacrifice will still be offered; the priest will not fail to say Holy Mass; while these poor people may die of hunger. . . . You would wish to pray to the good God, to pass your whole day in the church; but you think it would be very useful to work for some poor people that you know, who are in great need; that is much more pleasing to God than your day passed before the holy tabernacle

Temperance is another cardinal virtue: we can be temperate in the use of our imagination, by not letting it gallop as fast as it would wish; we can be temperate with our eyes, temperate with our mouth — some people constantly have something sweet and pleasant in their mouth; we can be temperate with our ears, not allowing them to listen to useless songs and conversation; temperate in smelling — some people perfume themselves to such a degree as to make those about them sick; temperate

with the hands — some people are always washing them when it is hot, and handling things that are soft to the touch. ... In short, we can practice temperance with our whole body, this poor machine, by not letting it run away like a horse without bit or bridle, but checking it and keeping it down. Some people lie buried there, in their beds; they are glad not to sleep, that they may the better feel how comfortable they are. The saints were not like that. I do not know how we are ever to get where they are. Well! If we are saved, we shall stay infinitely long in Purgatory, while they will fly straight to Heaven to see the good God.

That great saint, St. Charles Borromeo, had in his apartment a fine cardinal's bed, which everybody saw; but, besides that, there was one which nobody could see, made of bundles of wood; and that was the one he made use of. He never warmed himself; when people came to see him, they remarked that he placed himself so as not to feel the fire. That is what the saints were like. They lived for Heaven, and not for earth; they were all heavenly; and as for us, we are all earthly. Oh, how I like those little mortifications that are seen by nobody, such as rising a quarter

of an hour sooner, rising for a little while in the night to pray! but some people think of nothing but sleeping. There was once a solitary who had built himself a royal palace in the trunk of an oak tree; he had placed thorns inside of it, and he had fastened three stones over his head, so that when he raised himself or turned over he might feel the stones or the thorns. And we, we think of nothing but finding good beds, that we may sleep at our ease.

We may refrain from warming ourselves; if we are sitting uncomfortably, we need not try to place ourselves better; if we are walking in our garden, we may deprive ourselves of some fruit that we should like; in preparing the food, we need not eat the little bits that offer themselves; we may deprive ourselves of seeing something pretty, which attracts our eyes, especially in the streets of great towns. There is a gentleman who sometimes comes here. He wears two pairs of spectacles, that he may see nothing. . . . But some heads are always in motion, some eyes are always looking about. When we are going along the streets, let us fix our eyes on Our Lord carrying His Cross before us; on the Blessed Virgin, who is looking at us; on our guardian angel, who is by

our side. How beautiful is this interior life! It unites us with the good God. Therefore, when the devil sees a soul that is seeking to attain to it, he tries to turn him aside from it by filling his imagination with a thousand fancies. A good Christian does not listen to that; he goes always forward in perfection, like a fish plunging into the depths of the sea. As for us, alas! we drag ourselves along like a leech in the mud.

There were two saints in the desert who had sewed thorns into all their clothes; and we seek for nothing but comfort! Yet we wish to go to Heaven, but with all our luxuries, without having any annoyance; that is not the way the saints acted. They sought every way of mortifying themselves, and in the midst of all their privations they tasted infinite sweetness. How happy are those who love the good God! They do not lose a single opportunity of doing good; misers employ all the means in their power to increase their treasure; they do the same for the riches of Heaven — they are always heaping up. We shall be surprised at the Day of Judgment to see souls so rich!

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER ELEVEN THE NOVICE MISTRESS

Were it given to an artist's canvas to think and speak, certainly it would never complain of being touched and re-touched by the brush; and knowing all its beauty to be due to the artist, it would not even feel envious of the brush. Nor could the brush boast of the masterpiece it had helped to produce, for it would understand that true artists are never at a loss, but play with difficulties and, to amuse themselves, often make use of the most unlikely and the most defective instruments.

I am the brush Our Lord has chosen to paint His likeness in the souls you have confided to my care. But an artist must have at least two brushes: the first, which is the more useful, gives the ground tints and rapidly covers the whole canvas; the other, a smaller one, is employed for the details of the picture. You, my dear Mother, represent the valuable brush Our Lord holds lovingly in His hand when He wishes to do

some great work in the souls of His children; and I am the little one He deigns to use afterwards to fill in the minor details. It was about the 8th of December, 1892, that the Divine Artist first took up His little brush, and I shall always remember those days as a time of special grace.

When I entered Carmel, I found in the novitiate a companion who was about eight years my senior. In spite of this difference of age we became the closest friends, and to encourage an affection which gave promise of fostering virtue, we were allowed to converse together on spiritual subjects. My fellow-novice charmed me by her innocence, as well as by her frank and open disposition; on the other hand I was surprised to find how her love for you differed from mine, and in various ways her behavior was a subject of regret. But God had already made me understand that there are souls for whom in His Mercy He waits unwea-

riedly, giving them His light little by little, and I was determined not to forestall Him.

One day, while thinking over the permission we had received to converse together so that we might —as our holy Rule tells us — “incite one another to a more ardent love of our Divine Spouse,” it came home to me with sorrow that our conversations did not attain the desired end; and I saw clearly that I must either speak out fearlessly, or put an end altogether to what resembled mere worldly talk. I begged Our Lord to inspire me with words at once kind and convincing, or better still to speak Himself in my stead. He heard my prayer, for “those who look upon Him shall be enlightened,” and “to the upright a light is risen in the darkness.” The first of the texts I apply to myself, and the other to my companion who was truly upright of heart.

At our next meeting the poor little Sister saw well from the outset that my manner had changed, and blushing deeply she sat down beside me. I told her tenderly what was in my mind; then pointing out what true love really is, I proved to her that in loving Mother Prioress with such a natural af-

fection, she was in truth simply loving herself. I confided to her the sacrifices of this kind I had been obliged to make at the beginning of my religious life, and before long her tears were mingled with my own. She humbly acknowledged herself in the wrong and admitted that what I had said was quite true; then, begging as a favor that I would always point her faults, she promised to begin a new life. From that day our love for one another became wholly spiritual and in us were fulfilled the words of the Holy Ghost: “A brother that is helped by his brother is like a strong city.”

You know well, Mother, that I had no intention of turning away my companion from you. My aim was to explain to her that true love feeds on sacrifice, and that in proportion as our souls renounce natural satisfaction our affections become stronger and more unselfish.

I remember when I was a postulant there were times when I was so violently tempted to seek my own satisfaction, some crumbs of pleasure, by having a word with you that I was obliged to hurry past your cell and cling to the banisters to keep myself from turning

back. Many were the permissions I wanted to ask, pretexts for yielding to my natural affection suggested themselves in hundreds. How glad I am that from the beginning I learned to practice self-denial. Already I enjoyed the reward promised to those who fight bravely, and I no longer feel the need of refusing all consolation to my heart, for my heart is set on God. Because it has loved only Him, it has grown, little by little, till it can give to those who are dear to Him a far deeper love than if it were centered in a barren and selfish affection.

I have told you of the first piece of work which Our Lord deigned to accomplish, together with you, by means of His little brush, but that was merely a prelude to the masterpiece you entrusted to it later.

From the moment I entered the sanctuary of souls, I saw at a glance that the task was beyond my strength, and quickly taking refuge in Our Lord's arms, I imitated those babes who when frightened hide their faces on their father's shoulder: "Thou seest, Lord," I cried, "that I am too small to feed Thy little ones, but if through me Thou wilt give to

each what is suitable, then fill my hands, and without quitting the shelter of Thy arms, or even turning my head, I will distribute Thy treasures to the souls who come to me asking for food. When they find it to their liking I shall know that it is not to me they owe it, but to Thee; while if on the contrary they complain, finding fault with its bitterness, I shall not be at all disturbed, but shall try to persuade them it comes from Thee, and will take care to give them none other."

The knowledge that it was impossible to do anything of myself greatly simplified my task, and confident that the rest would be given me over and above, the one aim of my interior life was to unite myself more and more closely with God. Nor has my hope been ever deceived: each time I have needed sustenance for the souls under my charge I have always found my hands filled. Had I acted otherwise, and relied upon my own strength, I should very soon have been forced to surrender.

In the abstract it seems easy to do good to souls, to make them love God more, and to mold them to one's own ideas. But, when we put our hands to

the work, we quickly learn that without God's help it is as impossible to do good to them, as to bring back the sun when once it has set. Our own tastes, our own ideas must be put aside, and in absolute forgetfulness of self we must guide souls, not by our way, but along that particular path which Our Lord Himself indicates. The chief difficulty, however, does not lie even here— what costs more than all else is to be compelled to note their faults, their slightest imperfections, and to wage a deftly war against them.

I was going to say “unhappily for me”—but that would be cowardly—so I will say, happily for my novices, ever since I placed myself in the arms of Jesus I have been like a watchman on the look-out for the enemy from the highest turret of a fortified castle. Nothing escapes me; indeed my clear-sightedness often gives me matter for surprise, and makes me think it quite excusable in the prophet Jonas to have fled before the face of the Lord rather than announce the ruin of Ninive. I would prefer to receive a thousand reproofs rather than inflict one, yet I feel it necessary that the task should cause me pain, for if I

spoke through natural impulse only, the soul in fault would not understand she was in the wrong and would simply think: “The Sister in charge of me is annoyed about something and vents her displeasure upon me, although I am full of the best intentions.”

But in this, as in all else, I must practice sacrifice and self-denial. When I write a letter I feel it will produce no fruit unless it cost an effort and the effort be made only out of obedience. So, too, when I am talking with a novice I am ever on the watch to mortify myself, avoiding all questions which would tend to gratify my curiosity. Should she begin to speak on an interesting subject, and leaving it unfinished pass on to another that wearies me, I am careful not to remind her of the digression, for no good can come of self-seeking.



To Be Continued



FRANCISCAN SAINTS

DECEMBER 3RD

The Servant of God

Jane of Luxemburg

Virgin, Third Order

About the middle of the fourteenth century there emerged from the illustrious house of Luxemburg, whose descendants once wore the crowns of kings and of emperors, a brother and a sister, Peter and Jane, who shone with the deathless radiance of sanctity. Their God-fearing parents had planted the seeds of piety in their souls at a very early age.

In true fraternal affection the Countess Jane attached herself to her brother, and he became her teacher and guide on the way of perfection. In the prime of life both made the vow of perpetual chastity. Peter turned his attention to the priestly state, and Jane resolved to serve her heavenly Bridegroom in the convent. Nothing could make her waver in her resolve, neither the many flattering offers for her hand nor the persuasion of her parents.

On one occasion she attended a sermon in the company of her parents. The preacher used as his text the words of our Lord: "Go sell what thou hast and give to the poor, and thou shalt have treasure in heaven" (*Matth. 19:21*). Jane was so seized with holy longing that right in public she fell down at the feet of her father, begging him not to withhold his consent any longer, but to permit her to follow her earnest desire.

Her father now gave in. Complying with her wish, he himself took Jane to the convent of the sisters of the Third Order of St. Francis at Monzel, France. There in the presence of her parents and her pious brother she received the holy habit. From that day forward she served God with great fervor in the quiet of seclusion, in prayer, vigils, fasting, and work. She became a model to

her fellow sisters and a glory to her convent.

Meanwhile her brother had become a priest and archdeacon of Dreux and Chartres. Later he was appointed bishop of Metz, and in the year 1386 he was made a cardinal of Holy Church. Nevertheless he always remained the most trusted friend and spiritual guide of his sister. He died shortly after being elevated to the cardinalate, on July 2, 1387. Jane had now but one desire, to be dissolved and be with Christ. Finally, our Lord heard her fervent prayer and took her to Himself in 1404.

Her body was laid to rest in the convent church at Monzel, and the heart of her brother (who was canonized in 1572) was buried with her, so that the hearts that were so intimately united in brotherly affection during life might not be separated in death.

LOVE AMONG BROTHERS AND SISTERS

1.) Consider that divine grace does not destroy the bonds of nature, but rather ennobles them. It was thus that Jane and Peter loved each other. Our

Savior Himself was pleased to honor such noble love, for He often visited the home of His three friends of Bethania, Lazarus, Mary, and Martha, who despite their differences in disposition, lived together in peace and harmony. Peaceful community life of that kind is praised by the Holy Spirit in the words: "Behold how good and how pleasant it is for brethren to dwell together in unity" (*Ps. 132:1*). Have you always endeavored to live in harmony with your brothers and sisters, or do quarreling, dissension, and jealousy reign among you? Cain nursed the latter sentiments until he rose to murder his brother Abel.

2.) Consider that fraternal charity does not require that the family must always remain together. Often that would be mere natural love and attachment; it might at times even interfere with higher duties. Rather, holy love prefers and even advises that each member should follow the vocation to which God has called him, as in the case of holy brother and sister Peter and Jane. Even though such persons do not live together, their hearts are always united. They are sincerely devoted to each other,

each aims to do for the other what can be done to promote his vocation, and in time of need each comes to the other's assistance as far as it is possible for him to do so. — Do you possess this supernatural charity, or is yours only the natural kind?

3.) Consider that fraternal charity can never mean coop-

erating to commit evil. We may never defend what is wrong because those we love have done it. We may not do anything that will offend God because those we love require it of us. Were we to do that, almighty God could say to us: He who loves brother and sister more than me is not worthy of me.

PRAYER OF THE CHURCH

O GOD, THE GIVER OF PEACE AND THE LOVER OF CHARITY,
GIVE TO THY SERVANTS TRUE CONCORD IN ACCORDANCE WITH
THY WILL, THAT WE MAY BE DELIVERED FROM ALL THE
TEMPTATIONS WHICH BESET US. THROUGH CHRIST OUR LORD.
AMEN.



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