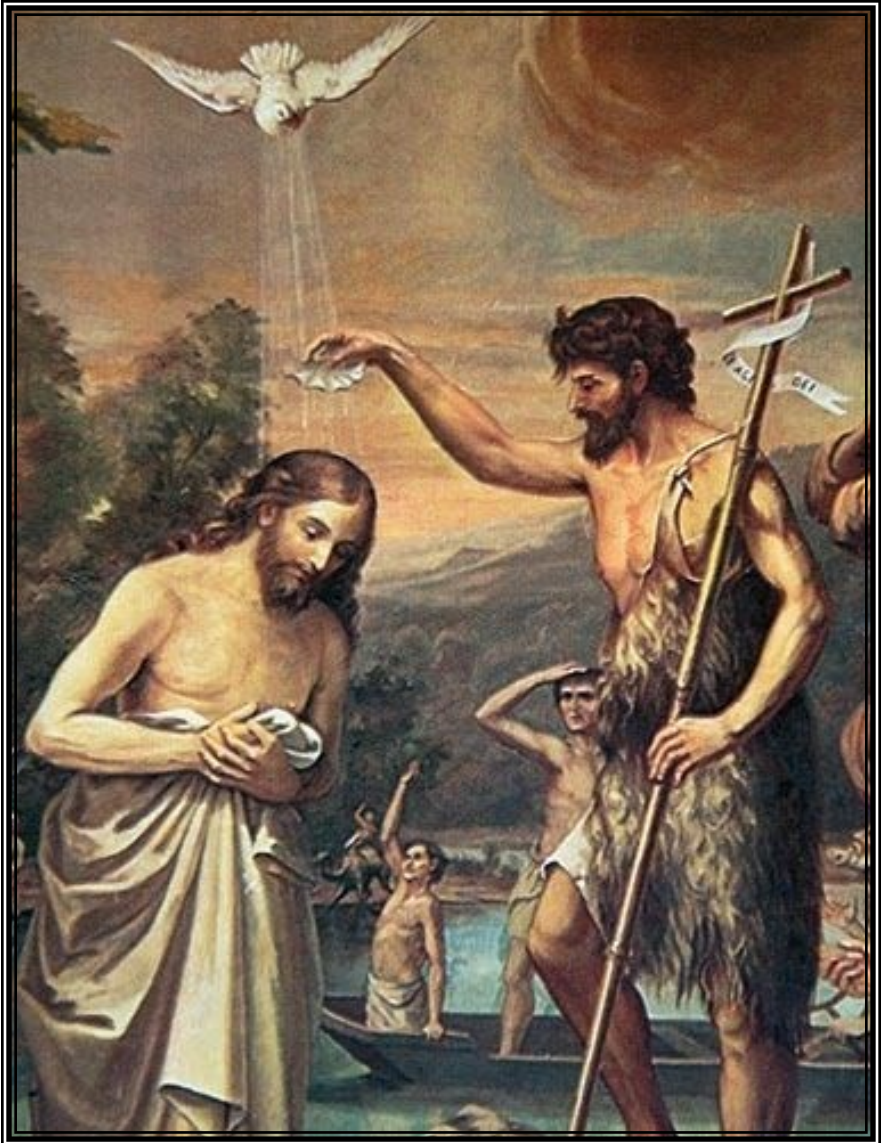


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The Baptism of Our Lord

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

A VOICE STILL CRYING IN THE DESERT

Father Anthony Lentz, OFM

“For this is he that was spoken of by Isaiah the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight His paths” (St. Matthew 3:3).

On January 13th, the Church celebrates the Commemoration of the Baptism of Jesus Christ. Our Lord chose to manifest Himself publicly to the multitude of Jews with this great act of humility. He did not require baptizing, whether it was the Sacrament or merely one of repentance. So, His willingness to be baptized demonstrates the connection and approval of the mission of His precursor, St. John the Baptist.

The Baptist is one of the most intriguing figures, not only in the Bible but in all of history. His birth and name were both foretold by the Angel Gabriel to his father, Zachary, a priest, while he was offering incense in the temple. Due to his and his wife’s advanced age, he thought this would be impossible, but the angel assured him that it would be so, and God would be with the child. Be-

cause of Zachary’s disbelief, he was struck dumb and could not speak until his son’s birth. Of course, St. John did not have to wait for his birth to receive graces from God. After accepting the Divine Motherhood, the Blessed Virgin Mary journeyed to the house of her cousin Elizabeth, the mother of St. John. Upon hearing the virginal voice call out to her, Elizabeth’s child leaped for joy. The voice of the Blessed Mother was for St. John, a sweet, melodic trumpet announcing the presence of his Divine Lord. This was the first time Our Lord and St. John were physically in each other’s presence, concealed within two holy arks. The Church teaches that the moment he leaped in his mother’s womb, he was cleansed of original sin. This means that St. John was born into this world in the state of sanctifying grace. This privilege is well in keeping the prophecies concerning the Precursor because he was called an angel, or rather, a man of angelic qualities. His own father more clearly defined these qualities

and his vocation. When he was born, his relatives asked what name they would give him. The custom was usually to name the firstborn son after his father or another close male relative, and “John” was not such a name. They asked his father, who was still dumb, to tell them his name, and he clearly wrote: “His name shall be John.” Immediately after writing this, Zachary’s tongue loosened, and he began to speak. His first words were not his own, but he spoke in the manner of a prophet the words of God:

“Blessed be the Lord God of Israel: because He hath visited and wrought the redemption of His people. And hath raised up an horn of salvation to us, in the house of David His servant. As He spoke by the mouth of His holy prophets, who are from the beginning. Salvation from our enemies and from the hand of all that hate us. To perform mercy to our fathers and to remember His holy testament. The oath, which He swore to Abraham our father, that He would grant to us. That being delivered from the hand of our enemies, we may serve Him without fear: In holiness and justice before Him, all our days. And thou, child, shalt be called the prophet of the High-

est: for thou shalt, go before the face of the Lord to prepare His ways: To give knowledge of salvation to His people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us. To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace” (St. Luke 1:68-79; called the Canticule of Zachary).

This chapter of St. Luke ends with, “*And the child grew and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel*” (St. Luke 1: 80). The life of St. John the Baptist was one of preparation, discipline, and dedication to God. This is one of the reasons why he has been so extensively highlighted during the Advent season. At first glance, this does appear odd since St. John’s preaching was just before our Lord’s public ministry and not His birth. Keep in mind that the Liturgical Year is not a chronological timeline of the Life of Christ; it is instead a spiritual timeline leading us to the true imitation of Him to His Passion and Resurrection. In Advent, we entered this year’s spiritual combat, and St. John looks to prepare us for greater battles but also for

greater victories over the world, the flesh, and the devil. These battles will reach their zenith in the season of Lent, and we must be prepared. The “voice crying in the desert” still cries out to us to prepare for the new year and better follow Christ this coming Lenten Season.

This early Lenten message is made very clear by St. Matthew’s description of St. John:

“And in those days cometh John the Baptist preaching in the desert of Judea. And saying: Do penance: for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight His paths. And the same John had his garment of camel’s hair and a leathern girdle about his loins:

and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the country about Jordan: And were baptized by him in the Jordan, confessing their sins” (St. Matthew 3: 1-4).

See how he willingly denied himself simple pleasures and how he took his vocation seriously. He was eager to please God and to lead these souls to salvation. He is also eager to lead us to a greater imitation of Christ. If we follow the example of St. John by straightening the crooked paths now, we will already be waiting for Our Lord when He enters the desert. We will be better prepared to meet Him and imitate Him because we willingly allowed this Angel of the Lord, this voice in the desert, to administer to us.

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OUR CATHOLIC HISTORY

Bishop Giles Butler, OFM DD

Evil has existed since the rebellion of Lucifer and his associates. With the creation of humanity, the demons have ceaselessly sought us out to destroy us. *“And there was a great battle in heaven: Michael and his Angels fought with the dragon, and the dragon fought, and his angels: And they prevailed not, neither was their place found anymore in heaven. And that great dragon was cast out, the old serpent, who is called the devil, and Satan who seduceth the whole world, and he was cast forth unto the earth, and his angels were thrown down with him”* (Apocalypse 12: 7-9). Among humans, there seem to have always been demonic accomplices. At first, perhaps, men followed demons unknowingly as they worshiped idols or pagan deities. As time progressed, it soon became painfully evident that the idols were nothing, but the demons acting through them were real. The pagan deities are nothing more than glorified devils.

The Catholic Church, from the beginning, has always sought to remove the influence of

these devils and their false worship from the world. This was Jesus’ command. *“Going, therefore, teach ye all nations: baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.”* (Saint Matthew 28:19). As the Church advanced, She brought along a Christian society throughout many parts of the world. Darkness and demonism were being pushed aside as She advanced through the earth.

Demonic Intelligence

The devils do not give up; they suffer at the hands of Christians, but they continually learn, adapt, and modify their modus operandi. The first significant success of the devils against the Church was the Protestant Revolution in the Fifteen Hundreds, which led many “Christians” away from the Church and into false Christianity. The devils were still not satisfied, and in the Seventeen Hundreds, they inspired men with a longing for the “glory days of ancient pagan Rome.” In pagan Rome, all the false religions were rec-

ognized and welcomed. This was pleasing to the demons from Hell. Jesus conquered Rome through the Church. And so, the Church is today the enemy of paganism and demonism. Demonically influenced men who longed to restore the demonism of Rome began a secret society to accomplish this goal. This secret society became what we know today as Freemasonry. Since its inception, many popes have condemned it and proclaimed its incompatibility with the Catholic Church.

Freemasonry/Communism

Freemasonry and the Catholic Church are mortal enemies. Freemasonry hides behind its humanistic “benevolent” front. In fact, it is opposed to the One Holy Catholic Church and works in favor of demonic idolatry and paganism – which are genuinely demon worship. The Catholic Church has openly condemned this society and has imposed automatic excommunication on any Catholic that joins this society or any of its off-shoots or similar organizations. *“Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur ipso facto an excommunication simply re-*

served to the Holy See.” (Pre “Vatican II” Canon 2335)

While continuing the assault of the Catholic Church, the demons also set out in the political or social sphere of influence. Where the Church brought civilization, the devils wanted a return to demonic despotism and anarchy. This political wing of the Devils was presented as atheistic Communism. With the demonic/Masonic promise of “brotherhood, equality, and freedom,” Communism brought forth rebellion, revolution, tyranny, anarchy, more humanism, paganism, etc. To the demonically inspired, this was a necessary evil to arrive at their goal – a world without God, knowingly or unknowingly serving Lucifer and marching forward into Hell. The Catholic Church openly denounced this atheistic-Communism as intrinsically evil and forbade any Catholic to join or assist this in any way.

Papal Warnings

Pope Pius XI wrote in *Divini Redemptoris* (1937):

This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and social mission is to defend truth, justice, and all

those eternal values which Communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846, pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property, and possessions of all men, and even society itself." Later on, another of Our predecessors, the immortal Leo XIII, in his Encyclical Quod Apostolici Muneris, defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." With clear intuition, he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philos-

ophy, which for centuries had sought to divorce science from the life of the Faith and of the Church.

During Our Pontificate, We too have frequently and with urgent insistence denounced the current trend to atheism, which is alarmingly on the increase. In 1924, when Our relief-mission returned from the Soviet Union, We condemned Communism in a special Allocution, which We addressed to the whole world. In our Encyclicals Miserentissimus Redemptor, Quadragesimo Anno, Caritate Christi, Acerba Animi, Dilectissima Nobis, We raised a solemn protest against the persecutions unleashed in Russia, in Mexico, and now in Spain.

...Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever.

Political Front

The Church now faced a two-front war being fought against Freemasonry and Communism. Both pretend to be high-minded and not interested in the Church as they promote a false politic or society of "separation of Church and State."

Communism took hold and began to spread her errors, but was soon seen as the enemy of Republics, Democracy, and Western civilization. Protestantism and fallen Catholics promoted and supported (knowingly or unknowingly) atheistic Communism through the efforts of Freemasonry.

Korean War

After the Second World War, the Nations agreed upon “spheres of influence” for Communism – basically permitting the devils to overrun certain peoples and nations. But the devils neither know nor respect any bounds. This was brought to a head in Korea. Japan overtook Korea, and in 1945, the USSR and USA captured Korea and drove the Japanese out. Korea was divided into two occupation zones that were intended to be temporary. However, a unified state was never returned to the newly independent Korean people. A “police action” (war) to maintain the borders of freedom against Communism brought forth a stale-mate in an armistice at the 38th parallel – dividing the country into two. The predominately Catholic parts of the nation were turned over to the demonic agents for destruc-

tion, though this is seldom mentioned. This was a win for Hell, but not as complete a victory as they wanted. The next test was also in Asia, but this time it was Vietnam.

The war in Vietnam was ostensibly a conflict of Communism against Democracy. Here, the devils were better prepared, and in the United States of America, Freemasonry fomented and fanned the rebellions of discontent with the war against atheistic Communism. Liberalism, political upheaval, revolution, and paganism were celebrated, honored, and encouraged, all in the name of “peace.” The “peace” movement became almost synonymous with immorality and debauchery. Those who went to war to fight against the Communists were demonized, humiliated, and abused by their own people when they returned home.

Vietnam War

In South Vietnam, a devout Catholic president was elected. President Ngo Dinh Diem was a daily Communicant. His older brother was Archbishop Ngo Dinh Thuc. President Ngo Dinh Diem and his entire family were assassinated (November 2, 1963) in the

fight against atheistic Communism. Archbishop Ngo Dinh Thuc's life was spared only because he was in Rome then. As far as we know, he was never permitted to return to his native home.

Religious/Moral Front

Simultaneous to this demonic Communistic political/social assault upon God and His Church, Freemasonry was secretly infiltrating the Catholic Church. Communist/Freemasonic agents were rising in the ranks of the hierarchy, especially in Rome. Recall that Rome was once the pagan capital of the world, and the demonic goal was to restore Rome to its "days of Pagan glory." These Masonic agents in the Church have the stated purpose of destroying the Church. The Church has declared them excommunicated from the Church, but they are secretly hiding in Her clerical ranks.

Here, we can go down a "rabbit hole" of debating who were "Masonic agents" and who were not. There is even debate about whether they are valid priests or not; whether any of their actions were valid. Next, we should consider if any of their actions in the Church are licit (legal). To

avoid the "rabbit hole" and useless debate, let us state the only honest position as we see and hold it.

Every Freemason is automatically excommunicated from the Catholic Church. It does not matter if he is openly or secretly a member of whatever secret society; he is automatically cut off from the Church. He is outside the Church. With the hidden intention of destroying the Church, we maintain that no person in this state can simultaneously have the necessary intentions for the validity of the Sacraments (to do what the Church does). Intention is an essential element of the sacraments. The works of those "trojan horses" in the Church are undeniably illicit (illegal), but we maintain that their action and "sacraments" are almost certainly invalid.

With the open advancement and war of Communism in the social/political realm, there was a hidden infestation of Freemasons advancing in the Catholic Church. Like a virus invading a body, reproducing, overtaking the body, and eventually killing it, the demonic Freemasons' goal was/is precisely this as regards the Catholic Church. Once sufficient viruses (Masonic Agents)

were in place, the attack was brought to the fore, and the sickness/malaise began to show itself. The moral perversion of the clergy and religious was nurtured and promoted. They were present, though not as well exposed as they are today.

A House Cleaning is Needed

Faithful Catholics were ready for and even welcomed a reform of any kind. A house cleaning was needed, and many put their hopes in a Council. This was the “Second Vatican Council.” (N.B. The First Vatican Council [1869-70] was never concluded or closed, yet a new one was started.) However, the infection in the very blood of the Church was so great that even the cure that was needed became the nourishment for the disease. The “Vatican II Council” brought forth Protestantism with new rites and rituals. Protestants were welcomed to help rewrite the rites of the Sacraments and the Mass so that they would be unoffensive to their Protestant sentiments. Hence, all that was clearly and dogmatically Catholic and anti-Protestant was done away with. The demonic Freemasonic viruses were sure of their mark in destroying the

Catholic Church from within and turning it into a One World Religion that was accepting and accommodating to all religions, especially Protestantism, Paganism, Idolatry, and Demonism. They believed that they were now returning Rome to its ancient Pagan glory.

What the demon virus did not understand is that Jesus promised that the Gates of Hell would not prevail against the Church. They may have overtaken the land and properties, but they cannot overtake the Church. Rome may have returned to a semblance of its ancient demonic Paganism, but the Church lives on elsewhere. She may be reduced to a remnant, but She continues.

Demonic Foresight

Faithful Catholics resisted these innovations and perversions of Catholic rites and ceremonies. The devils are not stupid; they have been learning how to manipulate us since the beginning of time. They knew there would be this reaction from some, and they prepared for it. A Freemason virus that had worked his way into the hierarchy “ordained” a priest and “consecrated” a bishop to provide the perfect

solution to the remnant resistance. “Archbishop” Lienart was this Freemason virus, and he “ordained” to the priesthood and consecrated to the “bishopric” “Archbishop” Lefebvre. Let us avoid the “rabbit hole” for now. We maintain that, at best, Lefebvre’s priesthood and episcopacy is doubtfully valid.

Lefebvre quickly rose to the top among “Traditionalists” who were striving to hold onto and save the Church from the Protestantizing efforts of the demonic Freemasons. Endowed with an apparently endless supply of money (perhaps from well-endowed Freemasonic benefactors), Lefebvre started the “Society of Saint Pius X” to promote the Latin Mass. This preplanned counter-offensive of the demonic Freemasonic elements was quite successful. The “Society of Saint Pius X” presented the rites and ceremonies according to Catholic tradition but held onto the Freemasonic/Pagan doctrines of the New Church of “Vatican II” that rose from the devastation of “Vatican Council II.” While pretending to oppose the corruptors parading as the hierarchy of the Catholic Church, Lefebvre was constantly negotiating with them to work out a place for

“Traditionalists”/Latin Mass-goers under the Masonic umbrella with other religions. Though Lefebvre is long deceased, the demonic work that bears his moniker continues its deceptive destruction of the True Catholic Church, Faith, and Doctrines.

A True Successor of the Apostles

Let us return to Archbishop Ngo Dinh Thuc. He lost his country. He lost his family. And now the demonic Freemasons were trying to destroy the Catholic Church. He suffered the loss of family and country, but he could not remain silent and lose God and the True Catholic Faith. He recognized the same demonic/Masonic/Communist element that destroyed his family and country was now in Rome – in the Vatican – in the New Church. This new Church is not the One Holy Catholic Church he loved and gave his life to. This prompted his bold public declaration that the Chair of Saint Peter was now vacant (1982). The man sitting at the head of the New Church is not the successor of Saint Peter. Here was a true Catholic with the faith and courage of the martyrs. Everything in this world was taken from

him, and he had nothing to gain by boldly proclaiming the truth. With the bit of life he had left, he boldly set out to save the Church by making true Catholic Bishops and priests who openly and boldly stood against the false priesthood of the New Church and, ultimately, against the doubtful priesthood of the Lefebvre church.

Demonic Deception

The New Church of “Vatican Council II,” along with the untiring efforts of Lefebvre, has paved the way for union with “Traditionalists” by allowing what most clergy and laity think is at the heart of the matter – the Latin Mass, or a return to a modicum of piety and decorum. This is done with the same clever demonic insight and calculation. Now – after more than 50 years of promoting an invalid “priesthood” – the demons have no problem allowing the rites and ceremonies in Latin (“Indult Mass”) or according to older rituals because there are no longer any valid priests. All the rites and ceremonies are empty without a valid priest offering them.

The deception is almost complete. The devils control once

Catholic real estate and property through the hands of Freemasons and Communists. They have created a new Church that presents itself as the One Holy Catholic and Apostolic Church. The Vatican and Rome are once again tolerant and even supportive of every belief and practice (especially demonic ones) but only tolerate Traditional Catholic rites if they are rendered invalid in some way. Rome has returned to its ancient demonic paganism, only now the insult to God is more significant because the Vatican is now the New Pagan Pantheon (temple of all the gods) – where every demonic idol and pagan worship are welcomed and honored.

The deception is only almost complete because there is a remnant faithful to God and the Church that survives through the efforts of Archbishop Ngo Dinh Thuc.

To be continued.

Next: Bishop Louis Vezelis OFM

SIMPLY ANSWERED

Bishop Giles Butler, OFM DD

What is “sede-vacante”?

“Sede-vacante” is Latin. “Sede” means chair/seat/see. “Vacante” means vacant or empty. So, we frequently translate this as the See or Chair of Saint Peter is empty or vacant – i.e., we do not have an actual or legitimate successor of Saint Peter – we are currently without a pope.

This term is most frequently used after a pope dies and before a new one is elected. There are times when this is relatively shorter or longer. We, however, hold that the “popes” of the “Vatican II Council” are not valid and that the true See of Saint Peter has been vacant since the death of Pope Pius XII (October 9, 1958).

Before the “Vatican II Council,” the Church was heavily infiltrated by Freemasonic/Communist corrupters and perverters. These “Trojan Horses” worked their way into the hierarchy and the religious orders. They became the professors in seminaries and corrupted the faith and often the

morals of those they were supposed to be leading and training for God and the Church. Many years later, we see the impact of these perversions as clergy and superiors are being exposed for their immoral sexual misconduct. What many pay little attention to is the doctrinal perversions that come forth in their sermons and discourses. For those who are watching, it is not hard to see the Humanism, Materialism, Protestantism, and Communism constantly emanating from these clergy and religious.

These infiltrators quickly took control of the Council. They created new rites for the Mass and the Sacraments that were/are in opposition to the guaranteed valid rites the Council of Trent secured against the Protestant revolutionists. Protestants were welcomed and allowed to help create these new rites to remove anything offensive to Protestant sentiments. Hence, the “non-dogmatic Vatican II Council” undermined the works of the dogmatic Council of Trent.

Most of the true Catholic hierarchy, apparently, was hoodwinked into accepting these perversions or paid no heed to what they knew was wrong and even evil. What blackmail or material benefits were used to secure the silence of others is not explicitly known. We may surmise that many did not wish to rock the boat, so they did not risk their pensions or positions.

At the head of these clerics is the “pope.” A true pope could not have allowed this to happen because a true pope is guided and protected from errors of faith and morals by the Holy Ghost (dogmatic decree of Vatican Council 1869-70). Only a false pope can allow/promote these heresies and immoralities. All the evils condemned by the Catholic Church appear to be openly embraced by the new Church of “Vatican II” and its head, the anti-popes of “Vatican Council II.”

Was Bishop Ngo Dinh Thuc in his right mind?

Bishop Ngo Dinh Thuc was a true bishop with the knowledge, understanding, wisdom, courage, grit, and grace to stand up and speak the truth. After observing the fruits of “Vatican Council II” and its “popes,” he

boldly proclaimed to the world that the papal office was vacant. He was vilified, slandered, ostracized, and marginalized as payment for his honesty and integrity.

To the worldly-minded or the materialists, Bishop Ngo appeared mentally insane. His position brought him nothing in the realm of money, power, or prestige. On the contrary, his position brought him many enemies. According to worldly thinking, only a fool or someone mentally incompetent would make and maintain such a statement at the cost of losing even the smallest worldly comforts or positions.

Those who lived with him in our Seminary in Rochester, NY, universally give testimony to Bishop Ngo’s sanity, piety, and intelligence. He offered the Sacrifice of the Mass and gave lessons to seminarians.

To the spiritually minded, we see the substance that makes martyrs. To be loved by the world means nothing to those who genuinely love God. To gain the pleasures and comforts of this world means nothing to those who seek the eternal happiness of Heaven.

Bishop Ngo Dinh Thuc paid a heavy price and bore a heavy burden to proclaim the unpopular truth openly. It even cost him his freedom in his last days here on earth. The Modernist clergy of the New Church, working through Vietnamese “Catholics,” appealed to his love for his country and countrymen to deceive and abduct him. He was taken to a “Vietnamese Seminary,” where he died isolated from ever making any more statements or declarations.

In the last conversation with Bishop Louis Vezelis OFM over the telephone, Bishop Ngo let it be known that they were trying to get him to retract his statements but that he never would.

His last days may have been spent in physical weakness, but he was mentally and spiritually strong – ready and willing to bear this cross and die for the love of God, the truth, and the salvation of souls.



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THE HOLY NAME OF JESUS

From the Sunday Sermon Archives, 2014

We are called upon to place the Holy Name of Jesus at the beginning and end of all our works. This most powerful Name we are told in the Cantic of Canticles (1:2) is like oil poured out. Oil has some very wonderful properties. It gives light when burned; it is a fragrant food for the body; and it is a soothing medicine for wounds. The name of Jesus is all these things to those who truly believe.

Jesus is the light of the world. When we place His Name before all our endeavors we see most clearly what we must do. Our studies are most fruitful when we begin and end them by calling upon the most Holy Name of Jesus. Our prayers all begin and end with the Sign of the Cross wherein we call upon the Name of the Blessed Trinity. When our studies are encompassed with Jesus at the beginning and at the end, our minds are more brightly illuminated, and we understand much better. The

great advances of civilization and mankind have been made principally by Catholics who have dedicated their lives and study to God. Putting the Holy Name of Jesus at the head of their works they sought only the greater honor and glory of God. Their studies were made so that they might draw closer to God or bring men closer to God. It is for this reason that God so blessed them and made them capable of understanding in greater and greater detail this world and all that is in it. Everything that God has created is open for us to study, but they are all designed to draw us closer to God. We will only come to know and understand these things and the proper use that we are to make of them when we have God's grace lighting the way for us. God's grace only comes to us through the Holy Name of Jesus. There is no other name by which we must be saved. (Acts 4:12)

Oil is a flavorful food for our bodies. It makes our food more palatable, and provides us with necessary calories to keep our bodies going. The same is true for the Holy Name and our souls. Those who have tasted how sweet the Lord is, no longer find the things of this earth tolerable. (Psalm 33:9) Everything else becomes insipid once we have tasted the flavor of the oil of His Holy Name. Those who have tasted it long with ever increasing desire to be united with God in Heaven. In this manner we see that the first and greatest commandment to love God above all things, ceases to be a commandment but rather becomes a pleasure and an ever burning desire to the point of necessity. Just as we do not need a commandment to feed our bodies, so those who have tasted how good God is, no longer need to be told to love Him, but seem to never get enough of Him. They begin to long with such a hunger that they desire to be dissolved in this life so that they can be forever one with Him in Heaven, as was Saint Paul. (Philippians 1:23)

Lastly we consider that the Holy Name of Jesus is like soothing and healing oil that

is poured into our wounds. Oil is one of the finest medicinals for the body. It is readily available and calms and soothes the body so that healing may begin and continue. The same is true with our souls. There is no wound to the soul (however great it may be) that is not aided with the use of the Name of Jesus. In every difficulty or danger the Holy Name is readily available to us; and the very mention of His Name calms and soothes our souls. We witness this most profoundly in the Sacraments, especially that of Penance. Those who approach the sacred tribunal filled with spiritual misery and pain, leave with hearts that are uplifted with joy and happiness. They have heard the consoling words of Jesus as His representative, the priest, makes the sign of the cross over them: "I absolve you in the Name of the Father, Son, and Holy Ghost." All fear and trepidation, all anxiety, and depression vanish as the Holy Name is poured over their souls.

With the celebration of this feast day, we are drawn to the remembrance of all that God has done for us in His Holy Name. We have experienced

often the light of God's grace; we have tasted how sweet He is; and we have felt the healing grace of His Name. We owe to God a great debt of gratitude for all these things. The best method of showing this gratitude is seek to increase these graces day by day. Our love for God's Holy Name must grow greater each and every day. This will best be accomplished if we develop the habit of putting His Name at the head of all we

do, as well as at the end. In this manner we accomplish the admonition to do all things in God. We will see and understand better; we will feed our souls; and we will find the most powerful restorative for our souls. We will dissolve and become one with Jesus and say with St. Paul: "It is not I, but Jesus living within me." (Gal. 2:20)

"ARE YOU TROUBLED?

THINK BUT OF JESUS – SPEAK BUT THE NAME OF JESUS,
THE CLOUDS DISPERSE

AND PEACE DESCENDS ANEW FROM HEAVEN.

HAVE YOU FALLEN INTO SIN?

SO THAT YOU FEAR DEATH?

— INVOKE THE NAME OF JESUS

AND YOU WILL SOON FEEL LIFE RETURNING.

NO OBDURACY OF THE SOUL, NO WEAKNESS,
NO COLDNESS OF HEART CAN RESIST THIS HOLY NAME

– THERE IS NO HEART WHICH WILL NOT SOFTEN
AND OPEN IN TEARS AT THIS HOLY NAME."

~ST. BERNARD OF CLAIRVAUX

THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twenty-Two: The Undermining of Education

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

1977

ESSAYS IN ECONOMICS: THEORIES, FACTS, AND POLICIES, Vol. II (Blackwell Publishers: Malden, Massachusetts, 1977) by the late Wassily Leontief was published. An excerpt follows:

When I speak of national economic planning, the notion I have in mind is meant to encompass the entire complex of political, legislative, and administrative measures aimed at an explicit formulation and realization of a comprehensive national economic plan. Without a cohesive, internally consistent plan there can be, in this sense, no planning. But the preparation of a script is not enough, the play has to be staged and acted out. It is incumbent on anyone who favors introduction of national economic planning in this country — and I am one of these — to propose a plan describing how this might be

done. Several congressional committees and at least one commission appointed by the President, not to speak of groups outside of the government, are now engaged in this task. (p. 398)

Who's Who in America includes the following reference to Leontief: "Economist, born Leningrad, Russia, August 5, 1906, et al." *Current Biography* in 1967 listed Leontief as :

The creator of the input-output system revolutionizing economic research and national planning is the Russian-born Harvard professor Wassily W. Leontief.... Leontief has been a teacher at Harvard since 1931, and director of the Harvard Economic Research Project on the Structure of the American Economy since 1948.... [This project] was funded by an initial four-year grant of \$100,000 from the Rockefeller Foundation.

In a letter to American educator/researcher/writer Gene Malone dated September 9, 1993, Leontief, professor at the Institute for Economic Analysis of

New York University, stated: "The use of the Input-Output method in educational planning was already discussed and has been practically employed in France." OBE is similar to PPBS (Planning, Programming, Budgeting System) and MBO (Management by Objective), both of which are based on input-output economic systems theory.

Leontief died February 5, 1999 at the age of 93. *The New York Times* February 8, 1999 eulogy steered clear of any mention of Leontief's work in the promotion of Five-Year Plans, widely associated with socialist planning.

However, the *Times* article provided some extremely interesting background information on Leontief:

Dr. Leontief, with the help of ever-more powerful computers, continued to improve input-output analysis his entire life.

With advances he made in the 1950s and 1960s, that analysis became a key part of the national accounting systems for both capitalist and communist states.... [H]e preached a doctrine of applied economics, saying that research should result in practical advances....[H]e also found time to serve as pres-

ident of the American Economic Society....

Partially through input-output analysis, he also became a leading authority on the economic effects of world disarmament and increased economic controls....He was a 1925 economics graduate of the University of Leningrad, and he was imprisoned in that city for anti-Soviet activities. He was allowed to leave the Soviet Union and went to Germany where he received master's and doctoral degrees from the University of Berlin. He served in 1929 and 1930 in Nanking, China, as an economics advisor to the Chinese Ministry of Railroads. He then came to this country and joined the National Bureau of Economic Research in New York in 1931.

In 1932, he joined Harvard as an economics instructor. He became an assistant professor in 1933, an associate professor in 1939 and a full professor in 1946. Two years later he founded the Harvard Economic Research Project, which became a center of input-output analysis.

During World War II, he was a consultant to the Labor Department and the Office of Strategic Services [OSS, CIA, NTL].

He left Harvard in 1975 to join the faculty at New York Uni-

versity, where he was a full professor and also served as director of its Institute for Economic Analysis from 1975–1991. He continued to give classes at the university into his nineties.

Dr. Leontief thus taught and ran research organizations at two great universities all the while doing all-but-revolutionary economic research that would lead to major advances in national planning.... Dr. Leontief... championed the central role of government in planning.

“COMPETENCY-BASED EDUCATION: A BANDWAGON IN SEARCH OF A DEFINITION,” An article by William G. Spady of the National Institute of Education, was published in the January 1977 edition of *Educational Researcher*. Excerpts follow:

In September, 1972, the Oregon State Board of Education passed new minimum graduation requirements for students entering ninth grade in the Fall of 1974 and new minimum standards for local school districts focused on the new requirements in 1974. The thrust of these new requirements and standards involved the introduction of three domains of “survival level” competencies as minimum conditions for high school graduation by 1978: personal development, social responsibility, and career devel-

opment.... Although largely unintended and unanticipated by those involved, the 1972 Oregon regulations provided the first significant nudge that set in motion across the nation over the next four years a series of actions by state level policy makers and administrators to consider, formulate and implement regulations and procedures that they now associate with the term Competency-Based Education (CBE)....

It is likely, therefore, both that the outcome goals required for graduation in CBE systems will eventually emerge from a tense compromise among the many constituencies in a community regarding the necessary, the desirable, and the possible, and that C-Based diplomas will be viewed with initial if not undying skepticism by colleges and universities....

In short, CBE programs require mechanisms that collect and use student performance data as the basis of diagnosing weaknesses and necessary remediation not only for students but for themselves as well....

According to information compiled by Clark and Thompson (1976), no states outside of Oregon appear to use language consistent with a life-role conception of competency in either their current or pending regula-

tions pertaining to mandated student proficiencies.

The possible exceptions refer to the need for occupational and consumer mathematics skills. However, within the next year New York and Pennsylvania may make more decisive moves toward implementing approaches to schooling more fully resembling this conception of CBE. Almost all other states are concerned with capacity-based outcomes in limited basic skill areas (e.g., Arizona, Connecticut, Florida, Georgia, Idaho, Louisiana, Maryland, Nebraska and Tennessee), a slightly broader set of subject area proficiencies (e.g., California, Texas, Virginia and Washington, D.C.) or as-yet-undefined or else locally determined options concerned with some kind of minimum proficiency requirements (e.g., Colorado, Kansas, Michigan and New Jersey). As of October 1976, in only two cases — California and Florida—could students leave school in less than 12 years with a diploma once they passed a state-determined proficiency exam (the Oregon regulations allow local districts to determine whether early graduation will be allowed)...

Aside from Oregon, five states— California, Maryland, Michigan, New York and Penn-

sylvania — deserve particular attention over the next few years as sites where current thinking about substantial proficiencies or competency-based reforms suggest real promise....

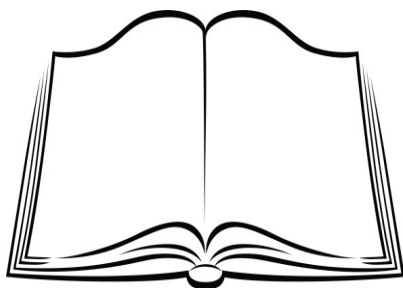
Pennsylvania in a fourth case has been exploring a concept of system reform with a definite Competency-Based orientation. Originally called Community Learning and currently named “Project 81,” this program would be centered around facilitating student capacities and competencies in five major areas of activity, with a stress on participation outside the school building where appropriate. The areas include a broad range of basic skills, the world of work and leisure, community governance and involvement, and a broad range of citizen and personal survival skills.

To Be Continued



The Catholic Mother to Her Children

The Countess de Flavigny



FIFTH LESSON

WHAT MAY BE CONSIDERED AS GOOD PRAYERS!

“I will pray with the spirit, I will pray also with the understanding.” St. Paul, 1 Corinthians 14:15

My dear children, we must, first of all, pray to God with great awe; for we are but poor, weak, and often very guilty creatures, and when praying, we speak to the all-powerful Master of the universe, to that God Who is Holiness Itself.

You must also pray attentively. Think of what you are saying, and not turn your head on one side and on another, to see what goes on around you; neither must you say your prayers in haste, so that you may have finished quickly, or pray only by habit, and as it were without thinking of what you are doing; but every time you pray, you should be as if

absorbed in meditation, so as to give your whole attention to the words your lips pronounce. Is it not the least we can do, to seem to wish for the grace we ask of God? How can we expect him to hear us, says a saint, if we do not listen ourselves to what we say? It is really difficult my children, and particularly at your age, to think for some time together, for some few moments only, of the same thing. God knows it, and his indulgent goodness will forgive your being inattentive during your prayers, if this inattention is involuntary, and if you try to drive it away from your mind.

We must also pray with confidence and in the Name of Jesus Christ; for He said: “Everything you will ask My Father in My Name, He will

give it to you.” O my children, what an encouraging promise for us, who have so much to ask for! Invoke then with confidence the Sacred Name of Jesus Christ; it is through Him you will obtain every grace.

And lastly, we must pray with perseverance and without ever tiring, even should we not promptly obtain what we have asked God for. Fear not, my children, to fatigue Him with your prayers; He is much more patient than men are; and then, does He not cherish children of your age, and when on earth, was He not pleased to be surrounded by them? When you address Him, remember that the only prayers agreeable to Him are those which come

from the heart. Think of God, love Him truly; therein lies the secret of good prayers as of every virtue.

What are you going to ask of God, my dear children? First of all, ask Him for the knowledge and love of what is right, first and greatest of all blessings, this knowledge will stand in stead of all other. You can then ask for yourself and for those you love, for health, and the full enjoyment of that happiness which purity of life ensures. God will no doubt grant these favors, but in asking Him for them, you must be quite resigned not to obtain them, if such be His Will, for He knows better than we do ourselves what is good for us.

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THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON SALVATION

The happiness of man on earth, my children, is to be very good; those who are very good bless the good God, they love Him, they glorify Him, and do all their works with joy and love, because they know that we are in this world for no other end than to serve and love the good God.

Look at bad Christians; they do everything with trouble and disgust; and why, my children? because they do not love the good God, because their soul is not pure, and their hopes are no longer in Heaven, but on earth. Their heart is an impure source which poisons all their actions, and prevents them from rising to God; so they come to die without having thought of death, desti-

tute of good works for Heaven, and loaded with crimes for Hell: this is the way they are lost forever, my children. People say it is too much trouble to save one's soul; but, my children, is it not trouble to acquire glory or fortune? Do you stay in bed when you have to go and plough, or mow, or reap? No. Well, then, why should you be more idle when you have to lay up an immense fortune which will never perish — when you have to strive for eternal glory?

See, my children, if we really wish to be saved we must determine, once for all, to labor in earnest for our salvation; our soul is like a garden in which the weeds are ever ready to choke the good plants

and flowers that have been sown in it. If the gardener who has charge of this garden neglects it, if he is not continually using the spade and the hoe, the flowers and plants will soon disappear. Thus, my children, do the virtues with which God has been pleased to adorn our soul disappear under our vices if we neglect to cultivate them. As a vigilant gardener labors from morning till night to destroy the weeds in his garden, and to ornament it with flowers, so let us labor every day to extirpate the vices of our soul and to adorn it with virtues. See, my children, a gardener never lets the weeds take root, because he knows that then he would never be able to destroy them. Neither let us allow our vices to take root, or we shall not be able to conquer them.

One day, an anchorite being in a forest with a companion, showed him four cypresses to be pulled up one after the other; the young man, who did not very well know why he told him to do this, took hold of the first tree, which was quite small, and pulled it up with one hand without trouble; the second, which was a little bigger and had some roots, made him pull harder, but yet he pulled it up with one hand;

the third, being still bigger, offered so much resistance, that he was obliged to take both hands and to use all his strength; the fourth, which was grown into a tree, had such deep roots, that he exhausted himself in vain efforts. The saint then said to him, "With a little vigilance and mortification, we succeed in repressing our passions, and we triumph over them when they are only springing up; but when they have taken deep root, nothing is more difficult; the thing is even impossible without a miracle."

Let us not reckon on a miracle of Providence, my children; let us not put off till the end of our life the care that we ought daily to take of our soul; let us labor while there is yet time—later it will no longer be within our power; let us lay our hands to the work; let us watch over ourselves; above all, let us pray to the good God — with His assistance we shall always have power over our passions. Man sins, my children; but if he has not in this first moment lost the faith, he runs, he hastens, he flies, to seek a remedy for his ill; he cannot soon enough find the tribunal of penance, where he can recover his happiness. That is the way we should

conduct ourselves if we were good Christians. Yes, my children, we could not remain one moment under the empire of the devil; we should be ashamed of being his slaves. A good Christian watches continually, sword in hand, the devil can do nothing against him, for he resists him like a warrior in full armor; he does not fear him, because he has rejected from his heart all that is impure. Bad Christians are idle and lazy, and stand hanging their heads; and you see how they give way at the first assault: the devil does what he pleases with them; he presents pleasures to them, he makes

them taste pleasure, and then, to drown the cries of their conscience, he whispers to them in a gentle voice, "Thou wilt sin no more." And when the occasion presents itself, they fall again, and more easily than the first time. If they go to confession he makes them ashamed, they speak only in half-words, they lower their voice, they explain away their sins, and, what is more miserable, they perhaps conceal some. The good Christian, on the contrary, groans and weeps over his sins, and reaches the tribunal of Penance already half justified.

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ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER ELEVEN THE NOVICE MISTRESS

Your little lambs find me severe, I know, Mother, and if they were to read these lines they would say that, so far as they can see, it does not in the least distress me to run after them, and to point out how they have soiled or torn their beautiful white fleece. But whatever they may say, they know in their hearts that I love them with a very great love, and they need have no fear of my imitating “the hireling . . . who seeth the wolf coming and leaveth the sheep and flieth.” I am ready to lay down my life for my novices, though my affection is so disinterested that I would not have them know it. By God’s help, I have never tried to draw their hearts to myself. I have always known that my mission was to lead them to Him, and to you, Mother, who on earth hold His place in their regard, and whom, therefore, they must love and respect.

I have already told you how much knowledge I gained through guiding others. From

the beginning I realized that all souls have more or less the same battles to fight, but on the other hand I saw that since no two souls are exactly alike, each one must be dealt with differently. With some I have to humble myself and not to shrink from confessing my own struggles and defeats; by this means they have less difficulty in acknowledging their faults, being consoled by the discovery that I know of their trials from my own experience. In dealing with others, my only hope of success lies in being firm and in never going back on what I have said, since self-abasement would be mistaken for weakness.

Our Lord has given me the grace never to fear the conflict, to do my duty no matter what the cost. More than once it has been said to me: “If you want to do anything with me, you must treat me with gentleness, you will gain nothing by being severe.” But no one is a good judge in his own case. During a painful operation a

child would be sure to cry out and say that the remedy is worse than the disease, yet how great would be the little one's delight if at the end of a few days he should find himself cured and able to run about and play. The same thing happens with souls: they soon recognize and confess that a little bitterness is preferable to a surfeit of sweetness.

The change which takes place in a soul from one day to another is sometimes really marvelous. "You did well to be severe yesterday," a novice said to me. "At first I was indignant, but after I had thought it over I saw you were right. I left your cell thinking all was at an end between us and determined to have nothing more to do with you. I knew, however, that the suggestion came from Satan, and I felt you were praying for me. Then, as I grew calm, the light began to shine, and now I have come back to hear all you have to say."

Only too happy to follow the dictates of my heart I hastened to serve some food less bitter to the taste. But I soon discovered that I must not go too far, lest a single word should bring to the ground the edifice that had cost so many tears. If I let

fall the slightest remark that might seem to soften the hard truths of the previous day, I noticed my little Sister trying to take advantage of the opening thus afforded. Then I had recourse to prayer, I turned to Our Blessed Lady, and Jesus was victorious. My whole strength lies in prayer and sacrifice: these are my invincible weapons, and experience has taught me that the heart is won by them rather than by words.

Two years ago, during Lent, a novice said to me, her face radiant: "You would never guess what I dreamt last night I thought I was with my sister who is deeply attached to the world, and wishing to withdraw her from its vanities. I explained to her these words of your hymn: 'Their loss is gain who all forsake To find Thy Love, O Jesu mine! For Thee my ointment-jar I break, the perfume of my life is Thine.'

I felt that what I said sank deep into her heart and I was overjoyed. This morning it seems to me that perhaps Our Lord wants me to give Him this soul. Would you approve of my writing to her at Easter telling her of my dream and that Jesus desires to have her for His spouse?" I answered

that she might certainly ask the permission.

As Lent was not nearly over you were surprised, Mother, at such a premature request, and clearly inspired by God you replied that Carmelites should save souls rather by prayer than by letters. On hearing of your decision I said to my little Sister: "Let us set to work and pray very hard: what a joy it will be if our prayers are answered by the end of Lent!" O infinite mercy of Our Lord! At the close of Lent one more soul had consecrated herself to God by nothing less than a miracle of grace, wrought through the fervor of a humble novice.

The power of prayer is indeed wonderful. It is like a queen, who having free access always to the king can obtain whatsoever she asks. To secure a hearing there is no need to recite set prayers composed for the occasion—were this the case I should indeed deserve to be pitied!

Apart from the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to search through books for beautiful prayers; they are so numerous, that it would only make my head

ache, and besides, each one is more lovely than the other. Unable either to say them all or to choose between them, I do as a child would who cannot read — I say just what I want to say to God, quite simply, and He never fails to understand.

For me, prayer is an uplifting of the heart, a glance towards Heaven, a cry of gratitude and of love in times of sorrow as well as of joy. It is something noble, something supernatural, which expands the soul and unites it to God. When my state of spiritual aridity is such that not a single good thought will come, I repeat very slowly the "Our Father" and the "Hail Mary," which suffice to console me, and provide divine food for my soul.



To Be Continued



FRANCISCAN SAINTS

JANUARY 14TH

Blessed Giles of Lorenzana

Confessor, First Order

Born of pious parents at Lorenzana in Italy, Giles received the name of Bernardine in Baptism. Even as a youth he received the gift of devotion in so eminent a degree that at prayer his countenance glowed with fervor, and he was often seen raised a foot or more from the floor. This attracted general attention, and people came from the surrounding places in order to see him at prayer.

The devout young man, however, desired nothing more than to serve God in seclusion. In order, therefore, to withdraw from the attention of the world, and also to progress in Christian perfection, he asked for admission as a lay brother at the convent of the Friars Minor. This request was granted. He was given the name Giles after the saintly Brother Giles, one of the first companions of St. Francis.

Burning with love for God, Giles knew no greater joy in the order than to devote himself to the contemplation of heavenly things, and since his superiors were convinced that he was doing great things for the honor of God and the salvation of souls, they permitted him to live in a hermitage close to the convent. Here he lived only for God, to whom he sacrificed his body by severe fasting, and his soul by constant prayer. He overcame the attacks of hell, which he had frequently to endure, without ever yielding for an instant. When he had finished his course, God called him to the eternal union on January 10, 1518.

The convent bells rang by themselves when he died, and a very great concourse of people flocked to venerate him. Many miracles occurred at his grave. Several years after his death his body was found still

incorrupt, although he had been buried in a very damp place. The veneration which had been accorded to him since time immemorial was approved by Pope Leo XIII, for the entire Order of Friars Minor. His feast is celebrated on January fourteenth.

ON DEVOTION AT PRAYER

1.) Consider that the devotion with which the entire life of prayer of Blessed Giles was permeated, is also the first and most necessary quality which our prayers must have, since prayer must be a raising of the heart to God. Prayer without devotion is only a prayer of the lips that cannot be pleasing to God, as our Lord Himself says of the prayer of the Pharisees: "This people honoreth me with their lips, but their heart is far from me" (*Matthew 15:8*). — Examine your past prayers, whether they, too, must stand condemned in these words.

2.) Consider that devotion at prayer is principally a grace and a gift of God. Of course, we must contribute our part in obtaining and preserving devotion: we must remove the obstacles to it, especially we must guard our senses so that distracting thoughts will not occupy our mind. "The eyes

that are cast down," says St. Bernard, "raise the heart to heaven." But that our hearts may then arrive at God and be occupied with Him, is a gift from heaven, which we must ask of God. Here, too, may be applied the words of our Divine Savior: "No man can come to me except the Father, who hath sent me, draw him" (*John 6:44*). — Do you, too, pray for the grace of devotion? Blessed Giles will be a good intercessor for the purpose.

3.) Consider that the degree of your devotion depends upon the degree of your love for God and for your neighbor. If you love God and give evidence of the sincerity of your love by doing good, to the best of your ability, to your neighbor as a child of God, then God will love you as a dear child, and He will draw your heart to Himself with grace; then your heart will be where your treasure is. Prayer will be easy and a sweet bliss. — Examine into the degree of your love of God and your neighbor, and if you find yourself wanting in devotion at prayer, then see whether this does not proceed from a want of love.

PRAYER OF THE CHURCH

O GOD, WHO DIDST VOUCHSAFE TO BLESSED GILES, THY CONFESSOR, THE GIFT OF HEAVENLY LOVE, GRANT US THROUGH HIS MERITS AND INTERCESSION THAT WE MAY LOVE CHRIST WHILE HERE ON EARTH, AND MAY REIGN WITH HIM IN HEAVEN. WHO LIVETH AND REIGNETH WITH THEE FOREVER AND EVER.
AMEN.



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