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The Purification of the Blessed Virgin Mary

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The **SERAPH** seeks to serve and unite in spirit all Roman Catholics, faithful to tradition, and all men of good will, for the betterment of society according to the Gospel of Jesus Christ and in the Spirit of Saint Francis of Assisi.

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

SIMPLY ANSWERED

Bishop Giles Butler, OFM DD

Why do you call your priest “Father”?

The priest is our spiritual father. It is a proper and respectful title for those with care and responsibility for our souls.

Our natural fathers give us natural life; our spiritual fathers, priests, give us supernatural life. Our natural fathers provide us with material nourishment; our spiritual fathers give us spiritual nourishment for our souls. Our natural fathers provide us with physical protection; our spiritual fathers offer spiritual protection for our souls.

On another level, the priests represent the spiritual authority of God; they teach us the way of God and the path to supernatural life in the Name of God. This is also similar to how our natural fathers represent God on the material level and direct us on the path to serve God in the material realm.

Though neither priests nor natural fathers are God, they stand in the place of God and speak to their children in the

Name of God. In respecting and obeying our parents and pastors, we respect and obey God. This is the proper order established by God. It is not idolatry to pay this respect to human beings who hold their authority from God, but it would be wrong to worship or adore anyone in the place of God. Our natural father is not God, and our priests are not God. Each in their respective areas is the ambassador of God. In obeying and respecting them (in all things except sin), we are obeying and respecting God Himself. How we treat an ambassador reflects how we treat the king or nation he represents. Priests and natural fathers are ambassadors from God in Heaven. They are not God but represent Him; for this reason, we honor, love, and submit to them as we do to God Whom they represent.

Why do you confess your sins to a priest?

As a natural father has the God-given power and authority to forgive the natural transgressions of his children, priests have the power and au-

thority to forgive the supernatural transgressions (sins) of the souls entrusted to him. Every transgression, whether natural or supernatural, is an offense against God. God, in His mercy, has granted priests (in the spiritual realm) and parents (in the natural realm) the power and authority to forgive in His Name.

Some of the satisfaction required for our transgressions is often born by our natural and supernatural fathers. Jesus, the Son of God, gives us the most perfect satisfaction for our sins on the Cross of Calvary. But the dispensation of these satisfactions for our transgressions is entrusted to those God has entrusted us. We must also do our part to make reparations and satisfaction as much as possible.

For God's representatives (priests and parents) to justly dispense God's mercy and justice, they must know all the details or circumstances of each particular transgression. Since they are not God, we must humble ourselves and confess our transgressions so they may make the correct determination, recommendation, and correction. And for the priests, so that they can apply the merits of Jesus' Sacrifice and truly forgive us our sins (absolution) and give the ad-

monition of Jesus, "Go in peace, and sin no more."

It is only to the priests that Jesus gave this power of forgiving sins. We, therefore, take our sin-laden souls to the Sacrament of Penance and humbly and contritely confess our sins and beg the priest to give us penance and absolution (that God has entrusted to him) even though we are unworthy and undeserving.

To minimize our shame, the Sacrament of Confession is administered in secret rather than in public, and the priest is bound to maintain the seal (secrecy) of the Sacrament even at the cost of his life. We should not fear this Sacrament but rather welcome it. It is necessary for our souls' health and life and even our natural life. The burdens lifted from our consciences also take away the agonizing weight that burdens our physical hearts and minds. Most of our natural psychological burdens are either lessened or entirely removed by the healing forgiveness of our spiritual transgressions.

When the soul is in right order, our bodies frequently become so as well. May we never fear the Confessional but enter eagerly to heal both our natural and supernatural lives.



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OUR CATHOLIC HISTORY: PART TWO

Bishop Giles Butler, OFM DD

We mentioned earlier that history is the fight between Powers and Principalities from on high. With Saint Paul, we need to understand that our battle is not with flesh and blood – each other, but rather with demons bent on our destruction. (Ephesians 6:12)

Divine Providence

Another aspect of history that we should understand is Divine Providence. Nothing happens without God expressly wanting it to happen or expressly allowing it. God loves us and has given us freedom of choice or Free Will. A free will is necessary for us to reciprocate God's love. For love to be true, it must be free – we must also have the freedom not to love Him. Though it is not God's Will that we should turn away from Him or not love Him, He allows or permits this because He loves us. God will not force us into Heaven; He lovingly invites us to share eternity with Him.

We are made in God's Image and Likeness and to be with

Him eternally in Heaven. However, we must genuinely want this as well. We cannot want this if we do not love Him. Love also requires faith and trust on our part. Jesus came to this earth to teach us how to love God, serve Him, and worship Him in the spirit of love. These are the keys that open the gates of Heaven for us.

Demonic Forgeries

Our hearts desire peace and happiness. God has prepared this for us in Heaven, and He offers a foretaste of this even while we are here on earth. The demons have forged this peace and happiness and deceived many. The demonic forgery of peace generally looks like an intoxicated stupor. The demonic forgery of happiness usually resembles unbridled indulgence – endless pleasure. (Pleasure is physical, and we have this in common with animals; happiness is spiritual, and we have this in common with angels.) Limitless indulgence in pleasure ends up in satiety, disgust, misery, and suffering. God's true peace and happiness are

calm and reasonable, not agitation to the point of numbness and mindlessness.

With the concept of Divine Providence in mind, it is worthwhile looking over world history and observing how God invites us but allows us to refuse His love and flounder along the way. The rise and fall of nations and peoples and the countless and interminable wars show us the demonic influences in human affairs but also the permissive Will of God. This world's misery, suffering, and sadness is our own fault. It directly results from our unwillingness to truly love God and do His Holy Will. Despite all this, God still loves us and allows us to cause our own suffering so that we may grow wiser and turn away from our demonically influenced self-love and turn to Him in true love. He can and will make good come from everything, even our sins or evil if we cooperate with Him.

Bishop Ngo Dinh Thuc

Previously, we gave a brief synopsis of the demonic influences inspiring Freemasons, Materialists, Modernists, and Communists to infiltrate, corrupt, and destroy the Catholic Church – the true Bride of Christ. The Church is the only proper way for us to love,
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serve, and worship God here on earth and be found worthy to enter Heaven. For this reason, the devils are bent upon destroying the Church because this is how they destroy us and vent their hatred for God. We pointed out that Bishop Ngo Dinh Thuc stood up boldly for the Church without any concern for material or physical comfort. He embraced His cross even as he was considered a fool, mentally incompetent, or insane. He died in the hands of traitors but never bending to their demands of cooperation in Modernism, Protestantism, Communism, or the Masonic One World Religion.

We see that Bishop Ngo Dinh Thuc was where he needed to be when he was needed. This is Divine Providence. The evils he suffered and the crosses he carried were all used in the Divine Plan for God's greater honor and glory and the salvation of souls.

Bishop Louis Vezelis, OFM

Alongside the developments in the life of Bishop Ngo Dinh Thuc, we also can view God's Providence in the events of the life of Bishop Louis Vezelis, OFM. God placed two men in different places and times but arranged their lives to intersect,

and the Apostolic Torch was passed from one to the other.

Bishop Louis Vezelis, OFM, was born in Rochester, New York, on January 29, 1930. He suffered and recovered from infantile paralysis when he was nine years old. His parents were both from Lithuania. He attended a Lithuanian parish and grammar school. As a young man, he entered the Franciscan Order in a Lithuanian Friary in Maine. The Lithuanian friars did not have a house of formation, so he was sent to the Franciscans for his novitiate and training in Teutopolis, Illinois. In his biography, Bishop Louis Vezelis OFM tells us of some Divine Providence cultivating and forming him.

“There I was to learn just what a Franciscan was all about. It all appealed to me – even the never-easy rising at Midnight to chant the Divine Office. I listened attentively to everything the Novice Master said and read every book carefully that he instructed me to read. This youth of nineteen – going on twenty – was learning the seriousness and sublimity of a Franciscan vocation. ... The interesting aspect is precisely in the showing of how totally unrelated events make up inscrutable moments in a plan drawn up by Divine Providence.”

1950, on July 5, he made simple (temporary—3-year) vows. He was then sent to the Franciscans in Catskill, New York, to study philosophy. He asked to be sent to the French-Canadian Franciscans for his theological studies. He writes: “I had heard of the French-Canadian Franciscans. They were known throughout the continental United States for the strict observance of the Franciscan Rule. We in the States were rather ‘lax’ by their standards – having comfortably rationalized ourselves into conformity with non-Catholic views.” We see the Divine Hand leading him away from Modernism and opening doors to form a worthy receptacle for the graces necessary to take up the banner for God and the Church against the assaults of Hell. Bishop Louis Vezelis OFM continues: “It was an almost impossible request. But I asked anyway: I asked to be sent to Canada for my theological studies. Everything militated against the possibility: I knew no French; all our Friar-students were studying by now in one American Province for the sake of uniformity of formation. I asked, and I received. It was in Canada that I found Religious life not only in books, but in reality. In the United States, all we got was excuses and rationalizations that had a definite direction:

gradual reduction of Religious life to zero. It was in Canada that I met missionaries from far-flung countries. But I never thought this life would be possible for me. ...”

Priesthood and Mission

On June 16, 1956, His Eminence Emile Cardinal Leger, Archbishop of Montreal, ordained Bishop Louis Vezelis OFM to the priesthood. Returning to his friary in the United States and eager to live and work as a Franciscan priest, he met with the constant excuse that he lacked experience. “My Major Superior had manifested an unsympathetic spirit towards me from the very first. Perhaps he had good reason for it. ... I was assigned to a small house in St. Catherines, Ontario, Canada. Among the duties at the house. I was Director of Vocations for all of Canada and on call to preach parish missions and Forty Hours.... Within a short span of time, I was informed by my immediate Superior that I had twenty-four hours to leave the house and go to Montreal, where I would be under the obedience of the French-Canadian Provincial. At the same time, I received my official document from Rome ordering me to the Franciscan Mission in Taejon, Korea, in the care of St. Joseph’s

Province of Canada. ... It was official and beyond question: I was a missionary en route to Korea. From the time I left St. Catherines, Ontario, in the summer of 1957 until the day I arrived in Kimpo, Korea, on November 13, 1957, I was making my way to my new mission assignment.”

The Guiding and Protecting Hand of Divine Providence

Divine Providence was guiding and correcting his path, protecting him from the Modernism and Liberalism infiltrating the Church. After eighteen years in Korea, he returned to the United States. “My visit to the United States in the Winter of 1969 until the Spring of 1970 had already been quite an experience. Back in those days when the Mass was first changed, many clergymen and laity of my acquaintance were raising eyebrows and asking questions. ... It was then that I had said to a priest: ‘The day is coming when a priest like myself would no longer be able to preach in these churches – because they will no longer be Catholic.’”

“It was 1975 when I next returned to the United States. This time, I would never return to Korea ... Also, by this time, I had been getting some first-hand

experience in the ‘New’ Catholic Church. Wherever I went, the reaction was painfully the same: these churches were preaching Protestantism! Even the décor in them was looking more and more Protestant. There were other problems that were to arise also. ...”

With much prayer, struggles, and agonies, Divine Providence led him, Father Louis Vezelis OFM, to openly embrace his cross and condemn the Protestantizing of the Catholic Church. At this time, he was still not ready to embrace the fact that the Chair of Saint Peter was vacated by the heretical usurpation of Masonic/Demonic infiltrators. It was when “Pope John Paul II” openly and publicly prayed with the Anglican “Archbishop of Canterbury” and called the Anglican Church “our Sister Church” that he was convinced that this man could not be a true pope under the guidance of the Holy Ghost. Catholics cannot unite and pray with non-Catholics. It is a clear violation of the First Commandment of God. Every child who has opened a basic Catechism knows this.

Episcopacy

On August 24, 1982, Father Louis Vezelis OFM accepted

the cross of the Episcopacy from the hands of Bishops Musey, Carmona, and Zamora. Bishops Carmona and Zamora were directly consecrated bishops by Bishop Ngo Dinh Thuc.

These bishops arranged a suitable environment for Bishop Ngo Dinh Thuc in the friary and seminary of Bishop Louis Vezelis OFM in Rochester, NY. As the end of days here on earth were passing for Bishop Ngo Dinh Thuc, Divine Providence then entrusted the future success of the True Church to Bishop Louis Vezelis OFM.

The Many Fronts in the War Against Hell

This was not the end of battles, crosses, or suffering for Bishop Louis Vezelis OFM, but now they truly began in earnest with the passing of Bishop Ngo Dinh Thuc. The other bishops began to ordain and consecrate men without proper formation or vetting. “Traditional” priests and bishops were showing up everywhere. Many were obvious heretics and/or schismatics. Many were even near death’s door and not physically able to bear the burdens of the office they had taken up. Yet, they all claimed lineage from Bishop Ngo Dinh Thuc. This was a most unwelcome association.

To give them some benefit of the doubt, it may have been perceived that they would be able to consecrate enough bishops and then elect a true pope. But their human efforts only mock the Church and the hierarchy.

Bishop Louis Vezelis OFM was forced to fight battles on many fronts simultaneously in this demonic war. On the major front was the Modernist Novus Ordo Church. The need to expose and condemn the errors of Modernism, Protestantism, Liberalism, Freemasonry, and even Demonism on this front is more than a lifetime's work. Akin to this was another front: the Lefebvre sect. The Lefebvre sect led many "Catholics" back into the Modernist Church. It was a kind of demonic halfway house to guide those who would be true Catholics back into the Protestant arms of the New Church. It wanted to promote the Masonic idea of an umbrella-type church, i.e., allow both rites and faiths (true and false) to coexist peacefully side by side. This, again, is forbidden by the First Commandment of God. On another front in this demonic war were the many "Independent priests" who would not submit or even align themselves with any bishop. On another front was the self-made clergy and "religious"

who left the church to enter schismatic sects and then tried to claim not only validity but also legitimacy as the true Catholic Church. And again, there are the "Sede-vacante" unprepared and unworthy bishops and priests of the "Ngo" lineage.

All these battles needed to be fought while adequately preparing the next generation of clergy and religious. Bishop Louis Vezelis OFM did all this until his dying day – January 1, 2013.

His was a lifetime of battles with demonic spirits and their human agents, but it was constantly watched over and directed by Divine Providence.



Editor's Note:

The Autobiography of Bishop Louis Vezelis, OFM "Among Infidels by Divine Grace" which reprinted in The Seraph appears to end abruptly. However, that is all that His Excellency wrote. We apologize for the confusion.

A HOLY PRIESTHOOD

Father Anthony Lentz, OFM

Since Vatican II, there has been a push to allow women into the priesthood. There is actually an organization, which I have only just heard of, that is called the *Women's Ordination Conference (WOC)*. On the "about us page" of their website, they give simultaneously a short history and a mission statement: "Founded in 1975, the Women's Ordination Conference is the oldest and largest organization working to ordain women as deacons, priests, and bishops in an inclusive and accountable Roman Catholic Church." In fairness, I have to comment that this is a grassroots organization, and as far as I know, they have no recognition in the Novus Ordo. This is merely a group of Novus Ordo lay people and clergy. For over forty years, they have advocated this change within the Novus Ordo. They say it is time that the Church live up to and fulfill its mission statement of love, inclusion, and equality. I came across an old speech, probably from the early to mid-eighties, given by a woman named Sr. Theresa Kane, whom I assume is associated

with the organization. She, a woman who did not look like any religious sister, stated: "*The Church, in its struggle to be faithful to its call for reverence and dignity for all persons, must respond by providing the possibility of women as persons being included in all ministries of our Church.*"

This is a gross misunderstanding of what the Catholic Church's mission actually is. The Catholic Church ensures the "reverence and dignity" of all persons by working towards conversions, administering the Sacraments, and instructing all on the journey towards holiness by conforming to the example of Our Lord Jesus Christ. She is not concerned with pandering to peoples' egos.

The simple question, from all of this, is why are women not allowed to be ordained priests? I actually explained this in an article I wrote a few years ago for *The Cherub*, explaining why we do not have girl servers. I find no reason to reinvent the wheel, so here is that article.

Q: *Dear Brother,*

Why are girls not allowed to be altar servers? Why does it have to be only boys? – Clare and Molly R.

This is a very common question; I have been asked it a few times. The best way I can answer it is simply explaining why we do not have women priests, for both questions go hand in hand.

The reason why we do not have women priests is because Our Lord Jesus Christ did not ordain any while He was on earth. We know this is true because there were no women among His twelve disciples, whom He ordained as His first bishops on the first Holy Thursday night. This has been the tradition and teaching of the Church from the very beginning, and She has never altered from it. Consider this: if Our Lord intended for women to be priests (actually, the proper term would be “priestess”), He most certainly would have recruited the best candidate possible – His own Mother. Our Blessed Mother would have been the ideal choice in terms of holiness and grace.

You may wonder how this would stop girls from serving at Mass. It is all about the right order within the Church

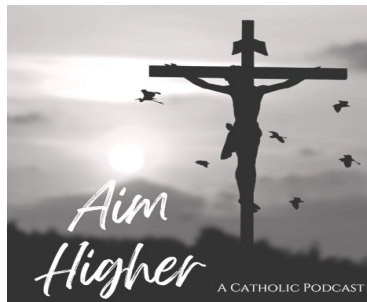
and the steps towards the priesthood. Let me explain. Before a man can be ordained a priest, he must first receive what is known as the tonsure, a cutting of hair, which is a symbol of his entrance into the clerical (or priestly) state. After the tonsure, he will receive in succession the four minor orders: porter, lector, exorcist, and acolyte. The only one we need to consider for now is the acolyte because the acolyte has the honor of serving at the altar. What does he do? He basically does everything you see the altar server do. Because there have been thousands of parishes worldwide and only a few hundred (and that is an overestimation) acolytes at a time, it would have been impossible to have at least one acolyte in every parish. So, the Church allowed men and boys to serve Mass for the parish priest by way of concession. Even though girls are usually more mature and may answer prayers better, it is in keeping with the right order given to us by Our Lord that boys serve Mass. Who knows, one of the young boys you are watching serve Mass may one day become your parish priest. You should pray that all the servers pay attention and do an excellent job for God at the altar.

Finally, there are two ways that women and girls can assist at the altar. First, while following the Mass, you are taking part in that “spiritual priesthood,” which St. Peter spoke about, and offering God all of your love, good works, and intentions. Second, there is the preparation of flowers to put on the altar and making altar clothes and other linens used during Holy Mass. Take St. Clare of Assisi as your example. She received the greatest pleasure in caring for the altar's needs because the altar is a symbol of Christ. Her dedication was so great that she would continue to sew linens for Mass even when she was sick in bed. She is one of many examples of how close a woman can be to the Altar (to Christ), and she remained

content with her station in life. Remember, the measuring stick for our love of God is not the dignity of our duties but our humble submission to His Divine Will.

One final note. It may be a coincidence, but this group, the WOC, formed only three years after Paul VI (Montini) suppressed the minor orders in his 1972 *motu proprio Ministeria Quaedam*. When he did this, he replaced it with two new ministries, the “minister of the word” and the “minister of the altar.” Also interesting to note is that although the Novus Ordo did not officially permit girls to serve during their Masses until 1994, it has been allowed since the 1970s.

This is just another example of the fruits of Vatican II.



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THE FEAST OF THE PURIFICATION

From the Sunday Sermon Archives, 2014

Today's feast belongs to the Christmas Season. It is a celebration of light — Jesus is the Light of the World. According to the Law of Moses, forty days after the birth of a male child the mother must present herself in the temple. Mary had completed her forty days of purification and now she came with Jesus to the temple.

Mary had no need of purification because she is without stain or sin. She fulfilled the law nonetheless, just as Jesus did in so many other things. This law of purification has been done away with in the Church and replaced with the Churching of women. This ceremony of the New Testament is not one of cleansing, but rather one of thanksgiving. The Church and the mother give thanks to Almighty God for the gift of the child that has been received.

The main focus today, however, is Jesus. His mother is present, but she is not the main focus. The holy Simeon enlightened by the grace of God,

perceives immediately who Jesus is. Simeon gives thanks to God and announces his readiness to leave this world, because God had fulfilled His promise of allowing him to see the Messiah.

Every child is a special gift from God and should be received as such. Recently, we read an account of “parents” winning a “wrongful birth” lawsuit against the doctors and hospital where the baby was delivered. The suit was because the hospital and doctors failed to tell the parents that the child was “handicapped.” If they had known the situation of the child, they would have murdered him before he ever could be born. Instead of being grateful for a living child, it seems all they can do is find fault. No amount of money will ever be able to turn back the clock so the child would never be born, or would never exist. Nor will any amount of money ever remove the difficulties that the child was born with.

In what is supposed to be a Christian nation we live and rule ourselves as Pagans or Satanists. Jesus Christ, the Light of the World, has shown His light upon us, and it seems we have turned away from The Light. We have chosen darkness rather than light.

In the celebration of this feast, we are being called upon to re-focus our attention upon THE LIGHT. We need to remind ourselves of Truth and Goodness. We must strive to see and follow Him. In the light of God's grace, we will see that everything is a gift from Him. We will see that the only real evil is sin. And sin is not a material thing, but rather a spiritual one. All that God has made is good. It is the perversity of men's wills that take the good things God has given us and uses them in evil ways against God's desires. This is what brings evil and sin into the world.

Every child has an immortal soul. They are made to the image and likeness of God. Even if the world declares them to be monsters, they are nonetheless, gifts of God. Perhaps physical defects in a child are due to the evil of the parents. Scripture tells us that children will inherit the sins of their

parents to the third and fourth generation. Or perhaps, the handicapped child is given to parents for the greater perfection and sanctification of everyone involved. The crosses God sends or allows us, are not always for our punishment. They may also be for our improvement and greater sanctification.

We should be grateful to God no matter what He gives us. A cross is often of much greater value and merit for us than gold and riches. We should, therefore, be even more grateful to have a cross and affliction than if we had received gold and riches. It is true what the Scriptures tell us, that God chastises those whom He loves. A great cross or burden in our lives is more often a sign of God's love for us rather than His displeasure with us. A long and painful illness is a gift for which we should be grateful, because it allows us to more closely follow and imitate Jesus Christ. Riches, more often than not, make it more difficult for us to lead good and holy lives; they tend rather to lead us away from God. We should be even more grateful for poverty or sickness than we ever would be for riches and health.

Let us imitate the holy Simeon, and be ever grateful for all the crosses and burdens of this life, as we look forward to the great and glorious coming of Our Savior Jesus Christ. His life was a long one as he anxiously awaited the fulfillment of God's promise to him. We, too, have been given a wonderful promise from God. He invites us to receive Him in the Holy Eucharist. There He will transform us and restore spiritual life to our souls. He will make us one with Him. All that will await us after this is the completion of this union

in Heaven. Once we have received Him into our bodies, as Simeon received Him into his arms, may we just as readily turn away from this world as Simeon did. Let us pray with Simeon to dismiss us from this world once we have born our crosses and burdens of this life for the love of, and in the imitation of Jesus; and then have worthily received Him into our hearts and souls in Holy Communion.

“WE NEVER GIVE MORE HONOR TO JESUS THAN WHEN WE HONOR HIS MOTHER, AND WE HONOR HER SIMPLY AND SOLELY TO HONOR HIM ALL THE MORE PERFECTLY. WE GO TO HER ONLY AS A WAY LEADING TO THE GOAL WE SEEK - JESUS, HER SON.”

~ST. LOUIS DE MONTFORT



THE COMMUNIST THREAT

Father Joseph Noonan, OFM

Part Twenty-Three: The Undermining of Education

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

“Conclave Change of Agents” by Barbara M. Morris was published in the March 1977 issue of *The National Educator*. Excerpts follow from this extremely important article which proves that the federal government has been deeply involved in the funding and implementation of moral/citizenship (values) education:

Early in June 1976, 85 top level members of the educational elite and an assortment of influential change agents met at an invitation only conference in Philadelphia to draft recommendations on how to put “Moral/Citizenship Education” (MCE) programs in every school in the country—public, private and parochial. Conference participants included Humanist values educators Lawrence Kohlberg and Howard Kirschenbaum and representatives of the federal government, foundations, PTA, NEA and the National Council of Churches. The recommendations that resulted from that conference

which was sponsored by a Pennsylvania organization called Research for Better Schools (RBS) [a federally funded education laboratory in Philadelphia, Pennsylvania] have been submitted to the National Institute of Education, with whom RBS has a contract to research, develop and disseminate moral/citizenship education programs....

So shaky is the basis for MCE that much conference time was devoted to trying to decide what to call MCE programs so as to avoid public hostility. Here are some examples of the thinking of conference participants relating to this problem:

- “‘Moral/Citizenship Education’ as a title can be sold; ‘Moral Education’ cannot. Avoid such red-flag slogans.”
- “We spent three conference days quibbling about the term ‘Moral/Citizenship Education.’ *That is a major problem.*” [emphasis in original]
- “The concept of self-development (which implies moral development) is more salable and will engender less resistance than moral development.”

- “It is important to limit the parameters of what we’re engaged in, if not to change the actual title, to avoid religious antagonisms and court action.”

THE SCHOOL COUNSELOR, publication of The American Personnel and Guidance Association, published a special issue on the subject of “Death” in its May 1977 issue (Vol. 24, #5). In this issue a remarkable admission regarding the results of sex education was made which explains clearly the purpose of these controversial humanistic programs: to create the problems sex ed, values ed, drug ed, and death ed were supposed to solve. An excerpt from *The School Counselor* follows:

Helping Students Clarify Values:

The last goal is to help students clarify their values on social and ethical issues. An underlying, but seldom spoken, assumption of much of the death education movement is that Americans handle death and dying poorly and that we ought to be doing better at it. As in the case of many other problems, many Americans believe that education can initiate change. Change is evident, and death education will play as important a part in changing attitudes toward death as sex education played in changing attitudes toward sex information and

wider acceptance of various sexual practices.

Charlotte Iserbyt’s Note: In light of events in the 1990s, the question arises: What does “doing better at it” mean? The statement “Death education will play as important a part in changing attitudes toward death as sex education played in changing attitudes toward... wider acceptance of various sexual practices” implies that our children benefitted from exposure to “wider acceptance of various sexual practices,” when all one has to do is survey the moral landscape to see the devastating effect these programs have had on our children’s lives. The same applies to death education and its effect on children’s understanding of the value of life, reflected in the increased number of murders carried out by youth.

Joanne McAuley’s National Council for Educational Excellence, A national organization of concerned parents and educators, was founded in the mid-1970s and, considering the potential it had for holding the line on innovations taking place in American education, its early demise represented a real setback for parents, children, and teachers. Ms. McAuley’s May/June 1977 issue of her newsletter, *The School Bell*, is proof that the National School Boards Association was, at one time, a

strong proponent of local control, not a “sell out the locals” organization that in the 1990s would support site- and school-based management (taxation without representation) and charter schools. Excerpts follow:

NSBA PRESIDENT TELLS BOARDS: STAND UP TO FEDERAL MEDDLING

On March 27, George W. Smith, immediate past president of the National School Boards Association, warned school board members attending the NSBA convention in Houston that “The Congress and the federal bureaucracy could become the country’s master school board unless school board members stand up and be counted.” He urged delegates to continue to forge a strong NSBA to convince Congress that local school board members are truly representative, most unselfish, and the best qualified persons to represent the local viewpoint in education.

Smith said local constituencies cannot be forgotten even while the new trust is being built with Congress. “We must not forget our own constituency,” he noted. He also advised board members to be aware of — and leery of — proposals for public involvement in public school operations that would shift decision-making authority to

“vaguely defined groups of citizens at the school site level.” The minister from San Diego cautioned that the power to make a decision must never be divorced from the responsibility for making that decision....

He said school boards must be strong for another reason—to counter the movements of the courts and federal regulatory agencies into the operation of schools. “If we want other governmental units to stop eroding our ability to provide educational governance, we must exercise that ability more often and more effectively.” Smith said, “Where we can, we should work together with all segments of the public toward the improvement of the schools. But,” he concluded, “our responsibility is to all the people and we must view only the ‘big picture.’”

Charlotte Iserby’s Note:

Smith’s ability to foresee the implementation of site-based management, the downgrading of the importance of elected board members, and the transfer of power to public-private partnerships, etc., is to be lauded! While serving in the U.S. Department of Education this writer attempted to stop federally funded programs to train local school board members in conflict resolution and in how to implement effective school research.

“Competency Tests Set in 26 Schools: New curriculum shifts teaching methods in District” was the title of an article which appeared in *The Washington Post* on August 1, 1977.

Excerpts follow:

“The materials will be standardized, the lessons will be standardized,” Guines said. “We’re taking the play out. We’re taking the guesswork out. We’re putting in a precise predicted treatment that leads to a predicted response.” Guines said that the new curriculum is based on the work in behavioral psychology of Harvard University’s B.F. Skinner, who developed teaching machines and even trained pigeons during World War II to pilot and detonate bombs and torpedoes. The basic idea, Guines said, is to break down complicated learning into a sequence of clear simple skills that virtually everyone can master, although at different rates of speed. “If you can train a pigeon to fly up there and press a button and set off a bomb,” Guines remarked, “why can’t you teach human beings to behave in an effective and rational way? We know that we can modify human behavior. We’re not scared of that. This is the biggest thing that’s happening in education today.”

According to Thomas B. Sticht, Associate Director for Basic Skills of the National Institute

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

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

Charlotte Iserbyt’s Note:

William Spady, “father of outcome-based education,” served as consultant to the D.C. schools at this exact time, work-

ing out of the U.S. Office of Education's National Institute of Education. His position at the time is listed in his curriculum vitae as "Senior Research Sociologist, 1973-1978." With Spady, Thomas Sticht, associate director for basic skills at NIE, also worked on the failed, Skinnerian D.C. school reform. In addition, the reader is urged to refer to the August 8, 1982 *Washington Post* entry which paraphrases Sticht as follows: "Ending discrimination and changing values are probably more important than reading in moving low income families into the middle class." Of further interest, the same Thomas Sticht was president of Applied Behavioral and Cognitive Sciences, Inc., San Diego, California, and has served on the U.S. Labor Department Secretary's Commission on Achieving Necessary Skills (SCANS).]

Development of Educational Technology in Central and Eastern Europe Studies:

Division of Structures, Content, Methods and Techniques of Education was published and distributed by United Nations Educational, Scientific, and Cultural Organization (UNESCO: Paris: ED-77/WS/133: English Edition) in November of 1977. The author is including excerpts from the "Section on Methods, Materials and Techniques" so that the reader will see

how *America 2000/Goals 2000* restructuring is identical to education in the former Eastern European communist countries. The reader must also remember that American education is under the direction of UNESCO due to our membership in the United Nations. Excerpts follow:

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

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

a.) the overwhelming majority of the countries represented (8 out of 10) are socialist states.

b.) except for the Soviet Union and Finland, the nations concerned can be classified into the category of fairly developed countries from the technological point of view.

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

The socialist countries also have a substantial advantage

from the aspect of the development of educational technology because the training and in-service training of teachers rest on a uniform basis. In addition, curricula are uniform in the individual countries and for the different types of schools harmony between the curricular activities and the development of educational technology can be therefore established comparatively easily.

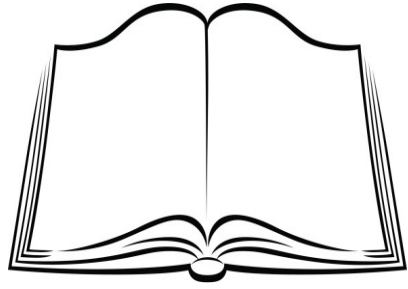
Charlotte Iserbyte's Note: A flow chart on page 11 of the study includes under "Factors Influencing the Introduction of Educational Technology" all the components found in American educational restructuring as follows: Adequate Curricula; System of Objectives; Systems of Means of Assessment; Media System; Ensuring Appropriate Facilities (school building, hardware, media); Adequately Trained Teachers (basic training, in-service/further training/information); Research and Development; and International Cooperation.

To Be Continued



The Catholic Mother to Her Children

The Countess de Flavigny



SIXTH LESSON

THE LORD'S PRAYER EXPLAINED

"Thus therefore shall ye pray."
St. Matthew 6:9

Our Lord, being one day surrounded by a great number of people, who followed Him attracted by the report of His miracles, ascended a hill, from the top of which he spoke to this multitude, eager to listen to His holy words. The Gospel gives us the whole of the admirable sermon Jesus Christ then preached. This sermon is the abridgment of the Divine Law He came on earth to impart. The sacred duty of prayer could not be forgotten by Our Lord, so He wished to teach us how to perform it properly, and at the same time to destroy a then general error, that the longest prayer is also the best. "When you pray," said Jesus Christ, "do not make long speeches: your Father knows what you need before you ask Him for it." Thus, therefore

shall ye pray: Our Father Who art in Heaven, hallowed by Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in Heaven. Give us today our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

This prayer, called the Lord's Prayer, is the best we can say, as it was dictated to us by Jesus Christ Himself. That is why the Church repeats it so often during the offices, why parents teach it to their little children, as soon as they begin to speak, and every day we repeat it in our morning and evening prayers. Try, my dear children, not to say it merely by habit. I am going to explain to you each one of its words, which include thoughts that you can understand, and with the meaning of which it is right you should be

fully acquainted while offering up to God this admirable prayer.

We begin by saying: *Our Father* – and are we not God’s children? Has He not created us by His power, adopted us by His mercy, and made us brethren of His Son Jesus Christ? Is it not He also Who watched over and preserves us, Who gives us all we possess, and first of all those kind parents who take care of our childhood? He is thus indeed Our Father, He is also the best of fathers. My God, am I really the affectionate and dutiful child I should be to Thee? We call God Our Father, because He is the Father of all men, and that we ought always to pray for another.

Who Art in Heaven. – God is present everywhere; but it is in Heaven that He dwells in all His glory, and it is there that the Saints and Angels sing to Him eternal praise and adoration. Heaven is the home of Our Father, where each one of us has His allotted place. O my children, let us be good here below, and thus deserve one day to join *Our Father Who is in Heaven.*

Hallowed be Thy Name. – God’s Name is the most holy of all names; it cannot become more so by our prayers, but what we ask is that this Divine Name may be known and

adored all over the earth; that it may cease to be impiously blasphemed, and that we, at least, may never pronounce it otherwise than with respect and love.

Thy Kingdom come. – God is the King of kings, the Master of all things; but He desires and we wish to see His reign established in every heart. Do not refuse Him yours, my dear children; He only ask them of you to make you happy.

Thy will be done on earth, as it is done in Heaven. – There is but one will in Heaven: the will of God, to which the Angels and Saints submit with joy. Here below it is quite the reverse: every one desires to act according to his own fancy; we generally follow our tastes and our caprices in preference to the law of God. We rebel very often against those who have the power of commanding us, and it often happens that we murmur at the events of life He allows or ordains. It would be in vain, my children, for us to ask God by prayer, that His will may be accomplished, if we stubbornly refuse to do it: so we must first of all begin by submitting to it with all our heart, so as to be able afterwards to say most sincerely: My God, I have no other will but Thine; I want to obey Thee on earth as the angels obey Thee in Heaven.

Give us this day our daily bread. – By these words, my children, we pray to God to grant us what is necessary for the body and for the soul. The poor, who have no other means of subsistence, excepting those which Providence sends them, verily rely upon Divine Providence for their bit of daily food. The rich, who can buy their food, ask God for it all the same, thus showing it is from Him they derive their wealth; and we all ask for bread only, to teach us that we must live simply and be content with little. If, in Thy goodness, O my God, Thou givest us more than what is absolutely necessary, we promise Thee to share it with the poor.

The bread which constitutes the food of the soul is God's grace, His Divine Word, and particularly the Holy Eucharist, which you will have the happiness to receive one day.

And forgive us our trespasses, as we forgive them who trespass against us. - The forgiveness granted to those of our brethren who have wronged or grieved us, is the condition of the forgiveness God grants us when we have offended Him. God will show no mercy to those who have shown no pity to others. And what a misfortune would it not be, my children, not to be able to rely upon that mercy for which we

stand in such great need? Let us then never feel spiteful or entertain malice against anyone: let us forget the evil done to us, and let us forgive it with all our heart, so that the Lord may also forget all our faults and forgive them in His turn.

And lead us not into temptation. – God never tempts anyone, my children; only He allows us to be tempted by the evil spirit. That is why we ask God every day to avert from us, if possible, the opportunities which may expose us to the misfortune of offending Him, why we pray Him not to allow us ever to be tempted beyond our strength.

But deliver us from evil. - By this last request, my children, we pray God to preserve us from all evil, from the sufferings of the body, as well as from the sorrows of the heart, and particularly from the only real evil, that evil which is most to be feared, sin, which would make us God's enemies.



THE LITTLE CATECHISM OF THE CURÉ OF ARS

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



EXPLANATIONS AND EXHORTATIONS ON DEATH

A day will come, perhaps it is not far off, when we must bid adieu to life, adieu to the world, adieu to our relations, adieu to our friends. When shall we return, my children? Never. We appear upon this earth, we disappear, and we return no more; our poor body, that we take such care of, goes away into dust, and our soul, all trembling, goes to appear before the good God. When we quit this world, where we shall appear no more, when our last breath of life escapes, and we say our last adieu, we shall wish to have passed our life in solitude, in the depths of a desert, far from the world and its pleasures. We have these examples of repentance before our eyes every day, my children, and we remain always the same. We pass our

life gaily, without ever troubling ourselves about eternity. By our indifference to the service of the good God, one would think we were never going to die.

See, my children, some people pass their whole life without thinking of death. It comes, and behold! they have nothing; faith, hope, and love, all are already dead within them. When death shall come upon us, of what use will three-quarters of our life have been to us? With what are we occupied the greatest part of our time? Are we thinking of the good God, of our salvation, of our soul? O my children! what folly is the world! We come into it, we go out of it, without knowing why. The good God places us in it to serve Him, to

try if we will love Him and be faithful to His law; and after this short moment of trial, He promises us a recompense. Is it not just that He should reward the faithful servant and punish the wicked one? Should the Trappist, who has passed his life in lamenting and weeping over his sins, be treated the same as the bad Christian, who has lived in abundance in the midst of all the enjoyments of life? No; certainly not. We are on earth not to enjoy its pleasures, but to labor for our salvation.

Let us prepare ourselves for death; we have not a minute to lose: it will come upon us at the moment when we least expect it; it will take us by surprise. Look at the saints, my children, who were pure; they were always trembling, they pined away with fear; and we, who so often offend the good God — we have no fears. Life is given us that we may learn to die well, and we never think of it. We occupy ourselves with everything else. The idea of it often occurs to us, and we always reject it; we put it off to the last moment. O my children! this last moment, how much it is to be feared! Yet the good God does not wish us to despair; He shows us the good thief, touched with repentance, dying near Him on the cross;

but he is the only one; and then see, he dies near the good God. Can we hope to be near Him at our last moment — we who have been far from Him all our life? What have we done to deserve that favor? A great deal of evil, and no good.

There was once a good Trappist Father, who was trembling all over at perceiving the approach of death. Someone said to him, “Father, of what then are you afraid?” “Of the judgment of God,” he said. “Ah! if you dread the judgment — you who have done so much penance, you who love God so much, who have been so long preparing for death — what will become of me?” See, my children, to die well we must live well; to live well, we must seriously examine ourselves: every evening think over what we have done during the day; at the end of each week review what we have done during the week; at the end of each month review what we have done during the month; at the end of the year, what we have done during the year. By this means, my children, we cannot fail to correct ourselves, and to become fervent Christians in a short time. Then, when death comes, we are quite ready; we are happy to go to Heaven.

ST. THÉRÈSE OF LISIEUX

An Autobiography

CHAPTER ELEVEN THE NOVICE MISTRESS

But where am I? Once more I am lost in a maze of reflections. Forgive me, Mother, for wandering in this way. I admit that my story is like a tangled skein, but it is the best I can do. My heart is like a lake into which I cast my nets at random. I write down my thoughts as they occur.

I was talking about the novices. They often say to me: “You have an answer for everything; we really thought we should puzzle you this time. Where do you find all you teach us?” Some are even simple enough to think I can read their souls because I have happened to make known to them—without revelation — the subject of their thoughts.

On one occasion the senior novice had determined to hide from me a great sorrow which was causing her much pain. She had spent a miserable night, but had kept back the tears lest her eyes should betray her. When she came to me her face was bright and she spoke in a cheerful tone. I said

to her simply: “I am sure you are in trouble.” She looked at me with amazement, and her surprise was so great that it reacted on me, conveying an impression of the supernatural. I felt that God was there close to us, and that unwittingly — for I have not the gift of reading souls — I had spoken as one inspired. After that I was able to console her completely.

And now, dear Mother, I will tell you of my greatest spiritual gain in dealing with the novices. You know they are under no restriction and are therefore allowed to say anything they like to me. This is easy since they do not owe me the respect due to a Novice Mistress. I cannot say that Our Lord makes me walk in the way of exterior humiliation; He is content with humbling me in my inmost soul. In the eyes of creatures, success crowns all my efforts, and — if the words may be used of life in the cloister — I walk in the dangerous path of honor. In this respect I understand the

design of God and of Superiors. If I were looked upon by my Sisters as a useless member of the community, incapable and wanting in judgement, you could not employ me to help you, and therefore the Divine Master has thrown a veil over my shortcomings, interior and exterior. Many compliments come to me from the novices in consequence. The compliments are sincere, for I know they mean what they say, but the remembrance of my weakness is so constantly present to me that there is no room for vanity. My soul, however, tires at times of this over-sweet food and longs for something other than praise. Our Lord then serves me with a salad well-flavored and mixed with plenty of vinegar, the oil alone being wanting, which makes it still more to my taste. At the moment when I least expect it, this salad is set before me by my novices. Lifting the veil that hides my faults, God allows them to see me as I really am and they do not find me altogether to their liking. With a simplicity that is delightful they tell me how I try them and what they dislike in me. In fact they are as frank as though it were a question of someone else, for they know that it pleases me greatly when they are so outspoken.

This delicious banquet does more than please me, it fills my soul with joy. How can anything so contrary to nature afford such extraordinary pleasure? Had I not experienced it I could not have believed it possible.

Once when I had an intense longing for some humiliation, a young postulant gratified my desire so completely that I was reminded of the occasion when Semei cursed David, and with the holy king I repeated the words: "Yea, it is the Lord who hath bidden him say all these things." This is how God takes care of me: unable to provide me always with the strength-giving bread of exterior humiliation, He allows me from time to time to eat of "the crumbs from the table of the children." How magnificent are His mercies!



To Be Continued



FRANCISCAN SAINTS

FEBRUARY 16TH
Blessed Philippa Mareri
Virgin, Second Order

Philippa, who belonged to the illustrious family of the Mareri, saw the light of day at the castle of her parents near Rieti in Italy, toward the close of the twelfth century. At a very early age she was the favorite of all who knew her, not only because of her natural gifts, but principally because of her steady advancement in perfection. As a young woman she lived quietly at home, devoted to prayer and the cultivation of her high mental endowments. She took particular pleasure in reading the Holy Scriptures and studying the Latin language, in which she became very proficient.

About this time, St. Francis often visited the valley of Rieti, where he established several convents and sometimes called at the home of the devout Mareri. His forceful admonitions, filled with holy simplicity and unction, and his severe life of penance made a deep impression on Philippa.

It was not long before she resolved to imitate Our Holy Father, forgoing wealth and consecrating herself entirely to God. She rejected a proposal to marry with the words: "I already have a spouse, the noblest and the greatest, Our Lord Jesus Christ." Neither the remonstrances of her parents, nor the ridicule of her brother Thomas, had any effect in changing her mind. She cut off her hair, donned a very coarse garment, and with several companions withdrew to a cave in the rocks of a nearby mountain.

Her austere life of penance and intimate union with God changed the resentment and mockery of her family into admiration. Thomas visited the mountain recess to ask Philippa's forgiveness, and placed at her disposal the church of St. Peter and an adjacent convent once occupied by the Benedictines, over which he was the patron. Full

of joy the young community took up its abode there, accepting the place as a gift from heaven. They lived according to the Rule of St. Clare under the direction of Blessed Roger of Todi, to whom St. Francis had entrusted the care of their souls.

The new foundation flourished remarkably, and many of the noblest young women joined their ranks. Philippa's excellent example and loving manner were particularly instrumental in bringing about these results. Although she filled the capacity of superior, she was the humblest member of the community. She had no equal in zeal for prayer and mortification, and, like St. Francis and Blessed Roger, she held poverty in the highest esteem. She exhorted her sisters to have no care for the morrow, and more than once in times of need her trust in God was signally rewarded with miraculous assistance.

Philippa had lived and labored and made sacrifices for God for many a year, when it was revealed to her that the time of her dissolution was at hand. She was seized with a fatal illness. Gathering her sisters around her deathbed, she bade them farewell and exhorted them to persevere in their ef-

forts toward perfection, and to remain united in sisterly love. Having received the Last Sacraments at the hands of Blessed Roger, she addressed to her sisters the words of the Apostle: "*The peace of God which surpassed all understanding keep your hearts and minds in Christ Jesus*" (Phil. 4:7). Then she expired quietly on February 16, 1236.

Striking miracles occurred on the very day of her burial and many more have occurred since then throughout the years. Shortly after her death Pope Innocent IV approved the veneration paid to her, and Pope Pius VI in 1806 renewed the approbation. To this day very many people journey to the church in which her body, still incorrupt, reposes.

“GODLINESS IS PROFITABLE TO ALL THINGS”

1.) Consider how the words of the Apostle, “Godliness is profitable to all things,” were verified in Blessed Philippa. In youth she preserved godliness from the dangers which wealth and social position are so apt to bring in their train. Godliness protected her from an unhappy choice of a state of life. It made her happy in her holy vocation in which even her

family considered themselves blessed. Finally, it gave her happiness in having so many spiritual daughters gathered about her in the service of the Lord, while it secured her a crown of bliss in eternity, of which the Church herself assures us in her beatification. Hence, we see fulfilled in her what the Apostle adds about godliness “having promise of the life that now is and of that which is to come.” — If godliness and the fear of the Lord were heeded everywhere by youth, if they were the determining factors in choosing a state of life, everybody would be happier in his state, while the members of the family, though they may have opposed it in the beginning, would thank God that the choice turned out as it did. May you never have the opposite experience!

2.) Consider that godliness is as useful in secular life as in the religious state. It takes into consideration, first of all, what is eternal and is concerned at all times that the soul suffer no harm. That is really the only thing that deserves consideration; for, “*what doth it profit a man if he gain the whole world and suffer the loss of his own soul?*” (Matth. 16:26). What benefit has Dives now of all his wealth? He is suffering

the torments of hell. But we may be sure that godliness will avail even in this life to help us receive “*what we shall eat and drink and wherewith we shall be clothed*” (Matth. 6:31), for “seek first the kingdom of God and His justice and all these things shall be added unto you.” Even if godly people ever suffer poverty and want, because God sees that that is profitable to them, they need not be unhappy on that account, though they should suffer as great want as Lazarus; for they know that “*the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us*” (Rom. 8:18). — Have you valued godliness according to its true worth?

3.) Consider how piety that proves useless or even hurtful to a good Christian life can by that very fact be recognized as false piety. Through it God is not honored, but “*the name of God is blasphemed among the Gentiles*” (Rom. 2:24). Praying a great deal, spending a lot of time in church, communicating frequently, going on pilgrimages, and indulging every pious fancy is not necessarily piety. True piety is minded, first of all, to discharge its obligations and attends no services that would

interfere with them; for “nothing is pleasing to God,” says St. Bernard, “whereby we neglect duty.” Genuine piety, furthermore, prefers to do the will of another as far as is possible, rather than its own; it prefers to be governed rather than to govern. It patiently bears with the imperfections of others, and it considers the

service it can render the poor and the afflicted as the best service of God. — Is this the kind of piety you possess? May it be given us through the intercession of Blessed Philippa to manifest in ourselves, for the honor and glory of God, the admirable fruits of true godliness.

PRAYER OF THE CHURCH

O GOD, WHO DOST GLORIFY THY SERVANT PHILIPPA WITH GREAT MIRACLES, MERCIFULLY GRANT US THAT WE WHO DEVOUTLY IMPLORE HER INTERCESSION MAY BE VOUCHSAFED THE WHOLESOME FRUITS OF HER PRAYER.
THROUGH CHRIST OUR LORD. AMEN.



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