

THE SERAPH

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*Father Anthony, OFM & Bishop Giles, OFM
First Solemn High Mass
September 23, 2018*

The Seraph

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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.*

TU ES SACERDOS IN AETERNUM

On Saturday, September 22, 2018, Reverend Brother Anthony Lentz, OFM was ordained to the Holy Priesthood at Our Lady of the Rosary Roman Catholic Church in Waubeka, WI. Most Reverend Giles Butler, OFM ordained him according to the Traditional Rite of the Roman Catholic Church.

We were especially blessed to have Monsignor Luis Madrigal from Mexico attend the Ordination Mass and take part in the Solemn High Mass.

Our Lord blessed us with a beautiful Fall day as many faithful Catholics attended the Ordination Mass on Ember Saturday. The faithful traveled from New York, Ohio, Kentucky, Texas and different parts of Wisconsin to attend the ordination of this jovial Franciscan Friar who hails from Milwaukee, Wisconsin.

This was indeed a joyful day but also filled with solemn ceremonies. The laying on of the hands by Most Reverend Giles Butler, OFM was the first of the essential requirements in the ordination of a priest. This was followed by the placing of the chasuble, the anointing of the hands and the presentation of the chalice. Later in the Mass, the ordinand was given the power to forgive sins and this was followed by an act of obedience to his ordinary.

The following day, Fr. Anthony celebrated his First Solemn High Mass. The Deacon for the Mass was Monsignor Luis Madrigal who was gracious enough to be the Deacon in this unusual situation. The Subdeacon was Fr. Joseph, OFM.

We are grateful to Almighty God for the religious and priestly vocation of Fr. Anthony, OFM. May God bless him abundantly as priest and religious in the years to come in all of his efforts!

“Not for us Lord, not for us, but to Thy name give glory.”

Psalm 113

THE VALUE OF CHARITY

Bishop Giles, OFM

Etiquette appears to have been forgotten in our lives today. Reverence, respect and even courtesy appear to be all but forgotten virtues of days-gone-by. The Communistic attitude of equality and comradery have seeped into the very marrow of our bones destroying the last vestiges of human decency. This lapse of etiquette among ourselves has carried over into our relationship with God. In our self-centered world of narcissism, we imagine ourselves rising to the level of God or we bring Him down to our own level. The first rebellion and sin of the fallen angels appears to be reenacted repeatedly in our world today.

There seems to be a circular cause and effect going on. The more that we lose respect for one another, then the more we lose respect for God; and the less we respect God, then follows less respect for one another. We appear to be in a downward spiral of vice. The media is frequently reminding us of the crimes of clergy or ministers. These crimes

against their fellow men are first sins against God. We should also note that these sins of sexual abuse are not exclusive to clerics but are rather signs of the epidemic of immorality of the entire world today.

What is the cause, or what goes on in the mind of sexual predators? Without having divine insights into their minds, we are left to make conjectures and from there seek solutions or corrections. As far as our limited intellect can tell, it seems that the root of the problem is a lack of respect for our fellow men. There seems to be a predominant narcissism that imagines everything and everyone as existing only to serve or please us in any way we desire. Women are abused and raped simply because they can be. The self-centered person does not see a woman (person or human being), but rather an object of their selfish bodily pleasure. Boys and girls are perceived in the same manner. The predator pervert does not perceive or refuses to

consider that their prey is human like themselves, or that they experience fear and pain.

What allows us to murder our own children before they ever see the light of day? Is it not because we will not see them as human and having dignity and rights in their very being from Almighty God?

What allows us to break up families through divorces? Is it not, again, selfishness and lack of respect for one another? How can men: murder, rob, steal, pillage, slander and calumniate each other? These and all the other vices in our world today appear to have an identical aspect running through them. There seems to be a lack of respect, reverence, and courtesy for others. Ethics has been rendered as selfish utilitarianism.

Only in the True Faith – the Catholic Faith – can we find the solution to this dilemma. We must return to the simple principles of the Catechism and begin implementing them in our very lives – not just in theory, but in daily practice.

We must understand and truly believe that everyone and everything has been created by

God. We are all made in His image and likeness. In this, we are all equal and we are all deserving of honor and respect. However, God did not create us all equal. We are: children and adults, men and women, rich and poor, healthy and sick, employers and employees, etc. God has created a hierarchy of father and son, ruler and subject. In this relative inequality there is Divine Wisdom, but to make it work according to His Will, we must honor, love, respect, and obey as it is spelled out for us in the Fourth Commandment.

All authority comes from God and is to be respected and obeyed. We are all subject to some authority or power greater than ourselves. Recall the Centurion who had authority over other men, yet he humbly acknowledged Jesus' authority over himself. "Lord, I am not worthy that Thou should enter under my roof. Say the word and my servant will be healed."

Proper honor, respect, and obedience are due to all who have been given authority over us. We must also have profound love and respect for

all who are subject to us. Husbands are to love their wives as their own bodies according to St. Paul. Fathers are to love their children and not lead them into sin. The Centurion had the greatest love and concern for his servant as is proved by approaching Jesus to obtain his health and life.

We need to return to a profound understanding of the value of all men – even our enemies – simply because they exist – they have being from God as we do. God has put us all here for the same purpose. What is that purpose? The Catechism tells us that God made us (everyone) to know, love and serve Him in this world so that we may be happy with Him in Heaven. We are all made in His image and likeness. To insult, abuse, or harm anyone is an affront to God. He has also instructed us that vengeance belongs to Him alone. He will repay.

Everything that is, has been created by God, and it is all for His honor and glory. We, as well as everyone else, exist for the honor and glory of God. This world and all that is in it, as well as Heaven and all the angels and saints, exist for Him. Even Hell and all the

devils and damned exist for the honor and glory of God. (They attest constantly to Truth and Justice.) The saints, especially our own St. Francis of Assisi, understood this and saw the reflection of God in all of His creation.

Our only true happiness in this life is in fulfilling our purpose – knowing, loving, and serving God. When we reject this, our very reason for being, we reject any real happiness and we make ourselves and those around us very unhappy – often here and in eternity.

We may dare to suggest that many of the problems in this world today can be remedied by a return to the simple protocols of etiquette. Politeness and courtesies extended to one another for the love of God will go a long way in improving our own lives as well as those around us. It allows us to advance in all the virtues, but especially in humility and love. We cannot love God if we do not love our neighbors, and we cannot truly love our neighbors if we do not love God and ourselves. These two Great Commandments go hand in hand with each other.

We should consider everyone in this world as a servant of God, even our enemies. Then let us consider the parables of Jesus where He teaches us what happens to those who abuse His servants. Those who abused or killed His servants were rejected or killed by the King. We are also His servants. We must consider how the servant behaves when he knows the Master is watching him. The servants only sinned when the Master was away. We often act as if God (our Master) was away, or that He is not watching. This is the cause of many of our offenses against God and each other.

In our lives here on earth, we should continually remind

ourselves that we are servants of the King of kings – the greatest and most perfect of Masters. Then we should strive to keep before our eyes that truth that He is always watching us. If we do this, we will soon cease offending God. How could we ever sin if we recall that God is watching us and will one day demand an accounting of us? On the contrary, we will always be on our best behavior.

A world living in the presence of God is a world without sin or human crimes. Mutual respect, reverence, honor, and love will naturally blossom forth in this environment. This will bear the best of fruits – all the virtues, but especially the greatest of them all, Charity or

“The surest way to determine whether one possess love of God is to see whether he loves his neighbor. These two loves are never separated. Rest assured, the more you progress in love of neighbor the more your love of God will increase. The best way to measure your love of God is to see how much you love your neighbor.”

~ St. Teresa of Avila

HEAVEN ON EARTH

Bishop Giles, OFM

We should always behave as if we were in the presence of God because we truly are. God is everywhere, He sees all things, and knows all things. If we truly believed and understood this truth, we would avoid many, if not all, sins. We must always be on our best behavior because we are always in the presence of God. There is, however, one place in this earth where we find more than God's spiritual presence. God is physically present in the tabernacles of the Catholic Church. Jesus is truly present (Body, Blood, Soul, and Divinity – the True Living God) upon our altars. Catholic Churches are, therefore, truly Houses of God. They are Heaven on earth.

What makes Heaven *Heaven*? It is being in the Divine Presence – the Beatific Vision. In the Catholic Church, we are truly in the Presence of God. It is not the complete Heaven or the complete Beatific Vision because Jesus is hidden under the appearances of Bread and Wine. It is through the eyes of faith that we see and

understand this Presence. “This is My Body. This is My Blood.” “Unless you eat the Flesh of the Son of Man and drink His Blood, you will not have Life in you.” When we enter into a True Catholic Church we come before the Bodily Presence of Jesus Christ – True God and True Man.

When we understand and believe this, we then know how to act accordingly. In the presence of worldly kings or rulers, we concern ourselves with our appearance, manners, and speech. In the presence of the King of kings, we should be even more aware. If we do not know how or what we should do, we should ask those who do know. We are subjects to this Great King and He is eager to hear from us. For our own benefit, He requires that we seek Him and speak to Him. He knows what we need and what we want before we ever ask. It is for our benefit that we must ask. We must come to the humble realization of our need as well as our inability to acquire what we need. Then when He gives us our “daily bread,” we understand that it is

truly from Him and not from ourselves or anyone else.

God also desires that we seek Him and speak to Him because He is even closer to us than a King to His subjects – He is our Father and we are His children. It is the delight of a father to be approached by his children. It is the delight of God that we acknowledge this relationship as we approach Him. We find in the Church a formality and proper order and decorum are essential, but this is far from being cold or distant. We are in the presence of God with all His power and majesty, but He is also our loving Father.

We should strive to observe the proper protocol when we are in Church in the presence of God, but this observance should not make us become distant or to feel unwelcome. The House of God welcomes the little children and the sinners (all of us). It is respect for God and for our fellow men that require that certain rules of etiquette should be observed. We pray to God in Church with others and we observe the speed and cadence of the community in our responses so as not to cause a distraction to others in their prayers and devotion, and also so as not to insult our Divine Host. However, we are also to

offer our own private prayers quietly or silently as we express our love and devotion in the most intimate of ways. We come as a community formally into the Heavenly Court of our God and King, but we also come as a family or come personally as children before God our Father, or before Jesus our Brother. Jesus is our God, Savior, and Redeemer; as well as our Brother since He has become one with us by taking up our human flesh.

We should always strive to be on our best behavior in Church; yet, we should avoid the feeling of being out of place or unwelcome. The Church is not just a place of public worship. It is much more. We are welcome and even encouraged to come to the Church privately and there humbly commune with Jesus Who is physically present there.

We hope to write in the future in more detail concerning the various rules of conduct or etiquette expected of us in the Presence of Jesus Christ in the Holy Eucharist. For now, it is our hope that we first come to a profound appreciation of the treasure that Our Lord's Presence is for us in our Tabernacles and Churches. We think it is a great tragedy and

loss brought forth through Modernism that has turned so many once-Catholic Churches into meeting halls, or museums. They have taken Jesus and the Tabernacles from the main altars and moved them to the side or simply removed them all together. The Houses of God have been turned into the houses of men – if not actual dens of thieves.

It is not uncommon to see many enter these once Catholic Churches with an attitude of “come as you are.” We have read of many entertainments being presented in these once Holy Places. Many years ago, I accompanied the late Bishop Louis Vezelis, OFM in Mexico. We visited a once beautiful church. There was a Modernist ceremony taking place at one side with apparent “altar servers” sitting and chatting to one another during this “ceremony” or service. At the other end of the church, men were erecting a stage and seating for a music concert that was to take place later that day. Everyone was acting as if this were completely normal. When one of the workers explained what they were doing, Bishop Louis simply asked with surprise: “*In the House of God?!*” The poor man

sheepishly responded, “Yes, in the House of God.” Obviously, it is no longer the House of God or is only part His and part house of entertainment. Is it any wonder that He has abandoned these places?

There are no doubt many beautiful and inspiring buildings that were erected in a time of great faith and by people of great faith and with great sacrifices, but without the Divine Eucharistic Presence, they are empty. All the great cathedrals in Europe and around the world are nothing compared to the Real Presence of Jesus – even if It is in the humblest of tiny chapels unseen by most men. When it is suggested that I should see this or that great church building, I silently reflect: “What is there to see there? What do they have there that I do not have here? Having held Our Lord in my hands at the Altar of God and having received Him into my body, there is nothing else. God is All. The rest is nothing.” It is with this understanding that I seek to suggest rules of conduct or etiquette for us in the near future.



A CATHOLIC PHILOSOPHY OF EDUCATION

Fr. Anthony Lentz, OFM

CONTINUED

THE CHILD AND HIS EDUCATION

It is now important to move on to the subject of education – the child. It may go without saying, with the principles which have been already been set forth, that in order to properly teach a child the teacher must keep in mind the child's true nature and supernatural destiny. The child is not merely a cog in the vast world-wide social machine but is a human being with a supernatural destiny.

The Catholic Church teaches very clearly that ever since the fall of mankind, through Adam's sin, every child brought into this world inherits this sin upon his soul, that is, Original Sin. It is an article of faith and a fact of daily experience that even after a soul receives the life-giving waters of Baptism it still suffers from the effects of Original Sin. The effects are: 1) an intellect less able to attain truth; 2) a will less inclined to seek good; and 3) a nature (a fallen nature) more inclined towards evil. It is the purpose of

education to enlighten the intellect and strengthen the will. This is why education does not give the child complete freedom in his actions because this is not in keeping with a true understanding of his nature and it will neglect in curbing his propensity towards evil. Since this is mainly a supernatural issue in overcoming the effects of Original Sin, the supernatural aids must be used. These aids are prayer and grace, particularly those graces which flow from frequent reception of the Sacraments.

Since man is a composite of both body and soul, it must be made clear that when educating a child all factors must be considered. Adequate time must be given for the child's mental, physical, social and moral development. It is also imperative that when doing this that the various stages of a child's development be clearly understood.

There are four stages of child development which are generally recognized: (1) infancy, or the preschool period, from birth to the sixth year; (2) childhood,

from the sixth to the twelfth year; (3) youth, or preadolescence, from the twelfth to the fourteenth year; (4) adolescence, from the fourteenth year to the actual attainment of maturity, usually about the middle twenties. These are norms which have only a general application and are of doubtful reliability when used in particular cases. Be that as it may, they still are quite useful and should not be overlooked. To have a proper understanding of these "stages of development," it will be wise to have a solid understanding of the terms, of growth, development, heredity, and environment. These terms are all interlinked with the general development of a child. Drs. Redden and Ryan provided a solid explanation for both growth and development. *Growth* implies the sum total of those structural and functional changes by which the individual increases in physical size and stature until maturity has been attained. *Development* means a gradual unfolding of the child's capacity for acquiring behavior patterns, recognized by changes which indicate facile coordination between mind and body, wherein there is an increasing tendency to respond socially, intellectually, and spiritually, in a manner characteristic of a ma-

ture individual. Two other factors closely in line with both growth and development are heredity and environment. *Heredity* is that which is innate or inborn in a child, while *environment* is all the various external stimuli that the child encounters. Concerning education, the relation between these two is simply: *Heredity supplies the raw materials of education; environment fashions and molds these materials.*

The duty of the parents in education cannot be overstressed because parents are the first and primary teachers of the child in the natural order; schools are merely meant to assist the parents in the child's education. Drs. Redden and Ryan demonstrated this proper order and its relationship in this book when they explained the four stages of development. Unfortunately, due to space all of these stages cannot be fully elaborated but there is one general point which may prove beneficial for parents to remember, that is: *the best guarantee to a normal adulthood is a normal childhood.* If the parents focus on setting a good example for their children and helping them along with much guidance and love, then a normal childhood will be accomplished.

TRUTH, BEAUTY, AND

GOODNESS

There are three things which all men seek: *truth*, *beauty*, and *goodness*. It is the purpose of informal and formal education to help men find, understand, and possess these three things. *Truth*, *beauty*, and *goodness* can be sought after either as a subjective reality or as an objective reality. Subjectively these things are not and should not be the goal of education because the child does learn anything beyond its own wants and thoughts. What the child thinks is true may not be true in reality, what then does he learn about truth? Subjective beauty is indeed “in the eye of the beholder” but does this go beyond one’s self? What may seem good to a child could only be an apparent good and not an actual good; and, thus, could be harmful to the child. These and other reasons are why objective truth, beauty, and goodness must be sought after and understood. It is in the truly objective that man finds the highest and most perfect *truth*, *beauty* and *goodness* – God Himself. Good qualities which men obtain are the result of habitual virtue, acquired over time by self-reflection, self-discipline, and a response to grace. These same qualities in God are essential to His being,

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in other words, God is *truth*, *beauty*, and *goodness*. These concepts, understood in this fashion, offer very little to man because he can only grasp them in an abstract manner. Man lives in a concrete world and when he works to acquire virtue and knowledge, the proximate goal of education, he needs a concrete example. This is often found in the stories of mythological heroes and historical figures, known for their courage. In the quest of acquiring the ultimate truth, ultimate beauty, and the ultimate good we are given the best of concrete examples in the God-man, Jesus Christ. Therefore, with regards to education either formal or informal, there is no other “core curriculum” save Christ – His life, His example, and His teachings.

How this education in the *truth*, *beauty*, and *goodness* or, the “school of Christ,” should be given depends upon the development of the child. These, of course, are general guidelines and principles and must be adapted to the individual child in such a way that the child understands what is being taught. There are certain points, as explained by Drs. Redden and Ryan, which should be kept in mind when educating a child.

(1) *The child must be brought*

under the control of discipline and instruction: discipline, which establishes in him the forms of beauty, truth, and goodness; instruction, which presents beauty for his admiration and imitation, truth to his intellect, and goodness to his will. (2) As the child increases in age and wisdom, he should become more apt in the pursuit of beauty, truth, and goodness on the intellectual and volitional level. (3) In more advanced stages the child's attention should be more drawn to the fundamental laws and principles which govern matter. This is the "overview" of reality and it should be cultivated by the child in his study of the sciences as well as of all other subjects. (4) The most crucial problem in Catholic education is the setting forth of the hierarchy of these natural, abstract forms of beauty, truth, and goodness, which reach their apex in the supernatural. In other words, the fundamental problem of Catholic education is the subordination of the senses to the intellect, and of the intellect and the will to God, through which subordination the youth can acquire something of the "rectitude" enjoyed by man before the fall.

Essentially, man possesses a fivefold nature: physical, intellectual, moral, aesthetical, and

religious, each of which must be developed according to their hierarchical order. Just as there is a fivefold nature in man there is also a fivefold nature in education – physical education, intellectual education, moral education, aesthetical education and religious education. For brevity's sake, only a short explanation of each will be given.

Intellectual Education – The object of the intellect is the truth, that is, the objective truth with a foundation in reality. The intellect is as a spiritual faculty by which man obtains knowledge of the external world around him, natural and spiritual, by observation; he memorizes what he has learned with his memory, and he then makes a judgment by using his reason. Man's ability to reason is what separates him from the brute animal. When reasoning, man seeks the truth and tries to avoid error. At times he must try to obtain certitude or at least a degree of positive doubt. Because of man's fallen state, it is hard for a man to achieve certitude. Therefore, an intellectual education is necessary. Intellectual education's purpose is simply to train the mind to discover the truth; involving the formation of ideas, judgments, and reasoning. This requires discipline; this requires learn-

ing. Learning may be defined as *a process by which the child acquires knowledge and skills which contribute to the development of his various capabilities and powers.* Learning must be a process of purposeful activity and effort on the part of the learner. It is self-development, self-realization by means of self-activity. It looks to the unfolding of a person's capabilities, and the gradual actuation of his potentialities. Drs. Redden and Ryan explain that all learning, whether it takes place formally or informally, should have these three fundamental objectives: 1) the acquisition of knowledge; 2) the development of habits and skills in the performance of specific patterns of behavior; and 3) the ability to think resourcefully, intelligently, and independently.

Moral Education – Moral education deals with that other spiritual faculty that separates man from the brute animal – his will, free-will to be more precise. It aims to inculcate in individuals those principles of conduct which are in conformity to the moral law. The moral law may be defined as *those rules of action, mandatory in form, which reason itself reveals as having their origin in the archetypal ideas existing in the Divine Essence, and which have been es-*

tablished and promulgated by the Author of nature. The essential characteristics of moral law are: 1) universal, in that it encompasses all persons, actions, and conditions; 2) immutable, in that it admits of no change or variation; 3) absolute, because it provides for no dispensation; 4) evident, because it is binding in conscience and is knowable by any normal person who has reached the age of reason and who, therefore, can know what is right and wrong; 5) obligatory, binding on all under the penalty of sanctions; 6) authoritative, because its authority is derived from the divine law existing in the Divine Essence, and is made known to man through conscience; and 7) permanent, because it remains operative in the face of all denials and violations. Drs. Redden and Ryan state clearly what moral education is in relation to the moral law: *Moral education, not a mere complement of intellectual education, is the outcome of constant practice of moral virtue, the struggle for the good, the result of the continuous strengthening of the will against its weakness and consequent inclination to evil.* Moral education is essentially character formation. A Catholic philosophy's definition of character is: *Character is the deliberative*

control and regulation of one's conduct through the recognition and acquisition of unchanging moral principles which are strictly exemplified in conduct, and consistently applied in every aspect of life's experiences. Drs. Redden and Ryan tell us exactly how a solid Catholic character is formed: *Character is formed when the individual acquires worth-while knowledge, develops right habits, attains desirable skills, attitudes, and appreciations, gives expression to right feelings and emotions, trains properly the powers of memory, reasoning, and judgment, and, above and through all these activities, develops in himself a thoroughly disciplined will.* The agencies which help the child to develop his moral character are: 1) the Church, 2) the home, and 3) the school. Sanction and authority are necessary for developing moral character, for the right moral atmosphere is not adequate in itself to leave a lasting impression. Having moral convictions are good but they would be nothing more than abstract ideas if they were not put into practice. The strengthening of the will and discipline are necessary for the moral education of a child. Using what is called the direct method it aims, as the Doctors have said, to

stimulate and to influence the individual to acquire purposefully and deliberately the capacity to direct his own daily conduct in conformity to moral standards; and, through his own volition, to furnish himself with the necessary motivation to apply these standards consistently in life situations. With the aid of God's grace, man can obtain true wisdom by conforming his will to the Divine Will. He then develops the moral virtues of prudence, justice, temperance, and fortitude. These will be in a way his badge of honor – the badge of his moral integrity.

Aesthetic Education – The science of aesthetics treats the problem of nature and objective conditions of beauty. St. Thomas Aquinas teaches that things are beautiful when they please when seen. Beauty is defined as *a blending of the unity, truth, and goodness in a thing, characterized by completeness, proportion, and clarity of presentation in an intellectual-sensuous form, so as to produce a disinterested emotional pleasure in a rational perceiver.* The correct perception of the beautiful is found in understanding and appreciating the order within the universe. In all areas of art, such as music, painting, literature, there has to be an order

which applies to man's higher nature. For example, in music, the precise arrangement of various notes can create a sound which when heard lifts the hearts and the minds of men. This fact is aptly described by Shakespeare in his play *Much Ado about Nothing*, where Benedict correctly and humorously observes: "Is it not amazing that cat-guts (the strings on a violin) can pry men's souls from their bodies?" With regards to the aesthetical education Drs. Redden and Ryan keenly observe that: "*Aesthetic education takes place when the affective states, namely, the feelings, the emotions, and the sentiments are brought under the complete control of the intellect and will. These states influence the development of appreciation, which latter are the raw materials from which the concept of the beautiful is drawn. Only under the complete control of the intellect and will can the affective states receive proper guidance in accordance with man's true nature, so that correct standards of value become associated in man with the true, the good and the beautiful.* Whenever aesthetic instruction is given, it must always be in agreement with the true, spiritual ideal of beauty, which has its basis in religion.

Physical Education – It is commonly agreed that the child who has sound physical health has a greater opportunity and potentiality for sound mental health. Man is a composite being who possesses a soul and body, and he has a duty to see to the general welfare of both. The welfare of the soul takes prime importance, but the welfare of the body should not be neglected. God has given man his body and expects him to care for it. Children need to be trained properly in order to have a worthy physical living. It is the duty of parents and school teachers to help towards development and formation of right habits of cleanliness, sanitation, exercise, nutrition, moderation, and self-control. It is important for teachers to have at least an elementary knowledge about the nature of physical growth and development.

Because of its importance to the whole subject of education, religious education will be dealt with in the next issue of *The Seraph*.



TERRIBLE IS THIS PLACE!

Fr. Joseph Noonan, OFM

“And trembling he (Jacob) said: “How terrible is this place! This is no other but the house of God, and the gate of heaven.” Genesis 28:17

After waking from a dream, Jacob made this statement and proceeded to rename the city from Luza to Bethel, which was located just north of Jerusalem.

Holy Mother Church has for many years used this passage when speaking of or referring to churches. It is found in the Introit of the Common of the Dedication of the Church.

In its two-thousand-year history, the Church has built many churches throughout the world. The smallest are barely large enough to have a small altar and room enough for a few people. The largest of churches are the great cathedrals and basilicas scattered throughout the world.

Churches have four notable areas: the sanctuary, where the sacrifice takes place; the nave, generally where the faithful sit for Mass; the sacristy, where

the priest vests for Mass; the vestibule, the entrance area of the church.

The church is the House of God. It is the House of God because Our Lord in the Blessed Sacrament is present in the tabernacle. This building is not like any other building or to be compared with Protestant churches which do not contain the Blessed Sacrament.

It is indeed “a terrible place.” The word terrible here must be understood correctly. It does NOT mean that which is bad or horrible, but great, full of awe, and in some sense a place to be feared.

Catholics are taught to genuflect as they enter and leave the church. Why? Because Our Lord is present and a genuflection is an act of adoration. Why do we remain quiet in the church? The House of God is a house of prayer and adoration and therefore, necessitates a place which is quiet. It would be disrespectful to talk, laugh and carry on in a Catholic church. The actions

of Modern Catholics in their once-Catholic churches tell us those who act in this way no longer have any respect for or belief in the Blessed Sacrament.

For most of the Church's history, Catholics have been taught to enter into the church, bless themselves with Holy Water, genuflect before entering the pew, and once entering the pew to kneel and pray. All of this is done because it is a terrible place! It is a house of prayer. It is the House of God!

Catholics everywhere would do well to examine their consciences concerning their conduct in church. This is not meant to imply that all have sinned. Perhaps, though, proper attention at Holy Mass is missing, there is unnecessary talking or one does not adore Our Lord in prayer.

One is also reminded of the necessity of dressing modestly and properly while in the House of God. Men should not wear blue jeans or something less than their best. Shorts and tee shirts are unacceptable. Is a polo type shirt your best? Women and girls should wear dresses or skirts which are at least two inches below the

knee while sitting. Low necklines and slits above the knee are immodest and therefore, unacceptable. The shoulders of women should always be covered.

The wearing of tee shirts or sport insignia shirts is not acceptable for men or women. Dress shoes should be worn by both men and women. Therefore, all types of tennis shoes or sports shoes are unacceptable.

There is a reason why the Church has encouraged Catholics to wear their Sunday best. You should give your best to God each Sunday and Holyday. Anything less is unacceptable. Why? In the same manner that Catholics ought to tithe (their best and first), they should present themselves to God, for it is indeed the House of God. When one understands this correctly, it is all about the proper disposition or attitude. The only reason anyone does not wear their Sunday best which should be modest is due to their rebellion against the right order and proper decorum commanded by God and Holy Mother Church.

There are many sects and denominations which claim that

God will accept you coming to church in any old manner. Will He? Did He accept Cain's offering of leftover vegetables?

On September 28, 2018, the first Holy Mass (a True Mass—a Latin Tridentine Mass) was celebrated in the new Corpus Christi Catholic Church in Lubbock, Texas. The church has exterior stucco and steel walls. The interior has drywall and acoustical ceilings with the latest LED lighting. Needless to say, it does not have any Roman or Gothic architecture. Nor does it have any stained glass windows. But yet, it is a House of God. It is a Terrible Place because Our Lord is present in the Blessed Sacrament.

One is filled with heartfelt gratitude after the time, effort

and sacrifices of all who helped bring about the completion of this newest church building of Holy Mother Church and the Franciscan Friars.

It is here where the Holy and Eternal Sacrifice will be offered each day. The Sacrifice of Calvary will be said in this new church in West Texas, a region of cotton and cattle on an elevated plain of 3,250 feet above sea level where years ago the buffalo roamed freely and in great numbers.

May this new church, which was blessed on October 7, 2018, be found pleasing in the sight of Almighty God. May it be a place of solace, peace, and refuge for all the clergy who offer Holy Mass and the faithful who attend the Eternal Sacrifice.

The Catholic Faith RADIO PROGRAM

THE CATHOLIC FAITH RADIO PROGRAM is broadcast live each Friday from 1:30-4:30 p.m. (CST) in the studios of KRFE AM580, Lubbock, Texas. It is streamed live on <http://catholichour.org>. If you are unable to listen live, you may go to the website anytime and listen to the recorded broadcasts at your leisure.

*The call in telephone number is (806) 745-5800.
You may also email your questions or comments to father@catholichour.org*

THE GIFT OF ONESELF

*From the French of
THE REVEREND JOSEPH
SCHRYVERS, C. SS. R.*

*Translated by a Religious of Carmel,
Bettendorf, Iowa*

PART ONE

The Principles of Self-Surrender

CHAPTER TWO

Article 3

GOD'S ACTION IN THE SOUL IS FULL OF MYSTERIES

O my God, I am Thine; I love to consider that I am a little child in Thine Arms. I lay down all my cares in Thy paternal Heart. I wish to annihilate myself in the consideration of Thy Divine Power and my extreme weakness. This thought detaches me from myself. It frees me from my solicitude; it establishes in my soul a holy liberty and a courageous trust that is truly filial.

My soul, in the work of thy sanctification, thou canst do nothing without the help of grace. Thou canst not even



conceive one thought which is meritorious for thy salvation. The grace which is the foundation of thy spiritual life is a pure gift of God. It so far surpasses thy intelligence that thou canst not even understand its action.

The action of grace is hidden, like the source from which it is derived. It comes and goes; and thou dost not know that it has passed; it glides into thy faculties and into their acts, but its operation is mysterious.

Sometimes the action of grace is impetuous as a torrent. Into the soul it pours floods of light and love. "*Torrente voluptatis potabis eos.*" (Ps. 3 5:9) The soul is, as it were, submerged. It cries out with Saint Francis

Xavier: "Enough, O Lord enough! I cannot bear the weight of Thy consolations!"

Sometimes grace flows in the soul like still water in a calm river; it bedews the faculties, penetrates into the senses, impregnates the actions. Under its refreshing influence, there is growth, development, and prosperity. The soul, like a fertile field, yields an abundant harvest to God.

At another time, the action of grace is thunderous as the rolling of the waves on a storm-lashed sea. It awes the centurion at the foot of the Cross; it chills with terror the guards at the tomb of Christ; it overthrows Paul on the way to Damascus; it conquers the crowds gathered to hear the preaching of the Prince of the Apostles.

Again, its breath is sweet as that of the zephyr; caressingly it soothes the soul; it lulls it to rest; it raises it, and carries it to higher spheres. The soul is comforted, joyous, strengthened. The Bosom of God seems to have become its constant dwelling, its reposeful couch. But this vision of joy does not last. Soon the sky is darkened; clouds are heaped up; the smiling Face of God is hidden. The soul is left alone, without strength and without counsel;

the passions are in revolt; events are contrary; men are persecutors. Adored Master, where art Thou? Wilt Thou let the frail skiff be submerged? No, God is there. He watches; He strengthens faith, purifies hope, inflames love, but in His Own Divine way.

O Divine Action! Who can unveil Thy mysteries? Who can follow Thee in Thy giant progress? Thou dost traverse the universe, Thou treadest the mountains underfoot, Thou dost pass through the deserts; the least blade of grass has felt Thy passing; everywhere Thou dost vivify and warm; Thou bringest low and liftest up. Who shall discover Thee to our eyes? All creatures serve to veil Thee. Thou hidest under appearances which are most common, as well as under those which are most magnificent. O Divine Action! Who can flatter himself that he can penetrate Thy mystery, can lay hold of thee, enclose Thee in concrete forms or regulate Thy course? Thou art in turn a bubbling fountain, a rapid torrent, an impetuous river, a deep sea.

My soul, do not seek to sound the depths of divine mystery. It is not for thee to know the operation of God, nor to analyze it. Thy duty is merely not to oppose His action, to open when

He knocks at thy door, to receive Him lovingly under whatever disguise He presents Himself.

The action of God is all-powerful; it will sanctify thee. Abandon thyself; love thy God; at all times bless His Holy Name; and leave to Him the task of making thee perfect.

Article 4

GOD WORKS WONDERS IN THE SOUL THAT IS SURRENDERED TO HIS ACTION

When a heart is given up to God without reserve, having renounced its own guidance, having cast itself blindly upon Him, God feels as it were a sense of obligation toward this heart; the sanctification of this soul becomes His personal affair. At once His Power sets to work to perfect it.

In the Hand of God, every creature is docile. He transforms the coldest heart into that of a Seraph. Without Him, natural talents avail nothing; with Him, faults are transformed into virtues. Without Him, science puffs up and destroys; with Him, ignorance is dispelled and gives place to learning. To make a saint, God needs only a heart of good will. The drop of dew, the speck of dust, the insect hidden in the grass, present

insoluble problems to the student. The thousands of microbes that people a drop of water, like the thousands of worlds which move in the immensity of the heavens, fill the reason with awe. The earth and the sea are full of marvels and full of problems. Man is to himself the greatest of mysteries. Who can explain the play of his interior and exterior senses, the movement of his spiritual faculties, the attractions and the aspirations of his heart? Who has analyzed the nature of the soul, spirit allied with matter?

The higher we go, the more do wonders multiply, the more does mystery enshroud and defy the reason.

And what shall we say when we cross the threshold of the supernatural world? What shall we say when the world of souls displays its splendors to our eyes?

God is admirable in His Saints. He works upon each docile soul as if this one were alone in the world. He employs His infinite power in beautifying it. With the generosity and solicitude of a Bridegroom, He chooses for it the most beautiful adornments; He embellishes it with the most attractive graces; He devotes long years to ornamenting and

enriching it; then, charmed with the beauty of His Own work, He cries in a tone of delight: "*Quam pulchra es, arnica mea, quam pulchra es!*" (Cant. 4:1) "How beautiful thou art, O Soul, my beloved! How beautiful thou art!"

And each soul is a new world of marvels. God does not copy His Own works. Among His masterpieces, there is not one that does not differ from the others. "*Stella a stella differt in claritate.*" (I Cor. 15:41) God loves to multiply His wonders. He scatters them in profusion in the world of souls, where nothing seems too rich nor too beautiful.

And why should He stint Himself in the distribution of His gifts? Is He not the Omnipotent God? Are not upright souls His tenderly loved children?

O my soul, thou dost not understand the admirable manner in which God is perfecting thee. Thou seest in thy existence only a monotonous succession of insignificant acts, of little sacrifices, of commonplace occupations. It is thus that God forms in thee His Adorable Likeness. Great crosses, heroic actions, have an attraction for

thee; thou seekest an occasion to immolate thy life in order to please God; and He does not deign to make use of this way.

It is not by mortification, nor by persecution from the wicked, that He wishes to sanctify thee at this moment; it is by conversation, by recreation, by repose, by the thousand details and actions of the daily life which obedience prescribes for thee.

At the moment that thou dost neglect a detail of thy holy rules, a little duty of state, perhaps God is engaged in giving thee a special additional beauty. Thy infidelity interferes with His action. Thou desirest to help Him by finding new means of sanctification; thou delvest into the Lives of the Saints; thou eagerly readest spiritual books. However, it is not this which sanctifies thee. It is the gift of thyself, effected at each moment by an act of generous love.

The Saints had their ideal to attain; it is not thine. God traced out their way for them; this way is not for thee. Spiritual books instruct thee only when thou readest them under the direction of God. Aside from this, the lecture does not build up; it destroys; it does not unite thee to God; it draws thee away from

Him, it does not teach, it excites only a vain curiosity; it does not guide, it leads astray.

My soul, go not afar to seek for sanctity. It envelops thee. All creatures lead thee to it; all the events of life are filled with it; the air thou breathest is saturated with it. Open thy mouth, and draw in full breaths of sanctity. God's eternal order for thee is communicated to thee at every moment by thy daily duties. Aside from that, there is for thee neither sanctity nor happiness. Accept this means, however contemptible may be the appearances under which sanctity is disguised. Receive it with joy; open both portals of the gateway of thy

heart. It is the ambassador of God that comes. The equipage is very modest, mean in the eyes of the world. What matter? It is God Who passes. What He brings to thee seems of little importance, perhaps contrary to thy reason or at least to thy taste. What matter? It is the Divine Envoy, it is the Son of David Who comes in the Name of the Lord. Bless Him, spread thy garments before Him, prostrate thyself in the dust and adore Him. Together with all simple and upright hearts, cry out: "*Hosanna Filio David; benedictus qui venit in Nomine Domini!*" "Hosanna to the Son of David! Blessed is He Who cometh in the Name of the Lord!"

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THE SERAPH

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FRANCISCAN SAINTS

NOVEMBER 9TH

Venerable Francis Ximinez

Bishop, First Order

Francis Ximinez first saw the light of day in 1436, at Torrelaguna near Toledo in Spain. His father was the nobleman Ximinez de Cisneros, his mother was a della Torre, and at his baptism he received the name of Gonzalez. After a twelve-year course in philosophy, theology, and civil and ecclesiastical law at Alcala, Salamanca and Rome, he was ordained to the priesthood. Shortly afterwards he was appointed vicar general and chancellor of the diocese of Siguenza in Spain. Only a few years later, he resigned his official positions and entered the newly established Franciscan convent of San Juan de los Reyes, where the religious name of Francis was given to him.

He proved to be a model to his brethren in his holy zeal and his strict observance of the rule. Early in his religious career he was appointed guardian, then minister provincial and visitor of the order. In 1495, Pope

Alexander VI made him archbishop of Toledo, in 1504 King Ferdinand the Catholic made him prime minister, and Pope Julius II created him a cardinal in 1507. Despite these high positions he continued to wear the habit of the order, and when he was commanded by the pope to don the splendid garments of his high rank, he still wore the coarse Franciscan garb underneath them.

He always slept on a board and ate only plain food at the princely table he was obliged to have served. He was sparing in words, zealous in prayer, vigils, study, and in reading spiritual books. He considered the honors heaped on him only as a means to do much good. His entire income, which amounted to a considerable sum of money, he used in building churches, hospitals, and schools. Among these edifices were the University of Alcala, the church of St. Ildephonse, several convents for the Franciscan friars and for

sisters of the Third Order. Notwithstanding the great cost, he had the Holy Scriptures printed anew in several languages placed side, by side.

In 1509, he accompanied the Spanish army on a crusade against the Moors in Africa. With a cry of "St. James and Ximinez!" the victorious Spaniards set the standard of the cross on the battlements of Oran, the conquered capital of the Moors. On the death of King Ferdinand in 1516, Ximinez had still another charge imposed on him, for he was appointed viceroy of Spain.

Worn out with hardship and labor, he died at Roa in the province of Burgos at the age of eighty-two years, November 8, 1518. His hallowed bones rest in the university church of Alcala, which he had built. His memory is venerated by the Spanish people to this day as that of a saint. King Philip IV on two occasions, in 1650 and in 1655, requested the canonization of Ximinez of the Apostolic See, but the acts have never been brought to a conclusion.

ON OPPORTUNITIES TO DO GOOD

1. Consider what great merits for eternity Venerable Ximinez accumulated by using his opportunities to do good in his
NOVEMBER 2018

lifetime. Honorable positions, influential offices, a vast income, which this true son of St. Francis accepted only in virtue of obedience, meant to him only means to do good. In this way he gathered immense treasure for heaven. Many people use honors, official positions, and wealth only for their own benefit; to satisfy their pride, their desire for power, their desire for pleasure. Hardly ever do they think of doing good with the many opportunities afforded them, or of gathering merits for heaven. How will such people fare in eternity? "He who soweth sparingly, shall also reap sparingly" (2 Cor. 9:6).

2. Often people think that in their common walk of life they have no opportunity to do good. The truth is they do not pay sufficient attention to their opportunities. Besides the faithful fulfillment of everyday duties, every vocation offers opportunities for doing good, and circumstances often increase these opportunities considerably. Must you live with rude and ill-humored persons? Is your employment difficult? Are you being calumniated and persecuted? Are you sickly and infirm? How many opportunities are thereby offered you for the practice of patience, meekness, self-denial, and fraternal charity. The example of your virtues may even be instrumental in converting your annoyers. If we

only made use of the opportunities offered us, we could make each day a full day for eternity. — Have you acted thus in the past?

3. Consider what confusion will overwhelm those persons on judgment day who have made so little use of the opportunities afforded them for doing good. Like the foolish virgins, they will look about to see where they can still buy oil — the merits of good works, but it will be too late; they will be shut out of the heavenly wedding feast. Perhaps like the lazy servant, they will complain that they had no grand

opportunities; but they will be cast out because they did not use those that were offered them. Therefore, "let us do good whilst we have time" (Gal. 6:10)... "the night cometh when no man can work" (John 9:4).

PRAYER OF THE CHURCH (Sunday after Christmas)

Almighty, everlasting God direct our actions according to Thy good pleasure, that in the name of Thy beloved Son we may deserve to abound in good works. Who livest and reignest forever and ever. Amen.

THE SUNDAY SERMON



THE SUNDAY SERMON is a biweekly paper that offers a few spiritual thoughts for each Sunday throughout the year.

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Sister Agnes' Favorites

Learn the Two Ways to Pray and Work

You can either pray your way into your working day or you can work your way into prayer. By the first I mean saying a prayer before each duty, and so directing it toward God without further attention to its directly spiritual possibilities. By the second I mean making a spiritual thing out of the work itself.

The first says: "This next hour or two is going to be perfectly vile. I pray, Lord, that I may keep my head and that You may be praised by what I do. I shall not be able to think of You, but You won't mind that." The other says: "If this morning is going to be of any use to God, it must be spent in a way that shows that I accept every moment of it as coming from His hand. It is not so much that I must sanctify *it* as that I must let it sanctify *me*. It may or may not mean that I shall be able to remain conscious of the presence of God—probably not—but it should mean that I spend the time more for Him than for myself or for someone else."

Of the two, the second seems to be the more satisfactory. But more satisfactory still is to practice both. You can ask God to keep your head for you, and you can have the intention of looking at Him during the actual process of the work. Instead of, on the one hand, launching the work and then not bothering, or, on the other, trusting too much to your power of keeping the arrow fixed in the right direction during it all, surely the best thing is to pray beforehand and at intervals while it is going on.

But perhaps the question as to whether you should follow one of the two alternatives or deliberately set about practicing both is academic. What probably happens in most people's experience is that they begin by making their "morning offering" (and its equivalents as the various duties come up during the day). And end by so repeating and extending this dedication as virtually to practice a continual recollection.

Certainly the saints referred each duty to God as it came along, and certainly also they performed each duty in a state of more or less sustained reference to Him. "Yes," you will say, "but they were saints, and I'm not a saint." Remember, the saints did not *start off* with the gift of recollection: they practiced dedicating their works to God until it became a habit to dedicate their minutes to Him. It is not that they were saints and so could pray like this: it is more that they trained themselves to pray like this and so became saints.

Excerpt from Holiness for Housewives (and other working women)
Chapter 2, Pages 27 & 28

A Chance to Live

Monsignor John P. Carroll-Abbing

VI

THE BOYS' REPUBLIC

"The two corner-stones: Love and Trust"

Continued

It was Christmas Day of 1946, a busy day at the Village. Christmas dinner was a joyous occasion. At the head of the table sat the mayor. The conversation, the laughter, the gifts augmented the feeling of peace and happiness as the meal progressed.

The day was a mild one and after dinner, we sat in the garden chatting, some of the boys playing at their favorite games. After a while, I got up from my seat in the sun and went slowly toward the sea. And there near the old tower, I looked around over the rather neglected wasteland, cluttered with driftwood, and then glanced out to look at the view of sea and island and sky. The cool breeze blew pleasant and refreshing in my face. I stopped short. Why not? Why not a village right here? Why not a Sailors' Village, where boys could play with boats and work with them and become

good sailors, while others could fish to their heart's content and grow up fine, healthy fishermen?

I hastened home, sat down at my desk and started to draw, in my mind the vision of new and different cottages and buildings, stronger than the others and able to withstand the salt breezes and the winds that would blow in from the sea as a matter of course on winter nights.

"On the shores of the Tyrrhenian Sea a new, small town will soon rise, feverish with life and activity. And its young citizens, strong in their new-found personalities, will look out toward never-ending horizons, in their hearts the ancient longing to cross the narrow boundaries of their native land, to wander the limitless spaces, where others before them have gone exploring so as to bring honor and glory to their fatherland. . ."

The words I spoke on the Italian Radio shortly after that memorable Christmas Day proved my enthusiasm for the new project and revealed the fact that I believed in a not too distant realization of it.

"In a year or so," my thoughts had said, but three years were to

pass before the new village opened its doors. It had meant new trials and difficulties, but that only made the joy of achievement more complete.

After the Sailors' Village came the turn of the Agricultural Village.

Today the Boys' Republic has come into being. The small, yet great, federation is a growing, living thing. More and more boys come to wander through its streets, along the lanes of luxuriant trees, to live within its walls, its happy cottages, to enjoy its countryside. Life goes on, vibrant and peaceful. It begins anew each day, different, ever-changing.

It begins anew for him who at the sound of the siren hurries toward the factory where the hum of the turner's lathe awaits him; for him who in the buzz of the electric saw shapes the wood with steady arm; for the one who with rhythmic beat drives the nails straight and true into a leather sole; for the one in the field, no longer in fear of the patient ox. They live in their own city, in a republic that belongs to them, a republic to which they have given a soul, a life, and a law. They know its every corner . . . so many among them have seen it born and grow strong! And tomorrow and for many tomorrows they will speak of it proudly to their friends and their

families. Perhaps they will describe it in words such as these:

"You went in through a tall gate which was always open because any homeless boy could enter, for he knew in the Republic all were made welcome. A lane of trees led to the center of the town, to Pius XII Square with its lovely old buildings, its high pillars. There was the restaurant with frescoes on its walls! These told the story of ancient maritime republics. Down at the end was the one we liked best. It was of our own Republic and its coat-of-arms: a caravel riding the seas, its full sails swelling to the breeze. There was a little church and its painting of the Madonna, the Madonna of the Homeless Boy. And flowers, flowers everywhere, climbing up the walls, circling the assembly hall, flowers around Monsignor's tiny house where we went whenever we felt like it, for the door was always open and we knew he would be glad to see us, to talk with us.

"We liked everything about the place. Everything was so beautiful especially at night when the moon almost put out the light of the street lamps. Then it was pleasant to take a walk to the beach and to the Sailors' Village, where the boats were at rest in the port and the peace of the night was broken only by the

song of a boy. I want to go to America, but it is so far away . . .

"Sometimes we wandered up the country lane that led to the Agricultural Village with its wide roofs and the arches of its porticoes reminding you of an Alpine village. Here also the same peace, the same life, the same brotherhood in joy as well as in pain."

I have said that each day brings new life into the Republic, different and harmonious. Varied, as in every great city or small town of the world, for there, as elsewhere, men are growing, little men who have already tasted of the bitterness of life.

There is singing to be heard as the turner's wheel hums. The slender vase takes shape in smooth curves, polished, gleaming under the skillful fingers obeying the young mind that guides them.

"Look at it rise!" calls out the turner to his friend.

He is as happy as the little fellow who looks at the tiny statues he has fashioned, a peasant, a small donkey, an ox born of his delicate, tapering hand. As proud as his companion, busy decorating a plate with leaves and scrolls of renaissance color and taste.

Each one tries to outdo the other, to do better in friendly rivalry,

the gardener at his flower bed, or the young farmer in the field, as they proudly point out their work.

"Monsignor, look at the flowers I got! Look at them! And to think I planted them all by myself! Gee!"

"My lettuce is coming along fine . . . now, in go the tomatoes!"

These are the younger ones, under the expert guidance of a master farmer and equipped with the smallest of tools for digging and sowing and planting.

"Hey there, don't step on that bed . . . want to spoil everything? Took me a month to get that far."

Yes, it was also an ever-changing life. It changed when summer meant camp life, walks in the woods and in the hills and mountains, swims in the cool waters of the sea, campfires in the evening, sunshine, starlight, moonlight. Spring brought its flowers, winter its nights sitting around the fire, music on the radio, stories told and games and songs.

Style enters in at the Republic. One day the style starts with a pair of skates and for a time everyone skates wildly through streets and squares. Then someone gets two small wheels and fashions himself a scooter. After that, it's a race to see who will build the next one. Divided

into teams, they search wildly in the hills for hidden treasures. They need air and motion and so return with new strength and vigor to their work.

Football games, basketball, races, anything. . .

On the great feast days, in which the boys participate with moving candor and openness of soul, an unusually lively atmosphere pervades the square. The citizens, smart in their best clothes, stand around in groups and chat, as is the custom in every town square of the world.

The band swings by and breaks the air with gay compelling melodies while the crowds applaud. Music! It is the great passion of many and a visitor may stand amazed to hear the notes of Tchaikowsky and Dukas whistled melodiously and with soft inflection as a boy strolls by.

There is a piano in my cottage and when I play the silence is immediate. Even the sports news on the radio is turned down.

It is a favorite spot in the evening, that cottage. If it is winter, to sit around the fire and listen to old tales and recount the new, more tragic fables of their own. If I am at my desk, the questions cannot be numbered.

"Have you read all of these books? What is the highest mountain in the world? In

America, did you see President Truman?"

In the silence of the early night, the church bell is ringing for evening meditation. Few are missing. It is perhaps the most intimate moment of the day. The boys pray . . . for the mother who is dead . . . for "Johnny" who is sick at the hospital . . . for the homeless boys of the whole world . . . and they mean their prayers. The word "brotherhood" seems to have gained a newer, higher meaning.

I speak to them simply and briefly:

"When in life suffering touches us, let us see in it a proof of God's special trust and love for us. On the field of battle, the officer calls out one of his men and sends him on a dangerous mission, perhaps to his death. The soldier is proud of this trust, he needs not be told again to do his duty. He knows his duty and he follows on and does it, not counting the cost. God chooses His own among the men of the world and to them He gives, entrusts a mission, that of suffering with Him, that others may gain life through them, everlasting life. They can refuse if they wish to have a life of greater ease and security. We will not refuse, we of the Republic, we will not even ask Him the reason for His will, for by now we are convinced that through

suffering alone, shall we come into a fuller, a more perfect life. In such an acceptance, we shall be able to give unto others the highest proof of the depths and the force of love."

My audience understands my words. Their eyes, clear and serene and unafraid, look at me. They are the children of the war who through horror, pain, and sorrow have awakened to love.

EPILOGUE

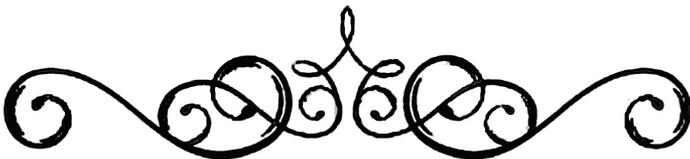
*"... that proud and strong and free,
they may live again . . ."*

The citizens of the Boys' Republic have found their place, their way in the world. It is up to them to follow it well. But what about the others? My thoughts turn back to the first pages of this book, to the lines of ghostly figures, the lost children of the world.

Figures no longer matter, nor the piles of paper used, the many telephone calls made, the many journeys taken throughout Europe, America, the world . . . and art, music, and the beauties of Nature no longer soothe my spirit. Nor the vision of magnificent buildings, huge piles of stone upon stone. For, for the

homeless ones, there is no word of consolation, and we do not seem able to find all of these children who walk along the great highways of the world, turning the corners of gigantic buildings, children who huddle cold and shivering under the approaches of majestic bridges, that spring outward across rivers, boys who stroll aimlessly yet hopeful through the sumptuous gardens of our big cities. We are not able to make out all those specters who wander with heavy feet and heavier hearts through the fogs of London, under the hot sun of Sicily, in the stone canyons of Manhattan, and on the wide sidewalks of Rio de Janeiro. We have not yet had the good fortune of seeing them smile. Even as then, they have no faces.

But we must know, we want to know who they are. We want to point them out one by one, to fight for the rights of each one of them, that their smiles may rise spontaneous, that their ghosts may take shape, that proud and strong and free, they may live again and walk with us side by side on the road that has no ending.



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